



Arthritics: Petrified Human Beings

By LILLIAN R. CARQUE

Your Two Relationships

By R. R. KHANNA, M. Sc.

Harvesting Bad Karma

By PARAMHANSA YOGANANDA

Karma Yoga == The Easier Discipline

By JAYADAYAL GOYANDKA

International Fellowship

INDIA • EUROPE • NORWAY

ANNOUNCEMENT!

Beginning With The

July-August Issue

EAST-WEST

Will Be Published

BI-MONTHLY

SIX
ISSUES
A
YEAR



PRICE:
\$1.50
A
YEAR

- SRP Praecepta students will continue to receive each number of *EAST-WEST* free, as one of the privileges of membership.
- Present subscribers will receive the number of issues due on their subscriptions. (E.g., a subscriber expecting the July-September and October-December issues of the quarterly *EAST-WEST* will receive instead the July-August and September-October issues of the bi-monthly *EAST-WEST*.)

EAST-WEST

IN THIS ISSUE

Special Announcement	2	Harvesting Bad Karma	26
Your Two Relationships	4	<i>Paramhansa Yogananda</i>	
<i>R. R. Khanna, M. Sc.</i>		Prayer For All Mothers	29
Arthritics: Petrified Human		<i>Honoring Mother's Day</i>	
Beings	6	Psalm To The Great Mother ...	30
<i>Lillian R. Carque</i>		<i>Rose Noller</i>	
The Root of Suffering	9	Book Reviews	31
<i>Bhagavad Gita</i>		<i>Home To India</i>	
Notes From the News	13	<i>Vital Facts About Foods</i>	
<i>Living Christianity</i>		Chant to the Wood Gods	35
<i>Helen Keller's Plea</i>		<i>Lucia M. Dunbar</i>	
<i>SRF Ministers Ordained</i>		Karma Yoga—The Easier	
<i>Brotherhood In Practice</i>		Discipline	36
<i>Concerning Education</i>		<i>Jayadayal Goyandka</i>	
Meditations	17	International Fellowship	40
<i>A Thought For Each Week</i>		<i>Relief for Europe and India</i>	
In Memoriam	18	<i>Our English Members</i>	
<i>Paramhansa Yogananda</i>		<i>Word from Norway</i>	
Spheres of Science	20	Our Readers Say	43
<i>Vegetation On Mars</i>		Prayer Conquers Space	44
<i>Conquering Cholera</i>		Directory of S.R.F. Centers	46
<i>The Health Front</i>		The Descending Power of Christ	51
<i>Tomorrow's World</i>		(Picture)	
Symposium	24	Christ of Cosmic Easter	52
<i>On: International Relations</i>		(Back Cover)	

Vol. XVII, No. 4

25 cents

April-May-June, 1946

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

Yearly subscription, \$1.00. Single copies, 25c.

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

ananda, Founder and President. Copyright, 1946, by the Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles 31, California. Entered as second-class matter July 21, 1944 at the Post Office in Los Angeles, California, under the Act of March 3, 1879. Printed in U. S. A.



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

The Root Of Suffering

Chapter III, Stanza 25

Literal Translation:

O descendant of Bharata, even as the ignorant perform actions with attachment and hope of reward, so the wise should act only devoid of attachment, and thus willingly serve to guide the people of the world in regard to proper activity.

Interpretation:

Undeveloped men act in the world guided by their matter-inclined impulses, longing for ephemeral name, fame, prosperity, and short-lived happiness. The wise, on the other hand, become detached from worldly pleasures because of their temporal nature, and because they are hindrances to the attain-

ment of ever-lasting Bliss of Spirit—the only true happiness—which comes through meditation. Their inspiring example brings others onto the path of lasting happiness.

This is really another reminder of the way God works—as described in previous stanzas. Since, according to God's dictum, people must work, they ought to work as He does. God works in creation on a vast scale by forming universes, and in a detailed way in knitting atoms together, or in creating a little ant's body, as delicately and carefully planned as a human body. But even though God is so mightily active in creation, He never loses His divine happiness because He remains *non-attached* to His own creation. The wise man, remem-

bering that he is made in the image of God, must not act miserably, like an ignorant materialistic man, but should act without attachment. Then he will find himself happy, as God is.

In other words, this creation is not necessary for the perfection of an already perfect God. Creation, therefore, is a "hobby" of God—He can do with it or without it. So all His children must learn to work in the world with that same divine attitude of nonchalant non-attachment. As a boy builds a playhouse and then tears it down, just to be busy playing, so man should keep busy in the world but be indifferent to all material changes—even to destruction of his work. This does not mean that man should not try to be prosperous when he fails, nor try to be calm when he is restless, nor try to heal his body when he is sick. The idea is, man should look after his body and seek reasonable health or prosperity *without being violently agitated within*. That's why Jesus advised his followers to take no heed for their bodies, not to trouble about what they should eat or wear. He knew that they must eat and clothe themselves, even as he did, but he wanted to tell them that the way to supreme happiness lies in doing necessary material duties without attachment.

The Passing Drama

Only fools take life too seriously and are constantly hurt. The wise look upon childhood, youth, old age, life and death as passing

dramas—hence, everything entertains them. When one becomes momentarily identified with a tragic picture he becomes miserable; but when he realizes that it is only an entertaining show full of variety, he is happy. So God wants man to behold the changing pictures of personal and worldly life as a sort of variety entertainment. Often at the end of a melodrama full of love-scenes and shootings the audience feels, "That was a good picture!"

So every devotee must know that God and His human children are only audiences in the ever-changing shows in this Cosmic Cinema House, and are here only to be entertained and educated. As a man enjoys himself while he is beholding an interesting picture and is especially interested if he learns something new, and goes home happily when the show is over, so man must happily perform both simple and difficult duties while alive, and must leave this earth with a smile when the drama of life is over. God happily creates and watches His ever-changing shows in different cosmic cycles, and when complete dissolution comes, He rests within Himself happily. He expects His offspring to behave as He does.

Work Sans Incentive

The *Gita* warns against attachment to the changing scenes of life, since that is the root cause of all human suffering. Working because of an attachment becomes a

necessity and when that necessity is not fulfilled, man becomes unhappy. Yet, the question in the ordinary man's mind is: "What is the sense of working without a desire or without attachment? It must be insipid to work without an incentive!"

The answer to that lies in a consideration of the things we do for pleasure—without thought of material gain or fame. It is so much more enjoyable when one makes a garden of flowers and takes infinite pains just to satisfy a hobby than when he is compelled to have the same garden in order to eke out a living. Anyone can name many activities which are pursued for their own sakes rather than for tangible results. *All duties performed under the compelling whip of material desire and attachment produce misery, but when they are worked out as a sort of hobby, without fear of, or a craving for, specific results, then incentive endures, and they yield pure pleasure.*

Contrasting Moods

The material man takes life seriously and *makes* it full of worries, sorrow and tragedy. The Divine man makes life an enjoyable game. The desire-infested man is full of mental ups and downs and soul-corroding moods, while the desireless yogi is evenly happy although he is variously active. There is absolutely no excuse for any man to act miserably, oblivious of his divine nature. If man could only work as happily as God does in the

ever-changing creation, then he too would be happy, and would understand all the anomalies of creation which have no other value than the complexities of a picture designed only for a variety entertainment free from monotony.

To work untiringly for sense pleasure produces constant affliction; to work hard and unceasingly to meditate brings ultimate happiness. In the higher states of meditation, the Yogi withdraws his mind and life from their attachment to the ever-changing short-lived pleasures of the senses and works with subtler laws to attain the supreme blissful ecstatic oneness with Spirit.

To work in order to fulfill selfish desires produces misery-making attachment. To work with attachment only to the superior happiness which comes from attunement with God, and be non-attached to hindering little worthless pleasures, is the proper way of living and the way to emancipation.

Chapter III, Stanza 26

Literal Translation:

The wise under no circumstances should disturb the understanding of ignorant persons who are attached to actions. Instead, the illumined being, by continuously performing activities, should create in the ignorant a desire for all actions.

Spiritual Interpretation:

It is not good for a wise man who has risen above the law of

karma to set a bad example by non-activity. A wise man, being above all law, has the preference of acting or remaining inactive, even as God who is the Creator of the law of cause and effect applied to human actions is above all law. Since God acts in creation even though it is unnecessary for Him to do so, He wants His devoted devotees to act also, and increase the desire for earnest action even in those whose work is still guided by their innate material instincts. For even such people are—indirectly and unknowingly—helping to work out the Divine Cosmic Plan.

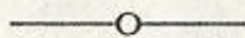
If the wise renunciate avoided action, then the ignorant might be led to believe that work is not necessary for their evolution. In fact, if the ignorant were misled, they would not find the path to final freedom which lies only through the gates of proper activity. This is another hint to idle renunciates of India, and all Orders of monks, that final freedom can not be founded upon non-activity.

In short, the interpretation of this stanza brings out the same laws mentioned in Stanza 20 and those which follow it.

Jungle Cities

If all the people of the world chose to renounce worldly life and go to the jungles to find God, cities would have to be built there too, and industries founded, or people would die of exposure, epidemics and lack of food. Hence, the *Gita* repeats that final freedom can be found not in the avoidance of life's problems but by being active in the world with the sole purpose of working for God and attuning with Him.

Man must know that his mission on earth was divinely ordained, and that *under all circumstances both the wise and ignorant must work, for God wants them to do so.* The ignorant act impelled by their desires and become enmeshed in the web of misery-making reincarnations; the wise act for God and become free—and also set a good example to those who are lower on the ladder of Self-realization.



ARTHRITICS: PETRIFIED HUMAN BEINGS (*Cont. from Page 8*)

the Cosmic Love Vibration to flood our beings more fully. Let us allow it to ignite every cell and drop of blood with its phosphorescence. Thus the Fire of Divine Love will gleam forth resplendently out of the mental darkness of ignorance and intolerance, giving

light to many a rough and cluttered path in our journeys through Life. Then no longer will calcium remain the provocative isolationist—the unabsorbed and malassimilated stepchild—which is the basic cause of arthritis. Thus mankind may be free of this scourge.

IN MEMORIAM



In memory of: Swami Shibananda (my boyhood friend), Alvin Hunsicker (devoted friend and student for 22 years—former president of Standard Textile Products), Motilal Mukerji (advanced brother-disciple and friend), Yogacharya Johnson (of the London SRF Center), and my most beloved sister Nalini, these words are written.—Paramhansa Yogananda.

Since the night of death died, you all have awakened in a new dawn. After the temporary nightmare of sickness, you are enjoying the health of Spirit. You have reached those shores where the ebb-tide of tears never flows. Beloved ones, you are gone from this temporal abode but never from my ever-beating soul's love.



Shibananda, from earliest *Murari pukur-asrama* days we quarrelled, discussed, cooked and cleaned as we loved and flowered together in the garden of friendship. You were a giant of strength, noble-bodied, with a slight smile like an opening bud. You have dropped from the tree of life onto the omnipresent altar of Spirit. During my last Ranchi visit you told me, in the temple of joyous glances, "The magnet of your love drew me hither, I found you again after I thought I had lost you in the tide of time and American life. So I have come to abide with you, and when you will have gone to America again I shall hold the fortress of Ranchi School to the last." So you kept your word, to the last—adieu for a while.



Alvin, brave heart, you battled storms of business and kept the boat of your meditative peace ever-moving toward the Infinite shore. I well remember those Carnegie Hall days when we drank the joyous Spirit, chanting, with crowds of faces all about us. At the last, to your consort you said, as a true *Yogin* of Self-Realization, "Do not cry for me, I am going to my Beloved. Rejoice!" And then you fell asleep on the breast of Spirit.



Dear Moti Babu, with eyes gleaming with the light of *Kriya*, my Guru's first disciple, ever conscious of Spirit even while in life, thou hast now forsaken the fitful sleep of Maya forever and art awake in Spirit. Thy *Bhaktasram* and my heart bemoan our great loss to the cause of Self-Realization, and yet Thy gain in God-contact, and in

freedom from fleshly confinement, is cause for rejoicing with you. A matchless friend and mighty upholder of my little efforts to spread Self-Realization Fellowship teachings here in my beloved, distant America, what can I say to thank you and bless your Spirit. Adieu for a little while.



Yogacharya Johnson, your astral upliftment is ordained by our Father for your highest benefit, but an irreparable loss to the oasis of Self-Realization in London which you kept guarded for many thirsty spiritual travellers during the desert storm of war, while carrying on the inspiring meetings and meditations in shaking bomb-shelters. Your passing is supremely felt by me, and by your wife—a good consort who ever battled by your side in SRF difficulties and all problems of life. May God ever protect you in His Bosom wherein lies safety from all dangers and an abode for your enjoyment of unending Bliss.



Dear Sister Nalini, from dark waters of early misunderstanding grew our lotus friendship, fragrant through the years. Your lotus face, with stem of slender neck, grew in the lake of your beautiful spiritual life. My first Murari *pukur-asrama* in dear Calcutta was maintained by you—with silver hidden in a musical instrument travelling back and forth from you to me and me to you. I can never forget that. As first you came, and stood by God and your brother to the last, so you are the first to enter Heaven beyond the travails and clutches of this misery-making earth. For those like you—who do not necessarily come onto the spiritual path first, but last to the end on the path of Spirit—enter Heaven first. In what words can I say how I miss you? But I shall find you again; vapors of eternity cannot hide you from my search-light eyes of love.

So it is we puppets of destiny come and go in this Marionette show. You five all ate heartily of wisdom from the plate of life, then smashed your plates upon the stone of death. Kind-faced, loyalty-beaming friends, I shall miss you. Adieu for a while—until we smile together in the home of our One Father, where we all must gather after playing our assigned roles in this strange drama of life.



If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble to dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellowmen, we engrave on those tablets (their souls) something that will live through all eternity.—*Daniel Webster*

that India will benefit by her years here, and that America did not disappoint her, but helped to strengthen her purpose.

(The next issue will continue the subject of "Mothers and Daughters in India," with a review of a most unusual book.)



CHANT TO THE WOOD GODS

By Lucia M. Dunbar

A part of the Pine
Am I,
And of
The long-living Oak;
In my body
Runs the strength
Of the Poplar;
And the white upward reach
Of the Birch
Is in my blood.
I am akin
To the dark Fir
And the silvery Ash
Whose home
Is the mountain.
I began my song
When the world
Was young,
And my soul
Has roamed
With the wind
Through all the forests
Of the earth.



VITAL FACTS ABOUT FOODS

*(By Otto Carque. Order from:
Lillian R. Carque's Natural Food
Specialties, 928 S. Central Ave.
Glendale 4, Calif. \$1.00)*

The newest edition of the late Otto Carque's comprehensive book on foods and their proper use includes supplementary material by Lillian Carque anent the latest nutritional findings. The twenty-two chapters of this large (239 pp.) book include 200 recipes and menus for all occasions, as well as the analysis of 250 foods through means of charts. However, this constitutes less than half the volume. Other chapters include information on acid and alkaline foods, the ductless glands, diet in connection with common diseases, the question of meat-eating (pro and con), the role of vitamins, soil fertilization, etc.

As the author says, "There are seven factors which are intimately connected with the normal growth and development of the body, viz: sunlight, air, water, food, exercise, rest, and last but not least, our attitude of mind." All these are discussed, and many questions answered, such as, "How much water, rest, protein, etc. does the average person require daily?"



India

SPECIALIZED IN SOUL CULTURE

Each land makes its distinct contribution to world-culture. America has specialized in industrial expansion, England in political science, Germany in mechanical inventions, France in art, Italy in music, China in social relations. INDIA FROM TIME IMMEMORIAL HAS SPECIALIZED IN THE SCIENCE OF THE SOUL. Learn the divine soul-unveiling teachings that have kept India's culture alive through millenniums of vicissitudes. The Self-Realization Fellowship of America and India will gladly send to every inquirer a copy of its enlightening booklet, inspired by Paramhansa Yogananda, whose teachings are available to sincere seekers in the Western world.

FREE BOOK



SELF-REALIZATION
FELLOWSHIP
Mt. Washington Estates
Dept. IC-16, Los Angeles 31, Calif.
Please send free book: "Highest
Achievements through Self-Realization."

Name

Street

City State

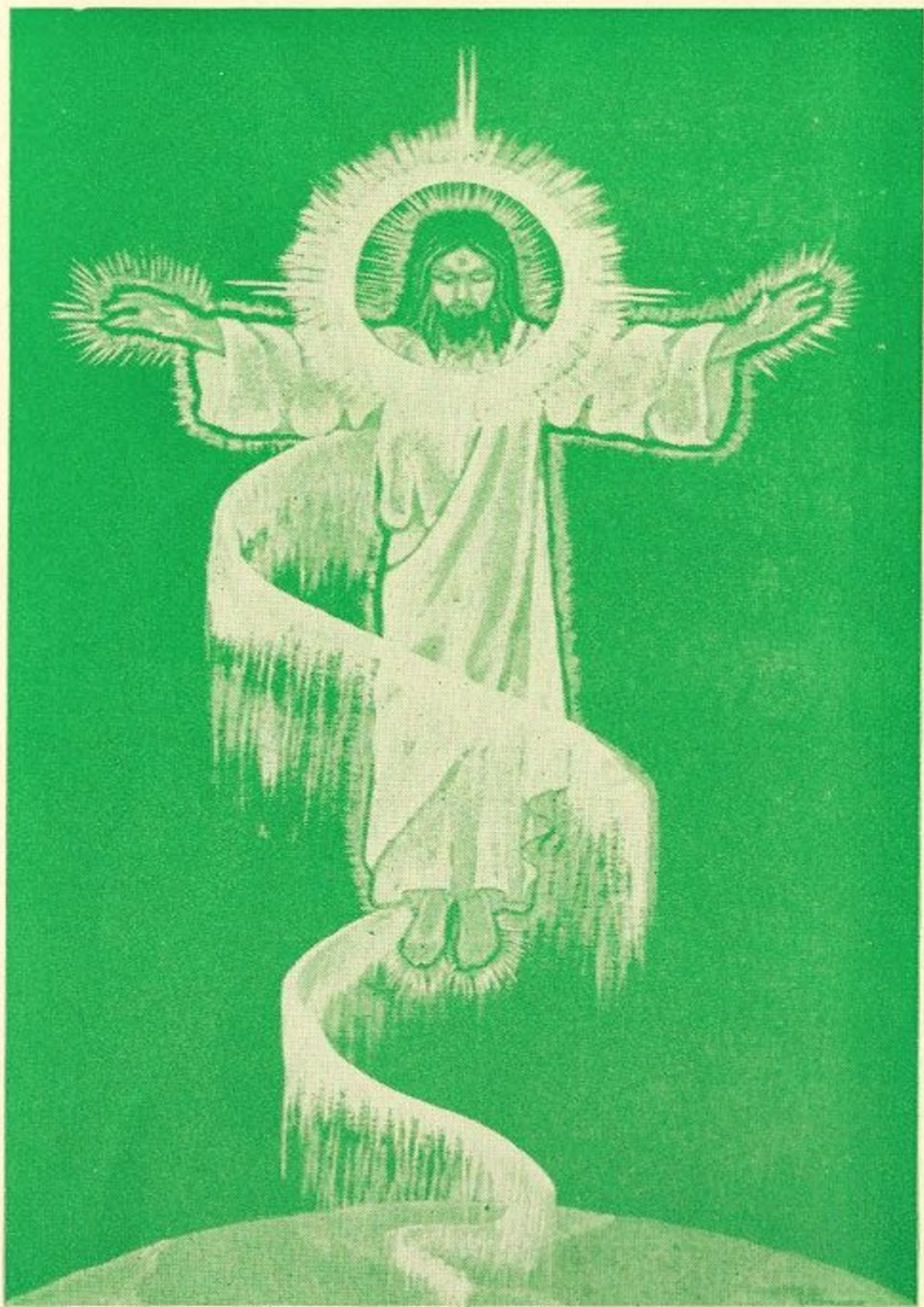
Also to these friends:

Name

Address

Name

Address



THE DESCENDING POWER OF CHRIST

As the power of the Christ principle flows through creation at Eastertide, we shall see a brighter world about us, and find joy in the thought: Look—spring has come again!

CHRIST OF COSMIC EASTER

By Paramhansa Yogananda



O Jesus, Thy soul polished the dust of death, and wore the glistening jewels of lifetrans in a resurrected body. But as Christ, Thy Spirit doth constantly renew all luminaries—the Cosmic gems of lucent stars, physical and astral universes, gross and luminous planets, human and angelic beings, molecules, atoms, electrons, protons, lifetrans—and dost place these ever-dazzling ornaments upon Thine Infinite Being.

Jesus, Thou didst live and, crucified, lived again in a re-awakened body. Thy Christ Consciousness, ceaselessly crucified by the Pharisees of change, reappears in renewed universes, re-incarnated beings, in an earth of matter and the brilliancy of Heaven.

From beneath winter's tomb of lifeless blossoms, Thou, O Christ, art resurrected in new buds of roses, marigolds, blue-bells, jasmine, and worldful varieties of flowers. Ever-mutating, multi-colored flowers of lifetrans growing in the gardens of the astral land are fragrant thrones of Thy Presence. New nations—emerging from the tomb of self-created war, atomic destructions, evolutions, revolutions—all bring out new phases of Thine Indestructible Being. From beneath the transparent tomb of creation's ever-changing waves, we behold Thy Never-Changing Oceanic Presence. On this Easter we celebrate Thee as Jesus and as the Christ of Cosmic Easter.