

Chant of Wisdom

By RUTH ST. DENIS

Death and Eternal Life

By PARAMHANSA YOGANANDA

Poised or Poisoned?

By LILLIAN R. CARQUE

The Value of Tradition

By T. S. SRINIVASAN

What Does a Deity Represent?

By B. BHATTACHARYA



B. K. Mitra

THE LORD SHIVA

Third Member of the Hindu Trinity
(See the article: *What Do Deities Represent?*)

EAST-WEST

IN THIS ISSUE

The Lord Shiva 2 (<i>Frontispiece</i>)	Daily Deliberations for July, August, September22
The Value of Tradition 4 <i>T. S. Srinivasan</i>	The Best of Earthly Beings27 <i>Vishnu Purana</i>
The True Object of Action 6 <i>Bhagavad Gita</i>	Notes From the News28 <i>Words of a Humanitarian</i> <i>Ruth St. Denis Recital</i> <i>U. S. Citizenship for Indians</i> <i>Bibles for Soldiers</i> <i>Coalition Move</i>
Poised or Poisoned?10 <i>Lillian R. Carque</i>	What Does a Deity Represent? 32 <i>B. Bhattacharya</i>
True Renunciation, Part II14 <i>Hanumanprasad Poddar</i>	International Fellowship35 <i>Free Medical Aid</i> <i>Practical Christianity</i>
Death and Eternal Life16 <i>Paramhansa Yogananda</i>	Book Reviews38 <i>Path of Pure Consciousness</i> <i>Fixed Stars</i> <i>Heavenly Discourse</i>
Chant of Wisdom19 <i>Ruth St. Denis</i>	Our Readers Say47
Spheres of Science20 <i>Fresh Water at Sea</i> <i>Plasma Substitute</i> <i>Sharks Scare Sharks</i> <i>The Health Front</i>	Directory of S.R.F. Centers.....48

Vol. XVII, No. 1

25 cents

July-August-September, 1945

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, 1945, 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.

The Value of Tradition

It Bequeathes Spiritual Records of Forebears

By T. S. SRINIVASAN



In these days of science and rationalism, the value of tradition is belittled. It is sneered at as the waste imbroglio of discarded error. But when we look back on the ages of civilization, we find that it is not the multiplicity of orders and systems that attracts us, it is not the many-sided method of mental analysis by which man immortalizes himself and finds a solution to the problem of his divine self, but the unity where there should have been diversity, the great agreement and good-will where we might have expected chaos and confusion, parallelisms where there has been no collusion and unanimity of verdict where there has been no consultation; and when we look at these, we must come to the conclusion that we are perceiving the glimpses of an ultimate living science.

So, we look to tradition "that it may suggest the biological curve of this science in its evolution out of the unseen behind us, and beyond us again into the unseen, that it may register the rapidity

of this rising tide of thought and name for us the tendency of the times. And we look above all to tradition that it may refer us again and again to insight, telling us that all *Wisdom* is not an accumulation of hoarded facts, but an eternal rebirth in the "everlasting now."

We can give tradition to the whole world, but cannot give "insight" to a single man. We can simply tell him that spiritual insight is inherent in and natural to man, and hence must necessarily be won by every individual. This science is so subtle and abstruse that any superficial attempt to grasp it is sure to be futile. The more one will dive deep into the matter, the more he will be delighted to see the truth of this science. Whatever one might say with regard to the tradition of our forefathers, it remains a fact that sage after sage who lived in this world persisted in the search after the Truth; and whether the records of these seers are useful and instructive or futile and uninterest-

ing, does not detract from the value of facts.

The Uniform Message

The seekers after Truth never care for the world of phenomenal manifestations, but direct their minds inward to find their real worth. They never speak out. Verily, Lao Tszé says: "Those who know do not speak." They are the students of a living science, so deep-rooted in human life that "it has never required a proselytizing organization, it has never yet been dwarfed into any truncated system of creeds and canons, dogmas and doctrines."

For an appreciation of this living science and its principles one must follow and respect tradition, which will clearly explain it and its methods, as having for its main prop and fulcrum the human heart, vividly expressing its complexity through the medium of spontaneous speech in the mouth of advanced souls who lay down the law to princes and peasants alike. This message of the advanced seer is uniform, tends toward the upkeep of our true national vigor and forms as it were the framework, the scaffolding of this ultimate living science.

Through each of these prophesies a people sprang into self-realization, into national energy and consciousness of their own unity. Theirs was the great super-conscious life which alone can bear testimony to the infinitude of the current that bears us all ocean-

"We look above all to tradition that it may refer us again and again to insight, telling us that all Wisdom is not an accumulation of hoarded facts, but an eternal rebirth in the 'everlasting now.'"

wards. They are the proof of the mighty power that lies latent in us.

We observed above that we look to tradition that it may suggest the biological curve of the ultimate living science in its evolution out of the unseen behind us and beyond us again into the unseen. As the curve of biological development is beginning to manifest itself in the direction of this science, that which all the while has been in the hearts of advanced souls, uttered spontaneously, received and remembered only by some who "had ears to hear, is being co-ordinated and vindicated, if not by positive methods, at least by the tacit admission that there is in the scheme of things this convergence to a final unity."

Age of Synthesis

The glimpse of that ultimate science is being now first dimly perceived with the happy union of the deductive and the inductive, of the subjective and the objective "when the spirit that has hitherto

(Concluded on Page 47)



Spiritual Interpretation OF THE ★ BHAGAVAD GITA

By PARAMHANSA YOGANANDA

The True Object of Action

Chapter III, Stanza 20

Literal Translation:

Indeed by performing (right) action only Janaka and others (other saints like him) reached perfection. Also, simply for the purpose of guiding mortals, you should perform action.

Interpretation:

Janaka, who was a king and an enlightened Yogi, performed his proper worldly royal mission (by giving good government to his subjects) and also accomplished the supreme duty of finding God. But this great saint was so strong-willed that he never let his intricate state duties interfere with his supreme task, whereas short-sighted mortals over-emphasize the per-

formance of worldly duties and the gaining of temporal earthly happiness. Keeping themselves engrossed in these pursuits they forget to meditate for the attainment of ever-lasting Divine Bliss.

Idlers, and error-stricken young Yogis, seeing only the actionless state of some yogis who have attained, usually think that the supreme good can be attained without action. Hence the *Gita* warns that King Janaka and similar saints attained perfection by right action (and not by desire-influenced selfish actions or actionlessness). The Yogi should perform worldly actions as well as spiritual actions of meditation—but *with one object: to please God and reach Him*. Then material duties change into spiritual duties.

The *Gita* adds that already perfect souls such as Janaka, who no longer have to perform any actions for their own evolution, still continue to perform constructive actions in order to set a high example for those who can be liberated only by good actions and not by inaction. Such great yogis can keep the life force switched off from the senses in ecstasy so that the body is inert, like a corpse. They have attained complete control over the body by *Pranayama* (life-control techniques). But many forego that state part of the time, just so that they can illustrate to young yogis the necessity of performing certain duties in the Divinely planned Cosmic Drama before they can reach the inactive state.

Two Types of Action

Commenting upon these stanzas*, Swami Pranabananda says that in them the difference between material action and spiritual action has been shown: "Material actions are those which are performed in connection with the physical man, whereas spiritual actions are those which are performed in connection with the spiritual man. Physical actions are gross and tangible. Spiritual actions are real but subtle. The purpose of material actions is to acquire some material comfort in the world. The aim of spiritual actions is to find the soul.

"Of course by selected material actions such as eating spiritual

food, divine behavior, and cleanliness the devotee purifies his body and makes it more harmonious for spiritual culture.

"But spiritual actions such as dispassion to sense-objects, love of soul, intuition, meditation, these are all intangible and yet ultimately help to find the hidden power of the soul within the body."

It may appear to a devotee that by its emphasis on non-attachment, the *Gita* is even teaching non-attachment to the soul. Such an interpretation would not be valid, because the misery-producing thorn of attachment to sensations can only be plucked out by the sharp thorn of Divine Love.

Lahiri Mahasaya always quoted the great Rishi Astabakra's teaching: If you want freedom from reincarnation, then abhor sense-pleasures as you would sugar-coated poison, and be as devotedly attached to acts of forgiveness, pity, contentment, love of truth and God, as to drinking nectar.

If you are attached to worldly desires, they can never end, but must multiply. If you turn from them long enough to taste the superior divine joys, then your desires for lesser pleasures of the senses will fade away. So forsake attachment to worldly desires and cling to Divine desires—in this way all misery-making material longings will be displaced by longings for God.

* Including the nineteenth stanza, which was discussed in the last issue.—Ed.

Literal Translation:

All that the superior individual performs, that the inferior people imitate. What actions he demonstrates, that the people of the world try to follow.

Interpretation:

Some saints, knowing that examples talk louder than words, feel that they should continue to perform constructive actions since well-intentioned but unadvanced worldly people who desire to evolve will at least try to imitate them. One who has reformed himself can by his mere presence reform thousands without a single preaching. For such a man is like a rose—he makes everyone who comes near him fragrant with goodness. So while saints who have attained the ultimate end need not follow any man-made rules, they often follow accepted rules of conduct and even continue to show their devotion to the Divine One outwardly in order to help spiritual novices in the path.

For example, a man who has attained God may smoke or drink or eat meat, even be married and have children, without losing what he has gained. Still, for the sake of setting an example, he will probably continue his ascetic conduct because it will help others on the path and prevent them from misunderstanding. Many reason, "Jesus drank and ate meat, therefore I will do that now and reach

his spiritual state later." *Worldly people will imitate the wrong habits of a master easily, but they will inevitably omit following his highest virtues if these are hidden in his soul and not constantly illustrated in outward form.*

For instance, untrained disciples reason, "Master does this or that and is not punished by *karma*. He doesn't meditate regularly therefore I won't." The disciple does not understand that once a master is one with God he has attained the *object* of meditation and thus need not meditate. *Meditation is the path and God is the palace of all contentment.* When the Master reaches his destination—his palatial home of complete contentment—he cannot still be walking on the path of meditation, which is only a means to reach the destination.

Or, if the Master talks against drinking and yet drinks, he contradicts himself in the eyes of his disciples who superficially judge him (even if he is not affected by it), and they think, "Why, Master tells *us* not to drink and yet *he* drinks! Why shouldn't we follow the actions of our master?" That is why the *Gita* reminds "the superior individual" to be careful *for the sake of others*, since his meditations, good actions, and practice of good habits will really be a series of demonstrations for those who follow him—or even watch him from a distance, or hear of him through others.

The Doubtful Disciple

Once, in India, a Master used to eat meat whenever he was a guest in some home, but he strictly instructed his disciples to eat only fruits and vegetables. Once this Master ate a lot of meat while his disciples ate only fruits, and then he took them for a long hike. After thirty miles, the panting disciples were all in but the Master was still calm and strong. Then a Thomas-like disciple called Rama started a whispering campaign against the Master. "If we ate meat like the Master we could walk miles without fatigue too."

The Master was aware of the attitude of this disciple who doubted his wisdom, and as they walked he asked, "Rama, can you eat what I eat?"

Rama eagerly cried, "Yes, Sir!" thinking the Master was going to give him some meat to eat.

But just beyond a turn in the road they came to a place where a blacksmith was pulling red hot nails out of a fire. Calling, "Rama, come here," the Master went to sit by the fire and, with his bare hands, nonchalantly started pulling out the red hot nails and swallowing them. Then he looked at the reluctant Rama and said, "Come on, Rama, join me. If I can eat red hot iron nails, you, of course, can do so and not suffer from their bodily effects—just as you think you can eat meat as I do and not suffer from its unspiritual effects."

Of course Rama was cured! So, even if great Masters sometimes

ignore the rules established for novices on the path, they can always prove to their true disciples that they are not affected by any material habit.

The Superior Power

The words of this stanza of the *Gita* can also be interpreted as referring to powers rather than persons. (As I have said before, this supreme scripture can be interpreted according to its material, astral or spiritual import.) When the life-force is withdrawn from the senses and transferred toward the brain, there is a sense of *superior power* and in that power the *inferior bodily sensations* are dissolved. A devotee should not keep the life-force attached to the senses all the time, lest they always remain tied to the enjoyment of sensations. If, by ecstatic meditation, he learns to withdraw his life-force to the superior path of spine and brain, then automatically all the inferior senses will follow, i.e., be absorbed in the cerebral light. This happens even in deep sleep—all the ordinary senses attached to sight, taste, touch, etc., are absorbed in the semi-conscious enjoyment of the soul, felt during sleep. When in deep sleep the life remains switched off from the muscles and the senses—they remain tuned in with supreme Bliss.

You can think of the mind as the superior force in the body. Whatever the mind sees and stresses, all the inclinations, moods, de-

(Concluded on Page 34)

Poised or Poisoned?

By LILLIAN R. CARQUE



There is no force in the world—barring the air we breathe—that carries with it such a high rate of vital energy, and is such a potent disease-extermimator and health-producer as the radiations of the sun. Its salutary power destroys germs polluting the air, water and earth.

You probably know this. But you may not know that science has learned the secret of that mysterious phenomenon whereby solar energy is captured and locked up in a material form that is highly bactericidal, yielding to the human organism a devastating mechanism of defense against invading armies of disease-producing bacteria.

What is this miracle of Nature that is so closely linked with the secret of life itself? We all know that vegetable life craves sunlight, Judging from the way it hungrily absorbs the deeply penetrating radiance into the soil to make the seeds sprout.

The mystery of creating living matter out of inanimate substance is centered in *chlorophyll* — the green pigment from plants — a

mighty germicide. Chlorophyll is the substance that harnesses the solar energy for the manufacture of carbohydrates out of atmospheric vapor and carbon dioxide. And presto—the “living dough” of plant substances emerges as basic material to create sustenance for man and beast.

Marriage of Molecules

Chlorophyll is the wonder worker that takes the carbon out of carbonic acid gas or carbon dioxide in the presence of water and transforms them into organic energy material. No life on this planet could survive save for this great fundamental process—the marriage of chlorophyll and carbon dioxide with water, the sun officiating in the ceremony. One moment we have carbon dioxide and water moving over the face of the “great deep”; and the next instant, with oxygen set free by chlorophyll, starches and sugars speedily evolve out of inanimate life.

Whence comes the coal we find buried in the earth? It is the remains of layers of forests pressed

together into a solid mass through the vicissitudes of time, the result of which is this valuable fuel. But coal, too, originally was synthesized by means of the magic work of sunlight, acting on carbon dioxide and water, with precious chlorophyll serving as the catalytic agent. Thus organic chemistry begins in the green leaves.

Lower forms of life, such as bacteria, have no chlorophyll and are therefore unable to assimilate carbon dioxide, sunshine and water and release oxygen. Nor is the low rate of vibration characteristic of their embryonic vehicles able to withstand the high degree of vitality permeating our basic life principles — oxygen and sunshine. Hence chlorophyll exerts powerful germicidal action on bacteria via the liberation of oxygen. When chlorophyll fluids are administered in surgery, Nature's attacking green magic sends forth a terrific barrage of anti-germ fire, and with speed and effectiveness annihilates any far-flung front of deeply seated infection which is threatening to attack.

Nature's Bargain Foods

Remember that green leafy vegetables—either fresh or dried and pulverized—are simply sunshine in altered guise, with plenty of chlorophyll thrown into that great bargain of nature. Appreciable quantities of iron are found in all green leaves. Iron being the most active element in the blood indicates the necessity of its replenish-

"There are many virtues in leafy green vegetables, but their greatest therapeutic value lies in the bactericidal action locked up in Nature's green magic known as chlorophyll, since it subdues the food poisons you consume and keeps your body fit and well poised. . . . The accumulation of subtle pernicious poisons manufactured in the laboratory of the human body often can be traced back to emotional or mental blood poisoning."

ment more frequently than any other mineral element.

While green leafy vegetables contain only a small percentage of solid nourishment, they are rich in alkaline salts, especially sodium and calcium as well as iron, which from a hygienic point of view are highly important. The leaves, consisting of a frame work of fibrous tissue, upon which the protoplasmic cells are elaborated, serve principally for the respiration and nutrition of the plant, by exposing the chlorophyll-bearing cells to the air and light. In addition, the leaves contain an appreciable quantity of organic acids and vitamins, which are essential factors in promoting the performance of the physiological functions of the body.

That is why green leafy vegetables—fresh, dried or juiced—exert a salutary influence on the composition of the blood by increasing its alkalinity. *Fresh* green leafy vegetables are best consumed raw, for when they are boiled and drained of their fluids, they lose a large amount of soluble nutrients—5 to 10 percent protein; 30 to 50 percent of the carbohydrates; and about 50 percent of the organic salts. Where such vegetables are not relished in their natural state, vegetable concentrates may be used as a basis for broths, salad sprinkle or seasoning, as sandwich fillers or spreads, and in countless other culinary needs to contribute zest and alkalinity to otherwise bland and acid-reacting dishes.

Green leafy vegetables may also be steamed, baked or stewed in their own juices in covered vessels at moderate heat, just long enough to soften the cellulose. The protein in green vegetables is comparatively slight, but the smaller and younger the leaves, the richer they are in this food principle. Wholesome soup stocks can be made from the outer leaves of cabbage, lettuce and kale, the tops of celery, green onions, beets and other roots, spinach, chard, the tough parts of asparagus and cauliflower which are usually thrown away. Such vegetables are best chopped into small pieces by means of a food chopper and then steamed with the addition of a little water in a steam cooker for about twenty minutes or longer to soften the

cellulose. Then the vegetables should be pressed through a potato ricer to extract the juice and to remove the tougher parts of the cellulose.

Yes, there are many virtues in leafy green vegetables, but their greatest therapeutic value lies in the bactericidal action locked up in Nature's green magic known as chlorophyll, since it subdues the food poisons you consume and keeps your body fit and well poised.

Mental Poisoning

Yet it is idle to deny that the accumulation of subtle pernicious poisons manufactured in the laboratory of the human body often can be traced back to emotional or mental poisoning. The angry man, for example, sends a torrent of rage into his own cell-world, transforming every cell into an aggressive entity ready to attack every other cell by its poisonous secretions. Thus the hater, the liar and the profligate give to the patterns of their creative thinking the directional impulse that destroys the orderly, rhythmic metabolic or functional processes of the bodily organism.

The poisonous secretions accruing dam up the avenues of excretion with increased waste products, thus obstructing and retarding the eliminative effects of the organism. The body is suddenly turned into a vital chaos of strife and struggle where precious nerve and tissue structures, once pillars of

vital strength, are reduced to ruin and ashes.

The precepts are plain enough, though the practice may be difficult: "Be ye kind one to another, tender-hearted, forgiving one another." Yet many actually believe charity and sympathy, tolerance and patience to be impotent, emasculated and feeble feelings, never realizing the positive reaction such emotions will produce in their bodies — as contrasted with the negative reaction of poisonous emotions which they consider more virile. Nonetheless, facts prove that all the permanent relationships of life are held together by deep, abiding feelings and affections—positive emotions—rather than by the critical intellect which is always pointing out flaws.

In fact, the greatest barrier on the path that leads to the higher life is the intellectual but negative faculty of *criticism* which fails to recognize the perfect expression of divinity, however dormant, in those whom we contact — and whose inner divine flame fuses with that of our own, since all life is one. Charity will often disarm the cruel thought and the harsh judgment by its benevolent refusal to throw too cold a light upon the infirmities of men, because it sees the unfinished child of God housed in a physical structure that is still too embryonic for any but the most rudimentary expression of his essentially divine heritage.

JULY, 1945

Inspirational Books

By SWAMI PREMANANDA

Cloth Binding

- Path of Eternal Law (A Study of Buddhism) \$5.00
 Prayers of Self-Realization 4.00
 Three Upanishads (Origin of Soul; Song of Immortality; Path of the Self) . . 3.00
 Katha Upanishad (Dialogue of Death; Vision of Immortality) 1.50
 Isha Upanishad . . . 1.50
 Mandukya Upanishad . 1.00
 Kena Upanishad (Realization of the Absolute) 1.00
 Magnetic Power of Love (Bhakti Yoga) . . . 1.50
 Path of Pure Consciousness (Jnana Yoga) \$2.00; paper . . . 1.00
 Law of Self-Manifestation (Karma Yoga) \$2.00; paper. 1.00
 Way of Wisdom and Self-Liberation . . 1.00

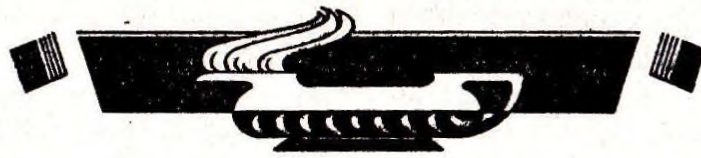
Paper Binding

- The Universal Reality75
 Realization of the Self35
 Chintamani (Thought Jewels)35
 Free Will and Divine Guidance25
 Universal Truth25
 "Thine Is the Glory"25
 The Religion of Man25

SWAMI PREMANANDA
 4748 Western Ave., N.W.
 Washington, D. C.

True Renunciation--How To Practice It

By HANUMANPRASAD PODDAR



PART II

Transmuting Attraction

It is true that total renunciation of contact with the other sex and wealth is very difficult. Yet the scriptures lay much emphasis on their renunciation simply because people will establish contacts with them within the barest limits of necessity only when "total renunciation" is enjoined. Of course, their mental renunciation is absolutely essential.

In external renunciation, man should learn to look upon the woman as a manifestation of the Universal Mother and to bow before her as such. Woman should likewise learn to look at a member of the other sex as if he were her father, brother, or son.

Similarly, effort should be made to earn through legitimate means only as much money as is barely necessary to maintain a family on a simple scale. Attempts should never be made to earn money by recourse to unfair means, fraud or falsehood, or by depriving others of their legitimate dues and turning one's back on God, for the sake of mere gratification of the senses and comfort of the body.

There is no doubt that in God's creation sex and wealth both have their uses, they also satisfy some need; but they should be utilized as a help toward spirituality. Nor should it be imagined that illegal possession of another's wealth is not so bad as illicit connection with another's wife. Just as a man who is a slave to his lower passions is worse than a beast, and is degraded to the position of a demon, even so the greedy man who lets loose his sensuality and love of luxury turns into a veritable monster. To spend lavishly for enjoyment and personal comfort means an illegitimate and dishonest use of God's property, which should be utilized in the service of the poor and afflicted.

Care should, however, be taken that this aid to the unfortunate does not lead to the growth of pride. What we should feel on such occasions is that through God's inspiration service is being rendered to God Himself through His own things. It should be remembered in this connection that *we are to renounce only enjoyments and attachments to objects of enjoyment,*

and not disinterested love, or the spirit of service. True love and service are possible only when one has acquired the spirit of renunciation. It is such service which goes by the name of service to God.

Renouncing Fame

There is one thing more which has to be renounced before God-Realization can be attained—it is the desire for fame or popularity, which appears in the mind in the following form: "Let me be popular by any means; let me rise in the esteem of others; I may be obscure today, but let my name adorn the pages of history."

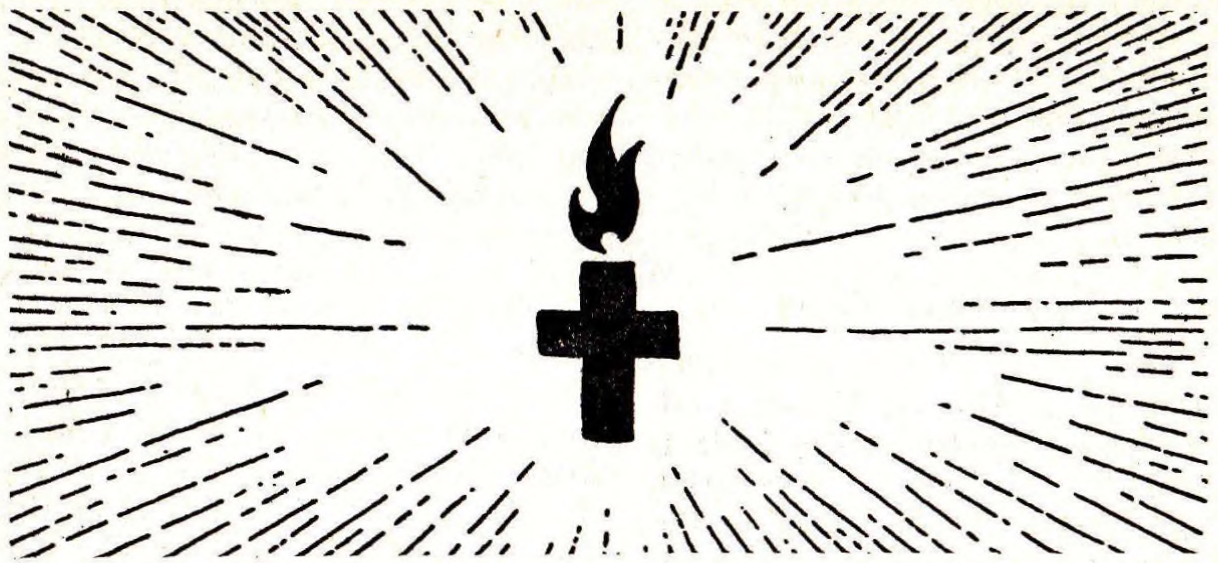
More subtle than this is the desire which disguises itself by saying, "I am not so particular about my own name, let the names of my family, nation or country be preserved in history (surely such a desire is better than the desire for personal glory, inasmuch as it involves some amount of sacrifice)—even if I have to part with my wife, children, wealth, honour and even my life." It is extremely difficult to renounce the desire for such glory and fame. But so long as this is not renounced, the biggest rite, the noblest acts of sacrifice, the highest discipline and the most austere penance are easily thrown away for love of fame.

Man often sacrifices the work of a whole lifetime at the altar of this goddess. Before starting any work he will only consider whether it

will bring him renown or not; he has therefore necessarily to abstain from activities which, though conducive to spiritual good, are likely to bring him into disrepute. Such a seeker of popularity will ultimately take recourse to hypocrisy and thus fall from the path of spiritual discipline. He will gradually cease to remember God. Soon the Lord will be dethroned from his heart and the deceitful, though beautifully decorated, image of the goddess of Fame will be installed therein, and his precious life will be wasted in her service.

All these hindrances to spiritual growth have their root in ignorance, which is helped and strengthened by the weaknesses already mentioned, viz., egotism, sense of possession, desire and attachment, all of which are born of ignorance. To shake them off through personal effort is very difficult. But everything is possible through the grace of God. This grace of God, though enclosing in its motherly embrace all alike, is *realized* only by those who are endowed with faith and devotion.

Through His grace we may cast aside the veil of ignorance and see that He is the only Verity. Then the heart will no longer feel attracted toward sex or gold or fame, for it will realize that they are perishable, unsubstantial and full of sorrow. A peculiar joy and peace will then be felt in renouncing them. Only that renunciation which brings joy and peace is true renunciation. —*Kalyana-Kalpataru.*



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

Death and Eternal Life

By PARAMHANSA YOGANANDA

And there were certain Greeks among them, that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying,

The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am,

there shall also my servant be: if any man serve me, him will my Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.—John 12: 20-27.

There it was that Jesus spoke again of the test which awaited him. "The time is coming when my body will be glorified into Spirit through resurrection, but first—Well, remember what I declare unto you. Unless a grain of wheat is thrust into the ground and dies, it remains without multiplying itself, but if it is buried it will rise again as a plant, and bring forth many ears of wheat." Jesus

was warning them that if he did not sacrifice himself the divinity in him would not multiply and benefit others. He knew that if—like the grain of wheat—he sacrificed his body for truth he would not only find eternal life for himself but would show the way to others through his example. He saw that selfish self-preservation is a mental hedge which prevents the soul from enlarging into Spirit.

"He who loves his physical life and thinks it to be permanent, will lose sight of it in the oblivion of death," Jesus continued. "But he who sacrifices the comforts of this physical life to find the eternal life ever-present behind matter will find his temporal life changed into eternal life." And noting the devotion of his disciples, he added, "If any devotee desires to serve the Spirit which is within me, let him follow my Consciousness." (Only by meditation can the devotee lead his consciousness from the physical plane, through the planes of the senses, through subconsciousness and superconsciousness to the plane where Christ Consciousness dwells.) "Any devotee who is in tune with me will be present in the plane of Christ Consciousness where I reside always, and he will be recognized by the Father—the Cosmic Consciousness which is present beyond all creation."

The Hindu Scriptures say that one who knows Brahma, or Spirit, becomes the Spirit. So also, Jesus offered assurance that all devotees

who meditate and become one with his consciousness are perpetually enthroned in Christ Consciousness and Cosmic Consciousness.

Purpose of His Birth

Then his mind dwelt again upon the immediate future, and he confided, "Now my soul is troubled because the time of my great ordeal is nearing. But what shall I say? Shall I pray to the Father to save me from this dark hour? I might—yet for this hour was I born!" He knew that he had been incarnated to illustrate the victory of Spirit over body, of divine forgiveness over brutal human force, of compassion over cruelty, of the apparent meekness of divine power contrasted with the egotism of temporarily triumphant material power. He knew that the gentleness of his Father's almighty power would be made manifest through his meek submission at the cross. And the Father's loving and forgiving nature would manifest through his forgiveness of mankind—to be expressed during the crucifixion of his body. "Rather must I pray: 'Heavenly Father, inspire my wishes, let Thy wish and divine vibrations be glorified through my ordeal.'"

Then came there a voice from heaven, saying, I have glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An Angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw men unto me.— John 12:28-32.

When Jesus prayed, "Father, glorify Thy name. Manifest the glory of Thy presence through the Cosmic Vibration present in ether," immediately the disciples heard a divine vibration awakening from the silent ether, vibrating into significant sounds. But those around him were confused concerning the source and meaning of the sounds. Some heard the words and said an angel had spoken. Others heard only the rumble of thunder.

Then Jesus explained that it was the divine ethereal voice of God which they had heard, and that it had not manifested for his sake but in order to prove the truth of his testimony and life. He prophesied that according to the Cosmic law of karma (the "judgment" visited upon this world) the prince of the world (the Christ Consciousness which governs the material cosmos) manifested in his body would be ejected from bodily manifestation through crucifixion (cast out). He added that if, through the grace of God, his soul was lifted from the body and consciousness of the earth to the state of Christ Consciousness, word of his life and teachings would then attract the attention of all peoples for all times, and would be a

beacon of wisdom and light to free them from Cosmic Delusion and its miseries.

The last struggle between the divine nature of Jesus and his physical nature is indicated in his expression of uncertainty concerning final victory over the flesh. The words, "if I be lifted up," are very significant. They distinctly prove that this climactic event in the life of Jesus, even though foretold by the prophets, *could* have been changed at this time if Jesus had misused his free will and succumbed to the temptations of flesh.

It is so thrilling to know that God—silent through the centuries—at the prayerful call of Jesus instantaneously broke His silence and, like a human father, assured the disciples that Jesus truly represented His divine majesty.

This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. — John 12:33-36.

The above words need little explanation. Jesus again emphasized to his disciples that for only a
(Concluded on Page 34)

Chant of Wisdom

By Ruth St. Denis

Chant on,
Monks of the Wisdom Bliss,
Chant on!

My inner being dances
To the music of thy voices
Murmuring the immortal language.

I bring garlands to thy Master's feet,
And bend low in praise to thee,
His selfless messengers.

The soundless music of thy thoughts,
And the drum beats of thy measured
disciplines
Have caught my wandering uncertain feet
And set them on the Path.
For this I give my praise!

Chant on,
Oh, Monks of Ageless Wisdom,
Chant on!

Spheres of Science

FRESH WATER AT SEA

Army and Navy fliers forced down in tropical waters will now be able to use a small solar still to obtain fresh water at sea. The still converts salt water into fresh at the rate of more than a pint in eight hours. It is the invention of Richard Delano, Locust Valley, N. Y. A vinyl plastic envelope folded into a pocket-size package is blown up so that it floats. A black cellophane sponge, stretched through the middle of the envelope, soaks up water and absorbs heat from the sun. Through evaporation and distillation the salt is taken out of sea water.—*New York Times*.

PLASMA SUBSTITUTE

Why is plasma, the liquid part of blood deprived of its red and white cells, so effective in shock on the battlefield? Because its protein molecules are of the right size and shape, so that they do not slip through the minute pores of the capillaries and the tissues of the kidneys. When that happens the volume and pressure of the bloodstream fall and a wounded man is in danger of dying. Hence the search for something which is not plasma but which will serve the same purpose. Recently we heard of dextran, which came out of the University of Upsala, Sweden. It seems to be adequate according to

the reports received. Now comes the Biochemical Research Foundation of Swarthmore, Pa., with another substitute of promise.

This new substitute is called BRF, an abbreviation of Biochemical Research Foundation. The constituents are gelatin, cysteine, phenol red, common salt, potassium chloride, calcium chloride, magnesium chloride, sodium di-hydrogen phosphate and distilled water. The mixture is sterilized and then a solution of glucose and distilled water is added.

The value of BRF has been demonstrated in animals after 60 per cent of the blood volume had been removed. BRF was also used successfully in the treatment of burns to counteract the concentration of red cells (hemoconcentration) and the coincident loss of fluid. No unfavorable result developed—*W. K. in New York Times*.

SHARKS SCARE SHARKS

Live sharks avoid water where dead, decomposing sharks are found. Armed with this clue, Naval researchers found the dead sharks gave off an odor which caused hungry sharks to turn tail and swim away. Chemists proceeded to smell up the countryside as they experimented with some 7000 pounds of rotting shark meat.

Finally they isolated the essential element and proceeded to reproduce it chemically. The American Cyanamid's calco division then prepared the shark-repellent for military use and manufactured thousands of small units which are used

in 5 ounce chemical briquets fastened to life jackets. The chemicals are released in the water by a ripcord attachment. One dose from the potent briquet scares off any shark.—*New York Times*.



The Health Front

Today's Terrors are Tomorrow's History

Cancer American Cancer Society, now conducting \$5,000,000 fund drive, announces its aim: to cut cancer death rate of 165,000 a year in half. About one third of fund will be spent in research. Society will work along five lines: research, education, treatment, prevention clinics, care of advanced cancer patients. Cancer research specialists will be organized into committees, each to frame a program of research in its special field.

Penicillin Studies Since penicillin is so rapidly excreted when injected, and antibacterial action destroyed by stomach juices when taken through the mouth, problem has been to keep it in body long enough to perform its work. Now drug can be suspended in cottonseed oil and sealed in a gelatin capsule which does not dissolve until it reaches intestines and drug is absorbed directly into bloodstream. **Local applica-**

tions: In England it has been used in creams; also in gelatin base lozenges for infections of mouth and throat; also combined with lactose in drops for infections of eye. **Substitutes:** Scientists are at work on several derivatives based on penicillin principle. One of these—hypholin—may make same benefits available on a wider, less expensive basis.

T. B. Weapon A new weapon in the medical battle of germ against germ is being developed in Streptomycin, still at experimental stage. In guinea pigs it exerts a "striking suppressive effect" on T. B.

Sleeping Sickness More than 200 patients in early stages of African sleeping sickness have responded favorably in less than two weeks to a new drug (gamma-butyric acid) whereas other drug treatments require twelve to fifteen weeks.

Daily Deliberations

JULY

By PARAMHANSA YOGANANDA



JULY 1. I was never born, I never died—though many times I dreamed I was born or dreamed I died. Behold, I am alive evermore.

JULY 2. You must seek God for yourself. No one can give you realization. You have to work for that reward.

JULY 3. When you make up your mind that the only thing you really want is God and then pursue Him ceaselessly you will have Him.

JULY 4. As soon as you touch God you go beyond the law of cause and effect.

JULY 5. Beloved of the universe, be with us evermore. Make us realize that Thou art the only king sitting on the throne of all our ambitions.

JULY 6. To be the least is to be the greatest of all.

JULY 7. Beyond the portals of life and death Thou art the only goal.

JULY 8. Thou art the One Life, and all incarnations shall commingle in Thy presence.

JULY 9. Bless us that we see only what is good, hear only what is good, smell, taste and touch only what is good. Think and will only what is good.

JULY 10. Day and night we shall seek Thee, while we meditate on Thee alone. Bless us. Possess us. Saturate us. Haunt us. Be with us evermore.

JULY 11. Every form of happiness that men can conceive is in God.

JULY 12. Bless us that we may not be deluded into thinking other things are more important than finding Thee.

JULY 13. The Sustainer of this universe is knocking at the gates of your heart, trying to enter through the portals of silence and make within you a garden of happiness.

JULY 14. Every good that you do is an eternal investment.

JULY 15. Behind my limited consciousness is the limitless power of the Infinite.

JULY 16. Simplicity of life is freedom.

JULY 17. When your thoughts are quiet, dial with devotion until you get the program of God.

JULY 18. One by one I close the doors of the senses lest the aroma of the rose or the song of the nightingale distract my love from Thee.

JULY 19. When you have sincerity then you will draw sincere souls to you, and you will begin to see God in human beings.

JULY 20. No matter what your age is, if you have made up your mind "I can" you are young.

JULY 21. The mind is a tremendous instrument that God has given us.

JULY 22. As I meditate and find God within me, I shall see Him more clearly in the mundane world.

JULY 23. If you think that all is God, and no matter what comes you hold on to that thought, you will be free.

JULY 24. God is sufficient in every way. In Him everything we wish is complete.

JULY 25. When you see everything as God's property, then you can do anything with matter, as a child of the Father.

JULY 26. Successful people represent those who have refused to be defeated.

JULY 27. First see that your purpose is right, then persevere and all the powers of God will be behind you.

JULY 28. Behold God behind the shadows, your own Father, your own Spirit.

JULY 29. Thought is the real substance of which this universe is made.

JULY 30. No matter what your impulses dictate, let nothing sit on the throne of your heart but God.

JULY 31. God first, God in the middle, God last.

AUGUST



AUG. 1. For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose.—*Emerson.*

AUG. 2. Ever seek to promote the good of others; the best riches are universal benevolence.—*Hindu Scriptures.*

AUG. 3. Annihilate the selfhood in me: be Thou all my life.—*William Blake.*

AUG. 4. Nothing lessens misfortune like patience.—*Ibn Gabirol.*

AUG. 5. Seek bliss in both worlds by serving Him, Put away the tale of love that travellers tell; Do thou serve God with all thy might.—*Rumi.*

AUG. 6. Happy the man who can endure the highest and the lowest fortune. He, who has endured such vicissitudes with equanimity, has deprived misfortune of its power.—*Seneca.*

AUG. 7. They are beggars that can count their worth.—*Shakespeare.*

AUG. 8. The student who daily recognizes how much he yet lacks, and as the months pass forgets not what he has succeeded in learning, may undoubtedly be called a lover of learning.—*Tsze-hia.*

AUG. 9. The soul is dyed the color of its thoughts.—*Marcus Aurelius.*

AUG. 10. If this birth really happens no creature can hinder thee, all points thee to God and this birth.—*Eckhart.*

AUG. 11. Learning, without thought, is a snare; thought, without learning, is a danger.—*Confucius.*

AUG. 12. When you have accepted the Light oh Beloved, When you behold what is veiled without a veil, Like a star you will walk upon the heavens.—*from the Masnavi.*

AUG. 13. Marvel not that I said unto thee, Ye must be born again.—*Jesus Christ.*

AUG. 14. You cannot run away from a weakness; you must sometime fight it out or perish; and if that be so, why not now, and where you stand?—*R. L. Stevenson.*

AUG. 15. He is richest who is content with the least; for content is the wealth of nature.—*Socrates.*

AUG. 16. Forbearance is at first like poison but when ingrained in the nature it becomes like honey.—*Sadi*.

AUG. 17. Stand ever firm within, resolved to do or die; So, living, earn renown; or dead, the starry sky.—*Panchatantra*.

AUG. 18. There never was a false God, nor was there ever really a false religion, unless you call a child a false man.—*Max Muller*.

AUG. 19. You will find that when you cease to take thought for your own deliverance, God will take thought for you; and when you cease to help yourself eagerly He will help you.—*St. Francis de Sales*.

AUG. 20. Uncertainly I steer through complex ways My soul from masquerade to masquerade.—*R. J. Freeman*.

AUG. 21. The best path through life is the high road, which initiates us at the right moment into all experience.—*Amiel*.

AUG. 22. Wisely and slow: they stumble that run fast.—*Shakespeare*.

AUG. 23. Those who worship the Merciful One are they who walk on the earth gently, and who, when fools speak to them, say "Peace."—*Koran*.

AUG. 24. God was made man that man might become God.—*St. Augustine*.

AUG. 25. The sage attends to the inner and not to the outer; he puts away the objective and holds to the subjective.—*Lao Tze*.

AUG. 26. When all thoughts, all words and all deeds are given up unto the Lord, and the least forgetfulness of God makes one intensely miserable, then love has begun.—*Narada*.

AUG. 27. The superior man can be high without being haughty. The inferior man can be haughty if not high.—*Confucius*.

AUG. 28. To learn and discern of his brother the clod, And his brother the beast, and his brother the God.—*L. Adams Beck*.

AUG. 29. Pain melted in tears and was pleasure, Death tingled with blood and was life.—*Swinburne*.

AUG. 30. We will have no thirst for yesterday, no thought for tomorrow.—*Vachel Lindsay*.

AUG. 31. As thrills of long hushed tone live in the viol, so our souls grow fine with keen vibration from the touch of noble natures gone.—*J. R. Lowell*.

SEPTEMBER

By SHARON O'NEIL

SEPT. 1. Let the thoughts which I think and the words which I speak be acceptable to Thee.

SEPT. 2. Let me work forever in the vineyard of unfoldment, performing with humbleness and joy each task assigned to me.

SEPT. 3. It lies with us to make ourselves all that we will to be.

SEPT. 4. Let my light so shine that it may illumine the pathway for other searching souls.

SEPT. 5. I will lift my eyes each day to the mountain heights of Thy wisdom.

SEPT. 6. Do not only speak of truth, seek also to be kind.

SEPT. 7. Action is more eloquent than words.

SEPT. 8. O heart be still! You have not reached the pinnacle of feeling nor felt the fulness of love.

SEPT. 9. It matters not so much what work I do but how I do it.

SEPT. 10. Love needs no gift to prove itself.

SEPT. 11. There is nothing either difficult or easy but that thinking will make it more so.

SEPT. 12. If anything is done with love it will be well done.

SEPT. 13. The kind of results we get in life are governed by the kind of effort we put forth.

SEPT. 14. I can desire only what is possible of attainment.

SEPT. 15. Life does not offer you an empty cup with which to quench your insatiable thirst.

SEPT. 16. If I do not get that for which I ask the fault lies not with God but with my asking.

SEPT. 17. Since there are things to comprehend, God gave to me the power of insight.

SEPT. 18. Nothing is impossible if you want it badly enough.

SEPT. 19. Dare to be still when you have nothing good to say.

SEPT. 20. The higher the mountain, the grander the view.

SEPT. 21. So live today that you may greet tomorrow unafraid.

SEPT. 22. Like a compass must my mind become, ever pointing to a higher pole.

SEPT. 23. On the loom of my mind, I weave with threads of thought, the garment of my future.

SEPT. 24. Be glad! you cannot help a sorrowing world by being sad.

SEPT. 25. When I am at peace with myself I am at peace with the world.

SEPT. 26. To know a fact is not enough; for I must use the knowledge which I gain if I would reach my goal.

SEPT. 27. Happiness is not only the goal of life, it is also a quicker means to that end.

SEPT. 28. The important thing is not what we hear, but how we repeat it.

SEPT. 29. Though we be given the key to Heaven; we must unlock the door.

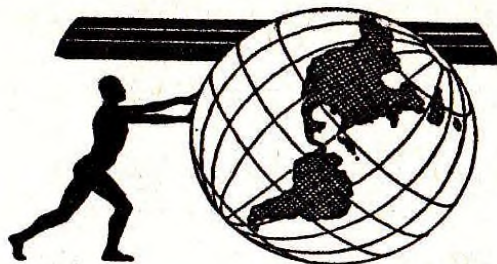
SEPT. 30. We can never really be at peace until we obey the command: "Be ye perfect."



THE BEST OF EARTHLY BEINGS

The man of conquered senses, who gives up all that makes for sin, does not suffer the least diminution of religious merit, wealth or worldly enjoyments. The wise man of righteous conduct possessing both Knowledge and Culture, who does not behave sinfully towards (hate) the sinner, who speaks sweet words even to those who are crooked by nature, whose heart is always softened by tender feelings for others, has salvation already secure in his possession. The great soul who has shaken off all attachments, who is never swayed by the passions of lust, anger and greed and who is constantly established in righteousness, it is he who sustains this universe. Men of wisdom should pursue through mind, speech and body only such activities as are calculated to contribute to the welfare of souls both in this world and the next. The person who, having conquered his senses, makes a sparing use of his tongue and speaks only words that are sweet and full of friendly advice attains the blissful and immortal regions. A person who is wise, modest and forgiving, who believes in God and is humble, goes to the higher regions allocated for the best of earthly beings.—*Vishnu-Purana.*

Notes From The News



"Make the whole people of this land equal to our high trust, reverent in the use of freedom, just in the exercise of power, generous in the protection of weakness.

"Enable us to guard for the least among us the freedom we covet for ourselves; make us ill content with the inequalities of opportunity which still prevail among us. Preserve our union against all our divisions of race and class which threaten it." (From a Prayer for the Armed Forces.)

—○—
"The test of our progress is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have too little." (From second inaugural address.)

—○—
"The four freedoms of common humanity are as much elements of man's needs as air and sunlight, bread and salt. Deprive him of all these freedoms and he dies—deprive him of a part of them and a part of him withers. Give them to him in full and abundant measure and he will cross the threshold of a new age, the greatest age of man.

"These freedoms are the rights of men of every creed and every race wherever they live. This is their heritage, long withheld." (From speech on Flag Day, 1942.)

—Franklin Delano Roosevelt.

RUTH ST. DENIS RECITAL

Before a capacity house of several thousand enthusiastic spectators, Ruth St. Denis, for so long the leading American exponent of

Eastern dance forms, presented in a single recital the numbers which have been highlights of her successful career. In the final number (an interpretation of the Psalms)

Miss St. Denis, as the spirit of David, flaunted her own shining white hair—but even then it was impossible to think of her as one who has whirled through sixty-five years! During the remainder of the evening her undiminished grace, vitality and artistry, framed by the arts of costume and makeup, produced whatever age and type of person the number called for.

From the gaunt *Yogi*, the stately bearer of *Incense* and the seductive *Nautch* dancer to the nostalgic beauty of *Tagore Poem* her transitions of mood were made with apparent ease. To students of the Eastern religions, *White Jade* and *Radha* were the outstanding interpretations. In the former, Kwan Yin, the compassionate Goddess of Mercy, tells of her relation to mankind in a series of graceful postures reminiscent of the priceless jade statues which embody her.

In *Radha*, the goddess (feminine counterpart, or negative aspect, of Krishna who is the Eastern embodiment of Christ consciousness) descends from an altar to show her devotees that only through renunciation of the five senses can they attain enlightenment. To illustrate these desire-provoking faculties which must be cast aside, Radha uses jewels to symbolize sight, bells for hearing, garlands for smell, wine for taste, and the skirt of the *Nautch* girl for touch. Since many students retain the memory of visual symbols more clearly than that of written words, the message carried in such a Temple dance ful-

fills a spiritual as well as an aesthetic mission.

In each performance—all too infrequent now — Ruth St. Denis proves again that Eastern culture can find an understanding response in the West, when once it is brought to the attention of the people; and for this all friends of India are grateful to her.



U. S. CITIZENSHIP FOR INDIAN NATIONALS

Only a few weeks ago the outlook was bright for the Cellar and Luce bills calling for naturalization of Indian nationals and a quota for India. Public opinion and the Press were preponderantly sympathetic. Our late president, Franklin D. Roosevelt, had lent his full support, as shown in a letter addressed to the chairman of the committee. His definite recommendation included these words: "I regard this legislation as important and desirable, and I believe that its enactment will help us to win the war and to establish a secure peace

"The present statutory provisions that discriminate against persons of East Indian descent provoke ill-feeling, now serve no useful purpose, and are incongruous and inconsistent with the dignity of both of our peoples.

"The quota for East Indian persons would be approximately 100 immigrants a year. There can be no real danger that this small number of immigrants will cause

unemployment or provide competition in the search of jobs.

"It is my hope that the Congress will take steps to remove the present provisions of our Immigration and Naturalization laws that discriminate against persons of East Indian descent."

Attorney General Biddle and Under-Secretary Grew also expressed themselves in favor of the bills, and distinguished Indians and Americans appearing before the committee had presented an impressive case. *But*—now the House Committee on Immigration and Naturalization has tabled the bills, and this means that action will be postponed indefinitely.

The Next Move

Identical bills are pending in the Senate: S. 505 by Senator Arthur Capper of Kansas, and S. 331 by Senator Joseph H. Ball of Minnesota. If you are anxious to have them passed, do your part by writing *now* to Senator Richard B. Russell of Georgia (chairman of Senate Committee on Immigration) asking for an early hearing on these bills and strongly recommending their passage.

These bills provide (1) that qualified nationals of India may become citizens of the United States. (2) that about a hundred nationals of India may enter the United States annually as immigrants. The minimum quota to be established would be equally available to East Indians and other races born in India.

At present only races eligible to naturalization, such as English, French and other European races, can enter under India's quota. Therefore, naturalization as well as quota entry into the United States must be authorized for "Eastern Hemisphere Indians and descendants of Eastern Hemisphere Indians."



BIBLES FOR SOLDIERS

Bibles Not Bombs is the present slogan of the American Bible Society in its drive for funds to supply Testaments and Bibles to soldiers, internees and prisoners of war during this difficult period. Even those of us who do not advocate sending the Bible as a proselyting agent into countries which have their own sacred Scriptures, can join wholeheartedly in this task of the Society—supplying a means of spiritual inspiration to peoples of Christian faith who are eager for it.

The Chief of Chaplains in the European Theatre recently ordered 350,000 Scriptures (Protestant) for distribution to our soldiers, reporting that the shortage was acute. He also requested "500 German Bibles, 120,000 Testaments and 95,000 portions for immediate use with German prisoners of war and interned civilians."

As Lloyd C. Douglas says, these Scriptures are "equally valid for victor and vanquished alike. . . . Preeminently it is our most effective way of providing spiritual help

to our armed forces, to prisoners of war on both sides of the fighting fronts, to refugees, to war weary peoples, to millions of newly literate people."

V-E Day has not changed the situation in Europe, except that many of the soldiers supplied may now read their Testaments on Pacific Islands instead of on European ground. Certainly our prisoners of war, those still in the hands of the Japanese, need whatever spiritual succor we can provide. One prisoner, among the fortunate few who have returned, says: "As is always true of men cast away in adversity, we began to think a great deal of religion. This was chiefly in our minds and souls, however. There was little surface indication of the trend except for Bible reading. A few Testaments had been smuggled into the camp. . . . During the entire time I was in Japanese prisons I never saw an idle Bible. In the daylight hours those little volumes were being read constantly."

The cost of providing Testaments runs: 20c one man (Bible 50c); \$1.40 for seven men (Bibles \$3.50); \$2.40 for 12 men, a Squad (B. \$6.00). (The address of the American Bible Society is Park Ave. and 57th St., New York 22, New York.)



COALITION MOVE

A new solution to the question: Can the various factions in India form a unified Government? is

JULY, 1945

being placed before England, according to Bijaya Lakshmi Pandit, sister of the Indian leader, Jawaharlal Nehru. According to this plan, a government would be formed at the Centre with the Congress and the Moslem League each holding forty per cent of the seats, the remaining twenty per cent to be divided among the minorities. The *Amrita Bazar Patrika*, influential Calcutta newspaper, points out that it might well prove the practical answer. ". . . All we need is that the power so transferred comes to be exercised by the accredited representatives of India's toiling millions. In this perspective there is no room for a Hindu oligarchy or Moslem misrule."

KHAGEN'S BROTH

A nutritious vegetable broth, pleasant tasting, simple to prepare. Made from dehydrated leafy vegetables. (Natural source of vitamins and minerals.) Price \$1.00.

KHAGEN'S VITAMINS & MINERAL CAPSULES

9 vitamins and 12 minerals
(100 capsules, 50 days' supply)
\$3.50.

High potency B complex \$2.25.
(all 6 B vitamins. 100 caps.)

Vitamins A and D \$1.75.
(A-5000 units U.S.P. and
500 units D)

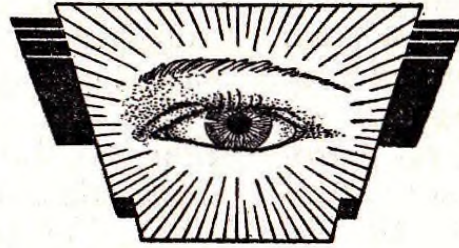
Vitamin C (100 mg.) \$1.75.

Order From
SRI KHAGEN
P. O. Box 53
Cleveland, Ohio

What Does A Deity Represent?

Is the Hindu Pantheon Founded on Superstition?

By B. BHATTACHARYA



Times out of number the Hindus have been dubbed as superstitious on this one question of deities. In fact, for the sake of the deities and their representations in the form of idols, Hinduism has suffered widespread condemnation at the hands of its opponents. What is really the basis of this grand structure of the Hindu Pantheon, what the deities really represent, whether the conception of godhead is really part of the superstitious belief, are some of the questions which often exercise the religious mind, and therefore an explanation seems desirable.

There is a great variety of misconceptions prevalent in modern times with regard to the conception of godhead, not only in Hinduism but also in Buddhism. Most people consider the deity to be nothing more than an idol, and they wonder why so many intelligent men waste their time and money in offering worship to such an idol. The Europeans seem to be surprised at finding even litigations going on in the courts of justice for the possession of idols, which,

to them, are nothing more than stones. It is a wonder how, in spite of all the abuses showered on these deities and idols, this custom of worshipping deities still survives, not only in India but in almost all countries in Asia. What is the reason for this wonderful potency of idol-worship?

Spirit in Stone

The deities are connected intimately with the *Sadhana* and *Siddhi*, and the conception of godhead is an essentially spiritual matter. Therefore, it is not so much the idol or the piece of stone that really matters, but the spirit that is embodied in it, along with all the associations in the human mind pertaining to that particular deity.

The *Sadhana*, as is well-known, is concerned with the procedure for worshipping a particular deity. This consists in sitting in meditation in a quiet place, away from crowds, and there practising Yoga till a certain state is brought about. In this state the ascetic communes with the Infinite Spirit, or the inexhaustible store-house of energy,

which is supposed to be the spirit which created the world-structure. The ascetic, by this communion, draws forth energy from that inexhaustible store-house of energy and becomes powerful himself. This process of the realization of the Infinite Spirit is what is called *Sadhana*, and when this *Sadhana* is practised for a long time with great devotion the ascetic is able to obtain certain supernormal powers, which are called *Siddhis*, or perfections.

These perfections are of many kinds and include revival of the dead, omniscience, miraculous movements, flying in the air, and so forth. Altogether thirty-two kinds of *Siddhis* are generally recognized, and when an ascetic obtains several of these supernormal powers he is called a *Siddha* or a Supernormal Being. In the Tantras* three different types of *Siddhas* are enumerated, the High, Middling and Low. The highest type of *Siddhas* are called the *Mahasiddhas*, and they are able to fulfil all their desires as soon as they feel them.

In this particular branch of the Indian sciences the process for the realization of the deity, or even the conception of deities, is very detailed. But here we shall only point out that when the *Jivatma*

"It is not so much the idol or the piece of stone that really matters, but the spirit that is embodied in it, along with all the associations in the human mind pertaining to that particular deity." An idol may help the devotee to visualize the deity which, to him, symbolizes God's power or love. For deities are only "embodiments of the Infinite."

(the individual soul) commingles with the *Paramatma* (the Infinite) in one of the high Yogic states it is like the switching on of electricity. The mind-sky is filled with innumerable visions and scenes, until at last, like sparks, the individual visualizes letters or the germ syllables, which gradually assume the shape of deities, first indistinct, then changing into perfect, glorious and living beings—the embodiments of the Infinite. These beings are known as deities, and, once visualized, the deity never leaves the ascetic, but becomes instrumental in giving the ascetic more and more spiritual powers. This process of visualization is described in several well-known works.

* According to the author, the Tantras are spiritual Vidyas (sciences) giving directions for a variety of psychic exercises. These lead to the *Siddhis* by way of *Sadhana*, but only a few students are suited to the pursuit of this science since prerequisites include a guru who has perfected himself in all the practices, a knowledge of all branches of yoga, and unusual devotion and will power.

Why Variety Exists

The nature of the *Jivatma* being finite, it is not possible to realize the Infinite in its entirety; that is to say, the result of the mystic experience of the *Jivatma* also remains finite. And *as the object for which the worshipper sits in meditation is different in different cases, the deity visualized also becomes different. It is the Bhavana of the worshipper, which is of the nature of a psychic force, which reacts on the Infinite Energy, giving rise to different manifestations according to the nature of the reaction.*

The nature of this reaction is of illimitable variety, and, therefore, the resultant deity also appears in

an infinite variety of forms, and this is the chief reason why we find innumerable gods and goddesses in the pantheons of the Hindus and the Buddhists. The ascetic who visualizes a particular deity generally makes it a rule to describe the deity, and the particular process by which this visualization took place, for the benefit of his disciples, so that the latter may realize the deity in the easiest and the most efficient manner.

If these mystic experiences of such profound philosophical import can be called superstition, and the ascetics who visualized them idol-worshippers, so let it be. Reason, surely, will not support the theory.—*Kalyana-Kalpataru.*

DEATH AND ETERNAL LIFE (*Continued from Page 18*)

little while would the Light of Christ Consciousness continue to manifest in his body. He advised them to hasten along the path in the light of his divine presence, lest the darkness of delusion come upon them and prevent them from reaching the kingdom of Cosmic Consciousness. For souls who try to follow the spiritual path without the Light of a Guru-preceptor's

wisdom are often shrouded by the darkness of delusion and do not find their way to God. "With all your might be one with the Light in me," he urged, that you also may be children of divine wisdom and immortality as I am." Thus he told them that all devotees who were in tune with him, and hence with God, would be Godlike.

THE TRUE OBJECT OF ACTION (*Continued from Page 9*)

sires and habits will follow. They put on the dominant habits and actions of the mind and reflect its salient traits. So the supreme force of the mind must outwardly be kept busy with constructive material actions and routine, even

though it is inwardly united to supreme Bliss by ecstasy. Then, if the mind is blissful, the senses will demonstrate Bliss—just as the senses will register gloom or wrath if the mind indulges in moods or anger.



INTERNATIONAL FELLOWSHIP

FREE MEDICAL AID

In India the S.R.F. is known as the Y.S.S. (*Yogoda Sat-Sanga*), with headquarters at Ranchi. One of the important activities in connection with the school there is a very busy Medical Department. A regular percentage of the monthly support given by S.R.F. here to the Headquarters in India is allocated to this department. In addition, patrons in that vicinity have given much needed assistance, but the sums available are never sufficient for the work to be done, since the more successful the Medical Department becomes, the more faith needy patients have in its ability to help them. The annual report of the Y.S.S. Hospital Committee has just been received from its secretary, S. Sasi B. Bose Mullick. It states, in part:

"This institution of ours was started in 1938 to render medical aid and relief to the poor of the locality. I am glad to say that the institution has, since, been doing great service to the suffering public and earned great popularity among them.

"In the year 1944, 20,096 and 2,888 patients were treated with

free medicines in the Alopatic and Homeopathic departments respectively. Out of 20,096 patients in the Alopatic Section, 9,131 were new patients and 10,965 were old patients. Out of the 9,131 new patients, 3,598 were patients of malaria.

"During these seven years, we have treated as many as 126,642 patients, averaging 18,092 patients per year or 1,508 per month. This is quite a proud record for an institution only seven years old, as ours is; especially considering many of its handicaps and limitations, chief of which are its resources and supply of medicines. That we could achieve so much speaks of the ability and sincere services of our attending physicians Dr. S. N. Pal, M. B., Dr. P. K. Bhattachargee, M. B., and Dr. Hamen Mukherjee, M. B., who have earned the sincere gratitude of all concerned with this institution; and I take this opportunity to thank them most cordially for their efficient voluntary services.

"Last year (1944), we started with Rs. 1,701-7-10-p* in the Bank and Rs. 66-3-3p in hand. The total receipt and expenditure

* It takes about three Rs to equal one U. S. dollar.

of the year was Rs. 3,576-2-11p and Rs. 2, 793-15-3p respectively.

Appeal for Quinine

"Our difficulties are not few, but I would only enumerate here some of the chief ones for your consideration. As with every public institution, especially growing ones, ours too requires apt resources to meet its demands and maintain its efficiency. We badly suffer from paucity of funds, and feel the want of them all the more now, in these days of high costs of medicines and of living wages. We are, however, endeavoring our best to secure and maintain the same standard of medicines as before, with what resources we have. At present, we are immensely perturbed at the inadequacy of the supply of quinine and its substitutes, and appeal to all concerned for an adequate supply of the drugs needed to help the institution to meet its demands.

"In these years, we have been experiencing a great demand for an indoor department of this Charitable Hospital and have been convinced of its necessity. The present Yogoda Sat-Sanga Hospital Committee will, I believe, give full support to this proposed project for which we have already the plinth ready. To complete the building will require a further sum of Rs. 8,000/-.** This, when completed, will, I am sure, prove a boon to the suffering public.

** Less than \$2700.

"A Homeopathic Charitable dispensary has been working at Lakhapur in the district of Purulia, since last year, under Mr. Girindra Nath Dey, Secretary of the Y.S.S. there. This institution has now been incorporated with us."

The report ends with thanks to individual patrons of the work. Since many of our friends and readers are more interested in practical brotherhood than in theoretical brotherhood, and will be interested in this opportunity for service, we are arranging to forward any donations made. Any amount will be welcomed. Where else could a few dollars—or even one dollar—do so much to alleviate suffering? (And where else could some philanthropist build a hospital for \$2700?) Donations should be sent in care of *East-West*, 3880 San Rafael Ave., Los Angeles 31, California, and should be clearly marked for *Ranchi Medical Department*.



PRACTICAL CHRISTIANITY

On the negative side, we find many so-called Christian organizations whose leaders and members openly practice racial discrimination, apparently unaware that their actions belie their professed principles. On the positive side are other groups of similar background which more nearly approach in practice the theories they teach. For instance, the Los Angeles Church Federation chooses its staff members — employed as clerks,

social workers, etc.—from various racial and cultural groups. In addition to Anglo-Saxon and Negro Americans the staff now includes a Chickasaw Indian, a member of the Shoshone and Paiute tribes, a Mexican-American and two Japanese-Americans.

Dr. Farnham, the executive Secretary has stated, "The Church Federation stands by its Christian convictions, regardless of race. Our 40 employees, of various racial groups, get along famously together."

—O—

**FOR . . .
HOME FRONT HEROES**

Who want to keep "Fit for the Fight" of everyday activity, with new vigor and clearheadedness as the reward.

PROTECTU

**The Bomb-Proof Shelter
of Health**

A Veritable Fortress of Mighty Minerals, Vitamins, Chlorophyll, Amino Acids, Vitamin B-Complex as found in Brewer's Type 3 Yeast, PROTECTU gives that hopelessly tired feeling its premature death blow. Fine for convalescents too!

1 lb. Glass \$3.60; cash with order. Sample on request.

Write to
**SKYDOOR PRODUCTS
COMPANY**
1257 So. Manhattan Place,
Los Angeles 6, California

EAST-WEST

Quarterly, \$1.00 per year, anywhere in the world.

(Now available at many newsstands.)

Back Issues, 25c each. Sets of 12, Back Issues, (our choice), \$1.25 each. Foreign Postage, 50c additional.

**ASTROLOGICAL WORLD
CYCLES**

A special set of 13 back issues of East-West, containing these interesting articles, \$1.50. Foreign Postage, 50 cents.

**HINDU SCRIPTURES AND
YOGA PATHS**

Set of 15 issues containing informative articles. \$2.00 set. Foreign Postage, 50 cents.

Self-Realization Fellowship
3880 San Rafael Avenue
Los Angeles 31, Calif.

Inspirational Books

By SRI RANENDRA K. DAS
Your Hidden Treasures \$1.25
It Can Be Done . . . 1.00
How To Conquer Destiny .25

SRI R. K. DAS
38½ North Pennsylvania St.
408 Pennsylvania Bldg.
Indianapolis 4, Indiana

BOOK REVIEWS

The Path of Pure Consciousness

(JNANA YOGA)

(By Swami Premananda. Order from author, 4748 Western Ave. N. W., Washington, D. C. Cloth, \$2.00 Paper, \$1.00.)

By Paramhansa Yogananda

JNANA YOGA is the telescopic spiritual eye through which man may look into the Infinite. Without spiritual discrimination the search for God is impossible. JNANA YOGA can produce such discrimination by opening the soul's eye to see Spirit.

God, as our Father, has everything. Then why does He bother with us puny mortals? There can be only one reason: He made man in His image, and His highest gift was free choice. God wants to find out whether or not man will use his freedom to choose the Father

instead of His gifts. God has everything except human love, but unless man voluntarily offers that to Him, He can not get it.

Swami Premananda's emphasis on unconditional love for God is wonderful, as it tells man how, through JNANA YOGA, he can reach a state of union with his supreme Self—Spirit—and obtain the ultimate freedom. Everyone will be highly benefited by reading this jewel of wisdom which has come out of the mine of Swami Premananda's spiritual soul.

By Virginia Scott

This is a revised and enlarged edition of one of the most popular books by Swami Premananda, conducting preceptor of the S.R.F. Center in Washington, D. C., and it is dedicated to his *guru*, Paramhansa Yogananda.

Swami Premananda says that his mission in life is ". . . to convert man to his inherent divinity, to baptize him in the perfection of his soul and to initiate him into

the consciousness of his oneness with God, more truly, into the full cognition of his absolute godliness." So this book, like all his others, is written "to awaken man to truth."

His style is well suited to an exposition of *Jnana Yoga*—neither too involved for pleasant reading nor too simplified to explain principles which often require the use of similes and metaphors. Color

is added by the occasional use of parables, and many of the individual sentences express so much that they are suitable for meditation.

In the introduction it is stated that "The path of *Jnana Yoga* is the path of pure consciousness, *Suddha Chaitanyam*. Sometimes it is called the path of wisdom." On this path one does not study the relationship of God and man because ". . . it is based upon the premise of absolute truth that man and God are identical. According to *Jnana Yoga* man is God, and God is man. The question of relationship arises only in the state of duality."

Neither does this path deal with creation, nor with any relative state of consciousness. "It takes for its subject matter the absolute, not the relative. Creation comes within the scope of the relative. . . In *Jnana Yoga* we are to ask about Self, the Spirit, the Absolute. In it we have no right to raise such questions as Why do we have a body? Why do we die? Where do we go after death? What causes suffering? Here we are to devote ourselves to gain the knowledge and realization of the Self, which is bodiless, birthless, deathless, omnipresent, conscious and blissful."

The Light of the Self

The first section of the book deals with the light of the Self, which is composed of "consciousness, life and love." In the search for the Self, truth and religion must be understood. "Religion is

the pure light of knowledge. By it man gains the vision of Truth. . . . Conversion through knowledge makes an enlightened devotee; blind faith welds the chain of emotional bondage."

The author defines all virtues and righteousness as radiations from the light of the Self. After enumerating these positive qualities, he continues, "Negative qualities of mind and unrighteousness of conduct are inevitable falterings of one who walks on the path of life in subjective darkness. By the very fact of his roving in lightlessness, he is forced to use these destructive qualities as a means of self defense because of his weakness."

The Quest of the Self forms the second section of the book. The fundamental principle of desire is discussed at length. Naming many of those desires which fill our days without filling our needs, he finishes with the assertion that we can never satisfy our desires until we have transcended the finite. "We live in this world not to possess it, but to learn to transcend it. Never expect to attain complete and perfect satisfaction of the desire of your heart, which is eternal and one, by any single object or by all the objects of this world. You will fail. It would be like vainly attempting to fill infinite space with grains of sand. Our thirst is for the eternal spring. How, then, are we to be satisfied with a teaspoonful of water?" However, this does not mean that

we are forbidden to enjoy the experiences of life, he adds, but rather that ". . . in our loving, possessing, and enjoyment of material objects, we must approach life with a higher vision."

The Supreme Quest

To know the Self, and thereby to know God, is the underlying theme which Swami Premananda approaches from many angles. After discussing man's true nature, and the incident known as death, he gives five proofs that man is not the body. He also cites three facts which prove that we can know God. If we do not achieve realization of God it is because we do not care enough, do not pursue Him with the same burning desire the lover has for the beloved. Far from making Him the single object of our search, most people do not even believe in Him wholeheartedly.

"Do you think the majority of people truly believe in God?" asks Premananda. "Do you think even those who seldom miss a church service or religious meeting have real faith in God? . . . The faith of most people is likely to be 'fair weather' faith. If all the material requirements of their lives are well

provided for, then they are loving and satisfied with God. Let one hard blow come upon them from the world, and all their faith will be shattered. Immediately they complain, questioning the justice of God. They at once denounce God, saying, 'I have been all my life kind, charitable, and devoted to God. Then why should God strike me with such terrible misery? I doubt if there is any God.' A little worldly suffering is enough to shake their faith in God. This kind of faith is not the faith that reveals God. . . . Our spiritual life should not be dominated by adverse material circumstances. Spiritual life must stand above all earthly conditions, as our Soul is above all effects of dualities."

It is possible to realize God—if one believes in Him under *all* conditions, and if one is anxious enough to find Him—Premananda assures the reader. There are various methods, but he outlines only those which he feels are the most important, namely: resignation, meditation, discrimination, and faith. His interesting contribution to the science of *Jnana Yoga* closes with a description of the sensations attending the dawning of Self-realization.

FIXED STARS

(Collected by Olga Rosmanith, Essential Books, 270 Madison Ave., New York 16. 1944. \$1.10 postpaid.)

This philosophical anthology contains brief excerpts from the world's great teachers and scriptures. The

title is taken from Schopenhauer, who compared great authors to "fixed stars . . . unchangeable, pos-

sess their own light and work for all time." A few of the well-chosen quotations follow:

"No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, He gives him for mankind."
—*Phillips Brooks*.

"I would give nothing for that man's religion whose very dog and cat are not the better for it."
—*Rowland Hill*.

"It is only a narrow-minded man that makes such distinctions as 'This is our friend; this is our enemy.' A liberal-minded man showeth affection for all."
—*Precious Treasury (Tibetan)*.

"According to the purpose a man has in this world, thus does he become on departing hence. So, let him form for himself a purpose."
—*Vedas*.

"My motto: I don't want anything."
—*Anton Chekhov*.

"Those who are constant are sought after by men, and assisted by God."
—*Tao*.

"This path is difficult, secret and beset with terror. The ancients called it ecstasy or absence—a getting out of their bodies to think."
—*R. W. Emerson*.

"Where there is only a show of religion there is only an imagination of happiness."
—*Benjamin Whichcote*.

"The Law is tranquillity amidst disturbance, and disturbance leads to its perfection."
—*Chuang Tzu*.

"There should be no compulsion in religion."
—*Islam Proverb*.

"If a man loves others, and no responsive attachment is shown to him, let him turn inward, and examine his own benevolence."
—*Confucius*.



Did You Read It?

(This postscript to the Book Review Department will serve as a reminder of old books worth rereading, as well as those which the reader may have missed at the time of publication.)

HEAVENLY DISCOURSE

(By Charles Erskine Scott Wood. Vanguard Press, New York. Out of print. Available at Public Libraries and some second-hand book stores.)

By Paramhansa Yogananda

I have seen many saints in India, and I am always looking for great ones in America. I found such a one in Charles Erskine Scott Wood, and am extremely grieved because

I did not meet him in this earth life. Almost everywhere in his great book he spoke truth, with the will and courage of Christ, and without being prejudiced by his own opin-

ions. Everyone should read this pleasant, humorously written modern bible, HEAVENLY DISCOURSE. Every line in this amazing book is

intensely instructive for all times especially what this great savant writes about war, human rights and conduct.

By Virginia Scott

In this satire—where invective, slang and beautiful imagery mingle companionably — God appears in His Jehovah aspect, but as a Jehovah who has evolved considerably since the Old Testament was written! He has learned that even Satan's work tends toward ultimate good, has abolished Hell and forbidden over-zealous St. Peter to bar any soul from Heaven. However, "the Stupid" bar themselves, and must go back to earth for another try. In these dialogues the Sons of God (Jesus, Buddha, Krishna, Lao Tze, Confucius, etc.) and the poets, scientists and philosophers discuss the evils and stupidities perpetrated on that little pill familiarly known as "Jesus' earth," a fault-infested little lump of matter which continues as a part of the universe only because God has promised one of His beloved sons a million years' trial for the humans who struggle there.

Upon publication this book was acclaimed by the critics because the characterizations of famous persons are faithfully drawn, and because flippant humor, righteous indignation, tolerant humanitarianism and imperturbable wisdom are mixed together with startling, but delightful, effects. Readers applauded, chortled or hissed—according to their individual political and

religious leanings. That the book was ahead of its time is indicated, by the encouraging fact that today it appeals to a wider audience than ever.

Although we recommend it enthusiastically, our endorsement is not a blanket one. For instance, it is probably true that all self-appointed censors of morals, and all who would reform their fellows through force and prohibition, are neurotics suffering from some form of repression — most commonly, sexual repression or maladjustment. But it does not follow that the converse is true — that all who choose a life of renunciation and asceticism become repressed neurotics. We also disagree with the harsh judgment passed upon Woodrow Wilson. At that time, his failure to fulfill his intention of assuring a just peace and establishing machinery to prevent future wars aroused grief which took form in bitterness against him personally. Now, having obtained a broader view of that era, we know how much he was hampered by monopolists and power politicians.

So-Called Civilization

Themes range through the social evils that infest our so-called civilization, but in addition to tearing down hypocritical pretensions, the

characters make many constructive speeches concerning immutable laws of justice and brotherhood which man must some day learn to follow. There are discussions of: racial and religious prejudice; how God evolves; why He will not break His own laws; futility of reform by force; man-made marriage; war-mongers, censors, hypocritical evangelists (whose rantings find them a place in the African Medicine Men's heaven), repressed reformers and other smelly souls; evolution versus fundamentalism; selfish prayer; the stupidity of war; how morals vary with climate and era; the Klu Klux Klan; the mask of "100% Americanism"; revolution as one form of evolution, evil and good as two sides of one law; etc.

Some of the names of the negative protagonists are now dated, but the evils they represent certainly are not, nor have any of the problems presented so vividly yet been conquered. We still have remnants of the Klan, and there have been a dozen equally vicious organizations spawned from that germ idea. The cry of "100% Americanism" is still used by organizations desiring an opportunity to persecute all who disagree with their racial, religious or political beliefs. Certainly the devils of war and intolerance are still at the heels of all who would spurn them—and are perched comfortably upon the shoulders of all who are amenable to their suggestions.

JULY, 1945

Futility of Force

The God of *Heavenly Discourse* is often at a loss to understand the reasoning of the contradictory creatures who inhabit "Jesus' earth." Ingersoll, Mark Twain, Thomas Paine, Voltaire and many others try to explain illegitimacy, false modesty, religious fanatics (each sure he speaks for God), the persecution of pacifists (who are only following Jesus' teachings), what is and what is not "moral" according to censors, and above all—why men have not yet learned that force and prohibition are contrary to evolution.

When questioned about this last matter, God once conjectures that perhaps He is really to blame. "I made the life-desire so insistent that from this comes determined individualism and from this arises an egoism which causes each to think that he alone is fit to rule the cosmos. The great advance is for one to know he knows nothing and is not fit to rule anybody.

"Ingersoll: Let him be the cosmos for himself, and govern it for himself, but let him permit every other peaceable fellow also to be his own cosmos and his own governor.

"God: But that would be wisdom. Wisdom comes slowly. Tolerance requires the intelligence to see that no one can ever be sure of anything and that none can be truly free till all are free."

God, His Sons, and the philosophers all agree that war is founded

upon "man's supreme stupidity in greed. Whoever wins loses." Those who died, hoping to bring peace (which cannot come until freedom and brotherhood are established) were fooled by lies. But God will not interfere because: "My law is freedom. I permit man to go to his destruction or his salvation according to his folly or his wisdom. Let him learn to know lies or die."

When Jesus sorrows for all who are suffering and dying, believing in pretty slogans coined by the powerful few, God answers that this need not happen, and continue to happen periodically, "If the common people had the sense to join on all sides the world over in common cause against the artificial system which breeds masters, that would be real brotherhood, and I might think them worth saving; *but then I would be in them and of them and they would save themselves.* As it is, their battles interest me no more than the combats in old cheese. Let my laws take their course. Wars there will be while for each nation the shortsighted self-interest and greed of a few competes for ownership of the earth, and there will be this competition till 'civilization' sees its salvation in a free exchange of blessings."

He illustrates the necessity for cooperation: "Suppose the cells of man's body each fought for itself to become supreme — how long would the body last? So, also, if each individual in the social group understands that the utmost free-

dom for all is the only freedom for each, and that union and harmony of all accomplish more than the greatest strength of any and that the whole world is a common village, with common united aims, and trade between all must be absolutely and entirely free, then man will survive and continue to evolve under my eternal conditions; otherwise he must perish."

Religious Intolerance

Similarly, all that is said here against churches and their machinations is directed toward their thirst for worldly power, their endeavor to win followers through fear and force, their useless dogmas and misinterpretations of the words and acts of the founders (Jesus, Buddha, etc.) and not toward the individual priests that serve these churches. Among these are many good men, as Jesus acknowledges when he has repudiated the churches which do not preach his will: "A great multitude—gentle and loving souls, giving their lives in poverty, with self-sacrifices to the service of the Father." And among Jesus' followers are the devout as well as the hypocrites. As God says: "There should be two words, my son: *Christ-ian*, for those who actually live your teachings; and *Christian* for the prayer-snivelling hypocrites."

Evolution and freedom are two of God's fundamental laws, and He makes many statements concerning them. For example: "I was pretty mean myself in the old Je-

hovah days. But, I too, have evolved." And, "I made nothing. I did greater than that—I established eternal conditions out of which all things create themselves and grow: heavenly bodies, these beautiful blossoms and the fruit to be, and man."—"All who speak for freedom, speak for me. If some will have poison, let them to it. It works its own cure. I never lifted a finger to save anyone. Let them save themselves."

Because of these two laws man cannot be forced to accept or follow a type of life or religion which is not in harmony with his character at this stage of his evolution. Jesus repudiates high-pressure conversion methods when he rebukes the soul of Billy Sunday: "My brothers neither hate nor holler. They are the pure in heart, quiet, without malice, whose law is love." Only hypocrites dare cloak religious intolerance with the cloak of Christianity. They take his name in vain. "What of my life—my whole life?" Jesus asks. "What of my death? If these mean anything, they mean tolerance, persuasion by love, refusal to answer force by force."

Ingersoll puts it a little more pungently: "Did Jesus intend to drag his black lamb back into the fold with a ring in its nose, sheep-dogs biting its throat and the shepherd beating it on the buttocks with an iron crook?"

God's Sons

One factor which raises *Heavenly Discourse* above the level of

many social satires is the author's ability to weave strong, shining statements concerning universal laws into the speeches of God and the lesser characters. Because of this, the words of the Jehovian God seem those of a truly superhuman being with an expanded consciousness, rather than the social concepts of the author issuing from the mouth of an old man with a white beard. When God has introduced some of His sons, mentioning the life mission of each, Mark Twain responds, "I am fortunate to have seen all the sons of God." But He replies, "Not all. I have many sons." At another time He answers one who believes that salvation lies only through Jesus, "My sons are many. They sparkle through the ages. Whoever gives his life to teaching love instead of hate is my son. Can a man be bad who believes and does all that Jesus taught, though he never heard of Jesus?"

To the soul of an intelligent Bishop who is surprised at confronting a personal God—in Whom he had never believed—God says, "Ah, my friend, am I personal? Could I be personal and cosmic? Perhaps you were right, and this you now speak with may be but a single apparition of the vast unknown, a momentary phantom of eternity, as on earth a drop of dew is brought from the invisible to the top of a blade of grass."

Inspiring Gifts

Books by Paramhansa YOGANANDA

WHISPERS FROM ETERNITY

A spiritual classic; universal prayers. 279 pp. \$2.50 cloth; \$1.50 paper.

SCIENCE OF RELIGION
Essence of teachings of the Hindu Masters. Cloth. \$1.50.

SONGS OF THE SOUL
Poems of divine love and God-Realization. New compact edition. Paper. 75c.

PSYCHOLOGICAL CHART

A Helpful Analytical Guide to Temperament. 15c.
Spanish Edition (*Cartilla Psicologica*) 25c.

METAPHYSICAL MEDITATIONS

Daily Thoughts for Divine Peace and Joy. 75c.

SCIENTIFIC HEALING AFFIRMATIONS

Chants for Physical, Mental and Spiritual Harmony. 50c.

COSMIC CHANTS

42 Devotional Songs with Music for Piano. \$1.00.

SONG CELESTIAL

Edwin Arnold's immortal translation of *Bhagavad Gita*. \$1.25 cloth; \$1.50 leather.

HINDU DIETETICS

Translations from the Bengali. By Truth Burbery. Unique Recipe Book. \$1.00.

S. R. F. BUTTONS

50c. Lotus design, gold-plated, orange and blue enamel.

PHOTOGRAPHS

of Paramhansa Yogananda, Sri Yukteswarji and Lahiri Mahasaya, 4 x 6, unmounted, 75c each. Also a new print of Yogananda, same size, 75c. (Specify print wanted)

HORN OF PLENTY

Send for free Horn of Plenty, with instructions for achieving harmony with the Source of All Good.

HEALING SERVICE

Write or wire S.R.F. for healing prayers in any of your life's difficulties.

SELF-REALIZATION FELLOWSHIP

3880 San Rafael Ave., Los Angeles 31, Calif.

Our Readers Say

I would like copies of all earlier issues containing articles on the *Bhagavad Gita*. Do you think they will ever be available in book form?
—S. E.

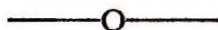
The occasional articles on Indian life are still my favorites in *East-West* fare. But I do miss the pictures of gods and saints you used to have in each issue. They gave an idea of the trend of modern Indian art and the explanatory notes were informative. Can't you obtain any more?
—M. S.

I have forwarded a check to continue my subscription to *East-West* Magazine around the 2nd of January as I do not want to miss one issue.
—E. M. D.

The spiritual articles by Indian authors are the most valuable material in *East-West*. I don't know of any other magazine which shows what today's devotees in India are thinking and writing.—C. V. T.

I am more than pleased with *East-West* Magazine, think it is unique and am looking forward to next number with growing interest.
—Mrs. N. P. R.

(Do YOU find any particular department of special interest? Do you miss the Indian art prints?)



THE VALUE OF TRADITION (Continued from Page 5)

been driven out of itself may return to itself again and win room and space wherein to found a kingdom of its own."

The present is an age of synthesis. Science aims at finding out ultimates. By deep insight alone one can have recourse to the "higher and more tenuous region of introspective thought," as G. T. Romanes puts it in his book *Mental Evolution in Man*. Inasmuch as tradition has provided this ultimate science with the scaffolding by

carefully bequeathing to us the record of our heavenly forebears, its value is undoubtedly still great at the present moment.

Our duty now is to follow the teachings of these great souls in order that we may be benefited by their cultured insight. The volume of thought and ideals that they have left has first to be transformed into experience; the spiritual energy given forth has to be converted into achievement.—*Kalyana Kalpataru*.

SELF-REALIZATION FELLOWSHIP

Founded by Paramhansa Yogananda in 1920

(Affiliated with Yogoda Sat-Sanga Society of India)

DIRECTORY OF CENTERS



Ranchi (Bihar), India

World Colony, and Headquarters of YOGODA SAT-SANGA SOCIETY (Self-Realization Fellowship), SHYAMA CHARAN LAHIRI MAHASAYA MISSION, and the BRAHMACHARYA VIDYALAYA, an outdoor, yoga, residential grammar and high school for Boys, established in 1917 by Paramhansa Yogananda.

Swami Benoyananda Giri, acting president-in-charge; Swami Satyananda Giri, spiritual acharya. Prabhas Chandra Ghose, vice-president. Prokash Das, director.

Western disciples, guests, and visitors are welcome and will find hospitable Ashram accommodations.

Dakshineswar, Bengal

Yogoda Ashram (Self-Realization Fellowship Hermitage) and World Colony on the Ganges River near Calcutta. Swami Benoyananda Giri in charge. Address: Yogoda Math, Dakshineswar, P.O. Ariadaha, 24 Partaganas, Bengal, India.

"Praecepta" Department, for instruction by correspondence. Residential accommodations for Western students and tourists.

Madras, India

Yogoda Sat-Sanga Center. Mr. P. K. Naidu, leader. Group meditation and Praecepta study class every day at 8 P.M. Prayer Hall at Bajana Mandir, Thanikachalla Pillai Street, Triplicane, Madras. Office address, 112 Big Street, Triplicane, Madras.

Lakshmanpur, Bihar

World Colony, and Yogoda Sat-Sanga Vidyapith, School for Boys. Mr. G. C. Dey in charge.

Midnapore, India

Yogoda Sat-Sanga Ashram, Khukurda.

Yogoda Sat-Sanga Ashram, Gobardhanpur.

Yogoda Sat-Sanga Ashram, Handol.

Yogoda Sat-Sanga Ashram, and the Yogoda Sat-Sanga High School, Ejmalichak. (World Colony).

Yogoda Sat-Sanga Ashram, Ghatal.

Puri and Serampore, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Yogoda Ashram, Puri. Swami Sebananda in charge.

Yogoda Sat-Sanga, Gurudham Chattr, Serampore. Acharya Motilal Mukherji in charge.

London, England

Self-Realization Church of all Religions. Conducting Teacher, Yogacharya B. C. Nandi. Sunday meetings and Monday evening Praecepta Study Class at I. N. T. A., 7 Henrietta St., Cavendish Square, W. 1, London, England.

Tukuma, Latvia, Europe

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

Mexico City, Mexico

Conducting Teachers, Mr. J. M. Cuaron (Spanish), Mrs. Watson (English). Apartado Postal Num. 1680. For information call: P-21-40 or J-91-56. Meetings every Tuesday, 8 p.m. at Paseo de la Reforma, 355 Depto. 14.

Los Angeles, California

WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Mount Washington Center, 3880 San Rafael Avenue, Los Angeles 31, California, established in 1925. Phone: Capitol 0212.

To reach the Mt. Washington Center, take northbound "W" car anywhere on Broadway downtown. Get off at West Ave. 42 and Marmion Way. Walk or drive your car, following the S.R.F. signs up to the top of Mt. Washington hill.

Daily Meditation Service held at 8:30 a.m. and 8:15 p.m.

Hollywood, Calif.

Self-Realization Church of All Religions, 4860 Sunset Blvd., near Edgemont St., Hollywood, Calif. Phone NO. 18006. Services held every Sunday; Paramhansa Yogananda speaks every other Sunday at the 11 a.m. service, followed by his 1:30 p.m. Patanjali Yoga Class. Alternate Sunday 11 a.m. services are conducted by Rev. Bernard Cole and Rev. Michael Krull, followed at 1 p.m. by classes in the Bhagavad Gita. Praecepta Class every Thursday at 8 p.m.

Encinitas, Calif.

GOLDEN WORLD CITY, (100 miles south of Los Angeles). Phone: Encinitas 4341.

PRAECEPTA STUDY CLASS. Each Friday at 3 p.m., at the Temple, Mrs. Laura Rohner, Secretary.

San Diego, Calif.

San Diego Self-Realization Church of All Religions, 3072 First Avenue. Take First Ave. bus to Quince Street.

Phone Woodcrest 0923. Meetings every Sunday at 11 a.m., conducted alternately by Paramhansa Yogananda, who also teaches a Sunday Patanjali Yoga Class at 1:30 p.m., and by Dr. Lloyd Kennell. He conducts a 5 p. m. Quiet Hour meeting on alternate Sundays, and a Praecepta Class every Thursday at 8 p.m.

Gardena, Calif.

Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave.

Center meetings held each Tuesday at 7:45 p.m. at home of Mrs. Blanche Keeseey, Secretary, 1630 W. 168 St.

Washington, D. C.

Swami Premananda, Conducting Teacher. Sunday Service at 11 a.m. Wednesday Class on Philosophy and Yoga at 8 p.m. The public is welcome. Self-Realization Fellowship Temple at 4748 Western Avenue, N.W. Phone: Wisconsin 4748.

Miami, Florida

Conducting Teacher, Sister Kripa. 2120 W. Flagler St., Associate Teacher, Mr. Fred Terry. Secretary, Mrs. Alice Bates. Meetings on Sundays and Thursdays at 8 p.m. Library. Phone 25305.

Chicago, Ill.

Conducting Teacher, Mr. Walter Sherman. Treasurer, Miss Marie M. Schwarz, 360 N. Michigan Ave. Secretary, Miss Mary Havreberg. Meetings each Thursday at 8 p.m., 510 Fine Arts Bldg., 410 So. Michigan Ave.

Indianapolis, Ind.

Conducting Teacher, Sri R. K. Das. Resident Associate Teacher, Mrs. Ann Hoffman. Secretary, Miss Frances Schultz. Treasurer, Mrs. R. E. Gage. Sunday services at 11 a.m. Tuesday class at 8 p.m. The public is welcome. Self-Realization Fellowship Church at 38½ N. Pennsylvania St., 408 Pennsylvania Bldg., Indianapolis 4, Indiana. Phone: Market 4675.

Des Moines, Iowa

Conducting Teacher, Mabel McCleary. Treasurer, Mr. Carl Bertelsen. Meetings each Thursday at 8 p.m. at 1315 E. Walnut St., Capitol Apts., Apt. 3. Phone 6-4202.

Boston, Mass.

First Self-Realization Fellowship Center in America, founded by Paramhansa Yogananda in 1920.

Conducting Teacher, Dr. M. W. Lewis, 123 Orchard St., Suite 37, West Somerville, Mass. Assistant, Arthur W. Smith. Corresponding Secretary, Miss Ellen MacTwiggan, 9 Willow St., Apt. 12, Boston.

Class meetings each Thursday at 7:15 (individual instruction for Praecepta beginners and inquirers) and at 8 p.m. (Praecepta study), at 25 Huntington Avenue (fifth floor) in Boston.

Detroit, Mich.

Conducting Teacher, Mr. J. Oliver Black, 18094 Parkside. Meetings each Thursday at 8 p.m. at Book Cadillac Hotel. Phone: Mrs. Maude Emerson, Secretary, Columbia 3737.

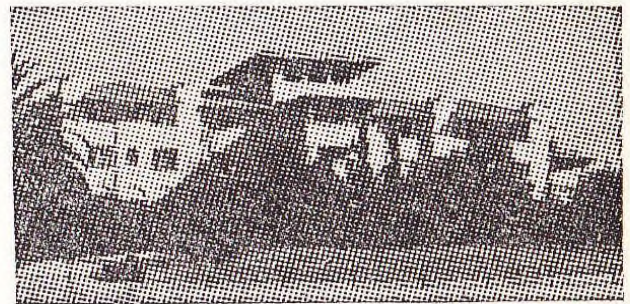
Minneapolis and St. Paul, Minn.

Conducting Teacher, Mrs. G. Hirschfield. Asst. Conducting Teacher, Mrs. Martin Peterson. Sec., Mr. Frederick B. Storlie, 242 Security Bldg., Treasurer, Miss J. M. Sverkerson.

Meetings at Y.M.C.A. Bldg., Sundays at 8 p.m., open to the public. Class on Wednesdays at 8 p.m.

Schenectady, N. Y.

Conducting teacher, Leo Betzwieser, R.D. 3 Gregg Road, Schenectady. Meetings every Sunday at 3 p.m., at 103 Van Voort St.



Self-Realization Fellowship

Mt. Washington Estates
3880 San Rafael Ave.
Los Angeles 31, Calif.

This headquarters was established in 1925 by Paramhansa Yogananda, who founded the Self-Realization Fellowship in America in 1920, when he came to Boston as the delegate from India to the International Congress of Religious Liberals.

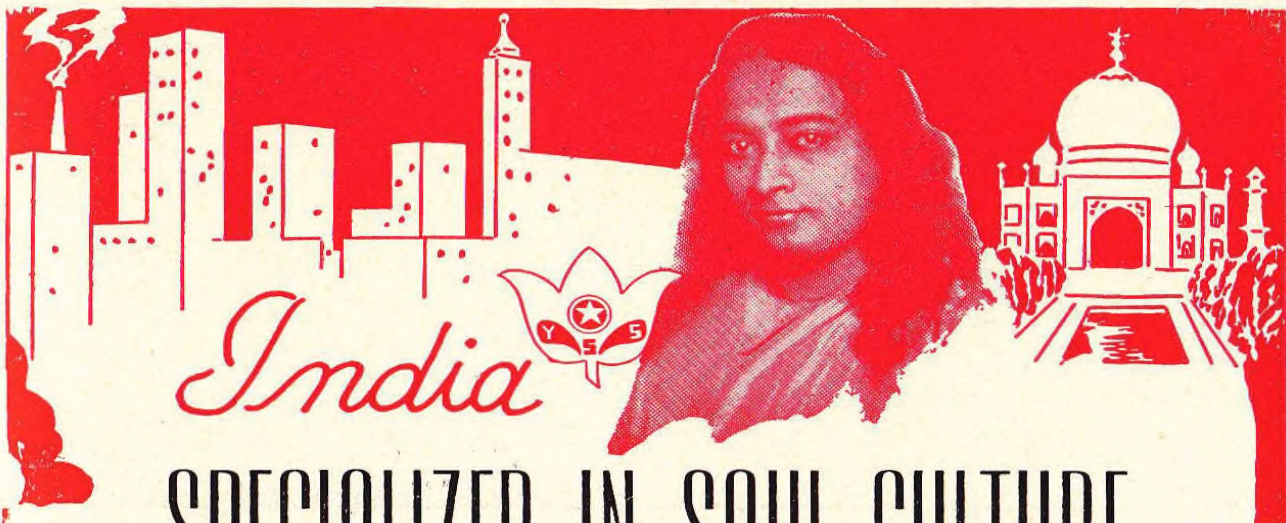
The Fellowship is affiliated with Yogananda's World Colonies at Dakshineswar on the Ganges, and at Ranchi, founded in 1917.

A New Booklet by
Paramhansa Yogananda
**"The Attributes
Of Success"**

25c postpaid

Las Condiciones del Exito
Spanish Edition 35c

Order from
Self-Realization Fellowship
3880 San Rafael Avenue
Los Angeles 31, California



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

PARAMHANSA YOGANANDA'S NEW BOOK

*"Autobiography Of A Yogi --
My Life With Saints and Yogi-Christ
of India"*

Illustrated With Many Unusual Photographs

(Foreword by W. Y. Evans-Wentz)

CHAPTER

- | | |
|---|--|
| 1—My Parents and Early Life | 23—Brother Ananta and Sister Nalini |
| 2—Mother's Death and the Mystic Amulet | 24—I Receive My University Degree and Become a Monk |
| 3—The Saint with Two Bodies | 25—My Master's Guru (Yogavatar Lahiri Mahasaya) — His Christ-Like Miracles |
| 4—My Interrupted Flight to the Himalayas | 26—I Meet a Venerable Lady in Benares |
| 5—The Perfume-Saint | 27—Mahavatar Babaji, the Yogi-Christ of Modern India |
| 6—The Tiger-Swami | 28—Materializing a Palace in the Himalayas |
| 7—The Saint Who Lived Indoors | 29—My Master Meets Babaji |
| 8—Visits with a Famous Scientist, Sir J. C. Bose | 30—The Science of Kriya Yoga |
| 9—The Blissful Devotee and His Cosmic Romance | 31—My Yoga School and World Colony at Ranchi |
| 10—I Meet My Master—Swami Sri Yukteswar Giri | 32—I Find Kashi After His Reincarnation |
| 11—Two Penniless Strangers Attract a Princely Reception | 33—Rabindranath Tagore and I Compare Schools |
| 12—My Master as I Knew Him | 34—I Go to America |
| 13—Miracles of Master's Omnipresent Mind | 35—The Western Saint Who Never Eats |
| 14—I Witness Master's Healing Powers | 36—A Saint Amidst the Roses—Luther Burbank |
| 15—I Learn a Spiritual View of Astrology | 37—I Return to India |
| 16—The Sleepless Saint | 38—Master's Resurrection |
| 17—An Experience in Cosmic Consciousness | 39—A Visit with Mahatma Gandhi at Wardha |
| 18—The Mohammedan Wonder-Worker | 40—The Eastern Saint Who Never Eats |
| 19—Far-Distant Master Materializes Before Me | 41—The Exalted Woman Saint of Bengal |
| 20—We Do Not Visit Kashmir | 42—Two Masters at Arunachala |
| 21—We Visit Kashmir | 43—I Return to America |
| 22—A Stone Image Takes Living Form | |

The book, published by a large Eastern house, will be ready for delivery in the fall of 1945. Those who send their orders NOW will receive a copy AUTOGRAPHED by Paramhansa Yogananda.

SEND \$3.00 NOW AND RESERVE YOUR COPY.

Make check or money order payable to:

SELF-REALIZATION FELLOWSHIP

3880 San Rafael Avenue, Los Angeles 31, California