

Synthesis Vs. Specialization

By NICHOLAS ROERICH

The Ethics Of Plant-Killing

By HENRY S. SALT

Protection Against Evil's Power

By PARAMHANSA YOGANANDA

Cancer and The Grape Cure

A SPECIAL BOOK REVIEW

Does God Demand Tangible Offerings?

THEIR TRUE PURPOSE IN WORSHIP

EASTER MESSAGE

By PARAMHANSA YOGANANDA

Out of the sepulchre of the last global war, a new world of increasing mutual understanding is being resurrected, even as the crucified body of Jesus Christ was resuscitated and moulded into a new one.

Jesus could have borrowed legions of soldiers from his Heavenly Father and used physical force to destroy his enemies; but he did not, and, instead, conquered all his enemies and the world by saying: "Father, forgive them for they know not what they do."

Let us remember this, and not try to use the brute force of atomic power to conquer the greater power of hate. Rather, let us use the greatest power—Divine Christ-love—to dissolve the formidable powers of international hate and misunderstanding, and to avoid an all-destructive atomic war. Thus, the hearts of various races can be united to reflect the one heart of God through the transparency of brotherhood in the spirit of Christ.

Attunement with the Christ Consciousness can take us away from the contradictory vibrations of relativity and the burning, disastrous, external explosions of atoms into the Blessed Oneness of the cool astral Light beyond the atoms.

EAST-WEST

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Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

By PARAMHANSA YOGANANDA

Protection Against Evil's Power

Chapter III. Stanza 35

Literal Translation:

Trying to do one's own duties. (*Dharma*) even when devoid of adequate qualifications, is superior to accomplishing capably the duties of others. It is better to die performing one's own duties; the duties of others are fraught with danger.

Interpretation:

It is better to remain unheeded and unknown, following the simple virtues of life and quiet meditation which slowly but steadily evolve the Soul, rather than to pursue well-performed spectacular worldly duties catering to the senses, or

superficial ceremonious religious duties.

Comparison of one's own simple duties with another's colossal duties is not wise, for one may be tempted to forsake his own Self-evolving duties and try unsuccessfully to adopt the difficult duties of others for which he is ill-fitted, and thus lose out in every way. The Sanskrit word *para* in *para-dharma*, in this stanza, signifies *paran*, or the enemy senses. So it is better to follow the simple laws of a solitary, peaceful life brightened by daily meditation, than to pursue the boisterous worldly life which might seem attractive and engaging for a time, but in the end might prove fatal to the Soul's growth.

Swadharma, as used in the original form of this stanza, signifies the spiritual duty necessary for the Soul's growth. The *Gita* advises that it is better to die trying, even ineffectually, to develop spiritually, than to follow the momentarily joyous, boisterous life of catering to the senses of greed, avarice and sexual propensities—which are the revolting enemies of man's true happiness. The real consciousness of Soul, the true substance of the Self, is known as *Swa*, and the body identified "Iness" or ego is *Ahankar*. The true Self is the individualized, ever-existing, ever-conscious Bliss. The pseudo-soul, or ego, is identified with twenty-four ever-changeable attributes of Nature, full of evil and dark ignorance. The nature of Self-perceiving Spirit is Bliss; and the nature of the senses-manifesting ego is ever-changing excitement. Man should concentrate on the immutable Divine Bliss of the Soul and not on the ever-mutating ignorant perceptions of inimical senses. The more the indulgence in the temporary pleasures of the senses, the less the apperception of the Soul Bliss. But when this Bliss of the true Self becomes manifest through meditation, the pale pleasures of the senses fade away.

The neutralization of the good bad and activating qualities harmonizes the natural attributes in man. He then manifests the true Self, beyond all the entanglements of three-fold qualities. Of course

this state is difficult to achieve.

Due to the mind running in all directions, meditation is difficult for the beginner. Yet, to strive laboriously to attain true joy, or Bliss, is far superior to obtaining promptly and easily the pleasures of the senses. When the difficult way is persistently followed, the devotee will succeed eventually. Then, by ecstatic meditation he can rise above the body or dematerialize it—that is much better to try for than to go round and round indefinitely on the dangerous ferris wheel of birth and death.

Chapter III, Stanza 36

Literal Translation:

Arjuna said, O Krishna, by what force is a man often seemingly compelled, as it were, to perform evil?

Interpretation:

Every worldly man, moralist and spiritual novice sometimes experiences a peculiar state: even as he strives toward virtuous action, he seems to be dragged into temptation, almost by force.

The business man trying to carry out an honest business, and finding dishonest tradesmen getting more prosperous, is often so strongly tempted to partake of gain attained by graft that he says he is "forced" to do so. Most moralists trying to control the strongest mental and physical impulse created by Nature—the sex impulse—find their minds automatically compelled to

sex-thoughts, sex-desires, or their bodies indulging in sex-acts.

Attraction to pleasant tastes, and odors, or even love of such things as beauty and music, may harmfully lure the moralist who wants to rise above them and concentrate on self-control.

The Kriyaban's Temptation

During meditation and practice of *Kriya-Yoga*, the devotee finds his mind concentrated in the spiritual eye and the Inner Self's joy. He finds himself beyond the entanglements of sensations and thoughts. He has no other longing but to remain locked in the peace of Self. But suddenly, without warning, he discovers he has been dragged down, as it were, by some force, and thrown into the mire of restlessness and the dark consciousness of corporeal sensations. In this state, the meditating devotee, instead of remaining in the motionless perception of the blessed Soul, seems impelled to forsake that state and indulge in sensory-motor activities which aggravate the bodily consciousness.

Habit—Ally or Enemy

So the business man, the moralist and the devotee ask the common question, introspectively: "Why is it that I am compelled by force, even against my resisting wish, to commit error in thought and deed?"

First, you must watch out for your greatest enemies — desire, anger, etc., which arise from care-

less actions and habits, as the next stanzas will explain. But, meanwhile, this is an opportune time to mention the importance of good habits in combatting this "force," and the power that evil habits have to strengthen it.

Repeated performance of good or bad actions *with concentration* forms good or bad habits. Habits are psychological automatic machines which enable man to perform actions without conscious effort. To be able to perform good actions under the compelling influence of a good habit is beneficial—for good habits make the performance of good actions easy. A good habit is like a psychological machine which can create good activities by mass-production. Without the automatic power of a worthy habit, a fresh, difficult effort has to be made each time to perform a good action.

The devotee should never form any evil habit, for it will tend to force him to perform harmful acts against his will. To use the mechanical power of a habit in doing undesirable acts is misusing this God-given law of mind: "Ease comes with repetition." This law should be used only to ease the performance of good works. Bad habits are destructive to health, moral consciousness and inner peace. For instance, over-eating, or over-indulgence of the senses under the spell of the habit of greed, causes physical disease or mental satiety or inner unhappiness.

A parrot will repeat a holy name or swear—according to its training—any moment, anywhere. So this bird should be taught to utter only good words, otherwise it will talk nonsense even before company when not desired to do so. A bad habit is like an evilly-taught parrot which will repeat evil against one's own will any moment, anywhere—and bring embarrassment or misery.

Regarding Arjuna's query to Krishna, it can be said that people misuse the coercive power of habit to perform evil, while they should use that faculty only to perform good. Ignorance, lack of watchfulness, want of discretion in selecting right actions, and carelessness in choosing proper friends, often entrap a person in the quicksand of bad habits into which he is sucked down against his will, unless rescued by good habits formed by good actions and inspired by good company. The influence of constant association is usually stronger than judgment or will power. Hence good or bad company talks louder than will power. The devotee who has noticed this might be moved to ask: "Why is it, Lord, that saints so easily act nobly, while wicked persons seem to be forced to act malevolently?"

A person is free to choose between the desire to form a good

habit or the temptation to form a bad habit before he acts in a noble or evil way. But once he becomes used to good or evil, he is no longer free from the grip of the one he has chosen. And some people form habits more easily than others. A person who is ill or weak-willed, or mentally deficient will fall into bad habits readily. In the subconscious mind of a moron, for instance, one act of smoking might form the seed of a habit. Even the devotee who is not so easily influenced should guard against the unconscious creation of bad habits. And if he is already poisoned by them, he should cure himself by continuously using the antidote of good actions, good habits, and good company. It is very strange; often a person—even while utterly loathing his own actions—finds himself indulging in anger, sex, prevarication, dishonesty, over-eating, disorderly life, etc. due to his careless creation of bad habits in a past life, or in this life. Bad habits of past lives appear as strong moods and octopus like inclinations whose tentacles are strengthened by evil company and erroneous actions. Wrong tendencies must be starved by good company and burned out by the fire of discrimination and meditation.



The Soul or animate being has the care of the inanimate, and traverses the whole heaven in divers forms appearing; when perfect and fully winged she soars upward, and is the ruler of the universe.—*Plato*



The Ethics of Plant-Killing

The Flesh-Eater's Solicitude

By HENRY S. SALT

It is rather surprising to learn, and on good authority, that the discoveries made by the great botanist, Sir J. C. Bose, showing that plants in their due degree have a heart, are capable of an undreamt-of sensitivity, and can give vocal, though to us inaudible, expression to their "feelings"—that these discoveries are producing doubt and hesitation in some quarters, and even causing the question to be asked whether they do not upset the foundation on which our vegetarian creed is based. If we cannot escape the necessity of killing plants, plants thus highly organized, why, it is asked, should we restrict ourselves even to a vegetable diet—why not kill and eat animals also? It seems to me that

a little consideration will show this solicitude, if it really is felt, to be entirely needless, and to be due, in fact, to a complete misunderstanding of the relation in which we vegetarians stand toward the whole problem of diet.

First, it is worth observing that there is nothing new in the idea that plants are thus endowed with hearts and feelings; the novelty lies in the scientific confirmation of what has hitherto been only a surmise of poets and sages. . . . What the poet instinctively divined, the sage has dimly apprehended; as when Edward Carpenter wrote that the cabbage "may inaudibly scream" when pulled from the ground. The notion, indeed, has been not infrequently used by

Notes From The News



PARAMHANSA YOGANANDA'S AUTOBIOGRAPHY NOW OUT

We are very happy to announce that the *Autobiography of a Yogi* by Paramhansa Yogananda is now off the press and available for immediate delivery, (see back cover). Students have been waiting for this book for many years, looking forward to the time when the fascinating personal experiences narrated by Yoganandaji would be put into printed form so that they might be referred to and reread at will. Even newer friends—who first heard of the book when we began to advertise it—have been anticipating its appearance, and suffering with us through the many delays occasioned by the paper shortage and other unforeseen difficulties.

"It took me twenty-five years to collect the data and write the stories of saints I have known," Paramhansaji recently told a group of students. "In my autobiography these form an important part of

my own outstanding experiences in this life. And now it has taken three years of unending difficulties and delays to check on certain facts, verify dates, and actually get the book out."

Many parts of this book are designed for frequent perusal. Earnest students can profit by studying the inspirational passages because, as Yoganandaji explains, "Deep, but understandable, truths are woven into the fabric of my actual experiences. These truths can be a constant inspiration to you, as they have been to me, because they were given to me by God through ecstatic communion."

The few authors, artists, and critics who were privileged to read this book before publication were unanimous in remarking upon its unusual qualities. For example, Jean Herbert, outstanding French author and editor commented: "Yogananda's *Autobiography* fills an important gap in the literature of Yoga available to Western readers. Here at last we have an authentic account by a genuine yogi

of the so-called supernatural—in reality highly natural — powers acquired by his brother-yogis, with a full picture of their spiritual background. This book definitely supersedes all similar descriptions attempted by Western authors and journalists.”



BIRTHDAY CELEBRATION OF PARAMHANSA YOGANANDA

(Special Report From India)*

The birthday ceremony of Sri Paramhansa Yogananda was celebrated at Yogoda Math, Dakshineswar, on the 5th of January, 1947. The holy function commenced on the day at 10:30 A.M. with offerings and prayers in the temple, followed by a recitation of Vedic hymns and an opening song by Sri Prokas Das jointly with a large number of devotees.

Sri Probhas Ghose elegantly recited a piece from the *Whispers*, after which all the devotees, friends and well-wishers of Paramhansaji heartily prayed for his long life. Then Sri Purna Ghose spoke about Paramhansaji's high spiritual life sacrificed to the noblest mission of kindling in all hearts the spark of divine love, peace and happiness on earth in general and in human society in particular.

* In America, a birthday banquet was held at Mr. Washington Estates. (See page 17).

In order to give the public some idea about Paramhansaji's characteristics and his spiritual life, the speaker compared Paramhansaji with Christ, Buddha and Chaitanya, and explained and tried to impress the point upon the audience by quoting examples briefly. He spoke about Paramhansaji's love for all beings including those who try to hurt him, and about his great teaching of giving love in return for hatred, about his sacrifice of worldly wealth and happiness, his renunciation and departure from his near and dear ones in search of truth.

In the course of his speech, Sri Purna Ghose pointed out that the nectar of universal brotherhood is hidden in all hearts, but its flow is choked at the source by all impurities of the human mind. It is every one's first duty to devote himself to perseveringly finding that nectar within his own heart first, and then help others to find it in their hearts by acquiring cleanliness of the heart through the practice of the priceless *Yogoda* techniques as preached by Paramhansa Yoganandaji.

Swami Satyananda said that we should not bother about Paramhansaji's achievements and fame, but we should sincerely follow his teachings. Sri Narayan Ganguli appreciated Paramhansaji's great devotion to his Master Swami Sri Yukteswarji. Sri Nilananda Chatterjee, president of the meeting, spoke about Paramhansaji's spiri-

tual achievements and divine power which attracted thousands of followers and thus fulfilled the prediction of his great Master Swami Sri Yukteswarji regarding the spread of *Yogoda Sat-Sanga* in the east and the west. The meeting came to a close after the concluding song of *Sat-Sanger Tari* sung by Sri Prokas Das with all present in the meeting.

Nearly 400 persons including many ladies visited the Yogoda Math on this occasion, and about 250 devotees were entertained. Sri Prokas Das, Hony. Secretary of Yogoda Math, was all attention to the persons who were present to attend the Birthday Ceremony, at which time about 200 poor and destitute were served with a meal.



NOTES ON EDUCATION

☆ The real problem is not how to regulate the student some more, but how to set him free, how to give him the four freedoms of college: freedom from family, freedom from faculty, freedom from administration and freedom from himself. The success of education depends on the consent, interest, participation, and integrity of the educated. . . . What the student needs is a teacher friend.—*Dr. MacCracken.*

☆ Where fertility is too low for family replacement, where economic resources are most abundant, and where cultural and intellectual status of parents is high, we support education liberally. In communities where the birth rate is high, where income per child is far, far below the national norm, where cultural heritage is the poorest, and where the home has least to contribute to cultural and intellectual growth, we support education niggardly. — *Newton Edwards.*

☆ It is reported that a Jewish child receives 335 hours of religious training each year, and the Roman Catholic child receives 200 hours, whereas the children of the Protestant groups, receive scarcely 30 hours a year. (*Calkins, Romance of the Ministry*). Looking at it in another way the Jewish child receives ten times more religious instruction than a child in a Protestant church, while a Catholic child receives nearly seven times more. — *Robert H. Dills.*

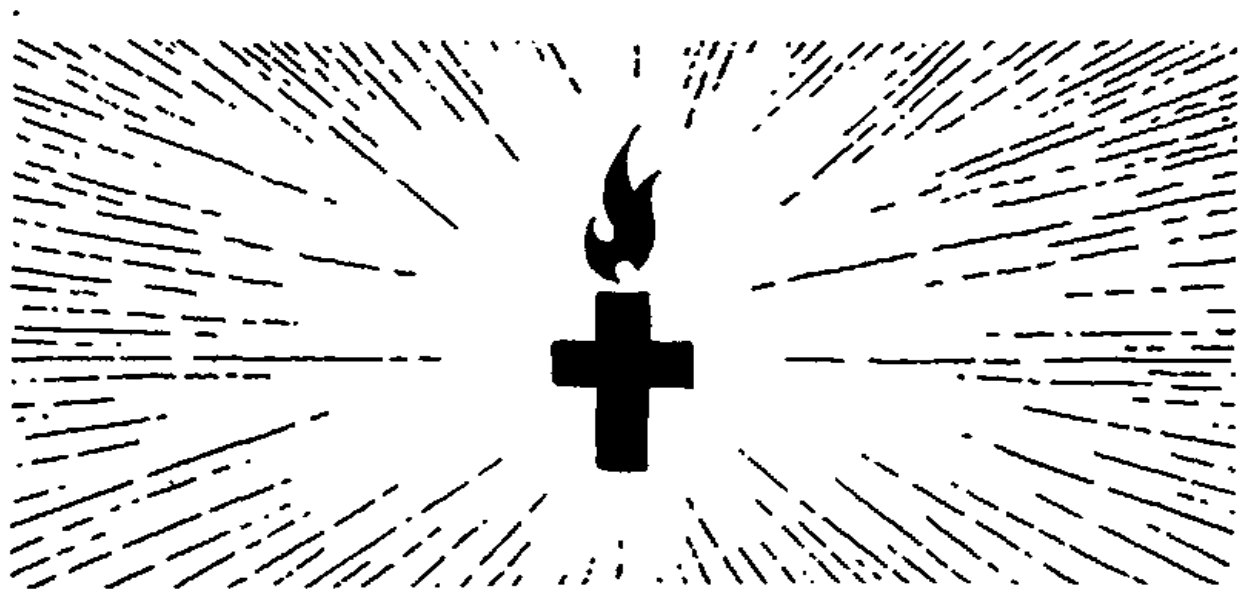
☆ Believing that we must have "one world or none," Roosevelt College in Chicago (a liberal institution founded for students of all races) is offering studies on India, Latin America, Russia, Germany and France. One requirement for the B. A. degree is study of the culture of some non-English-speaking people.



On January 5th of each year, disciples, students and friends of Paramhansa Yogananda celebrate his birthday with a banquet at Mt. Washington Estates. At these special celebrations, beautiful saris from India are worn by some of the women. Paramhansaji (center) is wearing around his shoulders a hand-woven orange scarf which practically covers his robe. Only part of the banquet party is shown here.



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

Was Christ The Son Of David?

By PARAMHANSA YOGANANDA

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.—Mark 12:35-37.

David himself—after feeling the Cosmic Vibration of the Holy Ghost — wrote in the Book of Psalms that the Lord God (the Father existing beyond all vibratory creation) expressed His desire to the Christ Consciousness present in all vibratory creation (the Lord of

Creation). If the Father's vibratory message could be put into words it might be interpreted: "Sit thou (or be existing) in My righteousness and My consciousness of truth as My true reflection in creation; and thus be working in all creation until, through My almighty power of love, I make your satanic enemies of delusion—who constantly obstruct your perfect work of creation—your footstool and slaves."

In describing this experience, David himself—in his own words—called Christ, "My Lord." David would not have used this title in speaking of a son. Besides, how could the Christ Intelligence present in all creation be limited to the physical body of a son of David?

Rather, it should be said that the Christ Intelligence, or the only reflection of God the Father in all vibratory creation, is sometimes referred to as "the only begotten son."

Jesus was clearly aware of the true definition of Christ Consciousness. He knew that the "Christ" was the Universal Consciousness present in all vibratory creation, but that the Christ Consciousness was also manifest to David through a vision, as mentioned above, and was fully reflected in his own body, known as Jesus.

In other words, the Cosmic Consciousness (beyond creation) and the Christ Consciousness (in vibratory creation), and the interchange of their vibratory thoughts, manifested temporarily in the consciousness of David by means of a vision. But the same Christ Consciousness was steadily and fully reflected in the life and consciousness of Jesus. Since this Consciousness was fully manifest in him, Jesus let himself be called "Christ," but explained that the Christ Consciousness in him could not accurately be called the son of David.

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places. And the chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widow's houses, and for a pretence make long prayers: these shall receive greater damnation. —Mark 12:38-40.

Jesus warned his listeners against being hypocritical like the scribes who, out of love for human praise, make a show of piety by going about wearing long flowing holy robes, eagerly gathering the salutations of spiritually blind devotees in public. Such pretenders love the important front seats in any house of worship, and the most conspicuous seats at every feast. Jesus urged his followers to be wary of men who are displeasing God—who sees the hearts of all—by being insincere. He further described these hypocrites as men who use their garb of holiness to obtain the money and property of widows, and other unprotected people. They pretend to be pious by making long prayers—which attract the attention of men and not of God. According to the law of karma which governs all human actions, such hypocritical, speciously pious scribes can have only one fate—damnation. That is, they will be steeped in much greater misery and delusion, by being far away from God due to their hypocrisy.

Unfortunately, it is the common practice of hypocritical priests, preachers and teachers of all ages to preach with an exaggerated show of fervor, or to pray long, and of course in public, in order to convince others that they are holy—and thus receive the people's attention, their property and money. Such insincere preachers and priests

(Concluded on Page 26)

Has the Lord His temple, hid from
Those devoid of inward sense. . . .

In the fuel fire is latent,
Butter in the milk unseen;
Hidden stands the Lord resplendant
In His universe, I ween.

Churn the milk, rub hard the fuel.
Butter comes and sparks ensue.
If with love's devotion earnest
Sought, the Lord comes into
view.

Plant as churn-staff, love, and
round it
Pass perception's cord; with
might
Draw and churn; and the Indweller
In His Grace will bless your
sight.



WAS CHRIST
THE SON OF DAVID?

(Continued from Page 23)

—who use religion for business, and holiness for material benefit and to exploit God for material gain—create great evil karma. By words and acts they blaspheme against God and His laws, and thus attract unto themselves added delusion and misery. It stands to reason that it is all right to use business methods in religion, but it is very bad to use religion to promote business.

Inspirational Books

By SWAMI PREMANANDA

Cloth Binding

Path of Eternal Law (Dhammapada)	\$5.00
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Isha Upanishad . . .	1.00
Mandukya Upanishad .	1.00
Kena Upanishad (Realization of the Absolute)	1.00
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Universal Truth25
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SWAMI PREMANANDA
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Washington, D. C.

Does God Demand

Tangible



Offerings?

Does the practice of giving tangible offerings to God benefit the worshiper as well as the church or temple officials? Or are those cynical agnostics right who declare that the practice was instituted, and is still encouraged, by priesthood and ministry alike, solely to increase revenues?

Students of comparative religions know that every religious group, from the most primitive to the most complex, has advocated material offerings—ranging all the way from a human life to a freshly cut flower. Often these are of little material use, and therefore their worth consists not in their value to the church, but in the service they render the worshiper *by engaging his attention and centering it on God*. An object offered in devotion thus serves the same purpose as the reciting of Scriptures, chanting, the use of prayer beads, etc.

However, it also expresses the giver's wish to lay a token of his devotion at the feet of the Lord. That is why a sincere spiritual leader—of any religion—always stresses the warning that it is not

the size of the gift which matters, but the spirit in which it is given.

In many religions of the past and present some offerings are symbolic, and while the casual worshiper—motivated by fear, superstition, habit, family pressure or local social usages—gives what he is asked to give, indifferent to, or even unaware of, its symbolism, the true devotee centers his mind on the principle which the offering represents.

A good illustration of the use of offerings as symbols is found in the Jain faith, and may be of special interest to Western devotees who are unfamiliar with the rituals of this religion. Ajit Prasada—editor of the *Jaina Gazette*—says that eight kinds of offerings are used in worship. They are:

"First: Water, which cleans, and removes all dirtiness. The dirtiness which soils the soul and is the cause of birth, senility, and death, is the Karmic contamination, and water is offered as a token, instrumental in washing away such dirtiness."



By Jyotirindra

Kalyana-Kalpataru

A DEVOTEE MAKING FLOWER-OFFERINGS TO THE LORD

"Second: Sandal solution or paste, as a token instrumental in removing the heat of temporal troubles, in course of transmigrations of soul, in the whirl of the world.

"Third: Rice, is called Akshat in Sanskrit, which literally means that which is whole, is not broken. Rice which is hand-pounded is whole and entire, and not broken in pieces; the outer husk only is removed. It is offered to secure the Akshaya pad, eternal immortality.

"Fourth: Flowers. Cupid's bow and arrows are proverbially flowery and they are offered to get rid of sexual inclinations.

"Fifth: Eatables are offered to be rid of the torment of hunger:

"Sixth: Incense in fire is offered to burn away the Karmas.

"Seventh: Light or a lamp is intended to dispel the darkness of Delusion.

"Eighth: Fruits are intended to secure the fruit of final liberation, eternal salvation."

Mr. Prasada wisely adds: "To make a show of the symbols, and to be lost in looking at the beauty of the symbols, is delusion."

This delusion is exposed in a series of stanzas which show that the material form of every offering is impure and blemished. The author of these verses (translated from Sanskrit to Hindi, and then to English) makes it impossible for the devotee who reads his lines to be proud of the appearance or

substance of any gift. If he then dares to offer such a faulty thing to the Lord, it must be on account of the meaning with which he invests it. And if he can worship the Lord by meditation upon His attributes without any material reminders, so much the better.

The translation below is from these Sanskrit verses which first appeared, with their Hindi translation, in a booklet entitled *Meri Dravya Puja*, by Acharya Jugal Kishore.—Editor.

1

Water abounds in hosts of worms and bacteria; fish, tortoise, and frogs live in it, are born and die there, and make excrements there. It is impure.

Milk is taken from the cows' udders, after separating the suckling calf from them. It is already defiled by being tasted, and is obtained unjustly. It does not appear to be a proper offering for you.

2

Curd, Ghee and other preparations from milk are as impure as milk which is their origin.

Flowers have been smelt by black bees, butterflies etc., they are also leavings.

Lamp is a fiery death for the flying insects. It is the burning place for moths.

To wave a lamp before you, O Sun of the three worlds, does not appear to be a right thing.

EAST - WEST

3

Fruits and Sweets are available in abundance; but there is not one amongst them which has not been defiled by the touch of ordure-loving fly. All things are thus impure and disgusting. Thou art pure and full of good attributes. What offerings should I make to you? My mind is thus unsettled.

4

Then again, I think, that you have no trace of hunger or thirst, and therefore there is no need for any tasty eatable or pleasant drink. You are above want; you seek no pleasure; there is no vestige of any attachment of any sort. Therefore it is needless to offer anything. Medicine is of no use, when there is no malady.

5

If one should say why do you not offer jewels, clothes, and ornaments; they are pure; why do you hesitate to offer them?

My reply is that finding them of no value, you have renounced them without hesitation. You were, O Lord, wrapped up in utter non-attachment, and you broke all threads of desire.

6

Should I then offer you those very things, and ask you to accept them? This would obviously be ignoring what you are. It would be my foolish obstinacy and utter want of faith if I offer you again and again what you have renounced as fit to be rejected.

7

Therefore, I, Yuga!, bow down with hands folded on the forehead, and prostrate myself before you in devotion, being absorbed in the contemplation of your attributes. I utter your praises to the best of my ability and attention. This mode of my words and physical acts, is my worship by offerings before you.

8

This adoration with the fullest attention will lead to communion with you. It will secure for me your close company, and destroy the whirl of the world. Then there shall remain no difference between you and me; we shall be equal; the glory of the joy of knowledge will then appear, which was lost since time without beginning.



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