

Hide And Seek

By P. N. SANKARA NARAYAN AIYAR

The Unworthy Wedding Guest

By PARAMHANSA YOGANANDA

Rejoice And Be Glad

By DR. LEON PATRICK

The Science Of Logic

By HERBERT WARREN



Bharatbarsha

Kalyana Kalpataru

### FOOTPRINTS OF THE LORD

When souls (the Gopis) seek the Lord of the Universe (Krishna) He may reveal Himself at times—only to hide again in the forest of illusion. But when the darkness of discouragement descends, the lost devotees find some trace of His presence. This game of Hide and Seek is described on page four.

# EAST-WEST

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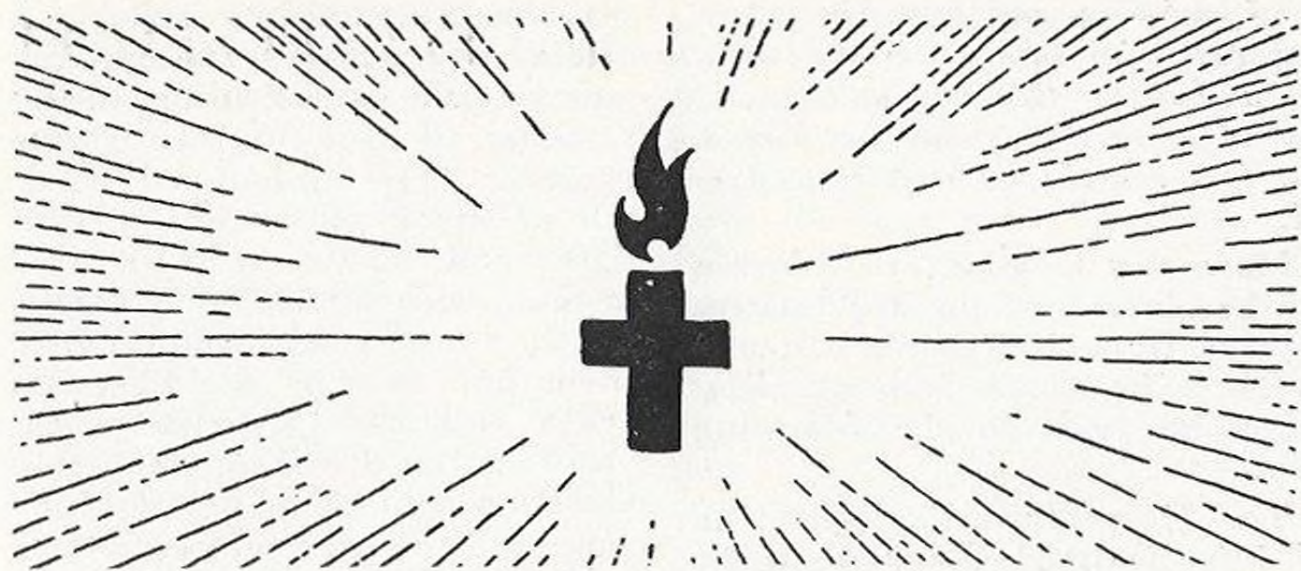
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Steps Toward the Attaining of the Consciousness  
Which was in Christ Jesus

## The Unworthy Wedding Guest

By PARAMHANSA YOGANANDA

*"And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son. And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them.*

*But when the king heard thereof, he was wroth: and he sent forth*

*his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.*

*And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him*

*hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.*"—Matt. 22:1-14.

How the kingdom of Heaven can be entered by the appreciative devotee, through a proper response to the invitation of God, was illustrated by Jesus in the following way:

The Heavenly Father sent one of His liberated devotees to be born on earth so that, when the proper time came, his wedding with Divine wisdom could be celebrated as an example for mankind, and so that earnest devotees might learn something of the joys of Divine Union through witnessing this sacred marriage. In fact, it is a spiritual law that when a liberated devotee is truly wedded to truth and divine principles, this Divine Union is usually celebrated by the Heavenly Father. He sends forth the servants of divine vibrations and magnetism in different directions to draw other seekers, that they may join the festivities in honor of the wedding of the liberated one with the lovely spirit of Truth.

#### **Vibratory Messengers**

So, in this instance, the Divine Father sent forth the magnetic, vibratory messengers to signify to other truth seekers that they might join this ecstatic celebration, during which the carefully grown, choice

delicacies of wisdom would be offered for all. But many truth seekers paid no attention to this response of God to their former prayers. They dishonored God's call to attend the festivity of wisdom, and continued with their material occupations. Some careless truth seekers merely ignored God's invitation to the soul-liberating event. Others—superficial students—stifled the divine messengers of vibration which radiographed the announcement to their hearts.

Then, when the Heavenly Father felt the wrong vibrations emanating from those He had sought to bless, He felt differently, and sent forth His armies of Cosmic and Karmic laws (the various laws that govern all human actions) to punish the murderers of good vibrations, and to ignite the city of their consciousness with the fire of unseen, divine discipline.

#### **The Hypocritical Student**

Then the Gracious Lord again sent His invisible servants to the hearts of other seekers. In response to the announcement of this ignorance-quelling ceremony truth seekers—good and bad—from the highways and byways of life came to witness the liberated devotee's wedding with Truth.

But the Divine Father came as the unseen host to examine the guests who had been attracted by His invitation. And the Host discovered that a hypocrite had joined the devotees, and he had no wed-

ding-garment of sincerity. What could he reply when the Host accused him of hypocrisy? He was speechless!

So the Omnipotent Host had the powerful good vibrations force out this hypocrite who had not evolved sufficiently to join the company of the good. He was cast again into the dark land of ignorance. Too late the hypocrite realized his mistake, and wept and gnashed his teeth because he had lost his chance to attain more light. *For many truth seekers—due to the varying degree of intensity of their spiritual urges—intermittently draw the attention of the heavenly consciousness within them, but only those few are chosen to enter into Cosmic Consciousness who merit such an invitation—due to their earnest, sustained, interest in truth and in God, shown through deep meditation and spiritual lives.*

Now let me once more impress upon you the outstanding points in this important parable. Just as the wedding ceremony of an ideal couple inspires the guests who are attuned with them with a moving example of love, so also, *the ideal truth-wedded life of a saint in-*

*spires other truth seekers with the desire to be wedded to wisdom.* Whenever a prophet is born on earth, God sends forth vibratory messengers to call all who are aware of these high vibrations to follow the prophet. But when some who have considered themselves truth seekers ignore His invitation, their spiritual sense is destroyed for a long time, until they repent and merit another opportunity.

Then, naturally, other souls on the path of Self-Realization appreciate the prophet and his *teachings*—which are neglected by shallow truth seekers. Then, also, there are hypocrites who hang around great masters—and around organizations promulgating Divine truths—just for the glamor and festivity, or for personal aggrandisement. But when God finds them without the garment of sincerity, then He casts them out into the darkness of their self-created ignorance. That is why many succeed in drawing the attention of God by their prayers, but only those few who are spiritually meritorious—due to unceasing prayer and meditation—can successfully commune with God.



One of the hardest lessons we have to learn in this life, and one that many persons never learn, is to see the divine, the celestial, the pure, in the common, the near at hand—to see that heaven lies about us here in this world.—*John Burroughs.*

## WHY DO WE DESIRE TO ATTAIN SALVATION (MOKSHA)?



1. Because we realize that this life of ours is unreal, uncertain and painful.
2. Because we realize that all worldly pleasure is momentary and mingled with pain.
3. Because we realize that the senses are never satisfied with indulgence.
4. Because we will then be greater than the greatest earthly monarch.
5. Because we will then possess the things really worth having and desire for none else.
6. Because we will then transcend *Maya* or delusion.
7. Because we will then be freed from this life of births, deaths and perpetual misery.
8. Because it is only then that we will realize and attain our real Self.
9. Because we will then be on the path from which there is no returning.
10. Because it is only then that we can be of constant service to humanity.
11. Because we will then have no desires to possess as there will exist nothing else other than ourselves.
12. Because we will then live eternally in a state of perfect knowledge and everlasting bliss.
13. Because we will then attain the highest ever attainable.
14. Because we will then be with God.
15. Because we will then ourselves be one with God.

—*A. Vasudevan in Kalyana-Kalpataru.*



*Spiritual Interpretation*  
OF THE  
★ **BHAGAVAD GITA**

The Mystic Ways of the Wise

*Chapter III, Stanza 28*

**Literal Translation:**

O mighty-armed, the Knower of Self and all the attributes of Nature realizes that the Self is above *Gunas* (attributes) and *Karma* (actions) and as such does not become attached to the senses or sense-perceived objects.

**Interpretation:**

As God is beyond the attributes of Nature and its multifarious activities, so the God-reflected individualized Self is above the senses and the objects perceived by them.

When a man in the process of dreaming becomes *conscious* that he is dreaming, then he is no longer identified with his dream.

Such a dreamer is not affected exultantly or dolefully, according to the specific good or evil nature of his dream. Likewise God consciously dreams His Cosmic dream and is unaffected by its complex nature. A Yogi who perceives his spiritual or real *Self* as separate from his active senses and their objects, never becomes attached to anything. Such a Yogi becomes aware of the dream nature of the Universe and consciously watches it without being entangled in its complex but ephemeral nature, even as God does.

The *Bhagavad Gita* in this stanza reiterates the fact that the "knower



of the Self"—we would say "The devotee who has attained Self-realization"—must be godlike in his attitude toward life. In his own small sphere he must emulate God who created and lives in His active Cosmic body without being attached to the countless changes going on within and without it, and thus is free from all effects of Cosmic actions or Cosmic objects. The furiously exploding atomic bomb of a sunlike star in God-saturated space, or the cold or heat in space, cannot affect God. A body-engrossed man suffers from the depressed or inflated moods of his senses, from the changes of cold and heat, and from the effects of an atomic explosion. But a superman—who knows that his soul is a true image of indestructible Spirit, and his body and the surrounding world and Cosmos a cluster of organized atomic or life-tronic energy—can't be affected in his spiritual nature any more than Christ, who said, "Destroy this body and I will build it in three days."

The illumined, who know themselves to be above the reach of the twenty-four Nature attributes, realize that the bodily senses act according to the nature of the objects of sense-perception which surround them. But, since the senses and their objects all spring from the attributes of primordial Nature (*Prakriti*), such illumined souls do not deem themselves the doers of any actions.

#### Literal Translation:

Omniscient wise men ought not to unsettle (the minds of) dull individuals with imperfect understanding who—deluded by the attributes (*gunas*) of primordial Nature (*Prakriti*)—cling to the activities engendered by them.

#### Interpretation:

People of dull intelligence, without keen understanding, usually are apparently engrossed in the performance of gross material duties. Illumined beings should not disturb the devotional enactment of material duties by such men, whose redemption lies that way. Unspiritual people, if carelessly told of the principle of non-attachment to the world, would neglect their material duties in the right performance of which lies their partial redemption. Unsettled materialists might then perform *neither* material nor spiritual duties, and thus find their vacant minds the workshop of the devil. This does not mean that wise men should not awaken people at all, but that they ought to be gradually awakened and taught when they are receptive — when they begin to wonder about the mysteries of life, either as a result of misfortune or of introspective thinking.

After being told by superficial renunciates that the world is false and meaningless, many staunch votaries of material duties become discouraged, and degenerate into

non-active mental inertia (the dark *Tamo* quality). A materialist who follows the active path is at least developing the second activating *Raja* attribute, and thus should not be dragged to the lower strata of this dark *Tamo guna*.

The materialist, after carrying the load of material duties—mostly without the proper compensation of true happiness—of his own accord begins to think of cultivating divine qualities such as calmness, and solving the mysteries of life. It is at this juncture that wise men should strive to lift him to the higher strata of the *Sattwa gunas* (Divine attributes) of discernment, meditation and perform-

ance of actions without attachment—that he may cease weaving the cocoon of stifling karma around himself.

These stanzas are important, so I repeat. Being deluded by the attributes of primordial nature, the senses, objects, and egoism, the ignorant deem themselves as the doers of all sensory motor activities. The wise should not unsettle the imperfect understanding of the dull-witted—lest it create in them disregard of activities (which is the only means of their slow salvation), and keep them hanging between heaven and earth in an undecided state—following neither the spiritual nor material path.



## Buddhist Marriage Ceremony



The couple knelt before the image of the Buddha and recited, "Homage to the Buddha who is blessed, worthy of adoration and supremely enlightened. For the first, second and third time I take refuge in the Buddha, Dhamma and Sangha. No other refuge do I seek than the triple gem. By might of truth in these my words, may there be happiness, may joyous victory be mine."

There was then the lighting of camphor before the Buddha image. The couple recited, "Just as the camphor light shining brightly removes the gloom around, even so the Enlightened One, who is the Light of the three worlds, dispels the darkness of ignorance. I adore Him."

The couple then further recited, "I undertake to abstain from killing, theft, sexual misconduct, false speech, drinking and using intoxicants that cause heedlessness. Just as a mother would protect her only child at the risk of her own life, even so I will cultivate loving kindness toward all living beings without any hatred, enmity and obstruction. Not falling into error, I shall discard my sense desires that violate the five moral precepts."

The ceremony was concluded by sprinkling of scented water and the distribution of flowers, betel and nuts.—*Jaina Gazette*.

# Notes From The News



## INDIA CITIZENSHIP BILL PASSES

At last! The *India Immigration and Naturalization Bill* has become a law! Final action was taken on June 27th, 1946, following several last-minute complications which endangered the passage of the Bill in this session. The troublesome technicalities were overcome when the *Filipino Bill* was added to the *India Bill* (HR3517) as an amendment.

Those Indians who entered the United States *legally* for permanent residence (i.e., prior to the Immigration Act of 1924) may now become naturalized citizens. Others will have to apply under the existing quota for Indians—100 per year. Heretofore, this quota has been used by English, French, Dutch, etc. who were born in India—from 1925-1944, under this quota 1,020 persons entered the U.S.—but never by the Indians themselves.

## VEGETARIANISM

Some become vegetarians for ethical reasons, others because they consider it more healthful. Regardless of motivation, one certain result is the saving of numerous animal lives—if the practice is followed for a number of years. George Bernard Shaw, for instance, has refrained from destroying hundreds of lives by his long years of ardent vegetarianism (he's now 90). Mr. Shaw intends to get credit for this too! According to his publisher, he has stated: "My will contains directions for my funeral, which will be followed not by mourning coaches, but by herds of oxen, sheep, swine, flocks of poultry and a small travelling aquarium of live fish, all wearing white scarves in honor of the man who perished rather than eat his fellow creatures." Well, that's one way of illustrating a point!

## BROTHERHOOD NOTES

● *The Commission on Human Rights* of the UN Economic and



Scenes from India (2)

By Sivapada Bhowmick

MOONLIGHT IN WINTER

# TRUE UNITY

By R. Louis Scott



This is my brother! True, his darker hue  
Betokens birth in some far land or clime —  
Yet we are kin: for, in earth's morning time,  
One race there was—(if sacred books be true)—  
And all men from one common father came.  
Each one, today, must by his own strength climb  
And with his lonely sweat and tears imbrue  
The long, steep trail. God bids us start anew  
And aid each other on His path sublime.  
Tho man be red or yellow—white or brown—  
Tho he be proud—or walk in deepest shame;  
Yet he is one—despite the skeptic's frown—  
So, being one, each life achieves the same  
While God, at last, shall each man's effort crown.

—From *NOW*

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