

CULTURE

INNER

FOR SELF-REALIZATION



Argumentation
Versus Truth

HANUMAN PRASAD PODDAR

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1939

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Vol. XI, No. 7

Why Works Done With Selfish Motives
Tie Man to Unending Rebirths

By PARAMHANSA YOGANANDA

Service Is Man's Spiritual Opportunity

CARQUE RESEARCH

"I Am The Bread of Life"

ESOTERIC INTERPRETATION OF JESUS' WORDS



—Kalyana-Kalpataru

LAKSHMI, DIVINE CONSORT OF VISHNU

By Jagannath Merb

Another of her titles is Jagadamba, Mother of the Universe. Because of her devotion to the Lord in the form of Sri Vishnu, Who is the Source and Repository of all wealth, Lakshmi is known as the Goddess of Prosperity.

INNER CULTURE

FOR SELF-REALIZATION

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Argumentation Versus Truth

By HANUMAN PRASAD PODDAR

A Commentary on Two of the Bhakti-Sutras (Aphorisms on Divine Love) by Devarishi Narada, the greatest apostle of Bhakti.



The devotee should never enter into argumentation.

For the practicant in the path of devotion, the above aphorism is supremely valuable. There is absolutely no need for the devotee to enter into argumentation and controversy. He should know that every moment of his life stands dedicated to the remembrance of his beloved Lord, so that he has no right to devote it to any other work.

Moreover, what should he argue or reason about? When was the world created, how it was created, why it was created, and what is the root principle underlying the creation?—all these things he need not know. Knowing and believing in God as the be-all and end-all of life, he has made Him his exclusive goal. God will Himself

reveal His truth to him whenever He wills.

When God will reveal His truth to him, and whether at all He will reveal it to him—these thoughts too should not agitate the mind of the devotee. There should be no reason in his mind for entertaining any other thought than that of his beloved Lord.

It is certain that Truth can never be realized through logical argument. That is why the *Brahma-Sutras* lay down that "logical reasoning has no foundation or stability." The *Kathopanishad* says: "Truth cannot be realized through intellectual reasoning." Truth or Reality is automatically revealed to a pure-hearted individual having the *sattva* (goodness) element predominating in him.

The maxim, "Truth is known

through argument and reasoning," is also partially true; but here the *vada* (reasoning) has a different connotation. A devout disciple places his arguments before the preceptor actuated by a spirit of enquiry, and the preceptor on his part advances counter-arguments in order to dispel the disciple's doubts and bring home the real truth to him. This kind of reasoning is not harmful.

Discrimination Is Lost

But the reasoning which starts with certain preconceptions is invariably attended with harmful results. Controversy has a tendency to make one partial to his own views. The goal of arriving at Truth is eventually lost sight of and one gradually develops the tendency of catching at the weak points of his adversary and indulging in personal recrimination, culminating in mutual vilification and use of abusive language with reference to each other. The sense of discrimination is lost, the spirit of anger prevails, speech gets out of control and deep-seated bitterness ensues between the two parties.

Therefore, it is said: "The fire of animosity blazes up through controversial reasoning". The wayfarer on the path of devotion should find no time to enter into a controversy. So far as possible he should keep aloof from places where such disputations are generally held. If ever through a decree of Providence he should fall in with controversialists of this

type, he should assume an attitude of humility towards them and give a patient hearing to them, not prolonging the discussion by attempting a reply.

The Sanskrit proverb says, "When no fuel is added to the fire it will automatically go out." The disputant will be automatically silenced if we refuse to give answer to him. Therefore, the best course for the devotee is to keep silent. He should constantly remember the saying, "All objects are achieved through observance of silence".

Let him not hear any word which may create doubt in his mind in regard to his faith, the object of his worship, the path he has chalked out for himself, the course of discipline he is following; neither should he himself utter a word which may wound another's feeling. When unavoidable, let him only hear what others have to say, but let him not in any case enter into argument for the sake of argument, or for vanquishing others, or for establishing his point over the point of another.

Guard His Speech

This does not mean that he should refuse to speak even to an earnest seeker after truth or to tender advice to friends when called for. The intention of the aphorism is that he should never enter into argument. Let him not speak where it is not necessary for him to speak; and when it becomes unavoidable, let him

Speak only to the extent it is absolutely necessary.

Use Time Wisely

Let there be no exaggeration in his speech, no spirit of wrangling or opposition to another; let him not cut jokes with another, let him not expose the faults of another; let him not hurt the feelings of another; let him not indulge in self-praise or extol his own views; let him not say unpleasant things to or speak ill of another; let him not speak with the motive of some gain; let him not mislead another through his words, nor create in the mind of another doubt about the latter's faith.

Let him speak only such words as are true, sweet, palatable and salutary, causing no annoyance to another; the rest of his time he should devote exclusively to the remembrance of the Divine Name. Let him regard the utterance of a single superfluous word as great loss, inasmuch as the time spent over it is wasted. The practice of *Nama-Japa* (a spiritual discipline of whispering the Lord's name) is disturbed during that interval, apart from the harmful influence exerted on the atmosphere by useless words.

Let him know it for certain that Divine Love, Divine Knowledge or God-Realization can never be attained through argumentation or controversial reasoning. These latter, on the contrary, gather together evils like egoism, hatred, anger, malice and violence. Therefore, the practicant should

keep himself aloof from controversial discussion. Goswami Tulasidas says:—

"So thinking, the wise and the dispassionate betake themselves to Sri Rama, renouncing all speculative reasoning.

"O thou of steadfast intellect, knowing this, give up all sophistical reasoning and doubt; betake thyself to Sri Rama, the valiant hero, the repository of Compassion, the embodiment of Beauty and the bestower of Bliss."

Because (in argumentation) there is room for excess, and because it cannot determine anything.

Giving reasons for the above precept the author says that in a controversy a statement is followed by a counter-statement, and the process goes on *ad infinitum*. In order to maintain their respective positions both sides discharge volleys of arguments.

The truth which can be realized only through Divine Grace can never be realized through argumentative reasoning. Therefore such reasoning leads to no good. In course of a discussion one party may feel exhausted through continued speaking or may fail to hit upon a cogent argument at the spur of the moment, thus enabling the other party to score a victory over him; but such a victory does not necessarily lead to Truth; for a conclusion arrived at through this process is never the Truth.

Therefore, instead of wasting

his time over discussions, a devotee should surrender himself completely to God, and practise constant remembrance of Him in a sincere and disinterested spirit. Divine Love is attained not through argument, but through the practice of devotion.

THIS IS LOVE

This is love: to fly heavenward,
To rend, every instant, a hundred
veils.

The first moment, to renounce
Life:

The last step, to feel without feet.
To regard this world as invisible,
Not to see what appears to one's
self.

"O heart," I said, "may it bless
thee

To have entered the circle of
lovers,

To look beyond the range of the
eye,

To penetrate the windings of the
bosom!

Whence did this breath come to
thee, O my soul,

Whence this throbbing, O my
heart?"

—*Divani Shamsi Tabriz.*

"When a good man is afflicted, tempted or troubled with evil thoughts, he understandeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good."—*"The Imitation of Christ."*

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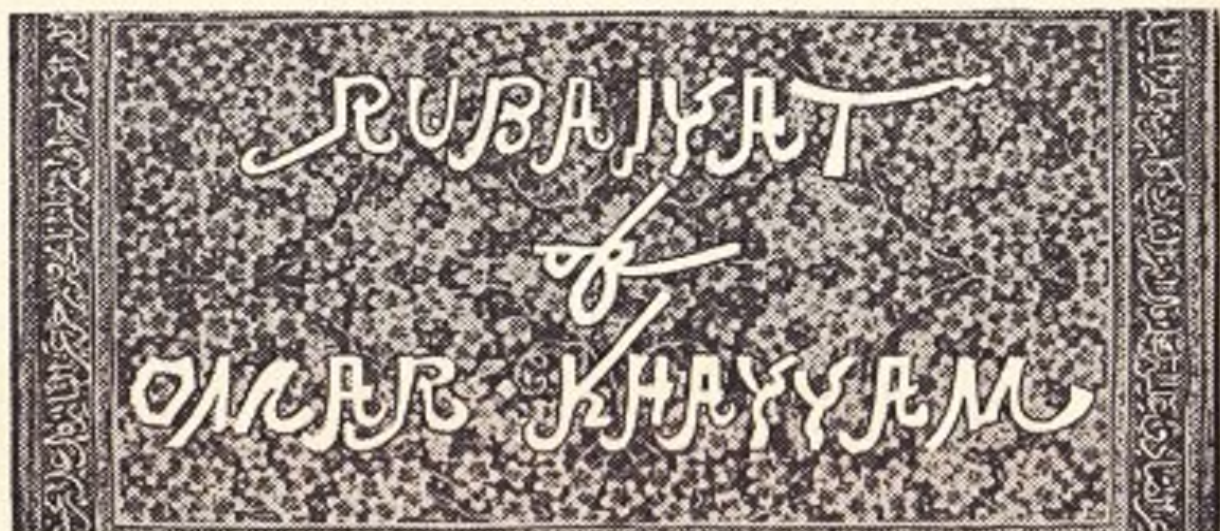


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SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

XLII

*And lately, by the Tavern Door agape,
Came stealing through the Dusk an Angel Shape,
Bearing a vessel on his Shoulder; and
He bid me taste of it; and 'twas—the Grape!*

Spiritual Interpretation:

"And lately, after glimpsing Self-realization through the open inner door of the caravanserai of celestial intuition (where dwell higher inspirations as they march toward God) and in the darkness of mental quietness, the Angel of God-consciousness quietly came to my human consciousness bearing a vessel of beatific wisdom containing the Grape of unending ever-new Bliss and asked me to permeate my universal life with its divine all-healing taste."

Applied to Daily Life:

Taste the wine of joy and pleasantness all the time. Do not let worldly life possess you with its endless worries. Drown the

distractions of your daily life by drinking the nectar of inner peace from the angel hands of your silent realization.

Glossary:

1—*Tavern Door*—The caravanserai of superconsciousness where dwell all noble aspirations and good qualities.

2—*Came stealing*—All spiritual perceptions come very quietly.

3—*Dusk*—All inner perceptions are attended by a dark background—night of silence.

4—*Vessel*—The bottomless cup of wisdom.

5—*Grape*—Ever-new Bliss.

XLIII

*The Grape that can with Logic absolute
The Two-and-Seventy jarring Sects confute:
The subtle Alchemist that in a Trice
Life's leaden Metal into Gold transmute.*

Spiritual Interpretation:

"The ever-new bliss of God-contact and intuition-born Self-realization carries with it reason-saturated conviction and divine wisdom which can settle all doubts emanating from the contradictory theological teachings of various 'isms'. This heaven-born bliss is the subtle Alchemist which can transmute the lead of prosaic mundane life into the gold of unending radiant happiness."

Applied to Daily Life:

Self-realization alone can resolve all questions about truth, and the joy of a peaceful attitude maintained evenly in the mind can make everyday life very interesting and enjoyable.

In this stanza the author takes leave of his usual allegories and distinctly states what the symbolical grape or wine means in his philosophy. No literal grape could confute or disprove philosophies nor settle the disputes of various theologies.

Glossary:

1—*Logic absolute*—Intuition is not born in reason but is the father of reason and can satisfy all the demands of reason.

2—*Jarring Sects*—Contradictory teachings.

3—*Subtle Alchemist*—Divine consciousness subtly but surely and completely changes worldly consciousness, as chemicals change the nature of metal.

4—*In a Trice*—Not subject to limitations of time.

5—*Life's leaden Metal*—Prosaic everyday life full of dark and heavy vexation.

TO MAN

By Francis Thompson

Great arm-fellow of God!
To the ancestral clod
 Kin
 And to cherubin;
Bread predilectedly
O' the worm and Deity!
 Hark,
 O God's clay-sealed Ark,
To praise that fits thee, clear
To the ear within the ear,
 But dense
 To clay-sealed sense.
All the Omnific made
When, in a word he said,
 (Mystery!)
He uttered *thee*;

Thee His great utterance bore,
O secret metaphor
 Of what
 Thou dream'st no jot!
Cosmic metonymy;
Weak world-unshuttering key;
 One
 Seal of Solomon!
Trope that itself not scans
Its huge significance,
 Which tries
 Cherubic eyes!
Primer where the angels all
God's grammar spell in small,
 Nor spell
 The highest too well!
Point for the great descants
Of starry disputants:
 Equation
Of creation!



Meditations

For Each Day in May, 1939

By **SISTER GYANAMATA**

MONDAY, 1st. It was the custom of a certain saint, who was a public accountant, to write at the head of each page of his ledger a spiritual poem. One was: "I am keeping track of dollars and cents. Teach me to keep track of Thee."

TUESDAY, 2nd. I, who am a man, am keeping track of an office. My mind is full of the petty details of business. Yet, let me not forget, at the noon hour, at sunset, at midnight, in the early morning, to listen for Thy voice, O Lord!

WEDNESDAY, 3rd. I follow the plow, running a straight furrow through the earth. May my eyes, O Lord, be quick to discern the print of Thy feet upon the moist earth and the dewy grass.

THURSDAY, 4th. I, who am a woman, O Lord, am keeping track of many things. Of children, of food, of the telephone, of the door bell. Voices call my name all day long. Let my ears not be too dull to catch Thy whisper before I sleep at night.

FRIDAY, 5th. I am a musician. Through my mind and heart pass countless harmonies and melodies. They come, I listen, they fade away, to be succeeded by others. These beads of music are strung upon the golden thread of the divine harmony that Thy voice hums ceaselessly in my ear, O heavenly musician of the universe.

SATURDAY, 6th. Through countless earthly mazes our feet seem doomed to find their way. O Thou who makest the crooked path straight, and can illumine the darkest midnight of the soul, teach us to keep track of Thee.

SUNDAY, 7th. A great saint sat down upon the banks of the Ganges to meditate. But while his spiritual posture was secure and immovable, his earthly seat was not, and a big wave came and swept him away into the river. Do you pity him? Do you chide him for carelessness? If you do, consider upon what your own security rests. Is it upon your ability to select a safe

place, or upon your inability to lose yourself in meditation? O glorious fate! There are many bodies, but only one God. May I forever lose myself in Him!

MONDAY, 8th. Only the selfish are secure. Only the fearful, the cowardly, never take a chance. Launch your boat upon the vast waters of adventure and sail to a port of heavenly peace and bliss.

TUESDAY, 9th. Make me an instrument of Thy peace that war may cease. If not world war, at least the war of hot words and arguments, unworthy efforts to prove oneself to be always in the right. May quarrels and unkindnesses be stilled in my presence.

WEDNESDAY, 10th. Consider the *Kumbha Mela*. For days a seemingly endless procession of saints and devotees pass, to gather at the appointed place. They may come riding or walking, wearing flowing robes, half clad, or naked. What are they seeking? To commune with their equals, to worship at the feet of their superiors, to impart the blessing they have received to others. Let us pray the holy ones to come to us in the hour of meditation, and hold a *Kumbha Mela* at the confluence of the sacred rivers of our soul.

THURSDAY, 11th. In the cool evening, Adam heard the voice of God calling to him from the garden. But he knew that he was naked, so he did not answer the call. Satan had stripped him of his robe—his robe woven of threads of loyalty, fidelity, honor, gratitude, devotion and love. He knew that he was naked, and he hid himself. Think of the misery of such stark nakedness!

FRIDAY, 12th. The slang phrases, such as, "standing the gaff," "taking it on the chin" and "can you take it?" have a deep underlying meaning. Can you take it? You protested your changeless devotion, a devotion which nothing could undermine. God smiled, and said, "Let us see". Now He has taken away your tools when you thought you had done your best, saying, "That is not like the pattern I gave you. Try again." The honor, the reward you expected is given to another. Your seat at the feast is the humblest. Your portion is neglect. At the best you are ignored. Can you take it? Is this Thy way, O Lord? Yes, it is His way of stretching out

His hand to you and raising you to a higher level of consciousness.

SATURDAY, 13th. Many speak of sickness and suffering as a stigma on their characters. They have not yet "demonstrated over them," they reluctantly admit. What is the way to rise above them into the clear, spiritual air, where they cannot touch us? It is by accepting them, and humbly admitting that they are the agents of redemption. The Divine Potter has us upon His wheel. Without them we would develop into a sort of spiritual cream-puff—good, perhaps, but not good for very much. Difficulties develop steel in the muscles of our soul.

Lord, we desire to escape from these Thy messengers, but the only way we can is by running to Thee. This is the interpretation of the Biblical saying, that without the shedding of blood there is no remission of sin—which is to say, without suffering we do not attain.

SUNDAY, 14th. On this Mother's Day, let us also remember to offer our flowers of devotion at the feet of the Divine Mother whose infinite heart has showered causeless and unconditional love upon each of us since the beginning of time.

MONDAY, 15th. When one considers the world's saints as a group, the fact of their great sufferings obscures for the moment the glory to which they have attained. The Blessed Virgin had to watch her son die upon a cross of agony. Jesus had to endure that cross, after a life in which he was misunderstood and deserted. Buddha, possessing the very cream of earthly happiness, nevertheless chose years of privation and torture that he might know the truth. St. Francis stripped off his rich clothing and laid it at the feet of his father, standing up naked before him. The list of the names of those of whom the world is not worthy is long, and they live in endless glory.

TUESDAY, 16th. How different are modern methods. We, the latter-day saints, point out that the laborer is worthy of his hire. The modern saint in the making takes the best possible care of himself and carefully avoids those things that he believes will interfere with what he calls his development. The ancient, on the contrary, accepted all that came to him as

from the Giver of every good and perfect gift. His goal was reached when he could so die to self that he lived in God.

WEDNESDAY, 17th. All pain, grief, sense of frustration and failure, lies in the lower self. Where would you be if you never thought of yourself? Experiment with this thought and you will notice that the "self" has vanished. What is this self that you should hold it dear, when you are worthy only by its loss?

THURSDAY, 18th. Only the mentally strong, only those of dominant wills, can carry on the work of the world. Why then are we told, by all great spiritual teachers, to surrender the will? The will spoken of is the little personal will. If that is given into the hands of God and Guru, the disciple is freed from chains that make him an earthly prisoner, and his own, higher will becomes operative. The devotee makes this surrender at first, perhaps reluctantly, only to find himself in possession of a divine will of which he was entirely unconscious. Also he feels an influx of power from those to whom he has made the surrender. It is said that no one, while in the body, can make this surrender so perfectly that it covers everything. When this is at last accomplished, one is a fit messenger of God.

FRIDAY, 19th. If you would be to the Eternal Goodness, to your earthly Master, all that a man's right hand is to him, then learn to bring your self into subjection, and watch what the power of God will do for you, and what it will work through you for your chosen cause.

SATURDAY, 20th. "When the I, the Me, and the Mine is gone, then the work of the Lord is done." When these words are meditated upon properly, the soul will feel itself ascending into pure spiritual regions of thought and aspiration.

SUNDAY, 21st. Deeds of service appear in the spiritual life, in the fulness of time, as naturally as oranges do on an orange tree. Special treatment does not have to be applied in order that an orange tree may bear oranges. Give the tree what it needs for its personal life and health, and leave the rest to the Divine Gardener. A life that is rich in meditation, cannot be poor in service.

MONDAY, 22nd. "I want to serve" is the cry upon many lips. "I want to do something for the world. I want to give."

Then seek God with no thought but that of finding Him, with no other object in view than the Beatific Vision. The day will surely dawn when golden fruit will hang upon the tree of your life. Service is the natural result of the holy life.

TUESDAY, 23rd. But do not forget that at the last, when your soul is withdrawing from its earthly abode, not one good deed will appear at your side to sustain you. All will appear worthless, if they even come to mind,—what will matter is whether you have seen the King in His beauty. It is the rare but unforgettable moments when you have touched the hem of His robe that will be with you then.

WEDNESDAY, 24th. "Blow the little bubble of joy." These words are from *Whispers from Eternity*. The intention is to create in the mind a picture of a child blowing soap bubbles. Not content with a small bubble, he continues to blow until it has fully expanded. So blow your little bubble of joy, child of God. Do not despise your tiny bubble of meditation. Do not neglect it. Keep blowing until your effort and its beauty attract God to you as Bliss.

THURSDAY, 25th. The heavens declare the glory of God. Nightly they spread their majestic canopy over heads that never turn upward to observe them, over hearts burdened with trifles.

FRIDAY, 26th. The angels of the Lord, the powers of the Lord, the seas and floods, the sun and moon, all, all fittingly praise their Creator.

SATURDAY, 27th. The showers and dew, the winds of God, their chant never ceases.

SUNDAY, 28th. The night and day, the light and darkness, the heat and cold, the growing things upon the earth, their *Aum* is plainly heard by the initiated ear.

MONDAY, 29th. Only man, having become twisted and distorted by the misuse of his God-given powers, creates a discord. His voice—most wonderful of all—he has allowed to sink to a whine of fear and complaint.

Students of Self-Realization Fellowship! Awake! Sleep no more! The clue has been put into your hands, which, if grasped firmly, will lead you from the pit where petty jealousies rend families and organizations, and stupendous and horrible wars

drench the world with blood and tears, to a high place in peace, joy and bliss.

TUESDAY, 30th. We thank Thee, Heavenly Father, for the glorious example of the saints. These holy ones climbed the steep ascent of heaven, taking every test, enduring to the point where endurance is no longer necessary, and now pass on from glory unto glory. We pray Thee to hasten the day when we shall be one with them, as they are one in Thee. O blest communion, fellowship divine!

UNIVERSAL SOUL

"As there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to the attributes of God . . . Man is conscious of a universal soul within or behind his individual life, wherein, as in a firmament, the natures of Justice, Truth, Love, Freedom, arise and shine.

"This universal soul he calls Reason: it is not mine or thine or his, but we are its; we are its property and men. And the blue sky in which the private earth is buried, the sky with its eternal calm and full of everlasting orbs, is the type of Reason. That which, intellectually considered, we call Reason, considered in relation to nature, we call Spirit. Spirit is the Creator. Spirit hath life in itself. And man in all ages and countries embodies it in his language, as the Father.

"Within man is the soul of the

whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal one . . . When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love."—*Emerson.*

REMEMBRANCE OF GOD

"Try your best to keep the mind engaged in remembrance of God. The Lord exhorts us to fix our mind on Him, assuring us that all the obstacles in our way will then automatically disappear through His grace. Never wish harm to or hate another nor allow pride, sorrow or depression to enter your mind. Do not allow the mind to feel attracted towards a thing possessed by another. Cultivate the feeling of dispassion. Always remember God, depending on His grace; wish well to all; develop the sentiments of compassion, love and sympathy. Do not try to detect the shortcomings of another; attempt to see God everywhere."—*Siva.*

Service is Man's Opportunity

*How the Busy and Cooperative Bee Can Point
a Moral to Mankind.*

Edited by CARQUE NATURAL FOODS RESEARCH



Do you know that the honeybee produces in an entire lifetime no more than one spoonful of honey? According to the statistical data of the American Honey Institute eighty thousand bees are required to gather four pounds of nectar; eighty thousand more bees are needed to buzz their wings to evaporate and modify four pounds of nectar to produce one pound of honey. Six to eight pounds of honey are consumed by the wax-making bees to produce one pound of beeswax.

Small wonder then that the queen's life-work and her sole duty is to lay eggs, in order to maintain the tremendous force of workers necessary for honey production in all its ramifications. The care of the beegrubs or larvae—seemingly a task of astonishing magnitude—becomes the duty of

the younger bees of strong vitality. When only a few days old themselves, they feed and nurse the freshly hatched brood whose number assumes impressive figures, with thousands of new recruits arriving daily during the height of the brood-rearing season. A young and vigorous queen maintains a pace of breeding efficiency which averages 2,200 to 2,300 eggs daily just before and during a part of the honey flow.

A gregarious insect, the honeybee can survive only through the collective operations of the three castes comprising its hive or community—namely, the queen, the workers and the drones. The work of the hive is so nicely appointed among the inmates that there is little lost motion. Every worker bee seems to know its own special duty and does it. In the gen-

eral division of labor, the outside field work of collecting pollen, nectar and bee-glue is performed by the older bees. Untiring in their ceaseless labors, with their wings frayed and torn, they die often in a vain attempt to return to the hive with their last load of nectar.

Domestic Activities

The young or nurse bees do not as a rule wing to the fields until they are from ten days to two weeks old. The various duties which keep them busily engaged at home are equally vital to the welfare of their community. Much work has to be done constantly by the younger occupants to polish up the cells where the queen lays her eggs and to keep the hive clean. There are many bees who act as scavengers, whose duty it is to carry out odd scraps of refuse and to deposit them outside the hive entrance. Dead bees also must be cast out of the hive and pushed over the edge of the alighting-boards. Such "undertaking" work is extremely beneficial to the health of the stock, for dead bees lying about on the hive floor tend to breed vermin and to hold the damp.

There are some bees who devote their energies to waiting on the queen. Stationed at various corners of the hive are the fanners or ventilators, who are continually relayed to the special task of flapping their wings rapidly to and fro. They play no insignificant part in maintaining an efficient circulation of air inside the hive,

so that the hive temperature during the heat of the summer season may remain as even and comfortable as possible.

A considerable number are busily occupied serving as water carriers, water being an important item in the feeding of the grubs or larvae. To most of the larvae, the nurse bees feed what is known as bee-bread. This is composed of pollen, with the addition of honey and water. Apparently the nitrogenous material abounding in pollen is indispensable for the development of the young bees. The production of young queens seems to depend entirely on the larvae being fed a special kind of food known as royal jelly. When conditions in the hive call for a new queen, the nurse bees choose a larva and begin feeding it the jelly—a substance they create through action of the salivary glands, and regurgitate when needed.

Sentinels and Scouts

Building waxen combs in which to store the honey takes up weeks of activity on the part of an appreciable number of bees, subsequently followed by days spent in sealing over, with airtight cappings, the cells in which the finished product has been stored.

Outside the hive may be seen sentinels who guard the entrance against alien robber bees. Then there are the scout bees who are advance agents or investigators, appointed when the majority of flying bees desire to leave for a new

home. Home labor also embraces, a little at a time, pollen-packing, gluing or sealing all cracks that might let cold air into the hive, comb-cleaning and repairing, honey-ripening and other inside duties of the hive.

By fanning their wings during the day and especially at night, the bees pump thousands of cubic feet of air through the hive in order to reduce, by the process of evaporation, the thin watery nectar into thick nourishing honey. This excess moisture—as high as sixty per cent—otherwise would sour and ferment the freshly gathered nectar. Hence the bees must speedily condense this surplus fluid until the ratio of actual water to invert sugar content is not more than twenty per cent. Some excess moisture is expelled in some ingenious way while the bees are on the wing. But to drive out the overamount still remaining, the bees organize themselves into two groups: one group forces the air out of the hive and the other forces the air into the hive; the resulting circulation of air may be likened to the efficient performance of a modern dehydrator.

The constructive intervention of the honeybee as a cross-pollinating agent is more valuable to the horticulturist than the surplus honey is to the beekeeper.

Can we not see from the wonderful spirit of cooperation which prevails in the hive that the existence of the honeybee as a single unit or through individual effort is impossible? The motivating impulse

pervading the colony is apparently to insure the perpetuation of the species rather than that of the individual. So too does that unquenchable divine spark within us desire that we think only in terms of human service. Our aspirations must be above the petty aims and ambitions of men. Our work must be performed in the spirit of duty, love and service without regard for fame, fortune or reward, unconcerned as to whether it leads to unknown glory or to crucifixion. We must toil on unceasingly, with indefatigable energy, determination and earnestness of purpose, believing fervently that there is much-needed cooperative work to do in the world.

Do the Lord's Will

With an inherent faith in our ultimate victory over whatever obstacles impede our evolutionary progress, we must go on. It matters not how difficult the task, how cluttered and roughshod the path, we must venture forth poised, fearlessly, wholeheartedly and unselfishly dedicating ourselves to the task of helping humanity to the extent of our ability. For the reward which life holds out for work is not idleness, nor rest, nor immunity from work, but increased capacity, greater difficulties and more work.

We must stand firm as a rock amid the turmoil, unrelenting in the battle save to do the bidding of the Lord within. Devoted to the well-being of all creatures, the disciple must perform his duties

with a heart unattached to the result. He must be satisfied to do that which is deemed the will of the Supreme Spirit, for no other reason than that it ought to be done.

Significance of Duty

True wisdom and strength is to be gained only through doing one's duty, whatever it may be, without fear, without conceit, without caring whether it is difficult or easy, or whether recognized by others or not. The shirking of one's duty comes from fear of evil and from lack of faith in the power of good. Sham excuses and procrastinations until a supposedly more favorable time spring from our desires and passions, and not from the higher nature. Our real enemies, Krishna tells Arjuna in the holy *Bhagavad Gita*, are our hidden desires to find an easy road to gain fortune, glory and knowledge without work and without wounds. Our hardest temptations are our secret likes and dislikes, our own inner tendencies and habits.

Duty is not what others think we should do; it is not something irksome to be performed under duress and therefore to be avoided. It is the sacred fulfillment of the work of our natural calling under karmic destiny. The working out and elimination of defects, in all vicissitudes of human endeavor through many incarnations, bring us to earth, life after life, under the conditions in which we find ourselves and which we should

recognize as the very opportunities needed for our further progress, service and discipline.

If we could but understand that the Lord within is leading us through all experience that we may recognize the unity of all, then we would cease to act contrary to that solidarity and reciprocity in nature. Otherwise, without our will, through much suffering and many defeats, we will be obliged to pass through many weary treadmills of lives on earth, until step by step the proper seeds of mental action are sown from which the crop of right discrimination may be gathered.

When Arjuna says to Krishna in the *Bhagavad Gita*: "I will not fight," such a determination proves itself in vain. Being similarly bound by all past karma to our natural duties, we are compelled to do involuntarily from necessity that which by folly we sought to abandon or evade.

Aptitude For Larger Work

It is by working with painstaking effort and persevering energy that we develop an aptitude for larger work. The faithful discharge of today's duties is the best preparation for tomorrow's trials. Life is chiefly made up, not of great sacrifices and wonderful achievements, but of little things. It is through our failure to endure these tests that come to us in little things that wrong habits are created and characters are misshapen; when the great tests come, we find ourselves unable to stand firm and faithful in

more dangerous and difficult situations.

We frequently feel stirring within ourselves tremendous impulses to rise to great heights in responsibility and accomplishments. Yet the door has been closed by our own persistent evasions of duty because of dread of annoyances. Then we wonder why our environment is uncongenial, our work commonplace and our efforts unappreciated.

Service of the Masters

The masters give no stinted service; they do not measure their work by hours. Their time, heart, soul and strength are given to labor for the benefit of humanity. Jesus carried the awful weight of responsibility for the salvation of men. Like a blazing mighty mountain, out of the night of darkness and ignorance he shed light that we might find our own way. His gift of mercy and love was as boundless and unconfined as the sea or the air.

Masters come to earth with the hoarded love of eternity; they walk in humility. They seek only to plant into the hearts and minds of men the seeds of truth, toiling with an all-consuming zeal for the good of all. Our lives too should reflect the true goodness of unselfish deeds. Buddha is reputed as saying that "sorrow's ceasing comes with perfect service rendered, with duties done in charity, with soft speech and stainless days, for these are riches that will not fade away nor die with the death of the body."

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Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

Why Works Done with Selfish Motives Tie Man to Unending Births and Deaths. Performing Activities Only to Please God is the Path of Eternal Freedom.

By **PARAMHANSA YOGANANDA**

(Continued from Last Issue)

(3) Last of all, the *Gita* speaks of those men who perform all mundane, moral and spiritual duties only with the thought of pleasing God. Since man does not know how he happened to come on earth with physical, moral and spiritual responsibilities, he should not concentrate on the fruits of actions. He should realize that his body, mind and soul were given by God and that he should perform all duties in their connection only to please God and not for the satisfaction of the human ego which falsely considers itself as the doer and identifies itself with the body, mind and soul.

A person who performs his duties to the body like eating, bathing and exercising, and who performs his duties to the mind by educating it and teaching it concentration, and who performs his duties to the soul by meditation, should not do all these things for the purpose of enjoyment of health, mental power or soul consciousness apart from God, but for the sole purpose of attaining God Consciousness.

In other words, man should think of the body as a divine animal which has been given in the charge of his soul and of which man should take proper care just to please God. He should consider

his mind and think proper thoughts just because the mind is a temple of God in the charge of his soul. He should look after his soul and contact it by meditation just because the soul is an image of the Heavenly Father.

Danger of Egotism

In this world the intimate actions of the body, mind and soul, when performed with egotism, lead one to concentrate on the fruits of actions which give rise to complex desires culminating in endless, misery-making births and deaths. The *Gita* warns against unscientific egotistical activity which weaves endless nets of births and rebirths confining one to the sorrowful human plane. But the divine man, even though compelled on this earth-plane to maintain a body, mind and soul, should remember that he is performing these threefold physical, mental and spiritual duties only to satisfy the demands of the divine plan on the stage of life.

The *Gita* teaches that this life is a cosmic drama with God as the Director and that each actor must find out through his intuition, meditation and proper living what part, great or small, he is fitted to work out in this cosmic play. After intuitively finding the divine part the divine actor should play his specific duties not for egotistical satisfaction but to bring out the divine lesson in the earthly drama.

The Divine Drama

The *Gita* also warns that a divine actor should not remain inactive, throwing the divine drama

into utter confusion. As an insignificant actor on the stage, by an egotistical performance against the wishes of the director, or by non-activity while he is on the stage, can upset the play, so each individual, by egotistical activity or by non-activity, disturbs the divine plan to be worked out in this earthly play.

Hence each devotee should perform all duties to the bodily, mental and soul temples by hygienic, learned and meditative living, without looking for egotistical satisfaction, but just to please God, avoiding short-sighted selfishly ambitious activity by being divinely ambitious, and avoiding non-activity which satisfies neither the human ego nor God.

All Duties Are Divine

Be thou a carpenter or an artisan or a business man or a housekeeper or a preacher or an anchorite or a man of meditation, do your duties ambitiously and intelligently only to please God. Do not perform your duties with egotistical desire leading to rebirths. Do not defy both your ego and God by non-activity.

Egotistical activity will result in endless births and rebirths through unfulfilled desires and constant growth of new desires, and non-activity will result in misery and endless births and desires until the human transgressor finds his error of non-activity and rectifies it.

The devotee who performs all good actions just to please God lives on earth with divine approval and great inner satisfaction, with-

out being hurt by failures or overjoyed by success. At the end of this life, because he lived and loved a body, mind and soul just for God and not for his ego, he is devoid of all reincarnation-making desires and becomes liberated in God.

As a soul tries to find out what activities he should perform according to the divine plan he also discovers that he has to work out many other activities inspired by his egotistical desires of former incarnations. The *Gita* teaches that the devotee should work out his tendencies of past actions by performing all actions just to please God.

For example, if by virtue of egotistical desire one had been a material business man in a former incarnation, and later, through disillusionment of the complexities of business life followed by death, becomes born in the house of a spiritual teacher or a yogi, such a soul should perform the duties of his present life with the thought of pleasing God alone.

Use Discrimination

When this particular individual finds an urge to repeat a material business life, he should eliminate that desire by discrimination, saying within himself, "I will perform only the divine duty of knowing God in this life, only to please God, and I will do nothing else."

Then if his mind still does not find satisfaction he should also carry on a material activity, saying to himself, "Since I am impelled

by a desire of a former incarnation to carry on a business I will work it out by doing it only to please God this time and not to please my egotistical self."

Strong prenatal evil tendencies must likewise be entirely severed by the sword of wisdom. When one is unable to do that, finding his spirit willing but his flesh weak, he should ask the aid of God to release him from the activities compelled on him by his powerful evil tendencies which suppress the power of his discrimination.

Path to Liberation

Anyone who tries to work out the tendencies of his past incarnations, not for egotistical satisfaction but for spiritual freedom, pleases God and becomes finally liberated through not catering to the compulsions of his past tendencies. Every soul who tries to work out his past karma with the thought of pleasing God alone ultimately understands the difference between the duties inspired by his own past egotistical tendencies and the duties assigned to him on earth according to the divine plan.

It has been previously told that this earth life is not predestined and that every human being is given free choice to accept the divine plan of existence or to follow the path of ignorance and misery. Hence each person should use his free choice to find out those duties of life which please God and insure liberation from the wheel of birth and death,

doing all earthly duties as divinely planned without personal, egotistical desires.

Right Attitude Toward Work

To summarize the precepts in Stanza 47, Chapter 2 of the *Gita*, the following words can be written: Every human being is on the right path when he concentrates on the performance of his duties only to please God, realizing that all duties are assigned to him by God. Just as an actor should act in a drama to follow out the plan of the stage manager and not his own whims, so should a man live on earth, performing his duty not to satisfy his egotistical desire but to fulfil the perfect cosmic plan.

An actor who concentrates on the effect of his acting just to please his fancy cannot satisfy the demands of the stage manager, so the *Gita* tells us that a man should live and act in this world not to satisfy his fanciful or whimsical desires but to fulfil the divine plan.

Therefore the *Gita* warns every individual against concentrating on the fruits of actions. Every action performed by an individual with the thought of pleasing God produces no individual specific karma or fruit of action. When a devotee rightly performs his divinely assigned duties his one purpose is only to please God and not please himself. Such a person, no matter what he does, produces no personal fruit of action resulting from egotistical activity and leading to further entanglement.

Those who work concentrating on the fruits of actions are continuously led from one desire to another until they become completely involved in earthly desires and cannot liberate themselves. So the *Gita* says that every man should perform his duties without being led by his egotistical desires. Thus he prevents himself from being the producer of personal fruits of actions.

Personal Fruit of Actions

In connection with this point it should be remembered that every person who performs actions for selfish interest or divine interest produces some fruit of action, but when a person performs an action planning to be sole beneficiary of its fruits then it is called a personal fruit of action which leads to entanglements in unending desires. The *Gita* condemns concentration on fruits of actions for personal interest only.

The fruit of action which results from performing actions only to please God not only satisfies the divine plan but benefits the performer of action without entangling him in mundane desires. Thus any individual who performs duties only to please God can remain in the world in the state of liberation and after death will not be forced to rebirth again, for he did not create the desires which accrue from concentration on the fruits of actions.

Therefore every individual can look after his health, eat, sleep, walk, exercise, look after his

family, earn money and do good in the world only to please God and not for satisfying selfish desires. When a man performs actions only to please God he will be untouched by success and failure, always enjoying perennial satisfaction from a peaceful conscience which is happy to work only for God.

Bhagavad Gita in the above stanza also points out that one should avoid non-activity which consists in non-performance of duties assigned to one by God. A soul who does not perform his duties goes against the divine plan and has to reincarnate in the misery-making world again and again until he performs his duties to please God and thus becomes liberated. This is a warning to all half-baked spiritual aspirants who, in the name of being unattached to the fruits of actions, become mentally and physically idle, losing all ambition to perform their duties to satisfy the demands of the cosmic plan.

Esoteric Interpretation of "Inactivity"

To the adept, a deeper interpretation of the above stanza can be given. Everyone following in the path of deep meditation must remember that while he is meditating, feeling the intuitive joy within and also the sensations of his body, he is partly tied to the activity of the senses. This state of the yogi—when he is conscious of sense activities—is called unspiritual activity or non-activity. Any activity

that is not spiritual activity is non-activity.

The *Gita* warns the devotee to do away with such unspiritual activities of being conscious of the senses. The *Gita* goes on to say that the real duty of the yogi is to direct his consciousness between the lumbar and the medullary plexuses until he becomes settled in the Christ Conscious center between the eyebrows. Sometimes, as soon as the yogi becomes free from all sense activities and feels a state of great joy, he experiences a sense of inactivity or lack of desire for going further.

Unattachment to Powers

The *Gita* warns the yogi from being satisfied with this state of sattvic joy. Any yogi who is satisfied with this state of inner joy felt during his perception of the different plexuses between Christ center and lumbar center becomes spiritually inactive and does not try to reach the cerebral region to perceive the infinite joy there and thus find the way to final liberation.

Therefore the *Gita* warns the yogi to continue to perform all the inner techniques of meditation without being attached to the different joys and powers which come across his way. Such a yogi does not become attached to any minor states of intuitive joyous perceptions but goes on developing until he reaches the positive state of the attainment of ever-existing, ever-conscious, ever-new omnipresent bliss of Spirit.

Therefore the *Gita* says that every devotee should meditate and feel the resulting joy of meditation only to please God and not to satisfy the demands of the desire-entangled ego. Any egotistical soul who is satisfied with the fruits of actions resulting from the practice of the technique of meditation does not go further and fails to attain the infinite bliss of Spirit. Such a yogi not finding the ultimate state of liberation has to re-incarnate again and again until he finds the ultimate liberated state. Hence the yogi should remember that even while he is performing deep meditations and enjoying those states he must not become completely immersed in them but should seek to go deeper and deeper only with the desire of pleasing and finding God.



EARTH SO WIDE

Why, when God's earth is so wide,
have you fallen asleep in a
prison?
Avoid entangled thoughts, that you
may see the explanation of
Paradise.
Refrain from speaking, that you
may win speech hereafter.
Abandon life and the world, that
you may behold the Life of the
world.

—*Divani Shamsi Tabriz.*



"A humble knowledge of thyself
is a surer way to God than a deep
search after learning." — *Thomas
A'. Kempis.*

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WISE-HEARTED TIME

By Francis Thompson

The Woman I behold, whose
vision seek
All eyes and know not; t'ward
whom climb
The steps o' the world, and beats
all wing of rhyme,
And knows not; 'twixt the sun
and moon
Her inexpressible front enstarred
Tempers the wrangling spheres to
tune;
Their divergent harmonies
Concluded in the concord of her
eyes,
And vestal dances of her glad
regard.
I see, which fretteth with surmise
Much heads grown unsagacious-
grey,
The slow aim of wise-hearted
Time,
Which folded cycles within cycles
cloak:
We pass, we pass, we pass; this
does not pass away,
But holds the furrowing earth still
harnessed to its yoke.
The stars still write their golden
purposes
On heaven's high palimpsest, and
no man sees,
Nor any therein Daniel; I do hear
From the revolving year
A voice which cries:
"All dies;
Lo, how all dies! O seer,
And all things too arise:
All dies, and all is born;
But each resurgent morn, behold,
more near the Perfect Morn."



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BOOK REVIEWS

SPIRIT OF THE BRUSH

Translated by

Shio Sakanishi

(E. P. Dutton & Co., New York.
Cloth, 104 pp. \$1.25.)

This volume, one of the inspiring "Wisdom of the East" series, contains translations of essays by Chinese painters who were also art-critics, of the fourth century. The ancient philosophy of the *Tao*, or Way, influenced their whole esthetic outlook. Extracts from the book follow:

"A perfect absorption and an intense concentration is necessary for artistic creation. Whatever subject or theme an artist may choose becomes for the time being the center and the whole of his being. When Ch'ing, a carpenter, finished a wooden stand for a drum, it was so well executed that it seemed of supernatural origin. Prince Lu saw it and asked, 'What mysterious art did you employ to make it?' To this Ch'ing made the following reply:

Oblivious to Fame or Blame

"I am a plain artisan, and what mystery can I possibly have? Yet there is something. When I am about to make a stand, I guard myself against wasting my vital power. Through ordering my

mind, I establish a quietude. After three days of such devotion, I am oblivious of any rank or title; after five days I am oblivious of fame or blame. On the seventh day I am unconscious even of my own limbs and of my physical frame.

"With no thought of the court present in my mind, I concentrate only on my skill and all external distractions disappear. At this point I enter a wooded mountain and search for a tree that nature had endowed with the form I have in mind. Otherwise I refuse to go on. Thus I bring the talent in me in harmony with that of heaven. Is this the reason my work seems to be supernatural?"

A very interesting essay, "Notes on Brush-Work", by Ching Hao, contains the following:

"Among the T'ai-hung mountains, there is a large valley, and in its midst I cultivated a few acres of land to support myself. One day I climbed the Sheng-cheng ridge, which offers a view in all four directions, and on my way back I came upon an entrance to some large cliffs. The moss-grown path was dripping with dew-drops, and the curiously-shaped stones were enveloped in a mist of felicitous omen. Among

them, especially, there was one gigantic pine-tree; its aged bark was overgrown with green lichen, and its winged scales seemed to hide in the air. In stature it was like that of the coiling dragon which tries to reach the milky way.

"The other pine-trees which composed the grove were likewise vigorous and full of spirit. The smaller ones, too young to form a forest, stood courteously beside them, bending low. Some of the winding roots were reaching out of the ground, while others were hanging over a large stream; still others were suspended over the cliffs or crouched in the rocky ravines. Some were tearing the mosses; others were cleaving the stones. Astonished by this curious spectacle, I walked around and admired it. The next day I returned with my brushes and sketched some of the pine-trees. After drawing several they seemed real to me.

"On the following spring, I again visited the Stone-drum cliffs and there met an aged sire, who asked me, 'Do you know the principles of brush-work in painting?' To this I replied, 'You seem to be an old rustic. How could you know anything about brush-work?'

"The old man retorted: 'How do you know what I carry in my bosom?' Hearing this, I felt ashamed and surprised. The old sire continued: 'A youth who likes to study will in the end succeed. To begin with he should

know that there are Six Essentials in painting. The first is called *spirit*; the second, *rhythm*; the third, *thought*; the fourth, *scenery*; the fifth, the *brush*, and the last is the *ink*.'"

WAY OF WISDOM AND SELF-LIBERATION

By Brahmachari Jotin

(*The Self-Realization Fellowship, 4748 Western Ave., N. W., Washington, D. C. Cloth, 38 pp. \$1.00 postpaid.*)

This new book from the gifted pen of the Self-Realization Fellowship Washington Center leader contains a translation from Pali of Buddha's "Noble Eightfold Path" and from the Sanskrit text of *Moha-Mudgar*, "The Bludgeon that Strikes Delusion Dead," by Swami Shankaracharya. An extract from the latter follows:

"Conquer this thirst for wealth and lust of possession, O thou deluded one! Culture the consciousness of renunciation. Learn to be contented with whatever thou dost possess by virtue of thy non-attached karma (works).

"Who is thy wife? And whom dost thou call thy child? Indeed, most tragic is the mysterious way of the world. Listen, my friend, hast thou ever thought who thou, thyself, art and whence thou hast come? Think; and aspire to learn the truth about all these.

"Unstable as the drop of water on a lotus-leaf, so extremely impermanent is life on earth. Beware!

The adder of sense-attachment has struck humanity, and the whole world is infused with the venom of misery.

"The skin is wrinkled; the head is turned gray; the mouth has lost its teeth; the staff trembles in hand; the whole appearance has become ugly; but even then man refuses to discard the bowl of earthly hopes

"Meditate upon the true nature of the Self. Hanker not for the impermanent objects of the senses. Keep company with the wise and the virtuous. Even a moment's companionship with those who have realized the Eternal Truth, will furnish thee with a boat to cross the sea of *samsara* (the world of limitations and misery)."

❖ — ❖ — ❖ — ❖

SPIRITUAL ADVICE

"Speak as little as possible, speak only where it is unavoidable to speak; never offer unsolicited advice to anyone; when two persons are conversing, do not try to overhear or interrupt them. Do not be prodigal in speech. Always speak truthful, straight, wholesome and sweet words. Never attempt through your speech to deceive or put anyone on the wrong scent, to harm anyone or hurt anyone's feelings. Do not revile or backbite another. Devote all the time that is left to you after such frugal use of speech in chanting the Divine Name, in singing the glory of God."—*Siva*.

MAY, 1939

HORN OF PLENTY



Will you accept, without charge, a Horn of Plenty Bank from the Self-Realization Fellowship, as a beautiful reminder to keep the idea of divine abundance always present in your consciousness? The services of trained workers who pray for your success, health and happiness are freely offered to you. Complete instructions in the use of the bank and also a lesson in Demonstration are sent with each request.

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Second Coming of Christ

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

*Jesus' True Meaning in Saying: "I Am the Bread of
Life: He that Cometh to Me shall Never Hunger."
Christ Consciousness the Only True Manna.*

By **PARAMHANSA YOGANANDA**

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

When the people therefore saw that Jesus was not there, neither his disciples, they also took ship-

ping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.—John 6:22-27.

Jesus said: "Verily of truth, I say unto you, by feeling your thoughts within me, I find that you seek me not because my divine miracles roused you to seek God through me, but because you are more interested to quell your hunger by the divinely-produced loaves which you ate to your fill. It is foolish for you to concentrate and use up all your time thinking of perishable food to sustain a perishable body.

"You should seek that divine wisdom and ever-new bliss found in meditation which once acquired will endure and help to nourish your life until it becomes immortal. The spirit within the Son of man or my body can teach you how to seek that divine bread of wisdom which can make your life everlasting. Transcendental God the Father has kept that salvation-giving, immortality-making bread of divine wisdom concealed in the Christ-Intelligence which you can contact in meditation by following my teachings through me."

"Meat" or Substance

Anyone visiting Jerusalem and the surrounding desert territory will find out the people live mostly on bread and meat and very little on vegetables. Jesus uses the word "meat" because meat was one of the principal foods of the people who lived in his country.

But the word "meat" is not used at all times by Jesus to signify animal flesh. He used the word "meat" principally to signify substance.

Glossary:

1. *Meat which perisheth*—The food which is perishable.

2. *That meat which endureth*—Divine bliss and wisdom which forever satisfy the soul and are its imperishable nourishments.

3. *Sealed*—God has sealed all secrets and powers in the Christ Consciousness of Jesus to be given to all devotees who meditate on the soul within.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—John 6:28-29.

"When people suffer and when devotees on earth send out their soul-call unto God, then He works and responds by sending a spiritually advanced divine son like me who by his exemplary spiritual life can teach people to be God-like and work God's work in their own lives."

God Sends His Special Messenger

In the above, Jesus is again saying that ordinary spiritual seekers come in contact with divine books or ordinary spiritual teachers through their inner call, but when a devotee is extremely anxious to know God, then a special messenger or advanced Guru-Preceptor arrives in divine response to the soul's quest.

That is why Jesus is subtly pointing out that anyone who wanted to be actually like God and work His truth in his life, must follow somebody who has striven and already attained God Consciousness. He reemphasized that anyone who wishes to work like God must do so through one who knows God. That is why Jesus said that it was the wish of God that true devotees believe in him and his teachings.

Glossary:

1. *This is the work of God*—The decree of God that anyone who was in tune with the Christ consciousness in Jesus by deep meditation would find himself working the work and doing the will of God.

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.—John 6: 30-33.

"Verily, from the omniscient insight within me I declare unto you that Moses gave you spiritual inspiration but did not show you how to get the bread of heaven or the Cosmic Christ Intelligence

hidden within Cosmic Vibratory Energy. It is the transcendental God the Father present beyond vibratory creation which sends you, through me, the knowledge of contacting the Christ Intelligence hidden behind the heavenly region of Cosmic Vibratory Energy. For the Christ Intelligence, the only reflection of God the Father which is hidden behind heaven or Cosmic Energy, came down on earth and became manifested in my life. Anyone who by meditation will be in tune with my life will be in tune with the everlasting life of Christ Intelligence which is the source that instils life in all living things in the world or cosmos."

Belief Not Enough—Living the Christ Life Is Necessary

Jesus was here pointing out to advanced devotees that a mere belief in him without living his truth in life could not possibly rescue them from the tentacles of cosmic delusion.

Jesus in the above words was explaining in parables what kind of bread could nourish the devotee and give him everlasting life. Jesus points out that bread signified the Christ Intelligence hidden in heaven or within all Cosmic Energy. The Cosmic Energy guided by the latent Christ Intelligence transmutes itself into different rates of vibration, creating semi-conscious life-force, potentially conscious electrons and protons, atoms, and molecules which in turn form themselves into solid, liquid, gaseous,

and astral living substances constituting the cosmos, island universes, stellar systems, planetary systems, solar system, the earth and its human inhabitants. Jesus was pointing out that he came on earth not to uplift people only with simple inspirations, but with the distinct mission of teaching people how to expand their consciousness into Christ Intelligence so that they could feel the cosmos as their bodies and the Christ Intelligence as their own consciousness.

Jesus pointed out that no one except souls like him who are in tune with Christ Intelligence hidden behind Cosmic Energy could show other devotees the art of contacting Christ Intelligence. As a man is conscious of his mind cognizing any sensation at any part of the body, so a Christlike Master is aware of his consciousness present in everything and he knows and feels in his consciousness everything that occurs in any part of the cosmos. This is also what Jesus meant when he said: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." (*Matt. 10:29*).

God Is Conscious of All

God is conscious of every point in space and matter, and saints who are in tune with Him become omniscient like Him. By "bread of God," Jesus signified the Christ Intelligence which is present in Cosmic Energy working the work of creation. Jesus

also pointed out that his body which came down on earth was not sustained by ordinary human consciousness but that Christ Intelligence was present within him—the same Christ Intelligence which gave consciousness and life to all living creatures in the cosmos.

Glossary:

1. *Gave you not that bread*—Could not give the all-redeeming Christ Consciousness.
2. *Heaven*—The light or astral region behind space.
3. *Father*—Cosmic Consciousness as a conscious Personality.
4. *True bread*—The Christ Intelligence which is the true substance, sustaining all.
5. *Bread of God*—Christ Consciousness emanating from God which is the divine bread sustaining all creation and created objects.
6. *Is he which cometh down from heaven*—The Christ Consciousness which came down from infinite space and became manifested in the human body of Jesus.
7. *Giveth life to the world*—Sustains all created things.



"He in whom there are no sins whatsoever originating in fear, which are the causes of coming back to this shore, that ascetic leaves this and the farther shore, as a snake its old worn-out skin."—*Uragasutta*.

Questions and Answers

By PARAMHANSA YOGANANDA

Telling Others' Faults

Question: Should we tell other people their faults?—N. A.

Answer: Only a kind, wise and perfectly poised person is in a position to tell others their faults. According to the law of cause and effect, if you judge others with kindness, you in return will receive the same treatment from the principle of Truth, which secretly governs all life. If you judge others unkindly, you will attract adverse criticism from others, which will make you miserable.

To reveal the weakness of others, causing them embarrassment and making them resentful, is not wise. Cruel judgment of the wrong actions of others makes one forget that the sinner is only an error-stricken child of God. You should hate the sin, but not the sinner, for he is a child of God in error—your own divine brother whose understanding is eclipsed by ignorance. The purpose of judgment must be curative only, not the revengeful outlet of anger. We should treat the error-stricken person as we would like to be treated

if we ourselves were stricken with error. In the same spirit with which we judge others does the divine law judge us.

Ego and Soul

Question: What is the difference between soul and ego?—T. S.

Answer: The soul is a true reflection of the Spirit, and therefore is pure. When the soul becomes identified with the body, it converts itself into the ego. In the worldly person the ego is the guiding principle of all thoughts, feelings and aspirations.

One must learn to differentiate between material desires and soul desires. The pure soul loves the wisdom and bliss experienced in the union with the absolute, omnipresent, omniscient One.

The ego loves name, fame, pride, greed, body-attachment and all perishable qualities. When the ego succeeds in getting the mind to like the perishable comforts of the body, the mind becomes spiritually blind and dislikes the imperishable joys of the soul resting in omnipresence.

SCIENTIFIC DIGEST

EINSTEIN ANNOUNCES KEY TO CAUSE OF GRAVITATION

A new solution of one of the great mysteries of science, a single law to explain all the phenomena of the material universe, was announced on March 13, 1939, by Professor Albert Einstein.

Einstein calls the mystery the unified field theory. It aims to bring together gravitation, magnetism and matter under one "unifying mathematical concept."

Einstein a year ago, with Leopold Infeld, published a book which pointed out that scientists have believed of late in two realities in the material universe. These, he said, were matter and "field." Field means the fields of gravitation, magnetism and electricity.

Matter Is Only Radiation

In the book he asserted that now "field" is the only reality left. Support for this subordination of matter is found in physical experiments indicating that solid matter may be only radiation in a changed form, that all matter is made of particles which seem to be nothing but bits of electricity, and a few experiments where rays have been detected changing themselves from radiation into solid particles.

In the attempt to unify these "fields" which seem to permeate everywhere, gravitation has been a chief missing link. It has no yet measurable wave like electricity; it does not come and go like magnetism. Another gap is the link between relativity and quantum theory. The latter shows that immaterial things like energy and light are really made up of separate particles.

Gravitation Missing Link

Science has been compelled to accept as a fact an incredible situation, in which immaterial waves are sometimes particles, and where apparently real particles are sometimes waves. Experiments prove this contradiction. A "unified" theory might explain.

Einstein's new "law" on the cause of gravitation may also supply a better understanding of the link between mind and matter. For it deals with a non-material world as much as with the material.—
A. P.

SEX-DETERMINATION

The late Dr. Calvin B. Bridges specialized in demonstrations and proofs of the chromosome theory. A close associate of Dr. Morgan, who won the Nobel Prize in 1933

for discoveries on the laws and mechanics of heredity, he was credited with importantly furthering man's knowledge of the genes—hereditary units of life—in their relationship to the chromosomes which contain them.

Like Dr. Morgan and other distinguished explorers in the same field of science, Dr. Bridges did much of his work with an insect, *Drosophila melanogaster*—the common fruit-fly—which has been described as a veritable lamp with which geneticists have been able to illumine the dark mystery of heredity. A particular interest of Dr. Bridges was sex-determination.

Although in a paper delivered in 1925 Dr. Bridges said there was no known method that could be relied upon to influence the production of children of either sex above the normal ratio, five years later, at Pasadena, he reported a discovery indicating how nature made the determination. The evidence he presented was obtained from breeding thousands of the fruit flies having a chromosome combination that had not been known to produce anything except males. Dr. Bridges obtained some females by a breeding process that eliminated some of the apparent chromosome controls.

Evolutionary "Rosetta Stone"

In the fall of 1934 Dr. Bridges, at the Station for Experimental Evolution at Cold Spring Harbor, N. Y., described a heredity key which promised to explain so

much of the mystery of generational evolution that it was referred to as the "Rosetta Stone" of the subject.

The discovery was hailed at the station as one of the most significant steps in a decade in the advancement of knowledge of the relation between the genes and the structure of the chromosomes. The "Rosetta Stone" was a giant chromosome, so large that the spots occupied by the individual genes along its length were thought to be identifiable. Among those genes described at the time were those believed to cause a black spot under the fly's wings.

Then in Washington in 1934, Dr. Bridges formally announced on behalf of Dr. Morgan and himself that science was definitely able to locate the invisible genes by certain stripes in the observable chromosomes. Thus the biologist had an opportunity comparable to that of the physicist who, from colored bands in the spectrum, charted the elements glowing in the sun.

At the same time, Dr. Bridges upset the old belief that a single gene determined a single characteristic. Although a few genes might decide the question of a man's hair and eye color, it took hundreds or thousands of them to make that man different from all others, a science writer pointed out on the basis of his work. — *New York Times*.



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Special Issue, March, 1937

Lavishly Illustrated

Giving History of Self-Realization Fellowship in America and India, and the Message of India's masters. *80 Pages. 25c copy.*

Diet and Health

Rice and Spaghetti

- 1 lb. well washed rice
- 1/4 lb. spaghetti cut up small
- 7 oz. butter
- 1 large onion, chopped finely
- 7 whole cloves
- 1/2 teaspoonful finely chopped garlic
- 1 small cinnamon
- 1/2 teaspoonful whole allspice
- 1/2 teaspoonful cumin seed
- Salt

Fry onions (do not brown), garlic and spices in the butter. Add the rice and spaghetti and fry for 3 minutes. Add boiling water to cover and stand over the rice about 1 1/2 inches. Cover closely; cook slowly until all water is gone and the rice is done. Stir lightly occasionally.

Egg Curry

6 hardboiled eggs cut lengthwise in halves.

Fry in 2 oz. of butter, 2 tbs. chopped onions and 1 finely chopped garlic clove, for 3 minutes. Add 1 tbs. curry powder, fry for 3 more minutes.

Add 1/2 lb. fresh or canned tomatoes, chopped finely, and enough water to make a gravy. Add salt and lemon juice and simmer for 5 minutes. Then add eggs and warm for a few minutes.

Rice Fritters

Make a thick batter of the following:

- 1/2 lb. white rice flour
- 2 ripe bananas mashed into pulp
- 2 eggs

Thick cocoanut milk

Sugar to taste

Drop spoonfuls of the batter into boiling vegetable oil and fry until a golden brown.

URGES USE OF BUTTER

State Circular Declares it Contains All Vitamin A Needed

That old custom in Norway and England of presenting every bride with a keg of butter, predicting an abundance of all good things, was not such a bad idea in the opinion of the New York State Department of Agriculture.

The department has joined in the nation-wide campaign to promote the use of butter instead of butter substitutes. It states:

"Butter is a fat of low melting point which is favorable to ease and completeness of digestion. It is rich in Vitamin A. Two ounces of butter for each person each day will furnish practically the entire day's need of Vitamin A."

NEWS OF THE CENTERS

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. Those interested may write for more information to Manager, Golden Lotus Hotel, Encinitas, California.

NEW CENTERS IN EAST

William J. Stewart, well-known Bishop of the Spiritual Christian Union Churches in Belleville and St. Louis, has converged his churches with the Self-Realization Fellowship. Yogacharya Sri Kha-

gen has recently completed a series of lectures and classes in these cities. A warm welcome is extended to the many new members.

ORDAINED MINISTERS

The following 24 persons are Ordained Ministers of the Self-Realization Fellowship Church, Inc., of America (affiliated with the Yogoda Sat-Sanga Society of India):

Sister Bhakti
Buddha Bose
F. Darling
Frederick F. Downs
Lois Patterson Downs
Sri Ranendra K. Das
Bishnu Charan Ghosh
Sister Gyanamata
Yogacharya Sri Khagen
Brahmachari Jotin
Margaret Lancaster
Yvonne Larson
Sri Nerode
Laurie Pratt
Brahmachari Premeswar
Yogacharya Pretorius
Louise Gunton Royston
Orpha L. Sahly
Bishop W. J. Stewart
C. Richard Wright
Faye Wright
Helen Wright
Virginia Wright
Paramhansa Yogananda,
Founder and President

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.

RANCHI NEWS

The Self-Realization Fellowship (Yogoda Sat-Sanga) of Ranchi, India, held an interesting and well-attended Health Exhibition at its Brahmacharya Vidyalaya (Boys' High School) on February 4th and 5th. Demonstrations and lectures were given on Preventive Medicine, Child Welfare, Food and Nutrition, Physical Feats and First Aid and Ambulance demonstrations. There was also a Baby Show with thirty-two babies on display, many of whom won prizes.

A new Yogoda Sat-Sanga High School has recently been started at Ejmalichak in Midnapore.

"The proud and covetous can never rest; the poor and humble in spirit dwell in much peace. True peace of heart is got by resisting our passions, not by obeying them."

—*Thomas A' Kempis.*

"It was a life," said Sarnac, "and it was a dream, a dream within this life; and this life too is a dream. Dreams within dreams, dreams containing dreams, until we come at last, maybe, to the Dreamer of all dreams, the Being who is all beings. Nothing is too wonderful for life and nothing is too beautiful."—*H. G. Wells, in The Dream.*

**HEALING SERVICE
AVAILABLE TO ALL**



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

—*—*—*—*—*—*—*—*—*—
TITLE OF "PARAMHANSA"

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

The title *Paramhansa* supersedes the title of *Swami*. The followers of Yogananda's teachings now address him, in accordance with his Guru Sri Yukteswarji's wishes, as *Paramhansa* (or *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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Los Angeles, California

WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Founder-President, Paramhansa Yogananda. Free public lectures given by Paramhansa Yogananda on Thursdays, 8 p.m., Mount Washington Estates, 3880 San Rafael Avenue. Phone: CApitol 0212.

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.

Encinitas, Calif.

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

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

*Santa Barbara, Calif.

Conducting Teacher, Yogacharya Sri Khagen. Meetings each Thursday at 8 p.m. at 39 Mihran Bldg., 17 East Carrillo St. Center open daily at 2 p.m. Meditation at Center on Sundays at 7:30 p.m. Secretary-Treasurer, Miss N. M. Ruud, 1421 Chapala St. Associate Teacher, Mrs. Lloyd Briggs, 1740 Prospect Ave.

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*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. Mrs. Anna English, Secretary; Mrs. 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.

INNER CULTURE

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, Miss Ollie A. Learnard, 3701 Foster Ave., Brooklyn. Treasurer, Mr. John Fuerth, 804 W. 180th St., N. Y.

***Buffalo, N. Y.**

Meetings at the home of Mr. Dareid L. Pestell, Sr., 90 Welker St., every Tuesday at 8 p.m. Phone: Garfield 0207. Secretary, Mrs. Dareid L. Pestell, Sr. Treasurer, Miss Alice Jeske, 408 Franklin St.

***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.

***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**

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.

***St. Louis, Mo.**

Director-in-charge, Bishop William J. Stewart. Associate Teacher, Ollice Bryant. Secretary-Treasurer, Morgan Tann. Sunday School, 9:30 a.m., Sunday Service, 11 a.m. Meditation each Tuesday at 1 p.m. and 8 p.m. Beginner's class, Mondays at 8 p.m. Member's class, Fridays at 7 p.m. 4146 West Belle Pl.

***Bellefonte, Ill.**

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

***Milwaukee, Wis.**

Reorganized by Sri R. K. Das. Meetings each Sunday at 11 a.m. Class meetings each Wednesday at 8 p.m. Fine Arts Bldg., 2nd Floor.

***Indianapolis, Indiana**

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I beheld Thee but for a trice
And since then my gaze
Has ever been
Thy prisoner.
Methinks I have known Thee
Throughout eternity
And all that was waiting
Was my ever-expected meeting.
In vain for Thee I looked
In all earth's nooks.
Precious One of my heart
Stayed Thou there anon
Yet ever deceptively
Hiding within it.