

INNER CULTURE

FOR SELF-REALIZATION



The Artist's Inner Vision

By ASIT KUMAR HALDAR

Hindu Views on Yoga and the Guru

By JEAN HERBERT of FRANCE

How to Know a True Master

By PARAMHANSA YOGANANDA

The Creative Evolutionary Plan

CARQUE RESEARCH

DECEMBER
1938

Price 25 Cents
Vol. XI, No. 2

Grand First Anniversary of
Golden Lotus Temple



—Kalyana Kalputaru

TWO INDIAN MONKS ON PILGRIMAGE

(See Page 38)

INNER CULTURE

FOR SELF-REALIZATION

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Vol. XI, No. 2

December, 1938

L. V. PRATT
Editor

LOUISE GUNTON ROYSTON
Circulation Manager
BRAHMACHARI JOTIN
International Secretary

Change of address should be sent to *Inner Culture* two weeks before the date it is to go into effect. Both the old and new address should be sent.

Yearly subscription, \$2.50; Canada, \$2.75; Foreign, \$3. Single copies, 25c.
Published monthly by the Self-Realization Fellowship, established in 1920 by Paramhansa Yogananda, Founder and President. Copyright, 1938, by Self-Realization Fellowship Church, Inc., 3880 San Rafael Avenue, Los Angeles, California. Entered as second-class postal matter at the Post Office in Los Angeles, California, under the Act of March 3, 1879. Printed in U. S. A.

Hindu Views on Yoga and The Guru

By JEAN HERBERT



Extracts from a talk given by M. Jean Herbert before the International Institute of Psychagogie at Geneva in January, 1938.

Translated from the original French for INNER CULTURE by Manon d'Arlaine.

Although the great masters of Hindu thought are essentially practical, most Westerners imagine them to be visionaries soaring in worlds created by their own imagination.

The great sages of India consider the pursuit of natural science as an agreeable pastime, an interesting occupation for the intelligentsia, but not as the most important field of knowledge in the world. In India learned men are treated with respect but these intellectuals or scholars are not the teachers to whom the people go for guidance in the path of spiritual enlightenment which Hindus recognize as the highest knowledge and the true goal of human life.

For this reason the intellectual study of metaphysics awakens only a slight interest in the real Hindu yogis, whereas practical psychology or the art of directing the mind is of immediate interest to them.

The art of controlling or directing the mind is a fair definition of the word yoga

The Hindus have studied the science of the human mind for thousands and thousands of years—



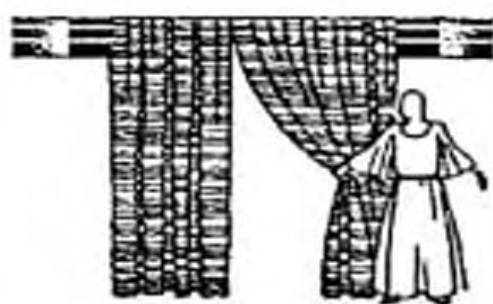
M. Jean Herbert, noted French author and editor, has translated many books on Hindu Philosophy into French.

not in the modern Occidental ways of scientific study but by the empirical methods where practical experience has been the chief goal—another conception of science which is worth considering

In the practice of yoga there always arrives a moment when a master is necessary. The master, or *guru* as they call him in India, is an extremely important and absolutely indispensable factor in the disciple's progress. In fact, as I have already said, yoga is in its nature essentially practical. To theorize is very interesting, very amusing, but it leads nowhere. One must go to work practically on one's self in one way or another of the yoga paths (*Jnana Yoga* or wisdom path, *Bhakti Yoga* or devotional path, *Karma Yoga* or the path of work, *Raja Yoga*, the "royal" or complete path), and for that one needs a guide, someone who already knows all about the various steps of the path.

In studying for a professional career, one seeks a qualified teacher as a matter of course. The doctor, the dancer, the carpenter do not acquire their skill from a book. They seek practical experience under one who has achieved proficiency in that field.

Many people imagine that the same necessity for a teacher does not exist in the spiritual path, but this idea is a very serious error. The Hindus consider that when we enter on the difficult path which leads to liberation or salvation it is absolutely necessary to have beside us



*"Ye are not bound! The
Soul of Things is sweet,
The Heart of Being is ce-
lestial rest;
Stronger than woe is will;
that which was Good
Doth pass to better—best."
—"The Light of Asia"*

some qualified teacher to guide us, one who possesses the essential experience and who himself has attained the goal of liberation by the same road or yoga we have chosen

The great masters of India, whether they conduct their disciples on one road or another, always insist on very rigorous moral conditions which seem to us to be very difficult of attainment.

We know for example the high and beautiful understanding which Mahatma Gandhi has of non-violence. I am mentioning that ideal because we know a little more about Gandhi perhaps than about other great ones of India. We have seen how much Gandhi's conception of non-violence, or if you prefer it, of love—I believe that for him those terms are interchangeable—goes beyond what we think realizable in

actual daily life. Similarly, whether it be the requirements for truth, purity, spirit of sacrifice, chastity or anything else, the great yogis are always hard to please.

That does not mean, though, that these great teachers imagine that the disciple can, from one day to another, become perfect. Because they are practical men they know not only where they want to lead us but also from whence we come, and they can well realize that it is not

possible for us to reform ourselves overnight.

But one thing which they insist on is that we maintain a firm determination to attain, that we strictly observe the fundamental rules of general morality, and that we make continuous and intense efforts to arrive at our goal. These requirements, we will find, are the starting point of all the various yoga paths, whatever their other dissimilarities.

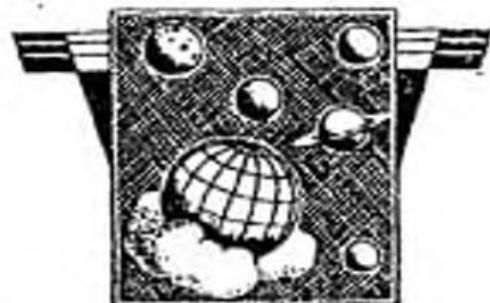
A question that is very often asked by Christians about these yogas is this: Do these yogas belong to a special religion? Do they belong to a Hindu religion? If we want to follow them, will we be obliged to renounce our own religious faith? This is evidently an important question. The yogi's answer to it is simple and straightforward: The yogas have absolutely nothing to do with religious beliefs.

There are naturally certain yogas for which this or that religious orientation of thought is favorable. For instance, for those who want to follow the road of philosophical understanding, *Jnana Yoga*, the path of reason, where one needs an open mind, it is preferable not to start with preconceived or irrational beliefs.

If there is a thought which one refuses to examine and discuss, if one has a religious belief which is emotionally rooted, one will have much difficulty on the road of *Jnana Yoga* because one will be required to dissect that belief with the cold



*"Many a House of life
Hath held me—seeking ever
Him who wrought
These prisons of the senses,
sorrow-fraught;
Sore was my ceaseless strife!
But now,
Thou Builder of this Taber-
nacle—Thou!
I know Thee! Never shalt
Thou build again
These walls of pain;
Nor raise the roof-tree of
deceits, nor lay
Fresh rafters on the clay;
Broken thy house is, and the
ridge-pole split!
Delusion fashioned it!
Safe pass I thence—Deliver-
ance to obtain."
—"The Light of Asia"*



*"Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure."
—"The Light of Asia"*

knife of reason in order to see for one's self what parts one can keep and what parts must be rejected as irrational.

On the other hand, on the road of *Bhakti Yoga*, love and devotion, it is preferable to have a deep religious belief whatever it may be. It is also indispensable to believe in the One God whether that God be the one of the Christians, Moslems, Jews or any other conception of the Divinity. The only essential is that one must follow that path of adoration of God with unquenchable faith and give his entire love without any reservation whatever.

We can see that yoga is more a technique; in no case is it a religion

The real master is always completely disinterested, not looking for any personal profit whether it

be money, fame or power, directly or indirectly, immediately or later; also, nothing a master says will be found contrary to reason.

We all have the desire, sometimes obscured, to find a real master. May we project from ourselves the light and grace by which we shall be able to know him when he arrives.

—*—*—*—*—*—*—*—*—*—
"Who Himself sees all, whom no one beholds, who illumines the mind, but whom it cannot illumine—this is He." — *Shankaracharya*.

—*—*—*—*—*—*—*—*—*—
"The body is a crystal vessel through which the rainbow of the Great Existence is to shine." — *Taoist sage*.

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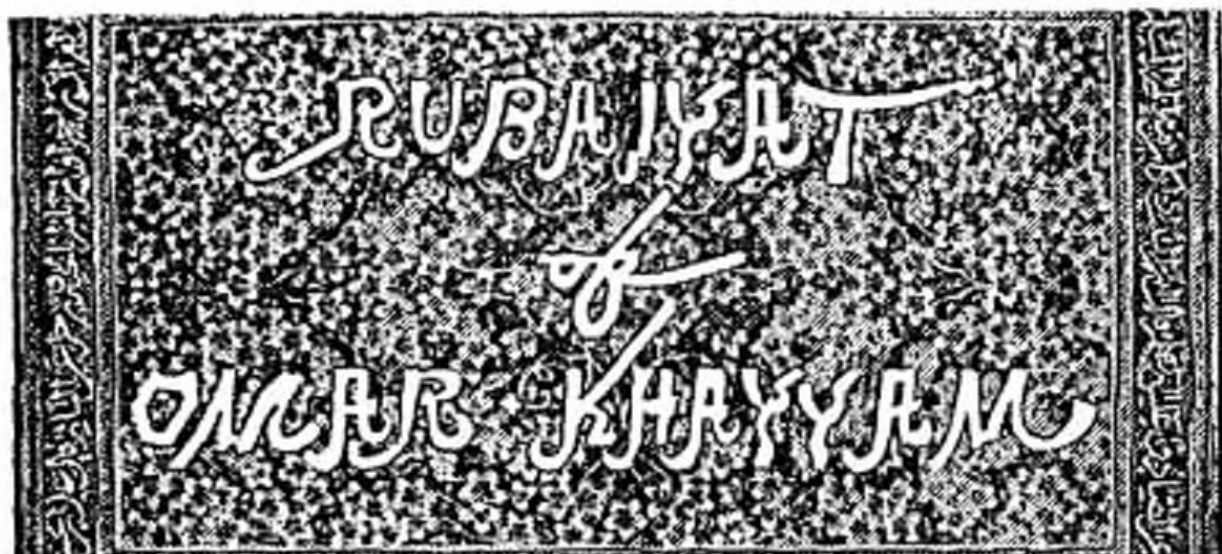
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SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

XXXII

*There was a Door to which I found no Key:
There was a Veil past which I could not see:
Some little Talk awhile of Me and Thee
There seemed—and then no more of Thee and Me.*

Spiritual Interpretation:

"After withdrawing and switching off my consciousness and life force from the lamps of the muscles, senses, heart, and the seven plexuses, my soul-perception reached the cerebral region and stood at the door of Infinity, unable to find the key to its mysteries and the way beyond the physical body through the veils of astral and causal encasements. My soul, reaching even a high state of attainment, could not penetrate beyond the veil of the inner light beyond which lay the *sanctum sanctorum*, the holy of holies, the abode of the unmanifested Beloved.

"There was a little talk or conscious intuitional vibratory exchange between soul (me) and Spirit (Thee) and then being united in the oneness of the indescribable Infinite, there remained no separate existence between the Absolute and my individual soul."

Applied to Daily Life:

Two selfish souls united in matrimony remain apart in spirit, each hedged in by self-love. Such outwardly united souls never find the key to celestial union and are unable to look beyond the veil of human love. But later, after finding the follies of self-love, if two souls relinquish selfishness and blind inharmony, then their love changes into divine love. Two awakened souls after learning the true knowledge of the nature of love find that in the beginning a wall of selfishness divided them as Thee and Me. But later, with the growth of understanding, the wall of separation between two souls dissolves and their love becomes the love of God.

No human love can be perfect or complete without God's love. No marriage can be lasting or truly fruitful without the addition of divine love. No love is real love without God's love, for all true love comes from God alone. Human love in order to be divine must be deep and selfless. Purify the heart's love until it becomes divine.

Glossary:

- 1—*Door*—The Portals of Infinite Love.
- 2—*I found no Key*—I could not enter.
- 3—*Veil*—The veil of finer perception which could not be grasped by gross consciousness.
- 4—*Some little Talk awhile of Me and Thee*—Some perception of separation due to the law of relativity and to self-love.
- 5—*No more of Thee and Me*—In deeper union no separate existence or self-love can be felt by the lover and the beloved, by the devotee and the great Cosmic Deity.

XXXIII

*Then to the rolling Heav'n itself I cried,
Asking, "What Lamp had Destiny to guide
Her little Children stumbling in the Dark!"
And—"A blind understanding!" Heav'n replied.*

Spiritual Interpretation:

"As my soul delved into the revealing vibratory heavenly sphere of ecstasy, I compared my joyous emancipated state with those human children with little knowledge who stumble in ignorance and misery, guided by the fixed lamp of their individual destined Karma (law of cause and effect), and I asked the omniscient pervading Spirit, 'What guides them to their error and doom?' The Inner Voice replied: 'A worldly-wise materially keen intelligence, being spiritually blind and devoid of all-seeing intuition, usually leads human children to stumble into the pits of dark delusion. People who are constantly stumbling on their life's dark path are very poorly guided by their blind instinctive limited understanding.'"

Applied To Daily Life:

It is difficult even for great wise men to know all Truth, so it is still harder for ignorant human children to find wisdom except through the occasional guidance of their innate instinct. This instinctive understanding is partially blind and partly intelligent, guiding human beings through the superstitious errors and religious happiness of life.

Glossary:

1—*Rolling Heav'n*—Unfolding heavenly blissful consciousness as felt in deep meditation by a devotee.

2—*I cried*—I questioned Omniscience.

3—*What Lamp*—What kind of wisdom.

4—*Destiny*—Law of cause and effect or Karma which operates with a just and mathematical exactitude. "Whatsoever a man soweth, that shall he also reap."

5—*Her Little Children stumbling in the Dark?*—Human children falling an occasional victim to self-created bad habits—events which they call Destiny instead of lawful Karma.

6—"A blind understanding"—The imperfect understanding of mortal intelligence.

The Creative

Evolutionary Plan



Edited by

CARQUE NATURAL FOODS RESEARCH
Glendale, California

Can an almond tree bear prunes? Almond trees can and do bear prunes. Almonds are also frequently produced from peach stock; and peaches are often grown on the stock of almond trees. This is because few tree fruits can be satisfactorily reproduced from seed. Seedlings seldom run true to type, and thus they do not retain the improved qualities of the parent tree. Hence desirable varieties of fruits are best perpetuated by grafting or budding.

Marriage or grafting is the act or process of inserting in a stem or branch of a stock tree a budding one-year-old shoot or vigorous twig, cut from a hardy young tree growing the desired variety of fruit, for the purpose of nourishing the stock tree or to effect the growth of new varieties. The consolidation must be performed in a manner that will permit the sap to flow readily through the connecting inner bark of both united parts. The vigorous sprout or twig inserted is called a scion; that into which it is inserted is the stock or parent tree. In time the

stock and scion effect a complete union. Occasionally a whole orchard of several years' growth will be grafted over from one variety of fruit to another. A like marriage is performed by budding. In this operation a stem of a single detached bud is inserted in a notch beneath the slit bark of the stock tree, through an incision made in the bark.

Do you know that when a bee goes afield in quest of pollen or nectar it will visit, as a general rule, only one kind of tree or plant on that particular trip? One is led to believe that a wonderful understanding or mutual adaptation exists between plants and bees and is responsible for this surprising fidelity in selecting flowers. If the bee visited different species of blossoms during one trip, pollination could not be brought about very successfully, if at all. It is idle to deny that a large number of flowers and plants would be adversely affected and that certain plants might become extinct did not the bees, as a rule, maintain this constancy.

Behind the culture of the Calimyrna fig lies a striking principle of the unity and reciprocity in nature—of cooperation between plant and insect in the carrying out of the creative evolutionary plan. For more than a century it was impossible to bring to maturity in California the Smyrna-type fig of commerce. The trees would thrive, but the fruit would drop off before ripening. In the search for a remedy, cuttings after cuttings of the finest Smyrna strain were imported and planted. These, like others, failed to mature a crop. The caprifig, a wild variety native to Southwestern Asia and Southeastern Europe, which there produces three crops a year and carries the fruit of the third seed-bearing crop on its branches through the winter, was then planted in California orchards in the hope that it would fertilize the cultivated fig. This also gave no result. Why?

Remarkable Fig Story

Unlike other fruit-bearing trees, the flower parts of the Smyrna fig are within the ovary and fuse into it as the fruit matures. In order to grow to full size, to bear seeds and to have the fragrance, flower and sweetness of the fig indigenous to Smyrna, these hidden flowers must be dusted with pollen. But how was this to be achieved? The flower of the fig on the inner wall of the fruit can be reached only through a tiny pinhole or orifice so minute that bees and other insects that ordinarily pollinate fruit cannot touch it.

It required a decade of intensive work to learn that the pollenizing of figs in Smyrna was really achieved by means of a tiny insect belonging to the Genus *Blastophaga*—so tiny indeed as to be invisible to the naked eye. This wasp lives through the winter in the fruit of the third and last crop of the *capri* or wild fig, which does not drop from the tree. The flower of the caprifig is the male element, which also contains numerous eggs of the fig wasp. The flower of the domestic fig is the female. Pollen from the male flowers is necessary to fertilize the female flowers of the Smyrna-type fig.

Wasp To The Rescue

This is impossible without the assistance of the efficient production manager, the tiny *Blastophaga*, the female insect. Escaping from the staminate or male flower with her body covered with pollen, she instinctively seeks a place for laying her eggs, and finding the budding Smyrna figs nearby, she naturally forces her way between the scales of the ostium—a small opening—and pushes herself into the flower-bearing receptacle, fertilizing the pistillate flowers as she crawls over the long-styled blossoms in a vain attempt to deposit her eggs. Armed with this knowledge, California today produces hundreds of tons of Smyrna-type or Calimyrna figs yearly.

From the amoeba or protoplasmic slime up to the human being, there runs an unbroken chain of cellular

procreation or sex-expression, rising from the simple to the complex, from reckless prodigality to the minutest carefulness in the relationship of parent to offspring. Thus as life is raised in the scale of evolution, the procreative process brings out higher forces, keener nerve-life, more intense sensation, and subsequently the unfoldment of nobler latent faculties in the individual.

Expediency of Nature

Nor is procreation in itself the main purpose in life. On the contrary, it is a mere expediency through which nature obtains renewed opportunities to bring evolving lives into new forms and combinations. Evolution, for its continued progressive sweep, must have recourse to new molecular and cellular combinations, so as to work out higher and finer structural and functional possibilities—spiritually, mentally and physically.

The function of sex should hold the same position in human nature as it does in the varied expressions of plant, insect and animal life. Just as the tree lives for its fruit and not for its blossoms, and the animal for its young and not for its sex-drift, so the pleasures of human sex-life have no greater value to the ultimate aims and purposes of human evolution than has the fluorescence to the plant or the sex-instinct to the beast. The perpetuation of the individual in a continually improving type and character through the agency of

procreation constitutes the only evolutionary purpose and standardized life value of sex. Hence in relation to man, any expression of sex, not gauged or prompted by the procreative motive, is not only a moral transgression, but a serious biological and evolutionary failure.

The difference, however, between the animal and human sex-life lies in the degree of consciousness involved in the process. In man the act is linked up with personal self-consciousness and self-determining motives; in the animal the impulse is unreasoning, instinctive and unvolitional. While in the animal the urge is predetermined and irresistible, in man it is capable of resistance and reasoned control. In the propagation of her species in the animal kingdom, nature could assume no chances; the creature had to be compelled by an all-mastering sex-drift in order to yield to the cyclic demand of evolution for a response to its procreative program.

Self-Conquest or Perish

In his self-conscious nature, the human creature has a faculty of moral discernment which should make it possible for him to deal with the great subject of procreation with self-directing intelligence and freedom of choice. There is not a single desire or drift in the nature of man which cannot be made subject to the controlling power of the human will. Either the man must control the animal nature, or the animal nature will control the man.

Even from the strictly scientific viewpoint, evolution demands that the individual must either redeem himself through self-conquest or perish. For survival comes from self-knowledge, and self-knowledge from self-conquest. No expression of human nature, no impulse or desire, appetite, tendency, instinct or any energy in terms of life or consciousness can be understood unless the moving impulse back of it is conquered. Passions, moods, propensities, in any and all of their degrees of power, can and must be subject to self-control. The spirit willing, the flesh must.

Necessity for Mastery

In fact, complete health with its perfect functional balance is attainable only when our sensations and emotions, one by one, have been laid under control, ever subservient to the will of our higher mind and nobler soul. Otherwise our emotions are like wild beasts of the jungle, ferocious creatures of prey and struggle, watching for the opportunity of an unguarded moment to rush out from their ambush and make a raid on the children of light, the children of loyalty and faith, of duty and service—the constructive forces of human nature. To control our habits of vice and brutality means the taming of the beasts of prey and their subsequent conversion into beasts of constructive service.

—*—*—*—*—
"Religions are systematic cures for ills of the soul."—C. G. Jung, famous psychoanalyst.

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Not the Curiosity-Seeker but the One-Pointed Man of Determination Reaches the Blissful Goal of Liberation.

By PARAMHANSA YOGANANDA

Chapter 2, Stanza 41

Literal Translation:

In this (Karma Yoga), O Son of Kuru, there is only a single, one-pointed (inner determination.) The discriminations of the undecided mind are unending and variously ramified.

Poetic Rendition:

The Karma Yogin steadfastly pursues the path of single-pointed determination and naught else. But the undecided dreamers often let their urgings wander in unending, many-branched pathways of desires.

Spiritual Interpretation:

In the above stanza the *Gita* warns the spiritual aspirant (yogi) about the difference between the

life of a one-pointed, meditating devotee and the restless individual who follows many theoretical religions and various paths of desires. It will be well for every one in the spiritual path to remember that the true devotee, instead of roaming in countless paths of doubts, makes his mind practical and becomes engaged with the one-pointed determination to meditate deeper and deeper according to the spiritual laws of active concentration. Such a determined yogi or devotee follows no other path but the single path of finding inner satisfaction by contacting the presence of God as evidenced in the ever-new joy felt in meditation.

The curiosity-seeker in the path of religion pursues countless paths

of theoretical religion and thus wanders unendingly in the pathways of doubts and dissatisfaction. The *Gita* says that the discrimination and concentration of the true devotee become fixed on the single presence of God, thus finding ultimate salvation.

Thirst Is Quenched

As soon as the devotee finds God all the thirst of his desires of many incarnations becomes quenched at once and he is released from the reincarnation-making material desires. But the curiosity-seeker, being undecided about the various paths of religion, wanders in the endless kingdom of fancy and complex ever-increasing desires and thus, not free from the wheel of birth and death, he may have to undergo many, many misery-making reincarnations in earth life.

The *Gita* says every spiritual aspirant must forsake indecision in the path of spiritual culture. He should follow one guru-preceptor and one definite path and save himself from endlessly wandering in the detours of unsatisfying theological reasonings.

In the above stanza the *Bhagavad Gita* sounds a note of warning to individuals who do not take religion seriously and consider it a matter of intellectual speculation. Such individuals are interested only in any new idea or form of religion and do not like to concentrate on one idea of religion and practice it in daily life. Anyone who considers a spiritual mode of discipline as old and useless be-

cause it lacks the appeal of intellectual novelty will always travel in new lanes of new theological ideas without ever arriving at the final goal, the kingdom of self-realization.

The *Gita* says the devotee who forsakes the love of wandering in new paths of religion and becomes steadfast, meditating deeply and striving for the one-pointed contact of God, will find eternal satisfaction. But the follower of theoretical religions who sticks to nothing must wander aimlessly in the pathways of countless ignorances. Therefore every spiritual devotee should forsake the bypaths of doubts and religious speculations and should follow the direct highway of self-realization and the technique of meditation in order to reach the single-pointed goal of cosmic consciousness.

Eternal Satisfaction

The real spiritual aspirant does not continually skip from one religious belief to another, but, being thirsty for God alone, he quickly recognizes the true guru-preceptor and the true path of self-realization and occupies his time with the preceptor-given technique of meditation. Thus, without difficulty, steadfastly, he reaches the pinnacle of spiritual emancipation.

A wanderer in the path of theology is distinguished by his lack of thirst for God and meditation. He is only thirsty for new ideas about religion and thus keeps on skipping from one religion to another. This thirst for new re-

ligious ideas can never be quenched for it leads one into the endless desert tracts of intellectual doubts. The God-thirsty individual is never satisfied merely with new ideas. He is busy drinking the nectar of joy from the fountain of meditation and thus finds relief and everlasting happiness.

"Wilt thou achieve? Then, control the monkey of the mind. This monkey sports on the tree of the body: the eyes and nose are the flowers of the tree: the arms are the branches: the fingers are the leaves."—*Yoga Vasishtha*.

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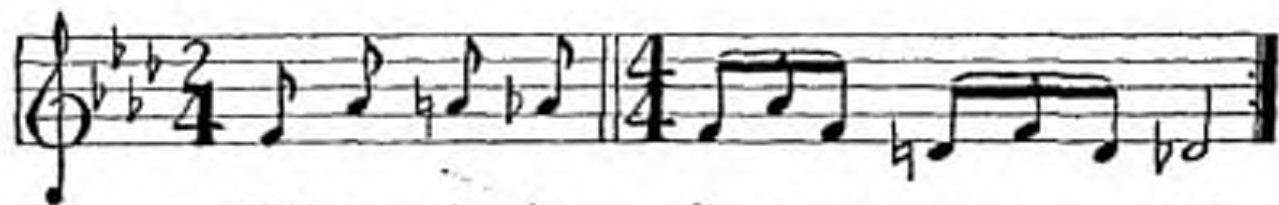
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(Hindu Chant)

Words and Music by Paramhansa Yogananda



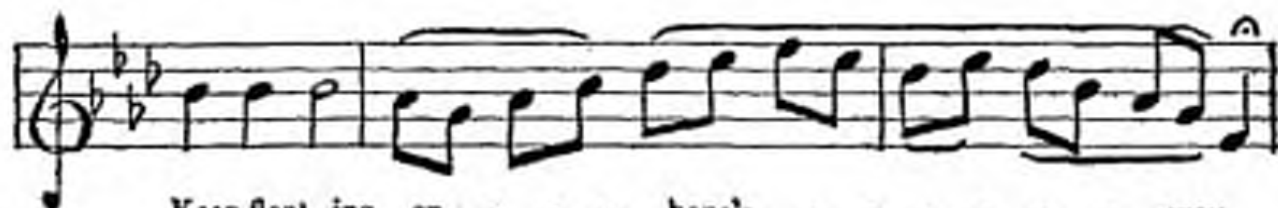
Whence do they come - - - - - here?



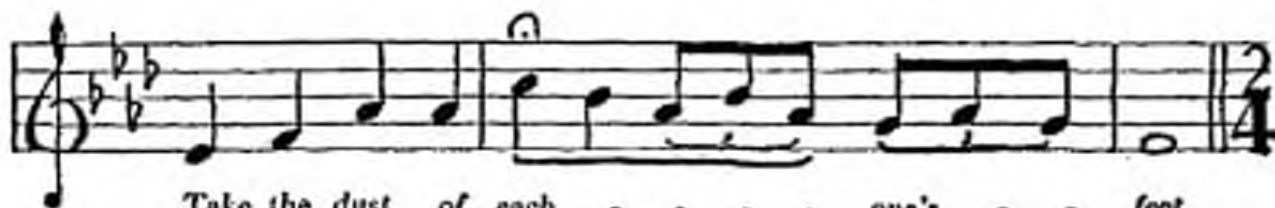
Whith - er do they flit - - a - - way?



In all fol - lies' dark - - - - - sway
So long life sweet - - - - - ly smiles



Keep float - ing on - - - hope's - - - way.
Let us all - - - swim in - smiles.



Take the dust of each - - - - - one's - - - feet
When my dream's dream is - - - - - done



Serv - ing Moth - er where - - - She - - - sleeps,
She will lift me in - - - Her - - - lap.

The Artist's Inner Vision

By ASIT KUMAR HALDAR



Artists are popularly described as worshippers of beauty. But if this is intended to indicate that they are concerned only with external figures and forms, then we must protest against this presumption; for artists worship that beauty only which they perceive in the light of their own inner vision, and this has hardly anything to do with things that generally attract the popular eye. To put it accurately, artists are not so much the worshippers of beauty as of *Rasa*, the inner pervading spirit in an object.

* * *

An artist's creative works cannot be expected to effect an immediate reformation in the country or in the minds of the people by arousing inspiring thoughts as soon as they are finished; it is the steady and permanent influence which they exert on the people by instilling into their minds a sensitiveness for beauty and a habit of thoughtfulness which make them so valuable for the country. And so it is that the older a picture grows the more precious it becomes.

Everyone is looking at things, but how many are those who can really see? Innumerable are the plays of light and shade, sunshine and storm going on in this world of Nature, but how many are there who are given the opportunity of observing them with the inner sight which alone counts? This deeper message of Nature reaches the artists who in their works of art give expression to truths which lie beyond the range of vision or the reach of ordinary perception. (But this they do not do, of course, by trying to give exact photographic representation of Nature.)

* * *

One cannot, in works of art, just say—"This person said this" or "That person did that and sat down there"—as they may do in literature, and go on explaining the statements of facts with ample and detailed foot-notes. In this respect all pictures are still. They express their ideas definitely enough, though they may suggest many different kinds of thoughts in the minds of different spectators, but

this they do mainly through the medium of suggestion. Pictures do not care for critical commentaries, nor do they require any external help to express themselves.

The artist crystallizes in his art a particular mood of his mind by taking it away from the flowing stream of his thought, and his moment's mood thus enshrined in art never fails to inspire new emotions in the minds of spectators even after centuries have rolled away. The conception of building the Taj Mahal which, in some unremembered auspicious moment, first glimmered across the mind of the Emperor Shahjehan like a dream in a moonlit night, resulted in the creation of a beauty that even today, after hundreds of years, never fails to bring fresh visions of delight to the thousands of peoples from all parts of the world. It is here that art is eternal and universal.



Haldar, one of India's foremost artists, and Principal of the Government School of Arts and Crafts in Lucknow, is the author of an interesting recent book on "Art and Tradition."

Art like literature is liable to degenerate into a mere riddle revealing in its incomprehensible complexity, if too many ideas are packed indiscriminately into it. So we find in the art histories of the world that true artists from the oldest times have always attempted to express some one fundamental idea in their paintings or pieces of sculpture, and this idea has come out beautiful in its simplicity and completeness. But nowadays, in the centers of modern culture and civilization, forms and external shapes have attained such a degree of vagueness and complexity in the art of the new schools of paintings, that really to get at the idea behind the pictures one requires prodigious powers of patience which are taxed to the utmost before one can possibly thread one's way through the labyrinths of ambiguous complexity spread out before one's eyes. Here it is the technique which has overpowered and submerged the creative aspect of art. For this reason one has seldom the chance, in the present age, of coming across anything so genuine, easy, and inspiring as the sculptures of India and Egypt or the paintings of old Italy.

* * *

Before the process of creation is complete, and so long as the artistic idea dwells within the mind of the artist, he can claim it as a personal possession, but directly it gains expression in a picture or a poem it becomes as much the property of the public as of the producer himself.

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Meditations

For Each Day in December, 1938

By SRI RANENDRA KUMAR DAS

THURSDAY, 1st. Perceiving my unity with God, I find night becomes day.

FRIDAY, 2nd. With my heart beating in every other heart, divine power is mine.

SATURDAY, 3rd. Beneath every mask lies a son of God. May my eyes be opened that I may see through this mask.

SUNDAY, 4th. My soul which is not of the dust, refuses to know sin or disease.

MONDAY, 5th. Knowing myself as divine and all-perfect, I am born anew.

TUESDAY, 6th. An understanding of *true life* adjusts all things to this ideal.

WEDNESDAY, 7th. My body is the harmonious expression of my will, which is one with the divine will.

THURSDAY, 8th. Man is the word of God, and all men share it equally.

FRIDAY, 9th. By claiming my possibilities, I can realize them.

SATURDAY, 10th. Mathematics only serves its highest use when applied. Divine truth must be applied to serve its high purpose.

SUNDAY, 11th. Education leads us to express our latent qualities. We possess all things, but by reason of our ignorance, we sometimes feel that we have nothing.

MONDAY, 12th. Will is the most courageous thing in the universe. When will is a mirror through which God's will is reflected, warring ceases and calm takes its place.

TUESDAY, 13th. Man has the gift of divine insight. This divine perception, if followed, leads to peace and happiness.

WEDNESDAY, 14th. This divine insight can be called upon in every time of need.

THURSDAY, 15th. The highest in the universe is for man, and all that he ever dreams awaits him.

FRIDAY, 16th. Our senses are as veils that hide the perfect man. Believing only in divinity, I shall break the veil of the senses.

SATURDAY, 17th. Jesus, the Christ, saw all men from the standpoint of soul, not sense.

SUNDAY, 18th. Understanding extends our vision from a limited view to a limitless one. Jesus revolutionized thought by demonstrating his spiritual sonship.

MONDAY, 19th. The ideal man is not a mythical creation, but is as real to the soul as external objects are to the material senses.

TUESDAY, 20th. May the splendor of Infinite Spirit flood my consciousness today and fade all temporal thoughts into nothingness.

WEDNESDAY, 21st. Jesus had no belief in a corporeal selfhood, and healed all suffering on the basis of man's spirituality and immortality.

THURSDAY, 22nd. In surrendering to the universal law of divine love, we see love and judge righteously.

FRIDAY, 23rd. Faith is both substance and cause.

SATURDAY, 24th. The acquiring of union with God is true and scientific, and within the capacity of each soul.

SUNDAY, 25th. "On earth peace, good will toward man."

MONDAY, 26th. All real things belong to the unseen world, and are beyond the grasp of the senses. Jesus thus spoke of "having eyes that see not, and ears that hear not."

TUESDAY, 27th. Nature is but the visible and external manifestation of an invisible and internal power.

WEDNESDAY, 28th. Returning wrongs with kindness brings about a desire to reciprocate kindness. Christ's law is the law of love. Buddha said, "Hatred ceaseth not by hate, but hatred ceaseth by love."

THURSDAY, 29th. The practice of universal brotherhood would be the application of the divine law of compassion.

FRIDAY, 30th. Working for the good of all things brings about lasting happiness, for then we are working in harmony with Universal Law and God.

SATURDAY, 31st. On the eve of a New Year, let us submit to the glory of the imperishable Self and silently give ourselves for the inner welfare of all.



Second Coming of Christ

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

*How to Know a True Spiritual Teacher.—The Two
Schools of Yoga and of Renunciation.*

By PARAMHANSA YOGANANDA

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles and into any city of the Samaritans enter ye not: but go rather to the

lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
—Matt. 10:2-8.

"Do not follow the way of most Gentiles nor enter into any city of the Samaritans but rather go to the shepherdless, truth-seeking, innocent souls who constitute true Israel. And as ye go, preach, telling all that the blissful kingdom of God is within every soul, and thus

within reach of everyone. Heal the spiritually sick as well as the physically sick such as lepers. Raise the spiritually dead and also raise those who should be brought back to life even though they are physically dead, after you have judged their good and bad karmas. Cast out Satan and his satellites from obsessed souls. You have received truth through your free will and by my free will; give this truth freely to those who spontaneously, without persuasion or compulsion, are willing to receive it."

Teach Those Who Are Ready

In the above words of Jesus we have a hint as to where churches should be built and to whom the teachings of Christ should be given. Many people think of building churches in aristocratic neighborhoods. It is all right to build churches there if the aristocrats are spiritually interested but if they are not it is better to build churches wherever people repent and feel they are lost sheep who have forsaken the fold of God-consciousness.

Every spiritual teacher before preaching to others must first learn to contact God and live a life of discipline under the tutelage of a great divine teacher. Any accredited disciple of a great teacher is a person who is fit to teach. In the West, one who is a teacher by virtue of his personality or book knowledge often starts his career by first desiring to build a church

and a denomination of his own. This involves and entangles the teacher in financial difficulties and obliges him to collect money for his church as best he can. Money and desire for many followers have kept the churches and temples in spiritual stagnation.

"Second Coming of Christ"

All churches should be structures without sectarian names if possible and should open their doors to truth-seekers of all races, giving them discipline in the art of God-contact. The purpose of a shop is to sell things, but the purpose of a church is to give God-contact. And if it claims to give that it must do so or cease to exist as a spiritual force. Every spiritual teacher who has studied under another great teacher should pass his life more in meditation than in reading books, and should transmit his spirituality to real seekers, whom he meets through the will of God and proper moral publicity, by regularly meditating with them whenever he can, in small groups, in quiet places or secluded centrally located places in a city. If all the churches get together and follow the above method they will bring about a real revival of Christ-consciousness in the heart of true seekers. When true seekers and worthy ministers will deeply meditate together then in the expanded cup of their consciousness the Christ-consciousness that was in Jesus will manifest in them and thus bring about the Second Coming of Christ.

Then if the devoted disciples of a self-evolved spiritually educated teacher build him a church it is commendable. But the spiritual teacher must be careful not to take the responsibility of material organization which would lead him to cater to or flatter others for gain, ultimately using up all his time and preventing him from keeping his greatest engagement with God in meditation.

How To Distinguish Between Metaphysical Racketeers and True Teachers

In the West many metaphysical racketeers elect themselves as great teachers by giving publicity to falsehoods about their contact with invisible masters and saints. In India the people have a very clever way of distinguishing between holy-mouthed charlatans and real divine spiritual teachers. Really intelligent truth-seekers in India as a matter of unannounced law seek those teachers who live the spiritual life and who are definitely known to have practiced self-mastery under a great living master. If the truth seekers of the West follow the above discriminating method they will avoid being disillusioned by the antics of self-elected masters.

False prophets always have one purpose, to make money either by charging for instruction or books or by exploiting the imagination of credulous truth-seeking people by false stories of invisible saints and miraculous happenings. Asking a fee or a free-will offering for ren-

dering spiritual service through books or lessons is justifiable if the money is used for propagating the spiritual cause and for the teacher's maintenance, as he gives all his life to the spreading of the divine work. However, asking a fee or free-will offering is condemnable if it is used to satisfy the ambition for financial gain and luxurious habits of an unscrupulous pseudo-prophet.

That is why Jesus commanded his disciples, "Do not go to the self-satisfied Gentiles or Samaritans, but rather go to those of Israel who are repenting for having strayed away from the fold of God-consciousness. And as you go vibrate into them your God-realization and show them that the kingdom of heaven or the state of astral vibration and wisdom lies within their reach, just behind the human consciousness or the state of wakefulness, subconsciousness, and superconsciousness as realized in deep meditation. As you heal the soul of material consciousness by establishing the kingdom of heaven or God-consciousness there, so also free the truth-seeking people from their bodily ailments of leprosy, death, and obsession.

"Heal All Sufferers From Spiritual, Mental, Moral, or Physical Diseases"

"Heal the really repentant God-seeking people of Israel not only from physical sickness but mental, moral, and spiritual sickness. Raise the spiritually dead people into the

consciousness of God and by transmitting your God-power release them from devils and obsessions of cosmic delusion and Satanic ignorance and evil disembodied souls, by your own free accord, through your uninfluenced, spontaneously spiritual free will. Bring to life the good departed souls who have more good than evil karma or who have equal good and bad karma, because such acts are now sanctioned by the Heavenly Father to assure mankind that all things are possible with God's true devotees and followers of the path of goodness. The worthy souls you resurrect will do much good on earth.

"You have received the God-consciousness transmitted through my own free will and God's divine compassion into your self-disciplined meditating lives. In the way you have grasped God-consciousness, teach the same way to the people. You used your divine ardor, reason and free will to meditate and spiritually advance and so you awakened the spontaneous desire in God and me to transmit our divine consciousness into you. Likewise teach people to rouse their free will and to meditate and thereby receive the God-consciousness freely available to them."

Spiritual Democracy

One should clearly realize that to charge money for spiritual lessons or religious books from a number of people and to use that money for the maintenance of the minister and the spread of the teaching is not sin on the part of the church

or religious organization, but is actually a much better form of spiritual democracy than making the church maintenance dependent on one enslaving proud rich man. Also, maintaining a church by free-will offerings received at services and religious meetings and from the money gotten from book sales is spiritually legitimate. Charging for spiritual lessons or receiving free-will offerings is only sin when collected money is used for satisfying the private ambition of an unscrupulous so-called spiritual teacher.

Spontaneity Needed

It must be borne in mind also that ultimate truth is not so simple that it can be received by church members who are satisfied to listen to dogmatic or merely moral sermons. Every church member, instead of being coaxed into the church, must spontaneously go there and meditate and learn the technique of God-contact from a divine God-known saint. In India the great masters live in quiet hermitages where they teach the truth to selected students by frequent meditation with them and by occasional interpretation of scriptural wisdom. Too much advertising, coaxing and "cateringism" have obliterated the will of the church members to seek truth freely or of their own accord and to receive it *through the free will of God* stimulated by the devotee's spiritual ardor and deep meditation.

Therefore Jesus told his disciples, "Through your free will and

spiritual ardor you have awakened the free will of God to give you freely God-consciousness; likewise, you must teach people how by their own free will and spiritual ardor they can awaken the free will of God to grant them Self-realization given through your own free will."

Truth cannot be received just by listening to lectures but must come by the above law of spiritual ardor, spiritual labor of the devotee and the divine compassion of God as the Lord of the all-desired and much sought-after spiritual harvest of Self-realization.

And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats.—Mark 6:8-9.

In the above words Jesus tells the way his disciples should live in the world during the time they preach his gospel to his people.

The Spiritual Orders of Renunciation and of Yoga

In India there are two distinct paths followed by two schools of devotees. First, the school of renunciation; second, the school of *Yoga*, which enjoins following the path of mental renunciation and non-attachment while living in the world.

The Order of Swamis belongs to the path of renunciation. The *yogis* practice the technique of God-contact while living in the world. They

expect that by tuning in with the Infinite they will become so concentrated on divine bliss that they will automatically find their minds rise above and renounce the desire for material pleasures. Such *yogis* usually remain intoxicated with God and do not mind obeying fastidiously the laws of outward renunciation. A *yogi* may look like a worldly man but inwardly may be a man who has renounced all desires for material pleasures.

A man of renunciation on the other hand outwardly renounces all material luxuries in the beginning just to get his soul accustomed to the simple life and renunciation. But a man may renounce everything outwardly and yet remain attached to mundane objects. The *yogi* says, "Why not have God first and through attachment to God forget the attachment to material objects?" The man of renunciation says, "You must renounce all material pleasures and material ways of living before you can know God." The *yogi* emphasizes the technique of God-contact and belongs to the highest spiritual path followed in India. The path of *Yoga*, or scientific union of God with soul, can be followed by people in all walks of life. It does not matter whether they live in the world in the jungle of luxury or whether they live in the jungle filled with wild beasts and away from physical comforts. A man of renunciation on the other hand leaves the world, does not marry, and cuts off all human relations,

going to a secluded place for undisturbed meditation.

The path of renunciation is only for the few but the path of *Yoga* is for all. The path of outward as well as inward renunciation can be followed only by the few whereas the path of *Yoga* can be followed by all. If everybody followed the path of renunciation then jungles would have to be converted into cities. But the path of renunciation is wonderful for those spiritual teachers who, without the entanglements of a family, can give their full time in the service of God and all mankind.

Different Temperaments

The path of renunciation or the path of *Yoga* is suitable according to the different temperaments of people, but to be a *yogi* as well as a man of renunciation is wonderful. A true *yogi* is a man of real renunciation even if he lives in the world. And a man of renunciation may practice physical austerities without being a *yogi* or knowing the technique of God-contact. Therefore even a man of renunciation ought to be a *yogi*. That is, he must learn the art of God-contact which is especially emphasized by a *yogi*. A *yogi* does not necessarily have to be in the world or to leave the world. He says, "By the art of God-contact and technique of concentration and meditation, one should scientifically contact God. It does not matter

whether you live in the world or out of the world."

Jesus Was a Yogi

Jesus was a *yogi*, and a man of renunciation as well. Jesus not only contacted God in his spirit and rose above all material attachments but he also practiced non-attachment of material things in his outward life. He wanted his disciples also to be men of renunciation along with the wisdom and self-realization which they possessed. That is why Jesus Christ first empowered his disciples with God-consciousness and healing power and then advised them to take nothing on their journey that indicated a sense of luxury for the body. That is why he said, "O, my disciples, who are charged and saturated with God, show your exalted spiritual example and non-attachment to material things by taking nothing for your journey except a staff and simple clothing. Do not put gold or silver or brass coins in your purse. Carry but one coat, not two. Do not wear luxurious leather shoes, but wear easily obtainable wooden sandals."

Jesus advised his advanced disciples not to wear shoes because they were more costly than sandals. Jesus advocated sandals made of wood in preference to shoes made from the hides of slaughtered animals. In all Oriental places of worship sandals made of wood were used; leather shoes being considered unholy were discarded.

Rules for Monks

The many Buddhist monks of India who lived in the pre-Christian era and all the members of the Swami Order in India confined their possessions chiefly to a staff and simple dress, and most of the time they went barefoot or wore wooden sandals. (See frontispiece of the two Hindu monks in this issue of INNER CULTURE.)

Jesus advised his disciples to use one coat because they happened to live in a warm country. I am sure if Jesus were in a cold country he would have advised his disciples to use two coats—a suit coat and overcoat, and warm shoes and boots instead of sandals.

Some Yogis Go Bare-Bodied in the Himalayas

Many Swamis in India who wear only sandals in the warm regions of India put on stockings and shoes when they go to the cold regions of the Himalayas. Of course I have seen that some great Swamis and yogis in secluded spots of the coldest regions of the Himalayas go even bare-bodied without suffering from cold or any effects of exposure to extreme cold weather. Of course it does not follow that anyone, merely by using sandals and going bare-bodied, necessarily becomes spiritually great.

For the workman is worthy of his meat.—Matt. 10:10.

Then Jesus says to the disciples, about how they should maintain themselves: "O, ye divine renunci-

ates, remember just as the skilled workman earns his honest livelihood by his labor, so you, as divine workmen giving to people the highest spiritual service and salvation, deserve to receive your bodily maintenance from those you help."

In India there are many very highly developed Swamis and yogis who live on the alms given by the people. A spiritual man who is engrossed in offering the public the highest service, that of saving souls, lives very honorably even though he exists by alms.

In the West due to high cost of living the ministers receive salaries. But the one baneful result of living by salaries is that the minister is often controlled by the trustees or board and if he, as an employee, does not agree to the course outlined by the board he runs the chance of being discharged, just as a disobedient clerk in an office is discharged for not obeying his superior.

Free Institutions in India

In the great religious centers of India there are great institutions where Swamis and yogis may freely board without any obligations whatsoever. This arrangement fosters the growth of real teachers who want to devote their entire time to the cause of spiritual welfare, without the distractions of earning a living. Of course the only evil which arises from this is that many beggars who cannot maintain themselves put on the garb of Swamis and renunciates and enjoy free

board and lodging from such religious institutions. But in spite of this evil the free provision for real spiritual teachers immensely helps the growth of advanced spiritual souls by freeing them from the control of church boards.

Business Methods

In the Western world a number of religious teachers who are not satisfied with their limited salary of a minister try to utilize various other means, free-will offerings, and so forth, to maintain themselves. It should be well understood that it is not a sin for ministers or religious teachers to arrange to maintain themselves financially so that they can be free to help without interruption the growth of spirituality in the world. It is all right for modern ministers to use business methods in religion but they should strictly remember that it is blasphemy and the highest spiritual sin to use religion for business or to use God and exploit Him for one's livelihood or for financial ambitions.

I am sure Jesus or any Oriental teacher would greatly modify the rules of renunciation to be followed by those disciples who live in cold countries.

—*—*—*—*—*—*—*—*—*—
"In order to exclude from the mind questionable things, the mental calling up of those things that are opposite is efficacious for their removal."—*Patanjali*.

—*—*—*—*—*—*—*—*—*—
"But thou wilt find it less easy to uproot faults than to choke them by gaining virtues."—*Ruskin*.

DECEMBER, 1938

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BOOK REVIEW

MAYAVADA

By Sadhu Santinatha

(Oriental Book Agency, 15 Shukrawar, Poona 2, India. 153 pp., paper. 1 shilling Postpaid.)

This book is a learned exposition of *Vedanta* or the Non-Dualistic Philosophy of India. The chapters include summaries in clear English on: Proof of the Self-Luminosity and Non-Duality of Consciousness, The Theory of Illusory Causation, Cosmic Ignorance, Conception of God and The Theory of Error.

The fundamental elements in the theory expounded in the book are described as follows:

"One changeless differenceless attributeless self-luminous Being is the Absolute Reality. It is in itself above time and space, above all cause-effect and subject-object relations. There is no second reality, within or outside itself, from which it distinguishes itself. It is pure consciousness, without being conscious of any object, and without the will and effort to do or produce anything. Hence this Absolute Reality cannot be regarded as a self-determining and self-conscious Person, in the sense in which self-determination and self-consciousness and personality are understood by us.

"In it being and consciousness are identical. It does not create or produce this world of effects out

of itself through any kind of self-modification or modification of its power or energy, nor does it create this world out of any other self-existent material by the exercise of will or effort.

"Thus it is neither the material cause nor the efficient cause of this diversified universe. Any connection with such creation or production would imply some sort of change and relativity in the nature of the Absolute Reality and would be inconsistent with the true character of this Reality, which is absolutely changeless and relationless.

Maya Or Illusion

"It is obvious that this world of effects cannot be itself self-existent or the product of any other self-existent Reality by the side of the Absolute Reality, for such a supposition would involve an evident self-contradiction. This theory reconciles the conception of the absolutely changeless Being as the one non-dual Reality with the experience of the world of changing diversities, by asserting that this experienced world is not *real* in the sense in which that Absolute Self-luminous Being is *real*. Accordingly, it is maintained that this world of experience has no real existence, but that it has only *apparent or illusory existence*.

"The Godhood of the Absolute, being relative to this world, is as *apparent* as the world itself."

★ Diet and Health ★

Dried Fruit Drink

Soak $\frac{1}{2}$ teaspoonful cumin seed in water. Also, separately, soak $\frac{1}{4}$ teaspoonful green ginger root in water. In another dish soak either dried apricots or dried prunes (or some prefer pieces of lemon). Mash the seeds and fruit separately, then mix them. Pour the water in which the seeds and fruit were soaked over all and filter. Dissolve a piece of rock salt in this mixture, which is drunk as an aid to digestion.

Date Paste

2 teaspoonsful nutmeg, 4 table-spoonsful cream, 2 table-spoonsful butter, $\frac{1}{2}$ lb. stoned dates, $\frac{1}{2}$ lb. seedless raisins, a small pinch of camphor.

Melt the butter. Put in the dates and raisins; stir until dates become soft. Add the cream gradually, then the nutmeg, and stir until it is a smooth paste.

This paste will keep indefinitely. It is helpful for nervous people.

Grape Juice

15 oz. seedless grapes, 15 oz. sugar, the juice of 2 lemons, solidified cream (evaporated cream).

Squeeze the grapes and add the juice to the cream, sugar and lemons. Stir until the sugar is dissolved. Drink with a piece of ice. Any other fruit juice may be treated in the same way.

PASSION FRUIT

There are many delicious fruits, well known and widely used in various parts of the world, that are practically unknown outside their country of origin.

This is particularly true of Tropical Passion Fruit, recently imported from Brazil and New Zealand into California.

The fruit is about the size of a lemon, is dark purple in color, and has a thick tough hull, the inside of which is filled with an aromatic golden yellow pulp containing a number of black seeds. The pulp has a very distinctive agreeable flavor and aroma and tastes like no other fruit, yet there is the flavor of the cling peach, apricot, pineapple, guava and banana and also the slightly acid taste of the lemon and lime—truly a rainbow of flavors.

The word "passion" as applied to this fruit has a religious significance and was used by the early Spanish missionaries to South America in describing the beautiful purple and white flower which is supposed to resemble the instruments of Christ's crucifixion. The corona represents the crown of thorns, the lacy white fringe of the flower is likened to the halo, the stamens and pistils represent the nails of the Cross, whilst the sepals and petals stand for the Apostles.

NEWS OF THE CENTERS

GRAND FIRST ANNIVERSARY OF THE GOLDEN LOTUS TEMPLE TO BE HELD ON JANUARY 8TH

The Grand First Anniversary of the Golden Lotus Temple at Encinitas, California, will be held on Sunday, January 8, 1939. At the 11 a.m. services Paramhansa Yogananda will speak on "The Self-Realization Fellowship Way of Tuning in with Cosmic Consciousness". There will be special piano music by the international artist and student of Self-Realization, Miss Karla Schramm. All Self-Realization Fellowship students and their friends, as well as the general public, are cordially invited to be present on this festive occasion.

Hindu-American Banquet With Unique Dishes

A Hindu-American Banquet will be served at 3 p.m. The menu will include a Kashmir Saffron India Rice Polao, India Egg Curry, Patty Supreme, Salad Special, Papar, India Chutney and Million Dollar Ice Cream. One dollar per plate; fifty cents for children.

Reservations for the Banquet can be made by letter to the Secretary, Golden Lotus Temple, Encinitas,

California, or by telephoning Encinitas 218.

Students or visitors who wish to come on Saturday, January 7th, can make reservations to stay at the Parkview Hotel by the sea, adjoining the Temple grounds at Encinitas, at two dollars per day, European plan. Reservations can be made at the hotel or by writing to the Secretary, Golden Lotus Temple, Encinitas, California.

The landscape gardening with numerous beautiful and rare plants surrounding the Temple and Hermitage has almost been completed.

How To Reach Encinitas By Auto or Bus

Encinitas is 100 miles south of Los Angeles on Highway 101. The Greyhound Bus Company has a special round-trip rate of two dollars between Los Angeles and Encinitas on Saturdays and Sundays. Residents of Los Angeles who wish to attend the 11 o'clock Temple services would have to take the 7 a.m. bus at 6th and Los Angeles Streets, arriving at Encinitas at 10:13 a.m. Others can take the 11 a.m. bus, reaching Encinitas at 2:12 p.m. in time for the 3 o'clock Banquet on January 8th.

Temple Becoming Famous

The Golden Lotus Temple of All Religions is fast becoming world-famous by its exquisite beauty and the inspiration of its great spiritual services emanating from the divine communion of Paramhansa Yoganandaji. Many people travel 100 miles to regularly attend Sunday morning services.

Students or people of all religious denominations are invited to worship in this non-sectarian cosmic temple of God and brotherhood.

NEW TEMPLE OF SELF- REALIZATION AT WASHINGTON, D. C.

A new and beautiful Temple of Self-Realization was dedicated on October 23, 1938 at Washington by the resident leader, Brahmachari Jotin, who was brought from India by Paramhansa Yogananda in 1928 to take charge of the Washington Center of Self-Realization.

The pictures of the new Temple and the new residence of the leader appear in this issue of *INNER CULTURE* on page 51.

The new Washington Temple of Self-Realization is a beautiful two-story brick building. It has a chapel, seating about two hundred, also a large hall suitable for a library, and quarters for resident students. There are Venetian blinds and fine draperies throughout the house.

The temple, which is simple and dignified in every way, is located

in the Friendship Heights section of Washington, on a corner lot adjoining two main thoroughfares. The grounds are beautifully landscaped.

The color scheme of the interior of the building has been arranged in consonance with the mystical significance of the spiritual eye. The color of the draperies and walls in the library is of golden hue, resembling the golden light of the spiritual eye. In the chapel the predominating color is blue to correspond to the dark blue center of the spiritual eye.

Spiritual Invocation

The beautiful Invocation given by Brahmachari Jotin at the dedication ceremony of the new temple was: "O God, grant us the holiness of Thy perfection that we may receive Thy grace with joy and humility. Keep our vision guided toward Thee that we may never lose the sight of Thyself amidst the grandeur of Thy manifested glory. In our desire to worship Thy perfection we shall not pray unto Thee to bestow Thy mercy upon us but we shall find inspiration and courage in the spiritual strength which comes from the recognition of Thy presence within us. In our life's journey toward Thee, O God, we shall discard one after the other the veils of vanity and littleness until in purity of heart we discover our identity with Thee in all Thy infinite forms and in Thy formless reality."

APPRECIATION

By Paramhansa Yogananda

One of my longfelt wishes, that of having a Self-Realization Fellowship temple in Washington, D. C., the great capital of the United States, has been fulfilled due to the untiring zeal and devotion to the cause of Self-Realization of Brahmachari Jotin and his followers.

I wish that all Center leaders in America and the world would follow the laudable example of Brahmachari Jotin and immortalize the teachings of Self-Realization by erecting holy shrines and temples wherever possible.

That which we think strongly, trying to work out that strong thought in continuous activities, becomes materialized in the world. This truth has been exemplified in the work of Brahmachari Jotin and his soulful followers.

My blessings, and the best wishes of all at the India Headquarters, Mt. Washington headquarters and the Golden Lotus Temple, are sent to Brahmachari Jotin in his spiritual activities at his new temple. I pray that he leave spiritual footprints of his vibration in the temple for other truth-seekers to follow to the kingdom of God.

CENTER ACTIVITIES

Yogacharya Khagen will give lectures at the Self-Realization Centers in San Francisco and Fresno the latter part of November.

Sri Das has been giving a very successful series of lectures and

classes in Minneapolis and has won many friends for Self-Realization there.

NEW WORKERS

Mr. and Mrs. F. F. Downs of New York City, members of Paramhansa Yogananda's first Cincinnati class in 1926, have recently made their home at the Mt. Washington headquarters of the Self-Realization Fellowship in Los Angeles.

Mr. Downs, former vice-president of United States Can Company and formerly in the executive department of Continental Can Company, has accepted the position of honorary vice-president of the Executive Committee of the Self-Realization Fellowship. He is giving the benefit of his remarkable business experience to the Fellowship, and has already added new life to the Headquarters activities. Mr. Downs' cooperation is greatly appreciated by Paramhansa Yogananda and all the directors of Mt. Washington.

Mrs. Downs, whose inspiring article on the Himalayan Mountains appeared in *INNER CULTURE* in June, 1937, is conducting a *Pracepta* class at the Mt. Washington Headquarters. Orpha L. Sahly, director of Center activities, and Mrs. Downs alternate as teachers of this stimulating class which is held each Monday.

Mr. and Mrs. Downs were guests of the Self-Realization Fellowship (*Yogoda Sat-Sanga*) at its Ranchi School in India two years ago.

MME. GALLI-CURCI AND HOMER SAMUELS VISIT GOLDEN LOTUS TEMPLE

The world-famous prima donna, Mme. Amelita Galli-Curci, and her husband, the noted pianist, Homer Samuels, recently visited the Golden Lotus Temple at Encinitas, after long expectation.

They were flower-garlanded, in the charming Oriental fashion, on their arrival. They both spoke of the Temple and Hermitage as heavenly, and expressed their eagerness to come again.

Mme. Galli-Curci and Mr. Samuels have been great friends and followers of the Self-Realization Fellowship for many years and have practiced in their lives the high spiritual principles and great ideals of Self-Realization.

VISIT TO BROWNELLS OF AQUARIAN MINISTRY

Paramhansa Yogananda and the staff of INNER CULTURE recently visited the Santa Barbara home of the Aquarian Ministry as the guests of the co-founders, Mr. George B. Brownell and his wife, Mrs. Louise B. Brownell. These two spiritual teachers, who publish the inspirational monthly, THE AQUARIAN AGE, have been friends of the Self-Realization Fellowship for many years.

"Mr. and Mrs. Brownell are beautiful examples of true Christians," Paramhansaji said. "By their loving cooperation and generous interest in our spiritual work

they have won our hearts and inspired us to higher achievements. May God richly bless them for the spirit of self-sacrifice and service to all mankind on which they have built their noble work."

"COSMIC CHANTS"—NEW BOOK OF SONGS BY PARAMHANSAJI

A new bound volume of "COSMIC CHANTS", whose words and music (for piano) have been written by Paramhansa Yogananda, will be ready for distribution on December 15th, at one dollar a copy.

Those who order their copy now will receive a special autographed copy from Paramhansa Yogananda.

These chants properly sung will bring God-communion, ecstatic joy and through these the divine healing of the body, mind and soul.

Each song has been spiritualized by the composer—that is, each song has been mentally and loudly sung until that song has found definite response from God.

Ordinary songs or chants are composed through sentiment or passing inspirations. But when a song is born out of the depths of sincerest love for God and is continually, mentally and loudly, chanted with ever-increasing devotion resulting in conscious response from Him in the form of communion, ecstasy and boundless joy, then such songs are spiritualized. Those songs like matches produce the fire of God-contact whenever they are struck on the foundation.

stone of devotion. Ordinary songs are like wet matches that do not produce the spark of God-contact.

When a devotee with ever-increasing devotion sings these chants he will feel a great joy swell through the radio of his heart. That is a proof that God has answered him, and that his devotion is properly tuned and his broadcasting of the ardor in chants is true and deep.

When these chants are repeated in solitude or with others with great devotion, it will be found that the songs repeat themselves mentally in the background of the mind bringing joy even when one is in the thick of the battle of activity.

This unusual book is being published now in a special limited edition with the new flat plastic binding especially convenient for piano use.

HONOR STUDENT

Sailendraboj Das Gupta, Superintendent of the Calcutta Students' Home of the Self-Realization Fellowship (Yogoda Sat-Sanga) in India, stood first among all the students of the University of Calcutta in the recent examinations for the degree of Master of Science. Das Gupta, former student of the Ranchi School founded in 1917 by Paramhansa Yogananda, was the personal assistant of Yoganandaji during his visit to India two years ago. Paramhansaji is delighted that Das Gupta, although philosophically inclined and engaged in numerous activities, yet managed to secure

the highest honors in the difficult field of science.

PICTURE OF MONKS

The INNER CULTURE frontispiece this month pictures two Indian monks on pilgrimage. Part of the training of *sadhus* (ascetics) belonging to a certain school of religious discipline in India is the requirement to keep traveling from one holy shrine to another, staying not longer than three days in any one spot in order to avoid attachment to particular places.

The possessions of these *sadhus* and of many Swamis and yogis in India are usually confined to the simple clothing on their bodies, a holy begging-bowl made of sea coconut, and a staff, emblem of the rod of discipline.

Jesus' instructions to his disciples (see page 30 in this issue) regarding their mode of traveling were very similar to the rules observed by Indian monks from very ancient times.

TITLE OF "PARAMHANSA"

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

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

SCIENTIFIC DIGEST

HYBRID PLANTS NOW FERTILE

The recent discovery of a new plant hormone called colchicine has been reported by Dr. Albert F. Blakeslee, distinguished geneticist of the Carnegie Institution. It increases the growth-rate of tobacco, phlox, pumpkin, onions, cosmos, radishes, portulaca, digitalis and jimson-weed. The growth acceleration is believed to be related to a doubling of certain segments of the chromosomes. The new hormone also renders hybrid plants (normally sterile) fertile. Dr. Blakeslee points out that this action is as important in plant science as it would be in zoology to effect the power of reproduction on mules.

EINSTEIN TRIUMPHS

Fifty years ago Professors Michelson and Morley cross-examined Nature. Is there an ether—or not? The question was put in the form of a searching experiment. Light had a known velocity. Also it was conveyed by the hypothetical ether. If there is an ether the velocity ought to be higher when light traveled with the ether "wind", lower when it traveled at right angles of the "wind". The theoretical difference was .00001 per cent, but the apparatus was more than equal to the task of measuring it. No difference could be detected.

To save the ether, Fitzgerald, an ingenious Irishman, suggested that, as the earth moves, our measures of length and time vary. A stationary observer in space notes that as our yardsticks pass him they contract and that our clocks are running slow. And the contraction is such that it exactly accounts for Michelson and Morley's failure.

By that time the ether had become such a preposterous complex of gears, squirts, vortices that Einstein ignored it and remarked: "No experiment to establish the existence of the ether can prove that I am right, but a single experiment may prove that I am wrong."

Now comes Dr. Herbert Ives of the Bell Telephone Laboratories with the impossible experiment that proves Einstein to be right. Dr. Ives applied what is known as the "Stark effect". Fate has so willed it that the Stark in question should be among the more brilliant of German anti-Semitic physicists and one of Einstein's bitterest opponents.

Wrecked Atoms

Atoms are made to move at different speeds through a tube—wrecked atoms or ions that vibrate so many times a second and glow with a light characteristic of that rate. The speed changes. Dr. Ives sees the color of the light change too, change in a way that indicates a slowing or acceleration of the

atomic clock by just the correct relativistic amount.

If we needed any additional proof that Einstein's special theory of relativity is right we have it now in the form of one of the most brilliant demonstrations in the whole history of physics. We are wrong in imagining world-time ticked off by some great theoretical clock, good for the whole universe. Each observer has his own time. Bodies are not only *somewhere* in the universe, but *somewhen*.

But is there or isn't there an ether? The physicists at the meeting of the National Academy of Scientists wanted to know. The old ether is gone for good. Einstein transferred all its properties to space or rather to the "field" in which energy manifests itself. The ether is a mechanic's intellectual necessity; the field a mathematician's. That distinction separates the scientific world of yesterday from the world of today.—*New York Times*.

RENOUNCE EGOISM

The unshakable foundation rock of Hindu civilization is the identification of the individual with the Supreme Soul. The realization of this unity of the Self with the Supreme Soul automatically breaks down the bonds of physical egoism which fetter man's moral and spiritual life. This is why the *Vedas* proclaim with a clarion voice: "Not by action, not by progeny, not by earning money can one get the nectar of eternal bliss, but by renunciation (of physical egoism)."



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Answers



By PARAMHANSA YOGANANDA

On Happiness

Question. "Will you please tell us something about happiness?"

—R. J. R.

Answer. There are many kinds of people in the world—good and evil, restless and meditative, ignorant and wise, happy and sad. Tell the evil person to be good and the restless person to be meditative, and he will make you feel that he does not like to follow your instructions, or that he cannot do so. This is due to previous habits and not to the desire of the heart.

Although happiness depends to some extent upon external conditions, it depends chiefly upon conditions of the inner mind. You love the outward pleasures of the senses because you happened to be held up by them at first, and then you remained their prisoner. Even as some persons get used to jail, so we mortals like outer pleasures, shutting off the joys from within.

Temporary Happiness

For the most part, the senses promise us a little temporary happiness, but give us long, lasting sorrow in the end. Whereas, virtue and happiness within do not promise much, but in the end always give lasting satisfaction. That is why I call the lasting inner happiness of the Soul, "Joy" and the impermanent sense thrills, "Pleas-

ure." It is better to be unhappy about your own ignorance than to die happily with it. Wherever you are, remain awake and alive with your thought, perception, and intuition ever ready, like a good photographer, to take pictures of exemplary conduct and to ignore bad behavior.

Persons of strong character are usually the happiest. They do not blame others for troubles that can usually be traced to their own actions and lack of understanding. They know that no one has any power to add to their happiness or to detract from it unless they themselves are so weak that they allow the adverse thoughts and wicked actions of others to affect them.

Without inner happiness, one may find oneself a prisoner of worries in a rich castle. Happiness is not dependent upon success and wealth alone, but real happiness depends upon struggling against the failures, difficulties, and problems of life with an acquired attitude of unshakable inner happiness. To be unhappy in trying to find the hard-to-acquire happiness, defeats its own end. Happiness comes by being inwardly happy first, at all times, while struggling your utmost to uproot the causes of unhappiness.

Pure love, sacred joy, poetic imagination, kindness, wisdom, peace,

bliss or meditation, and happiness in serving, are felt inwardly first in the mind or the heart, and are then transmitted through the nervous system to the physical body and outward. Do not camouflage your soul with the veil of sermons and solemn words. Understand and feel the superior joys of inner life, and you will prefer them to the fleeting pleasures of the outer world.

Cure of Nervousness

Question: "Please tell me about nervousness and how to overcome it."—G. M.

Answer: The body may be compared to a factory, in which many kinds of products are made by various machines, which are run by electricity conducted through wires from a main dynamo. In the body factory, the brain is the main dynamo which sends energy through a complicated system of special conductors, or nerves, to the different organs and members, which in turn act as the machines to produce vision, touch, hearing, taste, smell, movement, metabolism, circulation, breathing, and thought. You are the manager of your own body factory, and you must see to it that its departments work together in perfect harmony, and produce the highest class of products—physical, mental, and spiritual.

Any violent or continued mental or physical excitement causes a disturbance of the balance in the flow of life force through the sensory-motor mechanism and the bulbs of the senses. It is as if you put a

two-thousand-volt current through a fifty-watt lamp. It would burn out the lamp. In the same way, too great a stimulation upsets the functioning of the nervous system. Some of the emotions which do the most damage are fear, worry, anger.

Nervousness appears to be a simple ailment but in reality it is very complicated and very uncomfortable. If you are nervous, it is difficult to heal any disease you may have. You cannot concentrate and work efficiently to obtain success. You cannot meditate deeply and thus acquire peace and wisdom. Nervousness interferes with all the normal functioning of the human body and mind. It upsets the physical, mental and spiritual machinery.

Soul Nervousness

There is a common form of nervousness—soul nervousness. The soul is so identified with the body that it has forgotten its real nature. Soul nervousness can be destroyed only by meditation. That means transferring the attention from your nerves to the perception of Infinite Happiness. Do not live just in this little cage of the body. You are in the cage and also outside the cage. Think through all minds, feel through all feelings, work through all hands.

Meditation means transferring your attention from the bundle of sensations to the Infinite nature which is your true Self. Every night God takes your attention away from these nerve tubes and makes you forget all the sensibilities of the body.



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Conducting Teacher, Yogacharya Khagen. Meetings held Thursdays at 8 p.m. at 39 Mihran Bldg., 17 East Carrillo St. Center open daily at 2 p.m. Associate Teacher, Mrs. Lloyd Briggs, residence address, 1740 Prospect Ave., Phone: 27984. Meditation class every Monday evening.

*Gardena, Calif.

Meetings on Mondays at 8 p.m. at home of Mrs. Stella Haskell, 15908 So.

Western Ave. Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave., Associate Teacher, Mr. W. W. Moanie. All welcome.

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

*San Francisco, Calif.

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

Washington, D. C.

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

Boston, Mass.

First Self-Realization Center started by Paramhansa Yogananda in 1920.

Conducting Teacher, Dr. M. W. Lewis, 26 Edgehill Road, Arlington, Mass. Phone: Arlington 2118J. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen Mac-Twiggan, 158 Summer St., Somerville, Mass. Meetings every Monday evening at 8:15, at 543 Boylston St., Copley Square, Boston.

***Miami, Florida**

Conducting Teacher, Mrs. Olga Lade, 2120 W. Flagler St. Meetings at 8 p.m. on Sundays, Wednesdays, and Thursdays. Library. Phone: 25305.

Cincinnati, Ohio

Conducting Teacher, Mrs. Bertha Shimler, 5642 Bramble Ave. Phone, Bramble 2078W. Secretary, Ruth Howk, 2729 Springer Ave.; Phone: East 7277. Classes on alternate Friday evenings at 8 p.m., at 403 Palace Theatre Bldg., 16 E. Sixth St. Open Forum on third Sunday of each month, 8 p.m., at Liberal Savings Bank Bldg., 24 E. Sixth St., Room 700.

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

***Dayton, Ohio**

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

Minneapolis, Minn.

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

St. Louis, Mo.

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

Milwaukee, Wis.

Meetings every Thursday at 8 p.m., at the Republican Hotel, Room 53. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

Indianapolis, Indiana

Conducting Teacher, Sri Ranendra Kumar Das, 38½ Pennsylvania Street, Penn. Bldg., Rm. 408; Sunday services at 11 a.m. Class, Fridays at 8 p.m. Lending Library. Associate Teachers, Mrs. Chas. Hoffman and Mrs. Minnie F. Miller.

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Conducting Teacher, Mr. Arthur N. Hilliard. Meetings each Friday at 8 p.m. at Mr. Hilliard's residence, 418 Fillmore St.

Salt Lake City, Utah

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

***London, England**

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*Bangalore, India

Yogoda Sat-Sanga (Self-Realization Fellowship) Center, 52 Second Cross Road, Basavangudi. Yogoda Fortnightly Praecepta and Bhagavad Gita are read in the class. Meetings and prayer are held fortnightly.

*These Centers are newly inaugurated and will be acknowledged and ordained after three years' trial.

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

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

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(Above) The New Temple of Self-Realization Recently Dedicated by Brahmachari Jotin in Washington, D. C. *(Below)* The Leader's New Residence in Washington. *(See Page 35)*

Christmas Greetings

To Students, Friends and All

Jesus graced the earth once and was crucified, but His teachings are crucified all the time through spiritual misunderstanding and theoretical theological ignorance.

I pray that Christ Consciousness be born this Christmas within your mind expanded by Self-Realization through deep meditation.

Let this Christmas be a portal to enter into the spirit of Christ. Just as we at the Los Angeles headquarters of the Self-Realization Fellowship pass the entire day of December 24th in ever-increasing deep meditation, so all students, singly or in groups at the Self-Realization Centers, should observe the same spiritual rule. Let the 24th be used for the spiritual Christmas. Utilize December 25th for the social Christmas, observing then the festivities of the sacred season with friends and relatives. For the Christ spirit must be born first in your soul, then it will manifest in your family and social relationships and church affiliations.

Wherever you are, my spirit commingled with Christ love and the love of my Guru-Preceptor will vibrate in the ratio of your devotion tuned by deep meditation and free from restless thoughts.

I wish you an ecstatic Christmas and an ever-progressive New Year, wherein you may become more and more one with omnipresent Christ Consciousness.

Yogeeswara