

# INNER CULTURE

FOR SELF-REALIZATION



Free-Will vs.  
Habit Brain Cells

By PARAMHANSA YOGANANDA

OCTOBER  
1938

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Vol. X, No. 12

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Scripture Of Divine Love

NARADA'S FAMOUS BHAKTI SUTRAS

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Man Alone Is Out Of Tune

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*Kalyana-Kalpataru.*

DEVOTEE WITH HINDU PRAYER BEADS

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## FOR SELF-REALIZATION

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# Narada's Aphorisms on Bhakti

*Ancient Scripture of Divine Love*

*Edited by*

Y. SUBRAHMANYA SARMA

1. Now, therefore, we shall expound *Bhakti* (divine love).

2. It is of the nature of the highest love for This One (God).

3. And of the nature of immortal bliss.

4. On attaining which, a man becomes perfect, immortal, satisfied forever.

5. On gaining which one wants nothing, laments over nothing, hates nothing, delights in nothing, and is never enthusiastic over anything earthly.

6. Experiencing which one becomes exhilarated beyond self-control, stands perfectly still, and revels in the Self.

7. It is no worldly desire, for it is of the nature of suppression.

8. Suppression means abandoning all worldly and Vedic desires.

9. And exclusive devotion to Him and indifference to all things that are obstacles to devotion.

10. 'Exclusive devotion' is abandonment of all other supports.

11. Indifference to obstacles consists in undertaking only such activities—whether of ordinary life or those enjoined in the *Vedas*—as are favorable to devotion.

12. Even after firm establishment in divine resolve, the Scriptures are to be respected.

13. Otherwise there is apprehension of a fall.

14. Even ordinary life is only up till then, though physical activities such as taking food, continue as long as one wears this body.

15. Definitions of this *Bhakti* will now be stated in accordance with different views.

16. "It is love of worship and other similar acts," says Vyasa, the son of Parasara.

17. "Fondness for spiritual conversation and the like," says Garga.

18. "These are *Bhakti* in so far as they do not clash with the contemplation of the Self," says Sandilya.

19. But Narada says, "It is the offering of all acts to Him and feeling the highest pang of separation on occasions of losing remembrance of him."

20. So it is, so it is.

21. As, for instance, in the case of the cowherdesses of *Vraja* (devotees of Krishna).

22. It cannot be said that even there is a blemish, the absence of recognition of divine glory.

23. Lacking in such appreciation is the love, for instance, of adulterers.

24. In that sort of love, there is no idea at all of one's feeling happy in the happiness of the other.

25. Now this *Bhakti* is greater than *Karma* (performance of religious works), *Jnana* (knowledge) and *Yoga* (mystic control of the mind).

26. For it is of the nature of the fruit of all these.

27. And because God hates egotism and loves humility.

28. Some think that knowledge is the one means to it.

29. Others are of opinion that there is mutual dependence between the two.

30. It is its own fruit, sayeth Narada, the son of Brahma.

31. For it is seen to be just so in the case of the palace, a dinner, and the like.

32. The King is not pleased by that knowledge, nor is hunger appeased by mere knowledge of food.

33. Hence this *Bhakti* alone should be chosen by those who seek liberation.

34. Teachers have recommended various means to this *Bhakti*.

35. It results from the renunciation of the objects of the senses and renunciation of attachment.

36. From unremitting adoration.

37. From listening to narration of various blessed qualities of the Lord and proclaiming them aloud

even while attending to affairs of ordinary life.

38. In the main, however, it results through the grace of the great ones, through even a little of the grace of the Lord.

39. Now, association with the great is hard to get, difficult to realize, though most invaluable.

40. Nevertheless, it is attainable, and that through His grace only.

41. For there is no distinction between Him and His devotees.

42. That alone should be sought out, that alone should be sought out.

43. Evil association should be shunned by all manner of means.

44. For it is the cause of desire, anger, delusion, loss of memory, loss of intellect and utter ruin.

45. These are in themselves like little waves, but through association become a veritable sea.

46. Who crosses, who crosses this *Maya* (illusory glamour of the world)? He who gives up attachments, he who waits upon a spiritually magnanimous soul, he who becomes free from the idea of possession.

47. He who habitually resorts to solitary place, he who cuts asunder all worldly bondage, he who transcends the three fundamental *Gunas* of nature, he who gives the idea of acquisition and preservation.

48. He who gives up all desire for the fruit of his actions, renounces all activities and thus passes beyond all pairs of opposites.

49. He who renounces even the *Vedas*, who has only incessant love for the Lord.

50. He crosses, he crosses this *Maya*, and he takes other people also across it.

51. The nature of Love is inexpressible in words.

52. It is like a dainty dish tasted by a mute person.

53. It finds expression very rarely in some worthy soul.

54. Beyond the fundamental *Gunas*, above all desires, growing intense moment by moment, incessant, most subtle, and fathomable only by intuition.

55. When one has reached it, one sees that alone, hears about that alone, talks of that alone, thinks of that alone.

56. Secondary *Bhakti* is of three kinds, to be classified either according to the difference of *Gunas*, or according to the difference of the afflicted and other aspirants to whom it belongs.

57. In either case each preceding one is more conducive to beatitude than the one succeeding it.

58. *Bhakti* (love) is easier than any other approach to God.

59. For it needs no external proof, being its own proof.

60. And because it is of the nature of peace and of the nature of perfect bliss.

61. One need not worry if one's affairs go wrong, for the self, worldly affairs and even the *Vedas* have been surrendered to the Lord.

62. So long as this *Bhakti* is not achieved, the ordinary way of life should not be given up, but renunciation of the desire for reward of actions and discipline preparatory to it, should be persistently practised.

63. Accounts of women, wealth and of unbelievers should not be listened to.

64. Pride, vanity and other vices should be eschewed.

65. All acts should be offered up to Him and even feelings like desire and pride should be entertained with reference to Him only.

66. The three-dimensional form of love should be destroyed, and love alone should be entertained, devoted love of the eternal servant and of the eternal wife.

67. *Bhaktas* exclusively attached to the Lord are the best of His devotees.

68. Talking of *Bhakti* to one another in faltering tones attended with thrill and tears of joy, they sanctify their race and the wide earth.

69. They turn ordinary bathing places into sacred places of purification, ordinary acts into pious deeds, and words of instruction into holy texts.

70. They are full of Him.

71. The *Pitris* (manes) are delighted in them, the gods dance with joy, and this earth is happy in their care.

72. Among them there is no distinction due to birth, education,

color, race, wealth, occupation and the like.

73. For they are all His own.

74. The aspirant should not take to disputation.

75. For it leads to endless arguments and leads to no certain conclusion.

76. Works on *Bhakti* should be studied and acts calculated to rouse this *Bhakti* should be performed.

77. Time free from the sway of pleasure, pain, desire, profit or other worldly considerations, is what every one seeks; so even half a second should not be trifled away.

78. Non-violence, truthfulness, purity, compassion, piety and other essentials of good life, should be maintained.

79. Free from all care, ye shall always adore Bhagavan (the Lord) alone with all your heart and soul.

80. If steadily praised, the Lord reveals Himself soon and blesses the *Bhaktas* with realization.

81. For all the three divisions of time—past, present and future—*Bhakti* alone is preferable to other paths, *Bhakti* alone is preferable.

82. Though in itself one, *Bhakti* manifests itself in eleven different forms: (1) attachment to the glorification of the blessed qualities of God, (2) attachment to His beautiful form, (3) attachment to His worship, (4) attachment to His remembrance, (5) attachment to His service, (6) attachment to His friendship, (7) attachment to filial love for Him, (8) attachment to

wifelike love for Him, (9) attachment to self-surrender, (10) attachment to being filled with Him, and (11) attachment to an intense feeling of excruciating pain of separation from Him.

83. So declare the teachers of *Bhakti* with one accord in defiance of public criticism, teachers like, (1) Sanatkumara, (2) Vyasa, (3) Suka, (4) Sandilya, (5) Garga, (6) Visnu, (7) Kaundinya, (8) Sesha, (9) Uddhava, (10) Aruni, (11) Bali, (12) Hanuman, and (13) Vibhishana.

84. Whoever in this world believes and has faith in this gracious instruction offered by Narada, he becomes endowed with *Bhakti*, he attains the highest beatitude, aye, he attains the highest beatitude.

## DEVOTIONAL SONGS

for Piano

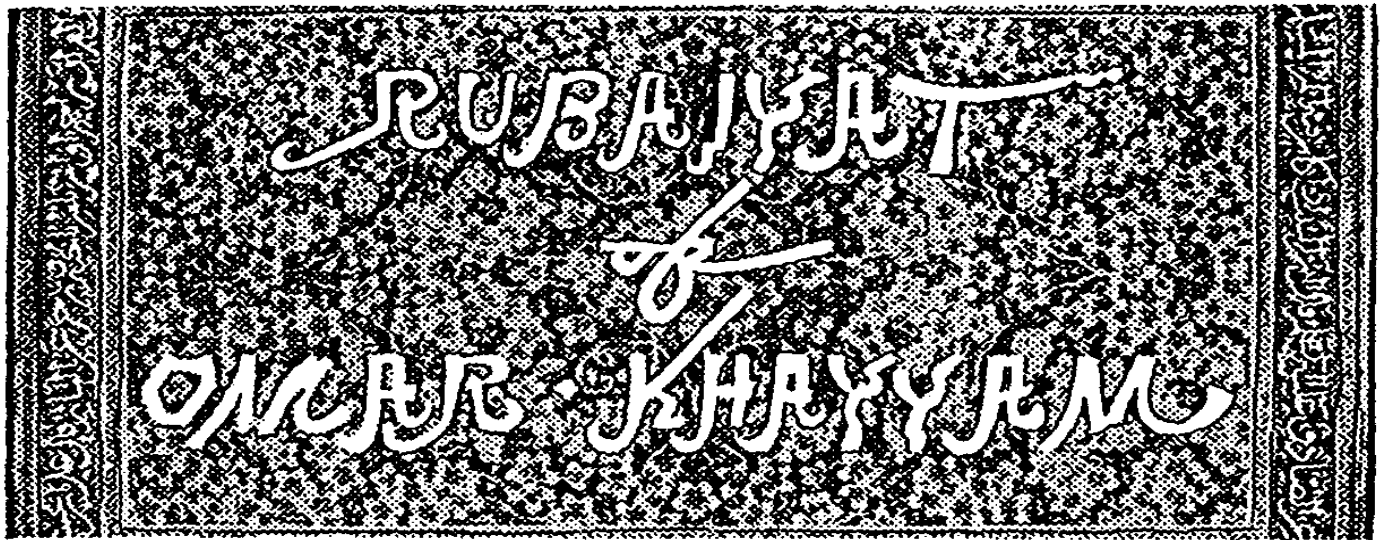
*Words and Music by  
Paramhansa Yogananda*

"Om Song," 25c

"In the Temple of Silence," 15c

"Song of Brahma," 25c

"Magic Voice," music  
by Dr. George Liebling,  
25c



SPIRITUAL INTERPRETATION BY  
PARAMHANSA YOGANANDA

RUBAIYAT OF OMAR KHAYYAM

*Translated Into English Verse by Edward Fitzgerald*

XXIX

*Into this Universe, and why not knowing,  
Nor whence, like Water willy-nilly flowing:  
And out of it, as Wind along the Waste,  
I know not wither, willy-nilly blowing.*

**Spiritual Interpretation:**

"I knew not the reason why I came into this universe—neither did I know until now from what Invisible Source the water of my life helplessly flowed in aimless wanderings on the tracts of the earth. Now I am no more earth-bound, but the mighty Wind of my soul springs out to spread over the sphere of Spirit, whose infinite boundaries I know not nor comprehend. By divine ecstasy my gross life has been changed into Eternal Life."

**Applied To Daily Life:**

At first most souls helplessly and unthinkingly flow into the earth without knowing the reason why. But by contacting the ever-new Joy on the altar of meditation those beings can lose



their grossness and feel the Omnipresent Spirit, and with utter surrender to the will of the Lord keep on ever expanding like a sphere of bliss in the endless unknown kingdoms of Omnipresence.

Let us keep on developing ourselves to the best of our ability and knowledge, comparing our lives with those of great men. Then by taking the plane of inspiration we shall rise above all narrow confinements of thought and human habits into the firmament of free thought and universal understanding.

### Glossary:

1—*Into this Universe*—Born on earth with the cosmic environment.

2—*Not knowing*—At first in a state of ignorance I did not know the reason of my mortal existence.

3—*Nor whence*—The origin of being.

4—*Willy-nilly flowing*—Coming on earth helplessly.

5—*Out of it*—Out of its limitations.

6—*As Wind*—Like Spirit.

7—*Along the Waste*—Hovering over matter.

8—*I know not wither*—I know not the end of the eternal sphere.

### XXX

*What, without asking, hither hurried whence?  
And, without asking, W'hither hurried hence!  
Another and another Cup to drown  
The memory of this Impertinence!*

### Spiritual Interpretation:

"In the state of ignorance it appears to us that without our request we are hurried here on earth from an unknown sphere, and without any solicitation on our part we are hurriedly spirited away to a strange land. Ordinary souls do not understand that they originally came on earth for entertainment through God's will and would have gone back again to Him if they had not created mortal desires. This hurried unknown entry and exit of people on earth through incarnations, in utter ignorant-states, is due to our forsaking the inner God-consciousness and to the law of cause and effect (Karma) which governs all mortals.

Now let us drink another and another cup of intuitional inspiration until we can drown the impertinent memory of having been a terror-stricken tool of destiny which insultingly brings us back and forth in ignorance—a memory which audaciously keeps invading our consciousness against our command."

### Applied To Daily Life:

Seemingly from nowhere, we are cast like prisoners behind the bars of limitations and then we are suddenly freed and sent away into the womb of mystery. There is no use in bemoaning about what must inevitably happen. It is best to dissolve all constantly uncropping, unwelcome pessimisms by repeatedly becoming intoxicated with the ever-new Joy of daily silence.

### Glossary:

- 1—*Without asking*—Without my conscious permission.
- 2—*Hither hurried whence?*—Sent to earth from what strange place?
- 3—*Whither hurried hence?*—To what strange place are we spirited away from this earth?
- 4—*Another and another cup*—Repeatedly experiencing divine consciousness through intuition.
- 5—*Drown the Memory of this Impertinence*—Banish the memory of past ignorant thinking.



# The Life of Prince Siddartha

Summarized from "The Light of Asia"  
by Sir Edwin Arnold

By MARY ISABEL BUCHANAN



## Part II

### His Tour of the City

Before many months had passed the prince had a desire to ride through the city and see the town and people. So the King commanded that the town be decked with flowers, and that no one blind or maimed, or sick, or with leprosy, should near the road where the Prince should pass, and that all burning of the dead on funeral pyres should wait till evening, for the Prince would ride at noon.

So the Prince found the town joyous and smiling, and he said, "Fair is the world. Let us ride beyond the gates." Ere long there came from one house a wretched old man, near death, toothless, with palsy, and reddened eyes, ugly and pitiful, begging for alms.

Siddartha commanded Channa pause, and he asked, amazed, "Is this a man? Are sometimes men born thus?" And when he heard, he asked, "And if I live to be as aged, will I be thus? And will

sweet Yasodhara, too, someday grow old and ugly?"

"If she live that long," answered Channa, his charioteer.

"And come such ills as he suffers, unobserved?"

Channa nodded: "Like the sly snake they come, stinging unseen; like the lightning, striking these



*"The veil is rent  
Which blinded me! I am as  
all these men  
Who cry upon their gods and  
are not heard,  
Or are not heeded—yet there  
must be aid!  
For them and me and all  
there must be help!"*

—"The Light of Asia"



*"This is no other than an  
aged man;  
Some fourscore years ago his  
back was straight,  
His eye bright, and his body  
goodly: now  
The thievish years have  
sucked his sap away  
Pillaged his strength and  
filched his will and wit;  
His lamp has lost its oil, the  
wick burns black;  
What life he keeps is one  
poor lingering spark  
Which flickers for the finish:  
such is age."*

—"The Light of Asia"

and sparing those, as chance may send."

"And none can say, I sleep happy and whole tonight and so shall wake?"

"None say it."

Then he beheld one dead. "Is this the end that comes to all that live?"

"This is the end that comes to all."

And he said, "Take me back. I have seen what I did not think to see." And deep were his thoughts. He cried, "The veil is rent which blinded me. I am as all these men who cry upon their gods and are

not heard. Yet there must be aid, for them and me. I would not let one cry whom I could save!"

And that night he would not taste of the sweet foods, nor heard he the music, and even his fair Yasodhara could not comfort him.

"I think," he told her, "how you and I must grow old, and lose all our desire for life, and be unlovely and bowed. I think, how can love save men from the slayer Time, who makes men old?"

And the King set double guards at all the gates, for the days were not yet up of his dream. And that night Yasodhara had a dream.

### Yasodhara's Dream

On this very night she awoke in terror, crying out. She said to her Prince—"O Prince, I dreamed that here beside me was your pearl belt—but you were not here at all. And then a great cry rang in my ears, 'The time is come!' And I awoke. What can it mean except that I should die, or what is worse than any death—that you be taken from me?"

But he comforted her, and said, "What is to be, will be. But always know how great my love is for you, my dearest. You know I have sought this long time how I can help the sad earth. And what I seek, I seek even more for thee."

And she slept again.

And into his thoughts came: "Tonight is the night to choose whether I shall reign a King of Kings, or wander alone, crownless and homeless, that the world be helped."

## The Great Renunciation

"The hour is come! I will depart. I will go, because if complete renouncing and utmost strife can find healing for this world, then I shall find. If one might save, the whole wide world would share in this. There must be one who cares enough."

He thought, "Man perished in the bitter winds of winter until one smote fire from flint-stones which coldly hid what warmth they had, and then the red flame was treasured for all to use. Men ate raw meat until one grew corn, and from it man can live. Men moaned and babbled till some tongue struck speech and patient fingers framed the lettered sounds.

"Whatever good gifts my brothers have, they came from search and strife and loving sacrifice. If then, one not tired of life, but glad with every morning; if one not ill, but filled with health; if one from birth designed to be a King—not wrinkled, nor old, nor gray, nor tired of either life or love—but hungry still: if one as I, who ache not, lack not, grieve not except with griefs which are not mine, and that I am one with man—if such a one, giving all for love of men alone, setting aside his youth to search for Truth, surely, at last, far off, sometime, somewhere, the veil will lift for his deep-searching eyes.

"I will depart, never to come again till I find, if fervent search and strife avail, for there is hope for man only in man. Therefore, farewell, friends! While life is good to give, I give, and go to

seek deliverance and that unknown light!"

He looked at his wife, most dear to him; then went forth into the darkness. Beyond the palace he called: "Channa, awake, and bring out Kantaka. The hour is come when I must find the Truth, which I will seek for all men's sake."

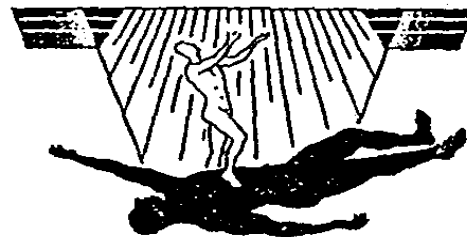
"Ah," said Channa, "then the wise men did not speak for nothing. Will you ride out and let the rich world slip from thy grasp, and carry a beggar bowl, when there is paradise here?"

"The kingdom I seek is more than these that pass and change and die. Go bring forth Kantaka."

"But think, my Lord, of thy father's grief. You are his life, his happiness."

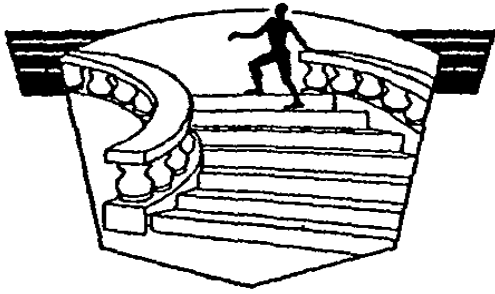
"Because I love him, I must go. Go bring Kantaka."

Channa said mournfully, "Master, I go." And when Kantaka



*"Alas, for all my sheep which  
have  
No shepherd; wandering in  
the night with none  
To guide them; bleating  
blindly toward the knife  
Of Death, as these dumb  
beasts which are their kin."  
—"The Light of Asia"*





*"Pity and need  
Make all flesh kin. There is  
no caste in blood,  
Which runneth of one hue,  
nor caste in tears,  
Which trickle salt with all.  
Who doth right deed  
Is twice-born, and who doeth  
ill deeds vile."  
—"The Light of Asia"*

saw his master he neighed loudly, and legend says that all the court would have wakened had not the angels put their soft unseen wings upon the ears of the sleepers.

And, as if by magic, all the guards lay asleep, and he went out through the gates, riding until morning, when he dismounted and bade loving goodbye to his faithful horse. He spake full sweet to Channa of his loyal love and service; then gave to him his jewelled belt, his sword, and princely robes, to be taken to the King, his father, with the message: "Siddartha prays forget him till he can return ten times a Prince with Royal Wisdom won. And none hath sought for this as he will seek."

And he passed out into the morning on his quest.

## His Long Search

At a cave near the town of King Bimbasara, Siddartha sat through six scorching summers, in the driving rains, the chilly dawns and evenings, eating the food given him. In the mornings he usually went into the town with his begging bowl in hand, gathering what he needed, and many noted his gentle look.

One day he went upon a hill where men tortured their bodies to gain spiritual light, and he talked with them. He did not want to pass by anything that might lead him to the goal of his search. So he stopped and questioned them—some starving, some without eyes or tongues, or deaf, or arms held up until all the blood was drained and the arm paralyzed. Some were wasted away, while some walked on sharp spikes, and others drew needles through their bodies.

And he said to one of these: "Why do you add ills to life that has so many already?"

They answered him, "It is because we hate this flesh which keeps the soul from its flight. We hope to find heaven this way."

"Then why should you so maim your flesh that it will not serve you nor aid you in your search, treating it like a horse beaten so badly that it cannot carry you further?"

They said, "We have chosen this way; if you know a better, tell us; if not, peace go with you."

And as he walked, pondering on this, he came upon a lame lamb, and in his pity for it, and for its worried mother that kept trying

to help it on, he picked it up and carried it. And he mused: "To ease one beast of grief is as good as to sit and watch the sorrows of the world in a cavern, or with priests who pray."

Then seeing the herdsman he asked of him: "Why do you drive the flocks down at high noon, instead of at evening?" The peasant replied, "We are sent to get five score goats for sacrifice which the King will slay this night in worship at the temple."

### The Woman's Grief

The Prince, in hermit garb, said, "I will go also." And he went along, carrying the lamb.

As they walked a woman came up to the Prince and said, "Lord, yesterday my babe was bitten by a cruel snake and each in the village said, 'He will die', and so I came to you, having been told that there was a holy man on the hill, to ask of thee a cure for my tiny son. And thou didst not spurn me, but answered, 'Yea, little sister, there is that which might heal thee first, and him, if you could find it. Get a mustard seed, but it must come from a house where neither father, mother, child, nor servant has died.' And so I went, and all the people were kind and gave to me, but each said, 'And what is this you ask? Our good man died.' or 'Sister, the dead are many, and the living few.' So I thanked them and gave them back the seed. 'Here is the seed,' said one, 'but we have lost our slave.' 'Here is some seed, but he that sowed it died.' Ah,

sir, I could not find a single house."

With exceeding tenderness Siddartha replied, "My sister, you have found that bitter balm I had to give you. Yesterday had I told you what I well knew—that your child lay dead in your arms—your grief would have been past bearing. But today you know that you suffer with a grief that the whole world shares, and griefs which all share grow less for one. I would give my life's blood if I could stop your tears and win the secret which makes our greatest love become our greatest grief. I seek that secret. Go bury your child."

### Siddartha Teaches the Meaning of Sacrifice

It is said that when the Prince entered through the gates into the city carrying the lamb on his shoul-



*"O suffering world;  
O! known and unknown of  
my common flesh,  
Caught in this common net  
of death and woe,  
And life which binds to both!  
I see, I feel  
The vastness of the agony of  
earth!"*

—"The Light of Asia"

ders that buyers and sellers forgot to speak as he passed, gazing on his calm face, and money-counters forgot their count, and the village smithy paused with hammer lifted in mid-air. And they asked one another, "Who is he? What is his caste? Where does he come from?"

But all this was lost on Siddartha, for he was in deep thought as he walked, thinking: "Alas, how like these sheep are all people, going blindly toward the knife of Death, with none to guide them."

As they neared the altar place they saw King Bimbisara, and on either side of him the priests of the temple were muttering their prayers, and putting wood on the fire, and butter and spices were placed in the fire. One priest had in his hand a knife which he held

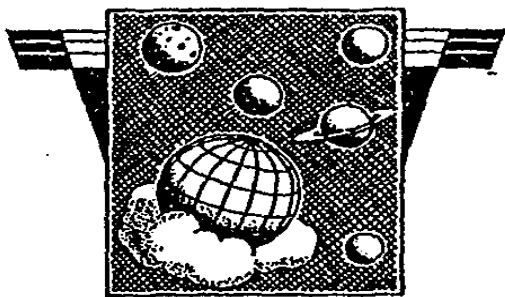
at the throat of a goat, tied, lying at his feet. He said, "This sacrifice comes from our King, and all of his sins we lay in this goat so that the fire will consume them. O gods, be pleased with it. Now I strike."

Siddartha said, most softly: "Let him not strike, great King." He loosed the bonds of the animal, and none stayed his act, not even the powerful priests, so great his presence was. Then asking permission of the King, he spoke. He told how each man must answer for himself for his acts, and none but he can reap the results of his deeds, thoughts, and words. Nor is it possible to lay a single sin of one's self upon another, or on any beast.

He spoke with pity and lordliness. The priests stood reverently while the Prince continued to teach, and the might of gentleness so conquered them that they cast aside their implements of sacrifice and the King declared that in his kingdom there would be no more shedding of blood in sacrifice, and the edict ran through all the land.

And learning of the royalty of the Prince, the King bade him stay in his palace and teach his wisdom to all his kingdom; and having no son, to rule when he died, and here live with a beautiful bride.

But Siddartha answered, "These things I had, most noble King, and if the very doors of the gods opened for me I could not linger until my search is completed and I have found that Truth for which I seek. But, dear friend, if I find, I surely will return your kindness



*"Since pleasures end in pain,  
and youth in age,  
And love in loss, and life in  
hateful death,  
And death in unknown lives,  
which will but yoke  
Men to their wheel again to  
whirl the round  
Of false delights and woes  
that are not false."*

—"The Light of Asia"

and your love with sharing what I find."

And Siddartha passed on, into the seventh year of his search.

### His Attainment

Like a scientist in a laboratory, who pours this fluid into that, who watches the outcome of this formula and lessens the proportions of that, who puts his mind with one steady flame to the things at hand, so Siddartha worked—on things less tangible than materials in a laboratory, but on things more real to life, to the life of every living soul.

He pondered on the truths contained in books;

On the ways of fate;

On the secrets of the silence;

On what this life is, and its meaning, its sorrows, and its end.

And moon after moon he sat thus, without moving, lost in deepest contemplation, forgetting oft-times his food, forgetting to sleep.

But these days bore fruit, and one great night Illumination came to him. On that memorable night, sitting beneath the *Bodhi* tree, it seemed as if all the forces of evil united to shake his mind. False pride, ambition, lure of sense, and doubt, battled that night to keep him from his goal. Temptation came, wearing the form of sweet Yasodhara, and pleaded with him to forsake his quest. Yet calm, unmoving, and unmoved he sat, till finding his steadiness and serenity too great a stronghold to invade, they quitted him. And lo, the mysteries of the ages opened to him as

an open book. He penetrated the veil of life and death; the meaning of sorrow; and the wisdom of the silence. He was no longer sad, but gladdened—having found the Truth to share with all the world.

The dawn sprang with Siddartha's victory! His quest was ended! Holy was the influence of that high dawn, for far and near there spread an unknown peace in homes of men. Over all the earth there was a gladness that all men felt, though knew not why. Then, lightened by a light greater than the day's, he arose, radiant, rejoicing, strong! And, with his face bathed in glory, he went among men to teach.

(To Be Continued)

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## BLEND EAST WITH WEST

"One of the striking and familiar aspects of Western civilization is the disproportion between its capacities for action and the feeble wisdom guiding its actions. India, having gained many practical benefits from Western science, still has time to avoid becoming its slave—to avoid those grievous dangers which must threaten a society which arms itself with all sorts of new tools without acquiring the self-discipline necessary for their safe and fruitful use. India may have much to learn from Western science; still we must hope that in learning it she may also find means of imparting to the West some of the no less important secrets of her own ancient Science of the Soul."—*Yorkshire Post*, England.



## Spiritual Interpretation OF THE ★ BHAGAVAD GITA

*How Yoga Frees From All Obstacles. — Free-Will  
Only Possible After Cauterizing the Habit  
Brain-Cells.*

By PARAMHANSA YOGANANDA

*Chapter 2, Stanza 39*

### Literal Translation:

The ultimate wisdom of *Sankhya* I have explained to you. But now you must listen to the technique and knowledge of *Yoga*, adorned with which, O offspring of Pritha, you shall shatter the bonds of karma.

### Poetic Rendition:

I have brought unto you a momentary magic vision of *Sankhya* wisdom. But now you must harken about the secret celestial route of *Yoga*, following which, weak son of Pritha, you will find a way out of the prison of karma (past actions).

### Spiritual Interpretation:

"The wisdom of the cosmos is knowledge of twenty-five elements of nature and Spirit. All inference, perception and understanding about these are called the *Sankhya* philosophy by scriptural writers. I have told you about all these, but now I must tell you about *Yoga* technique by which you can attain the perception of this ultimate knowledge theoretically and practically."

The word *Yoga* signifies the union of one object into another. When the soul of man unites with the Spirit and becomes That, the union is described as *Yoga*. This *Yoga*, supreme union with Spirit, must be accomplished by every



truth-seeking soul. Anyone who practices this supreme union with spirit is called a *Yogi*.

The *Yogi* must learn how to unite the consciousness of the earth into the consciousness of water. Then he must learn to unite the consciousness of water into the consciousness of fire. After accomplishing that, he must learn how to dissolve the consciousness of life-force into the consciousness of ether. Then he must learn to unite the consciousness of ether into the consciousness of the primordial force and mixture of forces.

Then the *yogi* must learn to unite the consciousness of all material forces into the mind. Then he must learn to dissolve the mind in the inner discrimination. Then he must learn to unite the *buddhi* or discrimination into the ego. Then the *yogi* must merge the ego in the *chittwa* or feeling. Then the *yogi* should dissolve the inner feeling into the primordial cosmic creative vibratory force. Then the *yogi* must know the art of ultimate union of his perception of cosmic creative vibration and the ultimate Spirit of the cosmos.

### Ultimate Union

All the different forms of union as described before merge into the ultimate union of the consciousness of matter converted into the consciousness of Spirit. The *yogi* by gradual steps of self-realization must convert all consciousness of material forces into the consciousness of Spirit. This cannot be attained by mental imagination but

only by intuitive development and meditation as taught by the great *yogis* of India.

A poet or religious fanatic may imagine this cosmos to be only mind. But that imagination can not help him overcome death and attain immortality. But the *yogi* by daily meditation convinces his mind by uprooting all the delusions impinged on it by the cosmic delusive force and thus beholds the universe as a dream of God from which one can awaken when he is conscious of the omnipresent Spirit.

Anyone who practices the technique of uniting with Spirit is called a *yoga*-practitioner, but he who attains the final union with Spirit is called the real *yogi*. Self-realization consists of attaining the final union with Spirit and also the different states of intuitive consciousness attained by meditation which leads to the consciousness of that ultimate union of the soul and Spirit.

*Sankhya yoga* is an analytical and discriminative knowledge of the cosmos and consists of all those methods which give self-realization and the self-realization which ultimately unites the soul and Spirit. By *Sankhya yoga* the soul perceives the exact nature of the earth, soul and the cosmos, individually and collectively. But by *Karma yoga* the devotee learns to dissolve the stored-up seeds of this life and all previous forms of existence. By practicing the technique of *yoga*, the devotee learns by gradual steps to attain the knowledge of the ultimate substance and all things.

## Cauterizes Brain-Cells

Without *yoga* no devotee can know the true nature of all forces in nature, cosmic vibration and Spirit. *Karma yoga* consists of the moral and spiritual technique of meditation by which the devotee can gradually free himself from experiencing over and over again the fruits of his past actions and stored-up tendencies. The devotee who knows the art of *yoga* feels pure joy of meditation and thus does not involve himself with reincarnating-making material desires and new karma. By *yoga* practices the cosmic energy cauterizes the brain cells and the grooves in which the past tendencies are impinged. Thus *yoga* practice not only stops the desire to accumulate new karma and desires, but also helps the devotee to be scientifically free from all impending fruits of past forms of actions.

Every individual is a combination of what he does with free choice and what he does under the influence of past tendencies and past habits. Past tendencies usually appear as psychological habits modifying, controlling and prejudicing the free choice in man. The tendencies of earliest life in man are due to his actions of past lives. The predominating tendencies of good or evil in a little boy are diagnosed as having their roots in his past life. Every individual must psychologically analyze himself and find out whether his free will is continuously being guided by the dictators of his past tendencies appearing as octopus habits, excited

by earthly events, harmonious to the buried good and bad tendencies in the subconscious mind.

Different individuals display different fates. The sense-slaved individual is mostly guided by his acquired habits of the past with very little free will to do what he should do. The ordinary worldly man is a mixture between free choice and worldly desires. But the spiritual man frees himself from all worldly desires imposed upon him by his past tendencies and habits and thus he redeems his free will from the bondage of captivating past material habits, by regular meditation as taught by the great *yogis* of India. The ordinary man eclipses his free will through the invasion of the dark shadows of past tendencies. But the spiritual man is ever-watchful for his freedom and thus he continuously strives by meditation to release his free will from the prejudices of past actions.

## Free Will and Habit

When the will is free from the bondage of past material tendencies, it reverts back to the communion of all-blessed Spirit. By communing with the greater joy of Spirit, the *yogi* learns through inner conviction to relinquish the lesser joy of material objects. Every devotee should remember that blind renunciation of material objects does not insure freedom. It is by enjoying the spiritual bliss of Spirit in meditation and comparing it with the lesser joy of the senses that the soul becomes eager to

follow the spiritual path and forsake the misery-making momentarily joy-promising material experiences of life.

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### THE CENTRAL CORE

"The divine intelligence within man can deal with all his problems, for it is wiser than he. When despair taps relentlessly at the doors of a man's heart, the time has arrived to hand over his affairs to the Overself.

"He may do this by redirecting his mind as quickly as possible inwards, and by keeping on with this redirection in the face of all opposition until he reaches the central core of quietness where mysterious help awaits him. He should become so absorbed in that quietness that the painful problem which was his starting-point should be forgotten for a few moments or minutes, or even longer. Such forgetfulness always supervenes when the personal ego is captured and gripped by the Overself. *Even two seconds of it will suffice to bring remarkable results.*"

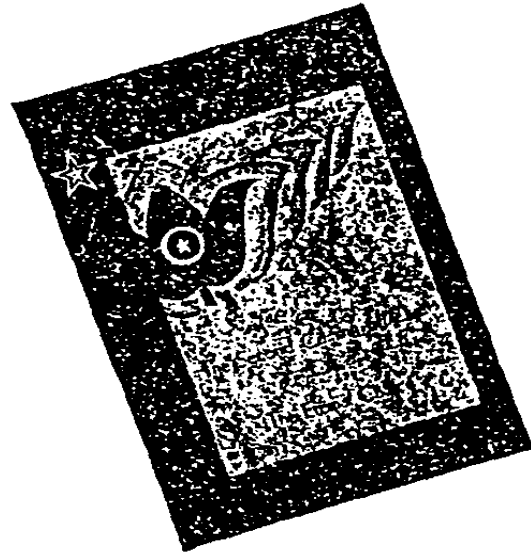
—Paul Brunton in *The Quest of the Overself* (Dutton).

❖————❖————❖————❖

Day follows upon night, evening succeeds morning, the blast of withering cold follows the season full of flowers, and this over and over again. Time plays with the life of beings thus wearing out; and yet the whirl of desire does never subside.—*Sri Shankaracharya.*

"It is you who must make the effort; the Sages can only teach."  
—*Dhammapada.*

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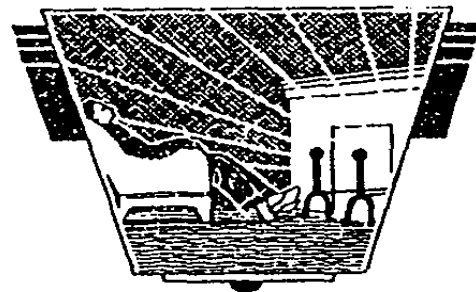


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# Man Alone is Out of Tune

*Edited by*

**CARQUE NATURAL FOODS RESEARCH**

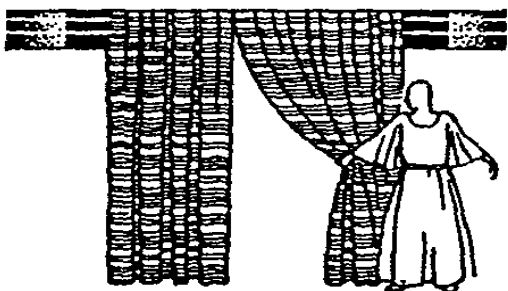
*Glendale, California*

Modern chemistry is demonstrating that the atoms of matter in their relation to one another are constructed and arranged in exact correspondence with the seven primary tones in the musical scale. Indeed, the entire sidereal universe is built on the laws of music or rhythm, for that which is orderly, lawful, good, beautiful, natural and healthful vibrates in unison with the harmonics of the universe and is in alignment with the constructive principle of Nature. In striking contrast, that which is disorderly,

abnormal, ugly, unnatural and unhealthful vibrates in discord with Nature's harmonies.

At the very foundation of the manifestation of life lies the principle of polarity which expresses itself in the quality of positive and negative affinity. The swaying to and fro of the positive and the negative, the effort to balance incomplete polarity, constitutes the very ebb and flow of life. Every atom, as well as every sun and star, through ceaseless motion under the law of eternal harmony is striving for equilibrium. Man alone is out of tune.

Health as well as foods as Nature planned and organized them are representative of "satisfied polarity;" the balancing of the positive and negative elements, forces and energies in harmonious vibration. Disease along with denatured and demineralized foods are examples of disturbed polarity or unbalanced chemical equilibrium. Life manifests through vibration acting upon the mass of matter down to its minutest particles. Changes in any entity are wrought by vibratory alterations in atoms, molecules, microzymes and cells. Anything that interferes with the normal inflow



**Every pain is the cry of a discordant organ; every sin and every crime is but the attempt of a soloist to ignore the score of the orchestra to which he belongs and to which he is indissolubly linked.**

of vital force and obstructs the free, vigorous and harmonious vibration of the minute parts composing the human organism and less conscious forms tends to disturb and unbalance polarity and natural affinities, thus causing discord and disease. According to this basic law of Nature, every entity seeks vibratory correspondence or union in or with another like entity of opposite polarity. Hence exaggerated positive or negative states of ingested sustenance create physiological vacuums within the organism, which, vampire-like, attack every alkaline substance and mineral within its range of influence to satisfy the hunger of ruptured affinities.

The pernicious influence of refined white sugar, for example, cannot be overestimated. Stripped of its iron, sodium, magnesium and water, and only in possession of mere traces of potassium, sulphur and calcium, refined sugar finds itself reduced to a vampire that sucks oxygen out of the stomach, sodium out of the muscles, calcium out of the teeth and bones, and phosphorus out of the brain.

Hence when refined sugar is consumed, the body cells are rapidly broken down to furnish the blood with the necessary alkaline elements for the removal of acids resulting from combustion. Without a constant renewal of the elements of iron and sodium, the blood cannot take up sufficient oxygen, and the products of combustion cannot be neutralized and eliminated. The blood stream becomes overloaded



White refined sugar yields only heat to the body. It is a "purified" fuel which is burned in the tissues without contributing any of the organic salts, vitamins, the building and repairing material indispensable to health.

with waste poisons, causing sluggishness and general drowsiness. Out of this systemic poisoning come many ills.

In the West Indies, Hawaii and Brazil, sugar cane is used by the natives in its natural state as a staple food. Its sweet acidulous juice, which is released by thorough mastication, is very nourishing. Native children are especially fond of the sweet ripe cane. Judging from the splendid condition of their teeth and their sleek, well-proportioned bodies, the natural juice of the sugar cane must contain the blood and bone-building elements that are lacking in the refined sugar of commerce.

Thus we can see that white sugar is an unnatural food. It cannot impart any vital nourishing properties to the body for it is devoid of





**While organic salts furnish little or no potential energy, they are indispensable in the performance of all the physiological functions of the system, in the processes of digestion and assimilation, secretion and excretion and in the purification of the blood from waste matter.**

life-giving mineral salts and vitamins—a destroyer of digestive power.

Raw unbleached sugar not only possesses all the sweetness of the sugar cane, but also many of its aromatic and nutritious substances. While it is not as hygienic as the original unprocessed juice of the sugar cane, it has undergone less refinement than has white sugar, and hence many of the valuable minerals, totally absent in refined white sugar, have been conserved.

Vital force cannot be maintained by isolated food principles extracted artificially from natural foods. Furthermore, all the elements comprising the human organism must be replenished in organic combinations and in certain well-defined proportions, as they exist in undenatured food products. The po-

tential energy of foodstuffs, as utilized by the heart and the nervous system, is not only due to the production of heat, but also to the electric, magnetic and other imponderable life forces stored up in the harmoniously polarized molecules of foods as Nature planned and organized them.

While hydrogen is the positive and dominating element in negative substances like acids, ptomains, alkaloids, xanthins, etc., it has to relinquish its commanding position at the approach of a positive alkaline mineral element. The latter will take its place and change the negative acid or xanthin into a new substance—a neutral salt. Both kinds of elements display varying degrees of positivity and negativity among themselves. We may speak of wheat as being a negative food because it contains very large amounts of negative food elements in the forms of starch, dextrin, sugar, fat and protein, while it ranks exceedingly low in positive mineral elements. Conversely, we may speak of spinach as being a positive food because it contains only negligible amounts of starch, protein and sugar, but large amounts of positive mineral elements.

Science teaches that the electromagnetically negative atom has more negative corpuscles than are necessary to balance its positive electricity, and that the electromagnetically positive atom has fewer negative corpuscles than are needed to balance its positive sphere of electricity. It is this deficiency

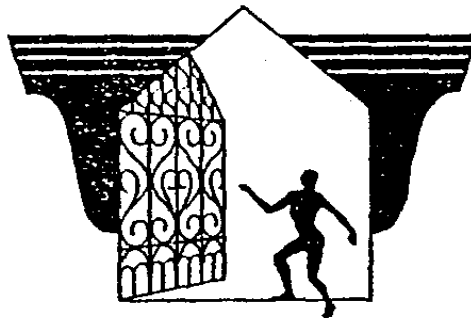
or superfluity of negative corpuscles that constitutes positive and negative magnetism or polarity, which causes the desire of the negative atom to equalize its polarity by union with a positive atom. This is what constitutes the chemical affinity or combining power of the various atoms or elements of matter, and will correspondingly explain why polarity is disturbed and imbalance ensues when constituents become isolated from their original unit, as occurs when foods are denatured and demineralized by modern milling and refining processes.

The greater the surplus of negative corpuscles in an atom, the greater will be its desire or chemical affinity for atoms which have a deficiency of negative electrons or which are surcharged with positive electricity. This will throw more light on how the blood and bones are aggressively leached of their alkaline salts when excess acids effectively attack. It is obvious therefore that the premature decay of the teeth is but the result of Nature's effort to neutralize the acidity of the blood by taking the phosphate of lime and magnesia from the bony structures, so long as the elements of calcium, magnesium and fluorine are insufficiently supplied by our food. Thus the law of polarity or the law of sex runs through the whole of Nature, from the affinities and repulsions of atoms to the subtle sympathies and antipathies of human beings.

The modern machinery that has been devised to rob natural foods of their rugged strength by milling

and refining processes is indicative of puny man's flagrant defiance of Nature's laws. And the power behind Nature is God or the Supreme Spirit! Alienation in consciousness from our Source has resulted in our mock civilization, which is drifting more and more into the vise-like bondage of commercialism.

That which has caused all things to come into existence and which is itself the eternal fountain from which all proceeds and returns, is also the Source of all wisdom. Our knowledge must therefore emanate from the one infinite and universal Cause of everything, and hence man in his dilemmas must inevitably seek his knowledge and power



The health of the people is being sacrificed to the quick acquisition of wealth, and thousands are being drowned in the storm of fierce and senseless competition. We have lost sight of the fact that our supreme duty is to respond to the will of the Lord within by cooperating with our fellowmen in the spirit of love and service.



There are three kingdoms active in the constitution of the varied expressions of life in foods: the outer or external form; the inner (astral) or cosmic blue-print; and the innermost life center emanating from God or the First Great Cause. Natural foods are produced by the elements in nature, but the power in nature is God or that Supreme Spirit which is superior to nature.

within his Divine Spirit and not from man-made authorities. By contacting the only true fountain of all wisdom, man will learn how to prolong the life force in foods and how to preserve them without taking recourse to deleterious measures inimical to health.

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"If a man fails to see in his neighbor the same spirit that dwells in him, he is living as if in a dream. Only that man is awake and really living who sees and feels in his neighbor the same spirit that animates himself."  
—Leo Tolstoy.

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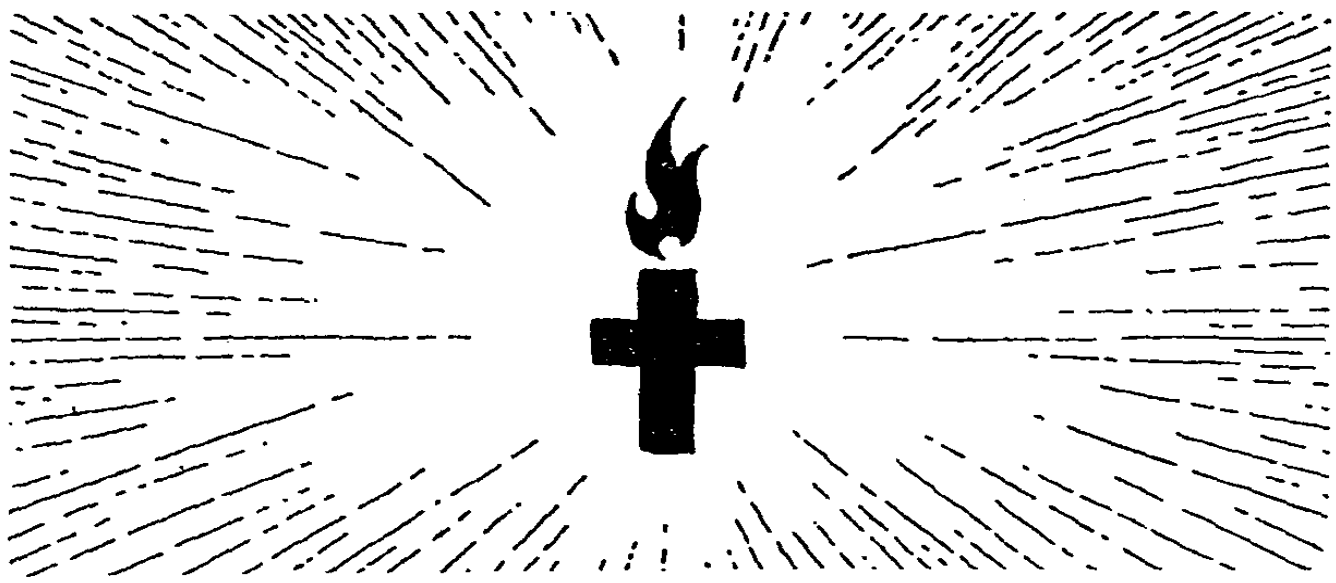
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## Second Coming of Christ

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

*How Jesus Raised the Dead.—How to Retain  
Consciousness in the After-Death State.*

By PARAMHANSA YOGANANDA

*Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth*

*out, and the bottles perish: but they put new wine into new bottles, and both are preserved.—Matt. 9:14-17.*

“Can the disciples living in the divine consciousness or bridechamber of their Master, the divine Bridegroom, mourn or undergo physical discipline?” What Jesus means is that he and his disciples were so wrapped in the consciousness of God they did not have to fast in order to forget the daily contact with food and body and thus revive God consciousness. Fasting not only does good to the body but if properly done impresses the con-

sciousness with the knowledge that the body is not dependent on food alone but on the Spirit of God. Those who fast and meditate realize they are in tune with God and do not have to depend on food only for sustenance. Theresa Neumann of Konnersreuth, Germany, who has been in the ecstasy of God for more than ten years, does not eat at all.

### New Inspirations

Jesus says: "When the bridegroom (his great spiritual personality) will be withdrawn into heaven, the disciples would partially lose that spiritual contact and would have to fast and meditate in order to be free from bodily attachment and to revive the consciousness of God. As it is foolish to put a new piece of cloth in an old garment or new wine in an old bottle, so it would be foolish for my disciples, filled with the nectar of new thoughts, to follow old mechanical rules. And as new wines with expanding power should not be put into worn-out bottles so my disciples, intoxicated with the wine of divine wisdom, should not be following age-old popular superstitions or hard-and-fast rules of conduct. As new wine should be kept in new bottles, so my disciples, intoxicated with the wine of new wisdom and bliss, will live in bottles or atmospheres of new living. As new wine will split open an old bottle, so my God-intoxicated disciples could not very well maintain themselves bottled up in an atmosphere of mechanical spiritual living, but, being God-intoxicated by

following the spirit of new rules, they have not to observe any mechanical spiritual discipline in their lives. They are already experiencing that for which the rules were made, therefore there is no need for them to observe those old rules for they are now above them."

But Jesus pointed out that the disciples would go through strict discipline when the atmosphere of his spiritual personality would be withdrawn from them into God.

*And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying.—Luke 8:41-42.*

*There cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.—Luke 8:49-52.*

Jesus said: "Do not fill your soul with the fear of hopelessness, but believe in the all-powerful divine will within me, and your daughter shall come back to life."

Due to the serious condition of the maiden, Jesus did not want his



mind to be disturbed by the presence of inharmonious people, so he asked only his advanced disciples, Peter, James and John, to follow him. To those weeping and wailing, he said, "Why are you making such a fuss and weeping? Although your physical eyes behold the maid as dead, still I can see she is only sleeping in God and can be brought back alive through His will."

*And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.—Luke 8:53-56.*

Jesus freed himself from all vibrations of doubt by sending all the doubting Thomases away from his environment. Then Jesus, with his body and right hand filled with dynamic cosmic energy, took the dead damsel by the hand and vibrated his life-giving power within her, saying, "Damsel, by the God-consciousness and cosmic vibration which are equally present within me and your dead body, I vibrate and will with my cosmic will that you be conscious of this life-giving cosmic energy and forsake your deathly sleep and wake up".

### Raising the Dead

Jesus, being aware of the Christ intelligence which governs all as-

tral forces and disembodied souls, commanded by his universal will the disembodied soul of the damsel to reenter her body which was already charged by life force sent by Jesus through cosmic energy. The twelve-year old damsel was instantly healed and arose, to her parents' astonishment. Jesus, realizing the secrecy and seriousness of divine healing of the dead, asked those present not to discuss the matter with others.

He asked that the girl be given something to eat. Saints, after ecstasy, always like to drink water in order to revive the consciousness of the body. So Jesus wanted the girl to eat so that she could remember and feel her body again after her soul's return into the body from the astral world.

Awakening the physically dead and awakening the spiritually dead by giving God-consciousness are considered two of the greatest forms of healing performed by the great Master. Greater than healing the physically dead is the changing of a soul who is materially minded into a God-minded soul. Great Masters can transmit God-consciousness into advanced disciples by a special technique of will and divine permission.

*And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto*

*him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.*  
—Matt. 9:27-31.

The cosmic energy sent by Jesus into the eyes of the blind men, being an intelligent and all-powerful and all-creative force, rearranged the life-trons, electrons and protons which had been deranged in the diseased eyes of the blind men, and brought about the required healing.

After they had received the healing Jesus said, "Be careful that no materially-minded men hear about your healing, for such men, no matter what spiritual demonstrations they behold, love to disbelieve in the almighty power of God."

*As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.—Matt. 9:32-34.*

There is nothing mysterious about devils or disembodied souls except that people have not studied their characteristics. Many scientific secrets which formerly lay hidden in nature are now commonplace matters. So, some day when

people will be more spiritually advanced they will understand all about the mysteries of life and death and the souls that have gone into the unknown.

When the devotee, by constant practice of meditation, can transfer his will and attention from the conscious to the subconscious, and when he can go deeper and send his concentration consciously beyond the portals of the subconscious, and from superconsciousness felt within his body can project his consciousness on the light of Christ intelligence hidden beyond the state of wakefulness, dreams, subconsciousness and superconsciousness, he can then behold a vast inner universe of luminous vibratory planets and vibratory spheres place matters. So, some day when peopled with various qualities of disembodied souls possessing various earthly karmas.

### **Astral Nightmares**

As a man may sleep one or two hours or three hours or twelve hours or may have sleeping sickness, so many souls after death remain in the state of unconscious sleep for a little while or a long time, according to their karmas in earthly life. As restless and excitable souls often experience nightmares during sleep so also those souls that led a confused and wicked life in their earthly existence, find themselves, after death, suffering from astral nightmares.

Souls with good karma alone are able to be awake in the astral land after their sleep of death. Most

souls, after sleeping this sleep of unconscious death, wake up in the womb of a child-bearing mother. Sometimes good souls who have practiced many virtues are transferred to enjoy the results of their good karmas in astral planets where most of the limitations of earth life are non-existent. Only souls that by meditation can control their hearts and remain engrossed in the constant ecstasy with God-consciousness during their life-time can retain their consciousness during the time of death and also in the astral world.

It is easy to understand that a soul who, like St. Paul, by the bliss and contact of Christ Consciousness, could arise above the body and daily experience the state of death when the soul goes out of the body and contacts Christ Consciousness, would be able to retain his consciousness after death. In other words, he who practices retaining his consciousness by daily meditation will certainly retain his consciousness when death comes upon him and in the after-death state.

The testimony of the devotee who can retain his consciousness in the after-death state declares the mystery of the astral experience. As the worms live in the earth, fish live in the water, men live on earth, birds live in the air and angels live in the fine airless vibratory regions, so also there are various atmospheres and vibratory regions in the astral universe where different kinds of souls, according to their merits and demerits of

their pre-astral existence in earth life, occupy the different vibratory spheres.

### "Astralocuted"

Just as fish cannot live in the air for long, so tramp souls must remain in gross vibratory astral planets, whereas the finer souls live in the finely vibrating subtly luminous planets. If tramp souls dared to approach the luminous planets they would find themselves shocked or electrocuted or "astralocuted", that is, destroyed by high voltage of astral energy. The tramp souls of the astral world who live in dark regions may, by affinity and agony of their desire to be reborn, get hold of weak-minded earthly souls riddled with bad karma. Then these souls are spoken of as possessed of devils.

Likewise, great souls can be possessed by divine saints. Just as a President of the United States cannot accept invitation anywhere unless the proper invitation is given to him, so also divine saints do not appear except when they are invited by their advanced devotees. Advanced devotees, by the urge of their devotion, with closed eyes can see or talk to saints in vision. When they develop further they can see saints with open eyes, talk to them or touch them, even as the advanced disciples of Jesus were able by their devotion to see Jesus the Christ after his resurrection in flesh and also were able to touch him.

So the idea of devils possessing souls must not be discarded as

*(Continued on Page 47)*

# Meditations

*For Each Day in October, 1938*

By SALOME E. MARCKWARDT

**SATURDAY, 1st.** *The simplest thing—a rosebud, a rain-drop, a snow crystal, a breeze, a song, a friend's voice, a color, a texture, a shadow, a form, the swinging curve of a line, a book, a pet, a child, an atom—anything and everything—contains all the wonder, beauty and thrill of life. Awaken! See and feel and hear with your mind and heart.*

**SUNDAY, 2nd.** *Do not be afraid to be different. Do not be afraid that your family and friends will laugh at you for being yourself. What if they do? Dare to do and say the fine, generous things your inner self prompts you to express.*

**MONDAY, 3rd.** *Every minute of life may be a glorious adventure if you will only see it so and live it spontaneously, grandly, courageously.*

**TUESDAY, 4th.** *Enthusiasm, wonder, joy, courage, and keen awareness are qualities which must be generated by you. They are not inherent in experiences or things, for the same experience never affects two people in the same way. If you would live life to the full, you must bring these qualities to your everyday living.*

**WEDNESDAY, 5th.** *It pays to expect the best from people and to let them know by your whole attitude, as well as by words, that you believe in them. Giving faith and understanding is the best way to help another to help himself. Confidence and love release power.*

**THURSDAY, 6th.** *Other people may not always do and say the perfect thing but that is no excuse for anger in you. Keep away from inharmonious people as much as possible, but when contact is unavoidable, shut your consciousness from the discord; do not accept it into your mind and world.*

FRIDAY, 7th. Every individual is a child of God no matter how destructive his actions may be. The command to "love your enemy" does not mean to love the ugly or imperfect outer manifestations of his personality, but in spite of what he does, it is possible to understand, to forgive, to forget, and to love the God-self which he is and will one day manifest in full perfection.

SATURDAY, 8th. Do you let your friends know that you believe in them—in their ability, their good intentions, their understanding and right feeling? We are all aware that it becomes fairly easy to accomplish seemingly impossible things when someone we love thinks we can and expects greatness from us.

SUNDAY, 9th. What would happen if God lost faith in us every time we made a mistake or did an ignoble thing and decided that we were no good and that He wouldn't be bothered with us any more? Such a calamity cannot be imagined. We know that we can always depend upon the loving understanding and help of our Father.

MONDAY, 10th. Since God is the creator of all goodness and perfection, why do you seek elsewhere for that which will satisfy the longing of your heart? You have been told to "seek first the kingdom of God" and the command means exactly what it says. There is no other way.

TUESDAY, 11th. It isn't easy to have faith in other people. They do and say such unreasonable things. But that is what really loving and having faith means. It means going on believing in and expecting the best no matter what the outer appearance.

WEDNESDAY, 12th. Why not take time off now to get acquainted with yourself? Have you any honest, unbiased information about your character as others see it or do you only have a lot of pretty delusions and excuses? How would you feel if you were suddenly to get a clear, unretouched, uncolored view of your personality, motives and activities? Could you face it serenely?

**THURSDAY, 13th.** Now is the time to make the required effort to free yourself from everything which prevents you from realizing your dreams of the perfect, victorious life, from realizing your identity with the One Life—the source of your life and being.

**FRIDAY, 14th.** In reality you are now all that you aspire to be. Your real self has become hidden under a rubbish heap of wrong conceptions and feelings accumulated through the years by the misdirected use of divine energy. Clear this debris away now and be free. Life is perfect—and you are life.

**SATURDAY, 15th.** If you really contact God in your meditation, you will live out in daily action what you receive in those moments of divine communion; you will grow in tolerance and understanding, and people will be glad that you have entered their world.

**SUNDAY, 16th.** Thoughtful kindness and consideration for others are among the first outward evidences of real spiritual development.

**MONDAY, 17th.** Try to be understandingly aware of the people around you—not as they affect your desires and interests—but to see what they need in little acts of service and loving, kindly words of interest and encouragement.

**TUESDAY, 18th.** Did you ever stop to think how unjust it is for you to judge another of God's children? You cannot know the conditions or inner motives of this life which are influencing him nor the forces he has to contend with from past lives.

**WEDNESDAY, 19th.** The only wise and charitable course is to let other people alone and confine your judging to your own attitude and actions.

**THURSDAY, 20th.** The ideas and mental pictures that you allow your mind to dwell upon, you tend to draw into your own life.

**FRIDAY, 21st.** Your mind and heart are your most precious possessions. Guard your thoughts and feelings always from all influences which tend to take them from the Truth.

SATURDAY, 22nd. Now is the time to see beauty and perfection wherever you look, to read and to think inspiring and creative thoughts, to feel reverent emotions, and to express glorious joy of God. It is only necessary to make the choice.

SUNDAY, 23rd. There is no limit to life. It flows eternally. It pours through you; it surrounds you; it saturates every atom of space. You are free to draw upon it for all the energy, health and inspiration that you require.

MONDAY, 24th. Have no fear. God's power is stronger than any person or condition which seems to be opposing you.

TUESDAY, 25th. Life is limitless and exhaustless. The more energy you use, the more you generate. The more love you give, the greater is your capacity to love. The more success you attain, the greater is your power to attract prosperity.

WEDNESDAY, 26th. As you increase your capacity to use and receive divine power and love, as you develop your realization of truth and beauty, so does your life become interesting, effective and happy.

THURSDAY, 27th. You are greater than your environment. Within you are the power and the wisdom to deal with any problem.

FRIDAY, 28th. Look past the faults and defects and the little acts of carelessness or selfishness and see only the perfect picture for your friend.

SATURDAY, 29th. You know how discouraging it is to have your friends criticize you, and how devastating and defeating it is when they have no confidence in your ability; and then how heartening it is when they believe in you and expect more in the way of accomplishment from you than even you knew you had it in yourself to give. Be that kind of a friend to the people you know.

SUNDAY, 30th. It is possible to attain freedom from sorrow and suffering and to find lasting peace and happiness. This requires effort at first but surely the goal is worth the price.

MONDAY, 31st. Do not let the temporary clouds of illusion blind you to reality. Beauty and truth await your recognition and acceptance.



# BOOK REVIEWS

## NARADA'S APHORISMS ON BHAKTI

*Edited by*

**Y. Subrahmanya Sarma**

*(Adhyatma Prakasha Karyalaya,  
Holenarsipur, Mysore Ry., India.  
1 shilling postpaid.)*

This ancient and famous scripture on *Bhakti* or Divine Love has been lucidly translated into English by Dr. Sarma. Some of these beautiful *sutras* (stanzas) appear elsewhere in this issue of INNER CULTURE. The learned editor of the text has given a very enlightening commentary on the verses. He explains stanza 54, on the qualities of *Bhakti* or Divine Love, thus:

1—*Beyond the Gunas.* *Bhakti* influenced by the *gunas* (modes or polarities of nature) is not pure; even *sattwic* (pure) *Bhakti* inspired by the ambition of knowing God is far below this true *Bhakti* when one loves God for love's sake.

2—*Free from Desires.* *Bhakti* practised with a view to get away from ills or to attain certain unfulfilled desires is not pure *Bhakti*.

3—*Growing more Intense every Moment.* This God-love grows as we advance in our understanding and realization of Truth. Progressive attainment and progressive love go hand in hand till both

reach their one goal, when the aspirant has achieved perfect union with his Beloved.

4—*Incessant.* It is a continuous flow of loving remembrance, for no break can possibly occur when one has tasted its incomparable sweetness.

5—*Most subtle.* It is impossible for the ordinary human mind to have any conception of this exalted love; so different it is from the grosser love for things of this world.

6—*Fathomable by Intuition Alone.* Though beyond speech and intellect, *Bhakti* is not chimerical, for it can be directly intuited when we make contact with God in our inmost being.

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## ART AND TRADITION

By ASIT KUMAR HALDAR

*(Lakshmi Narain Agarwal, Publishers, Agra, India. Rupees 3 postpaid. Cloth, 144 pp.)*

The author of these stimulating essays is one of the foremost artists of modern India, and Principal of the Government School of Arts and Crafts in Lucknow.

Some of the chapter headings in his very interesting book are "Art and Individuality", "Grace in Line", "Mannerism and Tradition", "Harmony and Contrast in Art", "Art and the Artist's Mind", "The

Renaissance of Arts and Crafts in India", "Twenty-Five Years of Contemporary Indian Painting", "The Future of Indian Art" and "Rabindranath Tagore as a Painter". In another chapter the author gives us a fascinating account of his expedition to the Ramgarh Hills in the Central Provinces in India, in pursuance of the task which had been entrusted to him of copying the 2000-year old paintings on the ceilings of the Jogimara caves.

A few extracts from the book are given here:

### Mental Coloring

When we look at pictures, our vision is always qualified by the surroundings amidst which we may happen to be placed at that particular time, our mental moods also lending their own coloring to it, and for this reason a work of art which may touch the heart of one spectator with immediate directness, may fail to please the other altogether. It may, perhaps, be due to the same psychological truth which applies to that proverbial mistake—the mistake one makes, sometimes, of taking a rope for a serpent, or a serpent for a rope in a dark night. In fact, it is only the impress of the artist's mental state that is left on the picture he draws, and to realize that mental state in all its reality the spectator requires greater depth of thought than the artist himself.

\* \* \*

All artists are self-forgetful. The more conscious an artist is of him-

self, the cruder and uglier his works are bound to become. The finer feelings and delicate sensibilities do not co-exist with an acute consciousness of self; they fold up their petals in fright, like the bashful mimosa, at the slightest touch.

\* \* \*

Nature holds up before us the finite which dwells in Infinity; but the artist represents the Infinite in terms of the finite within the bounds of color and form. So nature brings the endless blue sky, the boundless expanse of the somber seas within the finite range of our vision, while the artist preaches the glory of the Infinite by enshrining in his works of art the eternal ideas suggested by Nature.

\* \* \*

The flowers look quite beautiful as they blossom on the tree, but man can never feel satisfied till he has culled them and trimmed them and arranged them in the flower vase and thus brought his own artistic instincts into play. Nature in its beauty and variety is beyond description, but so long as the artist is unable to represent it to the public by creating it anew through his own mental process and given it the particular coloring of his own vision in works of art or literature, he can have no rest. So "Nature" and "Art" are united together by the same inner thread; the external difference which they may appear to possess is not anything real or essential.

# SCIENTIFIC DIGEST

## SCIENTIFIC UNCERTAINTY

Sir Shah Sulaiman, eminent Indian scientist, in a recent Simla lecture, said: "That our scientific theories must of necessity be uncertain would become patent when one realizes that, according to calculation, the radius of an electron may be five million millionth part of a centimeter and the electron may be revolving round its nucleus several thousand million times per second. If such is the extreme minuteness of its dimensions, it is impossible to be certain of its structure. Human vision is limited within a very narrow range and there can be no knowing whether there are not even smaller worlds within such microscopic worlds which may never be discovered by man."

## MAN MIDWAY

"Nearly midway in the scale between the atom and the star there is another structure no less marvelous—the human body. Man is slightly nearer to the atom than to the star. . . About  $10^{27}$  (10 followed by 27 zeros) atoms build his body; about  $10^{28}$  human bodies constitute enough material to build a star. . . From his central position man can survey the grandest works in nature

with the astronomer, or the minutest works with the physicist."—*Prof. A. S. Eddington, in "Stars and Atoms"*.

## GEOLOGIC HISTORY

Identification of tiny "heavy minerals" which have survived the chaos of the elements for centuries is helping geologists to reconstruct a picture of western North America as it appeared before the Rocky Mountains arose from the sea 80,000,000 years ago, according to a report to the Geological Society of America by Dr. Marcellus H. Stow, Professor of Geology in Washington and Lee University.

So reliable are these heavy minerals as miniature "fingerprints" that the geologic history of an area tens of miles square can be accurately pictured, no matter how violently it has been disturbed in the intervening years, by matching re-occurring specimens.

Tracing geological history by the heavy mineral "tracks" is the new method of supplementing study of fossil remains of marine and land plants and animals, hitherto the only clues available to geologists in piecing together geological history in jig-saw puzzle fashion.



# Answers



By PARAMHANSA YOGANANDA

*Question*—Is there more good than evil in the world? Do we suffer for sins and are we rewarded for virtues?

*Answer*—Undoubtedly there is more good than evil. Good deeds are not noticed as quickly as bad ones. Shakespeare was probably right when he said: "The evil that men do lives after them; the good is oft interred with their bones." This does not mean, however, that we are not later punished for our sins and rewarded for our virtues, for we know that we are. The law of Karma (cause and effect) shows us that. We will explain this in a later issue.

There is a universal standard of good and evil. Side by side we find good and bad tendencies. We are immortal, but we are anything but immortal in our present state of consciousness. For every pattern of good that God has created, evil has created a counterpart, but love is still the greatest force.

Evil does not represent the innate soul of man. Look at the baby. We can see the glory of God in the newly-born but at the same time disease germs are lurking to destroy it if possible. And look at the flower, how beautiful it is, but all the germs are there ready to destroy it also. There is

always a struggle between good and evil.

## *Does Evil Exist?*

The theory that evil does not exist is not correct. Why is healing necessary if there is no illness? When an individual wants to be healed, he has already accepted the disease and the evil. Evil does not exist in God's consciousness, but that does not mean that it does not exist in our consciousness. God has His eyes open, so to Him there is no evil, but we, who have closed our eyes of wisdom and therefore do not perceive the light—we perceive evil. The scriptures of the world were given to us that we might learn how to overcome evil. We must substitute good for evil. Through suffering from evil, wisdom is awakened and tries to find a way out of those sufferings. The only way that one gains wisdom is through experience, and so, through experience, we find and know that evil is that which causes us suffering.

If we cooperate with God, evil will destroy itself. When we can be like the saint who said: "Then life is sweet, and death is a dream; then health is sweet, and sickness a dream, when Thy song flows through me," then we can truly say: "I am immortal, and death,

life, health, and sickness are but dreams. I am a child of God."

*Question*—What influence does our environment have upon us?

*Answer*—Environment and the company you keep are of paramount importance. Your outer environment, in conjunction with your inner environment, through your habits, controls your life and molds your tastes and habits. Environmental troubles are born because of your conscious or unconscious actions in the past, somewhere, sometime. You must blame yourself for that. However, you must not develop an inferiority complex. Trials do not come to you to destroy you, but that you may appreciate God better. God does not send those trials—they are born of your own making. All you have to do is to resurrect your consciousness from the environment of ignorance.

It must be remembered that the inner mental environment of an individual is what God judges by. One may be a sinner at heart while living in the company of saints, or he may be a saint in the company of transgressors. It is most important to know that sinners or saints are largely made through the company they keep. If a sinner is willing to mend his ways and lives in the company of saints, he is bound to change, while a careless spiritual man will deteriorate in the company of wicked people. Through reaction to our outer environment, from early childhood on, our inner mental environment

is formed. This inner mental environment of thought and mental habits almost automatically guides our actions.

### *Power of Habit*

Very few people analyze whether they are progressing or going backward in life. As human beings endowed with reason, wisdom, and understanding, it is your greatest duty to use your reason and wisdom rightly so that you may know whether you are going backward or forward. If failures invade you repeatedly, don't get discouraged. They should act as stimulants and not poisons to your material or spiritual growth. The period of failure is the best season for sowing the seeds of success.

Every new effort after a failure must be well planned and charged with increasing intensity of attention. If a bad habit bothers you, do two things. Negatively try to avoid it in everything that occasioned it or stimulated it, without concentrating on it in the zeal to avoid it. Then positively try to divert your mind to some good habit, and keep it furiously engaged in culturing it, until it becomes a part of yourself.

The more you improve yourself, the more you will elevate others around you. Consciousness of spiritual and moral duty should reign predominantly in your mind above all other duties. Intellectual duty is superior to material duty. Material duty is very important but must be supplemented by social, patriotic, and international duties.

## NEWS OF THE CENTERS

### **New Magazine from India**

The Yogoda Sat-Sanga Society (Self-Realization Fellowship) of Calcutta has recently started a new quarterly, *Sadhu Sambad*, half of which is printed in Bengali and the other half in English. The third issue contains interesting articles in English on "Kriya Yoga and God-Realization", "Solipsism—The Theory of the Solitary Self", "Swamiji Calling", by Prabhas Chandra Ghosh, and other articles and poems. The magazine may be obtained in America from the Fellowship headquarters at Los Angeles.

The last issue of the new journal contained the following news and comments:

### **America Helps**

"With extreme satisfaction we announce that the appeal for help for the educational activities of the Yogoda Sat-Sanga Society, Ranchi, amongst the aborigines of Chota Nagpur, circulated by our beloved Paramhansa Yoganandaji, has been very sympathetically received by his students in America. We have already received donations amounting to 350 dollars (about Rs. 900/-) from our American brothers and sisters", writes Swami Satyananda Giriji, Acharya-in-charge, Yogoda Sat-Sanga Ashram, Ranchi.

"Americans are famous for their bounteous gifts for humanitarian activities. The educational and other problems of the aborigines in India is a proper cause which can expect help and sympathetic consideration from all the countries and nationalities. We convey our heartfelt gratitude to Paramhansa Yoganandaji's American students and admirers for their ready help in such a good cause.

"The Yogoda Sat-Sanga at Ranchi is at present conducting several night and day primary schools for aboriginal boys and girls and are arranging to start more in distant villages. Workers from among the local people are being trained for this purpose.

"The Society feels that these hard-working simple people should receive proper attention and service for harmonious development of body, mind and soul. Such real works for the low and downtrodden should attract sympathetic and benevolent attention of all.

"Swami Satyananda Giriji had a long tour in several places in the District of Midnapore, Bengal, where he spread the message of Yogoda Sat-Sanga. These places were sanctified with the presence of His Holiness the Swamiji Ma-

haraj, the great master. Everywhere people gathered from distant areas, listened to the message and expressed great desire to see Paramhansa Yoganandaji in India, again soon.

"Swami Satyananda Giriiji also attended the anniversary of the Puri Katarasram of the Sadhu Sava founded by Swami SriYukteswarji Maharaj. The occasion was a success from many points. Learned men and *sadhus* and saints of different sects assembled in the meeting and discussed various religious topics."



**HEALING SERVICE  
AVAILABLE TO ALL**



Every morning Paramhansa Yogananda sends a Divine Healing Prayer Vibration to his students and all those who ask his help in healing and liberating themselves from material or physical or mental troubles or the soul-suffering of spiritual ignorance.

Those who wish to avail themselves of this help, which Paramhansaji is happy to extend to all, may write to INNER CULTURE, Personal Problems Department, briefly stating the nature of their illness or difficulty.

**Golden Lotus Temple  
Of All Religions**

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ALL WELCOME





# ★ Diet and Health ★

By TRUTH BURBERY

## Luk Tau Salad

Luk Tau (commonly called Chop Suey) are the sprouts of a small Chinese bean and can be bought at Chinese grocery stores. They are very delicate and should be used the same day as bought.

Luk Tau Salad is made with Luk Tau sprouts mixed with finely chopped celery, a banana, raisins or some chopped Chinese water lily bulbs (also obtainable at Chinese grocery stores).

## Cooked Luk Tau

Melt a tablespoonful of butter with  $\frac{1}{2}$  teaspoonful of fenugreek, a pinch of turmeric and a few cumin seeds. Wash the sprouts thoroughly, drain and let them steam in the fried seeds about ten minutes. Do not use any water.

## Curried Eggs

Melt some butter in a frying pan. Add a pinch of curry powder, then fry the eggs.

## Sweet Potato Curry

Fry 1 small cabbage chopped-up and two large sweet potatoes in oil and add  $\frac{1}{2}$  can bamboo shoots cut in small squares.

Boil a few water-chestnuts or watercress bulbs. When tender peel and add them to the pot. (If these are not obtainable use a bell pepper instead.)

Melt 1 tablespoonful butter. In

this fry 1 dessertspoonful curry powder, and 1 heaping teaspoonful of aniseeds, coriander seeds and cardamom, mixed.

Put the cooked vegetables into the pot containing the spices and butter. Let all ingredients cook over a slow fire. Add  $\frac{1}{2}$  cup water if needed, and salt to taste. Serve with boiled rice.

## Lentil Dal

$\frac{1}{2}$  lb. rice,  $\frac{1}{2}$  lb. lentils or Luk Tau beans, 1 tablespoonful butter,  $\frac{1}{4}$  lb. sliced onions, salt, a few slices green ginger root, 2 bay leaves, 4 cloves, 2 cardamoms, 1 stick cinnamon, 1 dozen peppercorns.

Wash the dal (lentils) with the rice and drain dry; put the butter in a large saucepan. When it boils fry the onions. Then take these out for garnishing.

In the same butter fry dal and rice together; stir them well until all the butter is absorbed. Put in the spices and salt and sufficient hot water to cover the rice.

Cook until soft, then let it stand on a hot place with the cover on. Stir occasionally to prevent burning. A teaspoonful of turmeric may be added to color when the rice is frying. Serve hot with curried vegetables.

# 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), Founder-President, Paramhansa Yogananda. Free public lectures when announced. Special meditation services on Thursdays, 8 p.m., Mount Washington Estates, 3880 San Rafael Avenue. Phone Capital 9531.

**SECOND TEMPLE OF SELF-REALIZATION FELLOWSHIP**, 711 West 17th St. (Georgia and 17th Sts.) Sri Nerode, Director-in-Charge. Seva Devi, Associate Teacher. Teacher and student training classes. Services each Sunday at 11 a.m., and Wednesdays at 8 p.m. Sunday School for children each Sunday at 10:15 a.m. Daily meditation at 2 p.m. Phone: Capitol 9531.

## Encinitas, Calif.

Golden Lotus Temple of All Religions. Sunday services at 11 a.m., conducted by Paramhansa Yogananda and eminent speakers. All welcome.

Visitors who wish to see the grounds and ocean view are welcome at the Yogoda Hermitage at Encinitas on Sundays between the hours of 3 and 5 p.m.

## \*Santa Barbara, Calif.

Conducting Teacher, Yogacharya Khagen. Meetings held Thursdays at 8 p.m. at 39 Mihran Bldg., 17 East Carrillo St. Center open daily at 2 p.m. Associate Teachers, Mrs. Lloyd Briggs, residence address, 1740 Prospect Ave., phone 27984, and Mr. A. Van der Voort. Meditation class every Monday evening.

## \*Gardena, Calif.

Meetings on Mondays at 8 p.m. at G. V. T. A. Bldg. Thursday class meetings at 8 p.m. at 1331 166th St. Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave., Associate Teacher, Mr. W. Monnie. Secretary and Treasurer, Mrs. W. R. Canham.

## \*Fresno, Calif.

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

## \*Bell, Calif.

Meetings each Tuesday at 12:30 p.m. at the home of Mrs. Minnie C. Reis, 4543 Santa Ana St.

## \*San Francisco, Calif.

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

## Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Sunday Service at 8 p.m. Thursday Class on Philosophy and Yoga at 8 p.m. The public is welcome. 1758 Columbia Rd., N. W.

## Boston, Mass.

First Center started by Paramhansa Yogananda in 1920.

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

## \*New York City

Center at Carnegie Hall, 7th Avenue and 56th St. Studio 911, 7th Avenue entrance. Phone, Circle 5-6814. Sunday services at 11 a.m.

## \*Newark, New Jersey

Every Monday, free lecture at 8:15 p.m.; students' class at 9 p.m., at the

Helen MacHugh Studios, 37 Washington Street.

**\*Miami, Florida**

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

**Cincinnati, Ohio**

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

**\*Cleveland, Ohio**

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

**\*Canton, Ohio**

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

**\*Dayton, Ohio**

Conducting Teacher, Mrs. Alma King, 730 North Main St. Telephone Adams 2835. Meetings each Wednesday at 8 p.m.

**Minneapolis, Minn.**

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

**St. Louis, Mo.**

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

**Milwaukee, Wis.**

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

**Indianapolis, Indiana**

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

**Denver, Colorado**

Conducting Teacher, Mr. Arthur N. Hilliard, 418 Fillmore St. Meetings are held in Room 209, Y. M. C. A. Bldg., 1545 Tremont Place, every Friday evening. Muriel Friend, Associate Teacher, Secretary and Treasurer, 429 Acoma St.

**Salt Lake City, Utah**

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

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**\*London, England**

Self-Realization Fellowship Center, Tobias Matthay Pianoforte School, 96 Wimpole St., W. 1. (Near Bond Street and Oxford Circus Tube Stations). Meetings each Monday at 8 p.m. and Sunday at 11 a.m. All Welcome. Conducting Teacher, Mr. Roland T. Hunt, 155 Gloucester Place, Dorset Square, W.C.1.

**Tukuma, Latvia, Europe**

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

**\*Johannesburg, South Africa**

Conducting Teacher, Mrs. Elizabeth Schulman, 10 Lawson Mansions, Bree and Loveday Sts.

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**Calcutta, India**

Self-Realization Fellowship (Yogoda Sat-Sanga Society) and the Students' Home. Secretary: S. Majumdar, B. A.;

52A Vivekananda Road. Sailen Das  
Gupta, Superintendent.

Yogoda Girls' School and Yogoda Sat-  
Sanga Center (for ladies), 39 Raja Din-  
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(Continued from Page 31)

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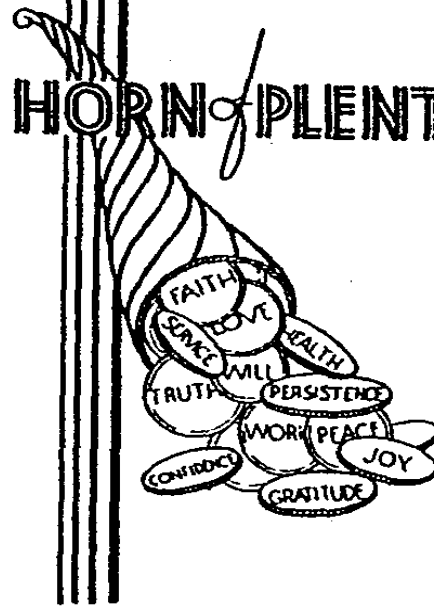
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In that Luminosity  
I read the meaning of all mysteries  
Scribbled on the scrolls of time.  
I am half-awakenedly  
Enjoying the dream of earth-life  
And while I am dreaming  
I sip the joys  
From the cup of delicious meditations.  
O Blessedness,  
Walk with me in my kingdom  
Of royal happiness,  
And keep me free from the dream-nightmare of  
trialsome life.