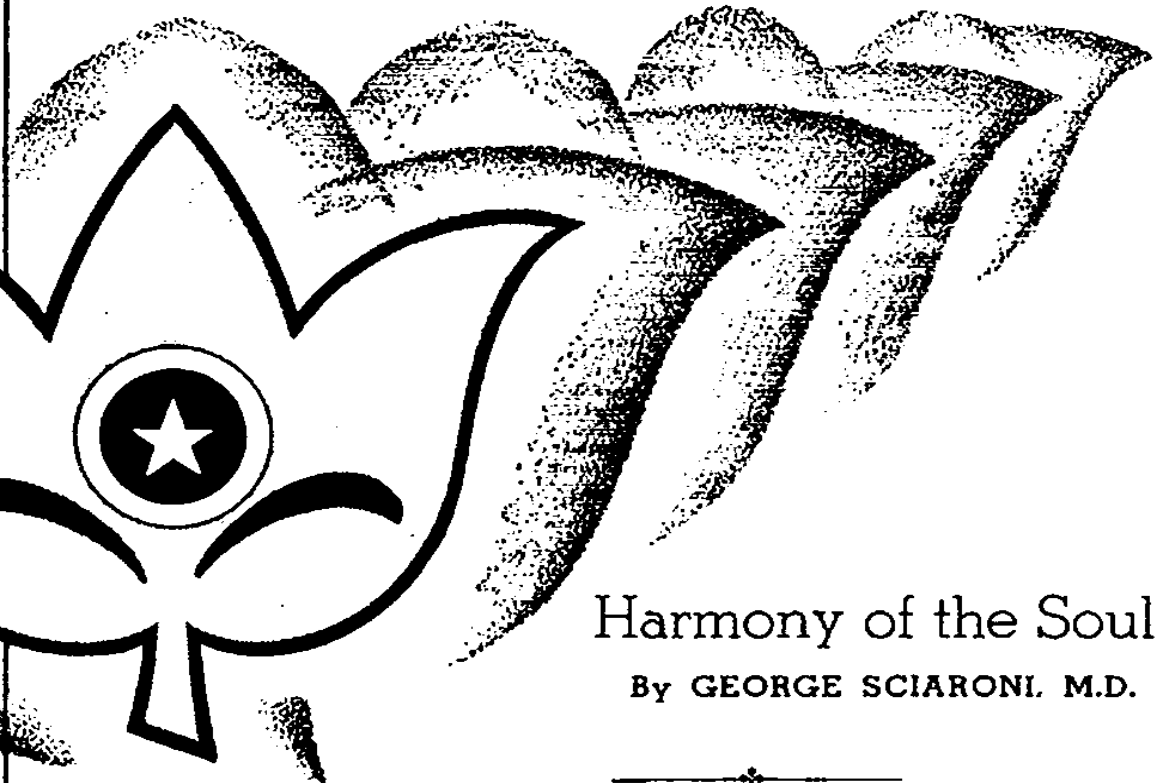


CULTURE

FOR SELF-REALIZATION



Harmony of the Soul

By GEORGE SCIARONI, M.D.

How Jesus Explained the Scientific
Law Behind Faith

By PARAMHANSA YOGANANDA

Selfless Work Leads to True Freedom

LIGHT FROM THE BHAGAVAD GITA

Service to God Through Man

By HANUMAN PRASAD PODDAR

APRIL
MAY-JUNE

1943

Price 25 Cents

Vol. XIV, No. 4



Two Views of the Beautiful Hollywood Self-Realization Church of All Religions at 4860 Sunset Boulevard, Founded by Paramhansa Yogananda in 1942.

INNER CULTURE

FOR SELF-REALIZATION

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Service to God Through Man

By HANUMAN PRASAD PODDAR



What a nice arrangement God has made for our service. He has engaged all the elements of nature to minister to our needs. The element of earth gives us support to live and helps us in the production of crops for our maintenance. The element of water quenches our thirst, washes our dirt and circulates juice in all articles of food. The element of fire removes cold, ripens external objects, digests food taken internally and gives us light. The element of air removes heat and helps us in the maintenance of life. The element of ether gives us space. Similarly, the senses, mind and intellect render us constant service. Imitating these, we also should be anxious to render service to all.

All who desire to serve should learn the following verse of the *Gita* with its meaning and try to serve in the *sattwic* (pure) spirit laid down by it:—

"That doer is said to be *sattwic*, who is freed from attachment, does

not boast about himself, is endowed with patience and vigor and is unaffected by success or failure."

A few points are being noted below which, if carefully remembered, will add grace to service:

1. The whole world is a manifestation of God, and we can all serve Him by the performance of our respective duties. These duties all of us *must* perform.

2. When a person needs anything which you possess, and you gladly give it to him without the desire of receiving any service from him in return, you do an act of service. The thing, however, must be such that its receipt does him good, and no injury.

3. As far as possible, do not allow your service to be known; do not try to reveal it. If it gets revealed, feel yourself abashed, and with a sincere heart give all the credit for it to God and His grace.

4. Do not feel proud by doing an act of service. Do not seek anything, expect anything from one whom you serve. Do not desire that he should feel obliged to you, nor imagine that you have any right of control over him. Do not get upset by his shortcomings. Do not feel irritated with him. Do not censure him.

Avoid Pride

5. Do not advertise your service, and thus make the recipient of service uneasy about it. This will make him hesitate to accept your service in future. He will repent for having accepted your service, and thus the value of the service will be lost.

6. When an opportunity of service presents itself before you, do not wait for special time and special resources. Take up the service with whatever resources you may possess at the time.

7. Generally speaking, all creatures can claim our service, and according to need service should be gladly rendered to all, but among them services to elders, to men and women who suffer from the infirmities of age, to parents, to the preceptor, to saints and Mahatmas, to Brahmans of good conduct, to widows, to householders suffering from poverty, to the humble and distressed, to persons suffering from disease, to creatures without any protector, and for women service of the husband—are matters of supreme *dharmā* (duty). It should be considered a privilege when

one gets an opportunity to serve such people.

8. When you discover one who requires your service, do not enquire who he is, whether he is higher than or lower to you in caste, in social position of wealth and status. Regarding him as the very manifestation of God, honor him and give him your service. There should be no questioning about rendering service to one's wife and children; one should be prepared to serve them whenever they require any service from him. But if there is occasion when even his personal servant stands in need of his service, he should render it most willingly and eagerly.

Share With Others

9. Remember the story of King Rantideva, who gave away, for the protection of the lives of starving creatures, the little food and water which he had secured after a starvation of forty-nine days. Among these there was a Brahman, a *Chandala* (outcast) and even a dog.

10. Do not support, either directly or indirectly, any enterprise which may tend to affect adversely the livelihood of poor laborers and add to their sufferings of life. Try on your part that they may get at least their full meals, necessary clothing and a place to live in. He who seeks to perform charities by earning wealth through the exploitation of the poor can never earn any religious merit. God can never be propitiated by the service done by such ill-gotten money.

11. The more a person is humble, indigent, helpless, poor

and diseased, the more he should be treated as an object of true consideration. Show him respect in your dealings with him and try your best by all means at your disposal to lessen his distress and induce him by your good behavior to engage himself in *bhajana*, or worship of God, which is the only means of removal of his distress.

12. After rendering service to a person, do not feel that you have done him some real good. Pride or self-conceit remains concealed under such feeling. And pride lowers the value and glory of service. Reflect whether you could do more than what you have done, whether there was any self-interest, any spirit of disrespect involved in your service. If you detect any such taint, be careful in the future.

13. Do not serve with a view to gain honor, position and worship, and at the same time do not hesitate to serve when an opportunity of service presents itself before you. Regard it your duty to render service enthusiastically and to the best of your power and ability.

14. Do not serve with the idea of making the person you serve your follower and disciple,—one who will be constantly at your beck and call, who will worship you and swear by you. Serve you must, but serve only from a sense of duty.

Give Secret Service

15. Serve in such a manner that none may feel any hesitation in accepting your service. The service should be secret, it should meet a genuine want, the thing with which

you serve may be insignificant from your point of view, you may be inclined to give him a better thing than that, but do not impose any obligation on him, do not give any air of superiority even by a hint, do not entertain the idea that you have control over him by virtue of your service, show him respect with a sincere heart, do not allow the thought of any self-interest through him to cross your mind, and do not accept any service from him in return.

16. When you do not see any result emanating from your service, when with the best of efforts you fail to remove anybody's suffering, do not feel that all your labor has been in vain. Your part of the duty you have done; the result will be what it is fated to be. The next time apply more energy to your service. Regard this increase of energy to be the result of the service.

17. If you make a gift to a person, who, though accepting the gift, does not keep it with him, but hands it over to another, or inadvertently loses it, do not feel distressed or aggrieved over this. Your service was done as soon as you made the gift. Once in possession of the gift, the receiver was free to do whatever he likes with it. You need not worry whether fate would allow him to use it himself or no.

18. Do not be anxious to serve one who is already followed by a crowd of people to serve him. Do not make yourself a member of that crowd. But he who has none

to serve him, know that God wants your service through him. Devote yourself to his service.

19. Where there is want of food, God wants your service in the form of distribution of food; where water is wanting, He wants it through water; where clothing is wanting, He wants it through clothing; and where shelter is wanting, He wants it through shelter.

Favor Self-Control

20. To help a person under a vow of discipline to preserve his discipline, to create a favorable circumstance for his practice of the discipline, is a form of service to him. Contrary to this, any service done to him out of fondness or attachment which while giving him comforts threatens to undermine his discipline, is a misuse of service.

21. Renunciation is necessary for service, and for renunciation control of the senses. He whose senses are not under control can do no service.

22. Not to treat a person with disrespect is a form of service.

23. To protect oneself from the influences of lust, anger and greed, and from enmity, quarrel, pride, and attachment, is a great service to the world.

24. Lend your ears to the stories of suffering which your dependents, indigent neighbors, servants, children and men in distress generally, want in their eagerness to relate to you. Do not treat them with contempt, and try as far as possible with a sympathetic heart to satisfy their legitimate wants.

25. That service is most valuable about which nobody can say who is the doer.

26. To guide a man who has lost his way, and show him the proper road sympathetically is also a form of service.

27. Do not allow the tongue to express anything which may put another to shame, and make you blush for it yourself.

28. Observe the defects of another only with a view to remove them, and not to lower him in public estimation by bringing them to light. Try to remove those defects by following the very same methods you apply for the removal of your own defects.

Examine Motives

29. Seek through your service only the increase of your power of service. And that also seek quietly only from God. And take care even while seeking it that no pride or attachment finds a lodgment in the heart.

30. When there is an opportunity of service, let you not be found wanting even if you have to do it by sacrificing your all.

31. Derive genuine pleasure if the credit for the service goes to someone else, if in your place another earns a name through it. Never feel jealous, nor try to bring out that you were the real author of the service.

32. Do not do anything unthinkingly in the name of service that may increase another's difficulties. In that case serve him only with the genuine sympathy of your heart.

33. Do not regard yourself as qualified to receive service from others, and others as your attendants. If you are forced to accept any innocent service for another's pleasure, accept it delicately with a good deal of hesitation. For on occasions even acceptance of service without inclination becomes a form of service. But do not feel pleasure because of the comfort you gain through that service. For in that case you will develop the habit of receiving service and will be deprived of the privilege of doing service yourself.

34. Feel obliged and grateful to one from whom you must have received service at any time under certain circumstances, and try as far as possible in an innocent way to do him some good.

35. Feel yourself extremely obliged to *mahatmas* (great souls) who are disinclined to accept any service, but who relax their vow and accept service from you under pressure of your requests.

36. Not to expose the sins of another, but to rescue him from the path of sin by the power of your love, is a great service to him.

37. Service leads to purification of the heart, and pure and true service can be rendered when the heart is pure.

Listen With Sympathy

38. When a man in distress recounts his sorrows, do not imagine he is drawing an exaggerated picture. You cannot measure the sorrows of another. It is likely what appears quite insignificant to

you is a matter of extreme importance to him. Hear what he has to say with sympathy and patience. Give whatever help you can give him in the alleviation of his sorrows.

39. If you yourself become the victim of some form of suffering, take it to be a blessing sent by God for developing your spirit of service. It is only an actual sufferer who can measure the sufferings of another and be prepared to serve him. Without going through actual suffering oneself, it is difficult to measure the suffering of others.

40. Under no circumstances imagine that you do not require anybody's help. None can carry on in the world without mutual help. When our very existence depends on other people's help, we should be prepared to help others as best as we can.

41. The day you are privileged to offer a higher type and mode of service, feel delighted like a miser when he accidentally receives a windfall. Pray to God that He may thus continue to make you an instrument and give you opportunities of service.

42. If no opportunity of service presents itself to you, feel sad at heart and pray--"O Lord, pardon me if I have been guilty of any error, and provide me with opportunities of service."

43. He who only receives service and does not want to do any service, know him to be an unlucky, an unfortunate fellow. The fortunate soul is he who never gets tired of service and considers

whatever service he does to be an opportunity and privilege.

44. If you detect somebody lacking in a virtue which you yourself possess, by your conduct place that virtue before him, and place it in such a manner that he may accept it.

Help Others Keep Vows

45. Do not render such service to a person that it may lead to a fall from his high objective of life, make him negligent about duty, extravagant and luxurious in habits, lead him away from God and bring about his moral fall. Such service is no service at all.

46. If the service you have done tends to make you proud, remember the services of those who are much superior to you in the line of service. Never imagine that there is none greater than you in the field of service. None knows how many have already passed, how many are present today and how many will come in future who excelled and will excel you in service, both with regard to its quantity and quality.

47. During any act of service, he who considers himself better than, or superior to, the object of service will fail in rendering service in the real sense of the term.

48. In dealing with subordinate workers, servants or laborers, instead of allowing them to turn idle, careless, slow, foolish, shirking, immoral or addicted to any intoxicating drug or drink, try through your affectionate treatment and high ideals to make them pure in

conduct, free from the habits of drink and drug, dutiful, intelligent and obedient. Therein lies valuable service to them.

49. It is a great service to the public to arrange from place to place discourses on religious books by teachers who are qualified to teach and possess no greed.

50. To rescue a friend or relative from the evil path and guide him along the path of virtue is a great service to him.

51. To control the body, senses and mind and enjoy objects through such a controlled body, mind and senses is a great service to society.

52. Not to accumulate more things than are necessary is a great service to society.

53. Earning wealth through virtuous and honorable means, to employ it in the service of the poor is a great service to society.

54. To increase people's faith in God by one's artless and pure love, sacrifice as well as sympathetic conduct is a great service to them.

55. Freeing the mind of all desire for wealth, honor and fame, to propagate pure spiritual ideas, rightness of conduct and universal love is a great service to people.

56. To prevent children from the cultivation of bad habits is a great service to humanity.

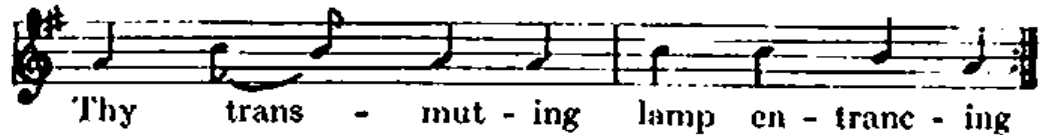
—*Kalyana-Kalpattu.*

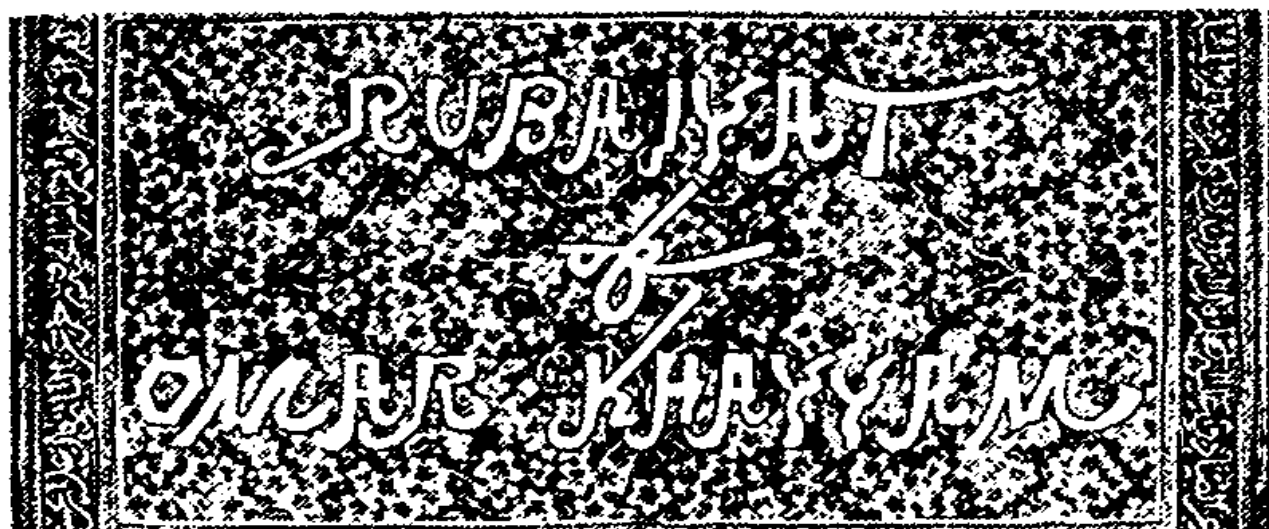
—❖————❖————❖————
The great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Emerson.*

In My House

Inspired by a Bengali Song.

(Revised to the Key of G for easier singing)





SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

LXIX

*Indeed, the Idols I have loved so long
Have done my Credit in Men's Eye much wrong:
Have drown'd my Honour in a shallow Cup,
And sold my Reputation for a Song.*

Spiritual Interpretation:

By introspection I find it is a fact that I, as well as many others, have deified the desire for name, fame and sense-pleasures, thereby losing the esteem of wise men and of my own convicting conscience. Like so many others I find I have submerged my soul's honor of divine discrimination in the unsatisfying shallow cup containing the poisoned honey of sense-pleasures. It is strange how foolishly I have bartered my soul's reputation of being ever-seeing, ever-wise, for a temporary alluring song of the senses."

Applied to Daily Life:

It is foolish to blunt the ignorance-destroying, keen-edged sword of wisdom by idolizing short-lived sense-pleasures. We should not give up the ever-protecting soul's honorable discrim-

ination by being intoxicated with the wine and wild music of sense-indulgence. It is better to keep the light of right judgment ever burning and not to lose it by indulging in injudicious pleasures.

Glossary:

1—*The Idols*—Name, fame and sense-pleasures.

2—*Have done my Credit in Men's Eye much wrong*—Have obscured to myself and others the unlimited powers and bliss my real nature possesses.

3—*Have drown'd my honor in a shallow Cup*—Have drowned my self-respect in the limitations of unsatisfying sense-pleasures.

4—*And sold my Reputation for a Song*—And destroyed my soul's distinction for sublime wisdom, by my having danced to the tune of worthless sense-pleasures.

**A BROADCAST TO GUBLU IN
THE ASTRAL WORLD**

*(My young nephew, who recently
perished in a large fire)*

Dear Gublu:

I feel your loss here, along with the loss felt by your father Bishnu and all who loved you. Of all my earthly brothers, Bishnu has been dearest to me. And you were very dear to me, as in you lay an example of a perfect model youth of Bengal. As your father Bishnu trained thousands in India to possess Sandow-like bodies, so you, his star student son, though gone from earth, will ever shine in the memory of all who knew you, to inspire others in the shrine of perfect health where God reigns.

I remember how you used to show your muscles and postures

and extraordinary feats and how your big eyes sparkled with joy when I expressed my appreciation of you.

Like the boy who perished to obey the command of his father in *Casabianca*:

"O, father, if I may yet be gone—"

And but the booming shots replied,

And fast the flames rolled on.

So did you sacrifice yourself on the altar of duty at the command of your father. You went into the astral world, not cowed down and compelled by disease, but as a brave warrior for the cause of health. You demonstrated your feats of strength in the public gathering, even though you were only thirteen, just before death was hovering over you. And when the

tent caught fire and so many perished and you were badly burned, you were telling your father not to grieve and that you were praying to God. And with the name of God on your lips you went to your Heavenly Father—Father of your father, the great Protector, who will take perfect care of you. There with an indestructible body you will be known as a champion of health for the stricken people of the earth.

As the Heavenly Father knows why He plucked the rosebud of your life, we pray that you decorate His bosom forever and flower there in undying fragrance through His ever-living touch. And if He ever sends you back to decorate the garden of human life, you will come as a special rose to make others rosy with health and a champion of freedom from weakness and disease. As a youthful soul-seed sown in the hidden soil of life by the Father, you will come back a healthier, better athlete, an exemplary soul in a more beautiful garden of life.

We miss you terribly, but we thank God for your freedom in the astral world with Him—a freedom which we yet have to deserve and achieve. Receive the undying love of our hearts broadcasted to you through the microphone of our devotion for our omnipresent Father who grants all the strong urgings of our soul and will give you the above message from your dear parents, me, and all who loved you.

Your "Uncle" (as you called me),
Paramhansa Yogananda

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HARMONY OF THE SOUL

By George H. Sciarom, M. D.

Harmony is the operation of all of nature's laws in cooperation with one another. The entire universe operates on the law of harmony, and when any part gets out of this rhythm something or somebody suffers. The planets in their orbits, the life under the sea, the earth and all that is in it and upon it, live and revolve in the law of harmony. We depend upon this fundamental law to give meaning to our lives and characters. When nature's rules are violated disharmony results, causing illness in the physical world as well as disunion and sometimes insanity in the mental world.

Good music can be utilized to produce harmony. The knowledge of the healing power of music is not new. In the time of the ancient Greeks, Pythagoras knew its therapeutic powers and recommended it as an emotional outlet. The young men in their training for science were given a thorough training in music. It was recommended particularly for the sick and for those with tired minds and jaded nerves. Pythagoras believed the lyre was especially good because the tones were soft and soothing.

It is interesting to remember that our own word "tonic" comes from "tonal," meaning treatment. Harmony in all things is of the utmost necessity. Intemperance in all its forms should be avoided. Wisdom comes through discipline of the mind.

The ancients believed that the slightest indulgence in even the most innocent passion such as the expression of great joy was not to be countenanced for fear of breaking harmonic perfection. Music is used in modern medicine much as Pythagoras used it in the treatment of neurological disorders.

Music can be used to arouse the emotions. A military band will make peaceful, timid men march into battle. A restful type of music can be used for relaxation, druidical music for worship, and symphonic music for exaltation.

Music properly synchronized with the environment brings about a heightened appreciation of all our powers of discrimination and concentration. To the accompaniment of appropriate music the soul can attain a higher state of exaltation, this physical world can be pierced and the walls of corporeal existence thrown back until we enter the arena of spiritual light.

❖ — ❖ — ❖

TRIADS OF WISDOM

Three things that disclose wisdom: to be skilful in dealing with lies when met, to love and practise truth, and to shun those things which ask for concealment.

Three "littles" which show much wisdom: little pride, little greed, little talk.

Three things not done by the wise and godly: to watch with one eye, to listen with one ear, to aid with one hand.

Three things not easily attained: the summit of art and knowledge, the flights of *Awen* (inspirational

genius) and the boundaries of wisdom; because the length, breadth, height and depth of these things cannot be seen, and no one but God knows them.

Three things nothing can withstand and resist: truth, reason, and forbearance.

Three chief opposites exist: large and small, hot and cold, light and dark; and from the suitability or unsuitability of the order of these things follows injustice or justice.

Three chief energies of the soul: love, understanding, and will.

Three fore-energies of the soul: reason, conscience, and work, namely action; that is to say they are judged as fore-energies if they are not of the origin and cause of the three chief energies.

Three chief actions of man's understanding: considering, choosing, and doing.

Three things which arise from right exercise of the energies of the soul: knowledge, powers, and good endowments.

Three teachers of man's energies: the meaning of devotional *Awen*, a conscience guided by reflective judgment, and the circumstances of life; and from these three come the sciences.

Three things the ideas of which are entirely good: morality, causes, and effects.

Three instruments of every act: love, repugnance to evil, and self-trial.

Three foundations of felicity: contentment, generosity, and understanding.

The three chief gifts of God to man: speech, understanding, and love.

Three excellences of goodness: gentleness, generosity, and consideration.

Three causes of lawlessness: selfishness, inconsiderateness, and careless indifference.

Three things which reveal what is in every man: the tongue, the hand, and the eye: by careful and wise thinking on every one of the three.

Three things honorable in a man: being true, being brave, and being skilful.

Three things which show wisdom in man: his being mindful of his knowledge, his being skilful in his work, and his being thoughtful in his purpose.

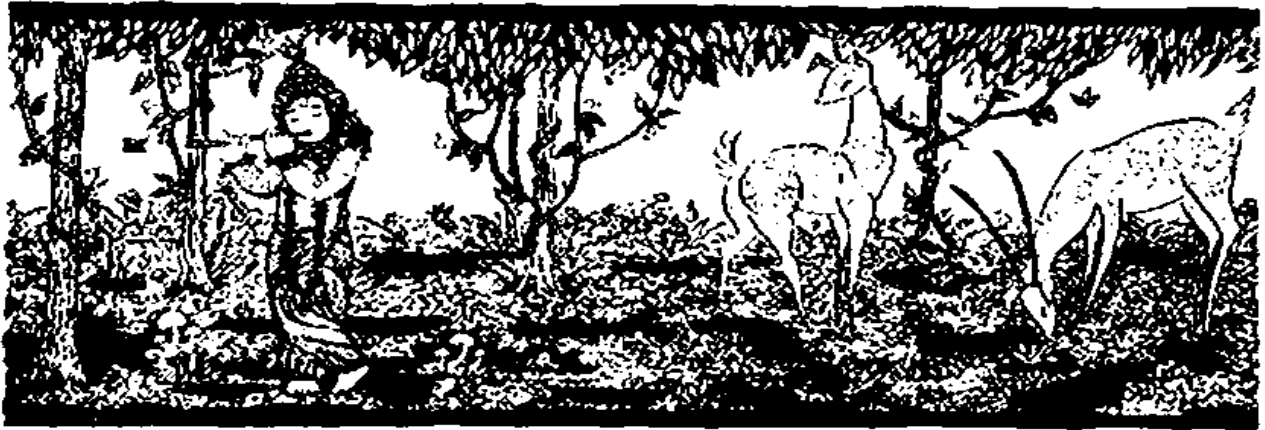
Three things that speak well of a man: being sensitive, being friendly, and being a lover of peace.

Three things which every relation and friend should have: sincerity, bravery, and morality.

Three things which make a man gracious: will, knowledge, and manners; and not much good will follow from the lack of these.

Three things which together make wealth: understanding, goodness, and worldly possessions; and from the correct usage of these three come the blessing and favor of God.

—Translated from the Welsh for "*The Shrine of Wisdom*" (London) from the Myvyrian Archaeology.



Spiritual Interpretation OF THE ★ BHAGAVAD GITA

*How Selfless Activity Leads to Freedom of Action
or the State of True Worklessness.*

By PARAMHANSA YOGANANDA

Chapter III, Stanza 4

Literal Translation:

Worklessness is not attained by anyone without performing actions —by simply forsaking work no one reaches to perfection.

Poetic Rendition:

None reach worklessness without working. By rash renunciation of responsibilities one can not find perfect felicity.

Spiritual Interpretation:

The unmanifested Absolute descended from His vibrationless, non-active state into the cosmic vibratory active state in the universe. Man is a part of vibratory cosmic activity. So he must ascend through the vibratory state of proper activity of the world in

which he is born to the vibrationless state of the Spirit.

All activity is intelligent vibration. Evil actions are wrong vibration, repulsive active forces, which send a man who indulges in them floating to the shores of matter. Good actions are good, attractive vibrations which send the soul dancing towards the island of control and toward Spirit which transcends all vibrations and activities. In other words — bad, restless-ness-creating sense activities must be displaced by calmness-creating good activities of self-control and meditation.

From the vibrationless region the Spirit created all vibratory creation through a cosmic rhythm of ordered activities. Man is a part

of this cosmic rhythm of activities. Evil actions constitute repulsive disordered vibration which take an evilly active soul away from Spirit. By ordered activities of body and mind, and by self-discipline, the soul is drawn from different vibratory spheres into the region of vibrationless Spirit which is beyond the activity of all creation.

A lazy man cannot be one with Spirit. He remains going neither forward nor backward. He is at a standstill. Many novitiates erroneously possess the idea that to forsake all worldly activities and to remain idle is to find the inactive state of Spirit.

Man Must Be Active

On the contrary, the devotee should be intensely active in a divine way and disengage his mind from restlessness and desire-producing, wrong material activities. By following moral principles, bodily disciplines, practice of life-control, meditation, spiritual service by interesting others in the divine path, interiorization of the mind and intense self-discipline and *samadhi*, ultimately the true student lifts himself from the eddies and whirlpools of wrong activities and floats on the rhythmic waves of good activities to the vibrationless inactive state of Spirit.

Tamo or evil activities make one abnormal and extremely unhappy. *Rajo* or activating world actions make one normal and experienced in disciplining the body and mind. *Sattwa* or good activities which awaken God Consciousness take a soul to the region of Spirit.

A master who, by intense humanitarian and spiritual and meditative activities, has attained ecstasy, enjoys a pension from all fruits of worldly actions. He can remain inactive, being free from all desires, and be one with the vibrationless Spirit beyond all creation.

Every renunciate must forsake laziness and should calmly and intensely be active in humanitarian and religious activities and in meditation until his mind becomes so occupied this way that he has no desire for the activities connected with sense pleasures.

In this way the renunciate gradually by ordered activities will arrive at the inactive (*paramhansa*) state. Even as God the Father is free from all vibratory creation, so any of His sons who returns home becomes free and is under no compulsion to work, being goaded by the power of the effects of his past actions.

Worklessness in this mystical sense is the goal of life and can be attained not through idleness or evil activities but by intense good activities. Many devotees think that by leading a normal good life one can reach the supreme spiritual goal. That is erroneous. The ordinary soul will find his mind identified with the senses and bodily environments. The soul who is identified with the breath and body is imprisoned in a material world. If a man leaves the world and lives in the seclusion of a jungle, without proper meditation, he will find his mind still attached to his senses. So simple re-

nunciation alone cannot earn the capture of the omnipresent Spirit.

Shun Idleness

The renunciate must never be satisfied with living in a forest in utter idleness. He should learn to practise breathlessness and heart-control by which he can switch off the life force from the five sense telephones of sight, hearing, smell, taste and touch. By such intense spiritual activity and not by laziness the devotee learns to free his mind from the invasion of the thought-creating sensations. When the mind is disconnected from the senses in sleep it is free from the disturbances of thoughts. So in deep meditation the mind is free from all sensations which in turn rouse multifarious thoughts.

As the mind in sleep reaches the inactive state, so also in deep meditation the mind reaches the inactive state. But as idleness produces insomnia and lack of that sleep which can be earned by hard physical and mental work, so spiritual inertia is also produced by lack of proper activities. By humanitarian and spiritual work and intensely active concentration of the mind, it can remain interiorized, cut off from sensations and thoughts in a state of inner conscious ecstasy. Then the mind so remains in the Self, beyond the activities of sensations and thoughts.

This is a real workless state which can be attained by intense good activities of meditation and service and not by forsaking all activities and becoming petrified by idleness.

In India many such renunciates who leave the world, doing no work socially or meditatively, living on charity, become lazy and worthless, never attaining God Consciousness. But renunciates or worldly people who sincerely perform good actions and who are deeply active inwardly in meditation receive the spiritual pension of remaining forever in the free inactive state of the Spirit.

The above stanza of the *Gita* can be very well illustrated in the following way:

A business man by intense activity becomes rich and then takes life easy. He is one of the deserving idle rich. But if a poor man tries to be idle, it is very harmful to him. So the rich idler is far better than the ossifying poor idler. So the divinely workless man has attained his state after earning a pension in the office of good and right activities. But the idle spiritual novice cannot attain that true workless state without having strenuously performed good actions.

The idle man is body-bound. The motionless meditative man, though apparently idle, is free from the body, working and resting in the omnipresent Spirit. The idle man is a slave to the body, afraid to work, while the calm meditative man is a master of the body, never apprehensive of engaging it in intense activity.

Chapter III, Stanza 5

Literal Translation:

Verily, no one ever can stay for even a moment without working;

for all are compelled to perform actions helplessly, indeed, by the qualities (*gunas*) born of nature (*prakriti*).

Poetic Rendition:

Verily none can remain even for a trice devoid of actions, for all perforce, willy nilly, are made to work by the nature-born laws and qualities.

Spiritual Interpretation:

The soul being identified with mind, life current and body, cannot remain without some sort of organized mental, vital or bodily actions. The soul is beyond vibration, but when it becomes one with the mind, life, and body, it puts on their restless, active nature. This stanza is written to elucidate the preceding stanza that worklessness cannot be achieved without following some sort of interiorizing activity. Every beginner in the spiritual path must never think of reaching and resting on the roof of worklessness without first making active mental, vital and bodily efforts of climbing the stairways which lead to the roof.

Every beginner must realize the mind, life and body are subject to three qualities, and thus have to undergo *Sattwic* or Godward-leading activities, *Rajasic* or materially progressive activities, and *Tamasic* or evil activities which cause one to fall into the pit of ignorance.

The entire cosmos is led by these three good, active and evil activities. The human body, being the product of cosmic nature, is ruled by these three motion-producing activities. Man cannot stay still—

he will be compelled to perform either good actions leading Godward or evil activities leading towards destructive ignorance.

So the beginner who does not know his soul which is beyond all active states must choose to move inward by good activities or to move outward towards the valley of misery by evil activities.

The *Gita* warns us that idleness cannot be the substituting remedy to realize the vibrationless soul and rise above all activities. An idle person becomes more helplessly identified with his body and forgets to do good activities by which alone he can reach the workless state of the soul. Hence all novitiates must substitute senseward, outwardly pushing activities by Godward-taking good activities.

The *Gita* says the idle person cannot remain without activity. He will be forced to wander and mentally act aimlessly. His vegetative organic processes of life, heart action, some bodily movements, will be working, moved by the laws of nature. Man should not be idle and aimless, but should engage in God-producing activities and move towards emancipation.

River of Activities

Every man is thrown, as it were, into a boisterous river of activity. If he does not swim and tries to remain neutral he will be destroyed, but if he continuously and ceaselessly swims, he will reach land and be free from being carried down the river of activity. The *Gita* says all beings are thrown in the river of activity and they must

swim upstream or be carried to the valley of evil and misery.

When the yogi advances and can disengage his soul from the body by controlling the heart and switching off the life current and pulsation of life and mind in the body, he is anchored on the rock of eternal non-active calmness. The ordinary man cannot help but be active, voluntarily or involuntarily, with the condition of his mind and body. The yogi who rests on the Self becomes established in the vibrationless calm joy of Spirit. After being one with the Spirit which dwells beyond all vibrations, then one can be free from all active vibrations of the cosmos.

The normal, hard-working, honest, worldly man is better than the self-deceiving spiritual man who leads an idle non-meditative existence under the guise of being a renunciate. The man who meditates is actively moving Godward and is better than the working business man who very slowly moves towards perfection through the purifying influence of good activities.

The idle man may lie down and forsake all bodily movements, but even if he remains still he is not able to stop his heart action, breath, circulation and the activity of his organs, nor the activities of thoughts arising from the contact of the five senses and the outside world. Hence non-activity is impossible.

Activity of mind and body guided by the soul's discrimination or a Guru-preceptor is called wis-

dom-guided activity. Wisdom-governed activity consists in the mind-control of the senses, meditation, introspection, right behavior, and moral and spiritual culture. This wisdom-guided activity should be substituted for wrong activities in which the senses govern the mind by a lure of temporary pleasure. Wisdom-guided activity produces eternal ever-new bliss and therefore should govern the devotee's entire life.

Be Calmly Active

Idleness or so-called non-activity ossifies the mental and bodily processes, prevents one from going backward or forward. Hence spiritual men must avoid idleness and be intensely spiritually and meditatively active until the vibrationless real non-active state of spiritual calm is attained. The idle man is helpless, his soul is ruled by body and mind. The calm yogi can whirl his body and mind into intense action without being identified with them. The yogi after working returns to his calm self. He is calmly active and actively calm. The ordinary man is restlessly active and actively restless.

When practising meditation in a calm bodily posture, the devotee may outwardly look very calm, but inwardly during the entire period of meditation he may be passing his time in ruminating on one worldly problem. This is called false behaviorism—outwardly calm but inwardly restless—outwardly a calm God-united yogi and inwardly a restless worldly man. So the *Gita* warns that during quietness of

the body, the mind must be inwardly calm, whenever one is meditating. Of course it is good to quiet the body by posture even if the mind is restless, for the mind may eventually be calm. But if the mind is quieted when the body is still the devotee will quickly advance toward the calm joyous state of the Spirit.

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EASTER MESSAGE

By Paramhansa Yogananda

This is my official Easter Message to you. Since the death of Golden Lotus Temple of all Religions at Encinitas, two other most useful Churches of all Religions, in Hollywood and San Diego, have been born.

But the most beautiful Golden Lotus Temple of all Religions at Encinitas leaves an undying memory with us. Even as Christ was crucified and resurrected again to inspire mankind, so the Golden Lotus Temple, as the first Temple of All Religions in America, must be resurrected and reproduced to inspire all mankind to establish such common houses of worship all over the world and establish unity and

brotherhood among religionists of all races.

I want spiritual "bulklogs" who will tenaciously resurrect themselves from inferiority complexes, lethargy, mechanical existence and who will tirelessly cling to the idea of re-establishing this Golden Lotus Temple and others all over America, England, Europe and Asia, who are willing to make determined efforts now to raise finances to help the creating of such temples as soon as the war ceases.

It is natural for everyone to work hard, earn and erect a home for his little family, but it is supernatural and divine for us to feel sympathy for God and His world family. We must be ready to create, work hard, earn and collect money to build Self-Realization Churches of All Religions for improving and inspiring the larger human family.

Unity of religion is essential for the brotherhood and fellowship of races. I hope those of you who read this flaming Easter Message will feel inspired to get in touch with me to plan unitedly for the improvement of our one Father's world family and thus become His beloved, willing instruments. God works only through his cooperative human instruments.



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Meditations

DAILY MEDITATIONS FOR APRIL, 1943

By Paramhansa Yogananda

THURS., Apr. 1. Today I will be peaceful, as calm actions tune in with God's peace and the result is happiness.

FRI., Apr. 2. The light of God's presence felt in my body will drive away the darkness of disease.

SAT., Apr. 3. As a broken microphone cannot broadcast a message, so a restless mind cannot transmit prayers to God.

SUN., Apr. 4. I will be one with God to acquire health, happiness, wisdom and prosperity.

MON., Apr. 5. I will take all sorrows from the attic of memory and cast them into the fires of oblivion.

TUES., Apr. 6. Every day I will endeavor to establish a new temple of Self-realization in the soil of new friendship.

WED., Apr. 7. Today I will try to realize myself as the soul.

THURS., Apr. 8. This is the time to start. All I need is a mind willing to be disciplined through meditation.

FRI., Apr. 9. Success only comes through perseverance and singleness of purpose.

SAT., Apr. 10. I will surmount all obstacles and go straight on, with Divine Light as my guidance.

SUN., Apr. 11. Today I will expand the power of my meditation until the universal Christ Consciousness is able to manifest through me.

MON., Apr. 12. In the cheer of all hearts I hear the echo of God's bliss. In the friendship of all true souls I find His friendship.

TUES., Apr. 13. Heavenly Father, through the windows of all good thoughts I behold Thy goodness.

WED., Apr. 14. Renunciation and self-control are not punishment to me. I will forsake little happiness for greater happiness.

THURS., Apr. 15. Divine Mother, I have made an altar of devotion in every thought. Let the embers of my devotion glow with Thy presence evermore.

FRI., Apr. 16. I am indestructible consciousness, protected in the bosom of Spirit's immortality.

SAT., Apr. 17. Today I will be the light of goodness. I will be a lighthouse for souls shipwrecked on the sea of sorrow.

SUN., Apr. 18. I will feel God in the thrill of peace which touches the meditation-tuned radio of my heart.

MON., Apr. 19. Beloved God, I realize that light exists always if I do not shut my eyes of wisdom and become overpowered by self-created darkness.

TUES., Apr. 20. I will rouse my sleeping love to awaken in the dawn of true devotion for the Peace God within.

WED., Apr. 21. Christ Consciousness in me is the shepherd to lead my restless thoughts to my home of divine peace.

THURS., Apr. 22. The Spirit of God has become myself. I am the ocean of Cosmic Consciousness, and the wave of my soul.

FRI., Apr. 23. Today I will broadcast my soul-call into the ether and God will respond through the receiver of my silence.

SAT., Apr. 24. Today I will rid my mind of static restlessness, that I may hear the melody of love vibrating in my superconsciousness.

SUN., Apr. 25. Beloved God, teach me to know that Thy all-protecting unseen mantle is ever around me, in joy and in sorrow, in life and in death.

MON., Apr. 26. Today I will forsake the pale roses of false pleasure and walk through the ever-blooming bliss blossoms in the garden of silence.

TUES., Apr. 27. Heavenly Father, may Thy immortal love manifest through my limited human love.

WED., Apr. 28. I will keep my consciousness free and serene, so that God's vast life can manifest through my little life.

THURS., Apr. 29. Beloved God, transmute my mind into Thy wisdom, and my body consciousness into Thy omnipresent consciousness.

FRI., Apr. 30. Divine Mother, I will drink consciousness in all the little cups of my thoughts. I will drink Thy bliss in my blissful thoughts.

MEDITATIONS FOR MAY, 1943

By Paramhansa Yogananda

SAT., May 1. I demand my divine birthright, intuitively realizing that all wisdom and power already exist in my soul.

SUN., May 2. I will merge in the Eternal One through the bliss of meditation.

MON., May 3. With the hands of my awakening, I will open the doors of everything and enter into God's omnipresent mansion.

TUES., May 4. I am riding in the armored car of God's protecting presence. I am soaring in the aerial ark of His wisdom.

WED., May 5. Heavenly Father, Thy cosmic life and I are one. Thou art the ocean; I am the wave; we are one.

THURS., May 6. Life is matter; life is intelligence; matter is sleeping intelligence. All life is indestructible.

FRI., May 7. Constant desire for one object alone keeps one's consciousness tied to that object. Love for all things keeps one's consciousness expanded in omnipresence.

SAT., May 8. Just as a wet match, when struck, does not produce a fire, so a mind saturated with restlessness is unable to produce a fire of concentration.

SUN., May 9. Today I will dispel the darkness of inharmony in others by the light of my silent but unceasing kindness and harmony.

MON., May 10. This day I will establish goodness on the altar of my every activity.

TUES., May 11. I will spend less, that I may save more, and with that bring security to myself and family.

WED., May 12. Today I will plow the garden of life with the flowers of my new creative efforts.

THURS., May 13. I will guide my ship of life, ever beholding the pole-star of God's peace shining in the firmament of my meditation.

FRI., May 14. I will banish the gloom of fear which shuts out God's guiding light.

SAT., May 15. I will spread the sunshine of my good-will whenever the darkness of misunderstanding appears.

SUN., May 16. I will behold the altar of Christ Consciousness in all. By serving all, I shall also be serving the Spirit of Cosmic Consciousness.

MON., May 17. Through the gateway of meditation I will enter God's temple of peace everlasting.

TUES., May 18. I will cast out all worries and fears and kindle the fire of happiness to illumine God's temple within.

WED., May 19. I demand my divine birthright because I intuitively realize that all wisdom and power already exist in my soul.

THURS., May 20. Every time I meditate deeply, I reverse the life force and consciousness from matter to God.

FRI., May 21. All the ignorant veils of my inner life are burnt in the light of my awakening in Christ.

SAT., May 22. Every pure thought, each good act, will be my window through which I shall behold the Father.

SUN., May 23. Beloved God, I want Thee first, for Thou art everything. I will receive wisdom from Thy lips of Self-realization in the temple of meditation.

MON., May 24. Perfect Father, Thou art in me. Thy light is flowing through Christ, through the master minds of India, and through me.

TUES., May 25. Today I will learn how to live and then act upon that knowledge in order to be happy.

WED., May 26. Beloved God, in the temple of silence I found Thy altar of peace and ever-new joy.

THURS., May 27. I will discard the traditional ideas about sinfulness and weakness. I will insist fearlessly that I am a child of God.

FRI., May 28. This world is a place of fire, where we may burn our evil and ignorance and reach God.

SAT., May 29. I will not think too much about my body, lest I forget to look after my soul.

SUN., May 30. The greatest of all things which God loves are the flowers of our soul's devotion, dropped on the altar of silence.

MON., May 31. This body is not *me*. God wants me to find out what is hidden behind this body.

MEDITATIONS FOR JUNE, 1943

By Sharon O'Neil

TUES., June 1. Be still and know that I AM the Lord your God within you.

WED., June 2. Surrender to God and He will guide you in all your ways.

THURS., June 3. God will give you strength and power sufficient to meet every need serenely and joyously.

FRI., June 4. God will give you wisdom and love that you may discern rightly all that you see.

SAT., June 5. Listen to God that His voice may become familiar to your inner ear.

SUN., June 6. Listen to God that His words of Truth may be upon your tongue.

MON., June 7. Have faith in God and His armor of light shall protect you.

TUES., June 8. Turn to God and His hand shall lead you upon the paths of peace.

WED., June 9. Trust God and no barriers shall stand in your way.

THURS., June 10. Give unto God yourself--and He will give you dominion over all that is.

FRI., June 11. Look for the hidden beauty in everything you see.

SAT., June 12. Hear but a kindly meaning in things that others say.

SUN., June 13. My mind will glorify the things on which it rests.

MON., June 14. My mind is a garden in which to plant whatever seeds I choose.

TUES., June 15. God in His mercy giveth strength for every need.

WED., June 16. The Lord is with you while you are with Him.

THURS., June 17. When I am at peace with myself I am at peace with the world.

FRI., June 18. My thoughts become my things.

SAT., June 19. I am one with the universe.

SUN., June 20. I drink at the fountain of love in the midst of my own being and I am filled.

MON., June 21. I eat of the bread of life and I am sustained.

TUES., June 22. I relax in an ocean of joy and I am upheld.

WED., June 23. I am lifted up on the wings of the morning and I fly to the heart of God.

THURS., June 24. I may not do as I like but I can like what I do.

FRI., June 25. Give me a grateful heart, O God, among Thy other gifts to me.

SAT., June 26. In the admiration of Thy gifts, O God, see that I forget not Thee, the Giver.

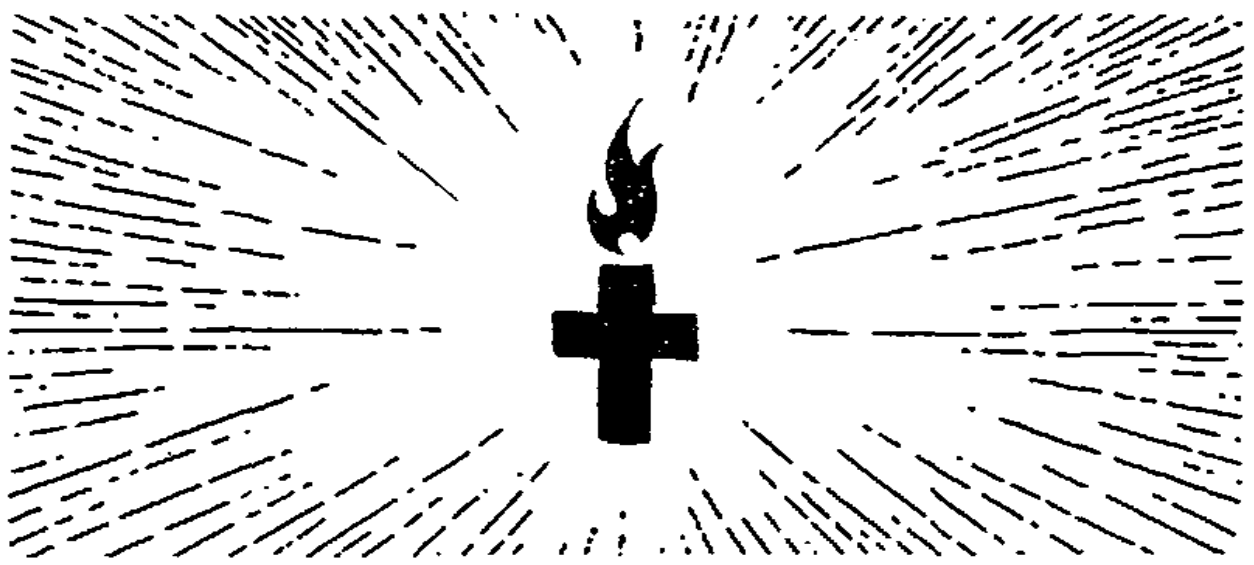
SUN., June 27. Thou art greater than Thy gifts, and having Thee, I find that all Thy gifts are mine.

MON., June 28. Divine Mother, what would you that I should do? Whatever it may be, it will be sweet, because it will be done for Thee.

TUES., June 29. Divine Mother, I offer Thee the empty cup of my heart. Fill it with Thy love that I may drink and be refreshed.

WED., June 30. Teach me to greet each new day with renewed determination, O God, knowing that Thou art my sole strength.





Second Coming of Christ

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

*Jesus Explains the Scientific Power of Faith "Even
as a Grain of Mustard Seed."*

By PARAMHANSA YOGANANDA

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And

he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; and neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets: let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Luke 16: 19-31.

"Due to different laws of existence and cause and effect, the fish live in water, the worms in the earth, men on the land, birds in the air and angels in the airless ethereal region. According to wrong vibrations of your past life, you have now attracted the dark grossly vibrating region of slums of the astral land. Those with past good lives dwell, divided by a gulf of another vibration, on the shores of subtle vibratory regions where finer souls only are allowed to live and breathe bliss. Through your own evil actions, you live in the vibratory region where you must remain in stifling vibrations of your own unfulfilled desires for a little while until by repentance you find your freedom. As the fish, used to the gross vibration of the water, cannot live in the fine rarefied atmosphere of the earth, so you cannot forsake at present your self-chosen astral region of gross vibrations or come to live in the fine astral region, where we breathe

only rarefied divine vibrations of light, love and bliss.

Vibrations Differ

"You are used to gross vibrations so you have to live in gross vibrations now until you can repent and improve in the astral land and thus deserve to be promoted to a better earth existence or to the higher plane where we are. People of finer vibrations who live with us cannot reach you without divine permission nor can any of you living there, come here without divine decree."

In the above words, Jesus warns all body-loving people who are misusing the gifts of God, in utter forgetfulness of their need to return to their Father's everlasting kingdom of bliss. According to the law of cause and effect, in the after-death state, such people will live in a self-created hell in the astral world, moaning over the loss of breath, body, bodily sensations, and unfulfilled desires, instead of realizing that in the after-death state they could have enjoyed ever-new bliss, a divine state, unconditioned by earthly limitations of breath, food and drink.

That is why Jesus said elsewhere, Seek not bread but the kingdom of God first. He also said, Man must not live by bread alone but by the word of God, so that according to the law of cause and effect in the after-death state man could be able to live by the word of God or Cosmic Vibration and Cosmic Bliss.

Jesus also gives great assurance to suffering virtuous people that they

should not feel discouraged or envy the temporary physical comforts of the rich which might be followed by extreme lack in the after-death state.

All virtuous and righteous people who suffer in this life and do not cease to be virtuous to the end of their lives will surely find great astral freedom after death. Great saints voluntarily practice long fasting, breathlessness of meditation, heart control, and other practices so that, in the after-death state, they may enjoy an unconditional state of bliss without considering that state as a sort of torture or denial of earthly comforts. Jesus speaks of the other world in which there are different vibratory regions for the virtuous and the wicked souls who attract suitable regions according to self-created merits or demerits.

Showed Unselfishness

The rich man who was tormented in a self-created hades of wrong vibrations of his unfulfilled desires was big enough to ask Abraham not for his own liberation but for the liberation of his brothers. Even though Abraham could not comply with the wishes of the sinful rich man, without divine decree, still it is certain that the sinful rich man was repentant and very unselfish in that he thought of the freedom of his brothers and not his own though he was tormented.

By repentance, prayer and meditation in the astral world, he could work out his self-created evil actions and become liberated. As in the physical world souls can con-

tinuously act wrongly and move toward the dungeon of ignorance and misery and also souls can act rightly and thus move toward freedom, so most souls can become conscious in the astral world and consciously work out their evil actions by increasing their virtuous actions, or become more evil by rebellious thoughts.

Abraham's refusal to send Lazarus to earth to warn the five brothers of the dead rich man about the fruits of riotous living was in accordance with divine decree. God does not want spectacular demonstrations of His powers and thus influence the free will of man. God often sends divine prophets who by humble great spiritual living try to persuade the error-led children of God to move in the paths of righteousness.

Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.—Luke 17: 1-2.

Evil Brings Misery

In the above words, Jesus emphasizes that even though there will always be evil in the world, still that is no reason why a person should deliberately make himself a perpetrator of evil. Many people seek excuse to do evil by saying, So many people are doing wrong and leading riotous lives, so it is all right for me to do so.

One should stay away from evil for his own interest. Evil brings nothing but ultimate misery, under the guise of offering temporary pleasure. Little children are the undiluted incarnation of divine purity, innocence, friendliness, non-attachment, joy, meekness, trust, love, sweetness and simplicity. Anyone who physically, mentally or spiritually disturbs a child or a pure-minded person acts against the divine manifestation. Persecution of children and saints is blasphemy against God for He is distinctly manifest through their purity.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespasses against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him.—Luke 17: 3-4.

In the above words, Jesus points out that no matter how many times a man performs evil, the divine image within him remains untarnished. As soon as the evil-doer repents, the covering of evil is removed and the shining divine image is manifest again. When an evil-doer repents and thus removes the veil of ignorance from his soul, if one does not forgive him and still tries to accuse him of his forsaken error, he replants the consciousness of wrong-doing in him. If he absorbs it, he again eclipses the divine image in him. Therefore the psychology of forgiveness consists in helping the wrong-doer to

remove the veil of evil from his soul through the encouragement of good karma.

One should not forgive a wrong-doer unless he truly repents of his evil actions; otherwise it would help the wrong-doer to deliberately repeat his evil actions. A brother should forgive an error-stricken brother as many times as possible if he really tries to forsake his evil ways but falls occasionally due to weakness of will and strength of fleshly physical habit. A brother should forgive another brother many times, following the example of the Heavenly Father who forgives us all countless or infinite times.

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked by the root, and be thou planted in the sea: and it should obey you.—Luke 17: 5-6.

In the above words, Jesus explains how God, by the self-evolving power of divine will and self-evolved confidence in His power and the all-creating power of His thought and imagination, has created this universe and made it out of His frozen imagination. God has faith in Himself, that He can do anything He wants, and that is why He can. Being made in His image, we too have that all-powerful will, imagination and self-confidence of God hidden within us. If we dislodge the octopus grip of human habits and hereditary

beliefs and realize the all-creating power of faith within us, we can perform all things which are considered supernatural.

Faith Is Creative

It is in the nature of faith to create anything which it wants. When the soul continuously remains identified with the dream delusive body it puts on its weaknesses and forgets to exercise the all-powerful faith hidden within the soul. This faith is lost by sorrowing over or getting elated over the changing conditions of sickness and health which invade the body. The soul can neither be sick nor healthy, for it is made in the bodiless image of perfect God. Any soul who realizes himself to be the perfect image of God is not elated by the dream health of the body nor is he grieved or disturbed by the dream sickness of the physical temple.

Anyone who loves health in preference to disease or who is afraid of disease and becomes disturbed when it comes, is dreaming the cosmic delusion and is not inwardly free. Hence every soul should meditate on his joyous Self and preserve the ever-new joyous state of his consciousness, undisturbed by elation for health of the dream body or concern for the chance sickness of the dream body. It is greater to realize the health of the soul which is immortality than just by mental power to acquire temporary health of the body which has to be cast away at the advent of death.

The devotee by meditation can contact God and thereby feel the all-powerful faith within him. Jesus realized the presence of God and His all-powerful faith, and that is why he could walk on the sea and waken the dead and resurrect His crucified body. Jesus from His experience tells all devotees that faith can not be increased by blind belief but by uniting the Self with God. To be one with God is to be able to do everything that He can do. Any devotee who does not meditate to contact God who says, with all his human belief and strong imagination, "Yonder tree, I command you to go into the depths of the sea," will be disappointed. One must be sure first that he has faith before he commands the tree to be uprooted and planted in the sea as Jesus suggested.

Greatest of Miracles

In order to demonstrate the power of faith one must not try miracles first. One must first learn to accomplish the greatest of all miracles of uniting the soul with God to the conscious satisfaction of the Self and the Divine Father. Jesus tells his disciples that the way to realize the all-powerful faith within one's own Self is first to realize the presence of God within him.

Those who know God can do everything. God who strews the flowers of milky ways on the garden of space, and God who lights the spark of life in the lamps of countless creatures, God who cre-

ated every atom and feeling and thought in all sentient creatures, can do anything. His devotees who are one with Him can also do anything. Jesus meant exactly this. Removing difficulties by will power as people with strong will power do, is nothing unusual. But Jesus said to tune the human will to the divine will and destroy its limitations. By that we would be able to remove mountains, raise the dead or do anything else even as God does. This cannot be accomplished by affirmations and belief in the power of the mind, but only by conscious communion with the all-powerful God and by realizing the inseparable union of soul and Spirit.

But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink?

Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.— Luke 17: 7-10.

Jesus in the above words says that no devotee should feel elated or expect the Heavenly Father to be grateful when he follows the

divine path and obeys the commandments for his own good and his own emancipation.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.—Luke 17: 11-18.

In the above words Jesus is pointing out the material nature of most people who are very ungrateful even when they are benefited most. Just imagine! out of the ten lepers who had the good fortune to be instantaneously healed by the divine power, only one remained to thank God and Jesus.

Spiritual Sense

The Jews in the time of Jesus were supposed to be more spiritual than other races, like the Brahmans of India. The Jews were consid-

ered of a higher religion and race as compared to Samaritans. Jesus was pointing out that a stranger, a Samaritan of low caste, had the spiritual sense to thank Jesus and glorify God.

And he said unto him, Arise, go thy way: thy faith hath made thee whole.—Luke 17: 19.

By saying, 'Thy faith has made thee whole, Jesus emphasizes one of the two factors in healing. As in producing a plant, the proper seed and the proper soil are necessary, so in order to produce divine healing, the unlimited power of God flowing through a healer, and the faith of the person healed, are both required.. When Jesus said, 'Thy faith has made thee whole, he emphasized that the faith of the leper was the principal factor to attract the divine power of healing through Jesus.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. Luke 17: 20-21.

"The kingdom of God does not come by looking for it in the clouds, neither can they find it who say, Behold, it is here or there somewhere in the clouds. For concentrate within and you will find the sphere of God Consciousness hidden behind your material consciousness."

Many people think of heaven as a physical location, a point of space far above the clouds and stars. In fact, the kingdom of God consists of Cosmic Consciousness and astral energy which are much finer than all forms of those vibrations clustered together as planets, air and earthly surroundings.

All material objects which produce the sensations of sight, smell, hearing, taste and touch constitute a play of forces existing beyond human consciousness. The origin of all material objects and material vibrations lies outside of it. Cosmic Consciousness, which is marked by ever-new joy and immortality, is the creator of human consciousness and as such lies within it. Cosmic Consciousness projected human consciousness, and after human consciousness was projected, the astral energy was projected. Physical energy is condensed astral energy and matter is condensed physical energy. Hence Cosmic Consciousness lies hidden within the layers of matter, physical energy, astral energy and consciousness.

Heaven Is Within

That is why Jesus said that human beings should not ignorantly look for heaven in the domain of sensations and matter or physical energy but find it principally hidden within human consciousness. That is why most people who keep their consciousness identified with bodily sensations and pleasures and earthly comforts are concentrated on material vibrations but those souls who meditate with closed eyes withdraw their minds from

material objects of sight, sound, smell, taste or touch, and from all bodily sensations and disturbing thoughts, concentrating deep within their state of silence or neutralized thoughts. When they can neutralize their thoughts, they find their mind feels an ineffable sense of peace within. This is the first glimpse of heaven which comes to those who can interiorize their minds.

Devotees who can banish all sensations and disturbing thoughts from their minds at will and concentrate within the cave of resultant peacefulness definitely find the kingdom of God Consciousness which manifests itself gradually to the devotee as omnipresence, omniscience and ever-new bliss, vision of eternal light in which all liberated souls move in God, materializing or dematerializing themselves at will. No one can enter this heaven of Cosmic Consciousness unless he can penetrate within himself through the gates of concentration and meditation. That is why Jesus said, The kingdom of God is within you, that is, within your minds and soul perceptions. No one can enter this heaven if he is conscious only of the world and so remains identified with his sense pleasures.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here: or, see there: go not after them, nor follow them.

For as the lightning, that lighteneth out of one part under heaven shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered to the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field let him likewise not return back. Remember Lot's wife.

Whosoever shall seek to save his life shall lose it: and whosoever shall lose his life shall preserve it.

I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left. Two women shall be grinding together: the one shall be taken, and the other left. Two men shall be in the field: the one shall be taken, and the other left. Luke 17: 22-36.

"The time will come immediately after my passing when you will be

very anxious to see a Son of man or human body manifesting Christ Consciousness like that of mine but you will not find it (because such a complete manifestation of Christ Consciousness as is manifest in my body occurs rarely, once in a long while after many, many years or centuries). The Pharisees will often tell you, Look, we have a great teacher here or there in that land. Be sure not to go after those false prophets. Cling to your God-given Guru-preceptor through whom you are to be redeemed according to divine ordinance. As the lightning starts from one part of heaven and sweeps throughout it to the most distant part, so the Christ Consciousness manifest in my body is complete and absolute as was never in anyone else during this generation. My body, in which the Christ Consciousness is manifest, has to go through persecution and crucifixion and will be rejected by this generation, only to be accepted later by the whole world, as lightning covers the entire heavens.

Jesus' Warning

"Even as people ate, drank, married wives and rejected Noah's advice, so will this ignorant-drunk generation reject me. As those that rejected Noah did not realize their mistake until Noah disappeared in the ark floating on the flood, so this careless generation will not realize their wickedness until I am gone, taken up in the divine ark of Cosmic Consciousness. As with the disappearance of Noah, the people's only means of safety

was gone, so with my disappearance the opportunity of salvation of the wicked people of this generation will be gone. And as flood destroyed the people who didn't heed Noah's warning, so those who in this generation do not heed my warning will be swept away by the flood of ignorance.

"Just as in the days of Lot the people ate, drank, bought, sold, planted and builded, but the same day that Lot went out of Sodom it rained fire and meteors from heaven and destroyed them all, even thus shall it be on the day that my body shall be taken out of the earth and revealed in heaven. The fire of ignorance and brimstone of misery will befall those who led material lives during the time when I preached the kingdom of God. In the time when I am gone, those advanced disciples who have lifted their consciousness above the bodily house, let them not identify themselves with their bodily pleasures and come down from Cosmic Consciousness to enjoy bodily pleasures.

"Let him who has been roaming in the fields of Cosmic Consciousness not turn back to be identified with material consciousness when my warning spiritual voice will be hushed in silence. Remember Lot's wife, who was somewhat spiritually advanced and was running away from the fire of ignorance and the brimstone of misery, who turned back and put her attention on her bodily sensations and pleasures. Her spiritual life became turned into stone, completely destroyed.

"Whosoever shall constantly be concentrated to save and protect his physical life shall lose it in the forgetfulness of death and in the fogs of reincarnations, but whosoever shall give up his life to find eternal life in God by meditation will find his life prolonged and preserved into eternal life. And when the night of confusion and karmic dissolution will come, then out of two souls sleeping on the one bed or astral sphere in the after-death state, the virtuous one will be taken for liberation, and the vicious left behind in the astral world ready to reincarnate again on earth. Out of souls of two women in the after-death state who were trying to work out their karmas, the better one will be liberated and the inferior one left to reincarnate on earth, that she might work out her karma on the earth plane. And out of two devotees roaming in the field of meditation after death, the advanced one will be taken into Cosmic Consciousness and the other left to reincarnate on earth."

❖ — ❖ ❖

FREDERICK F. DOWNS

(A Message to Him in the Astral World)

By Paramhansa Yogananda

During the many years I have known you, I have seen in your face a steady glow of boyish enthusiasm and devotion to the Self-Realization cause, to your good wife, to me and to honesty and sincerity in everything.

On the wings of power from your own good life and from the virtuous guidance of the gurus and the spiritual help of your wife, you have flown to the fringe of the astral world beyond the dense atmospheric limits of this physical plane.

It was very comforting to me to watch your astral body go out through the spiritual Christ-eye of light. It was so good to see you in my vision ushered into the world of light in the presence of the Father and the angelic gurus.

Your fine sensibilities were hurt by the changes of war. You declined my request to stay here on earth. You made up your mind to go, and off you went into the freedom of Spirit. We are left here to miss your sincere company and still to battle with life.

You worked hard in the office of life and are enjoying the rightful pension of peace. You have gone ahead where all of us must go, and we thank God for your early freedom from the prison of karma and life.

The love of your good wife and our love for you can be divine only if we do not keep you selfishly earthbound by our sorrow. Rather, we help you with our true love and good-will, encouraging you on your onward journey. We will keep trying to be better, to be worthy to join the Father and meet you again in Him.

In the meantime, receive the chorus of our love's song, sent to you through the microphone of our devotion in the all-pervading Father where you are. Au revoir, blessings and love from Paramhansa

Yogananda, Lois Downs, and all who love you truly here.

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"REINCARNATION"

Sri Das' new book, a clear interpretation of "Reincarnation", is now off the press (\$1.50). It will be reviewed in the next issue of *Inner Culture*.

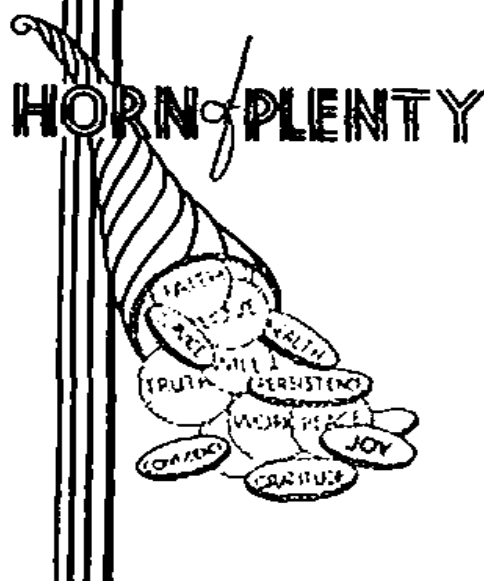
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ISHA UPANISHAD

They enter into the blinding darkness of ignorance whose spiritual life is confined within the formalities of rituals only; but into still greater darkness of ignorance do those fall whose minds remain absorbed in the theoretical knowledge of spiritual idealism and truth.

Men of Self-Realization have spoken of the respective results obtained through the right performance of rituals and through the illumination of pure-consciousness: Thus have we heard from the wise who have explained these truths unto us.

He who has combined the practice of rituals and the wisdom of pure-consciousness in his spiritual life, by the practice of rituals, transcends the subjective limitations of sensory impressions, and, by the illumination of pure-consciousness, realizes the bliss and immortality of the absolute Self.

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"Christianity has not failed. It is simply that nations have failed to try it. There would be no war in a God-directed world." — Rear-Admiral R. E. Byrd.



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NEWS OF THE CENTERS

FAREWELL TRIBUTE TO GOLDEN LOTUS TEMPLE

Since the loss by landslide last year of the Golden Lotus Temple of All Religions at Encinitas, two new Self-Realization Temples have been born.

Self-Realization Fellowship had notified the San Diego County authorities for four years, trying to prevent the seepage of collected rain water from running under the Golden Lotus Temple. The Fellowship told the county authorities repeatedly it was going to hold them responsible if anything happened to the temple. Letters from the county authorities acknowledge the possible danger to the temple. They waited too long, fixing up the road and making a canal to the sea only after the real damage had been done to the temple.

Beautiful Landmark

The beautiful Golden Lotus Temple which was a landmark at Encinitas then slipped away from its foundations, due to a subterranean earth movement due to seepage of a lake of water under the temple.

Before the temple fell, Paramhansaji was tempted to hold a last Sunday Service there, but refrained from doing so, realizing that the weight of all the congregation might cause a major disaster.

He realized it was the purpose of Satan to cause him and his con-

gregation all to go down with the temple. So he announced even though the Golden Lotus Temple was still standing, "No meeting for a month. Our next meeting will be held in the Hermitage Hall adjoining here." If Paramhansaji had followed his impulse of holding last services, the additional weight of the people would have caused the temple to slip immediately. Thank God that this was prevented.

With the help of his most faithful disciple, Bernard Cole, and a few other students, he removed all the valuable statues and gold drapes, carpets, altar pieces, chairs, furniture and gold lamps. Commending the temple to God, Paramhansaji left Encinitas. He told the building movers if they were late they could do nothing. In spite of Paramhansaji's warning, the building movers came late and saw the temple fall in front of them. Paramhansaji called Bernard from Los Angeles shortly after and told him over the phone, "All is finished," to which Bernard replied "Yes." Paramhansaji had seen the fall of the temple in vision.

All the gold spire parts and the lumber and some tiles were saved, so the Golden Lotus Temple can be erected anywhere or replaced at Encinitas.

Encinitas is situated twenty-five miles from the city of San Diego.

Thus people had to travel 50 miles back and forth for the Encinitas services. So Golden Lotus Temple, though extremely beautiful, was a luxury for those who had to travel from San Diego. But the Golden Lotus Temple was too beautiful for pen to describe. It was often compared to the Taj Mahal. A student once remarked, "It is just like seeing paradise without dying."

O thou Golden Lotus Temple
of my dreams,
A paradise temple for all,
Thou wert too perfect and beautiful
To stay in an imperfect earth
for long.
A war-torn world full of vibrating karma wrong
Destroyed thy delicate body.
Thou art gone
Thy memory lives along,
And many temples like thee
Will arise
Through thy crucifixion by Satan's hand,
And test of God in evil's land.

After the temple fell 20,000 people from all over the state were hunting for its relics. The Associated Press placed its pictures on the front pages of hundreds of newspapers in U.S.A., with a news story regretting the fall of the famous temple. Jew, Gentile, people of all religions, expressed sorrow and sympathy for the loss of this unique Temple of All Religions. In this temple there were a marble statue of Buddha, an ivory crucifix of Christ Jesus from France, a replica of the Last Supper in mother-of-pearl, a gold

Krishna, and St. Francis' statue along with many others. It was the first temple of its kind.

God Gives Reason

Before the temple went, Paramhansaji asked God why He was allowing the evil war karma and Satan to destroy it. He got the reply, "Satan is trying to test your love for me. You love the temple so much; its loss will prove whether you become angry with Me and thereby show you love the temple more than Me or whether you love Me just the same, ignoring the loss of the temple."

Then Paramhansaji was inspired to write the following prayer to God: "In health or disease, in success or failure, in joy or sorrow, in security or disaster, in life or death, I stand unalterably, immutably, unchangeably, unconditionally loyal, devoted and loving unto Thee, my Heavenly Father, for ever and for ever."

Due to the extensive newspaper publicity given to the loss of the temple, many thought that Self-Realization Fellowship Church has nothing at Encinitas any more. It is not true; on the contrary, it still has the twenty acres of land and the main Hermitage building with the guest rooms and various living quarters. The Hermitage, which is now called "Temple of All Religions" at Encinitas, has a big hall seating almost as many as the Golden Lotus Temple did.

Services are regularly held at Encinitas every Sunday. Paramhansaji Yogananda and Lloyd Kennell alternately hold the services. All

the beautiful landscaped lawn and gardens on the hill jutting out toward the sea and other buildings are still present; only the Golden Lotus Temple is missing. So beautiful are the grounds, many visitors who have not seen the Golden Lotus Temple do not miss it and find nothing amiss.

Besides, God told Paramhansaji, "The test of Satan is My test. The Golden Lotus Temple was a personal gift to you. Its purpose is finished and now that it is taken away from you, grieve not."

Many More Temples

So Paramhansaji rose above the satisfied thought of having already created the most perfect Golden Lotus Temple. He publicly announced, "The crucifixion of Golden Lotus Temple must be the cause for its resurrection and the birth of many other such temples."

So out of the death of Golden Lotus Temple two other great temples were immediately born.

The first was the Hollywood Self-Realization Church of all Religions. This is more beautiful inside than the Golden Lotus Temple. It has a stage with blue silk curtains electrically operated. The entire church is carpeted in blue, with comfortable opera chairs. It has priceless stained glass windows and dome. The stage and balcony are encased in gorgeous gold framing. The church has a lovely pipe organ. Paramhansaji designed this temple after the pattern of an exquisite small theatre. He always said that as beautiful expensive places are erected in honor of pleasure, why

should not much more beautiful places be erected in honor of God and His worship?

The whole temple is reflected in a large pool filled with pet fish. It has extensive grounds with an arched gate. Here on alternate Sundays Paramhansaji speaks to rapt audiences. Sri Das speaks on alternate Sundays. The Sunday evening services are conducted by Rev. Yogi Bernard Cole and Rev. Francis Wakeham.

Special classes on the Patanjali teachings of emancipation are conducted by Paramhansaji after the Sunday services. *Bhagavad Gita* is taught by Sri Das after his Sunday meeting. Rev. Yogi Bernard Cole, specially instructed by Paramhansaji, takes a special class in the techniques of meditation and life control on Thursdays.

This Self-Realization Church of All Religions is one of the most distinctive and popular churches in Hollywood. Everyone who comes here finds a homelike yet very beautiful artistic vibration. At the front of the church is a spacious lawn opening on famous Sunset Boulevard where thousands of cars are continually rolling up and down. Facing the church is the inspiring Olive Hill with a background of the famous planetarium and a range of beautiful mountains.

This Church is easy to get to, located in the heart of Hollywood, four minutes from N.B.C. and C.B.S. radio stations. There are two rental houses on the church

property which help to support the Hollywood Church activities.

New San Diego Church

The second and latest temple to be born out of the loss of Golden Lotus Temple is a beautiful church in San Diego. Located on a horse-shoe-shaped hill overlooking the city and the sea, it is surrounded by tall eucalyptus and pine trees. This huge cement building was formerly used as an educational center known as Bishop's School. It is now divided into apartments with an auditorium seating about 200 people. This is the most solid and strongest building owned by Self-Realization Fellowship.

The church will be far more useful than the Golden Lotus Temple for the students and people of San Diego who can easily get to the services shortly to be held there. Such students are overjoyed about the acquiring of this temple, so centrally and beautifully located.

After all, these two temples would not have come so quickly unless Paramhansa Yogananda had been spurred on by the crucifixion of the Golden Lotus Temple.

This new temple will be known as the San Diego Self-Realization Temple of all Religions. It is situated at 3022-28 1st Avenue (between Quince and Redwood Streets.) It includes half an acre of city property, with street cars and busses passing in front of it, six minutes from the heart of the city.

Paramhansaji told Mr. and Mrs. Kennell, his most devoted friends and disciples, once when they

were visiting Encinitas, "Go and search for a temple in San Diego. I feel God is going to work through you to accomplish it." It was through their utmost penetrating minds and search that they found this beautiful place as well as many other places in San Diego for the prospective Church. But when Paramhansaji saw the place on First Avenue, he said, "My mind does not go anywhere else after seeing the Bishop's School building."

Meetings Shortly

God bless Mr. and Mrs. Kennell for being divine instruments of finding this church and for taking care of it in every way. The announcement when meetings will be held will be shortly given. The picture of this San Diego Self-Realization Church of all Religions appears on the back cover of this issue of *Inner Culture*.

Here is ample space for the proposed erection of another Golden Lotus Temple of All Religions after the war. Anyone wishing to donate for that cause is welcome. Maybe an angel of God will come forward to erect this temple on a solid foundation. Anyone feeling inspired to erect such a temple will be a true instrument of God. Such a donor is requested to write to Paramhansa Yogananda.



Not by offering sacrifices of living objects does man attain the sublime state of Self-illumination. But by the power of non-violence and non-injury to all beings, man does attain the supreme state of perfection.—*Dhammapada*.

SCIENTIFIC DIGEST

BUTTERFLY WINGS

The colors of most insects are pigments, much like those we use in paints. But in some other insects the colors are produced by interference effects of light-waves like those we see in soap-bubbles and mother-of-pearl. Physicists use finely ruled gratings to obtain these same effects in the laboratory.

It has been difficult to study interference phenomena on insect wings with even the most powerful optical microscope, because the reflecting elements are as small as a wave length of light.

To solve the problem presented, Drs. Thomas F. Anderson and A. Glenn Richards Jr. conducted research with the electron microscope under a grant from the Radio Corporation of America. The electron microscope can "see" objects smaller than a wave length of light. It depends not on light for visibility but on electrons which are much finer.

When Drs. Anderson and Richards examined the back of the beetle (*Serica sericea*) in the electron microscope, they saw a grating as simple in appearance as a recently plowed field seen from the air.

Scale-Covered Wings

More difficult was the case of the brilliant blue tropical butterfly (*Morpho cypris*) which is

prized as a decoration for coffee trays and the like. Many electron micrographs had to be taken, and particularly stereoscopic pictures. The wings are covered with these overlapping scales much as a roof is covered with shingles. These scales reflect the blue light and give the insect its color. The surfaces of the scales are covered with the structures shown—rows upon rows of what look like long narrow skyscrapers on arching supports.

Imagine each skyscraper to be made of a transparent material like glass and the distance between reflecting floors to be half a wave length of blue light. We can then visualize the manner in which a scale reflects blue light and no other. For when sunlight strikes the skyscraper from above, it travels down and some is reflected from each floor.

Light Reflected

These conditions are such that a wave of blue light reflected up from one floor passes through the floor above at exactly the time that another wave of blue light strikes that floor and is reflected. This reinforced wave then travels through the skyscraper and picks up additional strength at each floor in such a way that almost all the blue light is reflected from the skyscraper. Since other wave lengths of light are not reflected with nearly this

strength, the skyscrapers, as seen from above, display the dazzling blue color possessed by "skyscrapers" with floors only 1/100,000th of an inch apart. The wing of the Morpho butterfly is covered with scales, on which there are only blue-reflecting skyscraper-like structures.

There is no guesswork about this. Pictures taken with the electron microscope are so sharp that details as small as three-ten-millionths of an inch can be seen in the "walls" of the "skyscrapers," so that a glimpse of a jagged edge of a broken "wall" is obtained. These details may well be the molecule-sized "bricks" of which the structures are built. But how these "bricks" are laid down to make the "skyscrapers" is still an unsolved mystery. — *Waldemar Kaempffert, in "New York Times."*

NATURAL SUBMARINE

It took mere man a long time to get around to inventing the submarine—although Mother Nature had left blueprints right under his nose for millions of years.

Henry Frampton, a Miami, Florida, scientist, had wit enough to recognize these plans in the chambered nautilus—but only long after *homo sapiens* had worked out his own version of an underwater craft.

The nautilus shell raises and lowers itself in the water in the same manner in which a submarine is operated—that is, it fills its "ballast tanks" when submerging and blows out the water with

compressed air when surfacing.

As Frampton explains it, the nautilus is divided into many sealed chambers, each connected by a tube called a siphuncle. When the nautilus wants to descend, it merely takes in water ballast through the siphuncle—the depth it submerges depending presumably on the number of chambers it fills.

Gas Is Generated

When the nautilus rises, explains Frampton, a gas is generated which blows out the water. This gives the shell considerable buoyancy—although at no time does it rise completely to the surface.

The chambered nautilus, made famous as the "child of the wandering sea" by Poet Oliver Wendell Holmes, is found in the warm waters of the Pacific and the Indian Oceans 1,000 feet or more below the surface.

The growth of the nautilus is one of the most interesting phenomena of nature. At first the creature lives in a single, nearly cylindrical, chamber. As it grows, a new chamber is made and a partition is set up between the new and the old one. This process continues until about 36 chambers have been formed, the last of which is occupied by the animal.

All the air chambers are linked by the siphuncle. The natural position of the nautilus is with its head downward, its 100-odd tentacles spread out, and its shell vertical. In general appearance and in structure the nautilus resembles its relatives, the octopus, the argonaut, and the squid.—*Washington Times-Herald.*

Letters from S.R.F. Students

"Speaking of continuing the studies of the *Weekly Praecepta*, I will say that these studies are as necessary to my well-being as the food I eat. When something comes to one in answer to a prayer, one is not likely to give it up very easily. Way back in the latter part of 1935, I expressed to myself several wishes; they were all answered in the *Weekly Praecepta*, so you see they filled a very definite need in my life, and if I were to give them up, it would be like destroying a part of me. I was continually in search of something before; now I know what it was that I was seeking. The *Weekly Praecepta* have supplied the missing link and filled the empty spaces in my life."—L. B., *Ohio*.

"I am taking this opportunity to express thanks for the blessings you have bestowed upon me in the past. Your influence in my life has provided a foundation of enduring strength where the quicksands of despair and doubt once lay. May your seeds of truth sprout in the heart gardens of all."—L. M., *Washington, D. C.*

"I have become very much interested in your teachings through a friend and I feel that I can gain much by studying with you. If the Course of Study does for me what it has done for my friend, your teaching can help me to reach the goal I have not been able to attain thus far."—R. B. H., *Washington*.

"I have finished the first four *Praeceptas* you kindly sent me and I am very much pleased with them. May the Father of the universe bless your activities for the brotherhood of mankind. I am happy to be a common soldier in this most important and unselfish work to glorify the God of the universe and the God within us."—E. D., *California*.

"Your letter arrived, and the kindness that is conveyed in it makes me realize more and more the Oneness of Self-Realization Fellowship. It makes one's heart pulsate to think that in this war-torn world there is one place where peace reigns and where people really and truly offer their kind help when it is desired."—A. S., *Idaho*.

"I am most grateful for the prayers which your beloved group has been sending to me for prosperity and success in my music studio. As you suggested, I have been visualizing my studio as a magnet to which all those desiring my method of teaching would be drawn. It has worked beautifully, and many new students have come, as well as keeping the old ones. One lady in particular had been seeking a method like mine for three years. She told me that something impelled her to call the music store where I teach. After taking her first lesson she was so grateful, tears of joy welled up in her eyes. I almost wept too with

gratitude in my heart to God and His beloved messengers. I shall appreciate your continued prayers."
—A. L., Calif.

"I want to tell you how grateful I am for the help I have received through the Horn of Plenty Bank. I am so thankful for the way everything has worked out for me financially. Everything seems to come just when I need it. May God help me to be always faithful in thanksgiving for all these blessings, and that I may always be one with you in prayers." A. T., Minn.

"Whenever I get in a rut, and write to Mt. Washington for help, things begin to happen and shape themselves as they should be. Since asking you for help, I resigned from the position that was so difficult for me physically, and I now have a Government position, doing office work for which I am better suited. I feel that I am now in my right place. Thank you all so much for your prayers and good thoughts."—O. M. C., Calif.

"May God bless you for your efforts in helping others. I enjoy the Horn of Plenty Bank idea. I try to repeat this prayer when negative thoughts come. Sometimes it is a struggle to keep my thoughts of prosperity active, but with will power and faith in God, and love for our fellow men I succeed. I would not want to be without a Horn of Plenty Bank. My income for December was a happy and unexpected surprise, and I hope to increase my savings soon."—A. T., Minn.

HEALING SERVICE



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 or telegraphing 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.

Directory of Self-Realization Fellowship Centers

(Affiliated with Yogoda Sat-Sanga Society of India)

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.

Sunday Meditation Service at 7 p.m., conducted by Mrs. Lois P. Downs. All welcome.

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

To reach the Mt. Washington Center, take northbound "W" car anywhere on Broadway downtown. Get off at W. Ave. 42 and Marmion Way. Walk or drive your car, following the S.R.F. signs up to the top of Mt. Washington hill.

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

Hollywood, Calif.

Self-Realization Church of All Religions, 4860 Sunset Blvd., near Edgemont St., Hollywood, Calif. Phone NO. 18006. Services held every Sunday at 11 a.m. and 8 p.m. Sunday morning services conducted alternately by Paramhansa Yogananda and Sri Das. Sunday evening services conducted by Rev. Yogi Bernard Cole and Rev. Francis Wakeham. All welcome. For further information, phone CA. 0212.

Thursday Class at 8 p.m., conducted by Rev. Yogi Bernard Cole. Open to the public.

Encinitas, Calif.

TEMPLE OF ALL RELIGIONS, (100 miles south of Los Angeles).

Phone: Encinitas 4341. Sunday services at 11 a.m., conducted alternately by Paramhansa Yogananda and Lloyd Kennell. All welcome.

PRAECEPTA STUDY CLASS. Each Friday at 3 p.m., at the Temple, in charge of Mrs. Laura Rohner, Secretary, and Rev. Casmer Nickleber.

San Diego, Calif.

San Diego Self-Realization Church of All Religions, 3022 First Avenue. Date of opening meeting will shortly be announced.

***Pasadena, Calif.**

Conducting Teacher and Secretary, Mrs. Thelma Colwell. Telephone: SYcamore 4-4916. Meetings 2nd and 4th Thursdays at 265 So. Los Robles Ave.

Fresno, Calif.

Conducting Teachers, Dr. George H. Sciaroni and Mrs. Doris Snyder, R. No. 3, Box 552. Meetings at Pacific Southwest Bldg., 1060 Fulton St., Room 1410, each Sunday at 8 p.m. Phone 2-5181.

Gardena, Calif.

Center meetings held each Tuesday at 7:45 p.m. at home of Mrs. Blanche Keesey, Secretary, 1630 W. 168 St. Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave.

Washington, D. C.

Swami Premananda, 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.

Miami, Florida

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

Chicago, Ill.

Conducting Teacher, Mr. Walter Sherman. Treasurer, Miss Marie M. Schwarz, 360 N. Michigan Ave. Secretary, Miss Mary Havreberg. Meetings each Thursday at 8 p.m., 510 Fine Arts Bldg., 410 So. Michigan Ave.

Indianapolis, Ind.

Conducting Teacher, Sri R. K. Das. Associate Resident Teacher, Mrs. Ann Hoffman. Secretary, Miss Jessie Boyce. Treasurer, Mrs. R. E. Gage. Sunday services at 11 a.m. Tuesday class at 8 p.m. The public is welcome. Self-Realization Fellowship Church at 38½ N. Pennsylvania St., 408 Penn Bldg.

***Des Moines, Iowa**

Conducting Teacher, Mrs. Marshall McCleary. Treasurer, Mr. Carl Bertelsen. Meetings each Thursday at 8 p.m. at 1315 E. Walnut St., Capitol Apts., Apt. 3. Phone 6-4202.

Boston, Mass.

First Self-Realization Fellowship Center in America, founded by Paramhansa Yogananda in 1920. Class meetings each Thursday at 8 p.m. at 543 Boylston St., Cluny Bldg.

Conducting Teacher, Dr. M. W. Lewis, 123 Orchard St., Suite 37, West Somerville, Mass. Assistant, Arthur W. Smith. Corresponding Secretary, Miss Ellen MacTwiggan, 9 Willow St., Apt. 12, Boston.

***Detroit, Mich.**

Conducting Teacher, Mr. J. Oliver Black, 18094 Parkside. Meetings each Thursday at 8 p.m. at Hotel Tuller, Parlor D. Telephone: Mrs. Maude Emerson, Secretary, Columbia 3737.

Minneapolis, Minn.

Meetings at Y.M.C.A. Bldg., Sundays at 8 p.m., open to the public. Class on Wednesdays at 8 p.m. President, Virginia Newhall. Leader, Mrs. G. Hirsch-

field. Assistant Leader, Mrs. Martin Peterson. Secretary, Mr. Fredrick B. Storlie, 242 Security Bldg. Treasurer, Miss J. M. Sverkerson.

St. Paul, Minn.

Meetings each Monday evening at home of Mr. and Mrs. Kenneth J. Olson, Route No. 6, Stillwater Rd. and Spruce Ave. Secretary, Mr. George Young, 1476 No. Victoria St.

New York, N. Y.

Center at Carnegie Hall, 7th Avenue and 56th St., Studio 915, 7th Avenue entrance. Meetings every Monday at 8:15 p.m. Conducting Teacher, Mrs. Gene Howard. Treasurer, Mr. John Fuerth, 804 W. 180th St., N. Y.

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, Secretary, 1213 14th St. N.E. Phone 2-3074.

Cincinnati, Ohio

Conducting Teacher, Mrs. Bertha Shimler, 5642 Bramble Ave. Phone, Bramble 2078W. Classes on first and third Fridays of each month, at 8 p.m., 403 Palace Theatre Bldg., 16 E. 6th St.

***Cleveland, Ohio**

Secretary, Miss Emma Grambs, 1935 Euclid Ave., Room 209. Treasurers, Dr. Eleanore Gordon, 2236 E. 105 St., and Miss Elizabeth Takacs, 11803 Buckeye Rd. Meetings on Thursdays at 8 p.m., 1935 Euclid Ave., Room 209.

***Philadelphia, Pa.**

Conducting Teacher, Miss Miriam Snavely. Meetings every Friday at 8 p.m. at 5033 Locust St. Phone Granite 6160.

Milwaukee, Wis.

Meetings each Sunday at 10:30 a.m. Class meetings each Thursday at 8 p.m. Fine Arts Bldg., 125 E. Wells St. 2nd Floor. Conducting Teachers, Mrs. Margarethe Reichstein, Secretary, 927 N. Marshall St., and Mr. George Gaye.

London, England

Self-Realization Fellowship Center, Conducting Teacher, Mr. Roland T. Hunt, address % Mr. W. A. Johnson, St. Mary's Mount, Bexley, Kent. Sunday meetings and Monday evening Praecepta Study Class at 45 Gloucester Place, W. 1, London.

Johannesburg, South Africa

Representative, Mrs. Elizabeth Schulman, 153-A Victoria St., Rosettenville, Johannesburg.

Tukuma, Latvia, Europe

Mr. Harry Dikman, Conducting Teacher; Zigfr. Meierovica iela Nr. 20. J. Vessel, Secretary.

Ranchi (Bihar), India

World Colony, and Headquarters of YOGODA SAT-SANGA (Self-Realization Fellowship), SHYAMA CHARAN MISSION, with Ashram accommodations and departments for Fortnightly Instructions by Correspondence, and the Brahmacharya Vidyalyaya, a Residential School for Boys, established in 1917 by Paramhansa Yogananda. Patrons: Yuvaraja of Mysore and Maharajah S. Nundy of Kasimbazar, Bengal. Swami Satyananda, Acharya-in-Charge. Prabhas Chandra Ghose, Vice-President. Prakash Das, Director.

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Yogoda Girls' School and Yogoda Sat-Sanga Center (for ladies), 39 Raja Dinendra St. Manager, Tulsi Narayan Bose.

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.

Lakshmanpur, Bihar

World Colony, and Yogoda Sat-Sanga Vidyapith, School for Boys. Mr. G. C. Dey in charge.

Midnapore, India

Yogoda Sat-Sanga Ashram, Khukurda. Yogoda Sat-Sanga Ashram, Gobardhanpur.

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



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