

Various Means Of God-Realization

By JAYADAYAL GOYANDKA

The Philosophy Of Sufis and Saints

By GURUDAS RAM

Who Punishes You?

By PARAMHANSA YOGANANDA

Spiritualization Of Human Relations

By LALJI RAM SHUKLA, M.A., B.T.

Is Meat Necessary?

By LILLIAN R. CARQUE

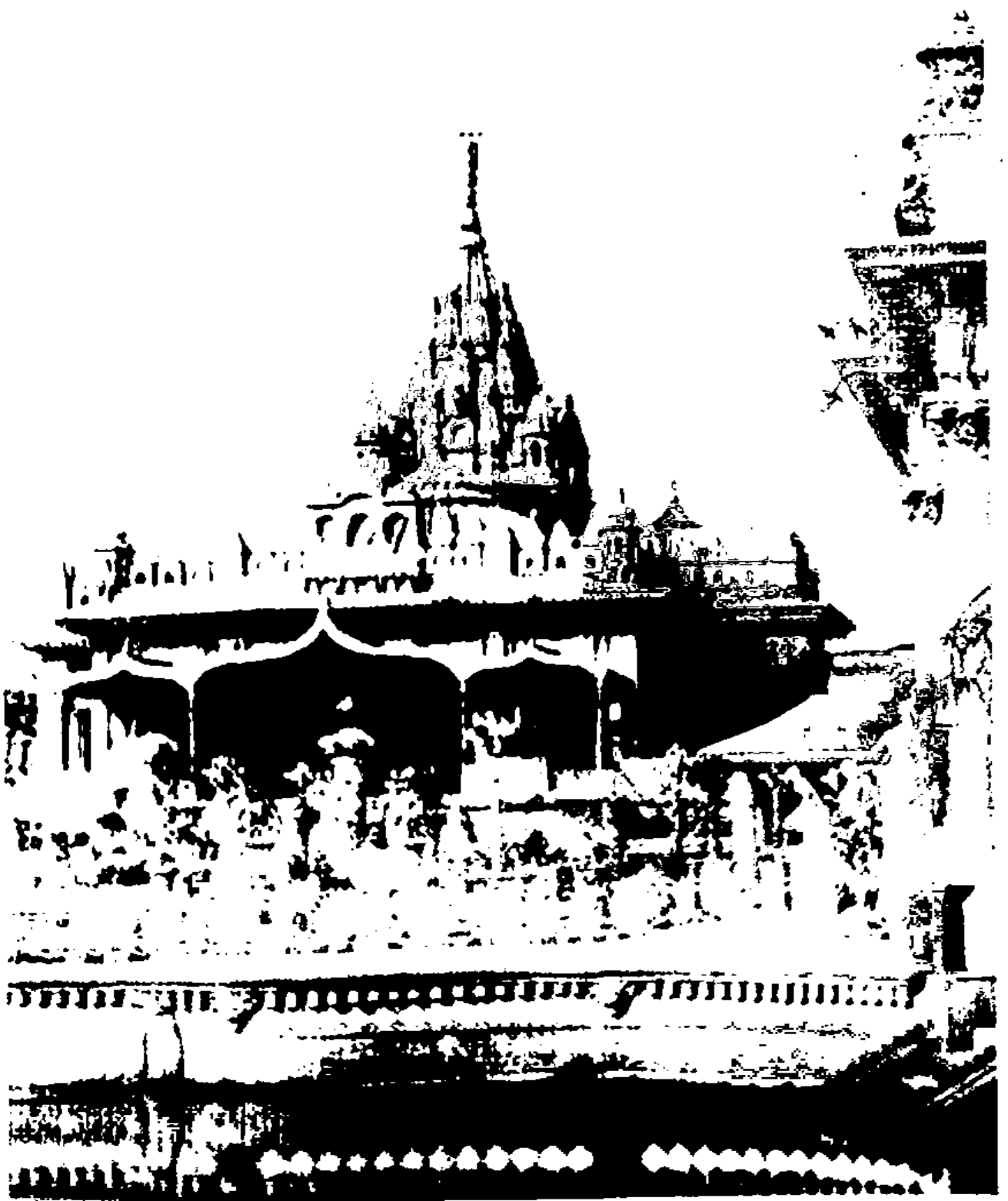


Photo by Leonard Paul Huish

TEMPLES OF INDIA (1)  
Temple of the Jainis Calcutta

# EAST-WEST

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

By PARAMHANSA YOGANANDA

## Where Desire Hibernates

*Chapter III, Stanza 39*

### Literal Translation:

O offspring of Kunti, the constant enemy of wise men is the unquenchable flame of desire which conceals wisdom.

### Interpretation:

Wood sustains fire; the flame vanishes with the exhaustion of the fuel. Similarly, sense-pleasures sustain the fire of wisdom-concealing material desires. When a sense-pleasure is exhausted, the fire of longing ceases for a moment. But, due to lack of knowledge as to the nature of inflammable desires, the foolish man soon adds more fuel of sense-indulgence and the raging fire continues to obscure

wisdom. While such stupidity continues, a man never finds the haven of peace, because he only momentarily wakes up when his longings are thwarted. And he seldom realizes the burning power of desires because his sense of discrimination is paralyzed.

Only thinking, watchful Souls—wise men—are conscious whenever even a slight spark of malevolent desire starts in the huge timbers of inner wisdom.

There are two types of these wise men. The fully liberated man realizes that all is Spirit and becomes one with It. Such a being knows how to withdraw his life and consciousness from matter, senses, sensory motor nerves, muscles, heart, spine, and the seven plexuses; and

he walks, works, or meditates from that plane.

The second type of wise man is one who after realizing his oneness with Spirit comes back and centers his consciousness in the spiritual eye existing in the center of the forehead, just above the point between the eyebrows. He works through the third eye, but is still partially identified with the psychological and sensory phenomena in his body. Therefore, wise men of this class are often subject to the wisdom-hampering flames of torturing desires, but never fail to recognize them, due to constant vigilance of inner introspection.

#### Wise Or Sensual?

The liberated Soul transcends bodily consciousness and works from Spirit. The partially uplifted wise man works through his discrimination and guidance from concentration on his spiritual eye. But the worldly man's mind and life-activities are centered in the lumbar, sacral and coccygeal centers, which are identified with sex and material desires. So the devotee should always work with his mind concentrated not on centers of taste, touch, sight, smell or hearing, but on the forehead—the seat of the spiritual eye and discrimination.

The sensual man is identified with the body surface and goaded to action by sense-temptations. The wise man is identified with his mind processes through his dis-

crimination and self-control. The sensual man does not realize the destructive power of desires; he indulges, and burns in their brilliancy like an insect in the flame. The wise man puts out the fire of desire whenever it starts.

#### Chapter III. Stanza 40

##### Literal Translation:

Intellect, mind and senses are said to be its (desire's) shelter. Through these three it deludes the embodied soul by eclipsing its discrimination.

##### Interpretation:

The five instruments of action (speech, locomotions of hands and feet, rectal and genital muscles) and the five instruments of knowledge (sight, hearing, smell, taste, and touch) are manipulated by the senses. Psychological acts of perception, meditation, determination, self-control, etc. are performed by the mind and intellect. The triune intellect, mind and senses thus are the receptacle of desire. Wisdom also manifests through these three. And yet, desire and wisdom constantly battle on this common soil.

Intuitive analysis reveals that desire cannot go beyond the spiritual eye of concentration centered in the forehead, because thoughts dissolve in its powerful light; but divine wisdom can soar beyond the inner eye and through the cerebral centers into infinitude, circumventing the body.

### Contrasts In Consciousness

When the devotee concentrates the sunlike rays of wisdom, the resultant power unfolds the omniscient, omnipresent lotus petals of the Soul. Desire, on the other hand, befores the inner vision with the darkness of ignorance. In the all-pervading inner light, the Yogi beholds with equal clarity the boundless territory of Cosmic Consciousness and the confinements of Cosmic Delusion. When the mind, intellect and senses are wet with the waters of material desires, then, like water-soaked matchsticks, they fail to produce the spark of wisdom when called upon for light. The light of the Soul shines then beneath the darkness of desires, and so it does not perceive its own light.

In the initial state, during meditation with open or closed eyes, the Yogi is still engrossed in the consciousness of body and matter, and does not perceive the Cosmic beam which is responsible for their dual creation. With open eyes such a Yogi perceives material vibrations, and with closed eyes he beholds darkness (absence of material vibrations), hence, in both these states he is under the spell of delusion.

But when the advanced Yogi meditates deeply, with closed eyes, and is able to dissolve his sense-perceptions and thoughts, he is able to behold the auric-sun rising out of the surrounding gloom. So the devotee should cut off new desires

and cauterize his pristine prenatal and postnatal desires with the flame of wisdom, so that when the veil of delusion is removed he may behold himself not as a body but as an omnipresent being.

### Delusive Limitations

A king in a golden palace dreamed he was a beggar. In his dream he loudly begged for a penny. The queen woke him up, and he cried, "How silly I, a king, begging for a penny!" The Soul, dreaming that it is the body, becomes involved in bodily desires. In ecstatic awakening the dark body-dream disappears and the Soul realizes its oneness with omnipresent Spirit.

Desires are silken threads of material pleasures which the spider of habit continuously spins around the Soul, to form the shrouding cocoon of ignorance. The Soul must manage to cut through this stifling, dark covering and become the butterfly of astral omnipresence.

The awakened Soul, finding the absolute completeness of Spirit within him, laughs at his ridiculous desires of incarnations when he so many times impersonated a mortal dreamer. In the aforesaid story the King, mistaking himself for a beggar under the influence of his dream, could not help begging for a penny. The Soul identified with the bodily dream cannot escape the web of physical desires.

By interiorization of the mind,

*(Concluded on page 12)*

deeper the thought, the more effective is its communication. Hence through thinking well of others, we make them good by the process of spiritual communion. That we are surrounded by bad persons is not the fault of those persons but our own. Our bad thoughts have gravitated them to us and their natures have become worse by our thinking of them as evil. If we think of a person for a very long time as good, we change his nature. The result of this change is that he too begins to think of us as good, and thus we mutually help each other in attaining spiritual perfection.

Let us detach ourselves from all our relatives, friends and enemies.

Let us each day look at them with the eye of God, that is, let us meditate every day in our silent homes on every one who comes to mind at that time as a manifestation of God. Let it, by constant meditation, become an auto-suggestion to us. Then we shall not be as miserable as we otherwise find ourselves to be. Every person and every duty will make us happy. What is needed to divinize one's life is not a change of environment but a change of point of view. This can be brought about by daily withdrawing ourselves from the world and thinking of every one as God's manifestation. We make a new world by our thoughts.—*Kalyana-Kalpataru.*



#### WHERE DESIRE HIBERNATES (*Continued from page 8*)

every devotee must strive to become conscious of his ever-contented blessed nature, and to cease from indulging in delusion-conceived desires which accrue from bodily identification. *Feeding desires with material pleasures by way of satisfying the Bliss-hungry Soul is like trying to feed somebody else every time one's own stomach is empty.* The Hindu Scriptures say that those who over-indulge in sex,

drink or food, can never be satisfied by intuitively knowing all the women in the world or tasting all kinds of food or liquors. The Soul, masked as the body-bound Ego, develops an unending, unappeasable lust for material indulgence. Yet, the Soul's powerful will and hunger can be quenched only when it recovers its all-satisfying blissful state, and never while its powers are misused or misdirected.

# Spheres of Science

## DAILY MUSIC

In recent years much has been written concerning music's therapeutic powers. Now it is being used to combat the fatigue of workers in large plants and business offices. From one to two and a half hours of music per working day is advocated. This is divided into periods. In the morning it helps to start the day cheerfully; later it relieves fatigue and "breaks up" the hours; before quitting time it provides the extra spurt of energy needed to clear away last-minute tasks.

*Muzak* (which has long been supplying background music for hotels and restaurants) has installed its wired service in hundreds of business offices. By sending a questionnaire to every worker concerned, and computing the averages, they have found: 60% experience less fatigue; 73% believe it makes their fellow-employees more cheerful; 75% "get a lift;" 83% say it breaks the monotony; 83% also feel it makes their work more enjoyable; 87% report that it makes the time go faster; only 1.6% find that it interferes with work.

The company's sound engineer has arranged so that office-music is "subdued according to the degree of concentration. Heavy thinkers

get it just above the threshold of audibility. For others it's stronger. All factors that tend to catch the ear—such as accents, change of tempo, loud basses, vocals — are eliminated. . . . Entertainment is not its aim. The worker should be no more aware of the music than of good lighting."



## DIETARY DATA

Remember that:

Vitamin C foods (such as oranges, grapefruit and tomatoes) help you to avoid (or alleviate) night-blindness (a condition in which the eyes are too slow in adjusting to darkness).

Remember that:

If you are tired, irritable and easily upset, if you can't seem to cope with all your tasks and problems, it doesn't mean that your life is particularly difficult, nor that you are seriously ill. Probably your mistreated nerves are wrecking your poise and your stamina because they are starved for Vitamin B1. Alter your diet to include foods which provide B1, and supplement them with a suitable vitamin preparation. Powdered brewers' yeast is one of the best, and most reasonable.



## IS IT TRUE?

Is it true that exercise is the best means of reducing? No. In fact, the older you get the more exercise you would have to take in order to combat or prevent fat deposits. At the same time, your heart would be less able to stand the strain. A few bending exercises, a round of golf or a few sets of tennis may help to keep the body limber, but they are no match for the daily intake of hundreds of excess calories—which march straight into the fat deposits of the body. Health experts advise watching the diet rather than taking the rocky road of exercise. They point out that a pound of fat has an energy value of more than 3600 calories—enough fuel to enable a man to perform a full day's active manual labor without losing an ounce. In fifteen minutes of strenuous exercise, such as handball, you can do no more than use up the little extra cream and sugar you had in your morning coffee. It takes hours of hard exercise to burn up 500 calories, yet you get that many in one chocolate malt, or one pice of cream pie, or five slices of buttered bread, or six un buttered griddle cakes. If you ate a fried chop instead of a broiled one, you'd have to play tennis an hour to use up the excess calories. (Discouraging, isn't it?)

Is it true that prolonged bed rest can be harmful rather than helpful? Yes; at least, more and more physicians are coming to that viewpoint. They warn against the general let-down such treatment invites, especially in older persons.

### EAST-WEST

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# Tomorrow's World

*Here are some of the newest discoveries and inventions of the scientific world. They are becoming available as manufacturers vie for post-war civilian trade.*

● Pianos won't be so hard to move since many plates (harp-shaped piece on which strings are strung) are being made of aluminum alloy instead of cast iron. This cuts 80 lbs. from weight of typical spinet.

● Meringues will no longer depend upon eggs when new soybean flake substance (which has pectin and flavor added) is marketed.

● Blind may be taught to read ball of cord, on which raised dots and dashes are marked, by drawing twine through fingers to translate message. Said to be faster, and easier, than Braille.

● Chemical beads which pick up moisture from the air are valuable in humid climates. Used in air-conditioning unit, or open in room, will dry the air. A few beads in the shaker will prevent salt from caking; handful in a tool-box will prevent rusting. Beads can be dried out (by heating at 300 degrees F.) and used again.

● When cottons are grown in colors the fibers resist decay better and do not fade as easily as white fibers artificially dyed. Soviet scientists now have experimental fields producing cotton in shades varying from cream to black, with brown, red and green tints intervening.

Desired shade of green (from very pale to almost black) may be obtained by regulating amount of moisture in soil.

● Constantly-increasing number of farmers flit about in small planes (mostly Piper Cub J-3s). Not only serve for transportation, but to haul feed, check fence lines, sow seeds, dust crops, find lost cattle and inspect land for soil erosion. Many prospective farm buyers now demand aerial survey before purchasing, to check on faults such as ditches, alkali spots, bind-weed, prairie dogs and drainage.

● Latest experiment in smokeless fuel, now being tested, produced long, hard, smokeless logs—ready for use in stoves, furnaces or fireplaces—from powdered coal heated to a semi-plastic state, compressed and extruded in the log-like form.

● Wire-recording, tape-recording, etc. are being improved and popularized, but the latest possibility is that of recording a voice on a blank piece of paper which can be put in an envelope, mailed, unfolded by the recipient, placed on a gadget similar to a radio and "read." In the next few years thousands of "voice-letters" on blank pieces of paper may thus be sent through the mail.

# Notes From The News



## WHERE NEW BOOK IS AVAILABLE

For the benefit of *East-West* readers who reside outside of the United States, we are listing some of the places where Paramhansa Yogananda's *Autobiography Of A Yogi* can be purchased. It may save time to order direct from one of these sources.

### ENGLAND: (19 shillings, postpaid)

London Self-Realization Fellowship  
% Mrs. Gertrude White  
33 Warrington Crescent  
Maida Vale, London W. 9, England

### MEXICO: (20 pesos, postpaid)

Mr. J. M. Cuaron  
Apartado Postal Num. 1680  
Mexico City, D.F., Mexico

### INDIA: (Rupees 16, postpaid)

Banwari Lal Jain  
1719/2002, Moti Katra  
Agra, India

New Order Book Co.  
Ellis Bridge  
Ahmedabad, India

Central Book Depot  
44, Johnstonganj  
Allahabad, India

International Book House  
Ash Lane  
Mahatma Gandhi Rd.  
Bombay, India

D. B. Taraporevala Sons and Co.  
210, Hornby Rd.,  
Fort  
Bombay, India

The Bibliopole Co.  
12, Kalidas Singha Lane  
P. O. Amherst St.  
Calcutta 9, India

The Book Co., Ltd.  
College Sq.  
Calcutta, India

Oxford Book and Stat'y. Co.  
17, Park Street  
Calcutta, India

(branches in New Delhi and Simla)

The Minerva Bookshop  
Anarkali St.  
Lahore, India

The Premier Bookshop  
Mota Singh St.  
Lahore, India

Universal Book Depot  
Post Box No. 124  
Hazratganj,  
Lucknow, India

K. Mahadevan  
82 A. Royapettah High Rd.,  
Mylapore  
Madras, India



## RE INDIA

● "In this age of democracy, in this age of the awakening of the poorest of the poor, you can re-deliver this message\* with the greatest emphasis. You will achieve complete conquest of the West, not through vengeance because you have been exploited, but with real understanding. I am sanguine that if all of you put your hearts together—not merely your heads—to understand the secret of the message that these wise men of the East (Zoroaster, Buddha, Jesus, Moses, Mohammed, Krishna and Rama) have left to us and if we really become worthy of that great message the conquest of the West will be completed. This conquest will be loved by the West itself."  
—*Mahatma Gandhi, addressing the Inter-Asian Relations Conference, spoke of spiritual conquest.*

● "Peace can only come when nations are free and also when

human beings everywhere have freedom and security and opportunity. Peace and freedom therefore have to be considered both in their *political and economic aspects*. . . . We have therefore to think in terms of the common man and fashion our political, social and economic structures so that the burdens that have crushed him may be removed and he may have full opportunity for growth. We have arrived at the stage in human affairs when the ideal of that 'One World' and some kind of world federation seems to be essential though there are many dangers and obstacles in the way. We should work for that ideal and not for any grouping which comes in the way of this larger world group. We therefore support the United Nations structure which is painfully emerging from its infancy. But in order to have 'One World' we must also in Asia think of the countries of Asia cooperating together for that larger ideal. . . .

"We seek no narrow nationalism. Nationalism has a place in each country and should be fostered but it must not be allowed to become aggressive and come in the way of international development. Asia stretches her hand out in friendship to Europe and America as well as to our suffering brethren in Africa."—*Jawaharlal Nehru, from his inaugural address at the Inter-Asian Relations Conference.*

\*The message of Asia—a message of love and truth.

● "This is truly an historic occasion. It emphasizes a grandiose development for which modern history affords no parallel, namely, the emergence of four hundred million people, with a glorious past of which you are so justifiably proud, to a status of complete control over their own destinies. . . . A democratic and stable India has a great contribution to make to the peaceful progress of mankind so that the responsibility now resting with India's statesmen is not only to their own people but to peace-loving people everywhere."—*President Truman, greeting Asaf Ali, first Ambassador to the United States from the Government of the Indian people.*

● "Out of a total of 296 members who were to take part in the preliminary session (of the Constituent Assembly), 210 members attended . . . 155 Hindus out of a total of 160, 30 Scheduled Caste representatives out of a total of 33, all 5 Sikhs, 6 Indian Christians out of a total of 7 (one of them is also counted as a member of the Backward Tribes), all 5 representatives of the Backward Tribes, all 3 Anglo-Indians, all 3 Parsis and 4 Muslims out of 80 . . . the significant absence is, of course, that of the representatives of the Muslim League—an absence which we all deeply regret. But it is clear from the figures I have quoted that, with the exception of the Muslim League, every community in India was represented in

the Assembly; and therefore to describe the Assembly as representing 'only one major community in India' or as 'a body of Hindus' or as 'a meeting of caste Hindus' is a complete travesty of the facts."—*Doctor Rajendra Prasad, President of the Constituent Assembly, answering statements made in Parliament by W. Churchill and Viscount Simon.*

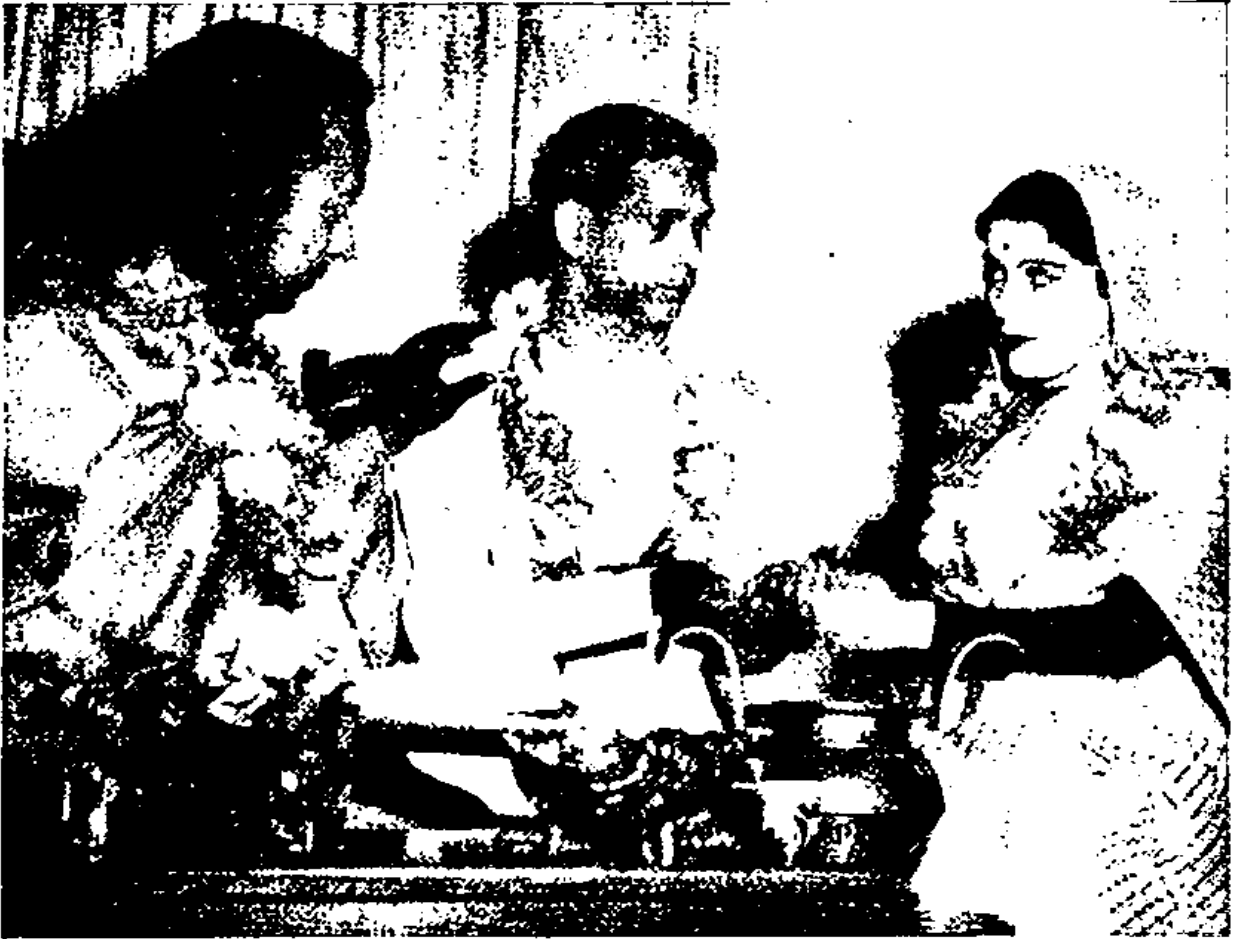
● John Haynes Holmes, minister of the Community Church of New York since 1907, will leave in September for a three-month stay in India where he will lecture to Indian universities. He has been chosen by the Watumull Foundation as the Rabindranath Tagore Memorial Lecturer for the academic year 1947-48. Mr. Holmes has long been actively working for increased understanding between India and America, and is a member of the National Advisory Board of the India League of America.



## MARRIAGE RITUAL

One of the most recent marriage ceremonies performed by Paramhansa Yogananda was solemnized at Mt. Washington Estates. Ananka Zenobia Rameses, born in Egypt of Hindu-Egyptian parents, became the wife of Bhupesh Chandra Guha of Calcutta, talented interpreter of *Kathakali* (classical) Hindu dances.

Before the fire which symbolized wisdom and understanding, Sanskrit mantrams were read and ear-



Hollywood Citizen News

"I pray that God may be your Guide on this new path you are entering together, and may your mental, material and spiritual efforts reach the great One Goal, directed by Him."

nest vows exchanged. "In accordance with the Cosmic Law of spiritual marriage, your Souls are meeting here, on the earth plane, today to form a material, mental and spiritual union," Paramhansaji said at the beginning of the ceremony. "You are now uniting your lives according to the law of God, that as half-Souls uniting on the earth plane, you may find yourselves one Soul on the spiritual plane."

The spiritual and mental aspects of marriage, and the importance of

unconditional friendship as a foundation, were stressed. As the impressive ritual drew to a close, Yoganandaji declared: "So, in order to create on the mental and spiritual planes the vital but invisible children of good qualities—and, perhaps, on the physical plane ideal bodily children—I unite you in this hour made holy by the thought of God, Who is everywhere, and is here now in our thoughts and in our meditations."



Hollywood Citizen News

"I pray that God may be your Guide on this new path you are entering together, and may your mental, material and spiritual efforts reach the great One Goal, directed by Him."



# The Philosophy Of Sufis and Saints

By GURUDAS RAM

The philosophy of Sufis and Saints is the religion of Love Divine. They lay the maximum stress on spiritual environment, the company of the living Spiritual Master, known as *Murshid* or *Guru*, for the cultivation of Love Divine. This principle can claim to have its basis on science. The influence of environment is one of the greatest doctrines of science and is recognized to be one of the most potent factors in the evolution of life. Just as without the harmony of a scientist with the natural environment there can be no real science, in like manner, there can be no true religion without the correspondence of spiritual environment.

*"God can be reached only by those  
Who on the Master wait for  
help:*

*O thou! who seekest after Him,  
To him alone thy worship give."*

The religion of externalism, or of the orthodox type with its nar-

row fanaticism and bigotry and meticulous performance of rituals and ceremonials, is reprehended by Sufis and Saints. The religious faith reposed in a living Spiritual Master, who has communion with the Almighty Creator, is higher and nobler than the faith in the paraphernalia of externalism. In the religion of Sufis and Saints, the religious Master is the personal living center of theology around whom the whole religious system is ensphered.

*"Like the Hajis I too circumambulate,*

*But around my Master Beloved;  
Like the dogs I am not disposed  
To walk around the bodies dead."*

Nor do the Sufis and Saints recognize the study of books and scriptures as sufficient means for the comprehension of the Ultimate Reality. They prescribe "knowledge through acquaintance" for the realization of Divine Wisdom, and not



"knowledge through description." Words may hint at reality through symbols and metaphors, but they do not help a seeker in the realization of the Ultimate Truth. Religion is to be experimented with and experienced, and the experience essentially relates to Spirit.

The fact is that the path starts from the heart of a student. It is, therefore, a matter of paramount importance that the dust which has accumulated on the mirror of heart through the fierce and distorting gusts of sense desires, must be brushed away by the gentle breeze of Love Divine. Love Divine purifies the heart and helps the devotee to soar up moth-like through the citadel of egoistic selfhood to the Divine Candle—the candle which consumes all sense of duality.



### Spiritual Practices

The spiritual practices prescribed by such Spiritual Masters are simple and direct. They are not complicated by tortuous and rickety paraphernalia, and can be practiced by any one, anywhere and at any time. They are entirely free from any bias and have an intellectual basis. An ordinary house-

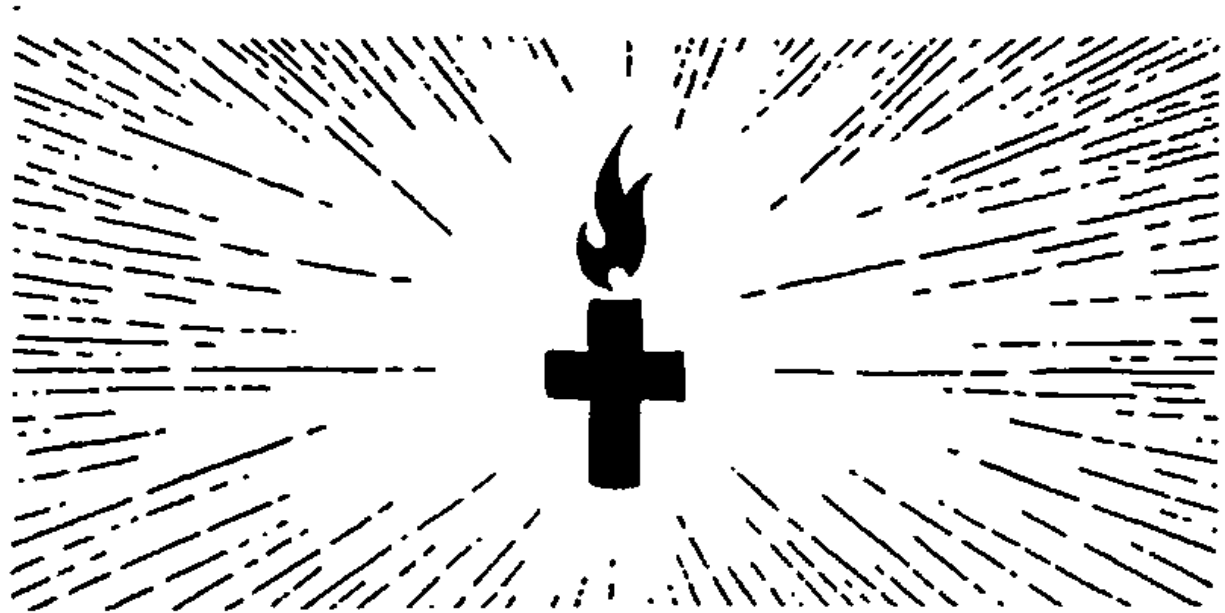
Through devotion to a guru and his precepts, the student gains knowledge through experience instead of being satisfied with "knowledge through description."

holder can achieve wonderful results by devoting even a slice of his time to the performance of these spiritual exercises which comprise: "repetition of the Holy Name" (termed *Zikr* or *Sumirana*), "contemplation of the Holy Form" (*Fikr* or *Dhyana*) and "perception of the Spiritual Sound" (*Sultan-ul-azkar* or *Surat Sabda Yoga*). The performance of these practices puts the lower-self of the seeker out of action and ultimately enables him to attain a state of oneness with the Supreme Being.

*"I became thee, thou didst become me,  
I became the body and thou the life,  
No one can say now. Oh none!  
That thou and I are not one."*

The prophets and messengers of God descend to this planet to harmonize and unify suffering and staggering humanity. The Sufis and Saints have consequently trampled under foot all distinctions of caste, creed and nationality. They have preached brotherhood of man and Fatherhood of God.

*(Continued on page 36)*



## Second Coming of Christ

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

### Who Punishes You?

By PARAMHANSA YOGANANDA

*But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.*

*Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God.—John 12: 37-43.*

Some of the words in the above passages could easily be misinterpreted. It must be remembered that even though Esaias wrote about men's eyes having been blinded and their hearts hardened so that they could not visualize or comprehend God's laws, still, God never

deliberately, revengefully—or for any reason—blinds or causes deterioration of any human beings for their sins. But most human beings carry within them the seeds of erroneous actions in the form of evil tendencies. This, however, is due to their own deliberate evil actions in past lives, and thus they become blinded or crippled in understanding and are unable to grasp divine wisdom.

It is amusing to notice that even in those days some among the chief rulers believed in Jesus in their hearts. They did not acknowledge him openly because they were afraid of being excommunicated from the synagogue by the Pharisees. These rulers loved the unsubstantial praise of men in preference to the ever-substantial, worthy and fruitful appreciation of God. This still happens in all countries in modern times. For instance, some prominent Westerners accept in their hearts the great teachings of the Masters of the East. Yet, they are afraid to acknowledge this, because of their fear of being excommunicated from their secular "churchianity" teachings. Such people also love the praise of society more than the praise of God.

*Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and*

*believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12:44-50.*

Jesus again and again assured his devotees and followers that within his physical self was Christ Consciousness, and behind that was Cosmic Consciousness; and that anyone who tuned in with this inner self, or Christ Consciousness, would realize his true nature, and would be led from the darkness of delusion and misery. He was careful to explain that he came not to punish those who did not listen to his words, but to save those worldly people who *would* listen to him, and even those who rejected him first and listened to him afterwards. Jesus knew that all those who listened to his words in this lifetime, or after him, could not forget even though they apparently rejected those words. And he knew that some who rejected his words and teachings would, at the end of their lives, realize their folly by comparing their evil actions with his words of wisdom (carried in their mem-

ories), and would see that they had punished themselves through their own actions, for then it would be too late for them to reform.

In other words, any truth seeker who rejects communion with the Christ Consciousness, by not listening to and acting according to the teachings of one who is imbued with that Consciousness, creates bad karma. He punishes himself, because he remains ignorant through his own stupid actions. And, at the close of life, the words of wisdom he has failed to heed awaken in his memory, and judge and remind him of his folly and evil actions and their resultant misery.

When the Christ Consciousness uttered words of wisdom through

Jesus, it was because of the vibratory wishes of Cosmic Consciousness, from which all things emanate. It vibrated Its wishes as a great commandment concerning what should be expressed to the world through the lips of Jesus, as sayings and advice and parables to the disciples, and speeches to the multitude. Jesus intuitively realized that the wisdom dropped into the Christ Consciousness from the Cosmic Consciousness and formulated into words by him, was eternally true and would everlastingly give life unto all. So he declared that whatever his physical self uttered through the Christ Consciousness in him was what the Cosmic Consciousness vibrated as a commandment to him to be given for the guidance of the world.

#### PHILOSOPHY OF SUFIS AND SAINTS (Continued from page 30)

*"How can I solve this riddle, O  
followers of Islam!*

*For I do not know my own nation-  
ality,*

*I am neither a Jew nor a Christian,  
Neither a Zoroastrian nor a Mus-  
lim."*

Religion is a system of Truths.

Truth is one and harmonizing. Like Lord Christ who has said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." the Sufis and Saints have corroborated and substantiated the religion of each other.—*Kalyana Kalpataru.*

#### SYMPOSIUM (Continued from page 33)

- ★ Lead me from the unreal to the real!  
Lead me from darkness to light!  
Lead me from death to immortality!—*Brihadaranyaka Upanishad.*
- ★ They never sought in vain that sought the Lord aright.—*Burns.*
- ★ In prayer the lips ne'er act the winning part  
Without the sweet concurrence of the heart.—*Herrick.*

# Meditation

## For The Week

By PARAMHANSA YOGANANDA

*July 6th.* Heavenly Father, since Thou art All-Powerful, no task is too humble if I perform it in Thy name, and only for Thee.

*July 13th.* Divine Mother, Thou art my protection. No matter where I wander, I am safe at Thy side, since Thou art Omnipresent.

*July 20th.* The only victory for which I yearn is to conquer my own mental deficiencies, and vanquish my wrong habits.

*July 27th.* Through meditation I seek Bliss—that one rhythmically changing Joy which is in itself changeless.

*August 3rd.* To find Thee, Beloved Lord, I must go beyond the realm of matter and past the realm of books into the realm of Spirit.

*August 10th.* Through the door of meditation I seek to enter my Father's kingdom, and go deeper and deeper, exploring and seeking.

*August 17th.* When my body sleeps, I awaken to Thee, Divine Lord. Let me remember this, as I fall into the daily sleep of body-delusion.

*August 24th.* From Thee I have learned: Divine Joy is not an abstract quality of mind. It is the conscious, self-expressing quality of Spirit.

*August 31st.* The fluttering green veil of nature reminds me of Thy hidden presence, O Divine Mother.

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