

INNER CULTURE

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APRIL
1940

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Vol. XII, No. 6

How I Convinced the Father of a Wicked
Son that The God of Love Never
Created Eternal Punishment

By PARAMHANSA YOGANANDA

The Hindu Dance

By ANNABEL LEARNED

Uprooting Physical and Mental Desires
LIGHT FROM THE BHAGAVAD GITA



—Kalyan

THE LORD AS LIGHT (See Page 40)

"Know, too, from Me
Shineth the gathered glory of the suns
Which lighten all the world: from Me the moons
Draw silvery beams, and fire fierce loveliness."

—*Bhagavad Gita* 15:12.

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L. V. PRATT
Editor

LOUISE GUNTON ROYSTON
Circulation Manager

BRAHMACHARI JOTIN
International Secretary

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The Hindu Dance

By ANNABEL LEARNED



The very idea of dancing has in India a special splendor. The casual writer speaks of "dancing dust," another of the "dancing heat" that shimmers over the land. "The Supreme Intelligence dances in the soul," says the sacred book. Dawn is called a dancer adorning herself, and in the legends gods are seen dancing. From earliest times this has been to the Indian mind a natural image through which to feel the energy and wonder of creation. Thus Shiva, who embodies the vital forces of existence, is greeted as the Actor-Dancer:

The movement of whose body is the world, whose speech the sum of all language,

Whose jewels are the moon and the stars—to that pure Shiva I bow!

For Shiva sets forth through many aspects, benign or terrible, the dance of the universe and of life: creating, sustaining and destroying from age to age.

As the divine dance beats out the rhythm of existence, in turn the classic dance of India shows the activity of divine figures and epic heroes, or expounds an emotional

theme. It is an error to think of this ancient and beautiful art as mere entertainment. Like the old miracle-players and the troubadours, dancers of India have been through centuries the voice of a culture and a spirit, whether in courts of kings or countless villages. Theirs is the telling of a tradition, the vision of inner forces, and the poetic evoking of life.

Hindu Gesture

It is an art closely related to the drama. Indeed one use of it is in the classical spoken drama, where it gives a gesture-portrayal of action and mood. This is the oldest dramatic tradition—combined dancing and acting. The dance proper, the classical *nritya* which we see, is itself a flowing pantomime in which "a story is told, or events alluded to, by means of formal gestures presented in a rhythmic sequence," accompanied by music or singing.

Here gesture has become a highly cultivated, explicit and eloquent language, in which meaning is conveyed by every movement of head or hands. In the *Mirror of Gesture*,

translated by Dr. Coomaraswamy, the line of its development appears. Each "Hand" has its traditional name and origin, according to the suggestive position of the fingers. There are the peacock hand, the half-moon hand; the lotus, arrow, spire and swan-feather hands and many others. One comes "from the Goddess of Speech when she bestowed a rosary"; another "from the desire of Shiva for ornaments, of which the moon is one."

The Mudras

Each has a multitude of meanings, depending on the way it is moved or held. These attitudes are called *mudras*. The "flag" hand, for instance, of itself is flat, with fingers held straight and close together, thumb along the side of the hand. With a stroke of the arm it indicates cutting; held straight up, a wall; under the bent head, sleep; with undulating horizontal movement, the sea. It may also mean: cloud, forbidden things, bosom, height, horses, wind, walking, graciousness, silence, etc.

While the *mudras* show exact meaning, emotion is chiefly expressed by head and eyes. In the delightful detail of the Sanskrit may be discerned a keen emphasis of the shades of expression. One reads of "Glances":

Saci: looking persistently out of the corner of the eye. Usage: secret purpose.

Lajjita: the upper lid dropped, the pupil also lowered bashfully, the lashes meeting; this glance is used modestly.

Vira (heroic) : radiant, direct, open, rather majestic, self-controlled, the pupils at rest. Usage: the heroic.

A side-to-side swaying motion of the head is also characteristic of Indian dancing. Some of the traditional meanings are: beginning of affection, making trial, saying "well done!", recollection, badinage, sympathetic affection.

Of Hands, Glances, movements of the Head, and even Brows, the variations are endless. Whether in things, actions, or blended emotional sequences, the Indian dancer—like the poet with his gift of speech—has a world at his command, and composes not only in form and motion but in meanings.

Background of Gesture-Art

To understand the naturalness and beauty of this art one must realize its age-old background in Indian life. Frescoes at Ajanta and elsewhere, Rajput painting, religious sculpture of every period, all record speaking attitudes of the most consummate grace. When a king renounces his throne, his perturbed general is depicted with facial distress, and also a very natural-looking *mudra* that means disturbance of mind.

There are gestures for inquiry, discussion, fright, reverence, greeting, and many other reactions and situations, all quite natural. The Buddha shows a teaching-*mudra* which, but for its exquisite formality, might be used by anyone in explaining a point.

Many-Armed Hindu Gods

Hence also the many arms of Hindu holy figures, each indicating a spiritual idea—a poetic convention no more anatomically startling, after all, than angels' wings. In Shiva sculpture especially, many gestures that flow into each other in the dance are caught in perpetual living attitudes. And still today, in ordinary life, two flag hands joined are the Hindu salutation (*pranam*).

Far from being a dusty language of archaic symbols, Hindu gesture is a vigorous idiom, derived from genuine impulses of expression to which it has given form and continuity.

Dance Rhythms

The movement of the dance also has its tradition from earliest times; 108 coordinations of gesture and feet are sculptured in small dancing figures on the ancient Shiva temple at Cidambaram. They are described in the *Natyasastra*, early writings, where they are related in larger units of movement and rhythm, of a variety to astound the most versatile modern master of ballet. And here may be noted two very old modes of rhythm, or types of dance: the *tandava*, "violent," for big dramatic subjects of cosmic activity, and the *lasya*, lyric and sweeter in tone.

Hindu dancers are themselves perfect rhythmic instruments, employed in an integration of movement in which every nerve and muscle plays a harmonious part. Lesser motion subtly varies the larger: turn of the

arm, change of balance, rhythm of the feet beautifully measured, broadened, withheld.

Hindu Gods and Epic Heroes

There is a saying, "What is not found in the *Mahabharata* is not to be found in India." Many dance themes have their source in this Indian epic, which is the longest poem in the world. Here are epic wars with their rolling sense of destiny; here is romance and exaltation. Myths of the gods. Miracles. Stories of life: moral teaching, love, heroism. A wealth of stirring imagery. Proverbs innumerable, and in the midst of all, inspired philosophical discourse. The *Mahabharata* is not a poem, but a civilization. Interwoven with the tales of dynastic wars is the Dante-like unfolding of a spiritual ideal.

* * *

All great religions ascribe the flow of external life to an unaltering life-source, the Eternal: called by Hindus the Brahman. This divine Self, like the I AM of Christian and Jewish faith, is thought of as immanent in the universe and in the hearts of men. To the individual it is said, "The sheath and dwelling-place of Brahman art thou."

The Trinity

But of the phases of outward life Brahma, Vishnu and Shiva are old symbolic figures. They are the Hindu Trinity, embodying the great principles of existence: creation, preservation and dissolution—the dissolution that is ever a part of

new creation, as a flower dies, giving birth to fruit.

These figures are not fixed and rigid, but rich with the mythological variations of thousands of years. Each has its legends, and Vishnu and Shiva in particular have had their special sects and worship. For taken separately each became a name for all aspects of Deity, thus involving on occasion the deeper sense of the Brahman. In limited or in larger sense, however, all three are one; names or symbolic aspects of the same life-force.

There are many brilliant beings of ancient legend: shining Indra, king of the gods; warring Kartikeya, the Gandharvas and Apsaras, heavenly musicians and dancers. But in the Trinity, especially Vishnu and Shiva, earliest nature myths have blended with thoughtful religion and philosophy in figures of great power.

Shiva

Shiva is shown dancing, for the universe is made of motion and flux. "Our Lord is the Dancer, who, like the heat latent in firewood, diffuses his power in mind and matter and makes them dance in their turn." In sculpture he carries fire because he is the destroyer, dissolution of forms and creatures.

He is the life-process in its many phases, a glowing figure of the laws of the universe. Scenes and themes are associated with his dance. But all his dances, it is said, take place also in the heart: deathly and terrible to burn it clear of illusion;

and after this the wondrous dance of deep insight.

Shiva is also the tireless ascetic and the great teacher. Legend tells many tales of him. When the heavenly Ganges descends to earth he offers his head to break the fall of her waters, and to curb her petulance keeps her wandering for years among the tangles of his hair—image derived perhaps from the forests of the Himalayas.

Parvati

Shiva's dual nature as creator is expressed in his consort, his "other-self," Parvati, who represents energy—also womanhood and devotion. For the masculine and feminine principles are not narrowly limited in Hindu thought. As the inseparable elements of form and energy they are present at the whirling birth of worlds, and in everything from the tiny cell to the star.

Vishnu

Vishnu is best known through his *avatars* or incarnations. It is an ancient Hindu belief that Deity comes to dwell from time to time in the midst of His creatures. Of these embodiments Rama, the great king, and Krishna are most famous—the former is hero of a separate epic, the *Ramayana*.

Arjuna

Arjuna, hero of the Bharata wars, is described at the tournament of kings as "clad in golden armor, like to a glorious evening cloud." His feats combine the warlike strength of an Achilles with the shooting

skill of a Robin Hood. Indian epic warriors are masters of the bow; other weapons of long standing are the mace, discus, battle-ax and Indian club, as well as lance and sword. They ride to battle in chariots, and follow a code of honor as elaborate and scrupulous as that of King Arthur's knights.

Krishna

It is to Arjuna, the foredestined perfect warrior, that Krishna makes his revelation of divinity, much as Sir Galahad or Parsifal attain the Holy Grail.

This takes place in a tragic moment on the battle field in a passage, the *Bhagavad Gita*, often called the *New Testament* of India. Here amid grave ethical teaching Krishna expounds the nature of all-pervading Deity, of which he is the traditional incarnation.

"I am the source of all, from Me the universe comes forth; the Awakened, thinking thus, love Me, following after love.—I am the sweet scent in the earth, I am the glow in fire; life am I in all beings, and fervor in men of fervor. — I am all-consuming Death; I am the birth of things that shall be;—I am honor, grace, voice, among things feminine; and memory, wisdom, firmness, patience. Whatever being is glorious, gracious or powerful, thou shalt recognize that as sprung from a fragment of my fire."

As a youth Krishna is the great Hindu figure of love, living among

simple cowherds on the banks of the Jumna. His flute calls to the soul, and in the legend the milkmaids of Brindaban, symbols of mankind, abandon everything to be drawn into the circle of his dance. In Rajput painting this traditional dance theme frequently recurs. In sculpture also Krishna is shown in symbolic posture with ankles crossed, and holding a flute.

* * *

The dance is not only an art, therefore, but the passion play of India, full of the spirit of insight. Hindus, cultivated or simple, know the epics almost by heart, for the humblest peasant hears them read aloud by village readers. They form an education irrespective of book-learning, in the range and pith of human experience. Dance and drama, reflecting their familiar figures, bring home intuitions of life at once significant of their audience, whatever the level of presentation. Interspersed with epic subjects of the dance are erotic themes, kin to the embroidered love-songs of the troubadours.

In India the arts have always been valued for their spiritual significance, and supported as a matter of ancient social, indeed, sacred duty: dance, drama, poetry and music being made popularly available at festivals and other occasions, as well as the object of cultivated gatherings. With the impact of commercial civilization the dance, as other arts, suffered greatly. The fine old *nautch* became a synonym,

especially in cities, for disreputable amusement. It is now rapidly recovering its high function, one in which kings and queens have excelled. This was never frivolous, and meant much more than physical grace. Requirements for a dancer traditionally include knowledge of the classics and of other arts, wit, good birth, and virtues of mind as well as body.

The Hindu Idea of Art

Art to the Hindu, whether dance, drama, music or any other, is based on the idea of a quality and its realization. In fact, the necessary quality *is* the realization. *Rasa*, or "flavor," which all high art must have, means exactly that concentrated essence of artistic experience which makes it significant not to the mind alone, but to the inner spirit.

One might call it mood, yet it is something more. In *Romeo and Juliet*, for example, one feels keenly the passing lyric moment, or fear of disaster. But the *rasa* or "flavor" is the whole deepened sense of young tragic love in which the onlooker becomes suspended and which he carries away.

And these Hindu dances are rhythmic dramas, as it were, of the flavor of experience, kindled to heroic proportions in a divine figure or poetic mood. Many such flavors we feel fleetingly within ourselves, but in daily life they are lost, dispersed and distracted. In great art the pure experience is given back to us.

The word *rasa* is often used for those specific veins of emotion in which the human spirit moves, and finds realization. Dramatic theorists have analyzed them as anywhere from four to ten, and their derivatives. The usual nine are those we see danced by Shiva and Parvati in competition. They may be delicately blended, and need not be over-serious. But the portrayal must be universalized, not an experience or fancy of performers. The performer merely serves as vehicle for all the race feels in that experience. *Rasa* is that final awareness, within mood, in which the center of one's being is touched. This indeed is flavor to the soul, a drinking at deep springs where taste and freshness are.

Art Is Impersonal

Therefore art to the Hindu is selfless, impersonal, detached. The artist submerges himself in order to evoke something of universal quality, unmarred by his own peculiar traits. Correspondingly, its true enjoyment is not chiefly connoisseurship, and not at all an aroused emotion; but "timeless delight", said to be akin to the bliss of Brahman.



Serenity of soul, benignity,
Sway of the silent Spirit, constant
stress
To sanctify the nature,—these
things make
Good rite, and true religiousness of
mind.

—*Bhagavad Gita*.

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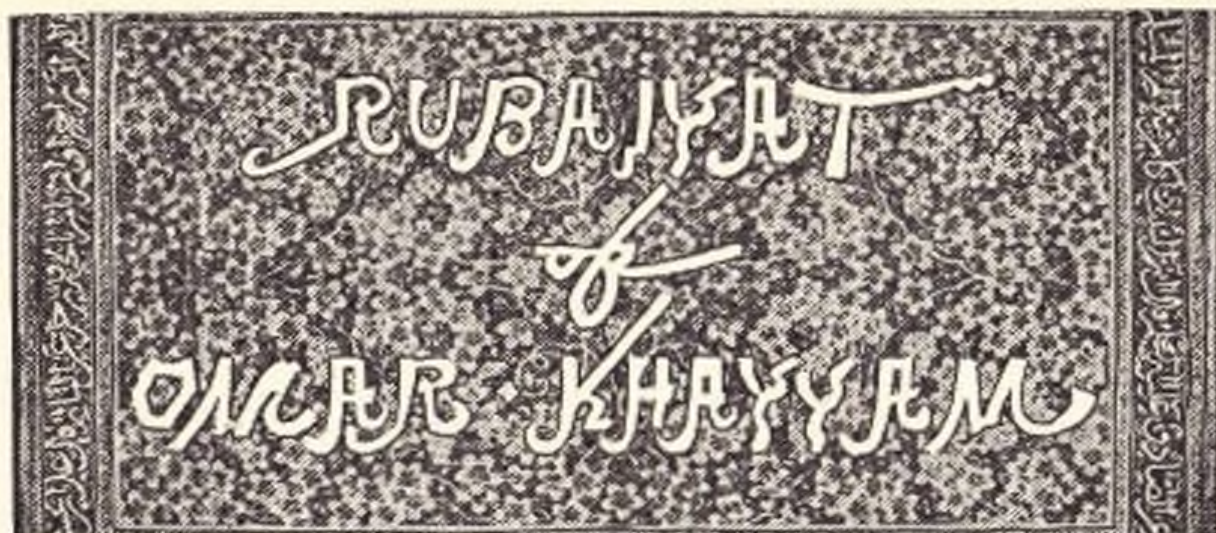
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SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

LV

*The Vine had struck a Fibre; which about
If clings my Being—let the Sufi flout;
Of My Base Metal may be filed a Key,
That shall unlock the Door he howls without.*

Spiritual Interpretation:

"My spinal tree of seven divine centers has sent its roots deep into the soil of Cosmic Consciousness. My life and being cling around the tree of life-force in the spine. I know that the vine of my consciousness has been transplanted from the soil of material desires into the soil of Cosmic Consciousness where it has struck root and become fixed. Out of the debased, evilly used metal of my life, a key of Self-Realization may be filed by meditation which, through the awakening of spinal consciousness, will unlock the door leading out of the bodily prison, from finitude into infinitude and unlimited freedom. Most theoretically religious theologians who do not meditate deride the possibility of reaching the Infinite through the opening of the

mystery door of the spine; outside of which, they must remain buffeting the storm of materialism with discontentment and untold misery."

Applied to Daily Life:

It is better to find the key of Self-Realization and God-communion by scientific meditation than to lament with loud theological dissatisfaction without ever being able to reach within to God-communion.

Glossary:

1—*The Vine*—The consciousness and life-force which traverse the spine. The spine is like a tree, with roots above in the brain, and branches of efferent and afferent nerves below. This vine of consciousness is planted in earthly desires in the brain and should be transplanted to the soil of divine consciousness.

2—*Struck a Fibre*—Struck a new root in the soil of Cosmic Consciousness.

3—*Clings my Being*—The meditating yogi finds his consciousness clinging around the spinal region where finer forces and God Consciousness reign.

4—*Let the Sufi flout*—Omar did not use the word "Sufi" in this stanza, as Omar himself was a Sufi (a member of a devout religious sect including many great saints). Fitzgerald, the translator of Omar, used the word "Sufi" here, erroneously imagining that a Sufi was a materialist. Fitzgerald omitted the word "Sufi" in all later editions.

5—*My Base Metal*—The precious substance of life abused by my material habits.

6—*Filed a Key*—A key of Self-Realization fashioned by meditation.

7—*Unlock the Door*—Break the bars of the bodily prison, into the Kingdom of Omnipresent Freedom in God-perception. The limited body-perception is changed into limitless God-perception through meditation techniques.

8—*He howls without*—A theologian who does not live the true spiritual life suffers from discontentment and fear. "Outside" heaven, i.e., in material consciousness, he is unable to enter the "inside," or spiritual communion.

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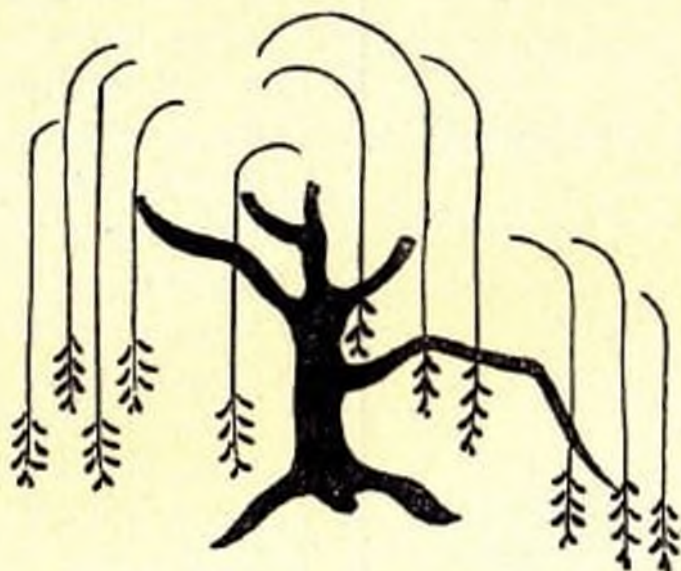
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Helping Nature to House-Clean

Edited by
CARQUE NATURAL BRANDS RESEARCH FOUNDATION



Disease is really a process of purification on the part of the system—a special effort of the organism to burn up and throw off abnormal quantities of waste poisons, many of which have their origin in incorrect dietetic and hygienic habits. Nature inflicts penalties for every transgression of her laws. She warns us in time with her red flag signals, usually in the form of catarrh, inflammation and pain.

Yet disease has one common source—the retention of waste poisons in the body. Disease is an attempt to restore normal conditions within the organism. Hence only such measures should be adopted as will assist nature in her efforts to drive poisonous waste matter out of the body.

Before attempting to cure any disease, it is therefore of prime importance that the bowels be subjected to the effective uprooting of all hardened deposits which have lodged in their crevices over a protracted period. Effective internal cleanliness inevitably follows the use of safe and pleasant remedial laxatives. The Great Cosmic Intelligence ingeniously provided them to help nature's erring children in their stumbles on their upward and onward evolutionary flight.

Undomesticated Vegetables

Herbs—otherwise called undomesticated vegetables—profusely furnish in most concentrated form those vital constituents known as vitamins and organic salts. These elements occur in herbs in such

quantity and potency as to render them easily assimilable by the system and readily absorbed by the blood stream.

Effectively and speedily nature's laxative herbs dislodge and expel all poisons lodging chiefly in the bowels. Corrective herbs are not drastic, uncertain remedies which leave weakening after-effects, but simple, pleasant and natural means of reducing acidity and removing obstructions in the intestines. Herbal laxative teas of the right kind are pleasant, non-stimulating drinks, possessing very valuable blood-purifying elements, mild in their action yet promoting regularity. Their strong alkalinity quickly eliminates bodily wastes, preventing them from being reabsorbed by the blood stream.

The proper action of the kidneys in the elimination of poisons, and the liver in their destruction, is essential to the healthy and normal action of the mind. The kidneys or excretory glands contain millions of tiny independent filters. Their duty is to filter extraneous matter out of the blood and guide it safely through the exit of the urinary bladder.

Because forty per cent of all poisons are removed through the kidneys, often these marvelous busy organs become overtaxed. When the sewage system is clogged, kidney herbs prescribed by a competent Nature Cure physician will purify and stimulate the kidneys with the efficiency of modern plumbing. The body is relieved of irritating acids by their gentle diuretic action.

Constipation is frequently due to the liver's incapacity to manufacture its proper quota and quality of bile—a soapy fluid and natural intestinal lubricant. The digestion of fats is also below par because an insufficient bile fluid retards their assimilation. Here, too, corrective herbs, properly prescribed by a doctor, resuscitate a torpid liver nature's way and relax congestion by gently normalizing the flow of bile. Colds unavoidably appear when resistance is low, general bodily chemistry unbalanced and the organism poisoned beyond the point of toxic tolerance. Corrective herbal laxative preparations valiantly cooperate with nature in casting out accumulated debris in the system.

Karaya, a Natural Gum

KARAYA, available in granules and crystals, is the natural gum of the *Stercula Urens*. It effects perfect lubrication, producing bulk and intestinal motion. Karaya absorbs fifty times its own weight in the presence of moisture, while other natural laxatives absorb only fifteen to thirty times their weight. It prevents clogging by forming a soft and pliable disintegrated mass which mixes with the residue. The crystals may be taken dry with a glass of water, but they are best dissolved in plenty of liquid—water or fruit juice. One teaspoonful of the granules may be taken after meals with plenty of water or mixed with stewed or strained fruit. It is very good when dissolved in fig or prune juice. Its swelling capacity is four

times that of agar-agar. People frequently take Karaya with too little water. Karaya is quite gummy, of high viscosity or stickiness, and can therefore be taken in *uncomplicated* cases of constipation with plenty of water.

IN CONCLUSION: The buoyant and energetic mental state favors secretory activity of the intestinal glands by promoting the circulation and preventing congestion, as well as by nervous influences acting through the sympathetic system which so largely control all intestinal work. The downcast and inactive mind is almost invariably accompanied by more or less inactivity of the bowels or constipation. Mental constipation predisposes to intestinal inaction.

While the normal state of the nerves favors the production of a good quality of the intestinal digestive fluids, a deranged nervous system is sure to result in the production of an inferior and more or less inactive secretion. When the mind is occupied with distressing and oppressive thoughts, the flow of the intestinal fluids becomes spasmodic and may even be entirely suppressed.

Mental Sluggishness

Conversely, the myriads of microbes which inhabit the large intestine are often responsible for much of the mental sluggishness and moral depression from which many persons suffer. When these germs are retained too long in the bowels — when their number is

greatly increased by gormandizing, constipation, or a too high protein diet—there is increased production and absorption of toxins, which are responsible for many disturbances of the mind and body, including sleeplessness, bad breath, brownish tint of the skin, headache, mental inaction, loss of memory and moral despondency.

Still it cannot be gainsaid that faith and pleasant mental states increase and strengthen intestinal peristalsis. It must be conceded that worry produces a sluggish bowel movement, while cheerfulness is an actual aid in the treatment of some forms of constipation.



THINE OWN WORK

Better thine own work is, though
done with fault,
Than doing others' work, ev'n
excellently.
He shall not fall in sin who fronts
the task
Set him by nature's hand! Let no
man leave
His natural duty, Prince! though it
bear blame!
For every work hath blame, as
every flame
Is wrapped in smoke! Only that
man attains
Perfect surcease of work whose
work was wrought
With mind unfettered, soul wholly
subdued,
Desires for ever dead, results
renounced.

—*Song Celestial.*



Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

*The Difference Between Physical and Mental Longings.
The True Yogi Uproots Desires for Sense
Satisfaction From His Mind.*

By **PARAMHANSA YOGANANDA**

Literal Translation:

The man who physically fasts from sense objects finds the sense objects fall away for a little while, leaving only the longing for them behind. But he who beholds the Supreme finds his longing for the senses ceases.

Poetical Rendition:

An abstinent man unguided by wisdom loses himself in the long dark forest of his lurking longings. He speeds away from the objects of senses while the specters of sense longings ever keep pursuing him. But the wise man who sees the Supreme light everywhere cannot any more behold the dark shadows of sense desires.

Spiritual Interpretation:

The greedy man by the penance of physical fasting may stay away for a time from food, but his longing for it quickly revives when his sense of taste, weakened by fasting, revives again at the first contact with food. So, by physical self-control without mental self-control, the sensual man may for a while stay away from the objects of temptation, but his mind constantly dwelling on temptation will sooner or later fall a victim to it.

The *Gita* says physical renunciation of the objects of temptation must be accomplished with mental renunciation and constant discrimination between the higher lasting

joys of the soul and the passing lesser pleasures of the senses.

But the *Gita* says the real way of safety is to contact the supreme joy of Spirit. Once the yogi tastes the unparalleled joy of Spirit he cannot find his longing in any way reaching out for the insignificant pleasures of the senses.

Exterior Renunciation

In the above stanza the *Gita* is comparing the exterior method of renunciation as followed by monks and Swamis. Many monks believe that by leaving home and not marrying, they will be free from the attachments of worldly objects, but the *Bhagavad Gita* says that all monks and renunciates and Swamis who do not become yogis (i. e., those who learn to commune with the highest joy of Spirit) may lose sight of their goal in the end.

By physical renunciation the mind is not convinced fully why the pleasures of the senses must be forsaken. But the yogi who contacts the supreme joy of Spirit by deep meditation not only thinks but knows that everyone should renounce the lesser joy of the senses for the supreme joy of the Spirit.

The ordinary renunciate forsaking the objects of pleasure outwardly might not be able to forsake the inner longings for physical pleasures. So the renunciate must learn not only to forsake worldly objects of temptations but also to fly away from his own inner longings for sense pleasures.

The yogi renounces the lesser joys of the senses and the long-

ings for them because he finds the extraordinary superior joy in the Spirit. Thus the yogi has not to renounce objects of the senses or inner longings for they mean nothing to him, his mind being engrossed with the ever-intoxicating joy of Spirit.

In other words, milk has to stay away from water. If milk tries to float on water it cannot do so, but milk that has become butter can float in water without mixing with it. Likewise, the ordinary renunciate's mind has to stay away from the waters of sense objects, but the yogi who has churned the butter of realization finds himself aloof inwardly and outwardly from all attachment to sense objects even when he is surrounded by them.

The yogi says that the renunciation of lesser sense joys is only justified if the soul contacts the supreme joy of Spirit in deep meditation. Renunciation of the world without meditating and contacting the supreme joy of Spirit is misleading, dangerous and may lead to a mechanical dual state of living, renouncing objects of pleasure only outwardly but not inwardly.

The yogi says to fill the mind to the brim with the joy of God by deep and deeper meditation and thus find incarnations of longing for material desires gone forever. This is the real method of severing the bondage of the soul to the senses. Unless the prodigal soul has learned to find its inner joy of Spirit it cannot really renounce the lesser pleasures in the mire of the senses.



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Meditations

For Each Day in April, 1940

By **SWAMI BENOYANANDA**

MONDAY, 1st. The ordinary life of man is filled with the bewildering duality of right and wrong. I will transcend the sorrows of this ordinary human life and develop a life full of power and radiant with joy, through meditation.

TUESDAY, 2nd. Whatever I do shall be to please God only.

WEDNESDAY, 3rd. I will keep my heart open to receive the ignorance-dispelling light from God.

THURSDAY, 4th. Though fatigue, disease and death are pursuing me like a hound, still I will remember that I always have God as my Guide towards immortal and blissful life.

FRIDAY, 5th. I will not forget that I am made in the image of God.

SATURDAY, 6th. In spite of all opposition from outside I will keep the fires of devotion burning always within my heart.

SUNDAY, 7th. I will surrender myself completely at His feet by whose will this world was created and the sun and moon give light.

MONDAY, 8th. When I leave this mortal coil all my worldly possessions will be left behind, but my virtues will follow me like a shadow.

TUESDAY, 9th. I will overcome egotism.

WEDNESDAY, 10th. I will think what is true, I will say what is true, and I will act according to truth.

THURSDAY, 11th. I know that I am born alone, I will die alone, I will get the reward of my virtue and the punishment of my vice alone.

FRIDAY, 12th. Though vicious people flourish by unfair means they meet punishment in the long run. I will never leave the path of virtue on seeing the apparent success of foul play.

SATURDAY, 13th. I will undergo mental and physical sufferings smilingly, thinking these are tests of God.

SUNDAY, 14th. I will uproot the weeds of agnosticism, which try to grow around the tender tree of my devotion. I will protect this tree with a fence of unflinching faith in God and Guru.

MONDAY, 15th. My Divine Mother! I will realize You in action, wisdom and joy.

TUESDAY, 16th. I will not entertain lassitude, which is an outcome of ignorance.

WEDNESDAY, 17th. Whatever annoyance may come my way I will go on with my duties calmly.

THURSDAY, 18th. I will seek inspiration from God by serving others physically and spiritually.

FRIDAY, 19th. I will keep my body, mind, words, action and intelligence free from vice.

SATURDAY, 20th. A body emaciated by the rigors of austerities refrains from vice; at the same time it loses its power to do active good to others. I believe in temperate habits of living.

SUNDAY, 21st. I will tear out the roots of unnecessary desires in me.

MONDAY, 22nd. Prosperity and adversity both are transient. I am above them.

TUESDAY, 23rd. I will be quiet, grateful, frank and active.

WEDNESDAY, 24th. I will conquer anger by forgiveness, dishonesty by honesty, mischief by benevolence and falsehood by truth.

THURSDAY, 25th. I will give a bed to the sick, a seat to the tired, drink to the thirsty and food to the hungry.

FRIDAY, 26th. I will be glad at others' success and sympathetic at others' failure.

SATURDAY, 27th. Greed, evil designs and want of faith in God are mental depravities; I will refrain from them.

SUNDAY, 28th. I will avoid harsh words, lies, backbiting and incoherent speech.

MONDAY, 29th. He who feeds the raven and the sparrows, He who adorns the lilies of the field, will also feed and clothe me. I have surrendered myself at His divine feet.

TUESDAY, 30th. I am alone. None is mine; of none else am I but the Lord's.



Second Coming of Christ

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

*How I Convinced the Father of a Wicked Son that the
God of Love Never Created Eternal Punishment.*

By **PARAMHANSA YOGANANDA**

It must be plain that by hell-fire, Jesus did not mean that the great God of love has created leaping tongues of hell-fire in some point of space to burn the disembodied souls of sinners with bad karma. The Heavenly Spirit who is the Father of all human children could not possibly roast them alive forever because they made some temporary mistakes during their sojourn on earth. Souls by the misuse of their God-given independence suffer through karma or the results of their own evil actions, and they reward themselves through their own good karma or virtuous deeds.

Those humans who act evilly create evil tendencies which remain concealed in the brain ready to pour out fiery suffering at a suitable time. These hidden misery-making fiery tendencies or hell-fires are carried into the astral world at death by a soul with bad karma.

The word "hell" is from the Anglo-Saxon root *helan*, to conceal. The Greek root is *belos*, sun or fire. Therefore, the word hell-fire is very appropriate to depict the concealed fire of agony which stored-up tendencies can produce in the earthly life or in the astral world. A soul with evil conscience suffers from

hell-fire or agony in this life and when dead suffers the effects of bad karma like a fiery nightmare in the astral world.

Whenever a man has evil tendencies, he has willed it, and suffers both in this life and in the astral body after death. Just as a murderer burns with evil conscience during wakefulness and with subconscious terror during sleep, so a soul suffers from fiery evils in the wakeful state of human life and in the sleep state of death. The hell-fire of hidden evil tendencies is created by the wrongs perpetuated by a man.

A benign father could never eternally burn a soul, made in His own image, for its temporary mistakes on earth. God, as a just Judge, could not *infinitely* punish a child soul for a *finite* period of sin. The idea of *eternal* punishment is illogical. A soul through eternity is made after the image of God. Even a million years of sin could not change its essential eternal divine character. Man's unforgiving wrath against the evil actions of his brethren has created this misconception of hell-fire.

Some men slowly bleed themselves to death, committing suicide, showing they gladly suffer physical agony of death to get rid of the acute intolerable mental agony of the soul.

My Experience With An Orthodox Believer in Hell-Fire

Once I met an old man near Seattle. I had been sitting near the sea, much inspired by its vastness

of divinity. After that inspiration fled, I felt hungry, and went to the farmhouse of this man, seeking some cherries. He, with rosy cheeks, looked very happy, and showed me kind hospitality. A divine impulse came over me and I asked him, "Dear man, you look very happy, but there is a hidden suffering in your life." He said, "Are you a fortune-teller?" I said, "No; I tell people how to correct their lives." He said, "You know, we are all sinners and the Lord is going to burn our souls in brimstone and hell-fire." I replied, "How could a man, losing his body at death and becoming an invisible soul, be burned by the fire created by material brimstones?" He was very angry and went on repeating, "We certainly will burn in hell-fire." Then I said, "Did you get a radiogram about this from God, that He would burn us with hell-fire?" At this the old man became more and more excited.

To mollify him I changed the subject and said, "What about your unhappiness and your wicked son?" He was surprised at my words and acknowledged that he was constantly burning with misery about an incorrigible son. He explained that he was helpless to correct his son and this sorrow remained as a burning fire in the background of his mind. Suddenly I said, "I have a remedy for the absolute cure of your son." The old man's eyes gleamed with joy and he smiled.

With a whispering mysterious

attitude, as if about to reveal something very grand to reform his son, I asked him, "Have you got a very big stove with a broiler?" He said "Why, yes." Then I said, "Please heat it to red-hot temperature. Have you two trusted friends who would not tell anything against you?" He again said, "Why, yes." Then I said, "All the better for you. Have you got some strong ropes? Get your friends and the ropes in your cellar and call your son there and bind him hand and foot and slip him in the red-hot oven."

Human Love Is From God

The old man was furious and shook his fist at me and shouted, "You blunthead, who ever heard of a father burning a son, no matter how wicked?" I said, "That is exactly what I wanted to tell you. Please find out who is a blunthead, you or I. You who are human, where did you get this instinct of love, except from the Divine Father's love? Even a human father cannot stand the cruel thought of roasting his son alive to put him out of his misery. Then how could you think of the ever-loving Divine Father, who has infinitely greater love than you and who makes parents love their children by the gift of His love, as one who burns His own-created children with brimstone and hell-fire?" The old man's eyes were filled with tears of repentance as he said, "I know now that the Heavenly Father is a God of love. We punish ourselves by our own evil actions, and reward ourselves by our own good deeds."

Souls in the after-death state have no physical sensations and therefore cannot suffer from burns resulting from the contact of fire. A bodiless man could not be burned by physical fire. But souls with bad karma can suffer mental agonies, worse than fiery burns.

In heaven their angels do always behold the face of my Father which is in heaven.—Matt. 18:10.

The word angels refers to the astral bodies or luminous forms of nineteen elements (described elsewhere) in which disembodied souls with good and bad karma are encased. The "Father which is in heaven" signifies that a physical man who is identified with his body cannot be conscious of the presence of God in matter, but a divine soul by meditation can awaken the superconsciousness by which he can see that all the different forms of matter are nothing but the dream vibrations of God's light and consciousness.

The "Father in Heaven" signifies that unless a man sees the whole world as light and not matter he cannot feel the presence of God hidden behind astral light and the light of wisdom.

"Face of My Father"

"Face of my Father" does not signify that God carries a body with a face. The omnipresent Spirit could not be limited by a materialized human form, but just as cold can freeze invisible hydrogen-oxygen gas into an iceberg, so by the

materializing power of God's will and the devotee's devotion, the Heavenly Father can materialize Himself into any form. The souls of children, because of their premature going to an astral sphere, see the Heavenly Father materialized into an angelic form, but after this, the children, blessed by God's power, reincarnate on earth to work out their karmas and ultimately return to Him. The "face of my Father" signifies that the omnipresent God Consciousness can reflect in the face of any angel or saint or in the face of any materialized form. But the omnipresent consciousness of God in no circumstances could make itself so limited that it enters a human form and remains there. This is impossible, for if God withdrew His omnipresence from all space and remained confined within one form, all the planetary systems would fall apart.

God who created the first man and woman could likewise materialize Himself into any form he wishes, but God never remains materialized in one form. God can reflect His omnipresence in one or more forms but He can never limit Himself to one form.

God is often depicted as an Old Man with a hoary beard sitting on a golden throne in a point of space called heaven. It is mistakenly supposed that all good souls who reach this heavenly region see God as this benevolent Elder.

A devotee by his devotion can see God in any form he likes, as

Jesus, Krishna or any other saint. To make it clearer—God never created a special form for Himself in which He invariably appears to souls in the astral world or to saints in this world when they can penetrate their consciousness into the astral world.

Sin Cannot Change a Soul

A soul, being potentially the image of God, can be lost in the jungles of evil environment for a while, but no amount of sin can change its eternal nature of divinity. Sin is a crust which hides the perfect soul made in the image of God. When the crust is dissolved by meditation, the perfection of the soul is revealed.

For the Son of man is come to save that which was lost:

How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—Matt. 18: 11-14.

"God has many virtuous souls on earth who remain within the fold of His attention but when He sees that a soul, by the misuse of free will and bad company, has lost itself in the forests of egotism and extreme body consciousness by for-

getting to meditate, God becomes very much concerned for that soul. Due to previous good karma of the man, God sends unto him some guru-preceptor or some form of spiritual aid to bring him back into His fold of divine virtuous life.

"Therefore, souls who are little, that is, who have little wisdom, as well as souls of little children who did not get a chance to work out their karmas on earth, when they are lost in the forest of material tendencies and mountains of ego-consciousness in the astral world, God wills to help them out of their karmic miseries. He aids them to reincarnate in places where they can work out their karmas by His divinely arranged help and liberate their souls by meditation and wisdom. All souls of the earth belong to the fold of God; the Invisible Shepherd looks after them. When a soul goes astray, lost in the thickets of ignorance, God does not like that soul to perish, and is always watchful that the sinner somehow returns to His fold of virtuous life."

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him

be unto thee as an heathen man and a publican.—Matt. 18: 15-17.

"If thy brother in any way acts wrongly against you, take him aside and tell him his faults quietly. If he listens to you, then you have regained the good will and love of your brother. If you tell the faults of your brother in public, you will make him angry and will forfeit his trust in you, thus turning him into a permanent enemy. If you tell your brother his faults in secret, he will know you are trying to correct him with love and not ridicule.

How To Treat An Erring Brother

"If he will not listen to you alone, then take with you one or two trusted friends and with good intentions try to reform your brother. This will establish in the minds of two or three witnesses your honest intention to reform your unreasonable brother. If your wicked brother does not listen to you, then pray for him in the church and in the temple of your divine consciousness. Also bring his actions to notice before the religious teachers of your church who may help to settle the differences between you and your brother. But if your brother neglects the advice of your church teachers, then let him remain unto you a disbeliever in truth or a heathen, and as a sinner before the tribunal of his own conscience (or publican)."

In the above, Jesus especially emphasized that a brother should use the influence of good intentions

of himself and the good intentions of virtuous people and religious teachers to awaken the sleeping conscience of any error-stricken brother, that he might reform. If he does not reform, at least the erroneous one would remain convicted by his own conscience, stimulated by the loving pleading thoughts of the brother, good people and religious teachers. But when the wicked brother refuses to be awakened by any good method, it is better to let him alone with his conscience.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.—
Matt. 18: 18-20.

"By the testimony of cosmic vibration and truth within me, I declare unto you that whatever bad tendencies you create on earth will limit your earth life, and after death those tendencies will also limit your soul in the astral world. Whatever good tendencies you will loosen within your soul, the same vibration of your good tendencies will also expand your soul after death in the astral world. This is the law of karma or cause and effect, which is true of souls in earth and in the astral world.

Carried to Astral World

"Evil actions performed in the earth will be carried within your souls into the astral world and thereby you will reincarnate in evil environments. Good actions done on earth will ultimately give you freedom and you will be with God. Your earthly good qualities in the astral world after death will give you the opportunity of reincarnation in a good earthly environment.

"Again I declare unto you if two of you shall agree or unite your concentration during your earth life and very deeply pray for the realization of any wholesome desire, the Heavenly Father will know of it and by His Will will grant your wish on earth. But remember your united concentration must be strong and continuous to reach the Father, before you can expect Him to grant your good wish. Wherever two or three devotees gather together and by meditation listen to the cosmic vibration within them, there in that vibration they shall feel my Christ Consciousness."

In the above, Jesus is explaining the law of karma which governs human life on earth and human souls in the astral world after death. When Jesus said, "If two of you shall agree" he emphasizes that when the human will is reinforced by another will it becomes stronger. When the united strong will of two or more people deeply meditates on God, their will becomes changed into the all-powerful, all-accomplishing Divine Will.

Isolates By Egotism

Every soul is a child of God and a reflection of God's will, but by egotism man isolates his will from the Divine Will and thus limits it. But when by deep concentration and union with other wills a devotee transforms his will into God's will he remembers his identity with God and thus recovers His divine heritage, possessing all material or spiritual power even as God possesses them. Therefore, every devotee must not expect the realization of his will and prayer until he has strengthened them by divine company and God's contact.

When Jesus said "Where two or three are gathered together in my name, there am I", he meant that when two or three people get together to concentrate upon God, the stronger divine concentration of one person strengthens the weaker concentration of another. But if people gather together in the name of God and then chatter or think of something else while outwardly praying, or go through a series of mechanical actions without communing with God, they will not be able to feel the consciousness of Christ. What Christ meant is that when two or more people unite the depths of their meditation and hear the Name or Cosmic Vibratory Sound, Om, emanating from Christ Consciousness, they can feel that Christ Intelligence within the Cosmic Vibration.

St. John in his *Revelations* said that when he approached Spirit he heard a great vibration or cosmic

sound of all atoms when the consciousness of the Lord or Christ dawned on him. That is why St. John said, "I was in the Spirit on the Lord's day and heard behind me a great voice as of a trumpet." The "trumpet" signified the cosmic vibration which the devotee hears in meditation. The "Lord's day" signified the day or time when the Christ Consciousness, lord of all vibratory creation, dawns upon the consciousness of the devotee in deep meditation.

Power of United Minds

Vast congregations with heterogeneous minds have changed the temple of God into a lecture hall. The huge congregations with their restless thoughts want to be entertained by the posturings and intellectual expositions of an aristocratic minister. It is better that two or three or a small number of souls gather together, uniting their will in meditation in quiet places, and listening to the cosmic sound vibrating behind the throbs of the heart, thus awakening their intuition to perceive the universal consciousness of Christ, instead of vast congregations being held together by music and the personality of a minister. A few people, earnest seekers, should gather together, deeply meditate and listen to the voice of God within, feeling Christ Consciousness and keeping themselves bound together by their own Self-realization.

Instead of big costly churches with an intellectually-trained minister advertising for more religious

customers, there should be started small non-sectarian meditation centers in quiet places where a divine minister will remain communing with God, permitting a few truth-seekers to come and meditate with him and learn the way to commune with God in the company of a few deeply earnest and deeply meditating souls.

By the pure vibrations of a true minister the small meditation centers will draw the few devotees who really seek God. Such souls by their own realization will keep united to a living minister who communes with God. A true minister must hear the voice of God within and not run to a library every week to prepare his undigested Sunday sermons. Jesus preached to the people, and when he was through, he retired to the mountain tops to commune with God. After doing that he came back to give his reinforced God Consciousness to the true seekers. He talked in parables to the crowds, and selected true seekers from among them who understood the hidden meaning of his parables.

* * *

FROM JOY I COME

"O Father, from joy I come; for joy I live; in joy dost Thou melt me! Thou art sacred perennial joy. Thou art the joy I seek; Thou art the lasting joy of the soul. Teach me to worship Thee through the joy born of meditation and good actions, and not through pleasures born of the misguided senses."—*Paramhansa Yogananda.*

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SCIENTIFIC DIGEST

ATOMIC MEMORY

The shortest memory in the world, one-millionth of a second, has been built into a new atomic counting device at Indiana University.

The memory is electrical, and is the length of time the device will count the rays that shoot out, one after another, when an atom explodes.

It will do this for a single atom. Since there are more atoms in the head of a pin than there are people in the entire world, the feat of the short-memory robot is a new scientific record.

The purpose is to probe through the last barrier to man's knowledge of the secret of the structure of all matter. This barrier is the nucleus of an atom. Although any nucleus is always 1,000,000 times smaller than its own atom, every nucleus contains 99 per cent of the mass of its atom. Thus virtually all there is to solid substance is hidden in these atomic nuclei.

Atom Emits Ray

When an atom explodes it does so by first blowing off a particle of matter, like an electron, and afterward emitting a flash of energy known as a gamma ray. The latter is similar to an X-ray or radium ray.

These explosions, however, are always of the nucleus. This nuclear broadcast is picked up by the Indiana counter.

"Click," it says as an electron comes out.

"Click, click," it adds, noting two gamma rays following.

Recorded Separately

But these sounds are too nearly simultaneous for the ear. Usually they are only a few billionths of a second apart. The virtue of the recorder is to separate and tabulate them accurately by electricity.

Science has had to rely on averaging the explosions of millions of atoms to know what was happening. The Indiana sharpshooter makes the job more exact. It tells the story of the energy stored in atomic nuclei. When these energies are measured, scientists expect to open a new world of useful things.

—*Associated Press.*

COSMIC RAYS

The first illumination of the New York World's Fair was effected by means of trapped cosmic rays. On this occasion Professor Albert Einstein gave his first popular address on the profound subject of cosmic rays, and explained how scientists came to discover these "most remarkable of all natural phenomena." Part of his address follows:

"If a metallic conductor is isolated completely by means of an electric insulator, an electroscope for instance, it should retain an electrostatic charge indefinitely. But it appears, contrary to what one would expect, that a charged electroscope loses the charge slowly, in spite of the most careful isolation of its metallic body. The speed of that discharge-process is wholly independent of the nature of the insulating material. Hence, the discharge must be taking place not through the solid substance but through the air.

"If electroscopes everywhere slowly lose their charge, then there must be some very feeble cause but one that is everywhere and always active, which continuously splits an extremely small part of the air-molecules electrically, that is, it ionizes them. But what could be the cause of this ionization?

"About thirty years ago, when this matter first began to receive attention, there was among the known natural phenomena only one explanation that came into question at all: ionization through radiations emitted by tiny quantities of radio-active substances which are everywhere to be found mixed in the solid crust of the earth.

Professor Hess' Tests

"Most physicists accepted this explanation. But not so Professor Victor Hess of Austria. He believed it worth while to submit this idea to an experimental test. He said to himself: If the finely scattered radio-active substances produce

through their radiation that ionization of the air, then it should be possible to prove this through discharge-experiments during balloon trips, for those radio-active substances which come in question were in the main of a kind not liable to vaporization, and hence are absent from air.

"It was to be expected, therefore, that the discharge phenomenon would cease, if experiments were carried out sufficiently high up in the air, as the radiation emanating from the earth would be absorbed almost wholly by the intervening air layers.

"Instead the balloon-trips produced a startling result. If one rises high enough, then the speed of the electroscope discharge increases with the altitude. From this Professor Hess deduced that as a main cause for the ionization of the air only such rays came in question which penetrated into the atmosphere from outside. Hence the name cosmic rays.

"That directed the attention of the physicists to the matter. Gradually it was found that these rays consist, at least in the main, of electrically charged particles of such enormous speeds as could neither be produced in our laboratories nor established in the radio-active processes we know.

"That is how it comes that cosmic rays can break up the nuclei of atoms, and that our observation of them can give us new insight into the innermost structure of matter."

Dr. Robert A. Millikan, in search of latitude effects of the earth on cosmic rays, has recently returned from a six-month expedition to southern India, where he directed forty-five flights of free balloons carrying recording electroscopes to the stratosphere.

"The earth is merely a giant magnet," Dr. Millikan said, "enveloped by a magnetic field extending 20,000 miles or more in all directions. Further, the earth's atmosphere is a thin envelope only 100 miles in thickness. But this atmosphere interferes with the progress of cosmic rays, so to make our tests it was necessary to send the electroscopes above the atmospheric interference.

"Our researches have established that cosmic rays enter the earth's magnetic envelope with greater ease nearer the pole than near the equatorial regions, due to the parallel lines of magnetic force which they must penetrate."

* — * — *

THE BATTLE OF LIFE

O King of kings, train Thou, in the camp of discipline, the nobilities of self-control and calmness in me. Be Thou their Divine General, like Krishna of yore, against the invading hordes of darkness, passion and greed. Protect Thou the celestial kingdom of my mind against the entry of the tenacious evil warriors. Let Thy banner of peace forever wave over the living soil of my soul.—*Paramhansa Yogananda.*

APRIL, 1940

THE WONDER SILENCE MAKER

A "Portable Temple of Silence", the greatest peace-producing discovery. Learn to have instantaneous concentration without strain or disturbance, the secret of all material and spiritual success. You may now bring the silence of the deepest forest into the noisy turmoil of modern life, at will. Is easily slipped on the head; convenient; portable.

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3880 San Rafael Ave.
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Questions and Answers

By PARAMHANSA YOGANANDA

World Fellowship

Question: Why is World Fellowship important?—J. G.

Answer: World Fellowship is important because it is the remedy for all hatred and ignorance among nations, and is also the means of the equalization of prosperity in the whole world. Without World Fellowship, there will be wars and many other evils.

Jesus had all the power of God at His command, yet He would not use it to destroy His enemies. He said: "Those who use the sword shall fall by the sword."

There is but one God and we are all His children. If there were two Gods or five Gods, then we could say: "My God is greater than your God and that is why I am greater than you are."

If we have an electric bulb that is blue and another that is brown, and still another that is white, each throwing off different colored lights, we do not say that the electricity is white in one and brown in another. It is the same electricity flowing through all of them. So it is with all life. God's light is flowing equally in all.

One day my Guru said to me: "Do you love all people alike?" I replied: "Yes, I think I do." But I found that when my brother came to my school I felt a greater love for him than for the others. Then I knew that my love was not yet perfect. But there came a time when I felt love for all equally. I then saw God in all people.

We must meditate upon God and be thankful for health and life and understanding. We are dependent upon Him for everything. As the ocean is just behind the wave, so the Spirit of God is just behind our consciousness. That is why the Bible says: "All nations are made of one blood." God made the people of all nations in His own image. He is a heathen who professes to love God and does not mean it, and he is a Christian who loves God truly, no matter what his color or nationality.

It is the unity of hearts that can bring about World Fellowship. Live the spirit of brotherhood. That is the solution. Each one of us is contributing to civilization. The different races have been created by God so that in time we may see

beyond our differences and bring out the hidden unity of God.

We must practice fellowship with all nations. World Fellowship alone can stabilize the prosperity of all. We must feel the Fatherhood of God. As soon as we feel Him, we truly contribute to world civilization and fellowship.

What Is Friendship?

Question: What is True Friendship?—T. J.

Answer: Friendship is the universal spiritual attraction which unites souls in the bond of divine love, manifesting itself in two or more individuals. If you open the door to the magnetic power of friendship, a soul or souls of like vibrations will be attracted to you. Friendship is a manifestation of God's love for you, expressed through your friends, who constitute the richest possessions a human being can have.

You attract those who are like you. That is the law of vibration. Friendship is eternal. If you can form a friendship through which God is awakened in you, that is the greatest of all friendships.

True friendship lies in seeking soul progress together. Friendship must never have a material end in view, or an object to be gained. Friendship is an ever-increasing consciousness of equality and the blending of souls without any physical relation.

The building of wisdom and spiritual and intuitive understanding by mutual effort alone can bind

two souls by the laws of everlasting, universal divine love, which has its foundation in service on the spiritual and intuitional planes and is unconditional and everlasting.

Friendship is the purest of all love. In the love of parents for their children there is compulsion; in filial love there is compulsion; in the love of lovers there is compulsion, but in true friendship there is no compulsion. Usefulness is love. If you want the love of friends or the world, you must be useful to them. Why do we all love Jesus? Because He was useful to us as no one else ever was.

Be Friend to Enemies

You must be a friend even to your enemy, because if you become an enemy to your enemy you will increase his wrath and make him an even greater enemy. Hatred travels through the ether. Every person who tries to injure others, first injures himself. You can not hate others without first poisoning yourself. To hate anyone is against your own interest.

Remember, God is in your enemy just as much as in your friend. When you recognize God in those who love you and in those who hate you, when you see the all-pervading love of God, then you will realize His omnipresence.

If someone is broadcasting hatred, if you are tuned to that hatred, you will get it, but if you are tuned to love, no matter how many hateful vibrations are sent, you will not get them. You must cultivate love in your heart, for it is the mag-

netism that draws souls to you and it is the dagger that kills hatred.

In pure friendship you will find God. If you would be a true friend, you must recognize the soul. When you consider yourself as a soul, then you can be a perfect friend. If you fail to be friendly, you disregard the divine law of self-expansion, by which alone your soul can grow into Spirit. By being true to yourself and a true friend to others, you gain the friendship of God.

Through perfected divine friendship, mutually seeking spiritual perfection, you will find the one Great Friend. Friendship is God's trumpet call, bidding the soul destroy the walls which separate it from all other souls and from Him.

—*—*—*—*

LORDLY SELF-CONTROL

Devoted—with a heart grown pure,
restrained
In lordly self-control, foregoing
wiles
Of song and senses, freed from
love and hate,
Dwelling 'mid solitude, in diet
spare,
With body, speech and will tamed
to obey,
Ever to holy meditation vowed,
From passions liberate, quit of
the self,
Of arrogance, impatience, anger,
pride;
Freed from surroundings, quiet,
lacking nought—
Such an one grows to oneness with
the Brahm.

—*Bhagavad Gita.*



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by

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YOGANANDA**

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RECENT HORN OF PLENTY BANK TESTIMONIALS

"A short time after receiving my HORN OF PLENTY BANK, I received word that my Uncle's estate had been settled, and I received a share. We had about given up hope that it ever would be settled. Since it came about while I was using the HORN OF PLENTY BANK, I can't help but think that its use helped bring it about. Please send me another Bank.—*H.K.M., Indiana.*

"We have been prospered since using the Bank, as Mr. Z. has had a lot of overtime work. I thank you so much for your help."—*C.D.Z., Washington, D. C.*

"I received my HORN OF PLENTY BANK, and I thank you very much. It is through this little Bank that I am able to keep up my *Praecepta* lessons. I put a few pennies in the Bank each day, and at the end of the month I have the money saved for my lessons."—*B.N., Illinois.*

"I received my second HORN OF PLENTY BANK and am using it. The first one certainly brought me increased prosperity and a greater realization of God's presence and influence in my life. Please continue keeping my name on your list for prayers."—*L.A.S., Wisconsin.*

"The HORN OF PLENTY BANK which came to me last month to be used for fifty days has proved a great blessing to me. I want to tell you of my demonstration. I was going to the bank to

borrow money for a debt, as it seemed the only way to meet it, when a person who owed me money (but the note was not due for two years) phoned me and wanted to pay off the note now. This with the interest was a big help on my debt."—*J. L., Calif.*

"Since I began the HORN OF PLENTY BANK drill I have received back payment on my salary. I had thought it would never be paid. I am indeed very thankful to you for the help you are giving me in my effort to live a successful life. I ask God's blessings upon you and all your ministry."—*E.M.W., Georgia.*

"Some time ago I wrote for your little HORN OF PLENTY BANK. I asked you to pray for my financial help. I have gone back to work at my old job, something I had not thought possible. I am enclosing a love offering for your prayers. I feel that it is almost a miracle that I am at work, and have received so much good in the last two months. I thank you from the bottom of my heart."—*J.B., Calif.*

"I think the outstanding good I have received from using the HORN OF PLENTY BANK has been an increased supply of faith, and a new realization of what 'supply' really means. Money matters apparently were in a very acute state, but day by day I have had sufficient, and I know as I trust more to God that my affairs will be in better shape. The privilege of

being able to have the *Praecepta* and to hear Paramhansa Yogananda each week, I consider as one of my greatest needs supplied."—G.B.H., Calif.

"I am enclosing the savings from my HORN OF PLENTY BANK. Please use it to spread the Truth. My day is never started until I have used my HORN OF PLENTY BANK. God is blessing us every day. Accounts that I thought would be impossible to meet are all met in proper time; the way is always opened, and we can see the hand of God working in all our affairs."—E.H., Ontario.

"I cannot find words to tell you how much I have received from the use of the HORN OF PLENTY BANK. I have received spiritual, financial, and physical benefit since using it."—E.D., Washington.

"For some time I have been wanting to write you of the wonderful help I have received through using the HORN OF PLENTY BANK. The first thing I realized was that there are no definite promises of material gain, but that keeping in tune with the God Consciousness will bring abundance of all things necessary. Things have come to me in a remarkably easy and wonderful way, and I am sincerely grateful to all who have presented this plan of demonstration and have helped by their prayers to bring it to me. I earnestly desire that the Self-Realization Fellowship may receive as abundantly as it has given."—D.H., Fla.

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.

Self-Realization Fellowship,
Horn of Plenty Dept.,
3880 San Rafael Ave.,
Los Angeles, Calif.

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

Name.....

Address.....

NEWS OF THE CENTERS

Sri Das, who has been lecturing in St. Louis, Missouri, spoke at Washington University there at the vesper service on Palm Sunday. He will lecture in Denver, Colorado during April.

A very interesting talk on "India's Contribution to World Peace" was given in January at the Self-Realization Fellowship Center in Washington, D. C., where Brahmachari Jotin has been in charge for the past twelve years. The speaker was Mme. Swaminadan, one of the representatives from India to the Congress for the Cause and Cure of War which was held in Washington. She is a follower of Mahatma Gandhi's political ideals, and said, in part:

"Most of us in India feel that this new technique of non-violence has to play a part in the future if we are thinking of a world order. It is not by having hatred against one another that we will save the world—not by killing and bombing, causing more hatred, but by having love in our heart, by resisting with all our might but with no hatred towards any one. I think you American people all know the teaching of Christ that if some one hits you on one cheek you should turn the other cheek, but has it ever been practiced in the Western world? I think if that teaching has been practiced at all it has been

practiced by us in India, though we do not call ourselves Christians. I think we ought to give a chance to this great message of peace that comes from an Eastern world to you of the West who have tried other methods."

Sri Khagen is lecturing every week at the Self-Realization Fellowship Center in San Francisco.

An Easter Sunrise Service will be held by Paramhansa Yogananda at the Golden Lotus Temple of All Religions at Encinitas.

News From London

The Self-Realization Fellowship in England writes as follows: "Our little London Center is progressing very well. We still meet with great warmth each Sunday morning. We feel very grateful to receive spiritual food in these troublesome times and to join together in our peace meditation at twelve o'clock.

"I am pleased to say that although we are reminded of war by seeing so many soldiers in uniform, there is very little war atmosphere in this country. There seems practically no feeling of ill-will against Germany, so when peace comes there should be no bitterness on either side. The young people of our country and Germany are such splendid types that I am sure they have been born to do great work, not to destroy one another."

THE LORD AS LIGHT

The *Inner Culture* frontispiece this month is an interesting conception by the artist of a famous passage from the *Bhagavad Gita* (15:12), in which the Lord tells Arjuna: "The light of the sun by which it illumines this world, the beams of the moon, and the radiance of fire, all are My splendor." The artist is Jagannath Merh, noted Hindu illustrator.

The objects held by the Lord in His hands are symbols of His four-fold power. The mace in His lower right hand expresses His strength; the circular object above is emblematic of His eternity; the lotus in His lower left hand is a symbol of creation; the conch shell above is a symbol of the omnipresent vibratory sound or OM from which all creation proceeds. ("In the beginning was the Word".)

Some comments on the use of many-armed figures in Hindu art are given in this issue of *Inner Culture* on page 6.

All scriptures speak of God as Light, since the luminosity, purity and pervasiveness of light make it an apt symbol for the Omnipresent One. The *Rig-Veda* (1:50:10) says: "Then they see within themselves the ever-present Light of the old seed of the world, the Highest: perceiving above the darkness of ignorance the higher light in the sun as the higher light within the heart, the bright source of light and life among the gods, we have reached the Highest Light." God

is spoken of as Self-luminous or Self-manifest.

In the *Bible* we find many similar passages: "I am the light of the world" (*John* 8:12); "That was the true Light, which lighteth every man that cometh into the world" (*John* 1:9); "For God, who commanded the light to shine out of darkness, hath shined in our hearts." (2 *Cor.* 4:6).

VITAL FACTS ABOUT FOODS

By Otto Carque

(*Natural Brands, Inc., Glendale, Calif.* 239 pp. \$1.00, paper.
\$1.50 imitation limp leather)

A copy of this guide to health and longevity should be in every home in the country. It is the fourth edition of the book, written by the late Otto Carque, food authority, and now revised by his widow, Lillian R. Carque, whose engrossing articles appear in *Inner Culture* each month.

The volume contains twenty-two chapters of valuable health discussions, including 200 wholesome recipes and menus and 250 complete analyses of foods. Some of the chapter headings are: Sunlight; Fresh Air; Pure Water; Exercise and Rest; Influence of Mind on Health; Constituents of Food; Organic Salts or Mineral Elements; Alkaline Elements; Acid-Forming Elements; Vitamins; Rational Soil Fertilization; Fundamental Facts About Health and Disease; Function of the Ductless Glands; Di-

etic Treatment of Common Diseases; Rational Preparation of Foods; Food Combinations; Well Balanced Menus; Adulteration of Foods and Drinks.

Metals In Man

The following interesting facts appear in the chapter on "The Mineral Elements": "The arc spectra of the ash of blood always show silver, aluminum, calcium, copper, iron, potassium, sodium, magnesium, manganese, phosphorus, silicon, titanium and zinc. Other elements found are cobalt, chromium, cerium, lead, nickel, tin and strontium.

"Studies on the ash of organs indicate a concentration of nickel, cobalt and lead in the pancreas, of tin in the suprrenal capsules and of zinc in the liver and kidneys. Silver is found principally in the uterus, ovaries and thyroid, with a trace in the heart, spleen and kidneys. Aluminum accumulates in the lungs, kidneys and heart. Cobalt and nickel are also present in the pancreas with traces in the other organs. Chromium is found in traces in all organs, with a bit more in the thyroid and spleen. Copper is abundant in all organs, particularly in the brain, spleen and thyroid. Titanium is found in the lungs and only in small traces in other organs. Zinc is the principal constituent in the genital organs and thyroid, with traces in other organs, except the heart."



My words are life to them that hear them, and health to all their flesh.—*Prov. 4:22.*

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Alfalfa Tea is extremely rich in Vitamin A, contains smaller amounts of all other Vitamins, and is a good source of Minerals.

ALFALFA TEA is made from young, tender alfalfa leaves harvested only at bud to insure maximum chlorophyll content, and aromatized with the lasting fragrance of orange blossoms and mint. Moisture content only is removed, retaining maximum food values. ALFALFA TEA should be used by everyone — children, adults, and convalescents. Its delicious flavor and captivating aroma will please the most critical taste. This Tea promotes sound sleep, health and energy. Rich in minerals and alkalinity.

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PSYCHOLOGICAL CHART

By Paramahansa 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.

★ Diet and Health ★

Recipes Compiled By
CARQUE NATURAL BRANDS RESEARCH FOUNDATION

Squash Surprise

Bake banana squash until tender. Mash and add honey and macaroon cocoanut to taste. Cocoanut milk powder or cashew nut butter thinned with water and honey may replace cocoanut. Serve hot or cold.

Cauliflower Supreme

Parboil cauliflower, being careful to retain any fluid for soup stock. Mash or grate fine; season with salt or salt substitute, also thyme, sage or any preferred dried powdered vegetables. Cream all well with a rich cream of tomato soup. Tomato soup may be creamed with nut butter thinned with water or soy bean milk or soy milk powder thinned, instead of dairy milk. Insert all in a well greased pan and bake until done or firm. A dash of grated cheese may top the creamed cauliflower before baking, if relished.

Pimiento Dressing

- 1½ cups chopped pimento
- 3 egg yolks
- 1 pint vegetable oil or olive oil
- 1½ lemons

Have all ingredients cold. Beat egg yolks until light lemon color. Add oil drop by drop until the first two tablespoons have been added, beating with egg beater. As mixture starts to stiffen, add lemon juice and oil alternately until all

ingredients are used up. Then fold in finely chopped pimento. Keep in cool place.

Carrot Custard

- ¼ cup milk or cream; or soy-bean milk or nut butter milk
- 1 white of egg, stiffly beaten
- ¼ cup cooked sieved carrots
- 1 egg yolk
- Nutmeg to flavor; salt or salt substitute

Mix carrots, milk or cream, beaten egg yolk, nutmeg and salt together. Add white of egg, stiffly beaten. Sprinkle with bread crumbs and bake until brown.

Pea Soup

One pint split peas, one onion, one tablespoon of oil or nut margarine, fresh mint leaves or dried peppermint tea leaves.

Put the peas to soak overnight. Then cook until nearly soft; add the onion sliced thin and complete cooking. Season to taste with salt, salt substitutes or dried powdered vegetables. Add fresh or dried mint leaves to taste or the juice of a fresh lemon. Add the oil or nut margarine a minute before removing from the fire.

Cabbage Spice

- 1 green pepper, chopped fine
- ½ teaspoon salt or substitute
- 1 pimento, chopped

Thousand Island Dressing

2 cups shredded cabbage
3 tablespoons chopped nuts
Lettuce, one tart apple
1 tablespoon vinegar substitute
or fresh juice of lemon

Cut the apple in slender strips about an inch long, pour vinegar substitute or lemon juice over cabbage; then mix all ingredients lightly with Thousand Island Dressing. Serve cold on lettuce leaves.

Delicious Potato Soup

Slice two medium-sized potatoes and one onion, add a quart of water and boil till tender; then add a tablespoon of nut butter (working it into a soft paste with hot water before mixing with soup) just before removing from the fire. Flavor with celery salt or any other dried powdered vegetable or salt substitute.

UNATTACHMENT

Abstaining from attachment to the work,
Abstaining from rewardment in the work,
While yet one doeth it full faithfully,
Saying, " 'Tis right to do!" that is true act
And abstinence! Who doeth duties so,

Unvexed if his work fail, if it succeed
Unflattered, in his own heart justified,
Quit of debates and doubts, his is true act;
For, being in the body, none may stand
Wholly aloof from act; yet, who abstains
From profit of his acts is abstinent.
—*Bhagavad Gita.*

TAKE MY LAST WORD

Nay! but once more
Take My last word, My utmost meaning have!
Precious thou art to Me; right well-beloved!
Listen! I tell thee for thy comfort this.
Give Me thy heart; adore Me! serve Me! cling
In faith and love and reverence to Me!
For thou art sweet to Me! And let go those—
Rites and writ duties! Fly to Me alone!
Make Me thy single refuge! I will free
Thy soul from all its sin! Be of good cheer!

—*Bhagavad Gita.*



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

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

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

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

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

ROOMS AVAILABLE AT L. A. HEADQUARTERS

The Western Headquarters of Self-Realization Fellowship on Mt.

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

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

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

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

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

Rooms are also available by the day and week.

HEALING SERVICE AVAILABLE TO ALL



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

TITLE OF "PARAMHANSA"

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

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

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

BOOKS WANTED FOR LIBRARY IN INDIA

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

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

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

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Paramhansa Yogananda, President



Los Angeles, California

WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Mount Washington Center, 3880 San Rafael Avenue. Phone: CApitol 0212. Founded by Paramhansa Yogananda in 1925.

Free Public Lecture by Paramhansa Yogananda every Thursday at 7:30 p.m. Take northbound "W" car, or "Highland Park" bus on Hill St.; get off at Avenue 39, where autos will be waiting to take you up the hill to the Center, from 6:30 to 7:25 p.m. on Thursdays.

Praecepta lesson class for beginners each Tuesday at 7 p.m., conducted by Mrs. F. F. Downs.

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

Encinitas, Calif.

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

HERMITAGE. Visitors wishing 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.

GOLDEN LOTUS HOTEL, adjoining the Temple and Hermitage grounds. Daily, weekly and monthly accommodations with or without meals.

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Meetings each Thursday at 8 p.m. at 29 E. de la Guerra St. Meditation on Sundays at 7:30 p.m. Associate Teacher, Mrs. Lloyd Briggs, 1740 Prospect Ave. Phone 27984.

*Gardena, Calif.

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

*Fresno, Calif.

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

*San Francisco, Calif.

Conducting Teacher, Yogacharya Sri Khagen, 450 Geary St., Room 206. Center is open daily from 1 to 3 p.m. Sunday services at 8 p.m. Classes on Tuesday, Wednesday, and Friday, at 8 p.m. Phone: PR. 6909. Secretary, Mrs. Roena M. Mathson; Assistant Secretary, Mrs. Helen Malnburg. Treasurer, Miss Lillian Houser; phone: OR. 8434.

Washington, D. C.

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

Boston, Mass.

First Self-Realization Fellowship Center in America, founded by Paramhansa Yogananda in 1920. Services each Sunday at 11 a.m., open to the public. Class meetings each Thursday at 8 p.m. All meetings held at 843 Boylston St., Cluny Bldg.

Conducting Teacher, Dr. M. W. Lewis, 29 Edgehill Road, Arlington, Mass. Phone: Arlington 2118J. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen Mac-Twiggan, 158 Summer St., Somerville, Mass.

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Conducting Teacher, Mr. Waldo Campbell Moe. Secretary, Miss Marie M. Schwarz, 360 No. Michigan Avenue. Meetings each Thursday at 8 p.m., at 431 So. Wabash Avenue.

***Rockford, Ill.**

Meetings each evening, 8 o'clock, Nelson Hotel, 306 S. Main St. Secretary, Mrs. Elsie M. Wertsch; phone Main 6272. Treasurer, Mr. Bruce Legell; phone 3592.

***Miami, Florida**

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

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Cincinnati, Ohio

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

***Canton, Ohio**

Conducting Teacher, Mr. L. K. Whittemore, 415 Wells Ave., S. W. Phone 3-6912. 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.

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Self-Realization Fellowship Center, Conducting Teacher, Mr. Roland T. Hunt. London headquarters till further notice, residence of Mr. W. A. Johnson, St. Mary's Mount, Bexley, Kent.

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Easter Message

By Paramhansa Yogananda



As Christ resurrected His consciousness from beneath the sepulcher of bodily limitations so must thou learn to resurrect thy mind from beneath the tomb of material desires. Resurrect thy thoughts by meditation from body confinement to the consciousness of omnipresence.

Resurrect thy divine love from beneath the sod of mundane human attachment. Resurrect thy calmness from beneath the soil of restlessness. Resurrect thy wisdom from beneath the earthliness of ignorance. Resurrect thy love for all from the limited love for family, society and country.

Resurrect thy soul from the imprisonment of body consciousness and unite it with omniscient Spirit through the developed consciousness of Christ.

As Jesus withdrew his mind from the body by ecstasy and united it with all-pervading Spirit so unite thy life with eternal life by constant meditation.