



The Form of God

By "SIVA"

High Tension and Health

By LILLIAN R. CARQUE

Self-Sacrifice of Evil

By NICHOLAS ROERICH

Again == The Dragon's Teeth

By ROBERT M. MacIVER

The Saint Who Ate == Yet Didn't Eat

By PARAMHANSA YOGANANDA



THE OMNIPRESENT LORD

Wherever the devotee Radha looked she saw the Lord of the Universe in the form of Krishna. So every devotee may visualize God in whatever form is nearest his heart, as the author of "*The Form of God*" explains on page four.

EAST-WEST

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Notes From The News



INDIAN CITIZENSHIP

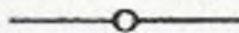
In an open letter to the committee on immigration of the U. S. Senate, 52 prominent Americans urged that hearings be held on two bills, passed by the house last year, to permit Filipinos and natives of India to become American citizens. Signers of the open letter include: Van Wyck Brooks, Donald Ogden Stewart, Monsignor John Montgomery Cooper, Dr. Bela Schick, Bishop Henry W. Hobson and Robert W. Kenny. The open letter, in addition to requesting hearings on the two bills, voices support for the elimination of all racial provisions in

the immigration and naturalization laws.



SRF MINISTER

Dr. M. W. Lewis, formerly of Boston, Massachusetts, is now a full-fledged minister of the Self-Realization Fellowship. Paramhansa Yogananda is happy to announce that Dr. Lewis—who was one of the first Americans to become his student and friend — has now moved to our California Headquarters and is giving his full time to the work of the organization. At present, Reverend M. W. Lewis is conducting meetings at the Golden Lotus Hermitage in Encinitas.



Concerning Education

★ *Statistics:* Few people realize that 62 percent of the world's population cannot read. Dr. Frank Lauback has estimated that 70 percent of China, 88 percent of India, 90 percent of the Moslem world, 95 percent of the East Indies and 98 percent of Afghanistan, Iran, Irak, Turkestan and Arabia are illiterate. *Religious Digest.*

★ *Progress!* Because of a resolution passed by the N. Y. State Legislature, existing school curricula in that state will be reoriented and revised so that intercultural education is fully integrated into school work and activity on every grade level, and in every subject area; understanding and appreciation of the contributions of minority groups will be fostered, and the scientific facts and historical factors in regard to the various divisions of the human race will be taught.

★ *Ignorance—Barrier to Progress:* When representatives of the League of Women Voters in a Southern City asked a hundred women, picked at random on the main streets of the city, "What do you know about Dumbarton Oaks?" half replied they had never heard of it; one thought it was some new kind of breakfast food but was not certain; another said, "a movie actress I guess."



HIGH TENSION AND HEALTH (*Continued from page 9*)

his critical attitude toward others by viewing other people's eccentricities with a modicum of good humor. It enables the sufferer to grasp the absurdity of ludicrous, incongruous situations, to make sport of them by catching and appreciating their witty aspects.

Many chronic complainers and semi-invalids have been relieved of all symptoms and pain by learning to see the humorous side of themselves, without a welling-up and over of thoughts of self-pity, and without becoming filled with weariness and with a sense of their own futility. The moment we laugh off bitterness and wounded vanity, we put aside our pride and dignity and no longer feel hurt or revengeful.

Hearty laughter is conducive to deeper oxygenation of the blood. It is an easier, pleasanter and more natural way of insuring a copious supply of oxygen, and is without

the irksomeness of conscious effort which accompanies breathing and other exercises taken to produce the same effects. Laughter empties the lungs and refills them with fresh air, accelerating the circulation and strengthening the heart. The raising and lowering excursions of the diaphragm, caused by laughter, act strongly upon the heart and lungs. The lungs are expanded and thoroughly ventilated; the heart is stimulated and invigorated.

Laughter exercises the muscles of the face, neck, chest and abdomen, and affects favorably the glands, blood vessels and nerves connected with the muscles involved; and laughter is a potent tonic in releasing those hormones of the glandular system that increase bodily vitality, impelling all life's processes to proceed at an accelerated pace.



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

The Saint Who Ate -- Yet Didn't Eat

Chapter III, Stanza 27

Literal Translation:

The attributes (*gunas*) of primordial Nature (*Prakriti*) perform all activities. A man with his soul delusively identified with egotism, thinks he is the doer of all actions.

Interpretation:

The delusion-drunk egotist deems himself as the doer of all actions. He knows not that all activities are instigated by the attributes of primordial *Prakriti*.

God created Nature. It manifests the attributes of God camouflaged by delusion. Man is the product of invisible God and visible Nature; therefore he is dual: the immanent, hidden, pure, spiritual soul and the exterior physical man

equipped with the specific brain, mind, life and moods governed by the attributes of Nature. The *variety* of creation—animals without free will and man with free choice, and yet limited by Nature or mass Karma—shows that various differing attributes of Nature have created animal and human nature—brutish and human behaviorisms. These have created the fixed habits which govern man, animals and plants. Average man lives sixty years. A man's birth, growth, marriage, procreative and mentally creative aspirations, his specific brain and mind and life, are different from the behaviorism of a dog that barks and wags its tail and lives from twelve to twenty-four years, or a redwood tree which stands still, only occasion-

ally swaying with the wind, and may live as long as six thousand years.

So man dwells on the *apparent* differences between himself and the rest of creation, and forgets that his activity and that of all other manifestations come from a common source. As the body-identified Ego, man forgets that the individualized Spirit, or soul, working through Nature's attributes is the real doer.

The above does not mean that man has no free will. In fact, by disengaging his mind from the senses, man can identify himself with his soul and know that it, rather than the Ego, is the real performer of all actions. For man's soul has been endowed with free will, even as the animal soul has been allotted only the guidance of instinct.

Nature Modified by Karma

An awakened soul realizes that all his human qualities are created by God and governed by the confining attributes of Nature, and thus refuses to let his body-engrossed Ego deem itself as the doer of all actions. It is also true that a man, by exercise of free will, wrongly or rightly creates specific karma which modifies the influence of mass or environmental karma ordained by Nature. By good karma or actions approved by Nature (natural living) and the perfect God, man ascends toward perfection and liberation; by evil actions

he descends and becomes trapped in the meshes of material desires.

Of course, the body-bound egotist cannot ascend because, devoid of true wisdom, he deems himself the doer of all actions and thus creates more entangling human desires. Hence the *Gita*, in the above stanza, points out that each devotee should analyze himself and find out whether he is living according to the upward evolutionary influence of Nature, or the higher Divine soul impulses, or only by his human nature, distorted by prenatal and postnatal effects of evil actions manifesting through his habits, moods and inclinations. When the sunshine of wisdom breaks upon the dark egotist, he realizes that the soul is the performer of all true actions, and not his fanciful individuality.

Two Influences

The human machine has many parts—cerebrum, cerebellum, spinal plexuses—they are all instigators of different forms of activity. The nose, eyes, ears are external instruments, while the brain is the vehicle of thoughts and inner faculties. Mind has a hundred functions and intelligence has six. Jealousy, fear, hate, greed, anger, attraction, repulsion, egotism, delusion, pain, pleasure, shame, sense of delicacy, envy, pride, repentance, worry, pity, delusion, illusion, memory, contentment, hope, desire, etc., belong to the mental clan. While calmness, life-control, self-control,

power to refrain from evil impulses and power to act according to good inclinations are attributes of wisdom.

When man is influenced by the attributes of mind, he is susceptible to pleasure and pain, heat and cold. But when guided by the intuitive perception of the soul, he finds himself swirling no more in the eddies of psychological relativities but safe on the shore of eternal Bliss. In other words, the egotist, conceiving himself as the doer of actions, makes a tragedy out of the drama of life. But by deep meditation he may awaken and suddenly realize that he has been assigned, by the Cosmic Director, a specific human part to be played on the stage of time. Having become a wise man, he is happy to play out his joyous or doleful, superior or inferior, part just to please God, and not his ego which once falsely imagined itself as the doer of all actions.

The soul, mind, body, brain, senses, the world, the Cosmos—all are creations of Spirit, and so the wise man, not conceiving himself as the architect of his good or bad destiny, does not laugh or cry or disturb himself with the ups and downs of dualities as the ego-intoxicated worldly man does. An egotist is never satisfied, whether he is rich, poor, healthy or king of the world. A divine man is happy in a cell or in a king's palace.

The helpless kitten, being dependent on the mother cat, is still

contented when transferred from a king's palace to the coal bin, for the latter might be a safer place. So, the Yogi surrendered to God does not mind being a King or a destitute individual, according to Divine ordinance.

Krishna and the Cheese

When Krishna was among his devotees in Brindaban, India, he resided on the other side of the river Jamuna. His *Gopinis* (shepherdesses) devotees often fed him with fresh curds which he eagerly relished. Once the banks of the river were flooded. Boats were swept away. The devotees of Krishna, laden with their offerings, could not get to their Master. As they hesitated there, they saw the great sage Byasa sitting near the river bank, his face gleaming, with Krishna-intoxicated eyes. Realizing him to be a man of miracles, the *Gopinis* approached him and requested his help in reaching their Master.

"You want to give cheese to my Guru Krishna, but what about poor me?" he asked. So they set the offering before Byasa, and he ate and ate, until the devotees began to worry. There seemed scarcely enough left for the Lord Krishna.

After he was filled with cheese, Byasa cried, "Jamuna, if I did not eat anything, divide and part." The *Gopinis* were in despair, for this strange request sounded facetious under the circumstances. But, to their increasing astonishment, the

river obeyed. Still not understanding Byasa's paradoxical exclamation, the *Gopinis* crossed along the path between the two walls of water, which crumbled and closed after them.

But they did not find Krishna coming to greet them as usual—expectant of the cheese. He was soundly sleeping!

They wakened him, but he looked at the cheese without interest. "Master, what is the matter today?" they asked. "Do you not crave curds today?"

Krishna smiled sleepily and replied, "O that fellow Byasa, on the other side of the river, has already fed me too much cheese."

Then the *Gopinis* understood that Byasa, while eating the cheese, was conscious only of his all-pervading Guru Krishna, as the one who ate, and not of his individual ego.

Spirit Permeates Actions

If all souls could feel God in all their actions even as Byasa did, they would be free from all mass and individual effects of actions (kar-

ma), for they would perform all activities while guided by divine wisdom, and not by reincarnating desires of egoism. To understand this stanza of the *Bhagavad Gita* one must live it in every-day life by thinking of God during the commencement, performance, and end of all actions. Ego-consciousness is the root cause of all human sorrows. Performing all actions with God-consciousness neutralizes all inner and outer calamities.

In reality, the true Self in man, being the Image of Perfect Spirit, is beyond actions and all effects—even as Spirit is beyond all karma even though the active universe evolved out of It. All activities of Nature evolve out of God and yet He is not attached to them; hence He does not suffer from effects of actions. A perfect man being made in the image of God behaves like Him and does not suffer from Karma, while an ignorant man identifies his soul with the good and evil attributes in actions. Such a man deems himself the body-bound ego—the doer of all actions—and thus becomes enmeshed in the webs of karma.



The highest compact we can make with our fellow is, let there be truth between us two forevermore. It is sublime to feel and say of another, I need never meet, or speak, or write to him; we need not reinforce ourselves, or send tokens of remembrance; I rely on him as on myself; if he did not thus or thus, I know it was right.—*Emerson*.



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

Is Faith Enough?

By PARAMHANSA YOGANANDA

"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."
—Mark 11:22-26.

And then Jesus reminded his disciples of the limitless powers of will and faith—when guided by intuitive communion with God. "Find God within you by meditation and ecstasy, for verily I say unto you, that whosoever has God-communion can, by his will power, create vibrations so potent that even a mountain might be uprooted and cast into the sea. Those who have such communion can never doubt that the almighty power of God resides in their hearts. And so the devotee who really communes with God knows that whatever he wishes will be fulfilled—will materialize—and whatever he says will come to pass."

However, Jesus made it clear that such gifts are given to man only *after* he has experienced God-communion, and has changed his status from that of a deluded man to that of divine sonhood. Even then, the devotee must take care to believe — to be certain — that whatever he desires as he prays, is even then coming to him through the almighty power of God—then he shall receive it.

Cleansing Mind and Heart

Furthermore, one must have a cleansed mind and a loving heart when seeking to commune with God. It is not fitting to pray—or to meditate—with hatred in one's consciousness. If one forgives anyone who has offended him, then the omniscient Father, the Cosmic Consciousness which is present, though invisible, and which enfolds the devotee as he prays, will also forgive the petitioner's spiritual offenses. But if the omniscient Father finds an unforgiving attitude toward those who have offended His child, then He, likewise, may withhold forgiveness for that child's own spiritual sins.

Thus Jesus spoke of the law of cause and effect which governs all our actions; but he said that the law of conduct should not be tempered by justice alone, but by forgiveness and love. The wise devotee must heed Jesus' plea. Don't try to give punishment to a person who has offended you—even if you are sure that he justly

merits it. Try to forgive him because he is your brother, made in the image of God. You, too, are responsible for many offenses toward God and man. But if your omniscient Father finds that you, as one of His sons, forgive an offending brother, then He will relax the inscrutable law of cause and effect which governs all human actions, and will forgive some of your spiritual offenses, even as you forgave your errant brother.



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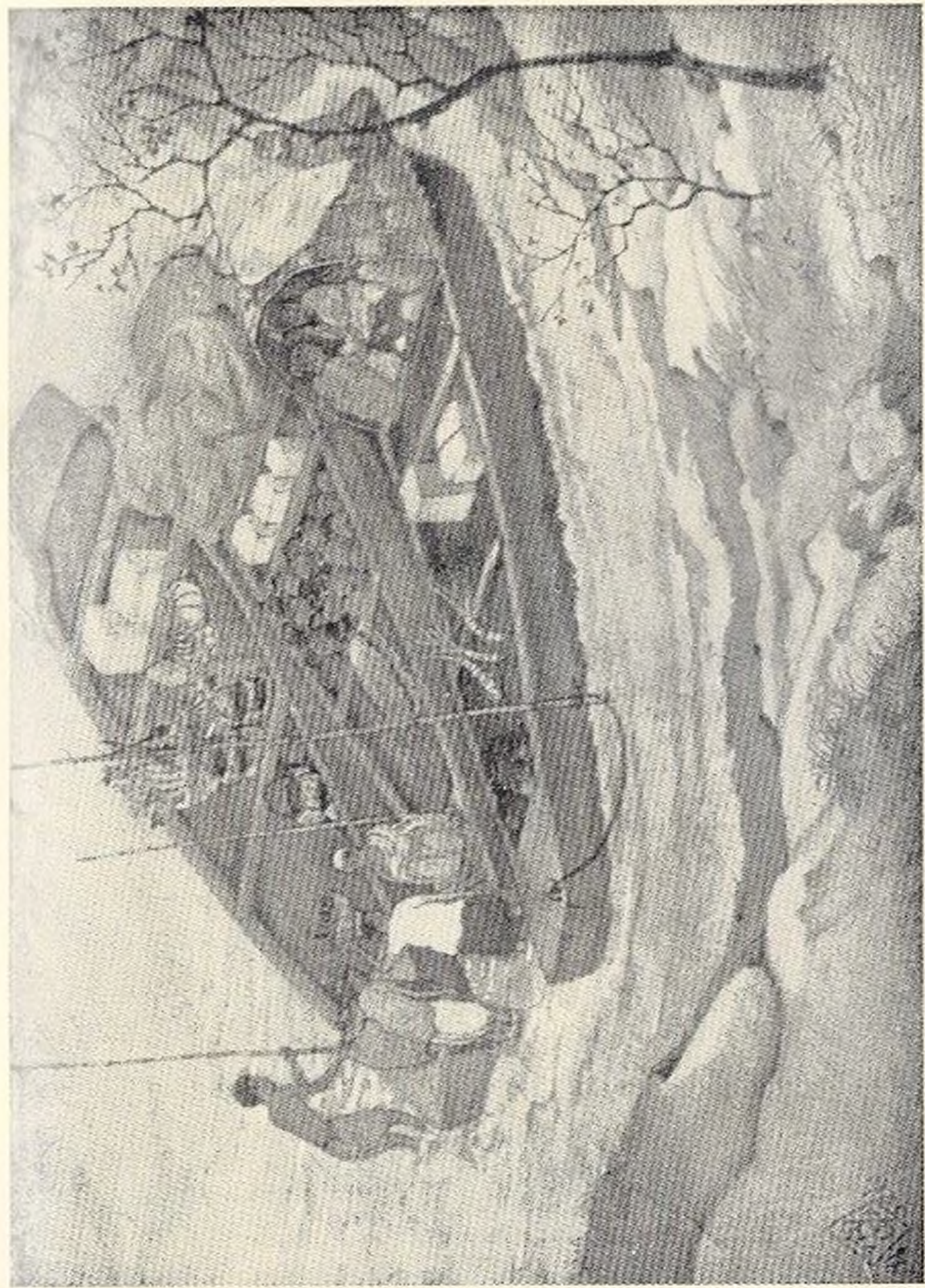
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