

INNER CULTURE

FOR SELF-REALIZATION



Indian Music

By R. SRINIVASAM

"The Wizard"—A Druid Tale

By REV. DR. F. H. ALDHOUSE

How Lazarus Rose From the Dead

By PARAMHANSA YOGANANDA

Violence Against Space

By NICHOLAS ROERICH

Value of Penance

By J. GOYANDKA

APRIL-MAY

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ENCHANTED
By D. K. DebBurman

—*Modern Review, India*

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"The Wizard"

A Druid Tale

By REV. DR. F. H. ALDHOUSE



(1) The Going Forth

I had picked up the book called *Cantus Stellarum* (Song of the Stars) on a Dublin hand-cart. It was bound in faded velvet and had been clasped with silver, which was gone long since. The ugly little hunchback who owned the cart said, "It's ould and in some foreign language. Ye can have it for three bob." As I moved away in pretended disgust, he called after me, "Two bob to ye," and the book was mine.

I decided to show it to the "Wizard." He lived in a thatched cottage which was furnished with Adam furniture and was lighted with a brass candelabrum of Caroline times. Who he was no one knew. He was called "Mr. Gray," but that was because he always dressed in that hue. He was said to have the knowledge which opened the gates to the Hidden Land.

I had tried to talk to him about that, but he only smiled and was silent. When he held the volume in his hands I saw he was filled

with avid desire to possess it; his hands shook, his eyes gleamed.

"I would give you £10 for this," he said, "if you care to sell. A good profit on 2s., don't you think?"

I resolved to put it to the test.

"Mr. Grey," I said, "I believe you would pay much more than that for this old book. It is not, however, for sale, but I know you could let me walk on Mispic Moor. Do that, and the book is yours."

He did not hesitate a moment. "I will," he said. "Come here at 9 o'clock tonight, that is moonrise."

I was there and he led me into an empty room which I never knew was in the cottage. There was a circle marked in three different colors of chalk on the floor. There was a small mahogany table—the only article of furniture. On it stood a pewter plate holding a honeycomb, a beautifully wrought silver cup filled with wine so fragrant that its perfume was noticeable. Also there was a censer from

which incense fumed in swirls of smoke, and a priest's oilstock.

The Wizard was dressed in a long white robe, with a jewelled ornament hanging from a silver chain about his neck. He asked me to enter the circle, and pouring some of the oil onto a linen cloth, he touched my eyes, nostrils, lips and forehead and above my heart. This is what he said—

"If you would pass beyond the mist, into the living World of Light,

Your senses must be helped to wist the things beyond your mortal sight.

I touch your eyes that they may see the hidden World of Mystery.

I touch your nostrils; you must be aware

Of difference between the foul and fair.

I touch your forehead, that your thoughts may be

In tune with these your eyes shall shortly see.

And lastly I have touched your beating heart

That all save purity from it depart."

After the unction he swung the censer about me so that I was surrounded by its intoxicating sweet breath. Then the Magus handed me the pewter dish, saying—

"Take of this honeycomb and eat And learn from it, the Magic Life is sweet."

I obeyed and received the chalice, drinking from it as he chanted—

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"The wine makes glad
The heart that's sad.
The Druid vine that bore the
grape
Has power to grant to you escape.
Freedom from the flesh's power
Liberty from earth—an hour.
Drink, rejoicing there shall be
From earth's shadows liberty."

As he finished I saw the walls of the room become grey mist which drifted away. The voice of the Magus faded into the sighing of the wind. The candles were stars above my head. I was on Mispic Moor and I must go forth to Caer Orm.

(II) Unfinished Quest

The world of men lay behind me, a grey-yellow smear of fog through which a livid light glimmered at times and then died out again. Infinite as the sea about a ship becalmed in mid-ocean, Mispic Moor stretched out on every side. Toward the extreme West the twin hills, called the Paps of Maam, received the setting sun between their green breasts. Beyond lay Antan, the City of Twilight, where dwell gods who reign no more, but my own destination was Caer Orm where the Druid stones rise grey and mystic.

The white road stretched out, the moon pale above me. I walked slowly, lost in thought. In Mispic time or distance is not a thing absolute, but depends on the mood of oneself. I was half over my journey when I met *him*. I had desired with all my heart to meet with the Other, but a pale horse slowed down to keep pace with me. His

Page 5

rider, a Knight dressed in black armor, plumed and bearing an escutcheon of a vulture, spoke to me. Deep bass, his compelling voice, sonorous and kingly.

"Greeting, reverend father," the Knight said. "Your prayers to see the Merciful have been heard by Me, and I am glad that you have now that satisfaction."

"Sir," I answered and my voice quivered and my limbs trembled. "I meant Angus the Ever Young, His servant, when I prayed."

The Knight burst into peals of bleak laughter.

"You are rather conventional, a little imperceptive and not a very deep thinker, I fear, father," the Knight mocked and as I looked, rooted to the ground in terror, he lifted his visor. His face was like that of an unpitying Buddha—if you can imagine that. Calm, cold, stern, thin of lip, black of brow, livid, and for the first time I noticed the royal crown about his helmet, a rainbow of many wonderful gems in a golden circle. On it was inscribed in front in rubies, bright as burning flames—"I am Death, God of Gods, the One Reality."

"Yes, father," Balor Beman said, "I am Peace, the true, never-failing friend. Are your pains never so fierce? I end them. Are the years wearying? I dissolve them. Are your sins black as Hell? I give you absolution and remission of them all. I make all memories fade into dreamless sleep. Reverend father, I am the Merciful. When man is at

his extremity, and all the gods forsake him, then come I, gliding on quiet feet. I deliver him from the greatest of evils, the fever called life. My gifts are silence and dreamless sleep." But he laughed a deep scornful laugh as he said this.

"Sir," I faltered, "I have heard there is light beyond your darkness, and life beyond your death."

"A lie," Balor answered, "the babble of the unbalanced."

His face seemed to me to grow until it dominated the very heavens,—the awful ruined face of a Buddha who knew no pity but had solved all the mysteries.

"Come," the deep, sonorous and commanding voice cried. "Adore Me and renounce the phantom you call God."

I resisted in every fibre of my being that all-but-almighty Will, and looked about me with a last despairing glance. Then I saw the Boy running to my rescue. So small he seemed, so helpless before him who but an instant before dominated the world, yet in that moment the Knight was but a mounted Knight, crowned no doubt, but of mortal proportions. I noted he ground his teeth in chill fury.

"Hey!" he grinned, "where did you spring from? Dear Playboy! Always a Marplot! How dare you interfere between myself and this reverend priest?—just when I was completing his education too. Two is company, three is an intrusion. So get you gone to Dersam—or Antan would suit you best, it is

the home of divine duds! Get going!"

The Boy faced the warrior. "I am here because that priest called me. Twice, once when he came to Mispes Moor and once when you tried to whelm his will in yours and failed. You the Merciful? Destroyer who creates nothing, terror that makes all conscious life forever tremble! Robber who steals the beauty I make! Leave my votary and go to the Never-Never-Land of cold and darkness. A day will come when Lu Lavada ('*Lug Lamfada*'—'Far-reaching Light, God Almighty') will bear with you no more and you, the shadow of a shade, shall fade into Antan, the city of flitting shadows."

"If a sermon was necessary, beyond doubt our mutual friend the clergyman is ready and eager to oblige," Balor sneered, "but to hear a brat like you preaching is intolerable. Go, get out!"

The Knight levelled his spear at the boy, and sticking his spurs into his horse, he charged. I thought he was about to impale Angus, but with a marvellous nimbleness Angus Oge sprang aside, the spear plunging deep into the earth. Full tilt as he had charged, Balor was unhorsed. He rose and Angus and Balor, clasped in each other's arms, appeared to melt into a cloud of mingled light and shadow.

"See," a voice spoke to me. "A smear, darkness, and light in a swirl. That is life."

I went back wearily into the mist of the human world. I had

not reached Caer Orm, of the Druid stones, but had I not met the Merciful face to face?

(III) The Quest Completed

I had at last reached Caer Orm. The Druid stones engraved with Ogam writing and decked with metal work towered above me grey and most venerable. As I stood between them I suddenly felt a small warm hand within my hand. The Sylvan Ethlinn had joined me as she had promised. Knowing her great power and her position between the gods and the fairies, I was surprised to see her as a most beautiful child with rosy cheeks, braided chestnut hair with two locks hanging on each side down to her waist and large, grey eyes full of innocence and shining with lambent fire.

"To grow old in Eternity is to grow young," she said, smiling, answering my unasked question.

Holding hands, we glided on, our feet not touching the ground. We passed the City of "Wizards and Sorcerers," Turoine, on our left.

"Pleasant enough people if you know them, but you do not," the Sylvan said. On between the Paps of Maam we went; then Antan with its innumerable temples was before us. Space and time are but relative things on Mispes Moor. My eager desire to enter that town of the gods made us enter in a few moments, the distance passing away before our flying feet.

We approached a mighty temple. A god of iron, filled with fire and

with a burning fiery furnace between his knees, bellowed to us. He had a bull's head with three eyes of flame.

"Bow down, bow down to Molock, the Mighty Monarch. O priest, bring me victims, young succulent children, place them in my burning hands that they may fall into the furnace and pass through the fire to Molock."

"Sir," I said, "I am not your priest, I came to find the Merciful. You are clearly not He."

The god continued to bellow, but I and the Sylvan passed on.

"He is only iron filled with flame," the Sylvan said and smiled.

A most majestic face stood near. A woman veiled and wonderful with a sistrum in her hand called to us, "I am Isis, I am all that was, is and shall be, and no one has lifted my veil. Come and learn of me the secret I alone know. I am the mother of God."

I hesitated but the Sylvan pulled my hand. "She is Nature," she said.

"Mother," I said, "I am your child. Pardon my passing on but I seek the Father and that you will approve," and I went on with my guide.

We came to a great Byzantine temple and a gracious form came forth from it. "I am the White Christ of Russia," he said. The Czar is my vassal. I am the living Icon, the heavenly Czar. My servant and priest, in me behold your Master."

As I was about to fall on my

knees the Sylvan said, "Look at his feet before you adore."

I did, and found them cloven.

"He is not the Merciful," the Sylvan said. "The Russian Popes built him by their thoughts. He is the god of the wealthy and the masters."

We went from temple to temple. I saw ten false Christs, a manufactured Zoroaster, a fake Hindu and Babylonian god. There was a Jewish temple, where a false Adonai demanded the blood of sheep and goats. And an Allah that was not the true One.

I said to the Sylvan, "I shall never find the Merciful! He is not here."

"How could He be?" she said. "These are dead gods, He lives."

"Where can I find Him?" I begged.

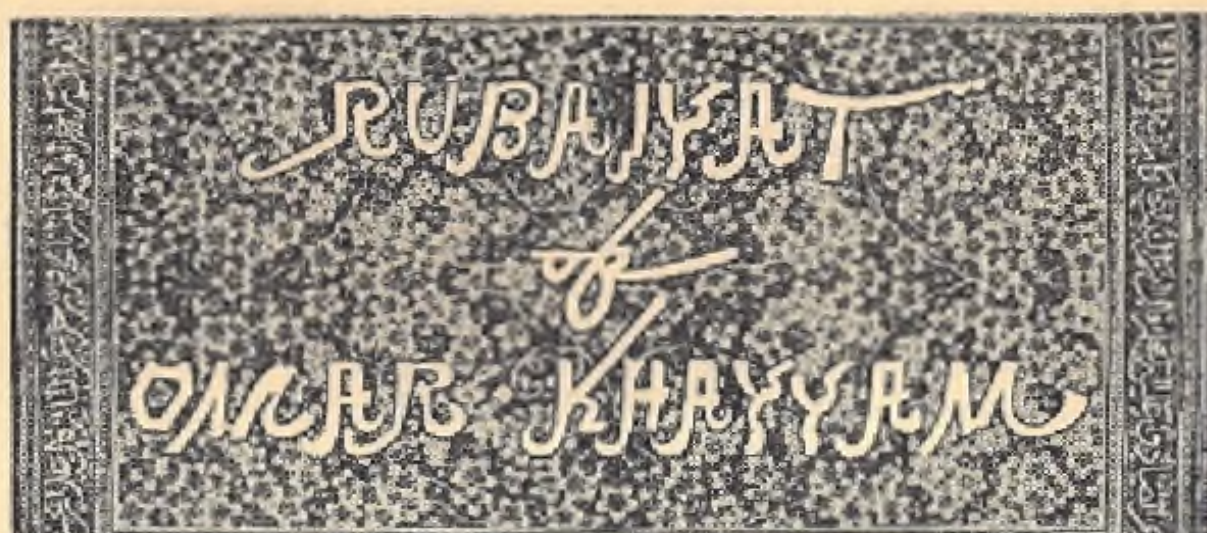
"You have come a great journey, you have seen every temple in vain," she answered. "Look in your own heart."

I did, and there He was, and had been during all my search.—*The Scholar.*



SURE DELIVERANCE

The profit of the holy life, monks, lies not in gains, favors and honors, nor in the fulfillment of morals, nor in the fulfillment of concentration, nor in knowledge and vision. But just this, monks, *the sure unshakable deliverance of the mind*, that is the aim of this holy life, that is its heart, that is its goal.—*The Buddha.*



RUBAIYAT OF OMAR KHAYYAM

Translated Into English Verse by Edward Fitzgerald

SPIRITUAL INTERPRETATION BY
PARAMHANSA YOGANANDA

LXI

*Then said another—"Surely not in vain
My substance from the common Earth was Ta'en,
That He who subtly wrought me into Shape
Should stamp me back to common Earth again."*

Spiritual Interpretation:

"Surely God has a good reason why He magically transforms the products of the soil into living, feeling flesh and, having shaped the human form, reconsigns it to inorganic matter."

It is said that God is sleeping in the sod, seeing dreams of different colors in the glistening gold, silver, gems and minerals, and that He is awakened on the soft couch within the heart of blossoms as an aromatic fragrance, inviting all to seek Him, hidden beneath a quilt of petals. Then, roused to audible song through the flutings of the thrush and nightingale, He later gives an intelligent utterance in the laughter and wails of the human baby. At last His Omnipresence and Omniscience fully expresses itself in Christs and supermen.

Thus, pure Spirit, after creating an illusion of matter from itself, shrouds itself behind matter. Since all matter originated from Spirit, later matter tries to reform itself into Spirit. First the Spirit expresses its presence in matter by converting it into the luster of metals and precious stones. Then Spirit manifests its tenderness in the flowers, its life or movement in the mammals, and then partially finds itself in man, expressing numberless attributes of mind.

In avatars like Christ, the Spirit, encased in a body, is able to convert that body into omnipresent Spirit, as demonstrated in Christ's resurrection. In the ordinary man, the Spirit is unable in one life to sufficiently refine the flesh into Spirit, so it has to return the bodily clay to its earthly origin.

That is the way of spiritual evolution. But in supermen the Spirit is able to expand the individual soul as well as the body into the magnificent eternal Substance. That is why Jesus was resurrected in body as well as in soul, and could dissolve it in Spirit and rematerialize it at will at any time and anywhere.

Applied to Daily Life:

It is marvelous how God converted the unfeeling clod into sensitive flesh able to manifest the soul. It is strange that when the soul has finished its allotted experiences in the body, the body is again returned to its original state of inert matter. Life is mysteriously interesting.

Glossary:

1—*Then said another*—Then another inquirer into Truth questions.

2—*My substance*—The chemical and mineral elements of my body.

3—*From the common Earth*—From the earth which is the common source of all physical bodies, and of their substance.

4—*He who subtly wrought me into Shape*—The Creator who with infinite wisdom formed, chemicalized and animated the human body out of the cold clod, so that it glistened with life.

5—*Stamp me back to common Earth again*—Reconvert the body into the soil from which all bodies spring and into which all bodies ultimately disappear.

Value of Penance

By JAYADAYAL GOYANDKA



There are three types of sin described in the scriptures: (1) bodily, *i. e.*, sin actually committed in deed; (2) vocal, *i. e.*, sin committed through word or speech; (3) mental, *i. e.*, sin committed in intent.

Manu, the great ancient lawgiver, has divided bodily sins into three classes—appropriation of unoffered wealth, slaughter without sanction and practice of adultery. Vocal sins, according to him, are four in number—harsh speech, telling a lie, backbiting, idle and irrelevant talk. Mental sins are (1) thought about the ways and means of appropriating others' property, (2) thought of injuring another and (3) identification of Self with the body, which expresses itself through the false idea that "I am the body."

Three Types of Penance

For the eradication of these three forms of sin, Sri Krishna has laid down in the *Gita* three types of penance, *viz.*, penance of the body, penance of speech and penance of

the mind. He has described these three kinds of penance as follows:

"Worship of God, the preceptor and the wise, purity observed in respect of person, conduct and wealth, straightforwardness, continence and harmlessness—these are called penances of the body."

"Speech which causes no offense and is truthful, pleasant and wholesome; study of the scriptures, practice of *Japa* (repetition of the Divine Name)—these are called penances of speech."

"Cheerfulness of mind, gentleness, habit of constant meditation on God, control of mind and purity of heart—these things are called penances of the mind."

Among bodily sins, that of appropriation of unoffered wealth is wiped off by the practice of purity with reference to one's income. That income alone is pure which is obtained by honest means. He who observes the rule of accepting money which is legitimately his due can never be guilty of the sin of

appropriating unoffered wealth. Similarly, the sin of *himsa* (violence) is removed by the penance of *abimsa* (non-violence). He who has taken the vow of *abimsa* (non-violence) can never commit an act of *himsa* (violence). Likewise, he who has taken the vow of *brahmacharya* (continence) can never be guilty of the crime of adultery.

In the same way, he who has taken the vow of uttering only unoffensive and agreeable words will never allow harsh words to escape his lips. He who has decided to speak what is wholesome will never backbite another. And he who has taken the vows of truthfulness and study of the scriptures or practice of the Divine Name will never utter any lie or indulge in useless and irrelevant talk.

He will always be on his guard lest he may utter any lie even through mistake. One who indulges in irrelevant and idle talk runs the risk of uttering lies almost at every step. Thus economy of speech is necessary even for observance of truthfulness. He who has no control over his speech, and goes on talking indiscriminately, may be guilty of lying even unconsciously, if not consciously.

Duty of All Men

Practice of penances as stated above has been described by the Lord as the indispensable duty of every man. In the same verse it has also been pointed out that a penance performed by a man of wisdom and intelligence purifies the heart. *Tapas* (the Sanskrit equiva-

lent of penance) etymologically means heating by putting something on fire. By the practice of penance the mind, senses and the body are as though put on fire and heated.

Just as the impurities of gold are burnt out when it is heated on fire and the purest ore is thus obtained, even so the impurities of man's heart and senses are destroyed by penance, and he emerges pure by its observance.

The *Gita* has made three further classifications of penance—*sattvic*, *rajasic* and *tamasic*. The *sattvic* form of penance has been described by it as follows:—

"The three forms of penance stated above performed by *Yogis* with perfect faith, and without desire for fruit, is called the *sattvic* form of penance."

The *rajasic* form of penance has been defined as below:—

"The penance which is performed with the object of securing respect, honor and homage, or for show alone, is uncertain and transient in its effect and is called the *rajasic* form of penance."

The *tamasic* form of penance is as follows:—

"Penance done through perversity, with torture to the mind, speech and body or with the object of causing injury to another is called *tamasic* penance."

There is no doubt that the practice of penance through the body, speech and mind, performed with whatever object or motive, will save a man from the commission of new

sins, so long and to the extent he is engaged in the practice. But if he is anxious to secure lasting good—in other words, if he seek God-realization through release from the effects of all good and evil actions of the past and future, he should undertake the practice of the *sattvic* form of penance as stated above.

Motive is All-Important

For in the matter of God-realization or release from bondage, it is not so much the quality of the action that counts as the motive by which it is actuated. The action itself may not possess a very high quality; but if the motive of the doer is high, the fruit of that action will bear a high quality. Conversely, if the action is of a high quality, but the motive behind it is base, the fruit of that action will be base.

Occupations which are treated as low and ordinary, such as carrying on a trade, business or service, if pursued in a purely disinterested spirit, as a matter of duty, or with the object of attaining God-realization, Divine Love or release from bondage, may bring one the highest fruit; and highest actions such as the performance of sacrifices, practice of charity or penance, if done with a worldly motive, will bring one fruits which are quite insignificant in value.

For it is the motive behind an action that determines its fruit. An action performed with a worldly motive, such as the possession of a wife, children, wealth, honor, fame and social status will bring

these perishable objects. Celestial happiness, though more lasting in comparison with earthly happiness, is nevertheless impermanent and perishable. For when the stock of virtue which takes one to heaven is exhausted, he is hurled down from heaven and sent back to earth (*Gita XI. 21*).

That is the reason why the Lord has described *rajasic* penance performed with the object of securing respect, honor and homage, or merely for show, as uncertain and transient in its effect. It has been called uncertain, because there is no certainty that it will bring respect, honor and adoration. One may get this respect and honor from those who hold the practice of penance in high estimation; but those who regard it as of no value and wholly useless, will show him no respect at all.

It has also been called transient in effect because respect, honor and adoration gained through it are all impermanent and perishable, they are connected with this world; one gets them only so long as his actions are worthy of honor and respect.

Penance for Enlightenment

Therefore, those who aspire to attain the highest object should adopt only the *sattvic* form of penance for practice. This penance, again, though *sattvic* in form, will be truly *sattvic* in character only if the motive behind it is *sattvic*, that is to say, when it is undertaken not for the satisfaction of any worldly desire. If the motive or object is *rajasic* in character, the fruit will

correspond to it. The Lord has declared the fruits of *rajas* and *tamas* to be misery and ignorance (*vide Gita XIV. 17*). Therefore, penances of the *rajasic* and *tamasic* types should both be rejected by spiritual aspirants.

The *tamasic* form of penance is condemned by its very nature, for it is rooted in ignorance and perversity. This ignorance and perversity, being an expression of *tamas*, take one to the downward course (*Gita XIV. 18*). The penance which is undertaken with the motive of injuring another is palpably harmful, because *bimsa* (violence) lies at the root of it; therefore suffering must be the inevitable result of that practice.

THE PRESENT NEED

By Swami Rajeswarananda

Man needs now not more intellectuality but morality, not more knowledge but character, not more possessions but contentment, not more learning but wisdom, not more government but culture, not more gain but service, not more police but honesty, not more societies but unity, not more nations but humanity, not more doctrines but religion, not more law but life.

Man has the Light of Discrimination enshrined in his heart. He must be able to distinguish the real from the unreal, the right from the wrong, happiness from misery and freedom from bondage. He must realize his manly attributes in a manly manner. His life is not a life

of a brute of the wild, or beast of the field, or bird of the air. Man is he who subdues the devil of his lower nature and has the strength of conquest. He is man who does not bribe the devil nor is bribed by the devil. Thus man becomes a gentleman and is now not a slave to his animal nature. The gentleman in turn and in course of time flowers into the perfection of a divine man with life's sweetest fragrance of the Supreme Self.

All the struggle of man on earth is neither to seek misery nor happiness but Freedom, the goal of life. It is Freedom that is man's infinitude. It is Freedom that is infinite fulfillment of life. It is a great problem that has perplexed humanity throughout the ages and a great riddle that still eludes solution. A wonder of wonders is that everyone is an infinite dreamer dreaming finite dreams, making the same mistakes in life time and again.

Make the whole universe your own home and all its inhabitants your very Self. Every being is a moving temple of the Infinite. The Supreme Self builds Its temple in the heart of one and all. Hence first find God, the Self Supreme, in the temple of your own soul and you can easily find Him in the temple of the universe.—*Kalyana-Kalpitaru*.

Men would live exceedingly quiet if those two words, mine and thine, were taken away.—*Anaxagoras*.



Spiritual Interpretation OF THE ★ **BHAGAVAD GITA**

*Holding the Reins of Self-Control, the Wise Driver
Achieves his Destination.*

By **PARAMHANSA YOGANANDA**

Chapter 2, Stanza 68

Literal Translation:

O Mighty-armed, his wisdom is well-established whose sense faculties are wholly subjugated from sense objects.

Poetical Rendition:

Therefore, O son of self-control, a person who has enthroned wisdom in all his activities, keeps the stallions of his senses unhurt by preventing them from running wildly in the dangerous forest of sense objects.

Spiritual Interpretation:

Anyone who lets his mind act according to the wild urgings of his tempting bodily sensations finds

his chariot of life and the driver of his discrimination who holds the reins of self-control, dragged by his rebellious sense-horses into the ditch of dire miseries.

A man without discriminating self-control is powerless to steer the steeds of his senses to the goal of eternal happiness. A man who is ruled by his senses is confused. He displaces his calm inner soul-judgment by ever-restless, purposeless habits and whim-governed, dissatisfied, sense-enslaved mind. Such a person can never have peace.

In the above stanza the *Bhagavad Gita* asks every individual to keep the stallions of his senses under full control, that they do not run wild into the thickets of misery. The

Gita advises all to keep travelling on the straight and narrow path of proper virtuous actions which lead to the kingdom of eternal happiness. Only the person who governs his senses without being governed by them can be spoken of as the true possessor of the calm, unswerving, unshakable light of wisdom which shows the pitfalls in the dark tortuous paths of life.

Senses Not to be Paralyzed

A driver of a chariot does not need to completely tie up his horses and make them paralysed or useless because of lack of exercise, just because he fears they might run wild. All that is necessary is to so train his steeds that they obey the driver and follow his directions to keep on the road and not run wild and smash up his chariot in the ditches by the roadside.

A driver of the car of life must not paralyze his senses by destroying his powers of seeing, hearing, smelling, tasting and sex sensibilities, lest they run wild. A man of self-control should so train the steeds of his senses that they perform their proper functions according to the dictates of inner soul-guided discrimination. A man of self-control always makes his senses obey him, by training them to follow the path of self-control and self-discipline which leads to the kingdom of true happiness.

A man who lets his car of life be ruled by the sense-horses has no discrimination of his own. But a man who has full control over his

obedient senses is spoken of as the possessor of his own steady discrimination. A man guided by steady discrimination always stays on the straight and narrow path of virtuous actions which leads without difficulty to the kingdom of unending divine happiness.

Destruction of the eyes does not destroy the desire for sensuous beauty. Cutting off the hands does not destroy the desire to hurt or steal. What is needed is to control the misery-making desires which guide the eyes and hands. The senses are mere instruments of the mind. They cannot act by themselves. It is the mind and discrimination which must be kept free from enslavement. A wise man keeps his wisdom free and steady, that he can direct his life in the pathways which lead to God and complete emancipation.

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Indian Music

By R. SRINIVASAM



From time immemorial in India music and other fine arts have gone hand in hand with religion and have played an important part in the religious life of India. Temples, which form the pillar of Hinduism, have been the sources of inspiration to artists and musicians. The cultural history of India shows clearly that fine arts thrived primarily in temples and had a prominent place in temple structure and temple functions.

This is because Indian culture always recognized the spiritual significance of fine arts and the divine basis of beauty. Any beauty that we see here on earth is only a reflection, however faint, of divine beauty. God is not only good and true, but beautiful. But for God's beauty there would be no beauty in this world at all. And so all fine arts, which are based on a conception and expression of divine beauty, are in themselves manifestations of God, the Beautiful. Just as a sage working along the line of intellect approaches God in His aspect of intelligence, and a saint developing along the path of

love glimpses Godhead in His love aspect, so does an artist evolving along the line of beauty realize the Divine in His aspect of beauty. In this sense, an artist is as much a yogi as a sage or a saint. The great ones of yore realized this truth, and so temples were not only shrines of worship but were seats of exquisite expressions of art.

Music, as the queen of all arts, played a definite role in temples—not only in temples, but in the ordinary life of the Indian people. Even today we find this music instinct running in the very veins of our people.

Music has for its root-basis sound, *nada*, which being refracted through *Maya* gave rise first to 7 notes, which later on evolved into 12, 16, 22 and 53 notes of the scale. The Divine is called *Nada-Brahma* and some philosophical schools deal with the first manifestation of *Avyakta* as Sound (*Logos*, the Word). This quite conforms to some of the latest scientific speculations regarding the fundamental units out of which the whole universe is built.

Power of Sound

A beast, a child on the side of innocence, and a serpent on the side of the aggressive, are responsive to music properly chosen. If a lullaby is not able to lull a child to sleep, one may feel certain that there is something wrong with its melody. If a good flute-player or *Nagaswarom*-player is not able to calm down a hissing cobra, it is time he examines what is wrong with him. In the same way, if any of our musicians finds he is not able to evoke any response in his hearers, he has to discover what needs mending in his musical ideas.

The one vital difference between expressing human thoughts in spoken words and expressing human emotions through music is the fact that while spoken words may unconsciously or deliberately mislead and give erroneous impressions, the musical expression of the inner emotion can never mislead, because it is not in general based on any conventional combination of sounds as in the case of spoken words, and hence understanding human nature through its musical expression will lead to a truer and better understanding than through the camouflage of spoken words.

Plato's Wisdom

This point was kept in mind by Plato when he said that one has to be exceedingly careful in altering the musical system of a nation lest the change should affect the very vital political foundations of the state. There is a good deal of

truth about this statement. A soul, individual or national, can express its inner nature best through its fine arts. One can more or less get a glimpse of the soul of a man or nation more correctly through his or its aesthetic expression than otherwise. A nation's art is an objective expression of what the nation is in reality, and to introduce vital changes in its musical expression is to touch the essential uniqueness of the nation as expressed in her arts.

When I hear Indian music, I feel for the time being to be in communion with the soul of my motherland. In its wonderful *Raga* system, and in the intensely individualistic attitude of our musical expression, I find the essential otherworldliness and belief in the divinity of man which are characteristic of Indian culture. Man is essentially divine and can realize himself to be the vital center of the whole universe, and all outer appurtenances are only a help to this realization.

There are certain aspects of music which have not yet come to be universally recognized. We hear nowadays of color being used for the curing of diseases. In mental hospitals it is found that color plays a very important part on various types of dementia. It has been found that red-colored glass for window shutters tends to put more activity into people who are suffering from mental languor, morbidity, etc. In the same way, it is quite possible that different types of music may be used as treatment for various types of mental disorders. Any disease is in essence an

abnormality and all treatments are attempts to introduce normal conditions where abnormality exists, and music to my mind can be used to minimize such abnormalities. It is a potential field for investigation and our music lovers and experts will do well to start an investigation in this unexplored field.

Quieting Influence of Music

As an example of the characteristic quieting influence music has on unruly natures I may mention an experiment tried and found effective in a school of Madame Montessori. A teacher who found one class particularly turbulent started giving music and dancing lessons to the pupils. The result was remarkable; they gradually became quiet and well-behaved.

I have sat at music concerts extending over four hours and five hours and never felt the length of time. I have felt lifted out of time and space and it was like a wrench to get back to normal conditions at the end of the concert. I am not sure of any other influence which can achieve this. It prepares our very soul for something higher. While we are under its influence our nature is opened upwards and inwards and it is then so easy for higher influences to pour into us and permeate our very nature. It is at such moments that we get glimpses of Divinity.—*Kalyana-Kalpataru*.



Let the weak say, I am strong.—
Joel 3:10.

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Violence Against Space

By NICHOLAS ROERICH



It was recently reported that in a certain city in Europe such a powerful radio station was built that it suffocated many other stations. It may seem that there is nothing extraordinary in this because radio stations may be built of various degrees of power. But this news is significant because it indicates that a new kind of warfare in space is taking place.

Humanity has used the latest inventions mostly for murderous purposes. The crying of the radio can thunder across the world and draw attention to various inhuman cruelties. But somebody wants to stifle such spatial complaints. Apparently someone is trying to take space itself by the throat and prevent news that is undesirable for himself.

Aerial Violence

Such violence against space is most significant. It is difficult to imagine what can take place if humanity is to become accustomed to such a form of violence. Fools will

contend that against a powerful station one can build a far stronger one, but then where would such a Marathon of mutual strangling end?

It is apparent that stronger energies swallow up the weaker ones. Let us extend this idea and in progression we shall witness a horrible war in space. No one can foretell the consequences of such a war. No one can know to what extent space can be violated and poisoned. One thing is clear—that people in mutual hatred can evoke most horrible destructive energies.

If at the moment no terrible explosion and no pernicious epidemics take place it does not mean that they may not occur later. People again accuse solar spots as being the cause of all their own follies. Science is ahead of human psychology. Science has already flung itself into the ocean of new dangers arising from misuse of energies. Light-mindedly people try

to poison and violate beneficial life-giving space. Whither will such progress lead?

In the times of Akbar the Great it was forbidden under grave penalty to sell unstable colors. And ancient *Shastras* (Hindu scriptures) also insisted on the high quality of paints. It would appear that since then world civilization should have improved the quality of materials. But it seems civilization pursues other aims. It has forgotten the humanitarian sciences and rejected the ideas of stability of materials.

It is strange but true that some new models of machinery are far less stable than previous models. As regards artists' materials they have many new enemies, created by the same "civilization". Thus for example many colors do not stand sulphur vapor and other chemical emanations with which the atmosphere of modern cities is saturated.

Instead of protecting health we can witness an inadmissible waste. On Paris avenues certain kinds of trees perished from petrol fumes. One can imagine how similar chemical gases react badly upon health and articles of human production, especially delicate masterpieces of art.

Modern Cynicism

King Louis of France is remembered by the cynicism of his utterance: "*Apres nous—le deluge!*" ("After us, let there be the flood!"). Unfortunately this prin-

ciple is applied in many domains of modern life. With hypocritical modesty you may be told: "It is not for us to worry about the stableness of our creations; let time itself be the judge." Yet those who say so understand very well that the bad quality of material, of which they are aware, deprives the next generation of its just heritage.

Not from egotism, but in the name of wise care should we safeguard what belongs to youth, for we work for the future. Archaeology often gives remarkable examples of the stability of materials. We are grateful to unknown builders who have left for us a beautiful heritage which humanity can enjoy throughout millenniums.

It may be said that it is not known how long our planet will exist altogether. Amongst astronomical and cosmical considerations there seems no place for the question of the stability of earthly materials. But as long as our old earth exists, it is necessary to think how it is possible to improve materials and avoid poisoning of space.—*The Scholar*.



GIFTS OF GRACE

"The gifts of grace cannot flow in us, because we are unthankful to the Giver, and return them not wholly to the Head-fountain. For grace ever attendeth him that duly giveth thanks; and from the proud shall be taken that which is wont to be given to the humble."—*Thomas A. Kempis*.

Meditations

DAILY MEDITATIONS FOR APRIL, 1941

By Paramhansa Yogananda

TUES., Apr. 1st. Perfect Father, Thy light is flowing through Christ, through the Saints of all religions, through the Master Minds of India, and through me. This perfect light is present in all my body parts. I am well.

WED., Apr. 2nd. O Father, Thy unlimited and all-healing power is in me. Manifest Thy light through the darkness of my ignorance. Wherever this healing light is manifest, there is perfection. Therefore, perfection is in me.

THURS., Apr. 3rd. Heavenly Father, on every altar of feeling, thought, and will, Thou art sitting. Thou art all feeling, will, and thought. Thou dost guide them; let them follow, let them be as Thou art.

FRI., Apr. 4th. Make us like little children, O Father, even as Thy kingdom contains such. Thy love in us is perfection. Even as Thou art whole, so are we whole. In body and mind we are healthy, even as Thou art. Thou art perfect; we are Thy children.

SAT., Apr. 5th. Heavenly Father, my body cells are made of light, my fleshly cells are made of Thee. They are perfect, for Thou art perfect; they are health, for Thou art health; they are Spirit, for Thou art Spirit; they are immortal, for Thou art living.

SUN., Apr. 6th. Heavenly Father, teach all nations to live as brothers in the United States of the World, guided by their President, Thy Truth.

MON., Apr. 7th. Divine Mother, in the corner of my heart I have a mystic throne for Thee. The candles of my joys are dimly lighted in the hope of Thy coming. They will burn brighter when Thou comest. Whether Thou comest or not, I will wait for Thee until my tears melt the grossness of my body.

TUES., Apr. 8th. Heavenly Father, my voice was made to sing Thy glory. My heart was made to respond to Thy call. My soul was made to be the channel through which Thy love might flow uninterruptedly into all thirsty souls.

WED., Apr. 9th. O God, today I will worship Thee as beauty and intelligence in the temple of nature. I will worship Thee as power in the temple of activity, and as peace in the temple of silence.

THURS., Apr. 10th. Today I will see Thee, O Father, as the ever-increasing bliss of meditation. I will feel Thee as boundless joy, throbbing in my heart. Finding Thee, I shall find all things I crave through Thee.

FRI., Apr. 11th. O Christ, Thou rarest Flower of Hearts, Thou didst sail on the storm-tossed lake of hard minds. Their evil-scented, gloomy thought-waves lashed Thy lily-tender soul. They crucified Thee with their evil, yet Thou didst shed the aroma of goodness and forgiveness.

SAT., Apr. 12th. O Father, bless me, that I may find Thee in the temple of each thought and activity. Finding Thee within, I shall find Thee without, in all people and all conditions.

SUN., Apr. 13th. Christ is risen from the sepulcher of your indifference if you behold Him in the light of your devotion. He is risen from the imprisoning walls of flesh if you, a sleeping son of God, come out of your bodily prison into the vast freedom of Spirit.

MON., Apr. 14th. O, Divine Shepherd of Infinite Perception, rescue the lambkins of my thoughts, lost in the wilderness of restlessness, and lead them into Thy Fold of Silence.

TUES., Apr. 15th. Since Thy indelible image of perfection is in me, teach me to wipe away the superficial stains of ignorance and know that Thou and I are One.

WED., Apr. 16th. Heavenly Father, teach me to remember Thee in poverty or prosperity, in sickness or in health, in ignorance or wisdom. Teach me to open my closed eyes of unbelief and behold Thy instantaneously healing light.

THURS., Apr. 17th. Teach me to pray deeply until my meditation burns with Thy flaming presence. Teach me to

pray with my own soulful words and to pray with the silent piercing language of my unceasing devotion.

FRI., Apr. 18th. O, Father, open Thy lips of silence and whisper constant guiding thoughts to my soul. May all noisy thoughts take flight in order that silent song-whispers of guidance may be audible to my now-forgetful soul.

SAT., Apr. 19th. Heavenly Father, Thou art mine forever. In everything that is good I worship Thy presence. Through the windows of all good thoughts, I behold Thy goodness.

SUN., Apr. 20th. Today I will establish the consciousness of my health in all. I will establish my God-devotion in all those I meet. I will mend all the broken flutes of sorrow and play through them the song of my constant Divine Bliss.

MON., Apr. 21st. Divine Mother, I will pluck the star-blossoms from the garden of night and offer them before Thy smiling face of the moon. While I look at Thy mooned face, I will wash my sorrows in Thy iridescent smiles.

TUES., Apr. 22nd. I bow to the Spirit existing in the templed stars, in the tabernacle of the sun and moon and in the sanctuary of human hearts. I bow to Thee, O God, in the temple of the stars and of all nature.

WED., Apr. 23rd. Today I will mingle my inner devotional whispers with the prayers of saints and continuously offer them in the temple of silence and activity until I can hear God's whispers, loudly, everywhere. I will behold God's temple in the hearts of people of all races.

THURS., Apr. 24th. Heavenly Father, think through my thoughts, for it is Thy magic power that uses my mind as Thy mind, my hands as Thy hands, my feet as Thy feet, my soul as Thy Spirit, to perform Thy holy works.

FRI., Apr. 25th. Beloved Father, make my eyes behold what Thou dost see. Make my ears catch the burst of Thy voice in the billows of all creation. Make my speech the fountain of nectared words showered over souls scorched with bitterness. Make my lips utter naught but the songs of Thy love and joy. Work through me the work of truth.

SAT., Apr. 26th. O Father, no matter what my tests may be, teach me to bear them joyously by feeling Thy Presence always in my heart. The knowledge of Thy Presence in my heart will make all the tragedies and comedies of life naught but dramas of ecstatic entertainment.

SUN., Apr. 27th. Love is the heart-beat of all life. Love is the silent conversation between two hearts. It is the call of God to all creatures, animate and inanimate, to return to His house of Oneness. Love is born in the garden of soul progress; it sleeps behind the darkness of outer attachments. It is the oldest and the sweetest nectar, preserved in the bottle of hearts.

MON., Apr. 28th. O Spirit, take the bowl of my mind and fill it with Thy understanding. Take my vase of emotion and fill it with Thy mercy. Take the empty basket of my soul and fill it with Thy fragrant wisdom. Crumble the walls of my heart and flood me with Thy omnipresence.

TUES., Apr. 29th. Every night I will come out of my hiding place of self-flattery, and the flattery of others, and I will speak the cold truth to myself about my daily inward progress.

WED., Apr. 30th. Today I will seek Thee as the ever-increasing bliss of meditation. I will feel Thee as boundless joy throbbing in my heart. Teach me to feel that it is Thy smile that is in the dawn, on the lips of roses and on the smiling faces of noble men and women. Having Thee as the deep joy of meditation, I know that all things—prosperity, health, and wisdom—will be added unto me.

DAILY MEDITATIONS FOR MAY, 1941

By Paramhansa Yogananda

THURS., May 1st. Let the joyous coming of May remind me of the eternal summer-time of Christ-Joy within me.

FRI., May 2nd. Today I will ascend into the consciousness of health. Today I will awaken into the sphere of Self-knowledge.

SAT., May 3rd. O Father, the aureole of Thy love encircles me. I am living in the castle of Thy love. I am the peace in all hearts. The river of my peace flows through all minds. I am the laughter of flowers, the joy of the dawn, the smile on the lips of all children. I am no longer a prodigal son. I have returned to Thy mansion of all power.

SUN., May 4th. I will hear God's whispers in the temple of my conscience. He speaks to me through my sacred thoughts. I will hear His guiding voice in the temple of my daily silence. Standing in the sunshine, I will feel His life-giving rays caressing me, pouring life through all my body cells.

MON., May 5th. I feel Christ as the fragrance coming from the temple of petals to bless me invisibly and to lure me to seek His comforting presence hidden in the garden of flowers. Bear Thou, O Christ, the pollen of Thy blessings in the prayer-plowed soil of my heart and let it grow into plants bearing many fruits of Realization.

TUES., May 6th. I will banish ignorance and hidebound customs, and rise from beneath the tomb of narrowness into the freedom of cosmic brotherhood.

WED., May 7th. O Spirit, command my soul to arise from the sepulcher of littleness into Thy vastness. Teach me to lift my matter-caged soul into omnipresent freedom in Thee. Bless me, that I may bring my soul out of the gloomy grave of error into the light of perpetual goodness.

THURS., May 8th. Heavenly Father, help me to extricate my soul from behind the bodily clod and make it omnipresent in Thee. Resurrect my divine love from beneath the mound of earthly attachment. Pluck the lotus of my devotion from the mire of earthly forgetfulness and wear it on Thy breast of ever-awake memory.

FRI., May 9th. Beloved Father, I will receive power from Thy almighty hands by clasping Thee in meditation. I will receive prosperity from Thy limitless resources by first recognizing Thee as my Father. Teach me to seek the prosperity of others with the same zeal that I seek it for myself.

SAT., May 10th. Heavenly Father, I know now that I have always been Thy child and that I have never really been separated from Thee. Therefore, I claim all my rights as a child of the Ruler of the Universe. I will listen to Thy wisdom from the lips of intuition by visiting Thee in the Temple of *samadhi* (oneness with God.)

SUN., May 11th. Divine Mother, I will listen to Thy song above all soul-songs. I will watch the play of Thy muscles in the billows of the sea. I will follow the trail of concentration as I wander in the forest of my restless thoughts. Thou art the love which I feel behind parental, conjugal and friendly affection.

MON., May 12th. The eternal life of God is now flowing through me. I am immortal. Behind the wave of my consciousness is the ocean of Cosmic Consciousness. Behind the ripple of my mind is the ocean of God's vastness. I am protected by Divine Mind, which is just behind my consciousness.

TUES., May 13th. Heavenly Father, teach me to resurrect myself from dogmatism to everlasting life in wisdom. Awaken me, that I may arise from beneath the tomb of flesh into the consciousness of my Cosmic Body. Resurrect my consciousness from beneath the sepulcher of ever-thirsty, mad, earthly desires into the omnipresent, ever-abiding, ever-satisfying Christ-Peace within me.

WED., May 14th. Today I will conquer pride by humility, wrath by love, excitement by calmness, selfishness by unselfishness, evil by good, ignorance by knowledge, and restlessness by the ineffable peace acquired in the stillness of complete silence.

THURS., May 15th. I am the captain of the ship of my judgment, will and activity. I will guide my ship of life, ever beholding the pole-star of God's peace shining in the firmament of my deep meditation. I will fill my heart with the peace of meditation. I will pour heartfuls of my joy into peace-thirsty souls. In the temple of silence I found Thy altar of peace. On the altar of peace I found Thy ever-new joy.

FRI., May 16th. Like a silent, invisible river flowing beneath the sands, I behold the vast dimensionless river of Spirit through the sands of time, through the sands of experience, through the sands of all souls, through the sands of all living atoms and through the sands of all living space.

SAT., May 17th. I bow to the One Infinite Father, differently manifesting in the numerous churches and temples, all erected in His honor. I worship the One God resting on the various altars of teachings and religious faiths.

SUN., May 18th. Heavenly Father, I will not wait until tomorrow for Thy song. From today, I will broadcast my soul-call into the ether; Thou must respond through the receiver of my silence. Lead all my ambitions for prosperity, friends, fame and success to Thy Bliss within.

MON., May 19th. O Spirit, teach us to heal the body by recharging it with Thy Cosmic Energy, to heal the mind by concentration and smiles, and the soul by meditation-born intuition. Let Thy kingdom which is within manifest itself without.

TUES., May 20th. Heavenly Father, since we cannot love anything without Thee, may we learn to love Thee first, above all else. May Thy heavenly kingdom of bliss, which is in Spirit, manifest itself in all its divine qualities on earth, and may it be made free from limitations, imperfections, and miseries.

WED., May 21st. With a myriad of living thoughts of devotion, O Father, I have built for Thee a temple of awakened silence. I have brought the multicolored lamps of wisdom from all good faiths. They all shine with the luster of Thy One Truth.

THURS., May 22nd. All prayers of all temples, tabernacles, churches and mosques are chanting to Thee, O Spirit, in the one universal loud language of love. The orchestra of our feelings plays in tune with the chorus of all soul-songs, the cry of all tears, the bursting shout of all joys, and the anthem of all prayers.

FRI., May 23rd. O Infinite Spirit, today I will worship Thee as finite. O Cosmic Silence, I shall hear Thy voice through the

murmur of brooks, the song of nightingales, the sound of blown conch-shells, the beat of oceans and the hum of vibrations.

SAT., May 24th. The temple-bells of nature's harmony, the drum-beats of sea-roars, the myriad candles of minds and chants of all churches, devotion-flowers from the garden of souls, and the incense of loves—all are assembled by me for Thy worship, O Invisible Idol of my soul.

SUN., May 25th. Heavenly Father, Thou art invisible, yet Thy energy flows through the rays of sunshine. Fill my veins with Thy invisible rays, making me strong and tireless. May I behold Thy rays of protecting love in the crowded places of my life's activities. What I receive, teach me to share with others.

MON., May 26th. O Father, with closed eyes I sit in the temple of night and worship Thee. The light of the sun, with a million alluring things, has vanished. One by one, I have closed the doors of my senses, lest the aroma of the rose, or the song of the nightingale, distract my love from Thee. Come, reveal Thyself!

TUES., May 27th. O conscious Cosmic Energy, it is Thou who dost directly support my body. Solid, liquid, and gaseous foods are converted and spiritualized into energy by Thy Cosmic Energy to support my body. Help me learn, O, Spirit, to live more and more by direct Cosmic Energy and less and less by food.

WED., May 28th. Divine Father, teach me to dive deep in the ocean of meditation for the pearls of wisdom. If I do not find the wisdom-pearls by one or two divings, I shall not call the sea of meditation devoid of the pearls of Thy wisdom. I shall find fault with my diving. Teach me to dive deeper and deeper in meditation, until I find Thy immortal pearls of wisdom.

THURS., May 29th. O Holy Vibration, boom on the shores of my consciousness. Break the limiting boundary of my consciousness in the body. Reverberate through my body, mind, soul and surroundings. Unite my consciousness with Cosmic Consciousness.

FRI., May 30th. O Spirit, teach me to find Thy presence on the altar of my constant peace, and the joy that springs from deep meditation. Each day I will meditate deeper than the day before. Each tomorrow I will meditate deeper than today.

SAT., May 31st. O Father, teach us to pour out sweetness when crucified by harshness, to bear calmness when crucified by worries and to give understanding unceasingly to those who unjustly hate us. Teach us to conquer the Satan of dividing selfishness which prevents the union of brother-souls into the one fold of Spirit.

DAILY MEDITATIONS FOR JUNE, 1941

From "The Imitation of Christ" by Thomas A. Kempis

SUN., June 1st. Blessed be Thy name, O Lord, forever, Who hast been pleased to visit me with this trial and tribulation. I cannot escape it, but must of necessity turn to Thee as my refuge, that Thou mayest help me and make it profitable to me.

MON., June 2nd. Where is your faith? Stand firmly and perseveringly, be patient and brave; comfort shall come to you in due season.

TUES., June 3rd. It is vain and profitless to entertain either joy or sorrow concerning future things, which perhaps may never come to pass.

WED., June 4th. Who is more at rest than he who has a single eye to the glory of God? and who is more free than he who desires nothing upon earth?

THURS., June 5th. And unless anyone is detached in heart from all created things, he cannot with freedom give himself to divine things.

FRI., June 6th. And if a man is not lifted up above himself in spirit, and freed from all creatures, and wholly united to God, it does not matter much what he knows or what he has.

SAT., June 7th. Long will he be small, and will grovel in the dust, who reckons anything great but the One, Infinite, Eternal Good.

SUN., June 8th. Whatever is not God is nothing, and ought to be regarded as nothing.

MON., June 9th. There is a great difference, indeed, between the wisdom of an illuminated and devout man, and the knowledge of a literary man or studious divine.

TUES., June 10th. Much more noble is the wisdom which is from above and from the divine influence, than that which is laboriously acquired by the human intellect.

WED., June 11th. Many are found who desire contemplation, but they will not strive to practise those things which are necessary for the attainment of it. The great impediment is, that men rest in signs and things of sense, and neglect the entire mortification of themselves.

THURS., June 12th. He who is wise and well-instructed in spirit stands above fluctuations, not minding what he feels in himself, nor which way the wind of natural instability blows; but only that the whole bent of his soul might be set towards the right and the best end.

FRI., June 13th. If Thou art present all things are delightful, but if Thou art absent all things are wearisome.

SAT., June 14th. Thou makest the heart to be tranquil, and givest great peace and festive joy.

SUN., June 15th. Heavenly Father, Thou art always the same, and endurest forever. Thou art always good, just and holy, doing all things well, justly and holily, and ordering them in wisdom.

MON., June 16th. He who has a relish for Thee, will he not find sweetness in every thing? and he who has no relish for Thee, what can be sweet to him?

TUES., June 17th. The wise of this world, and those who mind the things of the flesh, are wanting in Thy wisdom; for in the former there is nothing but vanity, and in the latter death.

WED., June 18th. Those who despise the world and mortify the flesh are found to be indeed wise, because they leave vanity for truth, the flesh for the Spirit.

THURS., June 19th. Great, ah, very great, is the difference between the sweetness of the Creator and of the creature, of eternity and of time, of the Light Uncreated and the light imparted.

O Light Eternal,
Transcending all created lights,
Dart Thy bright beams from above,
And penetrate the inmost recesses
Of my heart.
Cleanse, gladden, brighten,
And enliven my spirit
With all its powers
That I
May cleave to Thee
With ecstasies of joy.
O, when shall
That blessed
And longed-for hour arrive,
When Thou wilt satisfy me
With Thy Presence,
And be to me
ALL in all?
Until this is granted to me,
My joy will not be full.
Alas!
The old man still lives in me,
Is not yet entirely crucified,
Is not yet completely dead;
He still lusts strongly
Against the Spirit.
The inner war goes on,
And the kingdom of my soul
Is not suffered to be at rest.
But Thou
Who stillest the raging of the sea,
And subduest the violence
Of the waves,
Arise and help me.
If you seek rest in this life
How then will you come

To the eternal Rest?
Seek true peace,
Not on earth, but in heaven;
Not in men,
Nor in any other creature,
But in God alone.
For the love of God
You ought to be ready
To undergo all things,
That is to say,
All labors, sorrows, trials,
Vexations, distresses, necessities,
Infirmities, injuries,
Reproaches, reproofs, humiliations,
Shame, corrections and contempt.
Who art thou,
That thou shouldst be afraid
Of a mortal man?
Today he is,
And tomorrow he is gone.
Fear God,
And you will have no occasion
To fear man.
A man's real spiritual advancement
Consists in the denying of himself,
And the man
Who has formed the habit of self-denial
Is very much at liberty and is secure.

Thou makest us to think well of all,
And to praise Thee
In all circumstances;
And nothing without Thee
Can afford any lasting pleasure;
But if any thing
Is to be pleasant and delightful,
Thy grace must accompany it,
And Thy wisdom
Must impart a relish to it.
All human glory, indeed,
All temporal honor,
All worldly elevation,
Is vanity and folly,
When compared
To Thy eternal glory.

p. 33, SCIENTIFIC DIGEST
BEES CARRY WAR MAIL

Bees are in the army of the Chungking government in China. The Chinese are using the knowledge that as long as the same queen bee rules the hive it can be moved a distance of miles, and the bees will return to it.

By microphotography plans and messages are transmitted on tiny pieces of paper and sent through enemy areas attached to the bee.

At the destination the message is deciphered with a microscope. The “bee mail” travels 30 to 40 miles an hour, the insects being almost invisible and safer than pigeons.—Washington Star.

OCEANIC RICHES

A storehouse of natural riches probably great enough to supply all mankind with a perpetual abundance of most of the essential raw materials has been found by scientists.

It occupies a large part--more than 330,000,000 cubic miles--of the earth.

Despite its size, its many riches were discovered one by one. The reports of many scientists, when put together, are just now beginning to disclose its almost fantastic potentialities.

It is such a prolific producer the scientists say, that it could replenish most of its resources faster than humanity could possibly use them, provided the consumers avoided waste and practised intelligent conservation.

It is the world's greatest reservoir of life, and at the same time the largest graveyard on earth.

It can foster some living things, the experts state, at the rate of perhaps 10,000 generations a year.

It is the sea.

Reports of numerous oceanographers are beginning to show that the seas are heavily stocked with food, medicine, the makings of petroleum, with iron and an array of other minerals, and even the things needed to produce dynamite, anti-knock gasoline and garden vegetables.

Sea More Productive Than Land

Most of this wealth is due to the activities of countless billions of tiny plants and animals, working throughout the ages with the help of sun, tide, current and other natural forces.

The story of these findings lies in the records of the University of California's Scripps Institution of Oceanography, through which much of the work was done.

The discoveries have led some experts to conclude that the sea is more productive per unit of sur-

[continued p. 34]

face area than the land. And there is nearly three times as much of ocean surface as there is of terra firma.

But no way has been found to harvest the total annual crop from any given sea area. Ocean crops—fish, mammals and plants—migrate or are moved by ocean currents, complicating the harvesting.

A 10,000-generation crop develops one generation every 49 minutes.

Such productivity, says Dr. Claude E. ZoBell, Scripps microbiologist, is due to the matchless life-promoting power of the oceans and because sea water and even the ooze at the bottom have been teeming with bacteria since the beginning of life.

The seas, says Dr. ZoBell, produce five times as many animal species, exclusive of insects, as live on land, and several thousand plant species.

Ocean temperature is more even than continental, which means sea plants and animals never suffer from extremes of heat or cold. Drought is unknown. And the water is heavily "spiked" with minerals and other food materials.

"Moreover," Dr. ZoBell adds, "only the top few feet of soil produce plant and animal life, but the sea produces down to the limit of sunlight penetration, 200 to 600 feet."

Bacteria—there are 100,000 to 10,000,000,000 of them in every quart of sea water and billions per quart of bottom ooze — are the

champion producers of the deep, Dr. ZoBell reports.

From the remains of submarine plants and animals they produce food to support still more plant life, which in turn sustains the oceanic vegetarian animals. In this process the bacteria also purify the sea, making it the world's largest and most effective septic tank.

The bacteria also deposit iron, manganese, zinc, sulphur, limestone, magnesium, aluminum and other minerals on the ocean floor.

These minerals are among the 5,000,000,000,000 tons of dissolved substances which, experts say, are washed into the seas from the land every year. The bacteria need some of them in their diet. What they do not digest they deposit on the bottom.

Some of these deposits become enormous. Dr. Charles Snowden Piggott, of the Carnegie Institution, found huge deposits of manganese, a steel-toughening mineral which the United States needs.

Besides huge amount of table salt, calcium or limestone, the sea grows iodine-yielding plants and is being worked also for bromine, a chemical used in sedatives and anti-knock gasoline.

The oceans contain enormous supplies of potash, one of the three main plant foods. It yields only modest amounts of the other two, nitrogen and phosphorus, but enough to support considerable vegetation.

There are radium deposits in the

deeps, and gold in sea sands and in the water itself.

Experts of the Dow Chemical Company examined one square mile of the Atlantic to a depth of 76 feet and reported it contained an estimated \$36,000 worth of gold, \$25,000 worth of silver, 464,000 tons of magnesium sulphate, 125 tons of iron, 7.9 tons of copper and 2.76 tons of iodine.

Bacteria Convert Matter Into Oil

They surveyed only one-seventieth of any one of the sea's 330,000,000 cubic miles.

Barely visible sea creatures called diatoms, radiolaria and foraminifera are believed to play the major part in building petroleum deposits.

Living on other ocean plant and animal life, they multiply and die, forming great masses on the bottom. In a few million years their fats apparently become crude oil.

Here the hard-working bacteria, possibly with the help of some as yet unidentified geological agent, apparently convert the dead bodies into oil.

Some scientists have expressed the belief that oil is being formed, perhaps faster than man is pumping it out of the earth.

Diatoms, together with green or blue-green algae, the plants which give sea water its greenish tint, and dinoflagellates, which are ugly-looking little vegetables, constitute the ocean's variable but always gigantic pasturage crop. This is the feed of whales and other sea grazers.

These and other small plant and animal organisms which drift passively make up the great category of sea life called plankton.

Dr. Trevor Kincaid, University of Washington zoologist, reports plankton grows so profusely that man never could exhaust the supply. He has developed a method which he says would make plankton fishing practicable as a short cut to glycerin production. He would take the glycerin direct from plankton instead of from whales, the present major source. Glycerin is used to make explosives, soap and many other things. — *Washington Post*.

ELECTRICALLY-MADE FOOD AND CLOTH

Artificial production of food and cloth by electricity, extraction of valuable new products from sea water, utilization of many natural products now going to waste and isolation of new compounds were predicted at the National Industrial Chemical Conference by Dr. Colin G. Fink, head of the division of Electro-Chemistry at Columbia University.

In producing foodstuffs by electrical means, scientists literally will be taking over the work of the sun, Dr. Fink said.

Just as the sunlight furnishes the energy for plants to create starches, so electricity can be used to make starches artificially, he added, citing the possibility of synthetic potatoes, as an example.

He declared that the constituents of potato starch—carbon, hydrogen and oxygen—could be driven together by electricity to form the starch.

The natural growth of plants remaining in the soil had been stimulated electrically, he stated. When charged wires were strung low between rows of plants, he added, the energy leaped from the wire to the leaves of the plants and speeded growth to a great extent. He explained that the electricity in the wire caused ionization, or the electrical charging of the plants, which resulted in an increase in the rate of photo-synthesis, the starch-making process by which plants thrive.

Fabrics also might be made electrically in the near future, Dr. Fink stated, and might become more popular than natural wool or cotton.

Such production of cloth, he stated, would utilize the phenomenon of electro-phoresis, the migration of particles in a solution from one part to another brought on by an electric field. By placing in solution various compounds, such as wood pulp or rayon, he said, and then drawing the particles together electrically in "mats" or "tufts," from which fabric could be woven, a new textile industry might be born.—*New York Times*.

He alone is poor who hankers for more and more, and he is wealthy who owns the abundance of contentment.—*Shankaracharya*.



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Second Coming of Christ

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

*Jesus Raises Lazarus from the Grave. "I Am the
Resurrection and the Life."*

By PARAMHANSA YOGANANDA

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world,

Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true. And many believed on him there.—John 10: 31-42.

"Is it not written in your spiritual books exactly what I said?—not only I but all of you are gods? If the scripture call all people gods because they are born of the Cosmic Vibration emanating from God the Father, then that truth cannot be nullified by your disbelief. How can you speak of blasphemy to me who am a perfect image of God and who has been sanctified and sent by Him as a spiritual example to the world?

"Believe in My Divine Work"

"Because I truthfully made a statement that Christ Consciousness in me is the Son or the only reflection of God the Father, you erroneously imagine that I am indulging in blasphemy. If I do not manifest the divine actions as inspired by the Cosmic Consciousness reflected in my Christ Consciousness, then do not believe me. But if I manifest the works as inspired by Cosmic Consciousness, even though you do not believe me, believe in the Divine manifested in my works. By believing and concentrating on divine work it is quite possible that you may know and believe that Cosmic Consciousness is reflected in the Christ Consciousness within me and that my Christ Consciousness is the reflection of Cosmic Consciousness."

In the above words, when Jesus quotes the scripture (*Psalms 82:6*) that "ye are gods," he signifies that all pure souls are potentially made in the image of God, the Father. It can be said that ten people with their eyes wide open, and ninety

people with their eyes closed sun-bathing on the beach are all revealed by the sun. But the ninety who have their eyes closed do not see the sun like the ten who have their eyes open. Similarly, some souls with open eyes of wisdom behold themselves as emanations of God, while other souls, even though they are emanations of God, do not realize it because their eyes of wisdom are closed. That is why even though all souls are potentially made in the image of God, there is a difference among them according to the degree of their Self-realization.

Jesus, who truly realized the presence of God within him, did not speak of his human nature as God, so he was justified in saying, "I and my Father are one." But people who have not consciously realized the God in them should in no way say, "I am God," even though they are potential gods. Unless one knows and feels the presence of God within him, he should never say, "I am God." Jesus never said: "I am God." But he manifested the truth that his consciousness, having emanated from God, was one with Him.

Ocean and the Wave

It has been said before that the wave is made of the same essence as the ocean, but the wave could not say, "I am the ocean," although the ocean could say, "I am the wave." So man, being made in the image of God, is a manifestation of God. He could not say, "I am God," but he could say truthfully,

"God has become myself." As the calm ocean could remain without the wave but the wave could not remain without the ocean, so God the Father could exist without creation and man but they could not exist without Him.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was.—John 11: 1-6.

"This sickness of Lazarus though it may bring death will not end in death. When Lazarus dies of sickness he will be resurrected again that the power of God as manifested in the Son of God might be gloriously revealed to bring the hope of immortal life in death-bounded man."

In the above words Jesus points out that some sicknesses end in death but Lazarus' sickness would manifest the glory of divine resurrection. Jesus did not mean that Lazarus was destined to die especially for the manifestation of the

divine power of resurrection, but that Jesus by divine power would be able to resurrect Lazarus whom he saw through his prophetic eye was to be the victim of death.

Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.—John 11: 7-10.

"One who walks in the day does not stumble. He who walks at night stumbles. If any soul walks in the light of wisdom, he sees the great light which governs the cosmos and cannot make any errors in his actions. But an ignorant soul walking in the night of ignorance stumbles and commits blunders in his activities, for he beholds no guiding light of wisdom within him."

"The Light of the World"

When Jesus speaks of the light of the world, he signifies Cosmic Energy and the light of wisdom. God the Father is reflected as Christ Consciousness and Cosmic Vibration. Christ Consciousness and the light of the world (or the intelligence governing all creation) are one and the same thing. The light of the world also signifies

Cosmic Energy. Cosmic Vibration manifests itself as Cosmic Sound and Cosmic Energy. Devotees can hear the Cosmic Sound and see the Cosmic Energy pervading all creation, and can feel the light of wisdom or Christ Consciousness latent in Cosmic Vibration manifested as Cosmic Sound and Cosmic Energy.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.—John 11: 11-13.

"Our friend Lazarus is sleeping the sleep of delusive death but I am going to him that the Christ Consciousness in me can make him forsake his delusion."

Sleep is a temporary death and death is a prolonged sleep. Both the ordinary state of slumber and the state of death are a part of cosmic dream delusion. As in a dream a person can walk or sleep or die, so human beings under the influence of a cosmic dream behold themselves sleeping the sleep of death or waking in the after-death state. Christ knew the universe as a cosmic dream, so he said: "I see the soul of Lazarus is dreaming the sleep of death. I am going to make him dream he is living instead. Having realized the cosmos to be a dream, I will make the soul of Lazarus dream life, instead of death."

Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.—John 11: 14-24.

"The soul of Lazarus has left his physical body and I am glad for your sake that I was not there to prevent his death for then you would not be able to witness the miracle of divine resurrection. My intention is that when you witness the miracle of divine resurrection of Lazarus through the will of God you will then understand His glory and power."

In the above words, Jesus hints that if he had been with Lazarus during his sickness, Lazarus would

not have died and consequently the disciples would not have had the opportunity to see his resurrection and thus behold the miracle-working power of God.

Meaning of "Resurrection"

"Resurrection at the last day" means that after good and bad souls depart from this earth and enter the astral world, they stay there for a time enjoying the after-death of rest—a pension from the hard work of life. Then after that period of rest, all souls are judged according to the accumulated good and bad actions of their past lives or the law of karma to be resurrected in a higher sphere or in a lower sphere or in the earth plane.

Resurrection refers to the transition of a soul from one body to another, as Elias was reborn as John the Baptist. Resurrection also means the revival of life a second time in a dead body as illustrated in the case of Lazarus. Resurrection also signifies the rising of souls from the after-death state of sleep or rest to the wakefulness in higher or lower spheres.

The last day is not a fixed day in time when all souls will reappear in their dead bodies by the sound of a trumpet. That idea of resurrection is absurd, for God in His wisdom is not keeping souls waiting thousands of years to be resurrected on a certain day which has never arrived. If Gabriel happens to sound his trumpet tomorrow, then souls that died and were buried today would be resurrected tomorrow,

while souls buried twenty centuries ago would wake up after waiting twenty centuries. God could not allow such an erratic arrangement. Intelligent souls after death could never remain guarding their crumbling bones through thousands of years waiting for a trumpet-call.

Gabriel's trumpet refers to the sound of Cosmic Vibration which all souls hear who are resurrected from the after-death state of sleep to higher spheres. The last day refers to the particular time when any soul after enjoying the sleep of death is judged by the cosmic law of actions to go into other spheres.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto

the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.—John 11: 25-33.

"My soul, not being identified with the bodily life, is not limited by the I Am or Ego Consciousness. The soul identified with the body and its limitations is the I Am or Ego Consciousness. But I (my Spirit) am the resurrection and the life. My soul is one with the Christ Consciousness and the Cosmic Life in it in which I witness that souls are resurrected in various ways from the after-death state of sleep to the wakefulness in higher or lower spheres or in the earth plane.

No Forced Reincarnation

"That devotee who by meditation learns to commune with the Christ Consciousness and Cosmic Life learns also to believe in the Christ Consciousness in me. Even if he is physically or spiritually dead he may resurrect his life in his dead body or resurrect his soul from the sleep of death to the sphere of Cosmic Consciousness. Any advanced soul who learns to permanently feel the eternal life in me and believes or communes with the Christ Consciousness in me shall never be forced to incarnate into a physical body and witness the change of death which befalls it.

Dost thou believe all this I say?"

In the above words of Jesus it must be understood what he means by "I Am". Whenever Jesus speaks of "I Am" he speaks of his soul being one with Christ Consciousness. But when the ordinary person speaks of "I Am" he refers to his body, or physical possessions or intellectual acquisitions; as for example, a man may say, "I am strong," or, "I am rich," or, "I am a specialist in literature or philosophy." Whenever an ordinary man says, "I am full of vitality," he speaks of the youthful life limited by the frame of his body.

But when Jesus says, "I am the resurrection," he means, "I am Christ Consciousness in which all souls rise from a lower state of consciousness to a higher state of inner development." When Jesus says, "I am the life," he cannot be accused of egotism, since he meant, "My life is one with the cosmic life in everything. That is why I feel all living creatures are born out of me and sleep in me."

Meaning of "Belief"

His words, "He that believeth in me," refer not to those who believe Jesus lived physically, but to those advanced devotees who have practically convinced themselves of their consciousness' expansion to the Christ Consciousness in everything.

"Though he were dead" refers to both physical death and spiritual death. One who is in tune with Christ Consciousness can reappear

in his dead body if he wishes. One who is temporarily spiritually dead can regain his Christ Consciousness. "Yet shall he live" refers to the resurrection of life in the physical body or the resurrection of a soul from a lower sphere to a higher sphere of consciousness.

"Whosoever liveth in me and believeth in me" refers to anyone who permanently communes with Christ Consciousness within him and hence believeth or is convinced of the immortal Christ Consciousness equally present in him and Christ.

"Shall never die" refers both to spiritual and physical death. All souls who can permanently commune with Christ-Consciousness will never witness spiritual death through ignorance or physical death through forced reincarnations. Souls who live on earth identified with their bodies create human desires which bring them back there many times until their earthly desires are worked out and they return to God. Souls who overcome material desires become pillars in the mansion of God and "go no more out." Liberated souls do not have to incarnate and consequently do not experience the death of the physical body. Souls who are one with Christ Consciousness will also never experience the death of wisdom through ignorance.

Martha, being an advanced disciple of Jesus, understood what he meant when he said, "I am the resurrection and the life," and thus with realization and justification she spoke, unlike the ordinary blind be-

liever, "Yes, Lord, I believe that thou art the Christ, the son of God manifest in this body named Jesus."

And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.—John 11: 34-38.

His Universal Sympathy

When Jesus, human and divine as he was, saw Mary and the Jews weeping he felt the vibrations of their sorrow within his great spirit through his universal sympathy. Jesus wept not because he was overwhelmed with grief but because with his tender divinely sensitive heart he felt the overwhelming grief of his beloved disciples, Mary and Martha, and their friends.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?—John 11: 39-40.

"Did I not tell you and make you feel my vibrations that if you are convinced of the all-powerful

Christ Consciousness in me you will be able to behold the power and glory of Cosmic Consciousness, to be manifested shortly?"

The above words, "glory of God," signifies, not that God seeks glory or the recognition of man, but that advanced devotees are privileged to behold the glory or active manifestation of the power of God on earth.

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.—John 11: 41-42.

"O ever-conscious, ever-wise, ever-wise, ever-responding Cosmic Consciousness, I thank thee that thou hast vibrated thy absolute power in the Christ Consciousness in me. Without doubt I absolutely and intuitively know that thou dost always vibrate thy absolute power of Cosmic Consciousness in response to the vibrating divine wishes in my Christ Intelligence. But for the benefit of the people around me I declared it (thou hearest me always), that they may know my Christ Consciousness is the reflection of Thy Cosmic Consciousness and has been manifest in my body called Jesus through thy sovereign wish."

When Jesus said, "Father, I thank thee that thou hast heard

me," he teaches all mankind that God is not only a Spirit but through devotion responds like a human father. If the human father's kindness to the child is the reflection of the Heavenly Father's kindness then how much more kind is the Heavenly Father to that child and to all his human children. When Jesus says, "I knew that thou hearest me always," he signifies that through eternity the Christ Intelligence which he felt within himself is able to intelligently direct the work of all creation through power received from Cosmic Consciousness.

"Always" indicates throughout eternity the Christ Consciousness is working the will of Cosmic Consciousness in the universe.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.—John 11: 43-44.

"O ye disembodied soul of Lazarus, reappear in the body made whole by the Cosmic Energy of God."

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this

man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Then from that day forth they took council together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jew's passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.—John 11: 45-57.

And it came to pass, when the time was come that he should be

received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem.

And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.—Luke 9: 51-56.

"You are not aware of what divine nature you are made. Otherwise you would not express the spirit of revenge, thus using the evil force, being influenced by satanic emotions. For the Christ Consciousness is manifest in the body (the Son of Man) not to destroy men's lives by evil forces but to save them from death and delusion by divine power and divine ways."

In the above words, Jesus tells his disciples to differentiate the image of God and divine qualities in them from the satanic forces and evils arising in them through the channel of ignorance. Jesus, clearly remembering his divine mission on earth, points out that he was to use divine force not for working destruction but for saving souls.

Jesus realized that if he used the divine force for evil purposes, he would become the instrument of Satan. He told his disciples that, in order to please God, they ought to bring out the hidden goodness by good actions which is often eclipsed behind satanic thoughts. Jesus told his disciples, further, that the evil force could not be conquered by evil but by the good force of God.

Love Conquers Anger

It is a common blunder for people to try to conquer anger in others by anger, when anger can be conquered only by love. To try to suppress evil people by fire and sword is ineffectual; even if their bodies are conquered by evil power, their souls remain stronger in evil and anger just the same. In order to conquer evil, one must use the divine power of love. Millions of people are doing evil, but they are not dramatically punished by powerful forces sent from heaven, because God wants to conquer them only by love and wisdom, whispered to them through their own conscience. Since God has given man free will to choose between good and evil, He therefore does not interfere with man by stopping his evil actions by use of heavenly powers.

God tries to influence his error-stricken children through the humble forgiving personalities of his true saints and devotees. Christ-like souls who commune with God have distinctly declared that anyone who aspires to know Him must

behave in a Godlike manner and must learn to conquer evil by good, hate by love, revengeful actions by loving helpful actions, unkindness by kindness, harshness by sweetness, pride by humbleness, cruelty by kindness, unrighteousness by righteousness, falsehood by truth, jealousy by love, temptation by meditation, restlessness by calmness, harsh speech by sweet speech, evil behavior by good behavior, selfishness by unselfish behavior, theological arrogance by Self-realization.

Jesus clearly told his disciples to remember the presence of God and goodness in them and to destroy all parasites of evil which came into them through ignorance. He told his disciples that his mission on earth was to expand human lives into the consciousness of God and not destroy them into the oblivion of death.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. — Luke 9: 61-62.

Any spiritual man of renunciation who, having renounced the limitations of a material environment and getting ready to plough his consciousness with discipline and wisdom, looks backward to his forsaken material environment, is not

fit to concentrate on the attainment of the vast kingdom of Cosmic Consciousness hidden within.

In the above words, Jesus describes very clearly the strict path of the man of renunciation. To renounce all things for the attainment of God Consciousness is wise because nothing can be enjoyed without the consciousness borrowed from God. During death every one is compelled to leave everything instantaneously, without notice. It is wiser to leave everything voluntarily and do away with all material entanglements for the attainment of God, until God is realized. It is better to perform all material duties after realizing God, for then they cannot produce misery. To try to perform material duties with a spiritually untrained human consciousness is to be the victim of greed, anger, selfishness, disease, misery, worry, fear and death. Therefore, saints are justified in thinking that when they perform material duties after attaining God, they can really be happy spiritually and materially.

—❖—❖—❖—

GOD GIVES STRENGTH

The people that know their God shall be strong.—*Dan.* 11.32.

As thy days, so shall thy strength be.—*Deut.* 33:25.

—❖—❖—❖—

He is truly rich who desires nothing; and he is truly poor who covets all.—*Solon.*

APRIL, 1941



Self-Realization Fellowship

Mt. Washington Estates
3880 San Rafael Ave.
Los Angeles, Calif.



Golden Lotus Temple

Encinitas, Calif.

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11 a.m. by

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Questions and Answers

By Paramhansa Yogananda

Spiritualizing Astrology

Question: "What is meant by 'spiritualizing' astrology?"—T. H.

Answer: Astrology is a very deep study, but most people consider it as a sort of superstitious guide to material progress. If you use astrology only for guidance in material matters, you will be doing its teachings an injustice. Astrology is the mathematics of your life, the mathematics of your actions.

The relation of the stars to the human body and mind is very subtle. There is a relation of the spinal plexuses to the signs of the zodiac. No matter what environment you may live in, all the surrounding rays of the earth and universe react upon your body. You respond to those rays. There is a reaction between the stars and the rays around your body. Your body itself must be judged from the standpoint of your actions of the past and present.

You have been given the free choice and intelligence, as a child of God, to surmount the difficulties of life. You are made in the image of God, not in the image of the stars.

If your body is very strong and your mind is very strong, and certain evil vibrations from the stars begin to shed their rays upon you, there will be no reaction at all because you are then impervious to their rays. But suppose your body and mind are weak through transgressions of wrong eating, wrong thinking, bad character and bad company, then what will happen? The answer is: the stellar rays will have the power to affect you.

Twelve Centers of the Spine

You don't know how you are changing your body and mind through your actions and how they are affecting the twelve centers of the spine. These centers have great electrical currents. Millions of volts of current are lodged there. They have a correlation to the twelve signs of the zodiac. Only people whose bodies and minds and material environment are out of order have inharmony between the centers of the spine and the twelve signs of the zodiac. By communing with God, you will reinforce the power of the twelve centers in your spine, which will act in cooperation with the twelve signs and plan-

cts and then your life will be harmonious.

While studying astrology in a reasonable way, you must always remember that God's influence is the supreme influence. You must commune with God so that all planetary forces will automatically harmonize with you. That is the true meaning of spiritualizing astrology.

Your karma (past actions) was once governed by your will power. Their lawful effects seem irrevocable. But the effects of past actions can be changed by seeking God. Unless you remember that, you can't spiritualize astrology. God is Joy. If you can hold your happiness during all the events in your life, then you are above the influence of the stars. If you can retain your smile in spite of everything, that is awakening the consciousness of Divinity within you. Immediately the stars will smile with you. They can't shed their evil rays on you. This is spiritual astrology.

What Are Qualifications of A Spiritual Teacher?

Question: "What are the qualifications necessary to become a spiritual teacher?"—I. S.

Answer: A spiritual teacher should have Self-realization, balance, and a knowledge of comparative religions. He should be grounded in truth and nothing but the truth. The greatest spiritual teachers meditate a great deal in or-

der to be able to arrive at the truth in any given situation.

A teacher should meditate before teaching any class. This practice is more valuable than studying books or entering into discussions with other people. There is a great difference between fact and truth. In order to transmit truth, one must be inspired by truth. The spiritual teacher must keep his mind on God. He must have all faith even if he faces starvation.

Religion vs. Custom

To one wishing to become a spiritual teacher, I would say: Know the difference between true religion and custom. Separate the true meaning of religion from religious observances. Do not forget the principles for which religion stands. Use modern methods in your work but don't exaggerate. You must advertise, but advertisements should have soul. Talks, announcements, and other literature must have life. It is the manager's fault if the crowd at meetings is small; it is the teacher's fault if it continues to decrease.

Be prepared to help the two classes of people who will attend your meetings—those in trouble and those seeking spiritual development. Never use spirituality for commercial gain.

The best way to convince people is through your character and actions. Be one with God and develop your best qualities. Be agreeable. You cannot transmit truth if you are not sympathetic. Cheerfulness comes from the soul. A spiritual

teacher must have a soulful smile. You must never be angry with people who criticize you. Talk with them privately if possible, but always stand for the truth. Be natural and loyal. Always keep your word with people. Your word is your bond.

A spiritual teacher should know the rules of etiquette, but sincerity is more important than manners. Don't try to compete with others. Stick to your goal, teach loyalty, do not be controlled by anyone, and do not prolong speaking so as to tire your audience.

Only a true disciple will make a good teacher. Believe in and know well the things you want to teach. The intuitional teacher is the greatest. Intuition doesn't have to depend on reason. It *knows*. You must believe that help will come when needed. The divine law *works*. Make up your mind that you are inspired by God and He will always send some one to help you when necessary.

We may have many teachers, but only one *GURU* (spiritual guide). In India, once a disciple chooses his *GURU*, he remains with him for all time. The disciple obeys his *GURU* implicitly in everything because the *GURU* is a man of wisdom and purity. In order to be a *GURU* to others, one must also be a disciple all the time.

Self-realization should be the goal of a teacher. Such illumination comes through the practice of the principles taught by Self-Realization Fellowship. Meditate at fre-

quent intervals—morning, noon and night if possible.

Why Are We Tested?

Question: "Why is life so full of tests?"—*M. I.*

Answer: Through tests we learn life's lessons. Tests are not meant to crush us. They develop our powers. They come through the natural law of progress. It is necessary for us to advance from lower to higher steps.

Mind is the source of all your troubles and all your happiness. You really are stronger than all your tests. If you don't realize it now, you will have to realize it later. God has given you the power to control your mind and body and thus be free from pain and sorrow. Never say, "I am through." Do not poison your mind by thinking that if you walk a little more you will over-exert yourself, or if you cannot get certain foods you will suffer, and so on.

Mind is the Creative Power

Never allow your mind to entertain thoughts of illness or limitation; you will see your body change for the better. Remember that mind is the power that is creating this body and if the mind is weak, the body becomes weak. Don't grieve or worry about anything.

If you strengthen your mind, you will not feel bodily pains. No matter what happens, you must be absolutely free in your mind. As in a dream you may think that you are ill but, awakened by a slap, you see it is not true, so in the state of

wakefulness you must know that this life is also nothing but a dream. Mind has no connection with the body apart from what connection you give it. When you are asleep, you are not conscious of the body, but when you wake up you remember whether you slept well or not. That shows our consciousness continues when we are not conscious of the body. When your mind can completely remain apart from the body at will, you will be free. Remember that you are immortal.

The relation between thought and matter is very subtle. If you see a wooden pillar and say: "I don't think that a pillar is there," that is wrong, because in spite of what you think, it is still there. What you don't know is that the pillar is the materialization of thought. It is the result of thought. If you learn to experiment with your mind, you will realize that the entire design of the body and all its processes are controlled by thought.

In order to pass life's tests, you will need rejuvenation in both body and mind. You will need to develop elasticity of the mind. If you can't meet life's tests, you will be helpless when trials and tribulations come.

The key to all happiness, power and health lies within your mind, but this is what often happens: If you are ill for six months, after enjoying good health for many years, you think that you will never get well again. Your body should not be able to convince your mind in this way. Your mind should convince your body. The mind must

not be affected by the conditions of the body. You must realize that your body is only the dwelling place of the soul and you must not be influenced by it.

This Universe is a Dream

Sometimes we think it is easy to say that this universe is a dream, but as soon as we come in contact with the realities of experience, we have difficulty in thinking that this life is only a dream. It is necessary to develop our thought power in order to realize that this universe was made from the thought of God.

At times life seems to be a cruel game. The only justification for it is that in reality it is only a dream. That is why there are so many differences in the world. Some people are poor, some are rich, some healthy, some sick, and so on. You have had many experiences through many incarnations and you will have others in future incarnations, but they should not frighten you. You must play all parts in the motion picture of life, inwardly saying: "I am Spirit." This is the great consolation that wisdom gives us.

Realize the presence of the Infinite. Behold God, your own Father, your own Spirit, behind the shadows. In your heart of hearts realize this, no matter what your impulses dictate. Let nothing sit on the throne of your heart but God. If you love God's creation more than God, you will be disillusioned. God must be first, last, and always. Do not follow the dictates of this earthly dreamland, for dreams sometimes turn into nightmares.

Break this dream delusion by waking in God and you will be safe forever.

What Is Freedom?

Question: "When are we really 'free'?"—S. U.

Answer: There can be no free expression of soul without freedom of thought. You must never forget that you are a free agent. Your will power is always free. If you use your will power, it will create new karma for you, but most people don't want to make a change. They don't want to make the effort, so they give up.

We Are Slaves to Customs

To do everything that you want to do does not mean that you are free. Man is usually bound by his desires, which is not freedom at all. To do all things, guided by wisdom, is freedom. You can only change your karma if you are guided by wisdom, and use will power. If you guide your actions by will power and wisdom, the power of your past wrong actions will grow weaker, and your habits of good actions will grow stronger.

Established customs enslave us more or less. We never live in real freedom. We are always wanting something we do not already possess. We become attached to non-essentials. As soon as we become a slave to something, we have lost our will power and freedom for the time being at least. Just as the Orientals are slaves to old customs, so the American people are slaves

to new customs. We chalk out our destiny in the past and to that destiny we make ourselves slaves.

Why is it that one person is born into an evil family and another person is born into a good family? Each one used his freedom to live in a certain way in past lives and thus attracted to himself those conditions in this life.

There is no real life without God. There is no real freedom without God. You must put your mind on the God-Center within you. Whatever you do or think, God must always be uppermost in your mind. When you are in tune with God, you can accomplish anything at any time. You must always remember this. You must not cease activity; instead, you must increase the power of your activity, so that in spite of bad influences your will power will speed up things for you.

God's methods are not those of an Almighty Being always punishing us. He has created us. He has given us freedom. We must work out our own destiny with His help.

DISCIPLE TO GURU:

All I do
And all I dream includes thee,
As the wine
Must taste of its own grapes.
And when I see God for myself,
He hears that name of thine
And sees within my eyes the tears
of two.

By J. H. C.

THOUGHTS FROM RUYSBROECK

Let us aspire, without intermission, towards the superessential being; yet inclined towards the world below by all practice, all truth, all activity, all justice; and we shall form our interior kingdom after the image and likeness of the Lord our God.

Every good act however small, provided it be referred to God by simplicity of intention, augments in us the divine likeness and replenishes us with eternal life.

As the visible sun illuminates and fertilizes the earth, so the light of God, reigning in the summit of the soul, sheds rays of splendor upon all its powers.

When our reason and understanding are so enlightened that they can recognize divine truth, then the will streams forth in abundant loyalty and love to all men.

WISDOM FROM ST. JOHN OF THE CROSS

What will it profit you if you give God one thing when He asks for something else? Consider what God wills and do it, for so will you satisfy your heart better than by doing that to which you are inclined yourself.

Perfect love naturally seeks nothing and claims nothing for itself, but all for the beloved: If this be so with earthly love, how much more with the love of God?

A pure and perfect work wrought for God in a pure heart makes a perfect kingdom for its Lord.

He who acts from the pure love of God not only does not perform his actions to be seen of men, but does not do them even that God may know of them.

RIGHTEOUS LIFE

"The Lord said: To refrain from harming others, to be truthful, not to appropriate others' wealth even in thought, to be free from attachments, to avoid company, to shrink from evil courses, not to be storing or collecting wealth, belief in *dharma* (righteous duty), celibacy, silence, firmness, forbearance, fear (of God), cleanliness of body, purity of heart, repeating the *mantras* (scriptural stanzas), *tapas* (penance), enthusiasm in being righteous, hospitality, worshipping Me, pilgrimages to holy places and waters, working for the benefit of others, contentment, service to the *acharya* or preceptor — these are *yamas* and *niyamas* (disciplines) respectively twelve in number; when practiced, these virtues yield salvation." — *Shrimad Bhagavata*.

SEARCH FOR THEE

"The searching submarine of my soul fled from the dark vapors of earthly ambitions and dived into the unplumbed regions of Cosmic Consciousness. Swimming like a whale, the submarine of my mind moved in Thy deepest astral sea in search of Thee. The long-strained search-light eyes of my soul-submarine suddenly wore the mystic flaming radiance of Thy blessings, and I beheld Thy presence everywhere."

—*Paramhansa Yogananda*.

NEWS OF THE CENTERS

EASTER SERVICE

A Sunrise Easter Service will be conducted by Paramhansa Yogananda on April 13th at 6 a.m. on the grounds of the Golden Lotus Temple of All Religions at Encinitas. Breakfast will be served after the services. Breakfast reservations may be made by letter or by phoning Encinitas 4341, or CApital 0212 in Los Angeles. Paramhansa will also speak at 11 a.m. on Easter Sunday.

Paramhansa Will Speak Sundays in Los Angeles

Paramhansa Yogananda announces that in 1941 he will speak two Sunday mornings of each month at the Golden Lotus Temple of All Religions at Encinitas, and two Sunday mornings at the Mt. Washington Headquarters in Los Angeles. The public is welcome. He will speak in Los Angeles on April 6th and 20th. Phone CA. 0212 for further information.

Mrs. Lois Patterson Downs conducts a Beginner's Study Class in *Praecepta* lessons each Tuesday at 7 p.m. at the Mt. Washington Center.

"That alone is *karma* (true action) which does not make for bondage, and that alone is learning which makes for emancipation."—*Bhakta Pradlada*.

APRIL, 1941

LONDON NEWS

A recent letter from the London Center of the Self-Realization Fellowship reads:

"We are all keeping very happy in spite of adverse conditions. We go to sleep each night in spite of intense barrage from heavy guns all around us, and we manage to meditate, although sometimes we are almost thrown out of our chairs by the violent percussions.

"Just outside our windows we pick up pieces of shrapnel, some six inches long, also shattered fragments of bombs, empty cartridge cases from dog-fights overhead, etc., but still we are mentally undisturbed and manage to get plenty of rest.

"We have indeed learned the value of Self-Realization Fellowship Teaching and know that nothing can disturb our inner peace. In the last few weeks during the meetings we have heard air-raid warnings and listened to the explosion of delayed action bombs, but our students still gather and thoroughly enjoy our beautiful service."

EASTER MESSAGE

By Paramhansa Yogananda

This Easter make a real celebration of the resurrection of Jesus Christ by releasing wisdom from the sepulcher of ignorance. Through

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deep meditation lift your soul, buried in the tomb of restlessness, into the sphere of universal Christ Consciousness.

Jesus freed His soul from the confinements of the body into the perception of Omnipresent Blessed Spirit. Thus he indicated to us the real way of celebrating Easter and practicing its spiritual significance in daily life.

WORD PICTURE OF JESUS CHRIST

The only reliable word picture of Christ as seen in actual life is given in the following translation of the original letter, written to the Senate at Rome by Publicus Lentulus, Procurator of Judea. (The manuscript is now in the possession of Lord Kelly.)

"There appeared in these our days a man of great virtue named 'Jesus Christ' who is yet living among us and is of the Gentiles accepted as the prophet of Truth. He raises the dead and cures all manner of diseases. A man of stature somewhat tall and comely such as the beholder may both love and fear. His hair is of a chestnut, full ripe, plain to his ears whence downward it is more orient and curling and waving about his shoulders.

"In the midst of his head is a seam, a partition in the hair after the manner of Nazarites. His forehead plain and very wrincate, his face without spot or wrinkle; beautiful with a lovely red. His

nose and mouth so formed that nothing can be reprehended. His beard is in color like his hair, not very long but forked. His look innocent but mature.

"His eyes grey, clear and quick and luminous. In reproving he is terrible, his eyes piercing—as with a two-edged sword—the greedy and selfish and the oppressor, but look with tenderest pity upon the weak, the erring and sinful. Courteous and fair-spoken, pleasant in conversation mixed with gravity. It cannot be remembered that any has seen him laugh but many have seen him weep. In proportion of body most excellent a man, for his singular beauty surpassing the children of men."

THE SALUTATION OF THE DAWN

Look to this day,
For it is Life,
The very life of life.
In its brief space lie all the verities
And realities of your existence,
The Bliss of growth, the Glory of
Action,
The Splendor of Beauty.
For Yesterday is but a dream,
And Tomorrow is only a vision,
But Today, well lived,
Makes every Yesterday a dream of
happiness,
And every Tomorrow a vision of
hope.
Look well, therefore, to this day.
Such is the salutation of the dawn.

—From the Sanskrit.

STEPS TO BLISS

By "Siva"

A believer in God, in the real sense of the term, is he whose belief remains unshaken even in the midst of difficulties. He who sees divine grace only in prosperity, and not in adversity, is not a true believer.

The adversity of one who, instead of losing patience, clings to his faith in divine grace and does not deviate in the least from the path of truth is very soon transformed into prosperity. Under no circumstance is he troubled by sorrow and anguish.

He who sees the working of divine grace even amidst adversity and troubles is alone truly qualified for divine grace.

* * *

Seek nothing from anybody; people will then humbly follow your footsteps to supply you all that you may require. Seek not honor; honor will come to you unasked. Seek not Heaven; the angels of Heaven will come with their celestial cars to take you there.

* * *

The life of one who forgets God in the interest of the pursuit of honor, fame and aggrandizement of self is sinful. And lower still is he, who forgetting God, engages himself in pursuit of wealth for the sake of physical comfort and enjoyment of the senses. Not even he who forgets God in the name of *dharma* (duty) is stainless; for the *dharma* which causes God to

be forgotten can never be blameless. The relation between true *dharma* and God is as close as the relation between body and life. A *dharma* devoid of God is lifeless like a corpse.

* * *

Repent not for the past, nor worry about the future. Mend only your present. Bend all your energies on the strength of divine grace, and with courage, hope, faith, diligence, forbearance and wisdom rectify the present. The future will then be automatically rectified.

He who without caring to mend the present, sees dreams of future happiness and weeps for the past, has nothing but tears of sorrow for his share.

* * *

Do not get puffed up with pride when you gain some worldly object. In every sphere, there are greater and greater things than you can even dream of. Holding yourself to be no more than a speck on earth, treat all men with respect and humility. Then alone the true path will be opened before you. He who is blinded by pride is wandering on the wrong path.

Treat all with honor and love; try to do good to all; constantly think of rendering happiness to all. Then, your own good and your own happiness will follow as a matter of course.

—❖—❖—❖—

What will you gain by sleeping at this hour? Awake, rise and remember God!—*Kabir*.

HEALING SERVICE AVAILABLE TO ALL



Divine Prayer vibrations are sent out daily by Paramhansa Yogananda and a group of trained divine healers. Praecepta students, readers of INNER CULTURE, and friends of the Self-Realization Fellowship who desire help in solving problems of health, finance, or adjustment of personal and domestic relations may avail themselves of this help by writing 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.

**Members and Friends Welcome
at Golden Lotus Hotel in Encin-
itas, and at S.R.F. Headquarters
on Mt. Washington in
Los Angeles**

S.R.F. members and their friends are invited to visit the Golden Lotus Hotel at Encinitas, near San Diego, close to the beautiful S.R.F. Hermitage and Golden Lotus Temple where Paramhansa Yogananda speaks two Sundays each month. The hotel has newly renovated attractive rooms. The climate is ideal; the nearby ocean beach offers bathing and quiet secluded spots for meditation and relaxation.

The impressive S.R.F. Headquarters on top of Mt. Washington, only twenty minutes from the heart of Los Angeles, offers a few charming rooms, with vegetarian meals, to guests who seek an unusual spiritual environment in which to rest, study and meditate.

The rates by day, week or month at the Golden Lotus Hotel in Encinitas, or Mt. Washington Center in Los Angeles, are very reasonable. Those wishing to make reservations will please write to Miss Orpha L. Sahly, 3880 San Rafael Avenue, Los Angeles, California, phone CApitol 0212.

Diet and Health



Compiled by the London Vegetarian Society

Julienne Soup

1 stick celery; 2 onions; 2 leeks; 2 carrots; $\frac{1}{2}$ lb. turnips; table-spoonful "Vegex"; bean stock; seasoning.

Cut the vegetables into tiny sticks, put them in the stewpan with water. Cover and cook until soft, stirring occasionally with a wooden spoon. Moisten with three pints of stock and let simmer gently for about an hour. Stir in the seasoning and serve hot with toasted bread dice.

Lentil Roast

$\frac{1}{2}$ lb. red lentils; 2 cupfuls wholemeal bread-crumbs; 1 table-spoonful tomato sauce; 2 onions; seasoning.

Wash the lentils and cook gently in three-quarters of a pint of water until quite tender. Grate the onions. Mix all the ingredients thoroughly and bake in a greased dish in a moderate oven for half an hour. Serve with mashed potatoes and greens. Equally delicious cold with salad.

Prune Dumplings

1 dozen large soaked prunes; 2 cupfuls wholemeal flour; 1 egg; pinch salt; milk; 2 teaspoonfuls raw sugar.

Make a smooth dough of the flour, salt, sugar and egg, using a little milk to moisten. Roll out the dough and cut into twelve pieces. On the center of each piece put a stoned prune. Wrap and roll each into a dumpling. Drop the dumplings into slightly salted boiling water and cook for twelve minutes. Drain well, and sprinkle with raw sugar before serving.

Split Pea Soup

1 pint split peas; 2 quarts water; 1 onion; 1 carrot; seasoning; mint.

Soak the peas for six hours, then put them in a saucepan with the finely minced onion and the grated raw carrot. Moisten with the water and let simmer gently for two hours, stirring occasionally. Pass the soup through a sieve, returning it to a fresh pan. Reheat, and garnish with a little chopped fresh mint.

Tomato Sauce

6 tomatoes; 1 bay leaf; $\frac{1}{2}$ clove garlic; 1 onion; 1 oz. vegetable margarine; pinch brown sugar; nutmeg; celery salt; cayenne pepper.

Scald and peel the tomatoes. Cut up and stew gently with the vegetable margarine, herbs and seasoning. Chop the onion and fry gently in vegetable margarine, without browning. Add the tomatoes and half a cupful of hot water, and cook until reduced by one-third. Stir in the sugar, nutmeg, celery salt and cayenne. Use as required with spaghetti, etc.

Scotch Broth

2 oz. barley; 1 small cauliflower; 1 carrot; 2 onions; 1 leek; 1 potato; 1 level dessertspoonful "Vegex."

Soak the barley for two hours. Drain, and add to a quart of water and bring slowly to the boil. Meanwhile chop and fry the onions and add to the soup. Prepare and cut up the remaining vegetables and add. Let boil gently for two hours, adding a little water if necessary. Add seasoning and "Vegex" before serving.

Haricot Bean Rissoles

Well cook $\frac{1}{4}$ lb. kidney beans in double saucepan with plenty of water. When cooked and strained add chopped onions and seasoning as desired, roll into balls with a little flour and bake in medium oven. Serve with baked potatoes and chopped cabbage.

Stuffed Dates

Split open some good stoned dates. Insert half-walnuts and roll in raw sugar.

Raw Vegetable Salad

2 large carrots; 1 cupful chopped Spanish onion; 1 round lettuce; 1 heart of celery; 4 oz. turnips; minced parsley.

Prepare the vegetables and grate the carrots and the turnips into separate heaps on a vegetable grater. Arrange these as desired on the lettuce leaves, border with the sliced celery, sprinkle with minced parsley, and serve with mayonnaise or French dressing and grated nuts or cheese.

CHIEFEST

Smaller than the small, greater than the great, the Self is set in the heart-cave of each creature. He who has ceased from worldly care sees, by the grace of the Creator, the glory—a vision of Him who Himself is passionless, the Lord.

"Footless He speeds, handless He grasps, sees without eyes and hears without ears. All that may be known, He knows, but Him no man knows. They call Him Chiefest, the Great Person."—*Svetasvatara Upanishad*.

"He is incomprehensible, unspeakable, infinite in form, all good, all peace, immortal, the parent of the universe, without beginning, middle or end, without rival, all-pervading, all-consciousness, all-bliss and inscrutable."—*Kaivalyopanishad*.

When once you make up your mind to tread the path, everything becomes smooth and easy; there is descent of grace from the Lord.—*Sivananda*.

Letters from S.R.F. Students



"I know, as all our London members know, that S.R.F. Headquarters is praying for us. We appreciate your prayers, as they are doing so much for all of us. As I write, guns are booming and planes can be heard. I know that they are enemy planes because I can hear the bombs drop. It is a cloudy day—the right weather for them. How marvelous it is to feel God's presence and to feel assured of His protection. How grateful I am for Paramhansa Yogananda and Self-Realization Fellowship which makes this assurance possible."—*R.J.S., England.*

"Thank you for your kind letter. I wish to express my sincere appreciation for your prayers in behalf of my little son. About the time that you received my letter his condition improved in a remarkable way. I had been up with him every night for a week, and instead of the cough increasing in intensity the third and fourth weeks, as is the usual course of whooping cough, it subsided so that I haven't had to be up with him one night since you received my letter."—*D.C.T., Minn.*

"Will you kindly send me another *Horn of Plenty Bank*? I am grateful to you for the way things have worked out for me. All the fear I had that we would not be able to meet our obligations has left me. Your letter just seemed to clear my mind of it all. I read and reread your letter over and over again. I strengthened my faith with your statement of truth so that all fear left. A week ago I asked God to open the way for me to help with the living expenses. I was sitting in my living room when a knock came at the door. It was a lady asking if I would accept part-time work in her store. I was so grateful and thankful that I cried. It means so much to us, and I feel that it would not have happened if it had not been for the prayers and help of Self-Realization Fellowship."—*Mrs. N. W., Ohio.*

"I am so glad to be able to tell you of my latest happiness brought to me through the study of Self-Realization in the *Weekly Precepta* and *Inner Culture*. I am getting such marvelous results in the

normalizing of my body. I am becoming perfectly proportioned, with such marked evidence that everyone is remarking to me: "What are you doing?" and "You are getting a most wonderful figure." This has meant a great deal to me. I also notice a difference in my whole make-up. I now have perfect health and strength." — V.G.R., Illinois.

"I have received my first *Praeceptum*. It is everything and more that I expected it to be. I am so happy for having been guided to your wonderful Fellowship. I know that its guidance will lead me into green pastures of which I can hardly conceive at the present time. *Inner Culture* is certainly a guiding word to light my path. I simply can't lay it aside until I have read every word." — C.R., Illinois.

"The *Weekly Praecepta* are marvelous and I am spending a great deal of time studying them. In meditation, the book *Metaphysical Meditations* has helped me so much that I have written music to eight of them, namely, pages 23, 24, and 25. As soon as they are completed, I shall send them to you for approval. I am so grateful for your spiritual help and am beginning to see my way out of the woods, so to speak. My friends remark about the improvement in my appearance, health, and activities." — M.C.K., Wisconsin.

"Words cannot express the joy and inspiration that I receive each

month by reading the articles *Inner Culture* contains and especially those by our great spiritual teacher and Master, Paramhansa Yogananda. I hope that the growth of the magazine will increase rapidly." — I.L.S., California.

"I have read many religious books and have received many answers to prayers but never have gained the understanding that I have received the last few weeks through the *Weekly Praecepta*." — J. S., Pennsylvania.

"I thank my Master, Paramhansa Yogananda, for the remarkable teaching in the *Weekly Praecepta* and *Inner Culture*. He is my guru sent from God. I have been blessed and have learned much. I see things in a new light." — O. O., California.

"I have been a subscriber to your divine *Inner Culture* for years, and I would rather go without food than miss any copies. I also receive great enlightenment from all Paramhansa Yogananda's books." — M. M., Wisconsin.

"I have yearned all my life and understood within me that God was to be contacted in a different way from what we learn in most churches. I have learned more since 1935 than I did in all my previous sixty-five years. Your Teaching has made the House of God altogether different to me. I feel my head go higher to know that I am really a child of God, and may lovingly demand, if worthy, my rightful heritage." — J. S., Saskatchewan, Canada.

"What a wealth of material *Inner Culture* brings me for reading, study, and meditation! I am so pleased with every number, and glad that I now have back numbers nearly complete."—R. M., Ohio.

"I asked for prayers for my daughter for the healing of her backaches. She tells me that she has not been bothered with them since her name has been put on your healing lists. She is very happy about it."—M. M., Illinois.

"More and more each day I am realizing the value of the *Weekly Praecepta*. I pray that you may be strengthened and guided to the best way to help the bewildered humanity of today. Through your patient help may I shine forth as a candle-light to assist someone who is in a dark corner of difficulties."—I. M. T., California.

"I have been using the *Horn of Plenty Bank* for some time, and I find it a very systematic way of fulfilling God's law. I find it encourages thrift and establishes confidence in oneself. I am indeed grateful for it."—H. A. S., Wisconsin.

"After having received my third Lesson I have become stronger, both mentally and physically. I was extremely nervous and discontented, but now I am not nervous and much more contented. I can truthfully say since I first wrote Self-Realization Fellowship, I have received wonderful blessings."—H. B., California.

"I received the *Horn of Plenty Bank* and have faithfully used it each day. I want you to know how much pleasure this little bank has brought to me. The idea of putting away even a little, faithfully each day, has seemed to bring me a great sense of satisfaction. I would like to express my appreciation of the improvement in my general condition. My health is improving, and I realize that I am now healed of an obsession that seemed to possess me over a period of years. I desire to express my gratitude for the change I feel within myself, and which I find difficult to put into words. May God bless you for your healing prayers and the *Praecepta* lessons."—D. H., Rhode Island.

"From the time I began using the *Horn of Plenty Bank* things have taken a turn for the better for me in a most miraculous manner. I thank you for your prayers."—E. E., Illinois.

"Many thanks for your kind letter. It is always helpful to me. I am enclosing the savings from my *Horn of Plenty Bank*. I can't state that our income has increased, but there is a blessing on everything I buy and the amount goes much further. I sometimes wonder how it is possible.

"A week ago I woke up in the morning with a terrible attack in my chest. I prayed and after a few minutes I felt a stream of healing power coming over me. I thank God and Paramhansa Yogananda and his healing staff for the help I received."—L. V., California.

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: CApital 0212. Founded by Paramhansa Yogananda in 1925.

Free Public Lecture by Paramhansa Yogananda two Sundays in each month at 11 a.m. Take northbound "W" car, get off at Avenue 41, where autos will be waiting to take you up the hill to the Center.

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*Fresno, Calif.

Conducting Teacher, Dr. George H. Sciaroni; Associate Teacher, Mr. Charles

Klint; Secretary, Ellen Hinkle. Meetings at Pacific Southwest Bldg., 1060 Fulton St., Room 1410, each Wednesday at 8 p.m. Phone 2-5181.

Gardena, Calif.

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

*San Francisco, Calif.

Conducting Teacher, Yogacharya Sri Khugen, 450 Geary St., Room 206. Center is open daily from 1 to 3 p.m. Sunday services at 11 a.m. Classes on Tuesday, Wednesday, and Friday, at 8 p.m. Phone: PR. 6909. Treasurer, Mrs. Roena M. Mathison.

*Santa Barbara, Calif.

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

*Denver, Colorado

Conducting Teacher, Frederick H. Wadley, 3428 Colfax Ave. A. Secretary, Mr. G. F. Bateman, 1393 S. York St. Treasurer, Mr. C. C. Norton, 1325 So. York. Meetings each Thursday at 8 p.m. at Y.W.C.A. Bldg.

Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Sunday Service at 11 a.m. Wednesday Class on Philosophy and Yoga at 8 p.m. The public is welcome. Self-

Realization Fellowship Temple at 4748 Western Avenue, N.W. Phone: Wisconsin 4748.

Miami, Florida

Conducting Teacher, Sister Kripa, The Professional Bldg., 216 N. E. 2nd Ave., Rm. 602. Associate Teacher, Mr. Fred Terry. Secretary, Mrs. Alice Bates. Meetings on Sundays, Thursdays and Fridays at 8 p.m. Library. Phone 25305.

***Chicago, Ill.**

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

***Rockford, Ill.**

Meetings each Wednesday evening, 8 o'clock, Nelson Hotel, 306 S. Main St. Secretary, Mrs. Victoria Sundgren, 1913 18th Ave. Treasurer, Mr. Bruce Legell; phone Main 3592.

Indianapolis, Indiana

Conducting Teacher, Sri Ranendra Kumar Das, 38½ Pennsylvania Street, Penn. Bldg., Rm. 408; phone Riley 1064. Sunday services at 11 a.m. and 8 p.m. Class, Mondays and Tuesdays at 8 p.m. Lending Library. Associate Teachers, Mrs. Chas. Hoffman and Miss M. Eckhardt.

***Des Moines, Iowa**

Meetings each Thursday at 8 p.m., 704½ Walnut St., Rm. 11. Chairman, Mrs. Marshall McCleary. Treasurer, Mr. Carl Bertelsen. Secretary, Miss Elsie L. Dachroth, Hotel Fort Des Moines.

Boston, Mass.

First Self-Realization Fellowship Center in America, founded by Paramhansa Yogananda in 1920. Services each Sunday at 11 a.m., open to the public. Class meetings each Thursday at 8 p.m. All meetings held at 343 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, 158 Summer St., Somerville, Mass.

***Detroit, Mich.**

Meetings each Thursday at 8 p.m., at the home of Mrs. Maude Emerson, 49 Orchestra place. Phone, Columbia 3737.

***Duluth, Minn.**

Meetings at the home of Mrs. M. McCool, 4223 McCulloch Ave. Secretary, Mrs. Jessica Wakefield, 2809 Minnesota Ave.

Minneapolis, Minn.

Meetings at Y.M.C.A. Building, on Sundays, 8 p.m., open to the public. Class on Wednesdays at 8 p.m. Secretary, Miss Virginia Newhall, 335 Loeb Arcade. Chairman, Mrs. G. Hirschfield. Treasurer, Miss J. Sverkerson.

***St. Paul, Minn.**

Meetings each Monday evening at Y. W. C. A. Chapel, 123 W. 5th St. Secretary, Mr. George Young, 1476 Osage St.

***St. Louis, Mo.**

Meetings each Wednesday at 8 p.m., Y.W.C.A. Bldg., 1411 Locust St., Room 204. Secretary, Miss Bertha Kleinberg, 4976 Rosalie Ave.

New York, N. Y.

Center at Carnegie Hall, 7th Avenue and 56th St., Studio 913, 7th Avenue entrance. Meetings every Monday at 8:15 p.m. Treasurer, Mr. John Fuerth, 804 W. 180th St., N. Y. Secretary, Mr. John Edward Mulligan, 136 E. 208th St., % Chandler Apt. 4-G, Bronx.

Canton, Ohio

Conducting Teacher, Mr. L. K. Whittemore, 415 Wells Ave., S. W. Phone 3-6912. Meetings on Thursdays and Sundays at 8 p.m., at the home of Mrs. D. P. Weber, 1213 14th St. N.E., Phone 2-3074.

Cincinnati, Ohio

Conducting Teacher, Mrs. Bertha Shimler, 3642 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.

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Dayton, Ohio

Conducting Teacher, Mrs. Alma King, 732 North Main St. Telephone Adams 2835. Secretary, Miss Otilia F. Flamm, 329 N. Wilkinson St. Meetings each Thursday at 8:30 p.m.

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Meetings each Sunday at 11 a.m. Class meetings each Wednesday at 8 p.m. Fine Arts Bldg., 125 E. Wells St., 2nd Floor. Treasurer, Miss Margarethe Reichstein, 927 N. Marshall St.

***London, England**

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

Johannesburg, South Africa

Representative, Mrs. Elizabeth Schulman, 84 High St., Rosettenville.

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In Grief's Garb

By Paramhansa Yogananda



In grief's garb come Thou, O God, to me
Like sorrow stepping stealthily.
Enter, O Darling, in soul of mine
On altar amaranthine,
In thickets of joyous tears.
If I should lose Thee ever, Dear,
With touch of tears wipe Thou my heart
And pluck its bleeding delusion's dart.
By magic touch of Thy grief-hand
I'll fly in ecstasy's eternal land.
The echo of my pain ever beat
The approach of Thy Holy Feet.
If Thou dost deem it right,
Wash me in waters of sorrow.
Bathing me with tears of pain
Embrace me with Your affection's chain.