



An International Language

By A. LAVAGNINI

Science In Ancient India

By KUMAR GOSHAL

Temple Or Thieves' Den?

By PARAMHANSA YOGANANDA

Attaining Freedom From Duty

LIGHT FROM BHAGAVAD GITA

True Renunciation = How to Practice It

By HANUMANPRASAD PODDAR



Bhupesh Guha and Sushila

(see Notes From the News)

EAST-WEST

IN THIS ISSUE

Bhupesh Guha and Sushila 2 <i>(Frontispiece)</i>	Temple or Thieves' Den?26 <i>Paramhansa Yogananda</i>
An International Language 4 <i>A. Lavagnini</i>	His Face in the Mirror28 <i>Sri Bholanathji Maharaj</i>
My Easter Prayer 9 <i>Paramhansa Yogananda</i>	Spheres of Science29 <i>New Vitamins</i>
True Renunciation10 <i>Hanumanprasad Poddar</i>	Notes From the News32 <i>Popular Hindu Dancers Comparative Religion Inspiration</i>
Attaining Freedom From Duty 13 <i>Bhagavad Gita</i>	International Fellowship35 <i>News From India Science Transcends Bound- aries China-India Handclasp Protecting Minorities</i>
To Divine Mother16 <i>Khandubhai Desai</i>	Book Reviews37 <i>Letter From New Guinea Your Kids and Mine Life Out There</i>
To Our Spiritual Father17 <i>Sharon O'Neil</i>	Directory of S. R. F. Centers48
Science In Ancient India18 <i>Kumar Goshal</i>	
Daily Deliberations for April, May and June20	

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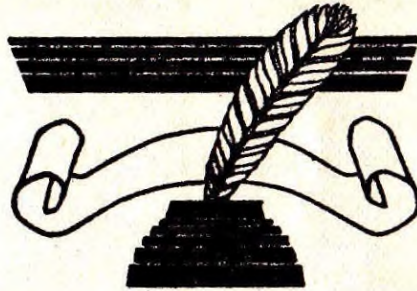
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An International Language

By A. LAVAGNINI



The greatest world need of today—the one great need to banish forever war and its accompanying hate, so that a true and permanent peace and right human relations may be established over our planet—is, perhaps, a greater degree of mutual *understanding*.

These two world wars, so shortly following one after the other within the span of a generation, have tragically stressed its importance. And the heavy toll they have imposed on both human life and the economy of production makes it very clear that it is a folly not to prevent and avert them through some World Order, based on a *new spirit* of understanding and cooperation, for only that will root out this great scourge of mankind.

The first thing, the very Alpha and Omega of the Golden Way to World Peace is, therefore, *understanding*—both in its inner, or spiritual, and in its outer, or material, aspects. Only through understanding can good will and constructive, effective cooperation

come to the foreground, and thus find such all-satisfying solutions to world problems, just as they arise, that nobody will ever think to resort to increased armament and war in a more or less fortunate—or sometimes a vain—attempt to make heard his voice and find a solution, too often unilateral, for such problems.

This *understanding* must have its root in the acknowledgment of the fundamental *oneness* of mankind, i.e., of the truth that "One is your Father and all ye are brethren." This is, indeed, the teaching of all world religions, and also the cornerstone of any humanistic philosophy. Anthropology can never disprove it, but rather will help to find new proofs of this truth, if needed. In any case, it will never be science, but only prejudice and emotional bias, which upholds a contrary belief.

The differences which we are too prone to stress, such as those of color and race, language and nationality, religion and culture,

are always, indeed, much more apparent than real ones, as they relate to the surface and mutable, more than to the essential, permanent and true nature of man. Accordingly, they appear to us much greater in proportion as our knowledge and understanding are limited, but they fade into insignificance as that understanding grows wider and deeper.

Ultimately we shall come to see that, apart from culture and language, the difference among people of distinct nationalities is not greater than that which exists among the various groups and individuals of the same nationality. The chief difference, in any case, is the one so well expressed figuratively in the biblical story of Babel, that they are speaking, first by their words, and second by their ideas, *a different language*.

Isolationism Is Passe

If we now pass to another phase of the subject, envisaging the scientific progress, the technical knowledge and the resulting material advancement of our civilization, it is easy to see that these have become so highly developed that nothing short of a true world community and world commonwealth can help to solve permanently the many problems arising from them. As an example, the conquest of distance through the means already in use and continually improving, and through those which may still in a short time be devised by hu-

Many scholars have attempted to create a satisfactory international language. Esperanto, Volapuk, and Basic English have contended for the title, but the newest entrant is *Mondi Linguo*. Additional information about it may be obtained from the author of this article: A. Lavagnini, Apartado Postal 2929, Mexico, D. F.

man ingenuity, has already made and will make even more of our earth a great neighborhood in which no permanent isolation is either desirable or possible.

Through the mere stress of things and events we are all thus daily coming to realize that a Union of all Nations and the Brotherhood of Mankind as a whole, are no longer only a Utopian dream, a still remote ideal or a commendable aspiration. They are, indeed, today an absolute necessity, the only way of escape from the chaos of conflicting interests, the only alternative to always renewed struggles for power and world dominion, ending in mutual destruction. There is no other way to make this world permanently a truly livable place, where all men and women may find and enjoy the greatest opportunities and the greatest degree of safety and happiness.

The Great Obstacle

The only great obstacle to such wider understanding, so vitally

needed for a greater and more intimate cooperation of all mankind—which will make it possible to establish a permanent World Order and World Organization—is the lack of a *common language*, a language through which all may freely communicate with equal ease and on equal terms. For those who speak the same language always come more easily to an agreement, even when their interests are deeply in conflict; while a mere difference of language may prevent them from gaining a less unilateral and more complete and common viewpoint of the issues in which they are both involved.

To learn another's tongue is not the same. Apart from being a most laborious process, it never provides a wholly satisfactory solution. Its disadvantages are clearly seen when any considerable number of people of different languages undertake to come to some mutual understanding and agreement.

Moreover, to be compelled to speak another's tongue means to be at both physical and moral disadvantage, in comparison to the one who is speaking his or her own language. It is a humiliation which no one undergoes willingly. Even having thoroughly studied a foreign language, and fully understanding it, one is never so fully at ease, when trying to express himself, as the one who is using his mother tongue. And the need of mastering several foreign languages in order to gain any degree of international understanding,

makes this solution too heavy a price to be paid for any effort to reduce the effect of the curse of Babel upon mankind.

In a well ordered world nobody should be obliged to speak another's tongue for the sake of mutual understanding, even when travelling in a foreign country. Nor should the bastardization of one's own language be encouraged, through obliging others to employ it.

Some Proposed Solutions

The only satisfactory means of overcoming the inconveniences resulting from the differences of language is the adoption of an entirely *neutral* means of communication—an *international language*. This is the conclusion arrived at by an always growing number of people of every social standing and nationality, interested in international communication.

The first proposed solutions for this problem of an international language have been to select an already existing one, either an ancient or a living language. But these solutions—which may appear reasonable and convenient at first sight — must afterwards be discarded, either because of the difficulty of mastering them (in the case of a classical language, such as Latin, Greek or Sanskrit), or of coming to an agreement (in the case of a modern living one).

With some years of earnest, if not painful, application, we may gain a workable knowledge of a

classical language, so as to be able to appreciate its literature. But, apart from their having been coined for a different way of thinking and living, thus making them inadequate to rightly express the terms of our modern life and thought (to which they should have to be adapted with an exorbitant number of neologisms), how many would now undertake to write and speak correctly the language of Plato or Cicero, or that of the Rishis? The long training necessary makes its price prohibitive for all but a few very interested scholars.

Arabic should have some claims as a neutral international language. It is beautiful, very rich and expressive, and not more difficult than other natural languages. It has produced a very remarkable literature and has greatly spread, so that not so long ago it was spoken and understood from Spain throughout the whole Mediterranean, to India and the China Sea. But how could the Christian nations be induced to speak the language of Islam? or the Aryans a Semitic one?

We must equally lay aside the respective claims of English, French and German, the three modern languages most widely understood. Whenever one of them advances its claim, the other two (and still others back of them) arise in opposition and want to be given prior consideration, or at least an equal treatment. Nor could many

people — not even the peoples speaking them—agree to a condominium of these three languages, or of two of them.

Could, then, either Italian or Spanish, the two most direct and legitimate descendants of Latin, be universally agreed upon as the one international language? Would proponents of English, French or German give up their claims in favor of one of them, although acknowledging their beauty? Nor could one, for the same reason, think to resort, as to a more acceptable solution, either to Russian or modern Greek, Albanian or Lithuanian, Persian or Malay.

For reasons both of justice and of legitimate national pride, no living language should be given an undue preeminence; nor should any, on the same ground, be lowered to the place of a secondary or subordinate one.

But while neither Greek nor Latin, with all the intricacies of their grammar, their antiquated phraseology and obsolete meanings, would aptly serve the purpose of a modern *interlanguage*, the fact remains that the majority of the vocables of the last, and many of those of the first, are still living and largely used—although with some difference of meaning—in the vocabularies of not only the Romanic languages, but also, in a greater or lesser degree, in those of English and other European tongues, largely known in the whole world.

Creating An Interlanguage

And if no one of the leading living languages can be accepted as the universal language, they may all contribute something of their vocables and grammatical features for the building of a synthetical *neutral* language, on a wholly natural ground. Such a language, based on existing international words and grammatical forms, interposed as a *New Latin* among the chief world languages of today, which may easily assimilate words of any stock just as they acquire any degree of internationality, is therefore the one ideal solution of the problem we are considering.

Such a natural international basis, together with the simplicity and regularity of its grammar, would make it equally easy for all people to understand and master. Many people could, indeed, understand it almost without any previous study, and everybody could learn it with a very little effort and in a very short time, as compared with the time and toil required to master any classical or foreign language. Thus practically the whole of mankind, even those who could never afford the study of one or more foreign languages, would have in this easily learned language the needed means for international understanding.

It is easy to see how this understanding would work effectively to destroy those national hatreds and prejudices which are still dividing the peoples of the earth and breed-

ing war, until they make it inevitable; and how it would more easily lead to international cooperation and the building of a truly universal civilization.

That such a language could easily come into effective use has been already demonstrated by Esperanto and Volapuk which, in spite of their comparative crudeness (due to the fact that they have been the first ones to open the way), have been learned and spoken by a considerable number of persons. While the many other projects, which have followed or accompanied them in the last half a century, have given another proof of the vitality of the idea of an international language, at the same time demonstrating that those first attempts were not wholly satisfactory and universally acceptable.

Mondi Linguo—An Interlanguage

Mondi Linguo, which has appeared exactly fifty years after Esperanto, is *an evolution* of all former projects, the outcome of an effort to synthetize and unify in a most harmonious whole the best features which have been developed through them, such as a rational and, at the same time, natural use of the final vowels, and the most expressive, natural and international grammatical forms. No feature or word of *Mondi Linguo* has been chosen or adopted arbitrarily, but each is the result of years of study and experiment.

(concluded on page 46)

My Easter Prayer

By Paramhansa Yogananda

As we celebrate the resurrection of Jesus let us pray that the world be reborn out of the blazing tomb of war.

As the secretly hoarded karma of nations decides the final results of war, America and Russia are marching on to usher in a new freedom for the common people of Europe, India, China, Africa, and all down-trodden nations.

Let us pray that the Allies pursue the way shown by Christ. May they resurrect the ideal of brotherhood, and equal treatment of all nations, and clothe it in the principles of free-trade and freedom for all. May they seek to remove the basic causes of war, and to practice Christ's way of forgiving enemies. Remembering Him, let us pray that this world, too, be resurrected in such form that it will merit a God-linked, peaceful life.

And may the Christ Spirit bless all leaders of nations that in future—in another twenty-five years—instead of creating a third world war they shall solve international disputes by constructive Christlike ways of peaceful unselfish conferences, realizing that "war, like crime, never pays."

May the nations of the earth entomb their evil habit of using money in destructive ways, and learn to contribute to a permanent international fund for reconstruction of the war-damaged world. Through it may they create all-round prosperity, hygiene, health and happiness for all the members of the world family residing in the East, West, North and South.

True Renunciation--How To Practice It

By HANUMANPRASAD PODDAR



The scriptures declare, and all thoughtful persons admit, that God-Realization is the ultimate goal of human existence. There are many people in this world who strive, however mildly, for the realization of this goal; but there are few blessed souls who realize it speedily.

The scriptures, as well as saints who have direct experience in the matter, have pointed out certain obstacles without surmounting which it is extremely difficult to make any progress in the path of God-Realization. The chief among these obstacles are—egotism, sense of possession, desire and attachment.

Ignorance or infatuation is the root of them all. As soon as the veil of ignorance is lifted all these disappear of their own accord. Ignorance means want of knowledge, and by "knowledge" here is meant the knowledge of God. One who comes to know the nature of God easily surmounts all these obstacles; nay, they cease to exist for him.

But so long as ignorance persists—so long as the nature of God is not revealed to us, are we to

leave off all activity and sit idle? No, we should wisely learn to direct our attachments, desires, sense of possession and egotism toward God. Our ideal should be to cultivate attachment only to God. Our sole desire should be to realize God. We should regard the Lord as our only possession, and the fact of our being humble servants of God should be the only object of our pride—for such a pride is prized by the devotees of God and brings solace to their hearts.

Thus, through the practice of changing the direction of these four impulses, they will be gradually divested of their vicious character. Then, instead of contributing to the growth of infatuation, they will prove helpful in lifting the veil of ignorance, and as this veil of ignorance is lifted the nature of God will be revealed to us; and as the nature of God is revealed the feelings mentioned above will attach themselves exclusively to God. In that state, their very names will be changed and the devotee will be happy to find them transformed

into four phases of pure, incorruptible Devotion. Through that Devotion true Knowledge of God will be attained, and as soon as this Knowledge is attained the devotee will be blessed by a direct realization of God.

Pleasure Versus Bliss

We have no idea of the terrible nature of worldly enjoyments, which are inherently full of vice and evil, nor of the infinite beauty and sweetness of God, who is Consciousness and Bliss itself—of His true nature and essential character. Therefore, our minds are attracted toward worldly enjoyments rather than toward God. If we realized the supremacy and blissful nature of God and the dreadful nature of worldly enjoyments, our minds could never be drawn toward the latter.

The Lord says, "this world is transitory and devoid of happiness," or, "this life is fleeting and is an abode of misery; placed in this, devote thyself to Me alone." If we had implicit faith in the words of the Lord, and if, accordingly, the enjoyments of the world appeared to us short-lived and full of sorrow, how could we indulge in them any more? And similarly, if we had the least faith in the all-blissful nature of God how could we remain indifferent to Him any longer?

But we do indulge in worldly pleasures and feel no attraction toward God. This proves that although we read a lot, hear a lot and talk a lot on these things we

"Not to accept or use a thing is external renunciation. And to have no attachment to the thing is internal renunciation. . . . The renunciation which is vitiated by meditation and mental enjoyment of the thing renounced is not true renunciation."

do not really believe in what we read, hear or speak on the subject. That is why, ignoring these teachings, we are madly running after worldly enjoyments, and just as moths attracted by the glowing flame rush into it and burn themselves to death, we, too, fall into their trap and perish.

Our minds are always engrossed in thoughts of the outside world and remain attached to the gross objects of the senses. Our minds go wherever we find, or we are told we can find, objects which gratify the senses. We seek happiness through those objects, not knowing that just as the day is followed by night, the pleasure that we derive from them is always accompanied by its counterpart—pain. We seek happiness and shun misery, it is therefore that we have to suffer the pangs of misery. If we are really keen to avoid pain we shall have to forego pleasure as well.

We seek not that supreme happiness which is eternal, which knows no ebb and flow and which is boundless and infinite. What we

thirst for is the momentary gratification of the senses, which is illusory and not real, and which, like a flash of lightning, disappears the moment it is felt. But we ignorant creatures do not realize this; it is therefore that we are always wildly pursuing it, and emerging from one pit we engage ourselves in digging a deeper pit!

Two Dangerous Lures

Sex and gold are the two main factors contributing to sense-pleasure. Therefore the scriptures have loudly decried them as sources of evil and have repeatedly recommended their renunciation. The fact is, the outgoing senses of a man addicted to worldly pleasures are naturally attracted toward these objects which possess a peculiar glamour. The fascination is too proverbial. Nobody requires a homily in order to get addicted to them; the senses automatically drag the mind toward them. If we cast a glance across the history of the world, it will be found that sex and gold have been mainly responsible for all the great wars and the appalling destruction of life consequent thereupon.

But is it possible for man or woman to renounce them altogether? If it is, what is the form of that renunciation, and how can it be accomplished? There is no man or woman in this world who has no connection whatsoever with the other sex. This very frame of ours is a product of the combination

of the male and female elements. For our nourishment we depend on our parents, or our elder brother and sister.

Similarly, even the *Sannyasi*, who has renounced everything, requires at least a small strip of cloth to cover himself, rags to protect his body from cold, etc., and alms, none of which can be procured without money. Under the circumstances, how can one totally abstain from association with the other sex and money?

What Is Renunciation?

The answer to this is that we should first of all understand what renunciation truly means. Not to accept or use a thing is external renunciation. And to have no attachment to the thing is internal renunciation. Suppose we renounce a thing—but in our heart of hearts we feel the need for it, its want rankles in our hearts, and we begin to nurse a secret craving for it. Under such circumstances the external renunciation of the thing is not renunciation in the true sense of the term. True renunciation is that which kills our attachment for the thing. The renunciation which is vitiated by meditation upon and mental enjoyment of the thing renounced is not true renunciation.

There is no doubt that the practice of even external renunciation as a discipline leading to internal renunciation is much better than a life of indulgence, and is both
(concluded on page 46)



Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**
By PARAMHANSA YOGANANDA

Attaining Freedom From Duty

Chapter III, Stanza 17

Literal Translation:

But the individual who loves the soul and is satisfied with the soul and finds contentment in the soul alone, for him no duty exists.

Poetic Rendition:

The man who loves his self-respect, and is satisfied protecting it by performing right duties and behaving properly toward others, leads a contented life on earth and does not have to be counseled as to what he should do. Some people on earth follow an inner guidance and automatically do what is right individually, socially, morally, religiously and in every way. Such

people do not need others' counsel. Those who know how to be respected and respect others by performing right actions—for them no "duties" exist.

Interpretation:

The Yogi who withdraws his life and mind from the five senses of touch, taste, smell, hearing and sight and lets his consciousness and life-current flow toward the ever-new Joy in the soul by deep, ecstatic mind-soul united meditation is completely satisfied—for he finds perfect happiness within. Such a Yogi is contented because, having found the all-desire quenching happiness of the soul, he does not seek temporarily pleasure-producing sense enjoyments.

Such a devotee, who has made actual contact with the soul's complete happiness by life-control and mind-control methods of meditation, has achieved the goal of life and thereby has automatically performed all earthly duties for which he was sent into this world.

Man is generally surrounded by the temptations of brief sense-pleasures, but when he uses his discrimination and heeds the counsel of *sat-sanga* (good company), he finds the superior ever-new Bliss hidden in the Soul. So he forsakes evanescent pleasures and momentary worldly duties and keeps his consciousness riveted to the supreme Soul happiness. Such a person finds all the desires of many incarnations satisfied, and thus has no obligatory duties to perform. To be united to Inner Bliss is to be united to God and thus to gain His grace.

God gives such a Yogi a pension from all duties. But—all slothful devotees beware! For idle people never try to remain united to the soul or to work for God, yet they have certainly not earned release from worldly duties. It is only by intensely practising all life-control and mind-control techniques, and also spiritually helping others, that genuine freedom from all duties can be attained.

Western Scriptures also illustrate this point. Mary chose Jesus and was completely satisfied to serve Him, so she had no other duties to perform—for she was serving God. But Martha thought

of worldly duties first, and hoped through their performance to find God. So she had to reach God through her actions (*karma yoga*), whereas Mary chose the Supreme Divine duty of serving God devotedly (*bhakti yoga*) and was thus released from all worldly duties.

Chapter III, Stanza 18

Literal Translation:

Such a person has no purpose (of gain) in this world by performing an action nor does he lose anything by non-performance of actions, nor is it necessary for him to be dependent on any object.

Interpretation:

He who can switch off his life-current from the senses and unite his life with eternal life does not gain anything by keeping his senses working, or not working.

All mortals who come on earth just to live and work, without trying to find the purpose of life and its connection with Eternal Life, are elevated by performance of proper actions and degraded by evil actions. But for the Yogi who has attained the supreme goal of life by finding the Infinite, no actions are compulsory. Indeed, such a Yogi has fulfilled all his desires by finding the supremely Blissful Spirit (Who alone can completely satisfy all human cravings), hence he cannot have any purpose for consciously initiating any gainful action.

The accomplished Yogi may perform dutiful actions just to set a

good example to those who need to be purified by good deeds but, having fulfilled all his personal desires by finding God, he cannot act for any selfish purpose of his own. Some great Yogis live and teach in the world, just to show mortals the way to free their souls from this prison of flesh, while other great Yogis remain in complete ecstasy with the Spirit—never mixing with the world.

Of course I prefer the first kind of Yogi—the one who shares God with others. Yet I can understand the Yogi who wants only to be with God and not to bother with the world—for he knows whether his ever-present Lord wants him to work to save others or not. Many self-appointed “soap-box preachers” try to save others without having saved themselves, and certainly without having received Divine permission to save others. But God guides the enlightened Yogi to action in the world or to complete withdrawal from it.

Chapter III, Stanza 19

Literal Translation:

Therefore, do then always perform material actions (*Karyam*) and spiritual actions (*Karmam*) without attachment. By doing all actions without attachment, one attains the highest.

Interpretation:

Anyone who does not use the senses only as a reflection of Divine joy within becomes attached

to the lesser material pleasures and prefers them to the superior inner joy felt during meditation. So the *Gita* advises the Yogi to perform material actions without attachment, and never for the pleasure of his ego. For example, the Yogi should eat not with greed—but to preserve the temple of God and please Him.

Worldly people work night and day to gain ephemeral material objects. The Yogi becomes more and more attached to spiritual actions of meditation, God-contact, etc. and thereby displaces the material desires by spiritual ones. Then, says the *Gita*, when attachment to Divine actions has produced contact with God, one no longer has to be attached to spiritual actions either—just as one may discard a needle after using it to extract another needle stuck in the foot. Both needles are then unnecessary.

Non-Attachment To Action

This is what is meant by performing all actions with non-attachment—because all actions end after the final goal of vibrationless Spirit is attained. All actions are motions confined to the realm of vibration. Most material actions performed with desire lead one away from God, while spiritual actions lead one to God, but when the soul is united to the Infinite, it reaches beyond *all* action to the vibrationless state.

All material actions are performed by engaging the mind and
(concluded on page 46)

To Divine Mother

By Khandubhai Desai

Oh, Mother Divine, where art Thou?
I wandered far and away;
Like a falling star that knows not its end,
Like a motherless lamb that goes on bleating in the
wilderness,
Like a storm-driven ship that knows not where it goes.

And lo, who cried that halt?
Was it you, Mother Divine?
I fear your anger, Mother,
And tremble at my crime.

My heart is heavy with remorse,
And knows not how to invoke
The gratitude and love which are Your due.
Peace only, Mother dear, I ask from you.

—*Kalyana Kalpataru*

IN HONOR OF PARENTS

Two days this spring will be set aside as periods of rejoicing and appreciation—or hours dedicated to loving remembrance. Americans will celebrate them as *Mother's Day* and *Father's Day*. But many will also pause to think reverently of "the Mother behind all mothers," as Paramhansaji describes the feminine aspect of the Godhead. And every devotee who has been fortunate enough to find a *guru* will surely pay a silent tribute of gratitude to him—the spiritual father—while honoring the earthly father.

To, Our Spiritual Father
On Father's Day

By Sharon O'Neil

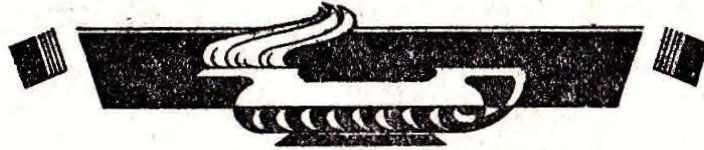
Another father helped our bodies
To be born,
But a body, spirit shorn,
Is but a heavy lump of sod;
A poor instrument to offer God.

You offer us the birth of soul.
And you reveal the goal
Each spirit-child, someday, attains.
You ease the pains,
The fears,
The stings
That come with growing wings.

In the manna of your voice,
There is the leaven
That raises us
Above the gates of Heaven.
Where, O father of our Spirits,
By your grace,
We may behold—
In your own countenance—
God's ever-loving face.

Science In Ancient India

By KUMAR GOSHAL



Weaving of cotton textiles has always been one of the most important crafts of India. The muslins from Dacca were so sheer that they were known by such poetic names as "running water" or "evening dew," the latter because the fabric was so delicate that if laid on the wet grass it was scarcely visible. When embroidered, these delicate muslins had the effect of exquisite lace. Cotton textiles were often decorated with beautiful designs secured by painting on, printing with wood blocks, or dyeing, or a combination of all three. The weavers of Kashmir, using goat's wool, turned out long strips on small looms, and sewed them together into shawls so skillfully that the seams were almost invisible.

Progress in Sciences

By the beginning of the Christian era the Indians had made great progress in the sciences. For example, mathematics, which is the core of science, was highly developed by the Indians long before the Christian era. As early as the fourth century B.C. the *Sulva Sutras*, or theories of the cords (cords being used for measurement) re-

corded the principles of geometry already in practice for a long time, growing out of figures and patterns indispensable to Hindu rituals.

The early Indians were noteworthy for their preoccupation with problems involving numbers. They developed the concept of zero, and the decimal system of notation, and gave names for classes of numbers mounting by powers of 10 up to the twenty-fourth place. Before the third century the Indians had already solved the problems of fractions, square and cube roots, arithmetical and geometrical progressions, simple equations, simultaneous linear equations, quadratic equations, and indeterminate equations of the second degree.

The Indians developed the sine function in computations connected with angles and with the circle. The Greeks used a trigonometry of chords, but the Indians considered the ratio of the half-chord to the radius as fundamental. Modern trigonometry rests on this foundation. The word "sine," by the way, is ultimately derived from the Sanskrit word "jiva" (bow-string). Much of the Indian knowledge of

mathematics was transmitted to Europe by the Arabs.

Astronomy was a standard subject in the universities. Long before the fifth century the Indian astronomers calculated, by means of epicycles and eccentric circles, the true places of the planets in relation to their mean places. The inclination of the ecliptic to the equator was known, and the position of the heavenly bodies with reference to both were calculated. The procession of the equinoxes was known, as were the real causes of the eclipses of the sun and moon, whose motions were so well known that eclipses were calculated with great accuracy.

Medicine and surgery must have been scientifically studied over many centuries, for we read of remarkable surgical operations as early as the third century B.C. By that time the establishment of hospitals for both "men and beasts" had been systematized. A hundred years earlier there were already physicians, surgeons, midwives, and army surgeons and nurses, practicing in India. Aside from a well-developed *materia medica*, Indian medical texts describe 120 surgical instruments and methods of operation. Anatomy was learned by dissection. Susruta and other early Indian authors on medicine were translated into Arabic.

In the systematic analysis of language, the Indians reached a



This concludes the excerpts from Kumar Goshal's book, *The People of India* (published by Sheridan House, New York). Previous installments appeared in the last three issues of *East-West*.

much higher point than any other people of antiquity. The grammar of Panini was written before the fourth century. This treatise "is the earliest extant grammar of any language, and one of the greatest ever written," writes W. E. Clark in his *Legacy of India*. Panini mentions over sixty predecessors who had already arranged the sounds represented by the letters of the alphabet in an orderly, systematic form: vowels and diphthongs separated from mutes, semi-vowels and sibilants, and the sounds in each group according to gutturals, palatals, cerebrals, dentals and labials. They had analyzed words into roots, and shown how complex words grew by the addition of prefixes and suffixes. Religion and mysticism did not make Indian thought processes fuzzy; their study of language, for example, was much more objective and scientific than that of Greece or Rome.

Like a beautiful flower, full of color but without scent, are the fine but fruitless words of him who does not act accordingly.—*Dhammapada*.

Daily Deliberations

APRIL

By PARAMHANSA YOGANANDA

APR. 1. The power of Thy love crucifies all my thoughts of doubt and fear; that I may rise, triumphant over death, and ascend on wings of light to Thee.

APR. 2. Real love is that which is happy in the comfort of the beloved.

APR. 3. Teach us to conquer the Satan of dividing selfishness, which prevents the union of brother-souls into the one fold of Spirit.

APR. 4. Teach me to discern all laws of virtue not with dread but with love.

APR. 5. Teach me to remember that virtue may be difficult to follow at the start, but that when I obey its laws, it will adorn me finally with the laurel of Thy happiness.

APR. 6. May Thy glory shine in every nook of my consciousness, in every temple of my love.

APR. 7. I disconnected the rays of my mind from the little territory of the senses and switched them on in the land of the Infinite.

APR. 8. Let the flowers of my devotion blossom in the garden of my heart, with the dawn of Thy coming. Let me weave a garland of them, and place it at Thy feet.

APR. 9. Drive disease from our bodies; shake our minds free from weakness; destroy darkness evermore by the presence of Thine eternal flame.

APR. 10. May Thy light of love forever illumine the altar of our hearts.

APR. 11. Meditation is that special form of concentration in which the attention which has been liberated from restlessness is focused on God.

APR. 12. God is the indwelling Self of man and of the whole universe.

APR. 13. Hold on to love, truth, meditation and service.

APR. 14. Think of nothing but light, and ignorance shall disappear.

APR. 15. All the todays of my life are determined by the actions of all the yesterdays, and all the tomorrows depend upon the way in which I live all the todays.

APR. 16. Ignorance must first go from within us; then it disappears without.

APR. 17. Have faith everlasting in the teacher, teaching, and God. You shall see the goal: lo! it is there before you.

APR. 18. True friendship is the light with which we can help one another to see and pass through the door of Heaven.

APR. 19. When in mutual service we forget the little self, then only will we see the one big Self of the Spirit running through us.

APR. 20. May the bird of my love escape from the cage of personal limitations and fly singing the song of the Spirit through all hearts and minds.

APR. 21. When I was blind I found not a door which led to Thee, but now that Thou hast opened my eyes, I find doors everywhere.

APR. 22. I am submerged in eternal light. It permeates every particle of my being. I am living in that light, for the Divine Spirit has filled me within and without.

APR. 23. Every gust of my prayer opens an unentered door in the vast temple of Thy Presence.

APR. 24. Open the petalled bars of our heart-buds, and let our imprisoned fragrance of love rush out to meet Thee.

APR. 25. With the wind of cosmic Perception, the fragrance of our prayers will float to Thy Temple of Infinity.

APR. 26. Prayers are like plants which daily grow new blossoms, the flowers change, but the plants remain the same.

APR. 27. I want Thine everlasting happiness that I may make everybody happy forever in Thee.

APR. 28. God manifests Himself through the hidden intelligence in all material transformations.

APR. 29. I will let the peace without join the peace within. My Father's peace, which is like an ocean, is filling my body and mind. I rest in the joy of this blessed peace now.

APR. 30. When the match of devotion is scratched on the sacred walls of the soul, the invisible flame of Divinity springs forth.



MAY

MAY 1. Not even to God's elect does the sky always send down manna.—*Galsworthy*.

MAY 2. Be wise, not easily forgiven are those who setting wide the doors that bar the secret bridal chambers of the heart let in the day.—*Tennyson*.

MAY 3. The secret of success is constancy of purpose.—*Disraeli*.

MAY 4. Glad but not flushed with gladness since joys go by. Sad but not bent with sadness since sorrows die.—*Swinburne*.

MAY 5. We only find rest in effort, as the flame only finds existence in combustion.—*Amiel*.

MAY 6. The mind flies like a bird in the sky of worldly pleasure as long as it is not pounced upon by the falcon of Knowledge.—*Kabir Saheb*.

MAY 7. Life is a loom weaving illusion.—*Vachel Lindsay*.

MAY 8. To be saved is only this, Salvation from our selfishness.—*Whittier*.

MAY 9 The dry river bed finds no thanks for its past.—*Tagore*.

MAY 10. Kindness consists in loving people more than they deserve.—*Joseph Joubert*.

MAY 11. The fly sat upon the axle-tree of the chariot wheel, and said: "What a dust do I raise!"—*Aesop*.

MAY 12. Be not ashamed to receive the truth from wherever it comes, even from an inferior.—*Ibn Gabirol*.

MAY 13. Count this sure, that every defeat coils a spring in you which will one day give you force to overcome. You, too, will have your victories as sure and glorious as any. Fight on and never despair.—*J. William Lloyd*.

MAY 14. Leaving the Lord, who sustains even the rootless creeper, whom shall we search?—*Rabim*.

MAY 15. The wise, through not thinking, become foolish, and the foolish, by thinking, become wise.—*The Analects*, CCS I.

MAY 16. The little secret joy of God that sings forever in the clay—*A. Corbin*.

MAY 17. The soul forever and forever, longer than soil is brown and solid—longer than water ebbs and flows.—*Whitman*.

MAY 18. There is no shark like hatred, there is no torrent like greed.—*Dhammapada*.

MAY 19. God is unfathomable, and every man fashions Him in his own image.—*Savonarola*.

MAY 20. What befalls thee of good, it is from God; and what befalls thee of evil, it is from thyself.—*The Koran*.

MAY 21. We see with all we have seen, we do with all we have done, and we think with all we have thought.—*Phylos*.

MAY 22. There is but one great need for all the race, the need of knowledge to uphold its faith.—*Ella W. Wilcox*.

MAY 23. He who knows other men is discerning; he who knows himself is intelligent. He who overcomes others is strong; he who overcomes himself is mighty.—*Lao Tze*.

MAY 24. I laugh at what you call dissolution and I know the amplitude of time.—*Whitman*.

MAY 25. Nobody will throw a stone at a tree that bears no fruit.—*Sadi*.

MAY 26. Learn, as if never overtaking your object, and yet as if apprehensive of losing it.—*Confucius*.

MAY 27. The secret of religion is not clothes, nor temple bells, nor shaven heads nor long prayers, nor rites, nor physical tortures, but truth and love.—*Guru Nanak*.

MAY 28. Other heights in other lives, God willing.—*Browning*.

MAY 29. Creation and destruction—or more correctly, the ability to create or the ability *only* to destroy—are the principal signs of the two types of men.—*Ouspensky*.

MAY 30. I have drifted like a happy cloud before the wind. Now I will learn to be the wind that blows the clouds.—*L. Adams Beck*.

MAY 31. That which sees must be kindred and similar to its object before it can see it. Every man must partake of the divine nature before he can see Divinity.—*Plotinus*.

JUNE

By WALT WHITMAN

JUNE 1. Dazzling and tremendous, how quick the sunrise would kill me, If I could not now and always send sunrise out of me.

JUNE 2. These furies, elements, storms, motions of Nature, throes of apparent dissolution—you are he or she who is master or mistress over them, Master or mistress in your own right over Nature, elements, pain, passion, dissolution.

JUNE 3. To me all the converging objects of the universe perpetually flow, All are written to me, and I must get what the writing means.

JUNE 4. I believe a leaf of grass is no less than the journey-work of the stars.

JUNE 5. Why should I wish to see God better than this day? I see something of God each hour of the twenty-four, and each moment then; In the faces of men and women I see God, and in my own face in the glass.

JUNE 6. What behaved well in the past, or behaves well today, is not such a wonder; The wonder is, always and always, how there can be a mean man or an infidel.

JUNE 7. It is not upon you alone the dark patches fall, The dark threw its patches down upon me also, The best I had done seemed to me blank and suspicious.

JUNE 8. I acknowledge the duplicates of myself, the weakest and shallowest is deathless with me, What I do and say the same waits for them.

JUNE 9. And I say to any man or woman, Let your soul stand cool and composed before a million universes.

JUNE 10. Myself awaiting my time to be one of the supremes, The day getting ready for me when I shall do as much good as the best, and be as prodigious.

JUNE 11. Wisdom cannot be passed from one having it to another not having it, Wisdom is of the soul, is not susceptible of proof, is its own proof.

JUNE 12. Births have brought us richness and variety, And other births will bring us richness and variety.

JUNE 13. And as to you, Life, I reckon you are the leavings of many deaths. (No doubt I have died myself ten thousand times before.)

JUNE 14. Of the progress of the souls of men and women along the grand roads of the universe, all other progress is the needed emblem and sustenance.

JUNE 15. The great laws take and effuse without argument.

JUNE 16. Do you think matter has cohered together from its diffuse float, and the soil is on the surface, and water runs and vegetation sprouts For you only, and not for him and her?

JUNE 17. I will make the true poem of riches, To earn for the body and the mind whatever adheres and goes forward and is not dropped by death.

JUNE 18. To be in any form, what is that? (Round and round we go, all of us, and ever come back thither.)

JUNE 19. I swear to you there are divine things more beautiful than words can tell.

JUNE 20. The efflux of the soul is happiness, here is happiness, I think it pervades the open air, waiting at all times,

JUNE 21. I am an acme of things accomplish'd, and I an encloser of things to be.

JUNE 22. I do not know what is untried and afterward, But I know it will in its turn prove sufficient, and cannot fail.

JUNE 23. Each who passes is consider'd, each who stops is consider'd, not a single one can it fail.

JUNE 24. Divine am I inside and out, and I make holy whatever I touch or am touch'd from.

JUNE 25. Seeing, hearing, feeling, are miracles, and each part and tag of me is a miracle.

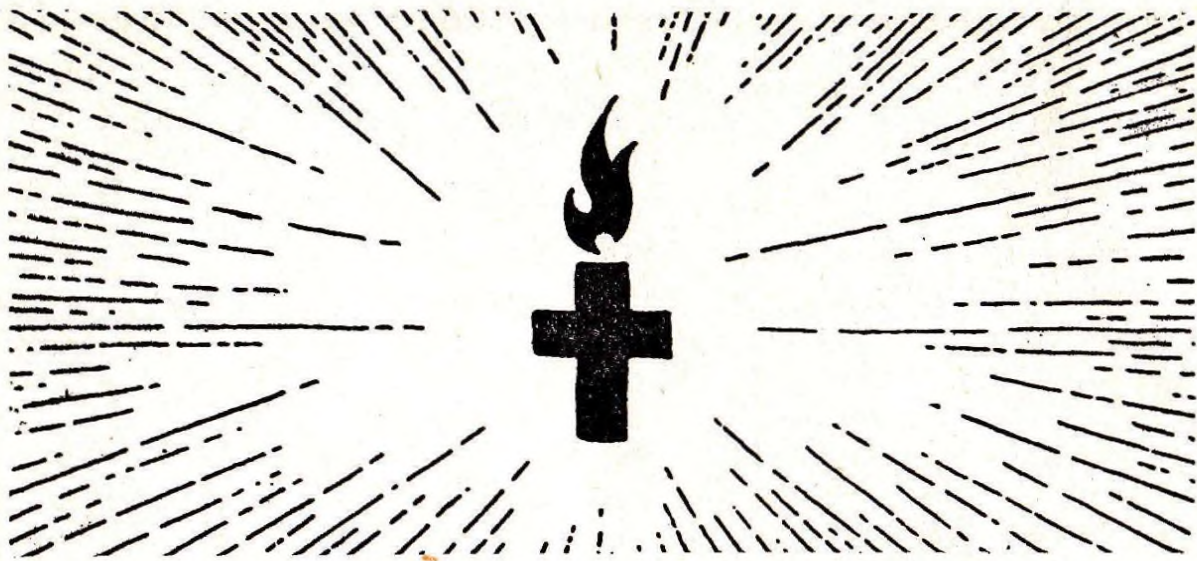
JUNE 26. I exist as I am, that is enough, If no other in the world be aware I sit content, And if each and all be aware I sit content.

JUNE 27. I help myself to material and immaterial, No guard can shut me off, no law prevent me.

JUNE 28. See ever so far, there is limitless space outside of that, Count ever so much, there is limitless time around that.

JUNE 29. I am larger, better than I thought, I did not know I held so much goodness.

JUNE 30. It is not chaos or death—it is form, union, plan—it is eternal life—it is Happiness.



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

Temple Or Thieves' Den?

By PARAMHANSA YOGANANDA

And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at last in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. —Luke 19:41-44.

"O Jerusalem, I weep for you! If you only knew at the present time all the political, social and divine peace which you are enjoy-

ing due to my presence! But you fail to see this great opportunity the Divine Father is giving you to acquire everlasting peace. The day will arrive, O people of Jerusalem, when the wisdom of you and your children will be shrouded beneath the soil of ignorance and the edifice of order and harmony will disintegrate into stony rubble because you neither know nor appreciate this visitation of the Divine—as expressed in me—which was ordained for your benefit and upliftment."

So Jesus expressed the sorrowful compassion which he felt during his triumphant entry into Jerusalem. He did not speak egotistically, but impersonally glorified the great God which he felt within himself,

and grieved that the people of Jerusalem did not realize the importance of this divine manifestation. He sorrowed because these people who were endowed with intelligence and free will were foolish and blind enough not to appreciate the unlimited divine power within him and thus become liberated in huge numbers. As he watched them Jesus realized, and prophesied, that because of this lack of spiritual appreciation the people of Jerusalem in the future would be pestered by war, famine, and increasing spiritual ignorance.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.—Matthew 21:10-13.

All prophets agree that any temple dedicated to worship of the one God — in any of His forms — should be a house of meditation and communion, and not a place where, by organized graft, unscrupulous vendors and materialistic priests make it their sole object to exploit the pilgrims and worshippers.

When Jesus rebuked them by saying, "The scriptures declare that my temple shall be a house of God-communion, but you have made it a center for robbing people by priestcraft, and by the selling of unnecessary commodities!" he did not mean that it is sinful for church members to give voluntary offerings, or to buy religious literature to help the church.

When the proceeds from the sale of God-awakening literature are used for furthering the divine cause it is religiously justifiable, and it is all right to take a voluntary offering if that is used for the maintenance of the house of God where people can come for communion and prayer. But it should always be remembered that the church proper must be a place entirely dedicated to awakening in man the consciousness of God, and all kinds of material activity must be avoided there as much as possible.

Jesus meant that the church should not be a place for "money-changers and salesmen of doves and pigeons"—that is, a place where the emphasis is upon the sale of amulets, souvenirs and all manner of superstition-inspired "aids" to help the worshipper obtain God's grace. Today all the leading religions of the world have some temples whose custodians deserve a rebuke such as that delivered by Jesus. Nor should any temple be a place where the priest (minister, custodian, etc.) day and night thinks of exploiting the worship-

pers through fear or flattery, and never strives to inspire them with the Divine Presence by communing with God within himself first.

Contradictory Vibrations

In India, the pilgrims visiting a temple put their voluntary donations in a collection box, or place their offerings on the altar. In real temples, where the presence of God is devotedly courted, no money is solicited within the place of worship. If people conduct any sort of business in God's temple, they leave there business vibrations which disturb the thoughts of true devotees. That is why in the house of prayer there must be no contradictory vibrations, no clashing of material and spiritual thoughts.

A house of God must be neither a place for worshipping the personality of His earthly representative, nor just a convenient spot for listening to intellectual or emotional sermons, nor a comfortable place to enjoy good music without centering one's thoughts upon God.

The Lord's house, and whatever is done there, must have one purpose — direct individual communion with God. Otherwise, it is changed into a den where thieves of materialism and wrong vibrations hold supreme sway.

In the hermitages of India, where great Masters live, there is very little of that form of preaching in which the Master does most of the thinking for the disciples—as it is done in the Western churches. Instead, in the oriental hermitages, the Master and the disciple often sit together and discuss spiritual principles. And together, or individually, through the techniques of concentration and meditation they try to commune with God.

Western churches will profit spiritually when they are no longer places which seek to attract congregations by new and unusual Sunday sermons—places for intellectual or emotional entertainment—but have become temples where leaders and members in unison can commune with Christ consciousness and Cosmic Consciousness.



HIS FACE IN THE MIRROR

You know that it is very difficult to see objects which are too close to our eyes, and it is also impossible to see objects which are very far from our eyes. You cannot see your eye with your own eyes. Can you see your retina with your eyes? No, because it is too near you. It is also impossible to see the other side of the Himalayan peaks. God is very near our souls and we cannot see Him without external aid. As you need a looking glass to see your face, similarly you require a pure heart to see His face shining in that mirror.—By *Sri Bholanathji Maharaj*.

Spheres of Science

NEW VITAMINS

A new array of vitamins soon will be occupying the center of the nutritional science stage and chasing the now popular alphabetical parade into the wings where they will fill a secondary role. The new vitamins are known to the biochemists as amino acids.

The amino (pronounced ah-meen'-o) acids are much more closely associated with the fundamental life processes than are the now well known A-B-C-D-E variety, for they not only take part in the vital chemical processes, as do the lettered kind, but to a vastly greater extent they are a part of the structural fabrics of living tissue.

The stuff of life is protoplasm. Protoplasm is made up of a variety of protein substances and all proteins are composed of amino acids which are probably the most interesting and versatile molecules with which chemists work. They have a many-sided personality and could be considered the geniuses among molecules.

Have Simple Structure

A relatively simple structure characterizes the amino acids. They consist of a chain of carbon atoms, of variable length, at one end of which is a "head" which, with

slight differences, is common to all of them. They all differ in the structure of the chain, or "body," and these differences in structure give to each one its unique set of chemical properties. Some of them are double-enders and have tail structures that resemble, in whole or in part, the head end.

The head of an amino acid molecule, like the Janus of mythology, is two-faced. The two faces exhibit completely opposite chemical personalities. One is basic and the other acidic, a situation which makes the molecule very versatile. One is water-loving and the other water-hating. One can cooperate with water-soluble substances and the other with fat or oil-soluble materials. The acidic part of the head is made up of four atoms, known as carboxyl group, one carbon, two oxygen and one hydrogen. The basic part of the head is made up of an amino group, composed of a nitrogen and two hydrogen atoms (just one step removed from ammonia).

The most common unit forming the chain, or body, is a carbon atom with two hydrogen atoms attached, but a number of the amino acids have nitrogen atoms in the chain, or attached to it, a few have sulphur atoms in the chain, and a few include one or more rings of atoms.

The first step toward creating a structure that manifests the mysterious vital properties of life is taken when amino acids link themselves together in a chain, the acidic head of one uniting with the basic head of the next. These chains unite with other chains to form the very complex structure of a protein molecule containing tens of thousands or even hundreds of thousands of the amino acids.

Body's Building Blocks

Protein molecules are the building blocks of cells, and cells are the building blocks of which muscles, organs and other parts of all living things are constructed.

The structure of protein molecules is unknown but it is known that it is highly organized, perhaps as the simplest self-sustaining living organism although it probably could not be maintained as a living entity outside a more complex living organism.

Recent researches indicate that the protein molecule possesses something which may be characterized as a head, and it also has a body in which digestive processes of nutrition are carried on.

The head can be visualized as the prosthetic group which consists of a vitamin and an enzyme. This is the part of the protein molecule that takes the simple substances, amino acids, sugars, minerals, etc., from the blood stream and builds them into the structure of the molecule. It may be the point at which the long

chains are knitted for the molecule's body. The protein molecule is a self-consuming organism. The atoms in the chain that dangles from the head are its nutrient material. When these are consumed the head disintegrates and a new chain of amino acids must be manufactured by the prosthetic group.

To build these structures essential to life and growth and maintenance of living structures, it is essential that the body receive in its food the amino acids which the prosthetic groups are unable to manufacture and which are, therefore, dietary essentials.

There are ten essential amino acids and these are the ones which are likely to enjoy a period of glamour existence. A vitamin is a substance essential to life which the body is unable to manufacture, so the amino acids are vitamins in the same sense as thiamin, ascorbic acid, niacin, etc.

All Found in Common Foods

The vitamin amino acids and the relative amounts of each required by the body are: lysine, 10; leucine, 9; phenylalanine, 7; valine, 7; threonine, 6; methionine, 6; isoleucine, 5; histidine, 4; tryptophane, 2, and arginine, 2.

Lack of any one of these vitamins (to coin a new word) leads to a deficiency disease, growth failure and physical deterioration. All of them are available in common food sources. Lack of the lettered vitamins may make it impossible

for the body to utilize the vitamins and, conversely, lack of the vitamins may make it impossible for the vitamins to perform their essential functions in the nutrition of the body.

Amino acids which the body uses but is able to manufacture are alanine, aspartic acid, citrulline, cystine, glutamic acid, glycine, hydroxyglutamic acid, hydroxyproline, norleucine, proline, serine and tyrosine.

The amino acids are the substances from which the body makes the hormones and other life-essential fluids. The vitamins, if received in the right proportion, comprise about 6 per cent of the minimum adequate diet.—*John J. O'Neill, in The New York Herald Tribune.*

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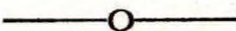
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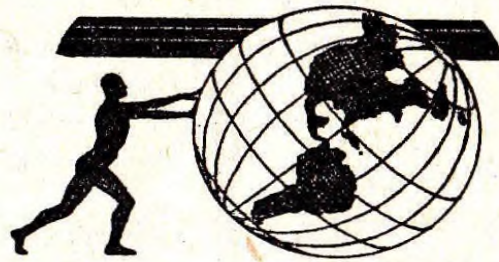
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Notes From The News



POPULAR HINDU DANCERS

Very few dancers in America are both emotionally and technically prepared to present authentic Hindu dance forms. However, Bhupesh Guha and Sushila, whose pictures appear as the frontispiece, have been favorably known to New York audiences for a number of years. The *New York Sun* termed them "skilled in their idiom and deft in their treatment of the technic," and other newspapers and magazines were equally complimentary.

Therefore, Paramhansa Yogananda—who has known Mr. Guha for a number of years—was pleased when the dancers decided to headquarter in Hollywood, and offered to sponsor their western debut by organizing two performances at the *Church of All Religions* and presenting them with the proceeds.

Dancing has always been woven into Hindu religious ceremonies, and since many of the numbers in the repertoire of Bhupesh Guha

and Sushila are based upon religious themes, he felt that their appearance in a place dedicated to the dissemination of religious truths would be most appropriate. In addition, it would be one more opportunity for interested Westerners to familiarize themselves with one aspect of Eastern culture.

Sound And Color

The performances of Bhupesh Guha and Sushila are rich in variety and color. The graceful lines of richly colored costumes, the glitter of armllets and headpieces, the tinkling of anklets, the ecstatic counterplay of flute, cymbals and drum complementing the poetry of glance and gesture, heighten the appeal of this exotic art form.

The subtle nuances of Hindu music are difficult for the Western ear to detect at first, since quarter notes—so important in its construction—are not used in Western music. Even the language of gestures employed in these classical *Kathakali* dances is strange to most of us. Each has a definite meaning.

Mr. Guha says that the head alone has nine separate movements, one hand has forty-seven gestures, and the combined hands 500 basic gestures to which the artist must bring the infinite variety of his own interpretations. There are even thirteen glances in which facial expression and eyebrows are involved.

Because of this intricate symbology the appreciation of the onlooker for such dances usually grows in accordance with the number of times they are seen, although the theme of each is easy enough to follow even on the first viewing. Capacity audiences at both performances were enthusiastic, and their acclaim was echoed by the critics. "Bhupesh Guha proved himself master of many moods and of intricate symbolical pantomime," according to one of them, and "Each movement of Sushila's graceful hands illustrated the poignant beauty of motion inherent in this art form."

Ruth St. Denis—usually considered the most outstanding Western exponent of Eastern dance technics, as well as a loyal and intelligent friend to India and her people—was invited to speak at the first performance. After complimenting the dancers, who had formerly been neighbors of hers in New York, she congratulated Paramhansa Yogananda upon having presented them in the *Church of All Religions*.

"To see a group of dancers appearing in the church means much more to me than it could

possibly mean to you," she told the audience. "I have been 'a soldier in the Lord's vineyard' on this kind of thing for many years, and have made some progress despite many discouragements. And now that I see this charming audience and this entirely successful and spiritually important performance it encourages me to pick up my knapsack and go forth again.

"I believe—and have said again and again — that the Christian church has made one of its greatest mistakes, in the last 1500 to 1800 years, in divorcing itself from the dance; and the Protestant section—of which I am a member—in the last 500 or so years in divorcing itself from the intimate vitality of the arts. For the Church, as a whole, now has little relation to the arts. . .

India Shows the Way

"I wish you would regard this evening as of really great significance. Artists are natural ambassadors, and dancers like these can acquaint us with the religion and the mood of an India of three or four thousand years ago. . . . Her greatest gift to the entire world is her spiritual consciousness, and the thinking which she has done practically encompasses the world, for every book written on philosophy owes something to her. That being the case, the manifestations of beauty which she has given the world are the tools or modes of penetration into the arts of all.

"I would like to believe, and many Indians say it is true, that

for some thirty-five years I have been a thin thread in the great weave of the civilization of America, trying to tell the people that their greatest revelation of true civilization will ultimately come from Indian thought.

"And I congratulate Yogananda because as responsible head of this church—a church standing for the highest spirituality—he has had the courage to put a living and vital art on his altar, pointing to the future in which a combination of artist and saint will show the way to a greater civilization."



COMPARATIVE RELIGION STRESSED

Proponents of unity in religion have repeatedly stated that doctrinal differences decrease in importance whenever and wherever the study of comparative religions reduces them to their true proportions. The majestic harmony of basic principles dwarfs the conflicting interpretations which have sprung up around them.

Because of this, it has been urged that colleges present courses in Comparative Religion as a regular part of the curriculum. Often the excuse given for refusal to include the subject is, "Students have no interest in it. Their religious beliefs are formed, and thus such a

course would be of no practical benefit."

That students do respond to the opportunity to broaden their outlook is evidenced whenever such courses are offered. A recent instance was reported by a Sunday edition of the *New York Times* on the half page devoted to news of the educational field:

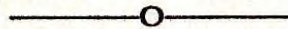
"In response to demand by students, expressed through the student government committee on curriculum, the division of philosophy, psychology and education at Simmons College is offering in the second semester a course on comparative religion. In previous years informal courses on comparative religions have been given, but not as a part of the regular credit program of the college."



INSPIRATION

When Alfred Nauman, Jr., was looking out over the Pacific from a rubber life raft he faced the realization that he was without food and water. Instead of succumbing to panic he adopted a philosophic attitude. "I remembered Gandhi and his fasts," Nauman told his friends afterward. "'Well,' I said, 'he doesn't weigh half what I do. If he can do without food for days at a time, I can too.'"

Seven days later he was rescued, weak but still hopeful.



Shall I teach you what knowledge is? When you know a thing, to hold that you know it, and when you do not know a thing, to acknowledge that you do not know it—that is knowledge.—*The Analects CCS I*



NEWS FROM INDIA

The world colony at Ranchi, India, still centers its activities in the successful Ranchi school. A recent letter states: "The latest development in the Ranchi School is the formation of a *Yogoda Sat-Sanga* Hospital Committee, consisting of eleven members. Six are from the membership, and five have been chosen from the influential local public. Purpose—the expansion of our Y.S.S. medical department's activities at Ranchi.

"The celebration of Paramhansa Yogananda's birthday was successfully performed under the presidency of the Maharaja of Kasimbazar, on January 5th. Y.S.S. members from far and near came and joined with us and partook of the blessings of the Masters."

SCIENCE TRANSCENDS BOUNDARIES

Scientists, as a group, transcend national and racial barriers by offering their discoveries to the entire world. Thus, they are exponents of World Fellowship. Raymond B. Fosdick describes their gifts in *Destinies*.

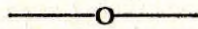
"An American soldier wounded on a battlefield owes his life to the

Japanese scientist Kitasato who isolated the bacillus of tetanus . . . A Russian soldier saved by blood transfusion is indebted to Landsteiner, an Austrian . . . A German soldier is shielded from typhoid fever with the help of a Russian, Metchnikoff . . . Our children are guarded from diphtheria by what a Japanese and a German did . . . from smallpox by an Englishman's work . . . From birth to death they are surrounded by an invisible host—The spirits of men who never thought in terms of flags or boundaries . . . Who never served a lesser loyalty than the welfare of mankind."

CHINA-INDIA HANDCLASP

The Chinese Cultural Society of Los Angeles, a very active group, recently sponsored a banquet for the All-India element of the vicinity. Several hundred attended and so many prominent figures were among the speakers and listeners that a representative list cannot be given here. Occidentals, both white and colored, joined the Chinese and Koreans in honoring India and her people. Paramhansa Yogananda gave the opening prayer. American, Indian and Chinese speakers were followed by a period

of entertainment. Several Hindu dance numbers were India's contribution. A sweet-voiced Chinese singer followed two numbers sung in his own tongue by a number in English, dedicated to India. To many of us this young Chinese singing *The Song of India* with such feeling symbolized the fraternal spirit which must be strengthened between these two vast countries.



PROTECTING MINORITIES

Through religious or racial hatred and disunity minorities suffer first, but when the majority indulges in persecution of weaker sects or groups it too must eventually suffer the penalties accumulated through the law of cause and effect. Even today, as we watch some countries reaping this horrifying harvest, the seeds of disunity sprout here and there in our own country. But warnings come from all sides too, and perhaps we shall heed them and pull up the poisonous sprouts before they flower and spread.

In *B'nai B'rith Messenger*, David Weissman comments, "It should seem axiomatic to any intelligent student of modern history that attacks on racial minorities, that attempts to set one section of a community against another, to arouse religious or race hatreds, is the first step towards the weakening of a nation's basic tenets and the destruction of its will to unity."

Lillian Smith, in *South Today*,

says, "There is a problem facing all of us, black and white, but it is not the Negro Problem. It is the problem, for Negroes, of finding some way to live a good life with white people. It is for each white the problem of learning to live a good life with himself."

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BOOK REVIEWS

THEY TURNED TO GOD

By Virginia Scott

Books devoted to some phase of the war, or its probable effects upon post-war civilization, continue to form a large proportion of the volumes offered to the public. Offhand, it might seem that the "blood, sweat and tears" inherent in war reportage would obscure any flashes of spiritual insight experienced by the chroniclers. Yet, when heroism and death face each other, often a third Presence overshadows them, either reconciling them to each other or quietly turning death aside for the moment. So general is this awareness of God that one of the war-created proverbs asserts: "There are no atheists in foxholes."

Service men have spoken for themselves in letters and diaries. They have written their own stories fluently, or told them haltingly to some ghost writer. And others have spoken for them—chaplains, doctors, nurses, correspondents and entertainers. We have chosen three representative books. Although two of them are no longer "new" they are among the best examples which can be used to illustrate this acknowledgment of God's sustaining presence which shines from the dark pages of war literature. These

authors—a War Correspondent, an Actor, and an Army Private—do not speak for themselves alone, but also for the inarticulate, the wounded, the dying.

LETTER FROM NEW GUINEA

Vern Haugland, a war correspondent who parachuted from a disabled bomber into the jungles of New Guinea and kept diary notes of his subsequent experiences, had no idea of sharing with his public the religious convictions which grew within him during the days he was so close to death. "Had I prepared my own story, I would have trimmed out the personal details, the intimate thoughts, and toned down the religious emphasis," he later admitted. Fortunately, his diary was published through the AP while he was still too ill to be story-conscious. "Religion had always been something I felt deeply, too deeply to talk much about it," he explained. But when letters from strangers and comments from supposedly hard-boiled associates convinced him that his testimony had been helpful to others he was persuaded to add more details to his notes in order that the adventure might be presented in book

form. The resultant *Letter From New Guinea** is only secondarily an account of danger and hardship. Primarily, it is a testament of faith.

Thoughts of God were with him from the beginning of his adventure. "On discovering the nature of the extremely rugged country into which I had fallen, I was quite sure I would never get out alive. I believed quite truly that I would die—probably of starvation—and I began to resolve my feelings about death.

"Then, really to my surprise, I found as the days went by that I was not afraid to die. Moreover, as I saw death approach I became surer and surer about profundities I long had questioned. I knew at last for certain that somewhere there was God and that I was in His hands, and that He was merciful."

Actually, the greater part of the book describes the horrors of his battle with the jungle: loss of equipment, treacherous waters, unscalable mountains, soaking rains, ferocious insect life, sometimes the scourge of thirst, always the threat of starvation and an increasing bodily weakness. Yet all this makes less impression upon the author—and the reader—than the repeated miracles which intervened each time death clutched at him.

Miracle of Manna

These are more impressive when they are read with the context but, as an example, take this instance:

"A morning came when I could scarcely walk. Twenty-one days since I had eaten real food, it was all I could do to stumble across the beach for a drink of water. I had been crossing back and forth over this tiny beach for ten days now, and had found it completely barren. This morning my eyes caught sight of a slender green vine trailing across the sand.

"Where had it come from? Had I walked across it many times a day without seeing it—had I been that blind? Or had it just taken root this morning?

"I knelt down to inspect it, and noticed brown marbles of fuzz among its leaves. I touched one of the marbles, expecting it to be stiff and prickly. Instead it yielded to my fingers, and was soft as down. I parted the fronds, and found cupped within them a large, pale green berry.

"I pinched the berry open. It was juicy and filled with tiny seeds. Cautiously I tasted it. To my surprise, it had flavor. Then I took a bite. It was delicious; the first jungle food I had found with actually a pleasant taste."

There was no other such vine in the vicinity, although he made a careful search, but the strength derived from the handful of berries enabled him to climb the steep slope which had held him prisoner on the beach so many days. "The Lord is my shepherd." I thought of the chance that led

**Letter From New Guinea*, by Vern Haugland. Farrar & Rinehart, Inc. N.Y.
Price \$2.00.

my feet to that vine and caused me to look down. 'I shall not want.'"

This 23rd Psalm inspired him upon other occasions too. ". . . I kept getting thirstier and thirstier, until, near the top of a ridge, I lay down and thought I couldn't take it any longer. Then I remembered my helpful psalm—"The Lord is my shepherd." Glancing idly around, I noticed some large, cuplike flowers of the flycatcher species. Upon closer observation I found that they were filled with water, evidently from the rainstorm of last night. The water was sweet and cool, and I was able to slake my thirst. . . . At the moment when my thirst would become simply unbearable, invariably I would reach a stream. When I'd become too weak to continue, I would find a few more sour, green, plum-like berries, scattered about the ground. Or they would fall on me when I leaned against a tree."

Visions of Past and Future

The climax of his adventure took place on the mental rather than the physical plane. After he had met some Papuan natives and they had guided him to a mission station, his reactions to food and safety—plus the mental confusion caused by the missionaries' attitude of superiority toward the natives Haugland had come to consider as his friends—so upset him that a complete breakdown was the result. He entered a delirious state in which he passed through a succession of worlds from the

lowest hells to the finer worlds of the future.

Those inclined toward religion or occultism will term them "visions," skeptics will say "delirium," but the experiences point to spiritual laws of which he had no conscious knowledge. The principle of reincarnation is apparent, although he has never studied the theory. "I have studied none of these strange sects. I know nothing of reincarnation theories, nor of the mystical beliefs of the Far East. My ignorance in religious teachings is profound. I have always been biased against 'unusual' doctrines." Nor had he thought much about life after death. "I believed in a Supreme Being without troubling to inquire too deeply into the exact nature of that belief. I had never given much thought, for instance, to such details as heaven and hell," yet his visions showed much of other spheres beside the earth with which he was familiar.

The dream cycle is described in some detail, but briefly: "The dream from beginning to end was of the struggle between good and evil. It was a tale of the past and the future of Man, as I watched it unreel like a motion picture in my inflamed mind." He was shown that "Man does not die. He passes from one form to another, and slowly—ever so slowly—he progresses upward. . . . Since extremes attract, I dreamed, the greatest evil always would be countered—and defeated—by the greatest good. . . .

"My dreams carried me through a series of better and better worlds —through worlds in the Dark Ages when people were so cruel to each other that the earth was a hell of its own, through parts of the world where there had been superstition and witch-hunting and worship of strange idols, and on into worlds of the future where life was more exciting and thrilling than it had ever been before, yet where evil had less and less space and finally no space at all."

The faith and sincerity which permeate *Letter From New Guinea* have made it a classic document which is almost as much in demand now as when its publication brought the first rush of response from appreciative readers.

YOUR KIDS AND MINE

Comedian Joe E. Brown's faith was not called upon to face a trek through jungles, but it did carry him through an 150,000 mile trip to the war fronts of the world. In Alaska or Africa, China or Italy, he shared the snow and the sand, the mosquitoes and torrential storms, the alerts and bombing missions with American boys. He was the first comedian to tour the Pacific fronts and, as he told General MacArthur: "I don't want to leave the Pacific until I've given a laugh to every youngster out here. There's not one too far for me to travel to find.

"I'm ready to do anything our kids are doing. Go anywhere they are going.' And that's how far I

did go before I had finished the trip."

Whether his audiences numbered thousands, or hundreds, or consisted of a small group of fliers who would soon be off on a bombing mission, a gun crew at an advanced post, a soldier in a fox-hole or one dying on a hospital cot, he offered the gift of laughter. But he offered more than that. He increased stores of hope when they were running low, conjured familiar home scenes, exuded a warm friendliness which seems the special attribute of those who have once known what it is to be alone and friendless.

And what did faith have to do with all this? Well, Joe E.—as all the boys called him — isn't young, and he wasn't well either when a youngster he'd once known wrote from Alaska and begged, "Please, for Pete's sake, come up here to Anchorage and talk to the men the way you talked to us kids at U.C.L.A." He realized that here was his war job, but the Government and the U.S.O. ignored his enthusiasm, while his wife said, "Joe, you're crazy. Alaska in February, at your age! Come home and let me put compresses on your head!"

But he did take that wide grin to Alaska, and to the smallest outposts, and returned more certain than ever that he had found a gift to offer. "Kathryn helped me see it," he says of his wife. "She tells a little French fable about a poor juggler who knelt before

the Virgin Mother's shrine and prayed that he might have something he could give, for he had no money. He thought perhaps some money would fall from heaven into his outstretched hand, so he could give that. But no money fell. Then into his heart came the voice of the Virgin.

"'Rise, my son, and give what you have,' she said. So he rose from his trembling knees and drew the three little balls from his pocket and juggled those as beautifully as he could. Then he heard laughter—the loveliest laughter ever heard on earth. The Babe Himself was laughing with joy."

But while Joe E. was "hammering on official doors" to get permission for an extended tour of the Pacific front, his son, Don, was killed while on a routine flight. "The next few days were a dark abyss. I seemed to be falling through endless chaos; I couldn't get hold of myself. And then one night when I was alone I felt something I never had known before. It was the presence of God. It was a peace that passes understanding. I felt God's arms around me, in a way I cannot possibly describe. It is difficult for me even to mention such an experience as this. I force myself to do it only because it may help someone else in grief.

"From then on I knew that everything was going to go on; that I would do my work, my crazy juggling act before the shrine. I knew

that as long as there is breath in this body I shall go on clowning and strutting and screaming my loudest, if that's what makes people laugh. I had said to my son that we'd meet out there in the Pacific. Well, I would keep my rendezvous, not with my son, but with hundreds of thousands of Dons . . . other people's Dons."

Faith Rewarded

So Joe E. set forth motivated by tragedy, but waving the banner of comedy—and invisibly armored by God's touch. For a long while ill health was a recurring obstacle. He suffered from sciatica which threatened to cripple him. Sometimes it gained control and he had to ride from one show to another stretched flat in an ambulance. "The kids never knew it," he explains. "I'd get out of the ambulance in some hidden spot. Whenever the ambulance was seen I'd make a gag out of it, pretending to put on an act of a lazy civilian traveling lying down. When I was limping too badly to conceal it I made believe that, too, was an act."

How his faith increased and healing came to him, how he missed death on a number of occasions, these are highlights of *Your Kids and Mine*.* He includes these incidents as an illustration of the faith in God which strengthens men in danger, for, "Nobody has much right to explain anybody's

**Your Kids and Mine*, by Joe E. Brown. Doubleday, Doran and Co., Inc. N. Y. 1944. \$2.00.

faith except his own." For many of us, these are the most valuable sections of his interesting book, and we refrain from quoting them so that you may have the pleasure of reading them with the context.

Oh yes, there are plenty of laughs—just as there is a wealth of adventure in the other two books—but this review is devoted primarily to the spiritual content of the three volumes. He has caught a covey of chuckles for every chapter. And there are portraits of the sorrows, fears, needs, the courage, laughter and wit of our boys. But the contrasting emotions depicted through these thousands of characters are epitomized in one small figure downstage—the grinning, capering figure of Joe E. in motley so bright that it temporarily obscures the lonely child, the bereaved father, the friend who can find the right word to give a dying boy. Yet we know all these selves mingle behind the clown's garb, and we can find no words for the poignancy of this contrast which runs through the book like a strain of music, can only sigh, "Ah, Paggiacci," and think we hear again the sorrowful theme issuing from the painted mouth of Canio, the clown.

Soldiers and Religion

In one of the last, and most significant chapters, Joe E. describes at greater length the attitude of our boys toward religion. In part, he says, "When I try to explain to myself what I have seen happening in our boys it

seems to be not that the boys have found religion but that they have found something *in* themselves. I don't know how to say it any more clearly than that. . . . When everything outside is hardship and danger these boys often find inside themselves some shadow of the kingdom of heaven which Jesus said was 'within.' You see it in their faces; you touch the substance of their faith when you are in danger with them. They don't speak about it in religious terms, but if you understand, and if you have experienced faith yourself, you see evidences of it."

Your Kids and Mine is a link between service men and their loved ones. Many a mother, reading the references to Joe E's childhood, will wish she had been there to take the hand of that troubled lonely youngster, and will be grateful that those difficult days bred in him an understanding which has made of the smile and the words he brings to our boys more than a vaudeville act.

LIFE OUT THERE

One of the first stories of faith to emerge from this war was Captain Rickenbacker's account of twenty-one days on a life raft. For a few weeks everyone was talking about the sea-gull which landed on his head after the starving men prayed for food. But the humblest member of that group, Johnny Bartek—at that time a private—has a version which differs somewhat. While on furlough he told

it to Austin Pardue in answer to a series of questions, and his words were taken down by court stenographers. Pardue wisely forebore rewriting, and so Johnnie's story appears in *Life Out There** told simply and sincerely, with a native which makes it effective.

According to Pardue, Johnny Bartek is "a boy with a strange mixture of shyness and confidence." Of himself Johnny says, "I'm still myself, Johnny Bartek, whether I'm a private or a sergeant or a colonel or a general," and proceeds to tell the story of adventure, and the reactions of the different men, as he sees it.

Haugland's jungle trip clarified his beliefs and Joe E. Brown's experiences strengthened his faith and his contact with God. But the adventures of Johnny and his companions brought forth seeds of faith that had never before sprouted. Even Johnny who carried a *New Testament* did so only because it had been given to him by his church. "I used to read it but I never got much out of it. What I mean is that I would just read it because I thought I ought to." He had gone to church for the same reason. "I used to go to church, just to be there, like most of the members. I was just there to be on the honor roll or something and I got disgusted even with that."

**Life Out There*, by Johnny Bartek. Charles Scribner's Sons. N.Y. \$1.75.

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When it was evident that the plane was going to crack up, only one man prayed. Johnny declined, saying, "Well, I've never done it before. Why pray when I'm in trouble? If the Lord wants me He'll see me through this; if He doesn't, well, that's that."

They survived the crash; and on the second day Johnny brought out his Testament but "just read it as routine. Then I read it to the group, but none of us really paid much attention to it until our four oranges were gone on that fifth day. When we were out of food, when we weren't picked up, we didn't know what to do—that's when I opened the *New Testament* to see what it did have to say. Before I opened it I prayed to God that I would turn to some chapter that would help everybody, and that's when I opened up to Matthew 6:31-34."

About twenty minutes after he had read that passage, beginning, "Therefore take no thought, saying, What shall we eat? or, What shall we drink?", the sea-gull landed on Rickenbacker's head. Johnny believes that only he and Captain Cherry believed at that time that it was God who had answered them. But all the men needed help, so whenever he read they listened. "No one said, 'Oh, that's the bunk.' If they did they didn't say it out loud. But as we went on we all began to believe in the Bible and God and prayer."

About the tenth day, when they were hungry and thirsty all the time, a series of cloud pictures began to form in the sky. The men didn't talk much about them because, "You see there were so many of them in the sky and they kept coming new all the time . . . they kept us too busy to talk." Later he thought he must have been out of his mind and so he did not mention the phenomenon to anyone but a member of the family until after Rickenbacker's article came out. He was relieved then to know that all the men had seen them.

Asking Too Much

Other prayers brought them fish; and drinking water was obtained from rain. "We always got rain if we really needed it. After the tenth day it rained almost every night, and no matter whether the skies were clear, no matter which way the winds were blowing, we would pray for a storm and the storm would come, but it would go right by us, and we'd say, 'There it's going away.' Then we'd pray some more that we'd get rain. But even if it passed us by it would turn right around and come back."

Sometimes they expected too much, according to Johnny, and then the prayers didn't turn out so well! "You see we kept praying for the Lord to give us a great big fish, that's again why you have

to be careful about prayers. You get what you ask for and then sometimes you don't want it, but you've got it, so what are you going to do about it? I think we were asking for too much. That's when we landed the shark. Believe me he was no good. All we got out of him was a hole in the boat."

He also believes that rescue was delayed because their prayers were too insistent. "He kept putting it off, and putting it off, and we kept asking and asking. But when we prayed for rain we'd get that, and when we prayed for food we'd get it, so we kept asking, 'Why can't we get picked up?' We kept begging Him, begging Him. I think we were asking for too much. . . . The way I look at it, if we did get picked up earlier, we probably wouldn't ever give Him any thought again after we landed. I mean, if we got picked up in eight days we'd just forget all about Him."

The Best Religion

Other particularly interesting sections are those describing the "confessions" which the men were moved to make after they had been at sea about fifteen days, and the paragraphs in which Johnny expresses his views on the fundamental equality of divergent sects.

Johnny was puzzled by the attitude of the men concerning the burial of one who died at sea. "DeAngelis said he should bury him. He was a Catholic and so

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was DeAngelis. We felt as though that was all right, but I don't think he should have expressed the point so deep, because I don't think his religion is any better than anybody else's religion. . . . I wondered why Captain Cherry or Rickenbacker or Adamson couldn't say a prayer over him. . . . Oh, yes, again I remember about the sick kid. Before he died he mentioned the fact that—something about going into another world. He said he felt himself going. I've been thinking about it quite a while since we buried him.

"That burial makes me think that money doesn't do you any good. Here I had two bucks and here Rickenbacker had a few hundred dollars, and we were all in the same boat and we all got our

prayers answered, whether we were rich or poor or whether we were colonels or privates. It didn't matter about our life before or anything, I mean who we were or how much dough we had. It was just the idea that the Lord answered our prayers, no matter who you are or what denomination you belonged to. You

see, that's the trouble with this world—everybody thinks their denomination is the best. That's why these church fights are going on. If they would only think first of other people instead of thinking of themselves all the time, the churches would be a lot better off."

MONDI LINGUO (*continued from page 8*)

It is, therefore, a potentially living language entirely constructed upon natural and naturally selected words and forms. As such it comes now before the world, as an embodiment of the spirit of Peace,

Good Will; Understanding and Cooperation, demanding to be given the opportunity to be tried, in the assurance that it shall not be found wanting.

ATTAINING FREEDOM FROM DUTY (*continued from page 15*)

life-current to the senses; all spiritual actions of meditation are performed by withdrawing energy and mind from the senses. At first one must not be non-attached to spiritual actions as well as to material actions. Rather, the devotee should by attachment to spiritual actions do away with all desire for material actions. *Then*, when the soul is

united with Spirit, the devotee may rise above both material and spiritual actions.

By enjoying the results of good actions destroy the desire for evil pleasures. Then attain the supreme bliss of Spirit which gives freedom from rebirths, and rise above the dualities of good and evil.

RENUNCIATION (*continued from page 12*)

praiseworthy and necessary. It helps one to grow to the stage of internal renunciation, and the spirit of renunciation develops and becomes natural through it; but renunciation of attachment alone is true renunciation. When attachment is renounced, malice, fear, joy and sorrow, etc., are automatically elim-

inated.

At a later stage, even the pride of renunciation and the memory of it have to be shaken off. This is the final step; it can be achieved through recognition of the evils of worldly attachment and through the real knowledge of God.

(*to be continued*)

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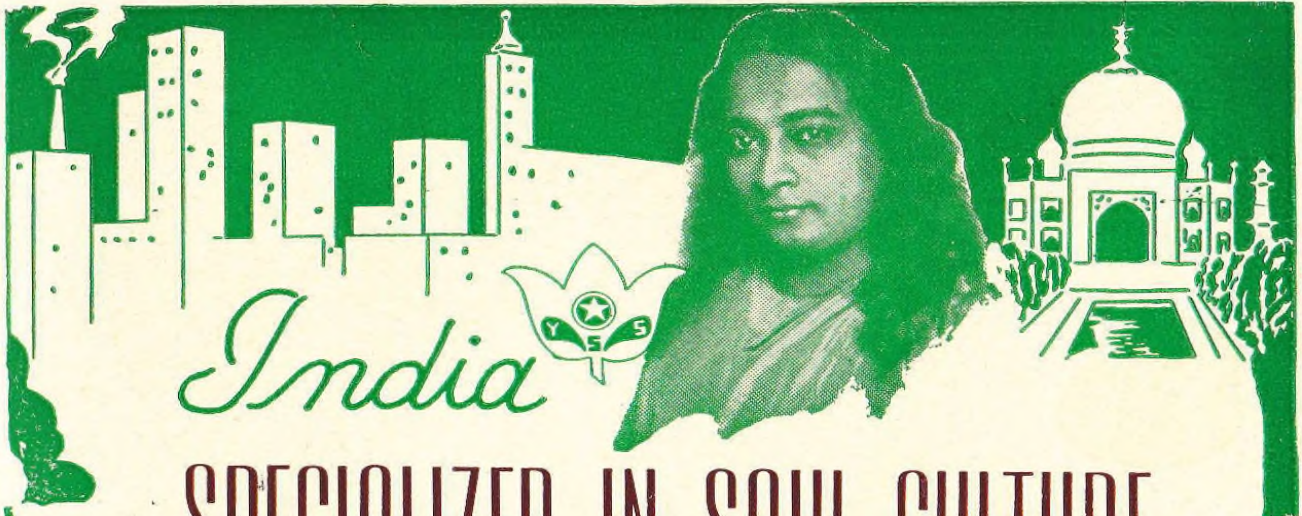
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|---------------------------------------------------------|----------------------------------------------------------------------------|
| 1—My Parents and Early Life | 19—Far-Distant Master Materializes Before Me |
| 2—Mother's Death and the Mystic Amulet | 20—We Do Not Visit Kashmir |
| 3—The Saint with Two Bodies | 21—We Visit Kashmir |
| 4—My Interrupted Flight to the Himalayas | 22—A Stone Image Takes Living Form |
| 5—The Perfume-Saint | 23—Brother Ananta and Sister Nalini |
| 6—The Tiger-Swami | 24—I Receive My University Degree and Become a Monk |
| 7—The Saint Who Lived Indoors | 25—My Master's Guru (Yogavatar Lahiri Mahasaya) — His Christ-Like Miracles |
| 8—Visits with a Famous Scientist, Sir J. C. Bose | 26—I Meet a Venerable Lady in Benares |
| 9—The Blissful Devotee and His Cosmic Romance | 27—Mahavatar Babaji, the Yogi-Christ of Modern India |
| 10—I Meet My Master—Swami Sri Yukteswar Giri | 28—Materializing a Palace in the Himalayas |
| 11—Two Penniless Strangers Attract a Princely Reception | 29—My Master Meets Babaji |
| 12—My Master as I Knew Him | 30—The Science of Kriya Yoga |
| 13—Miracles of Master's Omnipresent Mind | 31—My Yoga School and World Colony at Ranchi |
| 14—I Witness Master's Healing Powers | 32—I Find Kashi After His Reincarnation |
| 15—I Learn a Spiritual View of Astrology | 33—Rabindranath Tagore and I Compare Schools |
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