

Is YOUR Gift Acceptable?

By PARAMHANSA YOGANANDA

Some Radiant Exponents Of Brotherhood

By J. N. CHAUDHURI, B.L.

Solar Energies Help Our Ascent

By LILLIAN R. CARQUE

Education And The Purpose Of Life

By D. A. SOMAYAZULU, M. A.

Fluctuating Strength Of Destiny

By G. V. S. BHARADWAJA



THE DARLING OF YASODA
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EAST-WEST

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Vol. XVIII, No. 6

25 cents

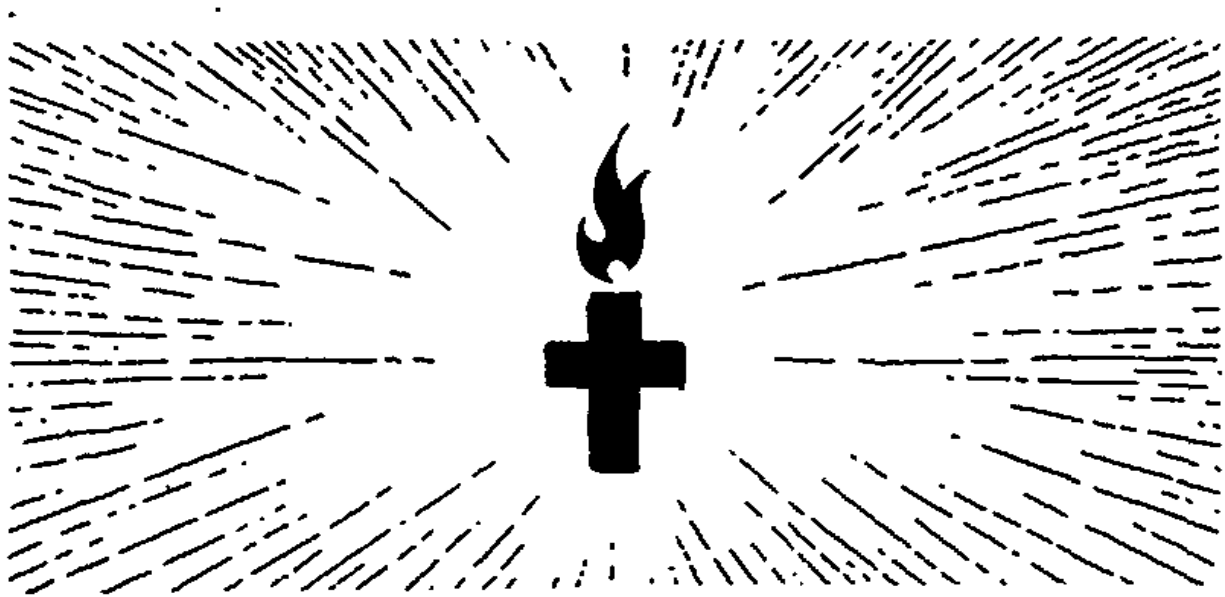
May-June, 1947

East-West, 3880 San Rafael Avenue, Los Angeles 31, California. Virginia Scott, Editor.

Yearly subscription, \$1.50. Single copies, 25c.

Published bi-monthly by the Self-Realization Fellowship, established in America in 1920 by Paramhansa Yog-

ananda, Founder and President. Copyright, 1946, by the Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles 31, California. Entered as second class matter July 30, 1946 at the Post Office in Los Angeles, California, under the Act of March 3, 1879. Printed in U. S. A.



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

Is YOUR Gift Acceptable?

By PARAMHANSA YOGANANDA

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.
—Mark 12:41-44.

Jesus was not only watching the people, and the size of their offerings but, with the verity of his perception, he was also analyzing

the spirit which prompted them. He called the disciples to witness the action of the widow because her generous spirit made her tiny gift shine before God, and the incident was a beautiful illustration of a divine principle. He explained to them that although this poor widow put only a farthing in the temple treasury, she actually gave more—because of her devotion—than all the rich and indifferent people who cast more money into the receptacle, but without any devotion in their hearts. For all these others, who were giving impressive offerings to the temple of God, were disbursing only a little part of their abundant riches—at no inconvenience to themselves. But the widow, in spite of her

wants, gave unto God's cause all she had, although it was her very livelihood.

The Hidden Motive

All people can profit by heeding the lesson Jesus' disciples learned that day: to give unto God's cause with devotion, in a spirit of sacrifice and not in pride. If a rich man is motivated by pride in his wealth when he gives money to a temple, his gift may benefit it, but such an act will not be considered a great virtue by the Cosmic Law of God. That is, it will not attract the consciousness of God, nor attract the Cosmic Law to yield spiritual results. *because devotion is lacking.* However, when a poor person gives a few coins to God's cause with devotion, then that money may be of small use but his spirit of charity will enrich the gift.

So it is evident that giving more does not signify more devotion, nor giving less signify less devotion. On the other hand, it is also true that when anybody gives a great deal of his material riches with naturalness and great devotion, the gift is accepted by God; and when a poor person gives a little and prides himself that he's doing well considering his means, or gives that little without devotion, then his act, too, is valueless as far as spiritual

progress is concerned. In other words, a temple or church accepts all gifts, but *God* accepts those gifts which are given to His cause with the spirit of sacrifice, love and devotion.

In Oriental Temples

In the Oriental temples, flowers, fruits and money are given as offerings to God. All these offerings help God's devotees to maintain the temple. But God Himself accepts only the devotion and love of human hearts, displayed in offering those gifts. God does not eat the fruit offerings, but He receives the devotee's devotion which rises from those offerings. He does not recognize the quantity of the gifts given to His cause but the quality of devotion attached to those gifts.

All true devotees must periodically search their consciences, and be sure that they are giving unto God's cause with a loving spirit and according to their best ability, not according to what they can easily give without any difficulty or sacrifice. Remember the poor widow gave all her possessions when she gave the one farthing and, in addition to that, saturated it with her priceless devotion, so that God received it with greater joy than those rich gifts which came from proud, unsacrificing hearts.





Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

By PARAMHANSA YOGANANDA

What Creates Anger?

Chapter III, Stanza 37

Literal Translation:

The Lord said: The activating attributes of nature in man (*Raja-guna*) create quenchless desires and anger—the foulest foes of man.

Interpretation:

Descending from Spirit, the Soul forgets its divine heritage of unconditional, all-fulfilling bliss. Identified with conditioned physical existence, it starts walking into the endless mirage of desires—and is soon burning with the thirst of unfulfillment. Obstructed desire then gives birth to the ugly offspring we call anger. The longer one travels with his offspring anger (unfulfilled desire) through the desert of *maya*, the more acute his

thirst for new oases of fulfillment grows. Unhappy, disillusioned, unappeased, angry, he scorches himself with the heat of unending lust.

Yes, the prodigal Soul beset by delusive desires wanders ever farther from the blissful Heaven within, and tries to cross the endless, ever-burning sands of dissatisfaction, seeking the water of happiness in the waste-lands of unending longings instead of in the well of peace which can be found by meditation.

Source of Desire and Anger

Both material desires and anger are created while we are on earth, working under the activating influence of *Raja-guna*, or nature. *Raja-guna* produces in man the

desire for pulsating change. The Soul, having descended into the senses from the sphere of unvaried calmness, becomes feverishly active with desire, anger and habits arising from actions, and soon finds itself identified with the body, the *fluctuating mind, moods, material environment and inclinations inherited from past bad Karma or recently acquired.*

But, being subconsciously aware of its lost true bliss, the Soul tries vainly, and endlessly, to find it in new material desires. Even good desires are imposed conditions which eclipse the Soul-bliss. Of course bad desires should first be removed by substituting good desires. But it is only by going beyond the alternating pale light of goodness and shadow of evil that the sun of wisdom is envisioned.

Desire, like cancer, sprouts unseen roots of misery which may not be detected at once. Those roots should be slashed and thoroughly cut out by the knife of wisdom and meditation. Since it is so important, the devotee must be reminded again and again that this erroneous drinking of the hemlock of *changing material longings* can never shake the thirst of the Self for its lost inner bliss. In evil the Soul fruitlessly tries to find happiness which it can find only within. Hence every desire leads farther from bliss—and thus delays the Soul's task of finding the way back to its mansion of

absolute peace. Desire and anger can *never* be appeased by fulfillment, not even by gaining control over *all* matter. Matter is imperfect at best, being but the shadow of Spirit.

Whirlpool of Action

Constantly mutating material vibrations can never reflect the unchanging bliss of Spirit. Hence concentrating on material desires and indulging in anger due to non-fulfillment of desire are inimical to the recovery of bliss, and the Lord Krishna warned that these two forces are man's great enemies.

The Soul itself is motionless unfluctuating bliss, but once it jumps into the whirlpool of activating attributes (*Raja-guna*) it goes on unwillingly, whirling, swirling, and drowning time and again in the eddies of ever-revolving desires. To indulge in desire is to swim in endless eddies of motion for incarnations and forget the vibrationless ever-blessed Spirit. The *Gita* repeatedly warns the devotee against jumping from his throne of spiritual poise into the swirl of destructive change. In this maelstrom of action, desire creates hope, fulfilled desire — temporary happiness, unfulfilled desire—anger. The Soul never feels the smooth sea of inner calmness any more but rides on the ephemeral crest of the waves of pleasure, anger, pain and depression.

Literal Translation:

As fire is covered by smoke, as a looking glass by dust, as an embryo by the womb, so it (the Self) is enveloped by desire.

Interpretation:

The Soul's pure absolute bliss is bedimmed by the relativity of good, active, and evil attributes which manifest in the bodily tene-ment. It becomes influenced by environmental attributes and for-gets its blessed nature. Now, when this nature is hidden chiefly by *Sattvic* (good) attributes—as a fire is covered by smoke—the thin smoke-screen is easily dispersed by the strong breeze of wisdom. And even through this screen the Soul's dazzling bliss can be slightly per-ceived, though in a distorted way. It is simple to look beyond good

attributes when one distinguishes their paleness from the brilliance of the lustrous Soul. Goodness gives semi-permanent mental happiness, but Soul-realization imparts unend-ing, changeless bliss.

But when the *Rajasic* (activat-ing) qualities dim the Soul's splen-dor—as dust dims a clear mirror—one needs the cloth of con-tinuous unselfish effort to wipe off the ever-gathering dust of selfish, desire-producing activities. In other words, it is more difficult to remove the thick layer of restless, active, selfish desires from the Soul's mo-tionless mirror of peace, than to disperse the smoke of *Sattvic* quali-ties.

And when the *Tamasic* (evil) attributes are paramount, the Soul is as hampered and darkened and hidden as the embryo in the womb. It is very difficult to release it from *Tamasic* qualities such as ignorance and sloth.

MOTHERS' DAY

During this annual celebration we honor our own mothers in thought—and in deeds, when they are still with us. But devotees also think lovingly of the Divine Mother, and pray that she may bless and inspire all human mothers. To represent Her light shining through mothers of the East and West, we have chosen two pictures for this issue of *East-West*. In India, Yasoda (as shown in the painting by B. K. Mitra) typifies the ideal mother. She cared for the little Lord Krishna himself—having chosen to worship God in the form of a child. In the West, the ideal mother may also worship God through her own children. (See Frontispiece and back inside cover.)



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MOTHER'S DAY
(See page 26)

Corrine Forshee

"Autobiography Of A Yogi"

By PARAMHANSA YOGANANDA

Foreword by W. Y. Evans-Wentz, M.A., D. Litt., D. Sc.

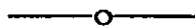


THIS is the first time that an authentic Hindu yogi has written his life story for a Western audience. Describing in vivid detail his many years of spiritual training under a Christ-like master—Sri Yukteswar of Serampore, Bengal—Yogananda has here revealed a fascinating and little-known phase of modern India. The subtle but definite laws by which yogis perform miracles and attain complete self-mastery are explained with a scientific clarity.

There are colorful chapters on the author's visits to Mahatma Gandhi, Sir Jagadis Chandra Bose, and Rabindranath Tagore. The section dealing with Yogananda's Western experiences includes a chapter on his great friend, Luther Burbank, and an account of the author's pilgrimage to Bavaria in 1935 to meet Therese Neumann, the amazing Catholic stigmatist.

After establishing a high school with yoga training at Ranchi, India, Yogananda came to America in 1920 as the Indian delegate to the International Congress of Religious Liberals. He has lectured extensively in the United States and abroad, and is the founder of a Yoga Institute at Encinitas, California.

Yogananda is a graduate of Calcutta University; he writes not only with unforgettable sincerity but with an incisive wit.



THOMAS MANN, Nobel Prize winner: "This renewed contact with the Yogi-sphere, its mental superiority to material reality, and its spiritual discipline, was very instructive for me, and I am grateful to you for granting me some insight into this fascinating world."

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