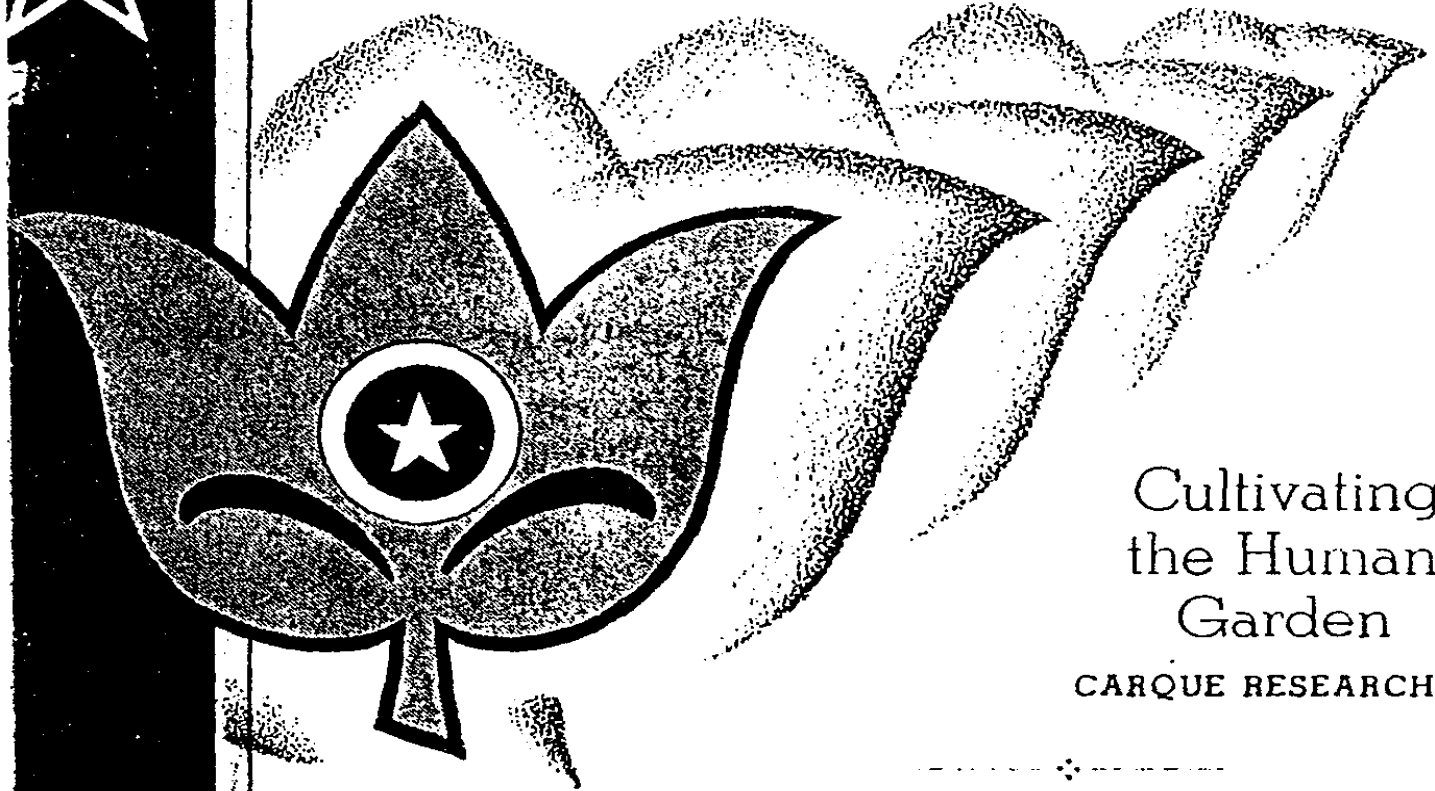


INNER CULTURE

FOR SELF-REALIZATION



Cultivating
the Human
Garden

CARQUE RESEARCH

Was Christ's Face Chemically
Photographed on the Holy Shroud?

A STUDY OF THE SHROUD AT TURIN

Is Selfish Activity Better than
Non-Activity?

By PARAMHANSA YOGANANDA

The Miracle of the Loaves and Fishes

APRIL
1939

Price 20 Cents
Vol. XI, No. 6



The face of Christ, as drawn from the Holy Shroud by Sister Celine of Lisieux. (Left) The Holy Shroud of Turin, showing Christ's body. The white spots and dark triangles on both sides are the charred spots from the fire at Chambery in 1532, and mended patches on the cloth. (See page 51.)

INNER CULTURE

FOR SELF-REALIZATION

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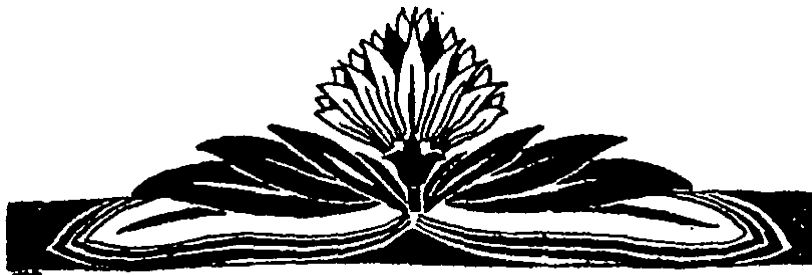
BRAHMACHARI JOTIN
International Secretary

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The Holy Shroud of Turin

Was Christ's Face Chemically Photographed on the Holy Shroud in which Joseph of Arimathea Wrapped the Sacred Body after the Crucifixion? All Scientific Investigation and Evidence Point to This Startling Conclusion.



On Easter Day, 1938, a radio broadcast from Italy, translated into French and English, under the auspices of the Education Department of the Italian government, describing the exposition of the Holy Shroud at Turin, Italy, aroused great interest all over the world. The last two public exhibitions of the Holy Shroud were held in Italy in 1898 and 1931, when it was subjected to minute photographic tests.

A very careful recent study, entitled *The Holy Shroud of Turin*, by Mgr. A. S. Barnes, published in London in 1934, gives a full illustrated history of the Shroud. The following article, also the poem, *Legend of the Crown of Thorns*, by Leonard Twynham, appeared in *The Lamp*, Peekskill, New York:

Next to the Holy Cross on which Christ was crucified unto death, the Holy Shroud is the most sacred relic of Christianity, because it held the body of Jesus for many hours after His removal from the Cross and has preserved His image and all the marks of His Sacred Passion. It is the "clean linen cloth" in which Joseph of Arimathea wrapped the body of Jesus Christ (*Matt.*, xxvii, 59) and though today it be darkened by the passing of centuries of time, it still bears the distinct impress of the precious human form which was wrapped in its folds that Good Friday on Calvary when our Savior died for the redemption of mankind.

The authenticity of the Holy Shroud of Turin is, according to the Catholic Encyclopedia, "taken for

granted in various pronouncements of the Holy See," but, notwithstanding, there remained many who doubted its being the genuine Shroud. Some critics maintained that the 14.3 feet length of twilled cloth was merely an ancient painting, dating from the 14th century. True, they said, it was a painting intended to represent the Body of Our Lord, and it showed marks of nails in the hands and feet, with a larger wound at the side; still, it could only be a pious painting.

Proof of Photography

This doubt and uncertainty finally gave way to incontestable proof that the Holy Shroud of Turin is actually what the faithful have always claimed it to be. That proof came through photography. Before 1898, the cloth had been viewed and examined numberless times, but had never been photographed; in that year a comparatively new process of photography was used on it, to be followed again, even so recently as 1931, by extensive photography, not only of the entire Shroud, but of all details of it.

It was found that the lights and shadows on the historic cloth are reversed, just as they are on a negative or film; and photography reversed them again, so that the prints of the Shroud show the exact outlines of a masculine figure that had been crucified; that had been wounded between the fifth and sixth ribs, from which wound blood and serum had flowed; that had been bruised and beaten with thronged weapons, and that had been wounded around the brow in

exactly the fashion that a crown of strong thorny branches would have made. These wounds, we all know, were suffered by Christ. That the cloth was not a painting has been definitely proved by the scientific commission working on the case.

Chemical Reaction

How, then, did this impression come upon the cloth? Dr. Paul Vignon of France and his colleagues proved that "humid ammoniac vapors, resulting from fermentation of urea, which is exceptionally abundant in the sweat produced by physical torture and by fever," reacting with aloes, which in Biblical days were always used in preparing bodies for burial and had been spread on this length of twilled linen cloth, had sensitized it to the action of the vapors given off by the body. Thus, the linen became actually a photographic negative of the Sacred Body it enclosed.

From a book titled *Science and the Holy Shroud*, written by Dr. R. W. Hynek, and translated from the Czech by Dom Augustine Studený, O.S.B., published by the Benedictine Press, Chicago, we take the illustrations and the following description of the Holy Shroud:

THE DESCRIPTION OF THE HOLY SHROUD

The Holy Shroud of Turin is a pure linen cloth, large enough to cover completely the body of a man measuring 5.9 ft. in height. Experts have pronounced it to be a genuine antique cloth, similar in every detail to authentic cloths of antiquity.

Now, on this slightly yellowed Shroud of Turin we can see clearly the outlines of the corpse of a man, imprinted once from the front and once from the rear. The explanation of the double imprint is that the corpse was laid on its back on the winding sheet and made there impressions of the head, neck, back, the rear muscles of the pelvic region and of the lower extremities. The winding sheet was then spread forwards over the head and received the impressions of the face, breast, the crossed hands and the frontal lower limbs. The winding sheet thus covered the corpse and hid it from the eyes of men. This manner of using the Shroud is objectively illustrated in the miniatures of Giulio Clovio, pupil of Raphael.

Cloth Charred By Fire

Along the entire length of the Shroud there runs a double row of dark spots, symmetrically spaced. They run along the lines of the first and second and of the third and fourth quarters, so that they seem to frame the body. When seen for the first time they have a peculiar effect on the beholder; but it soon becomes evident that they are spots charred by fire. Fortunately, only the shoulders and upper arms of both figures, frontal and posterior, are charred; elsewhere the outlines are not marred. The burns, however, on the top-most fold were complete, so that it was necessary to patch the damaged weave.

These burns are the result of the 1532 fire at Chambery. Their sym-

metry suggests their origin. The Shroud was folded several times to the size of its silver container. Anthony Tonelli, of the Salesian Lyceum of Turin, has determined the exact manner of its folding, which was four times along the width and twelve times along the length. Thus the Holy Shroud was reduced to one forty-eighth of its full size, namely, 10.6 x 14.1 inches. When the casket began to melt from the heat (the chronicler of the Chambery fire in 1532 expressly mentions its molten state) a large drop of the liquid silver fell on the cloth, burning and charring its folds.

Water Discolorations

On this same occasion other symmetrical stains appeared on the Shroud which indicate a different origin than by charring. These were caused by the water that was thrown on the casket and penetrated within. The result was a row of five lozenges with toothed edges along the center line of the sheet. Exactly corresponding to them are the half-lozenges along the sides of the cloth, indicating that all these stains, as well as the burned spots, were formed at the folds of the Shroud.

It was these diamond-shaped spots that remained dry and unaffected by the water, whereas all the rest of the cloth was saturated with it. Chemistry clears up this phenomenon. Aloe (with which the linen cloth was saturated at the burial of Jesus) forms, by the action of ammonia, two coloring components; aloetin and aloin. The first is absolutely indissoluble in water;

therefore it permanently colored the Holy Shroud and formed the principal basis for the rose-brown imprints of the body of Christ. The aloin, being dissoluble in water, was intensified by the heat and so brought out all the more brightly every line of the sketch on the Holy Shroud, except for the somewhat paler lozenges and their counterparts.

Thus the Holy Shroud successfully withstood two tests by fire and an additional test by water—circumstances that certainly would have destroyed or at least damaged any falsifications thereon.

The photographs also show certain irregular lines, either very bright or dark, according as they are a positive or a negative. These, under intense light, are recognized as lines worn threadbare by the folding of the Shroud within its medieval lining.

Physical Characteristics

The center of interest on the Holy Shroud is, naturally, the double image of a man who died in the fullness of His growth. The figure is quite tall and bears all the marks of the Sacred Passion as described by the evangelists. It was to be expected that this fact would arouse the greatest curiosity, especially since the past centuries suspected that the imprints related to a man's corpse. But during those centuries it was principally the sacred Blood of Christ on the Holy Shroud which made it an object of veneration. The imprints, which Father Segneri called "sketches that excite love," were then improperly



The Holy Shroud belongs to the House of Savoy. The Kings of Italy have been its hereditary guardian since the Duke of Savoy erected a special collegiate church for it at Chambery in 1456.

understood and, as we shall see, until the invention of photography, it was simply impossible that they should have been read aright.

The color of the Holy Shroud is white, slightly yellowed to a rosy tint. The imprints of the corpse are monochromatic, dark rose-brown sepia. Without any sharp contours they blend with and are lost in the surrounding cloth. This soft diffusion is best expressed by the Italian phrase *contorni sfumati*, "contours that fade as smoke and vapor." The blood spots, on the other hand, have clear contours and their color is a clear rusty tint.

Tonelli emphasizes these characteristic qualities of the imprints. The following paragraphs are a summation of his argument.

All One Color

The imprints are all of one color. The bright spots are simply the natural color of the linen cloth, without a trace of pigment. This

was definitely established by photographic enlargements.

The imprints of the two figures are brought out by granules densely grouped together. They are the more intensively tinted the more directly the corpse acted on the grains of aloes and myrrh which had been thickly dusted on the Shroud. The imprints were caused by the alkaline emanations from the corpse acting on the aloes and changing it to aloetin.

The imprints lack definite contours, shading away imperceptibly in their environment. The bright rose-brown tints blend softly with the natural cream color of the original linen. This is best seen in the positive prints of the face of Christ in its natural size, where the eyebrows, nose, cheeks, moustache, beard, lower lip, are all considerably darker, but gradually fade away into the adjacent white.

In contrast with this the imprints of the wounds and the blood have, so far as the rough-woven texture of the cloth permits, clear and definite contours and their coloring is a clear rusty tint.

No Artist Could Have Drawn This Perfect Figure

The frontal imprints give the form of a human body with a remarkable exactness, nay, beauty, which was beyond the ability of any medieval artist. There is in them a perfection of form as only a Michaelangelo could approach. All the proportions of the body are so completely natural that only the greatest artist, the master hand of

infallible nature, could have formed them so.

In contravention of all tradition the imprints of the crucified Christ show the wrists pierced, and not the palms or backs of the hands. Moreover, the corpse is without a vestige of clothing, whereas Christ (on the cross) must have had at least a loincloth, as strictly prescribed by the custom of the Jews. Only a corpse prepared for burial did not need this. Now, no medieval artist would have dared even suggest this nudity. Hence all copies of the Shroud invariably show an added loincloth. This total absence of clothing is a unique characteristic of the Holy Shroud, whereon it is naturally and delicately solved by the crossed hands of Christ.

These points are important in estimating the authenticity of the Holy Shroud of Turin.

Living and Dead Blood

On the contours of the body can be clearly distinguished the blood that had bled while life was in the body. There is the blood on the front and rear of the head: from the crowning with thorns: the blood on the back of the left hand, the forearms and the soles of the feet: from the nails. This is evidently blood which flowed from the wounds by the action of the heart.

It is otherwise with the wound in the right side, made after death. Here, because of the lack of heart force, the *vis a tergo*, the blood—dark and thick—dripped and spread like any liquid by its own weight.

This is another thing no artist could have thought of prior to the sixteenth century, when Harvey discovered the circulation of the blood.

The whole body, front and rear, is covered with the marks of the cruel scourging which Jesus suffered, but the strongest and clearest imprints correspond to those parts of the body which came closest to the Shroud when it was wrapped about the corpse. On the other hand, there are no imprints of those parts which were at some distance from the cloth.

In other words, the prominent parts of the body—the hair, nose, curves of the eyebrows, mustache, beard, lips, shoulders, lower arms, hands, shoulder-blades, spine, the *sitting muscles*, knees, the upper halves of the shanks and the soles of the feet—all these are clearly imprinted in that peculiar rusty brown color. In contrast with this, there are no imprints of the sunken parts of the body—the eye-sockets, the furrows between the nose and cheeks, the furrows of the lips, the neck, clavicle, upper part of the chest, the sides of the abdomen, the groove in the small of the back, the sides of the arched loins, and so forth.

"Mirror Reflection"

To put it more precisely: These imprints are a photographic negative, being an inverted reflection of the lights, shadows and parts of the body. This is called a "mirror reflection"—as when we look at our image in a mirror we see our right hand on the left side, our left hand on the right, and so on.

Just the opposite is true of the blood and wounds. These arose by direct touch: pressing against the Shroud and saturating it with the blood of Jesus. They are, therefore, a positive print, and as such react negatively on a photographic negative. Both classes of imprints react correctly under the lens of a camera and on its plates and copies.

In this connection we may quote the words of Rudolph Namias of Milan, research worker in photochemistry: "It need cause no surprise that the impressions on the Holy Shroud were effected by the sensitiveness of aromatic materials to emanations from a corpse. For nature is rich beyond thought in materials susceptible to reaction at a distance by emission or radiation from certain objects. In this direction science is yet to receive many surprises."

THE QUEST

By Mabel Krause

I bowed my face to earth in search
of Thee;
I stood and reached toward the
highest star;
I searched through many books in
quest of Thee;
Discouraged then I ceased my
search to cry
"Where, Oh Where?"
And all the time Thou wert so
close to me
I felt Thy very breath upon my
cheek
And thought it but the fragrant
summer breeze.
Oh God, that I have been so blind,
forgive!

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LEGEND OF THE CROWN OF THORNS

By Leonard Twynham

When Christ in mockery was clad
In royal purple robe,
A reed as sceptre in His hand,
Before the jeering mob,

They hailed Him King, but spat
upon
His form inviolate,
And placed upon His blameless
brow
A circled sign of hate—

A thorny chaplet made of stems
From that familiar vine
Which grew along the rugged
slopes
At spring in Palestine.

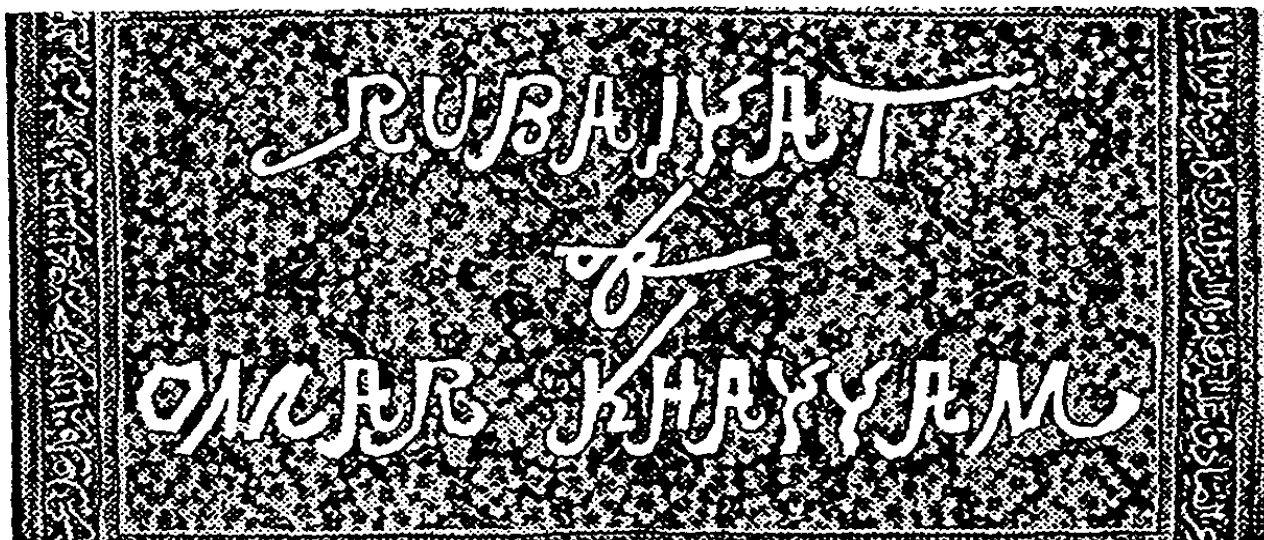
They stripped it of its emerald
leaves
And vivid crimson flowers;
They pressed its spikes into His
flesh
For agonizing hours.

It still remained when He seemed
dead,
As Mary lowered Him;
She lifted from His tortured head
The cruel diadem.

She felt its bitter prick and sting,
But saw no drops of blood—
For on the wreath, with new leaves
twined,
Red blooms had burst from bud.



"Identification with the con-
sciousness of God is the only reali-
ty, for the world is but a dream."
—*Ramayana.*



SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

XL

*You know, my Friends, how long since in my House
For a new Marriage I did make Carouse:
Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to Spouse.*

Spiritual Interpretation:

Omar introspects: "O my friendly desires, you know that for a long time in this bodily house my soul has been wooing the Beloved Spirit, seeking for a new, never-parting, all-surrendering union in body, mind and inner being. And now I find that the old favorite, theoretical reason, is divorced from my couch of life and that now the Spirit-revealing intuition is united to me forever and forever."

Applied To Daily Life:

The intellectual individual is tired of his ever-disputing and discontented consort, Reason. So, by way of finding wisdom,

he divorces reason as the comforter of life and becomes espoused to the inner intuitive faculty.

When reason dissatisfies you by failure to give you her promised offspring of long-craved truth, then become betrothed to beloved Intuition at the altar of daily inner silence. Then and then alone will you drink intoxicating bliss from your own inner perceptions.

Glossary:

1. *House*—Bodily house.
2. *New marriage*—New union of soul and Spirit which has been forgotten during bodily attachment.
3. *Carouse*—Divine celebration.
4. *Old barren Reason*—Theological reason which is based on sense experience and is dry and barren, unable to produce God-realization.
5. *Bed*—The couch of life where all processes of consciousness are resting.
6. *Daughter of the Vine*—Spirit-revealing, bliss-producing, intoxicating Intuition.

XLI

*For "Is" and "Is-Not" though with Rule and Line,
And, "Up-and-Down" without, I could define,
I yet in all I only cared to know
Was never deep in anything but—Wine.*

Spiritual Interpretation:

"By the rule and line of theological dogma and its fine distinctions I could speak of God as "Is" or Being, and of matter as "Is-Not" or false appearance, and by sheer logic I could define and describe the up and down or graduated states of consciousness and the Spirit hidden within it and of all nature and laws of matter, yet, with all my logical and cosmological knowledge of scriptures, I know I was never deeply immersed in anything except the wine of ecstasy."

Applied To Daily Life:

No matter what beliefs or interests bind you, try to break your bars and soar in the skies of inner ineffable freedom. There all varied discords of the earth vanish and you will be intoxi-

cated with the endless, ever-satisfying wine of new inspirations. Why take the details of life so seriously? Be drunk with peace, whatever may be your earthly lot.

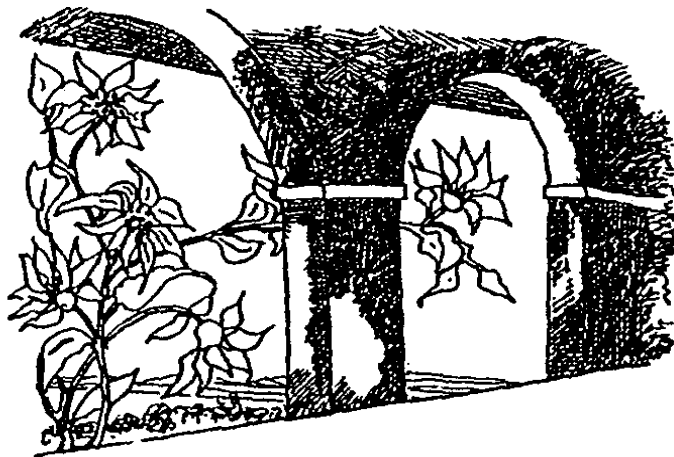
Glossary:

1. "Is"—The Being which is forever.
2. "Is-Not"—Matter which appears real to the senses and yet is the changeable, illusory play of deluding forces and unreality.
3. *Rule and Line*—Theological dogmatism.
4. "Up-and-Down"—The graduated states of human consciousness.
5. *Without*—Without "rule and line" or dogmatism, i.e., by sheer logic.
6. *Wine*—Intoxicating wine of Self-realization.

ON TEMPTATIONS

"There is no order so holy nor place so secret that there be not temptations or adversities in it. There is no man that is altogether free from temptations whilst he liveth on earth; for the root thereof is in ourselves, who are born with an inclination to evil. When one temptation or tribulation goeth

away, another cometh; and we shall ever have something to suffer, because we are fallen from the state of original happiness. Many seek to fly temptations and fall more grievously into them. By flight alone we cannot overcome, but by patience and true humility we become stronger than all our enemies."—*Thomas A'. Kempis.*



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Have you observed that in a well-kept orchard every tree is of practically the same size and shape? This is the result of careful and skilful pruning. The life of the tree, its strength, and the quantity, size and quality of the fruit it bears are in large degree dependent on the skill with which it is pruned. The object is to shape the tree, to give it correct balance, and to eliminate all joints and pockets in which water might lodge or cause rot or fungus to develop.

The tree's head must be kept open so each leaf gets its share of sunlight, dead wood must be trimmed away, and the branches must be thinned. Too large a bearing surface tends to produce a crop that might devitalize the

tree or break it, but if too much wood is cut away the crop will be unwisely reduced and such fruit as there is will be exposed to sunburn. A properly pruned tree has the shape and extent of bearing surface that produces neither too much nor too little fruit, with its crop so placed that it can be economically picked; the proper proportions of its vitality go to wood growth and to fruit growth; and its leafy branches are located so their movement gives alternating light and shade to the different parts of the tree. Proper pruning may wake to new life a tree apparently dying.

Commercial California fruit receives several irrigations a season. In most fruits the pit or stone

forms, growing and hardening before the pulp develops around it. If summer irrigation is applied while the pit is forming, the effect is a large pit. If irrigation is applied after the pit has hardened, the result is larger meat. Walnuts or almonds are irrigated early, since their meats are really the kernel of a shell or pit. Apricots, peaches and prunes are watered later so the pit will be small and the fruit large.

Value of Cultivation

Cultivation does several things. By destroying weed growth, it not only saves the moisture and plant food that weeds would consume, but it keeps the orchard clean. Equally important, it conserves the moisture of the soil by protecting it from loss through evaporation. In compact ground the particles of earth are in such close contact that capillary attraction draws the moisture to the surface. As fast as the surface moisture evaporates, other water is drawn up to take its place and is in turn evaporated. If unchecked, this process will make the ground bone-dry to a depth of several feet during an average summer. By breaking up the top soil, cultivation diminishes capillary action, and by creating a mulch of loose and finely divided soil on the surface it checks evaporation. The soil is disked and smoothed after every spring and summer irrigation, in order not to bruise the fruits as they ripen and fall.

Many fine clusters of grapes are injured or completely spoiled at harvesting in an endeavor to dis-

entangle them from one another or from shoots around which they have formed. This is avoided by clearing the clusters while the berries are still small and the clusters loose. This removal of some of the flower clusters or of the clusters after the fruit has set, or of some of the berries after they have formed, is called thinning. The general effects of such thinning are better nutrition of the remaining clusters and finer berries, increase of size, a better development of color and a generally enhanced quality of the fruit, also promotion of the maturity of the crop. Some varieties require both flower-cluster thinning (before blooming) to reduce the number of clusters, and berry thinning (after setting) to reduce the compactness of the individual grape clusters.

In the berry thinning operation only a certain proportion of the berries of each cluster is removed. Berry thinning expedites maturity, increases the size of the grapes and intensifies coloring and quality; test reports disclosed an increase of from ten to thirty percent in the size of Tokay and Malaga grapes, with a correspondingly uniform development and brilliancy of color. Test figures also indicated an earlier increase in the sugar content of the thinned fruit.

Great Benefits

In viticulture, the operation of girdling or ringing consists in the removal of a ring of bark about one-eighth inch wide from the lower part of the trunk, or from an arm or a cane below the fruit

which it is intended to affect. The benefit accruing is the elaboration of carbohydrates in the parts above the wound, including the clusters of blossoms and fruit; this inhibits the accumulation of fruit sugar and other precious nutrients in the leaves. The result is the growth of larger grapes. If girdling is done before blossoming, it promotes setting and thus increases the number of berries. In some cases, this latter effect may increase the number of berries and the weight of the cluster to such a degree that the size of the fruit is not increased.

Cultivating the Human Garden

Just as the fruit grower lops off the dead and dying branches of a tree and culls out the less promising fruit to insure a good harvest, so must we too purge from our minds and morals those thoughts that are warped into misshapen deformity by incorrect motives and a degeneration of ideals. So tremendous an influence is held by the mental attitude over the life processes of the body that the slightest aberration in its motives, the faintest deflection in its course of moral rectitudes, reacts with an all-sweeping impulse towards health or disease in the unfoldment and survival of every cell in the human organism.

The attitude the individual holds to the world, he first holds to himself. Every shade of feeling he projects outwardly reacts simultaneously on himself inwards. Thoughts are not only things, but boomerangs. Equally important,

they affect the sender both in going and in returning. The hater, the deceiver and the profligate give to their own natures the first shock of their destructive thought batteries. Their acts and misleading statements rebound as agents of chaos and corruption into the vital activities of their own cell-world.

Mental Receiving Stations

Of striking significance is the fact that the vibrations which accompany the thought impulse connect the transgressor, by a circuit of exchange, with every thought or mental energy that bears affinity to that of his own mind. Consequently, the criminal mind, by vibrating in the key-note of criminality, becomes a receiving station for criminal impulses thrown upon the vital ethers of the world. The incensed mind may become a lurid vortex of destructive passion as it augments fresh energies of its own fatal affinity. Similar pernicious influences are exerted on the fearful mind, the envious mind, the lustful, the corrupt and the materialistic mind. They contribute momentum to their own specific destructiveness, until like physical storm-centers the very convulsion of their energy reverts automatically into self-destruction.

Meanwhile, the individual in the grip of destructive emotions transmits the vital discords of his mind into his own physical edifice. The angry man will send a torrent of rage into his own constructive cell-world, transforming every cell into an aggressive entity ready to attack every other cell by its viti-

ated secretions. The body is suddenly turned into a vital chaos of strife and struggle where precious tissue structures, once pillars of vital strength, are reduced to ruin and ashes. Might not this suggest the genesis of many of our degenerative diseases?

Anger Destroys By Fire; Fear by Frost

Where anger destroys the individual by starting vicious attacks upon his own nature, its companion emotion—fear—destroys by the very opposite method, that of isolation. The fearful individual isolates himself from the cooperative forces of the world by surrounding his mind with a zone of universal distrust and suspicion. As action and reaction intervene, so the movement of isolation invades the man himself, introducing a condition of fear into his cellular activities that practically freezes up his own life currents, and strikes the cell units with a blinding distrust in their own life values—a situation which slowly reduces the body commonwealth to the frigid indecision of a physiological glacier. Anger destroys the cell-world by fire, fear by frost.

Destructive Criticism

The greatest barrier to the intuitive consciousness is CRITICISM, for it is failure to recognize the perfect expression of divinity, however dormant, in those whom we contact whose inner divine flame fuses with that of our own. One who radiates thoughts of love, justice, mutual help, good-will and

unselfish interest with persevering energy will be surrounded by an invisible but impenetrable armor of protection against the hate currents of other people. All must be pure—no trace of foulness anywhere. By purity is meant harmlessness; the doing of no harm to anyone or to any life whatsoever; pure thoughts, pure words, pure unselfish deeds. Only then can we tune in on the universal circuit and touch chords whose vibrations shall ring to the ends of the earth, resulting in a melody that will restore harmony or peace *within ourselves*.

Evil poisons or acidifies, while altruism serves as the antidote or purifier. Brought up under the sole influence of self-seeking motives, most individuals have lost sight of any other interests than their own. Each must plan his individual existence in the thought of the general good. Selfish gratification and personal aggrandizement must give way to altruism, based on mutual protection and mutual service.

—❖—❖—❖—
"Glory not in wealth, if thou have it, nor in friends because they are powerful, but in God who giveth all things and who desireth to give thee Himself above all things."—*Thomas A' Kempis*.

—❖—❖—❖—
"He alone is all that was, and all that will be, the Eternal; knowing Him, one transcends death; there is no other way to freedom."
—*Kaivalya Upanishad*.

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Spiritual Interpretation OF THE ★ **BHAGAVAD GITA**

Is Selfish Activity Better than Non-Activity? The Disillusionment in Store for the Man who Works Only for Personal Gain. He who Works Neither for Selfish nor Unselfish Motives is Denied both Material and Divine Happiness.

By PARAMHANSA YOGANANDA

Chapter 2, Stanza 47

Literal Translation:

Thy human right consists in activity only, never in the resultant fruits of those actions. Therefore do not consider thyself as the creator of the fruits of thy activities, neither allow thyself to be attached to inactivity.

Poetic Rendition:

The divine songster is immersed in the spirit of his song while he sings; he does not concentrate on the effect of his singing on others. Likewise the divine devotee works

for the Infinite alone and does not act to flatter mankind or to satisfy and soothe the cravings of his material desires. Hence, O devotee, do not concentrate on the expectant harvest on the field of activity but be satisfied in performing activities for thy Divine Beloved and not for thyself. Neither let thy mind steer toward inactivity because of working for God and not for thyself.

Spiritual Interpretation:

In the above stanza the *Gita* teaches the greatest art of wise ac-

tions by which true happiness can be attained by avoiding erroneous activities and their consequent unhappiness.

The *Bhagavad Gita* classifies men with their differing motives and their results in the following broad divisions:

Three Types of Men

(1) The man who carries on a material business and the business of his life for his own selfish happiness and for no other reason may acquire wealth and the respect of his family but with the approach of death he reaps the fruits of his egotistical existence and has to leave all the fruits and results of his active business life at the call of death. Such people, when it is too late, find they should have taken life as a duty assigned by God and not as a matter of selfish, egotistical interest. The intelligent man by reflection finds out that he is not the creator of actions or duties and hence he should not perform the work assigned to him by God just for reaping the results of those activities for personal gain.

The *Bhagavad Gita* tells all to do the duties of life with the desire to please God only and not for attaining the specific results of action. The whole earth is a huge stage on which human beings have been assigned their different parts as actors; they should perform their duties not for the satisfaction of

their own selves but for the working out of the divine plan.

This does not mean that every human life is mathematically predestined in every way according to the laws of astrology and divine plan but it simply means that human beings endowed with free choice and intuition must properly use these faculties to find out the duties assigned to them by God. Even though it is very difficult for a man to find out what his life's duties are, still, if he lives rightly, the voice of his inner conscience guides him to the right thing that he should do in everything.

All people who act for themselves are responsible for their activities and create unending new desires which cannot be fulfilled in one life but require many lives. The *Gita* says such people should not get entangled in the net of births and deaths woven by the strings of self-created egotistically-guided actions which crave the fruits of activities for satisfaction of the human ego. Anyone who works in business or family life or properly works for his own living should not do so for egotistical satisfaction but with the consciousness that he is acting for God. Anyone working in any business or bringing up a family must remember no matter how intimately he is connected with such actions he is performing such duties only to satisfy the demands of the divine plan in the drama of life.

(2) There is another class of men who, through misunderstand-

ing of the scriptural injunctions, think of all human activities and ambitions as the outcome of egotism and hence they prefer inactivity. The *Gita* warns devotees against such a view of action, for egotistical activity is better than non-activity.

To perform the duties assigned by God for self-satisfaction (in spite of the ultimate disillusionment as to the true ownership and control over life to which egotistical activity leads) is better than non-activity. The egotistical performer of divine duties, even though he does not give the credit to God as the originator of all actions, nevertheless performs the divine duties and therefore receives divine grace in the form of some material happiness, but the inactive man bluntly refuses to work either for egotistical or divine satisfaction and hence he is deprived of both divine and material happiness.

The *Gita* says that it is wrong for people to think that to carry out business projects without the desire for the fruit of action is impossible. In fact when business men work for themselves and their own material gain they are not so alert, keen, wise and happy as when they carry out their business plans ambitiously just to please God. The richest man of this earth who works out his business ends only for selfish financial gain and considers himself as the creator of his business dreads the thought that he will be dispossessed of every-

thing and must go out penniless into the ether when death arrives.

Ideal Rich Man

But if the richest and most ambitious man on earth thought that he was making his money only to please God, he would use his money to help God's children and not hoard it for personal satisfactions, only to have to part with it through the compulsion of death, leaving the money generally to unworthy relatives to be squandered on sense-pleasures.

The *Gita* says, "Work intelligently, ambitiously, with mathematical scrutiny and desire for the fruits of actions, not for yourself, but for God and all His children."

When the *Gita* says not to concentrate on the fruits of action it does not mean that one should work like an automaton without the thought of any result to be gained from business activity. The *Gita* only says to concentrate on proper activities and duties as assigned by God through human conscience and intuition and to be contented in ambitiously working out the divine plan in life without thinking oneself to be the sole beneficiary of the results of one's own actions.

Never Discouraged

Such souls, when they meet failure in spite of mathematically-planned business ventures, are not discouraged but continuously try to work successfully to please God alone. Further, when such

(Continued on Page 38)

Meditations

For Each Day in April, 1939

By YOGACHARYA SRI KHAGEN

SATURDAY, 1st. The ideal state of happiness cannot come unless one is able to unite his soul with the Spirit.

SUNDAY, 2nd. Our finite mind is limited; the body is only a dull instrument without the aid of Spirit. Therefore I shall invoke the omnipresent Spirit on the altar of my heart and unfold the essence of happiness which is within me.

MONDAY, 3rd. Happiness is a relative state of mind. If you place a red rose near a crystal glass the crystal will assume that color. Similarly the mind is affected by environment.

TUESDAY, 4th. The highest state of the mind and soul has a preponderance of *Sattwa* (calmness) quality. Our finite mind cannot be intelligent without the borrowed light of the Spirit.

WEDNESDAY, 5th. Our mind is not the Soul but the higher mind is able to contact the Soul.

THURSDAY, 6th. In order to free our soul we must be free from the attachment of material desire.

FRIDAY, 7th. Ignorance is the only enemy of man.

SATURDAY, 8th. True renunciation cannot come unless one practices universal love.

SUNDAY, 9th. The risen Christ symbolizes the infinite power of resurrection which all mankind possesses as its divine right.

MONDAY, 10th. You can not give love unless you have developed the power of love within you.

TUESDAY, 11th. Love is just like a flower; it has to be cultivated in the fine soil of your heart and watered tenderly with the rain of devotion—then alone, love can grow.

WEDNESDAY, 12th. Fear is the mother of ignorance; fear is caused by lack of understanding in nature; therefore I will destroy my ignorance and be fearless.

THURSDAY, 13th. Where there is love there is no fear.

FRIDAY, 14th. I will love all nature and the whole of humanity and thus conquer my fear.

SATURDAY, 15th. Doubt is caused by lack of understanding.

SUNDAY, 16th. Doubt is destroyed by proper faith.

MONDAY, 17th. I shall cultivate strong convictions of truth in my mind and destroy my doubts.

TUESDAY, 18th. Faith is a great motive power that guides the destiny of human beings.

WEDNESDAY, 19th. A man with strong faith can conquer any obstacle in life; therefore I will plant the seed of faith in my mind and conquer every seemingly unsurmountable barrier in my life.

THURSDAY, 20th. As Christ rose from the sepulchre, having faith in his Divine Father, so will I rise above my lower self through strong faith and conviction.

FRIDAY, 21st. Faith is a great healer of body, mind and soul.

SATURDAY, 22nd. I will cultivate strong faith and destroy physical, mental and soul sickness.

SUNDAY, 23rd. "According to your faith be it done unto you."

MONDAY, 24th. When one has faith, will power is generated; therefore I will have strong faith and increase my will power.

TUESDAY, 25th. Nothing but complete faith can bring fulfillment in our life.

WEDNESDAY, 26th. We must first place our faith in the Lord as the Giver of all gifts. He fulfills all our needs.

THURSDAY, 27th. Success in our life depends upon having faith in our own Self.

FRIDAY, 28th. I will have faith in my own powers by inner wisdom.

SATURDAY, 29th. Self should be known and meditated upon. It is the only reality. I will meditate upon the Self and find peace in life.

SUNDAY, 30th. The true nature of Self is beyond reason. I will strive to know my true Self and be omniscient.

INSPIRING BOOKS

By PARAMHANSA YOGANANDA

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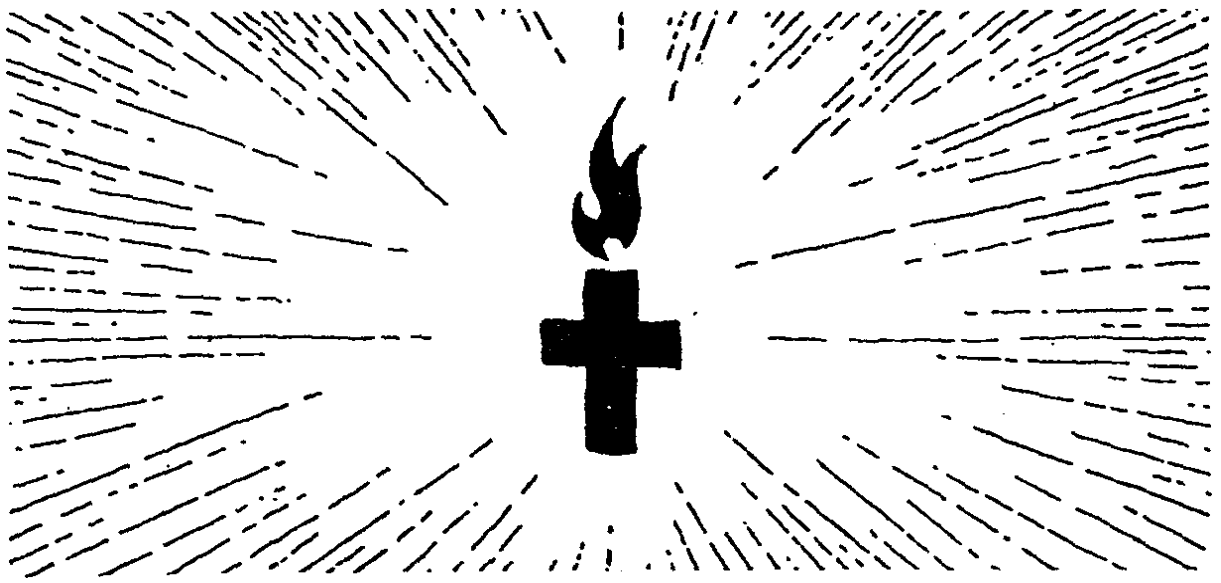
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Second Coming of Christ

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

*The Law by which Jesus Performed the Miracles of
Feeding the Multitude and of Walking on the
Water.—What Jesus Meant by Faith.*

By PARAMHANSA YOGANANDA

(Continued From Last Issue)

When the people were comfortably seated on the grass, receiving some magnetism of the earth, Jesus took the five loaves and fishes and gave thanks to God and, looking up into the astral region through his spiritual eye, he charged the five loaves and two fishes with condensed cosmic energy, so that they contained in their small forms enough energy to satisfy the hunger of five thousand people.

Jesus also cast his cosmic energy into the hungry stomachs of the

multitudes making them realize they had enough energy in their brain and flesh to satisfy all the hunger of the body and to supply the lack of energy experienced during the state of hunger. Thus the multitude was fed with five loaves and two fishes.

If a small eye-dropper is connected to a big reservoir of water, that eye-dropper would continuously drip one drop of water at a time. If thousands of persons drank the drops of water coming through the little eye-dropper one at a time, they would be filled

even though the water came in tiny drops, but continuously. The water coming in tiny drops is sufficient to quench the thirst of countless people. The five loaves and two fishes were broken up into tiny fragments but inwardly they were like the water continuously charged with cosmic energy so that they kept on continuously materializing themselves into different crumbs of bread and fish according to the divine commandment of Jesus.

The first human beings, symbolically called Adam and Eve, were materialized according to the will of God, but later they reproduced themselves through the medium of sex creation. Similarly, though bread is made by man and fish is caught by him from the ocean or lake, he forgets that the original wheat and fish and all things were created by the power of will and special creative energy of God.

Jesus Had God's Power

Jesus, being in tune with God, had the power to create anything at any time. Jesus could command the cosmic energy to condense into electrons, protons, atoms and molecules of any kind, of any density and specific gravity. Thus, Jesus kept on materializing the fragments of fish and bread as they were used up; also, by his magnetic energy, he charged the multitude with enough magnetism so that they felt satisfied after eating little pieces of bread.

Jesus had this power of tremendous magnetism by which he could

make five thousand people think and feel that they were satisfied by eating a few crumbs of bread and fish. Such mental miracles have been also done by some of the miracle workers of India. It must be remembered that the feeling of hunger can be taken away from an individual or many individuals by the suggestion of a strong will.

Jesus Was a Man of Great Precision

Jesus told his disciples, "Gather up the fragments that remain, that nothing be lost."

It is clearly evident in the above saying of Jesus that he actually multiplied the bread crumbs and fishes by cosmic energy so that after the five thousand were fed, there were twelve baskets filled with fragments of barley loaves and fishes. We see, also, that Jesus was a man of great exactness and precision. He taught his disciples to be economical and not to waste God's bread and God-made food. Jesus specially asked the disciples to gather up the fragments of bread and fish because they were the special creations of God on this occasion.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.—John 6:14-15.

Jesus never wanted to be a king of a temporal material kingdom, for he was already the Prince of the Universe, being one with the Father, and thus a true king of all kingdoms of the earth.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.—Matt. 14:22-23.

The fact that Jesus went apart to pray showed that he was still trying to develop in Spirit. When the ultimate, final state of God-realization is acquired, there is no necessity for praying because then one becomes always one with God, no matter whether one is in a solitary place or a crowded place. God does not need to pray or meditate because He is omnipresent and is seeking nothing beyond Himself. He is engrossed in His joy and need not attain any higher state than His own consciousness.

Our Evolution Depends on Our Distance from God

All other beings who went out of God into matter can approach nearer and nearer unto the kingdom of God by giving up their prodigal roamings and desires in the land of matter. Souls are more or less advanced according to the various distances that exist between them and God during their return

journey back to His mansion. Even Jesus, after his passing, took three days to meditate and work out his seeds of actions (karma) left over from past incarnations, and also to work out the sins of his disciples and devotees for which he partially took upon himself to atone.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.—Matt. 14:24-33.

“Be of good cheer that you are able to witness the miracle of God working through me; that I with my solid body can walk on the

water and can talk to you. It is I, the same as you have seen me, with the same physical body. The Spirit in me is your Redeemer from all earthly troubles. Why should you be afraid of me?"

Great Yogis Can Perform All Miracles

The appearance of Jesus walking over the waters in view of his disciples is a miracle that can be performed by great yogis who understand the relation of mind and the electronic composition of the body.

When a man of realization discovers the entire cosmos as a dream of God and all matter as made of electrons and protons, light waves, he finds that he rises above the ordinary laws of matter. His body being made of light could not drown in the ocean also made of light.

An ordinary individual's body drowns in water because he does not realize that his body is made of the same substance as the water. If a man was drowning in sleep, he would feel the suffocation of drowning during the sleep state. But while he was dreaming that his dream body was drowning in the dream ocean, if he knew the art of changing or controlling his dreams at will, then he could also behold his dream body floating safely on the dream waters by changing his dream thoughts.

The Art of Materializing Our Imagination

Ordinarily, a human being can imagine or visualize a solid body walking over the liquid waters of

an ocean. Now if that person could concentrate deeply and materialize his imagination, he could dream or see a vision of his body walking on the waters.

Jesus, being in tune with God, knew that the cosmos was made of the different materialized dream-ideas of God. He saw that his disciples were rowing on a dream ocean and he saw his body was also a dream. Knowing the art of creating or dissolving the cosmic dream, he made the disciples who were under the delusion of a cosmic dream see a cosmic picture of his body walking on the ocean.

A glass of milk will dissolve in a gallon of water, but if the liquid milk was frozen it would float. Jesus, knowing the relation of will and body as differentiated dream waves or different electro-magnetic waves, could do anything with his body in relation to all matter by mere willing. By will power he changed the specific gravity or the electronic composition of the body and made it float on water.

Iron of Materiality

If a small piece of cork is tied to a heavy piece of iron, it will drown in a pot of water, but if the iron was separated from the cork, the cork would float on top of the water. Likewise, the body is overloaded with the iron of material consciousness. That is why it drowns in water. When the material consciousness is separated from the body by meditation, then the body can float on water or walk or fly in the air at will. In a dream when one beholds a dream body

drowning in a dream ocean, he can by the art of changing dreams see that the dream body is floating safely on the dream waves. As a man can change his thoughts so a superman can change his experiences in the world, just by changing his intuitive convictions.

Peter by the power of faith or mental concentration became attuned to the consciousness of Christ, free from the material dream of matter. Thus Peter as he went out of the ship could walk on the water as he approached Jesus Christ. But when Peter concentrated on the boisterous winds, he forgot his divine consciousness. His habit of beholding matter as real came back into his mind and immediately he felt his body drowning. Peter cried out: "Lord, save me." And immediately Jesus put forth his hand and caught hold of him, saying, "O thou of little faith, wherefore didst thou doubt?"

What Jesus Meant by Faith

"O Peter, why did you make your faith and cosmic consciousness little by contradicting it and driving it out by the ordinary consciousness of matter?" Jesus tells Peter that he should always keep his cosmic consciousness steady and not delude it with the consciousness of matter brought through the channel of the habit of doubt. By faith or steady conviction that God is all one can get

away from the consciousness of matter.

It should be strictly understood that Jesus did not mean by faith, just mental belief which evaporates at the slightest contact with doubt. Jesus had elsewhere told that the harvest was great and there were few laborers to reap it. That is, God-consciousness and its powers are unlimited, but there are few people who steadily develop themselves by meditation so that they can form a steady conviction about the all-powerful nature of God.

One who is always conscious of the body is not conscious of Spirit. In sleep the consciousness of the body is forcibly and temporarily thrown away from the soul. But in meditation the body consciousness is consciously removed, and during ecstasy attained by deeper meditation a faith or deep mental realization comes about the immaterial, electric and mental nature of the body. The greater a man is on the spiritual path, the greater is his faith or meditation-born conviction about the immaterial nature of matter and his own body.

When Jesus scolded Peter for losing faith at the time when he was walking on the water, he meant: "O Peter, why did you diminish your intuition-born, Christ-consciousness-stimulated faith or Self-realization and revive your consciousness of matter through doubt?"



BOOK REVIEWS

"DISCOVER YOURSELF"

By Paul Brunton

(E. P. Dutton & Co., N. Y.
Cloth, 315 pp., \$2.50)

This is Mr. Brunton's most helpful and comprehensive book on the spiritual path. The chapters, full of illuminating counsel, are headed: "What is God?", "A Sane Religion", "The Mystery of the Kingdom of Heaven", "The Seven Beatitudes", "Practical Help in Yoga", "Psychospiritual Self-Analysis", "The Question of Asceticism", "The Scripture of the Yogis" and "Errors of the Spiritual Seeker". The book ends with a very interesting discussion of "The Gospel According to St. John" and "The Mystery of Jesus", in which is mentioned Christ's traditional travels to India for spiritual study in the south Himalayas. Some extracts from the book follow:

"True humility means that you are humble towards the higher power of the Spirit, but towards nothing else. You have to be as submissive, as reverent, and as childlike as possible towards divinity; but towards the world at large, and towards humanity at large, you may be as strong and as bold and as self-reliant as you wish."

"Meditation has as its primary aim the detachment of this entity or person who is acting, working, walking, moving, from the ac-

tivities themselves, so that he might get a chance to be truly *conscious*, to know himself. Hence, the fundamental method of meditation is to direct attention deliberately away from these outward activities and to turn inwards in opposition . . . Unless we grasp the vital necessity for the practice of meditation, and attempt to do this, how can we ever hope to free ourselves from the surface life that enslaves us?"

"If you cannot find the time for the divine, how can the divine find the time for you? The man who forsakes all thought of God throughout the day, ought not to complain when the time comes that he appears to be utterly forsaken by God."

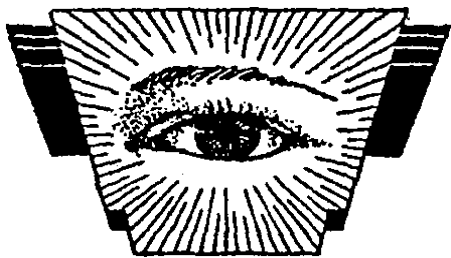
"The practice of mental quiet is not merely the retreat of attention from the world for a few seconds. It means withdrawing with all one's being, with all one's heart, with all one's mind, deeper and deeper until the center is reached, felt and united with the Overself."

"Now that science has card-indexed the whole universe, perhaps it can spare a little time to probe into the mystery of man's deeper mind. If it probes enough, it may succeed in creeping slowly back to the mind's source, the Infinite, the One. Thus inward-bound, it may involuntarily turn its inquisitive

thoughts into veritable stepping-stones conducting towards the sublime Overself, which shines forgotten in the hearts of men."

"We possess an inward heritage of divine consciousness, sufficient to bring the world back to a Golden Age, yet it avails us not. Because we do not know ourselves, we know not this all-important fact. Our education has taught us something about everything, but little about ourselves. Had we been taught and trained to understand self, we could all be living today with serene minds and smiling faces instead of with the gnawing anxiety and frowning foreheads which are everywhere evident."

"There is one root, a single root, and everything else has grown, developed, or evolved out of that root. The scientist will also have



"To know God is to be God, not to see God. To see implies duality, relationship of one who sees and that which is seen, but TO BE implies no relationship whatsoever, only the fusion of the ray with the Sun." — Paul Brunton.

to admit that the Infinite Force which is God, is a single force—there is only one such Force, only one God and not two. And because it is an Infinite Force and not something which can be bottled up in a form or any shape whatsoever, he will have to look for God beyond the laboratory. I do not mean that he must fly out into space, but he will have to turn *inwards* to his own mind, because when he has exhausted all the instruments of his laboratory, *he will have to sit down and look at the man who has been using those instruments*, and find his way with that mind alone."

"When you have fulfilled the fourfold condition—childlike attitude of humility, forgetfulness of self, stilling of mind, and connection with some human intermediary who is competent to lead you to God—then you may worship, and your worship will be in silence and secrecy."

"Life is our modern school. We find our sacred lessons and our divine initiations through daily living. We enter our battleground here. It is not only a battleground of material and economic forces, but also a battleground of the soul. We may try to live out our life in the world fully and completely, and yet succeed in spiritualizing it. There is no reason why we should not discover the kingdom of heaven here. It is not necessary to withdraw from the world, but it is necessary to withdraw from enslavement to the world."

"For if man is a mystery to himself, he is a mystery that can be

solved. Man's greatest achievement will be not to build a longer bridge or to fly more quickly through space, but to know himself. The most exact method of arriving at the true nature of self is to follow a process of elimination, i.e., to distinguish between self and not-self."

"You need not enter a monastery—the world today is your monastery and the struggles of daily life are the monastic discipline; it is not what you do, but how you do it; not sitting in a hermitage that really matters, but sitting in the deep center of your own being. The wise man can make the worldly life itself his hermitage, and worldly activities his means of liberation."

"Many American and European business or professional men already practice meditation and yoga, but they do not know it. The difficulty is that they meditate upon their business affairs alone; they do not escape from the *purely personal*. If they used the power of concentration to turn away from their personal affairs, they might meditate quite successfully and find their way into the realm of spirit."

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REMEMBER THY GOD

"Remember thy Creator in the days of thy youth, before the years draw nigh of which thou shalt say: They please me not; before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain."—*Ecclesiastes*.

APRIL, 1939



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SCIENTIFIC DIGEST

ATOMIC "CANNON-BALL" OF PERPETUAL MOTION

The creation of a half dozen of the heavier elements out of uranium, accompanied by the release of tremendous quantities of atomic energy, was reported recently at Columbia University by two of the world's leading physicists, Professor Niels Bohr of Denmark and Professor Enrico Fermi of Italy, both Nobel Prize winners and pioneers in the unraveling of the nature of the nucleus, which hides the secret of the constitution of matter.

Their reports are being hailed as "the most sensational discovery in modern physics since the discovery of radioactivity more than forty years ago."

This refers to the discovery made about a month ago in Europe that by bombarding uranium with a slow neutral particle (neutron) of energy of only one-thirtieth of a volt, the uranium atom is split into two heavy elements, each constituting a gigantic radioactive atomic "cannon-ball" of 100,000,000 volts each. This is the greatest amount of atomic energy so far to be liberated by man on earth.

The new method for the release of atomic energy and the transmutation of the elements is regarded as the nearest approach yet to be made to the finding of a modern

version of the "Philosophers' Stone" of the alchemists.

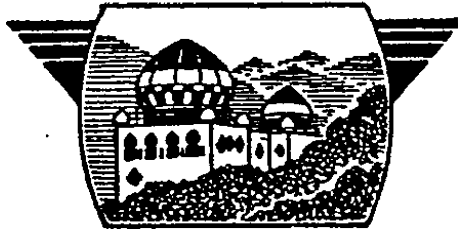
One of the startling results indicated by the first "model of the Philosophers' Stone" is the possibility of making the process automatic after it has once been started. This would mean that the original neutron that split the uranium atom will release other neutrons, which, in their turn, will split more uranium atoms, and thus start a process that would come near being "perpetual motion," with one-thirtieth of a volt particle starting off a trigger action that would release billions upon billions of volts of atomic energy for years and years to come.—*New York Times*.

BEHAVIOR CONTROL

A leading man of science recently told 500 young scientists, returning to the California Institute of Technology at Pasadena for an alumni week-end of seminars, that "mankind's greatest problem today is to learn the conscious control of his evolution," or how to control his own behavior.

"Moods are more contagious than measles," Dr. Max Mason, member of the institute's executive council, said.

"The distortion of human behavior patterns has more people in hospital beds than disease."



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Special Issue, March, 1937

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★ Diet and Health ★

BUTTER BEAN CURRY

Use fresh butter beans or $\frac{1}{2}$ lb. dried butter beans, soaked overnight. Boil, with a sliced onion, until soft.

Fry 1 onion in 2 tablespoonfuls of butter. Add 2 tablespoonfuls of curry powder; fry for 2 or 3 minutes more. Add the boiled beans, salt to taste and simmer for 10 minutes. Lemon juice may be added after removing from the fire.

WHOLEMEAL CAKES

$\frac{1}{2}$ lb. of wholemeal flour and pinch of salt. Mix into a soft dough with a well-beaten egg and some sour milk. Knead thoroughly and shape into rounded forms about 6 inches wide. Bake on a greased griddle.

RICE SOUP

Water in which rice has been cooked should be flavored with finely chopped onions, pepper, chopped chilies. Simmer until onions are cooked. Add salt and lemon juice.

SAVORY RICE

Put 1 lb. of cold cooked rice into saucepan in which the following have been already fried in 2 oz. of butter: One large sliced onion, 2 cloves of garlic minced finely, 6 cloves, 6 cardamoms and a small stick of cinnamon.

Heat the rice in this mixture, then serve garnished with hard-boiled egg slices and crisply fried onions.

WOOD — THE FUTURE PERFECT FOOD

The famous German chemist and Nobel prize winner, Dr. Friedrich Bergius, leading authority on the production of sugar from wood, recently stated that by proceeding to a further refinement, the chemist can extract from raw wood a great many other products, including alcohol, yeast, glycerine and crystallized glucose. The result is that we can obtain grease, proteins and carbohydrates—and so all the elements for animal and human alimentation—from wood.

Dr. Bergius said: "Wood represents not only a cattle food, but at the same time a source for the production of yeast as well as of glucose for human consumption. Hence the fundamental elements for human food can be procured from raw materials of which Europe has an abundance. For the over-populated European countries, therefore, wood may become an important fact towards independence of a food supply from abroad in the same way that coal hydrogenation will in some degree ensure independence of a foreign oil supply."

But what if the world's supply of wood were exhausted? For, after all, it is a natural source of sugar, and carbohydrates so obtained have no chemical origin. Here again science has achieved a notable success, for it is reported that laboratory research workers have taken carbon-dioxide, potassium-nitrate and water, and with the aid of ultra-violet rays have produced pure, edible carbohydrates.

Proteins have given the scientists by far the hardest task. Long and elaborate experiments with such things as feathers, the flesh of animals, eggs, wheat and hair were undertaken in the hope of breaking them down into their constituents. Only partial success was obtained, but one fact which stood out was that all proteins are made up of long chains of amino acid molecules.

Eventually the scientists found how to isolate these amino acids, of which no fewer than 26 have been discovered, and it is known that at least 10 are essential to human life. Experiments were made and after many failures the research workers stumbled on a combination of acids upon which animals thrived. With human beings scientists found that when amino acids are injected into the blood, the body uses them for food, as it uses the amino acids that come from the digestion.

Coal Food Tablets

Bearing these wonderful discoveries in mind, the prophecy that it possible in time to come that the housewife, when in a hurry, will be

able to purchase food tablets made from coal, is not so far-fetched after all. Coal is known to possess something like two thousand by-products, the outcome of a luxurious forest life of tens of thousands of years ago, equal to the best tropical belts which are now contributing so much to our breakfast table.

Here is the considered statement by an expert of the Coalville (Leicestershire) Mining and Technical Institute: "There is nothing to prevent coal from making us one day as independent of foreign foodstuffs as it will make us independent of foreign oil. Just as all man's food comes from the first food of the earth's crust, so do seams of coal. In coal, we have most of the sources of medicine, explosive and pigments, and these are all compounded of the ingredients of food."

After all, this prophecy only bears out the opinion of Dr. Bergius, for coal was originally wood, which contains the essentials for human food.

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(Continued from Page 22)

souls meet prosperity they are not unduly elated with the consciousness of self-aggrandizement, but are content with the thought that they have pleased God by successful activity.

Hence, the *Gita* says, "Avoid egotistical activity and non-activity; concentrate on intelligently, ambitiously and intuitively acting only to please God through the guidance of conscience."

(To be Continued)

Questions and Answers

By PARAMHANSA YOGANANDA

Developing Memory

Question: How can I develop my memory?—M. R.

Answer: The subconscious mind is the memory mind. It keeps experiences locked up, ready to be used again. The subconscious mind is buried beneath the conscious mind, working during sleep. It is constantly memorizing conscious experiences during the state of wakefulness. It is always awake.

The conscious mind is only manifest during wakefulness. The subconscious mind can be trained so that it will correctly memorize and recall at will all conscious experiences. Memory is the recalling power by which we are saved from being children each day and prevented from having to repeat our experiences. Through memory the identity of individual existence is maintained.

In order to perform important duties, recall valuable experiences for daily use. In order to write, think and feel, one must be able to work in the precious material recalled to the conscious mind by the power of memory. Memory is

that faculty of the conscious mind which, through the help of the subconscious mind, can reproduce any past conscious human experience.

Memory Exercises

Every night and morning rub your scalp firmly with the tips of your fingers. Gently strike all over the skull and forehead with the knuckles of the fingers of both hands for two minutes. Watch your diet. Avoid eating much meat or using stimulants. All strong stimulants intoxicate, drug and deteriorate the intelligence of the brain and memory cells in recording noble ideas and sense-impressions in general. Constantly anesthetized memory cells lose their retentive power, and become inert and lazy. Above all, never allow your soul's reason to be overruled by your creative animal impulse. Remember that the greater the preservation of vital essence in the body, by sex discipline and by normal use in married life, the greater will be the power of your memory, intelligence and spiritual perception.

Perform every action, insignificant or important, with quick, alert

attention. Remember, attention is the needle that cuts the grooves in the record of memory cells. A person without attention is one without the instrument that wakens memory. Absent-mindedness blunts the needle of attention. Every night try to remember in detail all that happened during the past week. Do the same at the end of each month and year; try to remember in detail all the principal events of the month or year in connection with yourself, your city, your country and the world. By calmness you can understand the thoughts of the world. Remember the good things that are happening.

Be regular in all your activities. Just before going to sleep and upon awakening, command your subconscious mind to be attentive to all life's activities and to retain all valuable experiences. These two important periods are the best for impressing affirmations on the mind.

With eyes closed, concentrate your vision and will power in between the eyebrows and feel the divine memory of all the past flowing into you.

Man, Image of God

Question: Please explain the statement: "We are made in the image of God."—E. J.

Answer: Originally, you were made in the image of God. Why have you lost that prenatal purity? Because you have misused your independence.

Man is God's highest creation—not only His highest creation but His child. Be proud of that. You are not His creatures. You are His children. You have been given free choice by the Heavenly Father. You can cast God away and still He does not cast you away. God has given you freedom to make of yourself whatever you will. But have you ever analyzed how far you have desecrated the image of God?

If you have a gold sword and put it in an iron scabbard, you won't see the gold. When you take it out, you will see the gold sword. So it is with your soul. It is purity; it is freedom; it is everything that God is, but in the body it is covered with limitations and the iron of the physical body. You can't see the beautiful soul.

You cannot blame God for your habits from which you have been suffering. It was not God that made you that way. You brought all instincts from the past. Everyone of you has a predominant habit, because you have had that habit before. No bad habit is *in* your nature; it has been grafted on. It is your created nature. Your real nature is the image of God. You are not all these violent habits and moods.

You must remember that it is extremely necessary to lead a balanced life. Without a balance in existence there will be no end to your troubles. Balance means lasting peace.

You must always remember you are made in the image of God. You have self-control and peace and

joy and happiness as your true nature. Then why are you greedy and angry or a failure in this life? Because you acquired these qualities in a past life and you must destroy them now before you are forced to carry them into the next life. It is not too difficult. Every time you control your anger, every time you control your greed, you are gradually destroying the seeds of these qualities.

All scriptures teach that we are made in the image of God. Every night you die in sleep. You rise above the consciousness of name, race or sex. In sleep you are the image of God. You don't realize how tremendous that state is. You only think that you are then what you are in the day time. But you really are what you feel in the state of sleep. You are formless. You are joy.

In sleep you are peaceful, calm, beyond all limitations, satisfied, free, happy. A formless mass of peaceful space is your state in sleep. Space cannot be burned or hurt or drowned. And what are you now in this existence? Afraid of a little cold, afraid of being hurt, afraid of not being able to pay bills, unhappy, ill—afraid of everything in this world. Why are you living like that? You must remember that you are God's and what you were before your mortal existence is what you are also going to be now. Make the effort.

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"We should rather search after profit in the Scriptures than after subtle arguments." — *Thomas A' Kempis.*

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NEWS OF THE CENTERS

ROOMS AVAILABLE AT HEADQUARTERS

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

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

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

The Headquarters is the most scenic, ideally located, healthful mountain resort in southern California. On clear days the ocean is visible over the hills. At night the Headquarters looks like an is-

land swimming in the twinkling waves of myriads of city lights. There are twenty acres of grounds, including an orchard and tennis court.

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

SUNRISE EASTER SERVICE AT ENCINITAS

Self-Realization Fellowship members and their friends are cordially invited to attend the Sunrise Easter Service at Encinitas on Easter Sunday, April 9th.

Paramhansa Yogananda will conduct the inspiring sunrise services on the beautiful green lawns of the Self-Realization Fellowship Hermitage at Encinitas, at 5 o'clock. His subject will be: "The Ancient Spiritual Significance of Easter." Breakfast will be served later.

Breakfast Menu

Avocado Drink, Nut Omelet, Hot Biscuit and Marmalade, and Sanka Drink will be served for breakfast.

Regular Sunday services will be held at 11 a.m. in the Golden Lotus Temple of All Religions at Encinitas. Paramhansaji's subject

will be: "The Modern Spiritual Significance of Easter."

Accommodations for those who wish to spend Saturday night in Encinitas may be had at the Parkview Hotel, adjoining the Temple grounds, where special rates for Self-Realization Fellowship members and their friends are offered, and at nearby auto camps.

GERMAN TRIBUTE

A news item in *Amrita Bazar Patrika*, sent by its Berlin correspondent, regarding the recent visit to Germany of Sri Buddha Bose and his teacher, Sri Bishnu Charan Ghosh, brother of Paramhansa Yogananda, who are now in America, was as follows:

"A reception was recently sponsored by the German Oriental Association for the well-known Indian teachers of physical education, Mr. Buddha Bose and Mr. Bishnu Charan Ghosh. We can safely affirm that the performances of Mr. Bose, related as they were to the Yoga teachings, left behind a very deep impression on the audience, whose numbers included representatives from the German Foreign Office, the Propaganda Ministry, the Foreign Organization of the Party, and the various Ministries. Both teachers were thanked heartily by Ambassador Hentig, who went on to state that Germany could learn much from India and the Yoga philosophy."

Sri Ghosh and Sri Bose recently gave physical Yoga demonstrations in Washington, D. C. The *Washington Evening Star* for February

21, 1939, reported the interesting occasion as follows:

"The 3,000-year-old Yoga system of physical culture, developed and handed down in India for countless generations, was demonstrated by its foremost exponents, Bishnu Charan Ghosh and his pupil, Buddha Bose, before the congregation of the Washington Self-Realization Fellowship last night. Now on a world tour, the Hindu exponents of Yoga came to Washington after several demonstrations at Columbia University in New York City.

"The physical Yoga system might be called exercise without exercising . . . energization of muscles by will power, to develop not only the muscular tissues but the nervous and organic tissues of the body as well. The usual equipment of physical culture and the paraphernalia of games are absent.

"In India, the Yoga method always has been connected with theology and has been taught in connection with religion and philosophy. The postures shown last night illustrated the cardinal points of the system—breathing, posture, muscle control and glandular development.

"There are eight ways to breathe properly, Mr. Ghosh points out, including breathing by force of the throat which utilizes the full power of the lungs. Mr. Ghosh is the head of a system of physical culture colleges that extends through eight provinces of India. He holds several college degrees."

NOTED SCIENTIST JOINS S. R. FELLOWSHIP

News from the Eastern Headquarters at Ranchi includes the interesting information that the well-known scientist, Dr. Rugglesgate, F. R. S., Professor of Biology at the University of London, has become a member of the Self-Realization Fellowship and a Praecepta student. "During Dr. Rugglesgate's visit to India as a delegate to the Indian Science Congress," writes our Ranchi correspondent, "he paid a visit to the Ranchi Yogoda Sat-Sanga Ashram and was very much impressed by the various works being done there."

BRAHMACHARI PREMESWAR ARRIVES IN AMERICA

Brahmachari Premeswar, disciple of Paramhansa Yogananda and a teacher at the Yogoda Sat-Sanga (the Self-Realization Fellowship) School at Ranchi, India, has recently arrived in America. His title of "Brahmachari" signifies that he has taken the vow of *brahmacharya* (self-control). He has dedicated his life to the cause of Self-Realization Fellowship and will teach its message in America. INNER CULTURE readers will remember his interesting article on the *Kumbha Mela* gathering of saints which appeared in the November, 1938 issue.

Brahmachari Premeswar wrote his first poem in English on the boat coming to America from India. It tells of a dream which he

had of Paramhansa Yogananda before he had met him:

For how many years
With how much pain
With how many tears
I searched in vain,
To find out my Master
Who will be my guide
To give me protection
And to stem this tide
Of earthliness and lusty desires
Keeping me in his warm breast
Free from sense-pleasures—
My nook of eternal rest . . .

One night in a dream so calm and
pure
I saw an angel standing by
With flowing locks and tranquil
eyes
Pointing one hand to the sky:
"Up, up, sleep no more, my son.
Begin the onward march to the
goal.
Life is passing, nothing yet done.
Follow my path and redeem thy
soul!"

WHOSE FALCON SOUL

Firm is the man, and set beyond the
cast
Of Fortune's game, and the
iniquitous hour,
Whose falcon soul sits fast,
And not intends her high sagacious
tour
Or ere the quarry sighted; who
looks past
To slow much sweet from little
instant sour,
And in the first does always see
the last.

—Francis Thompson.

HEALING SERVICE AVAILABLE TO ALL



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

TITLE OF "PARAMHANSA"

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

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

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

APRIL, 1939

BOOKS WANTED FOR LIBRARY IN INDIA

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

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

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

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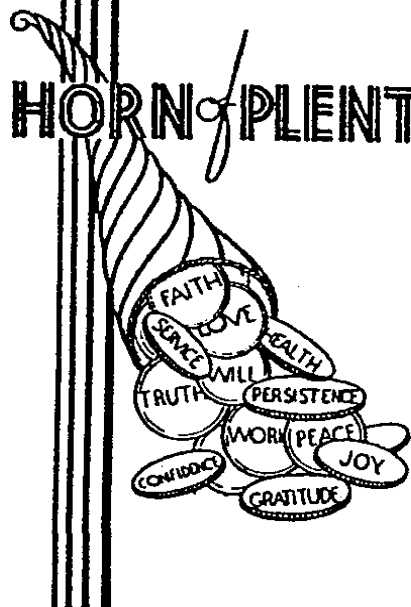
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APRIL, 1939

*Gardena, Calif.

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

*Fresno, Calif.

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

*San Francisco, Calif.

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

Washington, D. C.

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

Boston, Mass.

First Self-Realization Center started by Paramhansa Yogananda in 1920. Conducting Teacher, Dr. M. W. Lewis, 26 Edgehill Road, Arlington,

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Mass. Phone: Arlington 2118J. Assistant, J. Albert Simpson. Corresponding Secretary, Miss Ellen Mac-Twiggan, 158 Summer St., Somerville, Mass. Meetings every Monday at 8:15 p.m. at Hotel Statler, Boston.

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

Center at Carnegie Hall, 7th Avenue and 56th St., Studio 915, 7th Avenue entrance. Meetings every Monday at 8:30 p.m. Secretary, Miss Ollie A. Learnard, 3701 Foster Ave., Brooklyn. Treasurer, Mr. John Fuerth, 804 W. 180th St., N. Y.

***Buffalo, N. Y.**

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

***Miami, Florida**

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

Cincinnati, Ohio

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

***Cleveland, Ohio**

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

***Canton, Ohio**

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

***Dayton, Ohio**

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

Minneapolis, Minn.

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

***St. Paul, Minn.**

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

St. Louis, Mo.

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

Milwaukee, Wis.

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

Indianapolis, Indiana

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

Denver, Colorado

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

Salt Lake City, Utah

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



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Master Sri Yukteswarji, Guru-Preceptor of Paramhansa Yogananda. The Guru's face bears a remarkable resemblance to Christ's face on the Holy Shroud. (See Page 2.)



Altar decorated for Self-Realization Higher Initiation ceremonies in Minneapolis recently, conducted by Sri Das. The altar is covered with flowers and candles as in an Oriental temple.

It Is A Dream

By Paramhansa Yogananda



It is a dream
With silver streams
Of endless desires,
And of gold and darksome ways,
Of joy and sad dismays.
It is a dream
With baby buds born
And youthful roses drooping
Torn from the stem of life
Scorched by the sun of Time.
It is a dream
With pale blossoms of life,
With falling petals of faculties and fantasies,
And quaffing wine,
Reveling riotously,
Or quaking under the lash of human sickness
Beneath somber skies.
It is a dream
Of births, health and youths
Achievements, disappointments, deaths.
It is a sweet dream—
And sometimes a nightmare.
All these are dreams
Not while we dream
But when we wake
In Him—in the Beloved
Who alone can dream
Without dreaming.