

The Prophet=Killers

By PARAMHANSA YOGANANDA

Nine Forms Of Devotion

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Is Direct Vision Of God Attainable?

By HANUMANPRASAD PODDAR

Trek Toward Shambhala

R. LOUIS SCOTT

Variations In Body=Endurance

from ANITYA BHAVANA



SUDAMA'S PARCHED RICE

Kalyana-Kaipataru

EAST-WEST

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Vol. XIX, No. 2

25 cents

September-October, 1947

East-West, 3880 San Rafael Avenue, Los Angeles 31, California. Virginia Scott, Editor.

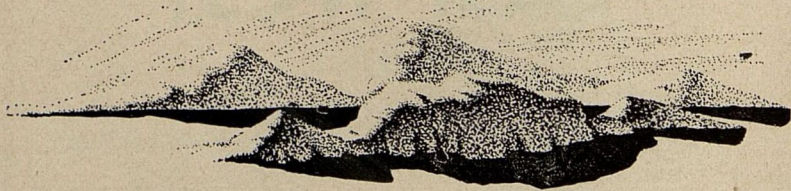
Yearly subscription, \$1.50. Single copies, 25c.

Published bi-monthly by the Self-Realization Fellowship, established in America in 1920 by Paramhansa Yog-

ananda. Founder and President. Copyright, 1946, by the Self-Realization Fellowship. 3880 San Rafael Avenue, Los Angeles 31, California. Entered as second class matter July 30, 1946 at the Post Office in Los Angeles, California, under the Act of March 3, 1879. Printed in U. S. A.

Various Means Of God-Realization

By JAYADAYAL GOYANDKA



Part II

The Nine Forms of Devotion

If one is unable to utilize the ten ways mentioned above, he may try to realize God through the nine forms of practice known as the nine forms of devotion. These are as follows—

"Hearing of the Names and description of the Form, Virtues and Glory of Lord Vishnu, Loud Chanting (*Kirtana*), Practice of Remembrance, Serving the Lord's sacred feet, Worship, Prostration before Him, Cultivation of the Servant-sentiment (towards God), Cultivation of the Friend-sentiment and Surrender—these are the nine forms of devotion."

1. *Hearing*—This form of devotion is cultivated through the constant practice of hearing with reverence of God's character, glories, virtues, sports, Names and Love, and attempting to mould conduct accordingly. By mere hearing of the *Srimad Bhagavata*, a sinner like Dhundhukari crossed the ocean of existence. As a devotee,

King Pariksit is considered to belong to this class.

2. *Kirtana*—This is loud chanting of God's sports, power, glory, character, virtues, Names, etc., filling the heart with the sentiment of love. Devarsi Narada, Vyasadeva, Valmiki, Sukadeva and Sri Chaitanya, etc., are considered to be devotees of this class.

3. *Remembrance*—This is the practice of exclusive remembrance of the Divine Form with all its virtues and glory and feeling, recalling it again and again, charmed with it. Sri Prahlada, Sri Dhruva, Sri Bharata, Bhisma and the Gopis are devotees of this class.

4. *Serving the Lord's feet*—This is either service of the feet of the Divine Form, which is the object of worship of the devotee, or service of the feet of every being regarding him to be the abode of the Lord. Sri Lakshmi, Sri Rukmini and Sri Bharata are devotees of this class.

5. *Worship*—This is offering of constant worship to either a particular image of God or to a Divine Form conceived in the mind, according to the liking or inclination of the devotee. Rendering service to all beings regarding them as divine manifestations is also a form of worship of Unmanifest God. Kings like Prithu and Ambarisa belong to this class of devotees.

How many of these forms of devotion are offered to God in the West? Western saints love to hear of the glory and virtues of God. The Psalmists sang His praises. Many devotees are helped by contemplation of pictures or statues of Jesus. St. Francis served "the Lord's feet" by serving all men. You can find many more parallels.

6. *Salutation*—This form of devotion is cultivated through offering of salutations to an image of God, or to all beings, regarding the universe itself as God's image. Sri Akrura is classified as a devotee of this type.

7. *The Servant-Sentiment*—This is expressed through constant service rendered to God by a devotee with utmost reverence and faith, regarding God as the sole Lord and Master and himself as God's eternal servant, without entertaining

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any worldly desire, and treating the joy of salvation as quite insignificant in comparison with the delight of personal service to God. Sri Hanuman, Sri Lakshmi, etc., are devotees of this class.

8. *The Friend-Sentiment*—This is offering love to God with an open heart, regarding Him to be the best friend and well-wisher. God receives even the humblest service performed by His friend

with very great pleasure. Sri Arjuna, Uddhava, Sudama*, Sri Dama and others are devotees of this class.

9. *Self-Surrender* — It means, being freed from the ego, offering everything which one may call as one's own, to God. Maharaja Bali and the Gopis are examples of this type of devotion.

(To be continued)

*See the Frontispiece, and the box at the end of this article.

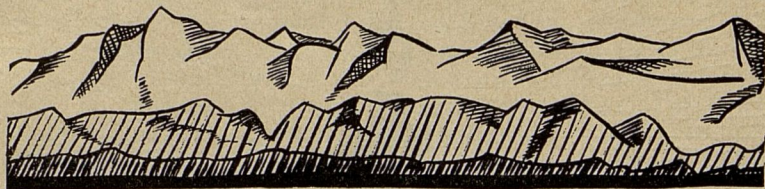
TWO FRIENDS

Sudama and the Lord of the Universe

A poor Brahman, Sudama, was Sri Krishna's fellow-student at the hermitage of their common Guru, Sandipani Muni. The Brahman, though learned in the Vedas, was notoriously poor. Egged on by continued starvation, his wife ultimately prevailed upon Sudama to visit his friend of youth, Sri Krishna, who had then become famous as the undisputed leader of the great Yadu race and maker of kings throughout India. When starting for the journey, Sudama told his wife to provide him with some presents for his friend. The poor lady begged four handfuls of parched rice from one of the neighbours and tied that in a corner of a piece of rag carried by Sudama. The affection and respect shown by Sri Krishna to poor Sudama has become the theme of many a song describing Sri Krishna's greatness. The artist portrays Sri Krishna partaking of the parched rice brought by poor Sudama. When the Lord was about to take it a second time, His consort Rukmini Devi made haste to prevent it by holding His hand saying that the first morsel taken by the 'Soul of the Universe' was enough to bestow untold riches on anybody. The *Bhagavata* says that Sudama's poverty disappeared from that very day.—Kalyana-Kalpataru.

Where Pain And Loneliness -- And Why?

By EDWARD PRATT DICKSON



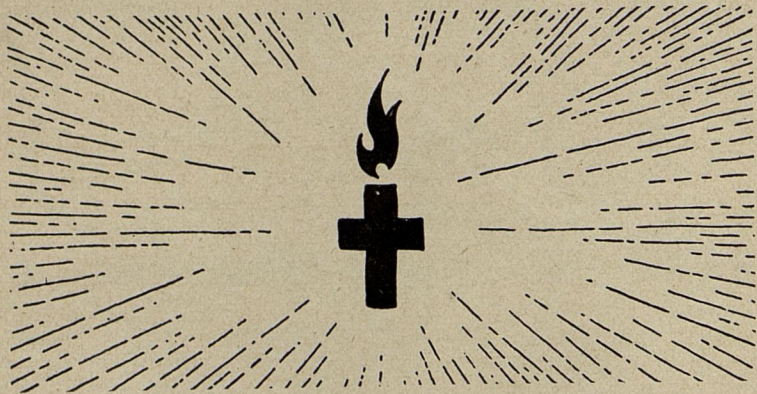
What is the secret to human misery? What is the secret to human loneliness? What is there that if we knew and acted upon would bring bliss to human relationships? What causes, what sources, this loneliness?

I have walked the earth in varied weather. I have—when I have been lonely, as when I have been happy—noticed the weather and thought of the fact that I have “known this weather before,” whether a chilling breeze under dark clouds, or the ever nostalgic warmth of a summer day when the sight of one mere leaf or limb moved by wind, for some unknown and incomprehensible reason, seemed to accentuate loneliness—seemed to bring it to me with force. Why—why should this—and does it—have anything to do with loneliness? Though breeze and wind and dark clouds, or white ones, and summer days have all at one time or another filled me with zest, and more, a feeling of power.

Have I not seen a bird, perfection, happiness, and with it may

as well have seen blood—for there is misery in the world, in me, everything? And through all of it—making it intense—music, tunes, birds, green leaves, bright sunlight and evenings of cool, clear sunsets—cool sunsets in clear skies over red hills—all perfect, all content, all filling a purpose. Is it that all—everything—has some part in this congelation of loneliness? Do not they—all things being related—add to this or make it acute? And do not all things, nearly all, help take away loneliness, at times? So where is loneliness and why?

When a Soul is searching for the Answer, friends cannot assuage its loneliness. Even nature accentuates that longing for the hidden Something which will fill the heart and mind. Yet, there are tantalizing moments when the One Friend—who is the Answer—appears in the guise of nature and solaces the lonely Soul.



Second Coming of Christ

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

The Prophet-Killers

By PARAMHANSA YOGANANDA

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.—Matthew 23:1-10.

In the above words Jesus says the scribes and Pharisees who outwardly believed in Moses and his teachings now occupied his material seat of authority in the temple, and were supposedly the custodians of his teachings. Therefore,

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Jesus advised his disciples to observe whatever good rules they were asked to follow, (for it is all right to follow good religious rules even when they are imposed by unworthy teachers) but not to copy the example of their actual works in life, for they were hypocritical and did not practice the teachings they preached. That is, the Pharisees spoke holy things—giving the impression that they followed them—but they did not actually do what they asked others to do.

They were the kind of teachers who bind heavy duties and financial burdens, which are hard to be borne, on the shoulders of blind devotees under the pretense of making them spiritual. But the Pharisees themselves could not bear any burden of religious duties, nor that of practicing what they preached. In fact, all the religious works and ceremonies which they performed were for effect and to attract the admiration of gullible devotees. In their hearts they were not spiritual, but they performed religious ceremonies just to make people think that they were. They sought to appear impressive by carrying on their persons large religious scrolls, as amulets, and wearing showy, wide-bordered garments. They sought the most prominent seats at festivities, and in synagogues, and were flattered by the greetings of people in the market who called them "rabbi."

Thus they did not set good examples to follow. As Jesus told

the disciples, one should never desire to be called "rabbi" or "lord" or "master," for there is only one Master of all creation and created things — the omnipresent God, whose reflection is the Christ Consciousness. We all are His children, and thus are brothers. (That is why, inwardly, you should think of no one on earth as your father for the one God who gave your father to look after you is the only real Father, and exists in the vibrationless heavenly region.) Jesus reminded them that they must never desire to be called "master," for Christ Consciousness in everything is the one divine Master, but any one who is in tune with the Christ Consciousness in everything—even as Jesus was—is a master and can be a guru preceptor to guide disciples.

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made,

ye make him twofold more the child of hell than yourselves. Woe unto you ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar sweareth by it, and by the things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. —Matthew 23: 11-22.

"Remember," Jesus told his disciples and listeners, "that according to the divine law he is spiritually the greatest among you who is humblest, and takes great pleasure in humbly serving in every way. And whosoever shall try to exaggerate the merit of his ego in order to attract the peoples' praise will instead draw criticism, and find himself depreciated in others' eyes. While he who is truly great, but hides it in his humility, will be exalted before others."

Then Jesus addressed the scribes and Pharisees, speaking sternly, to this effect: "O ye scribes and Phari-

sees, you are hypocritically drawing unto yourselves untold misery! Through your insincerity and evil example you close the door of opportunity for those around you who wish Cosmic Consciousness; for not only do you yourselves not try to enter into Cosmic Consciousness by deep meditation and discipline, but neither do you like others to enter there. According to your evil karma, O you hypocritical leaders, you will attract great misery. For you move heaven and earth to make a spiritual convert, but after he has followed your example he is twice as ignorant as yourselves—for the one who follows your evil example adds to his ignorance, the ignorance of your wicked ways. (When a spiritually blind student follows an ignorant teacher then the unfortunate student adds to his spiritual blindness the ignorance of the teacher he foolishly follows.)

Degrees of Transgression

"Spiritual woe befalls those ignorant spiritual guides who say that when any one swears by the body, or by evil habits defiles the body-temple of the Soul, it is of no evil consequence (because he apparently, or visibly, loses nothing). How foolish and blind are they who consider transgressions concerning gold (which is only physically useful) as of greater evil than the transgressions against the body-temple which alone gives value and usefulness to gold! Any one who by evil actions or words defiles the altar of the body, also defiles the

Spirit's gift of Soul therein. How can you believe that the altar of the body which holds the Soul-gift is insignificant? Whoever defiles the altar of the body also tends to defile the Soul in it. Likewise, whoever defiles the temple of the Soul automatically defiles the Spirit which dwells there; and that person who by evil actions, words, or thoughts, blasphemes against the vibrationless heavenly throne of God also blasphemes against God Himself who dwells there. The altar of the body, and the Soul held there, and the temple of the Soul and the Spirit in it, and heaven and the Heavenly Father in it—all are important, and hence no one should transgress against their laws in action, words, or thought."

Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres,

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which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?— Matthew 23:23-33.

Continuing to point out the weaknesses of the scribes and Pharisees, Jesus declared that spiritual ignorance is the portion of all who pay great attention to the practice of paying certain required tithes, but omit their most important duties, such as following the spiritual law of inner discipline leading to divine wisdom, practicing divine forgiveness, and developing intuitive contact of God by meditation. They should have practiced spiritual discipline to purify their Souls, and at the same time attended to the material duties necessary to purify their bodies. Instead, they fought against swallowing the little gnat of evil involved in transgression of a religious ceremony, while

unwittingly swallowing the big camel of ignorant spiritual transgression! It seemed as if they feared a little theological indigestion, but did not mind suffering from acute spiritual indigestion.

He advised the Pharisees to cleanse first the Soul and mind which are within, then the outward life also can be pure. That is, external purity can hardly influence the purity of the Soul, but purity of the inner life invariably brings about purity of the outer life. To hold appearance and superficial actions paramount, is to become like a polished tomb which is outwardly beautiful, but inside contains only unclean, rotting bones. Like the superficially beautiful tomb, polished, hypocritical religious manners only hide the gross unhappy, ungodly, misery-making habits within.

Jesus then accused the scribes and Pharisees of hypocrisy in building and decorating the tombs of prophets and of righteous souls whom their fathers had slain; thus offering homage to the dead to hide the prophet-killing instincts inherited from their fathers. He saw that they tried to cover up the bloody actions of their fathers, and

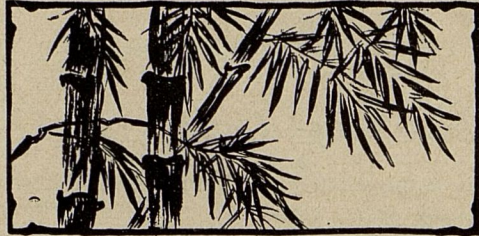
the natures inherited from them, by saying that if *they* had lived in the time of their forefathers they would not have been a party to such slaughter! Nevertheless, they had within them wicked tendencies similar in quality to those of their forefathers; for through bad karma they were ordained to be born in the evil families headed by these prophet-killing forefathers. Having been human serpents and evil-doers through generations how could they escape the many hellish miseries gathering to beset their bodies, minds and Souls?

Jesus was, of course, describing the law of karma. Evil apparently imbibed through heredity is actually due to a person's *own* evil acts of past lives. A wicked Soul with past evil actions attracts and is born into an evil family. The tendencies then in evidence cannot be overcome by hypocritical, pompous, religious ceremonies, nor by honoring the memory of religious teachers. Such self-created hereditary evil tendencies can be erased from the Soul only by repentance, meditation, giving up of hypocrisy and bad habits, and—most important of all—by concentrating daily on the purification of the Soul.



The fault of others is easily perceived but that of oneself is difficult to perceive. A man winnows his neighbor's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler.—*Dhammapada*.

Variations In Body Endurance



The body in which the soul is encased is subject to birth and death; infirmity and disease, and depends on food, nourishment, protection from heat and cold, and constant care. It also suffers from accidents. These are its necessary implications. There is no cause for disappointment or sorrow in case of advent of any so-called misfortune or death. Death or misfortune is an inevitable, irresistible, unavoidable incident, the predetermined foregone result of actions at previous times in this or antecedent birth or births. The extent, the intensity, the duration of the suffering can be determined, minimized or reduced by a strength of mind, and control of thought and feeling. It is obvious that the power of enduring suffering varies with each individual; and with the exertion of his will-force at the time. What is considered a suffering or asceticism or penance at one time or by one person, is a pleasure, an exultation, a delightful effort at another time, or by another person.

A *sadhu*, an ascetic is indifferent to heat and cold, hunger and thirst, praise or abuse, soft bed or hard ground.

The powers of endurance of persons in ordinary walks of life while engaged in common worldly pursuits, also vary. What is a necessity for one, is a superfluity to another. There are persons who submit to serious and obviously painful surgical operations, without any anaesthetic and without flinching, and there are others who faint at the thought of a surgeon's knife. Severe bodily exercises refresh, invigorate, and infuse energy in an athlete, while they appear to be a weariness of the flesh to an ease-loving voluptuary. . . . In *Samadhi* a sage is unsusceptible to physical torment. The mind is its own place, can make a hell of heaven, and a heaven of hell.—*from the Anitya Bhavana (a brochure of Sanskrit verses composed 800 years ago) by Acharya Padmanandi.*

Symposium

On

The Change Called DEATH

★ And this is the comfort of the good, that the grave cannot hold them, and that they live as soon as they die. For death is no more than a turning of us over from time to eternity.—*William Penn.*

★ If thou commit me to the grave say not — Farewell — Farewell.

For the grave is a curtain hiding the communion of Paradise.

After beholding descent, consider resurrection.

Why should setting be injurious to the sun and moon. To thee it seems a setting but 'tis a rising.

Though the vault seems a prison 'tis the release of the Soul.—*Rumi.*

★ The morning glory blossoms for an hour, yet is its heart nothing differing from the great pine that endures a thousand years.—*Quoted by L. Adams Beck.*

★ Since kinsman's sticky tears
Clog the departed—
Bury them decently
Fearless, whole hearted.
—*Panchatantra.*

★ Death is to Life as going away is to coming.

After blossoming for awhile everything dies down to its roots.

This going back to one's origin is called Peace;

This giving of oneself to the inevitable is called Preservation.

He who knows this Preservation is called Luminous.

He who knows it not perpetuates his own misery.

—*Tao Teh King.*

★ Oh death, oh death, I know not who should be afraid of you since you are filled with life itself. What happiness to think that we are not going to a strange country but to our own.—*St. Theresa.*

★ The smallest sprout shows there is really no death, and if there ever was it led forward life and does not wait at the end to arrest it, and ceased the moment life appeared.

All goes onward and outward, nothing collapses,

And to die is different from what anyone supposed and luckier.—*Whitman.*

★ Maoris (New Zealand) dismiss the Soul, speed it back to God, with these words:

"Be one with the wide light, the Sun!
With Night and Darkness, O be one, be one."

★ Of no one of all the things that perish is there any birth, nor any end in baneful death. There is only a mingling and a separation of what has been mingled. — *Empedocles*.

★ Death itself may become a matter of consent, and therefore a moral act. The animal expires; man surrenders his Soul to the author of the Soul.—*Amiel*.

★ Buddhists chant to the departing Soul, " Pass on! Pass on! Through high, deep, and famous things, through good and evil things, through truth and error, through wisdom and folly, through sorrow, suffering, hope, life, joy, love, death, through endless mutability, into immutability!"

★ The door of death is made of gold
That mortal eyes cannot behold:
But when the mortal eyes are closed,
And cold and pale the limbs reposed,
The Soul awakes, and wondering sees
In her mild hand the golden keys.—*William Blake*.



SHAKING OFF SINS

A man of prayer is not a man of indolence. He cannot be said to be an idle man having no work to do. Science tells us that the ray unseen by the plain eye is more powerful and active than that visible to the eye. It may similarly be said that the work done by us with no small amount of noise and pomp cannot stand comparison with the silent work done by a pious and prayerful man through his prayers. This is evident from the fact that thousands of worldly-minded men are eager to throw themselves at the feet of a truly prayerful man and to guide themselves even by his one gesture. Even the mountains do move and the rivers become dry, so the saying goes, at the bidding of a prayerful saint. Through prayer, one gets the purifying touch of the Sinless and All-Pure, and becomes pure by shaking off all sins and impurities.—*By Kshitiindra Nath Tagore, B. A.*



Is
Direct Vision
Of God
Attainable?

By HANUMANPRASAD PODDAR

A friend from Gujerat has written with eagerness for a reply to the following questions. They may be roughly rendered into English as follows:

(1) Some Mahatmas declare that direct perception of God is not possible in the present age. Is this statement worthy of credence? Suppose we take it to be so, then is it untrue that Goswami Tulasidasji, Narasi Mehta * and other devotees had direct vision of the enchanting Form of the blue-colored Lord?

(2) Can we see beloved Sri Krishna and speak to Him just as we may see you seated before us and speak to you? If this is possible, what should we do to get a vision of His enchanting Form as early as we can?

(3) These eyes of flesh are of no worth till they have seen the Beloved Lord to the heart's content. Please tell me what is the proved

way of fulfilling this highest purpose of existence of the eyes?

(4) The intense desire for Sri Krishna's sight is burning within the heart in the form of fire of separation from Him. I do not know why this fire does not come out. That is why I am all the more confused.

In addition to these questions, the friend has written at length about the state of his mind which indicates that the desire for God-vision has truly awakened in him. For a proper reply to his questions, he should have approached such worshipful souls as have already been blessed with the sight of the divine and enchanting Form of Beloved Krishna. We, on our part, can only make an imperfect attempt to answer him on the basis of what we have heard from the lips of saints,—words of wisdom emanating from the depth of their

*Indian saints who worshiped God in the form of Krishna.

experience. We, however, feel extremely obliged to him for the opportunity he has given us through these questions to fix our mind on God and write something on Him. Instead of separate answers to each question stated by him, all the four will be jointly dealt with in the following answer.

The writer of these lines has a firm conviction that God-vision is attainable in this age; not only so, but in less time, and with less effort than in other *Yugas*.* The writer holds it to be an absolute truth that great devotees like Sri Tulasidasji, Sri Narasi Mehta, and other lovers of God, had direct sight of the Lord.

Magnet of Devotion

If a practicant desires, he may meet God and converse with Him, as two friends converse with each other. Of course, he must first acquire the qualifications. The lives and experiences of many devotees go to confirm this fact. The best means of obtaining the sight of God within a short time is the cultivation of the desire for such sight in its intensest and most aggressive form.**

Imagine the state of a drowning man, the intense anxiety he feels to keep himself afloat and save his life. If one can develop similar anxiety for the sight of God, it may not be difficult to obtain this sight. This anxiety should be a

Just as Western saints and devotees often experience an intense longing for a vision of Jesus—Incarnation of Divine Love—so Eastern saints and advanced devotees long for the overwhelming Bliss which enfolds the worshiper who is accorded a vision of the Divine Incarnation known as Krishna. All that the author says is equally applicable to the search for a glimpse of God in any other form.

genuine and not an artificial one. Compare it with the natural anxiety of a person whose only child is at the point of death, or the honor of whose house, created by the labor of several generations, is at stake. Compare it again with the anxiety of one overburdened with a crushing debt and troubled, day and night, with demands for repayment of the debt.

God can never withhold himself from the fortunate devotee who can develop this type of genuine anxiety in his heart for the divine sight. When does this type of anxiety develop? It does when the devotee begins to esteem God as greater than, and superior to, all things in the world; when regarding the enjoyments of this world and

*Cycles.

This is the path of **Bhakti, or devotion.

of the next as extremely insignificant and negligible, he surrenders everything—life, possessions, honor, prestige, worldly duties enjoined by the *Vedas*—solely at the feet of the Beloved Lord. While describing the character of Devotion, Devarishi Narada says:

"Bhakti consists in offering all activities to God and feeling supremely restless and miserable at the slightest lapse in remembrance of God."

Heart-Space For God

So long as the sense of enjoyment of the world persists, so long as the transient things of the world appear as beautiful and sources of happiness and joy, so long as one finds relish in the contact of such things, his heart has not been fully emptied for the sake of God. Goswami Sri Tulasidasji says:

"If Sri Rama had been dear to me, the nine forms of sentiment and the six forms of taste would have appeared worthless to me."*

Whatsoever space in our heart we set apart for God, that much of realization we actually attain in life. But till we empty the whole heart for the sake of the Beloved Lord, and prepare and decorate it for lodging Him and Him alone, and till the flow of thought of God in the heart becomes as constant and as unbroken as the flow of oil, intense anxiety for God will not be attained; and till this is attained God will have no anxiety for us.

*An Incarnation Of Vishnu.

For this is the condition laid down by God:

"Howsoever men approach Me, even so do I seek them."

God can be seen very easily by a devotee, when he, being absorbed in divine love, gives up considerations of everything, home, wife, child, interests of this world and the next, grief and joy, honor and dishonor, like one intoxicated, and devotes all his anxious thoughts to God alone, and who through even a moment's separation from God begins to writhe in pain as does the fish taken out of water, and feels the pangs of separation from God as deeply and intensely as did the blessed Gopis of Brindaban.*

But, generally speaking, this form of anxious thought for God is absent in us. That is why the vision of God is absent in us. That is why the vision of God also is delayed. Have we ever in life, even for a single day, devoted to God the amount of hard labor and sincere effort we make for obtaining wealth and progeny, honor and fame, and the anxious thoughts we devote to them? We move thirsting after, and shedding tears for worthless stuff like wealth and honor.

Tears For Him?

Have we ever, with a sincere heart, let fall a single tear drop, in our anxiety for God? When such is not the case, what is the value

*Followers of Krishna.



THE DEVOTEE'S VISION

Kalyana-Kalpataru

"Every moment the blue-colored Divine Form comes to my mind."

of our complaint that we do not see God face to face? Where is the desire in our hearts for the sight of God? Have we not filled up the whole of our hearts with the dross of the world? Can a person remain steady when oppressed by severe hunger or thirst? Our thirst for enjoyment and indifference to God clearly prove that we possess neither hunger nor thirst for God. When that hunger will develop, nothing besides God will appear agreeable or pleasant to us. In that state, withdrawing itself from all objects of the world, our hearts will be absorbed only in the thought of God, and the greatest enjoyments of the world will appear trash and insipid, even as the mind of one who has acquired an Empire may look with natural indifference toward small business transactions carried on in an outlying tract with only shell as medium of exchange. In that state, we shall naturally exclaim—

*"Nothing in this world appears agreeable to me,
Every moment the blue-colored
Divine Form comes to my
mind."*

Though God is extremely sweet, the very repository of supreme bliss, we do not feel sufficiently drawn toward Him, because we have not properly realized His glory. That is why, leaving aside nectar, we are after the poisoned sweet in the form of the apparently pleasant things of the world, tasting

which we meet death, life after life. The sight of God is not difficult of attainment, the difficulty lies in gaining the most genuine and exclusive desire for such sight. How is it possible to agree to the theory that the sight of God is denied to people in a particular age, when God is ever-existent and true, when in His immanent state He is ever-present at every point of time? Those who advance this theory have either no faith at all, or they have neither the time nor opportunity to understand the greatness and majesty of God's glory.

Blissful Pain

There is no doubt that the existence of these eyes is really fulfilled when they are in a position to see eternally, without satiation, that blue, cloudlike form of Sri Krishna, which enchants the universe by its charming beauty. But this sight is denied to the eyes till they are, by God's grace, made divine. The "proved way" of making the eyes divine, is to develop "supreme anxiety" for God, as stated above. The fortunate soul in whose heart the sense of separation from Sri Krishna has begun to burn as a strong fire is worthy of the greatest praise. This fire does not generally come out on the external surface, and when, if at all, it does so through the pain of separation becoming unbearable, then and there it burns up the entire store of sins of the devotee

and drives him apparently "mad" through the intoxication of divine Love. Then that madly intoxicated devotee begins to run hither and thither for the sight of his Beloved, even as did the Gopis, and shouts and cries, with the name of the Beloved on his lips, with all the strength and energy at his command. This is the state when he is blessed with the sight of the Lord.* He, then, directly sees the Lord in the very Form he desires, and speaks to the Lord, and deals with Him, just as he intended to do with Him before this realization.

In order to attain this state, the practicant should first of all cultivate *Sat-sanga*** and try to understand by this means the incomparable glory of God, and develop some amount of love for God through constant practice of the Divine Name and meditation on the Divine Form. The more his heart will be filled with Divine Love, the more it will lose attachment for worldly objects. When, by this process, he succeeds in decorating the throne of his heart and making it ready entirely for God, at that very moment supreme anxiety will be awakened in his heart, the intensity of which will create a corresponding anxiety in the heart of God to bless the devo-

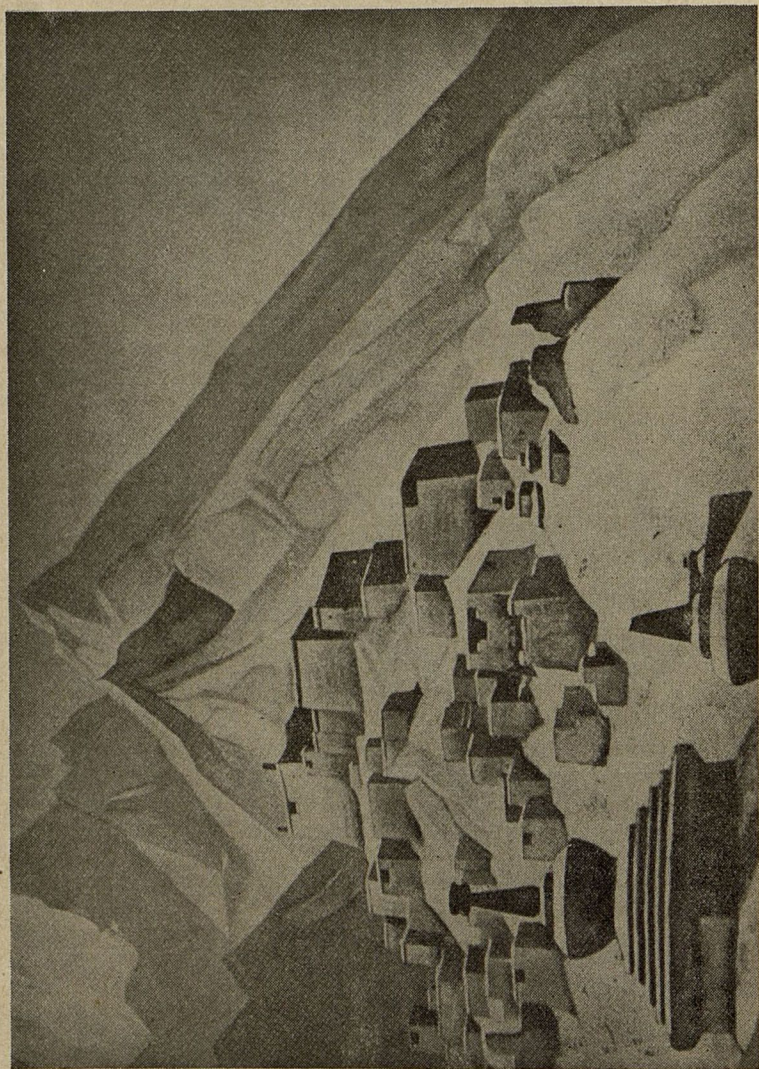
tee with His sight. Immediately after this will appear the auspicious moment when God and the devotee will meet each other face to face, and the world will be sanctified by their meeting.

Whatever is written above is only the substance of descriptions of their experiences given by saints and God-realized souls. The writer considers himself fortunate that the questions put to him by the correspondent gave him an opportunity to devote his thoughts and words to God. Much relevant matter could not be touched upon in this reply. But a thoughtful and discriminative reader will be able to grasp the idea of the whole even from slight hints contained in a short dissertation.—*From Kalyana Kalpataru.*



*This description is of those devotees who follow the path of **Bhakti** or devotion.

**Good company; company of those who have advanced farther on the path of Self-realization.



Nicholas Roerich

TIBET

Trek Toward Shambhala

By R. LOUIS SCOTT

I searched for Shambhala eleven years—
 And searching, have a trifle wiser grown:
 But I was burdened with too many fears
 To win grim Tibet's secrets for my own—
 And, after all, I scarce could understand
 What little faith I held! It is well known
 That somewhere live Mahatmas who have scanned
 All faiths that are—and their each formula—
 Who comprehend the ages Faith has spanned!
 Eleven years I sought for Shambhala
 Where mountain peaks the mists of Heaven part:
 I learned the place itself is chimera—
 And yet—can it be necromancer's art—
 Which bids me seek again: here, in my heart?



Spiritual Interpretation OF THE ★ **BHAGAVAD GITA**

By PARAMHANSA YOGANANDA

Are You Master Or Slave?

Chapter III, Stanza 41

Literal Translation:

Therefore, O Arjuna, first discipline the senses, then destroy it (desire), the annihilator of wisdom and Self-realization.

Interpretation:

The self-disciplined devotee who does not enslave himself to the inordinate demands of his gustatory servant, the appetite, finds that his desire for food will remain normal and obedient to his wisdom. But catering to a constant desire to eat soon creates an unnatural state where the evil desire is repeatedly fed by fresh acts of greedily swallowing food. Senses are given to serve man, but when he forgets that and gradually becomes

a servant to them by indulging their unappeasable demands, he finds himself, the master, ruled by his own slaves.

Sense acts create sense-habits. Sense-habits create sense-desires. This vicious circle must be avoided. So the charming catering-to-the-senses acts must be stopped, first by staying away from the object of temptation, then by using the fire of discrimination to annihilate the inner tendency toward temptation.

Opposing Poles

The greater one's sense-indulgence, the more urgent the increasing desire to cater to the senses. As the sense-desires increase, like amaranthine weeds they choke the growth of the healing herbs of

discrimination and meditation-born Self-realization. Matter exists without—Spirit within; the former exists opposite the latter. So, as the external desire to look without increases, the discriminating desire to look within and develop the Ego decreases. The concentration on sense-temptation automatically destroys the vision of Spirit simply because they exist in diverse spheres; the paths to them lie in opposite directions.

To find freedom from the misery-making, compelled-to-act-against-his-will, and enslaving power of the senses, the greedy, angry, sensual individual first must run away from the material environment which easily excites his specific psycho-physical weakness, then kill the *inner* desires and sense-habits

which go with him wherever he goes. These discrimination and wisdom-killing desires must be brought out from their subconscious hiding places and slain by the counter-acting agents of spiritual perception developed by meditation. The more perception of lasting inner bliss one attains, the less his desire for evanescent sense-pleasures.

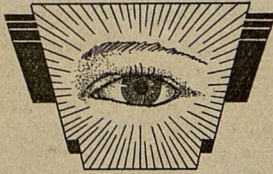
Perhaps you can easily run away from outer temptations, but can you escape from the inner living photograph of the hypnotic eyes of temptation which you have created and preserved within yourself?

Do not increase the water of desire in the vessel of life by fresh sense-indulgences. Daily, bask in the meridian sun of of meditation, and in time the liquid material desires will be evaporated.



BEYOND THE GOLDEN RULE

Let me give some common expressions that reveal shallow thinking. One is "I don't care for creeds and doctrines. The Golden Rule—that's my religion." Let us examine that familiar assertion. "Credo" means "I believe," and when one rejects all creeds, he refuses to make any affirmation of belief. Doctrines are simply formal statements, manifestly inadequate, of some group as to their common religious convictions. But our friend makes one exception: his religion is the Golden Rule. Now there are large areas of human interest where the Golden Rule does not apply; it does not help at all. Sorrow comes to your home in the death of one whom you love above all others. You ask *Why?* You seek consolation. Genuine, satisfying religion seeks to answer profound cosmic questions, the deepest problems of the universe, as to God, man, immortality, freedom, the soul, the good, right and wrong, truth. Do you have no interest in such matters? Have you no fundamental convictions?—*John C. Granbery in The Emancipator.*



Discrimination

By HEMANT KUMAR NILKANTH

In order to live life fully and harmoniously as the Divine wishes us to live, discrimination is an essential factor; it means to discern differences, to distinguish things or ideas by their own characteristics. The fundamental act of this faculty is to note differences and resemblances—thus preparing oneself for the higher and more complex forms of perception, conception or classification. And this act of intellect is discrimination; it enables us to understand what is right and what is wrong. This understanding is necessary to live life fully.

One may be intelligent but not wise, as the greatest factor of wisdom is discrimination. No wisdom is possible without it. A man may be full of feelings without discrimination but it leads to disastrous results; and the life lived by intellect or feelings only is incomplete without discrimination.

Emotional Immersion

The discriminative faculty is like a judge who, whenever there is a conflict as to whether a thing is right or wrong, hears, takes into consideration, weighs the pros and cons of both the sides, understands their arguments and finally decides justly, being unconcerned with ei-

ther side. Life is incomplete without discrimination, and has no meaning whatsoever, no purpose, no aim. It has no grandeur, no joy. Without discrimination we fumble at every step.

In order to be discriminative, we have to approach our problems like a judge who is free from all preconceived notions—depending on facts as presented to us concerning that particular problem. Very often we succumb to the powerful forces of our emotions and are merged so completely in them that we are unable to extricate ourselves, and thus decide as the emotions force us to. When emotions cling with growing intensity to our consciousness and cloud it so completely that our discriminative faculty is stunted, we live in the superficial and momentary happiness thus created. We are slowly drawn into the whirlpool of these emotions and as time proceeds we get more and more entangled in it. We go on dreaming, conjecturing, guessing and thinking as we are emotionally driven, and no doubt there is a kind of pleasure felt in it.

But if anything happens to disturb that whirlpool, if we feel ourselves being drawn out of that

deadly grip of feelings, if human influences try to stop us from going further down to ruin, then we at once revolt against those saving influences with the ferocity of a lion or a wolf. We cling still more strenuously to that destructive force. Having lost our individuality in it, we believe very sincerely that this emotional force *is* our own individuality, and that we are right, ours is the only correct course, others do not understand us, our circumstances, our sentiments, our feelings and our thoughts. We feel as if the whole world is against us and is forming into a detestable group to thwart our designs.

To be whirled about in this way, to remain in this condition without analyzing it, certainly shows a lack of discrimination. And whenever we find ourselves in this condition, through any human or sub-human agency, we ought to bring all our forces of prayer together and try to reach the light of discrimination by using will to struggle out of that emotional whirlpool.

Intellectual Obsession

Intellectual involvement without discrimination is perhaps a greater hindrance to the complete manifestation of the Lord in man than emotional involvement, because intellect is very often more persisting than emotion; the clinging power of intellect is as great as, if not greater than, that of emotion. An intelligent person is caught by an idea and goes on

Emotion and reason must be balanced by discrimination before wisdom is attained.

stunting his life and its fulfilments by what becomes an intellectual obsession. Examples of this want of discrimination on account of intellectual obsession are to be found in every branch of knowledge whether it is theology, philosophy or science.

The Harmonizing Ray

Delicate and complex problems are constantly arising on the path of life. We are puzzled, perplexed, and sometimes are on the verge of disappointment; but suddenly, in an auspicious moment, a ray penetrates into our hearts, and the puzzling and perplexing emotions and thoughts are grouped into a beautiful pattern and out of chaos emerges a full-bloomed lotus. This ray is the ray of discrimination; it enables us slowly to harmonize our reason and feelings and to give correct value to them. Reason alone creates only doubts. The intellect dazzles and feelings lead astray; but a rhythmic adjustment of all these three emerges out of the faculty of discrimination, and it enables one to judge the intrinsic problems rightly and to act accordingly.

Discrimination guides the eye to see rightly, the heart to feel cor-

rectly, and intellect to reason justly. It is the guiding stick of the blind or unawakened personality. It is the only real friend in real need. As this faculty, this harmonizing influence, develops, it becomes a powerful force and never allows us to falter on our path. It keeps us straight. It points out the pitfalls and ditches. Faith in this faculty is the firm rock on which the children of God stand unshaken when everything else totters.

Multiform Action

But as this faculty develops, it also reveals to us our blunders, our blind mistakes, our clumsy follies; and gives rude shocks to dogmatic preconceived notions and foolish sentimental ideas. This faculty includes self-analysis and leads us to contemplation; and what is prayer but deep emotional contemplation of an ideal? It inspires, strengthens and ennobles.

But no development of this faculty is possible in a cheating, hypocritical personality. It is only on a clear conscience that the noble structure of a balanced life can be built. Equilibrium, firmness and steadiness of mind and feelings are necessary for discrimination; but the *desire* to be discriminative considerably helps us in inducing these qualities of the mind and heart.

Sometimes discrimination shows us the futility of our desires, efforts and apparent achievements, and

then causes a touch of disappointment. But if we progress on the path it infuses into us a fearless spirit, fills our whole being with Divine lustre, increases faith in ourselves and develops true courage and confidence.

Discrimination always scrutinizes every thought, feeling, sentiment, and idea of the mind, and that, too, "as harshly as truth and as uncompromisingly as justice." It removes the mind's feathers, its skin, its bones, its blood; and then sees the innermost heart and soul of it, judges its inner motives and finally shows it in its true perspective. It fathoms some of the mind's unseen and unknown depths and correctly guides us.

Discrimination never judges anything by its visible superficialities, because it fully realizes that everything that glitters is not gold. It thoroughly understands that though manure smells horrid, it has its own purpose in life; it knows that the honey-bee stings, but is also the creator of honey; the cuckoo is black no doubt, but we enjoy its melodious music.

This sublime faculty which lets us live a full life is within the capacity of every one to develop. It increases constantly by being used, in the most insignificant as well as the most important problems of life. As we go on using it, it goes on evolving and universalizing our lives, and in the end sublimates itself into what

(Concluded on page 44)

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Meditation

For The Week

By PARAMHANSA YOGANANDA

September 7th. Today I will behold the light of Spirit enthroned on the altar of each soul.

September 14th. Oh Spirit, be Thou the only ambition reigning over the lesser desires.

September 21st. I bow to Thee, Oh God, in the temple of the skies, in the temple of Nature, and in the temple of my human brothers.

September 28th. I bow to the Infinite One Father, differently manifesting in the different churches and temples, which are all erected in His honor. I worship the one God resting on the various altars of teachings and religious faiths.

October 5th. Today I will forgive all those who ever offended me, and I will offer my love to all thirsty hearts—both to those who love me and to those who do not love me.

October 12th. Oh, Beloved Lord, Thou art within me, around me, protecting me, so I shall banish the gloom of fear which shuts out Thy guiding light and makes me stumble into the ditches of my own error.

October 19th. I will turn away from past failures: I will slay all fears of future troubles by living well, striving well, meditating well—today.

October 26th. In the temple of consciousness of every man, woman, child, and every living creature, I behold the altar of Christ Consciousness. By serving them physically, mentally, spiritually, to the best of my ability, I am serving the Creator of all.

Spheres of Science

IS IT TRUE?

Is it true that low calorie foods can help you gain weight? Yes. Actually, you are more likely to succeed in **gaining** weight if you include in your high calorie diet many of the low calorie fruits and vegetables used by those who are trying to **lose** weight! This is because these important foods have a dual nature. Most people now know that they contain minerals and vitamins which form the enzymes that metabolize, or do away with, body fat. But comparatively few realize that these same foods also contain enzyme-forming vitamins and minerals which serve to transform starch and sugar molecules into the pounds they are trying to gain.

Is it true that cheese is constipating? No, if used in well-balanced meals, it is no more constipating than any other high protein concentrated food.

Is it true that potatoes are fattening? No. While it is true that they may be prepared in such a way that the calorie count is higher—french fried for instance—usually it is only the rich gravy or large chunk of butter accompanying a potato which makes

it “fattening.” A medium sized boiled potato contains about 130 calories. You get that many in four-fifths of a glass of milk, or a glass of orange juice, or one and three-fourths slices of bread, or twenty-five peanuts.

Is it true that the vitamin content of cheese can be judged by color? No; for whitish cream cheese is a good source of Vitamin A, and some yellow cheese owes its deeper tint to harmless coloring used in it.

Is it true that whisky is “good medicine” for a cold, and can stave it off or shorten its course? No; but it may make a cold worse, or even bring one on. The feeling of warmth is deceptive. Alcohol dilates the blood vessels near the skin, and the body loses heat. (Try hot lemonade instead.) Along the same line: **Is it true that whisky is a good stimulant for one suffering from shock?** No, its after-effect is that of a depressant; and since keeping the body warm and preserving body heat is the foremost point in treatment of shock (according to Red Cross First Aid instructions) the use of alcohol is dangerous. (Red Cross advises aromatic spirits of ammonia, tea or coffee.)

DIETARY DATA

Remember that:

If you experience occasional "mysterious" stomach upsets, you may have the most common of allergies, "gastrointestinal allergy,"—that is, a certain food or foods may disagree with you. The offending substances may be isolated by the simple (but tedious) process of eliminating all but four or five basic foods. A doctor usually recommends a test diet with a protein (such as lamb), a cereal (such as rice), an easily digested fruit (such as canned pears), and one vegetable. If this diet proves satisfactory, another food is added in a few days, then another, etc. Soon there is a long list of acceptable foods. Then when a new food brings on a stomach upset, it can be listed as an offender and avoided in future.

Remember that:

If you take antacid preparations regularly, you are liable to feel depressed, and habitually tired. These substances destroy thiamin (the Vitamin B complex factor so necessary for vitality). Physicians often prescribe injections of thiamin when they have to use antacids for some specific ailment such as ulcers. In middle age, and beyond, symptoms which seem to denote "excess acidity" may be the result

of too little acid. Under test conditions researchers proved that persons eating adequate meals and taking daily doses of antacids had thiamin levels as low as those living on deficient diets.

Remember that:

If your ankles swell, it may be due to edema (waterlogging). Since blood proteins are largely responsible for the control of water balance in the body, and since one of the most important — albumin — is easily formed from the protein in milk, such swellings may often be alleviated by the use of more milk and milk products in the daily diet.

Remember that:

Melons offer a pleasant way to increase your vitality. They are rich in Vitamin C—some varieties of canteloupe equal oranges and grapefruit in this respect—and yet low in calories. In watermelon, even the seeds are beneficial. Some experts recommend a tea prepared from them for those afflicted with certain types of kidney trouble.

Remember that:

Salad dressing serves two purposes. Of course it makes a salad more palatable, and thus a larger amount of healthful food is consumed. But, in addition, it enables you to use the Vitamin A content in salad vegetables.

Tomorrow's World

Here are some of the newest discoveries and inventions of the scientific world. They are becoming available as manufacturers vie for post-war civilian trade.

● A "waterfilm" roof, designed by a Connecticut architect, will make a house as much as 12 degrees cooler inside by reflecting sun's rays. **Other advantages:** costs little more than ordinary roof, needing only a rim, some pipe, a valve and an extra coating of tar. Disadvantages: can be used only on a flat roof, and to work well water must be kept clear of leaves and sprinkled with insecticide. Is expected to prove of special value in South and parts of Southwest where there is year-round hot climate.

● A motion picture guide to help the blind enjoy selected movies is being prepared by the Braille Institute. A synopsis will explain elements of plot and action which are not clear from dialogue; players, sets and costumes will also be described.

● Are you waiting for that first moon-rocket which, it is said, the Army may fire in about 18 months? Dr. J. A. Hutcheson (Associate Director of Westinghouse Research Lab.) is perfecting a miniature radio station which might be sent along on such a trip. He has worked out a tiny radio for nose of rocket, to detect approach of moon's surface and set off braking rockets, so equipment could land without damage. Sensi-

tive apparatus would broadcast one minute per hour (to prolong life of batteries) reporting moisture, atmosphere and temperature changes.

● Warnings, tragedies, strict laws are all powerless to prevent people from smoking in bed; but a carelessly dropped cigarette—or even a bucket of burning gasoline—will not even scorch a new inner-spring mattress of fiber glass which has now gone into mass production. Thoroughly tested, it is recommended for hotels. Is described as: "soft as a cloud, hard to burn as a slab of granite."

● A fire-resistant canvas slide, or Safety-Chute, can be dropped from fastenings in a window, or erected from outside by firemen, to evacuate people (from the 9th floor down) at the rate of 30 a minute.

● As soon as mass-production plans materialize, you will be able to buy a camera which produces finished prints in 50 seconds. The materials for developing the negative and positive prints are contained in the camera in a pod which is broken when the special paper passes between rollers. This will obviate necessity of taking a number of shots of the same subject to be sure of a good one. Each shot can be scrutinized at once,

and, if unsatisfactory, necessary corrections in pose, distance, lighting, etc. made before another is taken.

● Radar has made electronic cooking feasible. First "Radaranges" now ready for the market can bake a cake in 29 seconds (and of lighter texture than present methods permit) or prepare complete meal

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in one minute. Will be used by restaurants first, as prices for units are still high.

● Latest perfume-dispenser is tiny bullet-shaped capsule with a steel ball (about 3 times the size of those in ball-point pens) at the pointed end. Perfume in capsule is incorporated in a thick compound which user "writes" on desired spots.

The Health Front

Today's Terrors are Tomorrow's History

Spectacular antidote for heavy-metal poisoning has been found in **Bal**, a drug used against Lewisite gas during war. Recently saved, and cured, a two-year-old who had swallowed enough bichloride of mercury tablets to kill seven or eight adults. Has also proven effective against poisoning by ant paste and insect sprays, of definite value in mercury poisoning and of some value in lead poisoning. Secret is in its chemical attraction for arsenic and other poisonous heavy metals. Poison spreads to many cells and prevents functioning. **Bal**, injected by hypodermic needle, travels through bloodstream to poisoned cells and lures poison away.

Powdered brewer's yeast will correct borderline deficiencies, even the more severe effects caused by lack of vitamin B. Pellagra, eczema, forms of dementia,

diarrhea and mental depression are among these. "Miraculous" cures were recorded by thousands when Public Health Depts. of some southern states distributed this food supplement. In addition to B vitamins, brewer's yeast is a complete protein food, supplying all essential amino acids. The powdered form is so digestible it can be fed to infants. Also good for pets. **The adult daily requirement of B vitamins can be supplied by two heaping tbs.—mixed with milk, water, orange juice, peanut butter, etc.** It may be purchased at health stores, drug stores and some grocery stores.

Blue babies (those whose malformed hearts cannot pump enough blood to the lungs to pick up sufficient oxygen) may be saved by a new operative technique, evolved by physicians at Northwestern U. Medical School.

This method makes a direct connection between the aorta (body's main artery) and the right or left pulmonary artery. Thus there is no danger of disturbing the blood supply to the arms or head, as when the subclavian artery is joined to the pulmonary artery (as in the technique worked out two years ago at John Hopkins, the first successfully used on blue babies).

Malaria is in the news again. Synthetic drug used to protect U. S. soldiers during war is now available for domestic use. Originally known as 7618 (see E-W, Nov. 1946 for advantages over atabrine) it is on the market as **Chloroquine**.

Glandular upsets may arise from emotional causes, according to recent findings. Shock, fear of pregnancy or unconscious resentment may bring about sterility, and in extreme cases cause phenomenon known as "false pregnancy." Such sterility is caused by the action of brain centers on the endocrine glands, and the cure lies in psychoanalysis rather than in drugs.

Angina pectoris cases are being relieved in some instances by injections of cytochrome C, a non-poisonous chemical which is described as a protein normally present in all plant and animal tissue. It promotes the utilization of oxygen. Experiments indicate that it may relieve epilepsy, mi-

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By SWAMI PREMANANDA

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graine headaches and mental deterioration which is due to hardening of the arteries.

Tuberculosis may be treated by "resting the lungs." There is a new method of applying equal pressure to inner and outer surfaces of the chest and to upper and lower surfaces of the diaphragm. While in this equalizing chamber (eight to eleven hours a day for three or four months) there is no movement of the ribs or diaphragm, and relaxation is as complete as if breathing had stopped. Its use in advanced cases has proved efficacious.

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REVERING TRUE VALUES

Let everyone in his field, within his possibilities, apply his strength and experience to affirm urgently the sign of peaceful cooperation. No obstacles, no convulsions of hatred and falsehood, can prevent humanity from striving toward the reverence of true values. The measure of destruction and vandalism is overflowing. Nobody will dare say that this is an exaggeration. Murder, slander, destruction take place daily. The shameful black foam of hatred fills the earth. The heart of humanity of course realizes that one cannot proceed further by this path. The whispering of hypocrites that "the situation is not bad," is not convincing for those who see with their own eyes all the horrors around them, not only of times of wars, but also of all other times, which through some misunderstanding are called times of peace. The human heart wants a *real* peace. It strives to labor—creatively and actively. It wants to love and to expand in the realization of Sublime Beauty. In the highest perception of Beauty and Knowledge all conventional divisions disappear. The heart speaks its own language; it wants to rejoice at that which is common for all, uplifts all, and leads to the radiant future.
—Nicholas Roerich.

BOOK REVIEWS

TEARS AND LAUGHTER

(By Kahlil Gibran. The Philosophical Library, Inc. 15 E. 40th St., New York. 1947. \$2.75)

This is Gibran's earliest work, "first breeze in the tempest of my life," but it is now available to American collectors of his work for the first time, in this translation by Anthony Rizcallah Ferris. Gibran was born and educated in the Republic of Lebanon, and all his early works were in Arabic. He set a new poetic style in that language, and became the "beloved master" of the young Arabic poets who followed him.

After coming to America he began to write in English, and his works have been translated into more than twenty languages, while his paintings and drawings have been exhibited at the leading art centers of the world, and some of the latter have been reproduced in books. So this gifted man acquired a number of titles during his lifetime, being praised as a poet, philosopher, mystic and artist—according to the talent which appealed most to the current reviewer.

The Poet Speaks

In this early work, he appears primarily as the poet, although he

is already dealing with many of the philosophical themes (the Soul, death, nature, forms of love, true religion, etc.) which were later to engross him. In fact, two of the poems are descriptions of "The Poet" that sensitive, so often unappreciated, wayshower. The first is a general third person description of poets:

"He is a link between this and the coming world.

He is

A pure spring from which all thirsty souls may drink."

The second, which concludes the book, is a first person description. The poet seeks to point out the upward way to mankind — his brothers—to turn them away from war and violence. He says:

"Heaven fills my lamp with oil and I place it at my window to direct the stranger through the dark.

"Humans are divided into different clans and tribes, and belong to countries and towns. But I find myself a stranger to all communities and belong to no settlement. The universe is my country and the human family is my tribe."

In these early days, Gibran was acutely conscious of the material sufferings of his people, and a number of the poems and poetic prose parables reflect what we, to-

day, term social consciousness. He contrasts life in the palace with that in the hut; the fulfillment of the rich man's love with that of the poor man; the situations of two infants (the *haves* and the *have-nots*); the greed of humanity which creates killers; the fact that even cemeteries cater to the rich:

"I looked at the city of the living and said to myself, 'That place belongs to the few.' Then I looked upon the trim city of the dead and said, 'That place, too, belongs to the few. Oh Lord, where is the haven of all people?'"

"As I said this, I looked toward the clouds, mingled with the sun's longest and most beautiful golden rays. I heard a voice within me saying, 'Over there!'"

Enamored Of Beauty

Another tendency of Gibran's—also evident in his later works—which inclines many readers to class him primarily as a poet and only secondarily as a philosopher or mystic, is his preoccupation with Beauty. What poet (with the exception of a few moderns) has not praised and sought for and attempted to describe Beauty? Perhaps Gibran is really describing the same elusive Bliss the mystic seeks, and the only difference lies in the terms used. His moments with Beauty may be the same flashing moments the mystic or devotee spends with Ecstasy. In *Before The Throne Of Beauty*, he seeks a definition and is told:

"Beauty is that which attracts

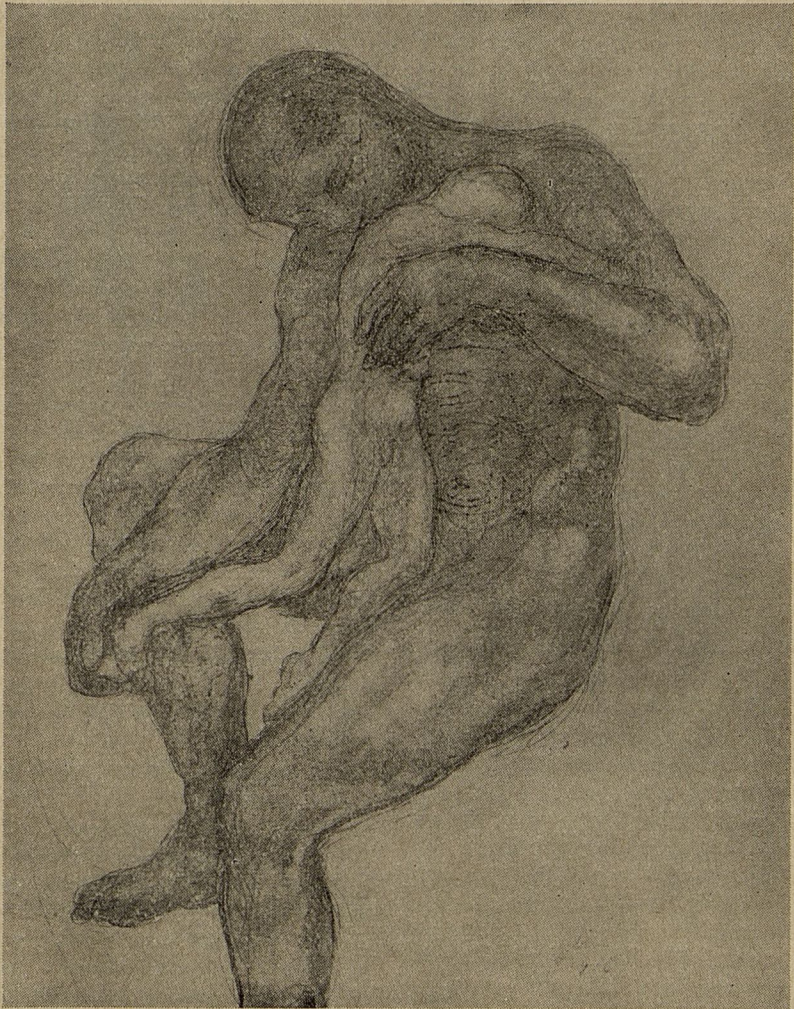
your soul, and that which loves to give and not to receive. When you meet Beauty, you feel that the hands deep within your inner self are stretched forth to bring her into the domain of your heart. It is a magnificence combined of sorrow and joy; it is the Unseen which you see, and the Vague which you understand, and the Mute which you hear—it is the Holy of Holies that begins in yourself and ends vastly beyond your earthly imagination."

In other poems Beauty appears in different guises; Beauty is synonymous with Life; then man is fashioned of Love and Beauty; or, "Beauty is waving her banner;" or he is "in God's field of Beauty, at the edge of the stream of life;" or Fortune wears beauty as a cloak; or:

*"One hour devoted to the pursuit of Beauty
And Love is worth a full century of glory
Given by the frightened weak to the strong."*

He also differs from Eastern mystics in his attitude toward the joys and sorrows of life. Whereas the devotee or yogi working toward a state of enlightenment endeavors to escape the clutches of desire and attain a state beyond the influence of the opposites, Gibran prefers:

*"Tears that purify my heart and reveal to me the secret of life and its mystery,
Laughter that brings me closer to my fellow men;*



Kahlil Gibran

THE GREATER SELF

*Tears with which I join the broken-hearted,
Laughter that symbolizes joy over my very existence."*

In fact, he goes so far as to say:

"I would not exchange the laughter of my heart for the fortunes of the multitudes; nor would I be content with converting my tears, invited by my agonized self, into calm. It is my fervent hope that my whole life on this earth will ever be tears and laughter."

A favorite device of Gibran's is the personification of various attributes of nature. A number of poems in this volume are devoted to delightfully expressed concepts such as the love of the wave for the sand; nature as a lovely nymph; the self-descriptions of rain and flowers. In its song, the flower says:

*"I am the lover's gift; I am the wedding wreath;
I am the memory of a moment of happiness;
I am the last gift of the living to the dead;
I am a part of joy and a part of sorrow."*

The Soul And Death

Of particular worth to those interested in religion and philosophy are poems dealing with such subjects as the Soul, Death, and man's struggle to evolve. One of the most touching is *Have Mercy*

on *Me, My Soul!*, in which weak, matter-bound man tries to answer the cries of his unsatisfied Soul. Lamenting their differences, he cries:

*"You are rich in wisdom, but this Body is poor in understanding.
You do not compromise
And he does not obey.*

This, my Soul, is extreme suffering."
In *Song of the Soul* he describes the "wordless song—a song that lives in the seed of my heart."

Song Of Man tells of mankind's long existence on the earth, how he has heard of the way to freedom from all the great teachers, yet continues to cling to ignorance. Man admits:

"I gathered wisdom from quiet India;

*I probed the antiquity of Arabia;
I heard all that can be heard.
Yet, my heart is deaf and blind."*

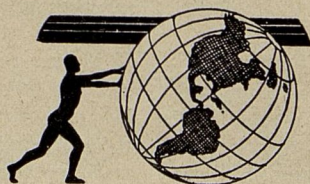
The *Beauty of Death* is celebrated in the poem of that name. In the three sections he describes the Soul's passing, its ascent, and the disposal of the body. As the Soul is leaving the body its friends are bade to dry their tears, raise their heads and:

*"Look at the bride of Death standing like a column of light
Between my bed and the infinite;
Hold your breath and listen with me to the beckoning rustle of Her white wings."*

—Reviewed by Virginia Scott



Notes From The News



EAST PUZZLES WEST

The following news dispatch from India shows that the yogic feats of the East are not limited to the past. They continue today, and occasionally the public hears of them.

INDIAN FAKIRS 'DIE'

IN JAIL, REVIVE IN
MORGUE AND ESCAPE

New York, June 30.—(NANA)—The British, who have announced their decision to withdraw from India, are currently serving as arbiters and referees in the struggle among various Indian factions. But even this minor role brings problems in the mysterious east.

The New Delhi police recently arrested a group of Hindu demonstrators and lodged them in the local jail. When members of the group were to be brought out for questioning it was found that two had died. A coroner and doctor wrote out death certificates and sent the bodies to the city morgue. There, a short time later, the guards themselves

almost passed out as the two "dead" men rose from their slabs and walked out the door.

A spokesman for the group later said that the men belonged to Fakir or Yogi cults claiming great spiritual powers.



ANOTHER FINE REVIEW

NOVOYE RUSSKOE SLOVO (New York), the largest Russian daily newspaper in America, published, on Sunday, May 4, 1947, the following review, written by Helen Rubissow (author of *The Art of Russia*). The translation from Russian into English has been done by Helen Volkenau.

Among the innumerable books which are daily consumed by the immense reader's market of the United States (despite the prevailing opinion, Americans are avid readers), there seldom appears such a significant, important book as *Autobiography of a Yogi*, by Paramhansa Yogananda.

By "important," everyone understands something different; but who

would not consider important the discovery of a treasure? (It is quite simple to find a treasure; we were given a recipe for it in our early childhood: it is only necessary to stand in a corner of the room and, for a brief moment, NOT to think about the white bear. Just try it! Of your own desire, your own free will, stand in the corner and during one minute, don't think about the white bear. All animals of the world will transform themselves into white bears; the thought of the bear will automatically chase out all other thoughts. The white bear is hard to conquer; he is our weakness, our master, our despot, who prevents us from taking possession of the treasure of our peace of mind, our treasure of true memory and understanding, our treasure of everlasting joy, our treasure of fulfillment in spiritual and material matters. Is it not a question of the first magnitude—to make him obey, to restrain this beast?)

"Yoga is a method for restraining the natural turbulence of thoughts, which otherwise impartially prevent all men, of all lands, from glimpsing their true nature of Spirit." Thus speaks Paramhansa Yogananda in his vivid book, one which is interesting reading for everyone. Patanjali, one of the wise men of antiquity, gives the following definition: "Yoga is the control over the fluctuations of the mind-stuff." The minds of all men, of all lands, are subjected equally to these fluctuations, and therefore

21
the method of "taming," called Yoga, can be applied to every man, everywhere.

Originally this Yoga method was difficult, complicated, and hardly applicable by the majority of persons in the modern world, up until the time of Lahiri Mahasaya (1828-1895). This *guru* (teacher of spiritual science) mastered the miracle of control, conquered the monkey-like jumps of thought and the "beasts of ignorance roaming in jungles of the human mind," and thus "reached the zenith of all wonders in reducing the ancient complexities of yoga to an effective simplicity not beyond the ordinary grasp." This method, *Kriya*, "opening for the first time the doors of yoga freedom to all men," is an "ancient science," one which "had been lost in the Dark Ages," then rediscovered and given to the world—passing on from the teacher to the pupil. The guru Babaji passed it on to Lahiri Mahasaya, and Lahiri Mahasaya to Sri Yukteswar, and Sri Yukteswar to Paramhansa Yogananda. After ten years spent in the *ashram* (school of spiritual knowledge) of his guru, Yogananda was sent by Sri Yukteswar to the new world, the United States of America.

The difference between the Western philosophies and the Eastern teachings is the fact that the West is inclined to be satisfied with theoretical researches and structures, while in the East the whole import of a philosophical and religious

system lies in its applicability in practice, which thus leads toward the possibility of "God-contact." God is the actual Reality, which cannot be in any way an Abstraction; an Abstraction cannot be the supreme Reality, because it could not summon love.

This book by Yogananda is neither a dry description of the stages of the Path, nor a mere enumeration of truths. It is written in a vivid and radiant manner.

The childhood of Yogananda, permeated by the proximity of the Himalayas, the seat of miracles, thus lay in the shadow or rather in the radiance of their sacred solitudes. Like some Russian boys who used to "run away to America," or to the Boers (. . . "Daddy, buy me a gun and a drum; I shall go to fight the Boers" . . .), so this Hindu boy tried to run away to the Himalayas in search of more marvelous adventures. The family of Yogananda is portrayed very vividly; the lovely face of his mother seems alive, and one can hear her words full of affection and tenderness. His father, brothers, sisters, friends, and acquaintances are described in the same animated and humanly appealing manner. Even in his early years, Yogananda's life was full of miraculous presences—visible and invisible—of gurus, teachers, and saints.

We are accustomed to the orthodox-ecclesiastical meaning of the word "saint" ("canonized by the Church"), and we involuntarily

imagine a Byzantine mantle, transparent hands folded on the breast, a halo above the head; in other words, we see the icon. Very seldom could we use this word "saint" in talking about living persons. In India, however, even up to the present, there are saints in every generation; they are the inviolable strength of India, her "bulwark against the fate of Babylon and Egypt." Sri Yukteswar, "whose beautiful life was chiseled for the ages," was one of these saints.

Mahatma Gandhi, to whom a striking chapter is devoted in this book, is called by Yogananda the "political saint." Exceedingly touching are the mysterious Ananda Moyi Ma ("Joy-Permeated Mother"), and another saint ("The Woman-Yogi Who Never Eats"), as well as Luther Burbank ("The Saint Amidst the Roses"), who loved flowers and every seed, and who possessed the gift of healing human beings and plants. Therese Neumann, a living miracle (Yogananda visited her in Bavaria), is described very realistically; she is almost frightening in her visual and tangible manifestations of seeming impossibilities. All these persons, and many others, illumined by the strange radiance of achievement — sainthood — move in the pages of this book in a luminous file; they go, teach, heal; they laugh and joke—in India, as everywhere else, people like to smile and laugh: "a saint who is sad is a sad saint." Many amusing events are described

in this book; the *Autobiography* is full of them. Here indeed is a story of the miracles of India, of the saints "who are India's sole remaining wealth," those men whose teaching and guidance are a sublime gift from India not only to the East but to the West as well.

Yogananda's book seems to be consecrated symbolically to the West, in these words: "Dedicated to the Memory of Luther Burbank, an American Saint."

The introduction is written by Dr. W. Y. Evans-Wentz, a name significant in the scales of knowledge. Dr. Evans-Wentz knew per-

sonally Sri Yukteswar, to whom he refers with the deepest respect. And Dr. Evans-Wentz speaks with profound sympathy about the pupil of Sri Yukteswar — Paramhansa Yogananda. And the judgment of other persons who have long known Yogananda, or who have known him for even a short time, confirms the testimony given by Dr. Evans-Wentz.

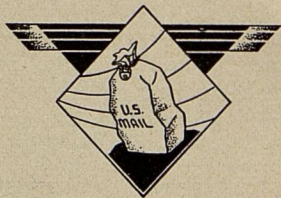
EAST-WEST is grateful to the Russian newspaper, NOVOYE RUSSKOE SLOVO, for publishing this long review, which is among the most intelligent of those which have appeared so far.



THE PREEMINENCE OF DHARMA

Dharma (righteousness) alone, which follows an individual even after death, is great and pre-eminent. All other things of the earth, which the body enjoys, go to destruction. What need has one for gross ornaments when humility has become his head-dress or crown, Truth and *Dharma* have become his ear-rings and renunciation is his bracelet? Throwing away his dead body like a clod of earth or piece of wood, the friends and relatives of a man turn their faces from him and go their way. *Dharma* alone goes after him. *Artha* (Prosperity) and *Kama* (Desire), which are devoid of *Dharma*, should be abandoned; for *Dharma* brings in its train all forms of happiness like possessions of *Artha* and *Kama*. Duly observed, *Dharma* is the best of one's possessions. Therefore observe *Dharma* with firmness. The fickle breaths of man blow in and blow out hundreds of times in the course of an hour; his life is dependent on them. Being fondly attached to such a momentary life, who should delay in the performance of *Dharma*?—*Padma-Purana*.

Our Readers Say



I have just read my first copy of *East-West*, and found it very inspirational.—M. M.

I think Paramhansa Yogananda's Easter Message is just wonderful, it is something to live by.—E. B.

Your review of "The Grape Cure" by Dr. Johanna Brandt was an excellent one.—J. F. S.

I have been enjoying your Magazine *East-West* for a good many years.—B. E. S.

. Well he told me today to read this book *East-West*, and though I honestly did not tell him what was bothering me the first page I opened was *The Grape Cure*. I read it slowly. God bless you and this gentleman, for the mere writing that has brought me a little peace of mind.—Mrs. D. B.

In the last two issues of your delightful little magazine it is interesting to note the various hi-lites selected by different people as outstanding in the new book *Autobiography of a Yogi*.—Mrs. J. K.



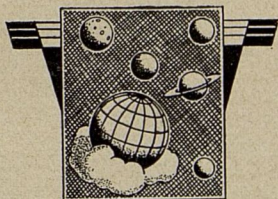
DISCRIMINATION (continued from page 28)

is known as Divine instinct. This enables one to perceive right or wrong immediately without fault.

When any idea, feeling, and sentiment strongly, persistently or

dominatingly enters your being, do not give it a permanent abode in the temple of the Divine until it has passed the test of discrimination.—From *Kalyana Kalpataru*.

Prayer Conquers Space



When you need peace, solace, inspiration, relief from pain, disease or fear, the solution to a problem, or greater success in your periods of meditation, attune with us. Paramhansa Yogananda's meditation period for such work is from 9-11 A.M. (PST). Group meditations are held in the Mt. Washington Estates Chapel every week-day morning at 8:15 and evening at 7:30 (PST). Saturday there is a special silence period from 8-10 P.M. Written requests for assistance through prayer receive the attention of Paramhansaji and also that of disciples and advanced students.

Let us know if you are successful in receiving help with your problems through attunement with us. You are also welcome to write or wire us for assistance through prayer. (Address: Prayer Council, Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles 31, Calif.)



MANY HAVE BEEN HELPED

Words are indeed poor things to describe the change in my life that has come through what little progress I have made on this Path. The health I enjoy from your advice and counsel, and the thrill received in meditation cannot be adequately described with words.—C. L. S.

Along with this letter I wish I could tell you how very much this work means to me but for the present I find it difficult to formulate my thoughts. It seems as though it were something too precious to talk about.—A. A.

The man we rent our home from notified us he desired to sell and would give us first chance, but his price was beyond our means. After meditating we felt a personal contact was the only thing. His home is five hours ride from Los Angeles. So we went over the weekend, and God went with us all the way. For at eleven P.M. Saturday night he decided he would lease us the home again for two years. Our joy and thanks to God and to our beloved Master cannot be expressed in words. In times such as these, when so many are grasping for money, to us this was indeed a miracle. Thank you for the blessed help from SRF and your prayers.—B. J.

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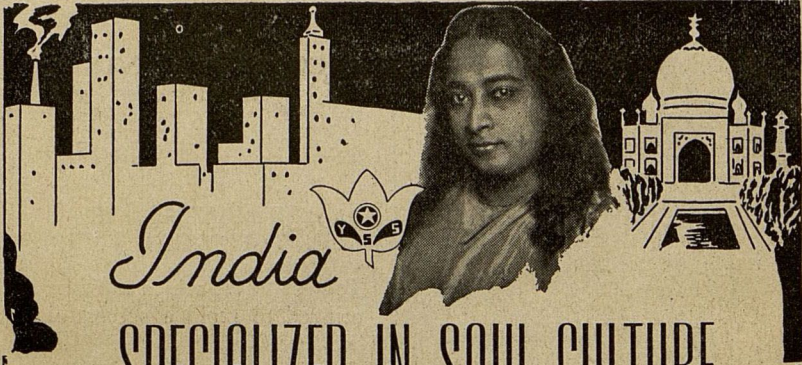
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