



The Prophet=Killers

By PARAMHANSA YOGANANDA

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Is Direct Vision Of God Attainable?

By HANUMANPRASAD PODDAR

Trek Toward Shambhala

R. LOUIS SCOTT

Variations In Body=Endurance

from ANITYA BHAVANA



# EAST-WEST

## IN THIS ISSUE

Sudama's Parched Rice..... 2 ( <i>Frontispiece</i> )	Discrimination .....26 <i>Hemant Kumar Nilkanth</i>
Nine Forms Of Devotion ..... 4 <i>Jayadayal Goyandka</i>	Meditations .....29 <i>A Thought For Each Week</i>
Where Pain And Loneliness, And Why? ..... 7 <i>Edward Pratt Dickson</i>	Spheres of Science .....30 <i>Is It True?</i> <i>Dietary Data</i> <i>Tomorrow's World</i> <i>The Health Front</i>
The Prophet-Killers ..... 8 <i>Paramhansa Yogananda</i>	Revering True Values.....35 <i>Nicholas Roerich</i>
Variations in Body-Endurance...13 <i>Acharya Padmanandi</i>	Book Reviews .....36 <i>Tears And Laughter</i>
Symposium .....14 <i>On: The Change Called Death</i>	The Greater Self .....38 ( <i>Picture</i> )
Is Direct Vision of God Attainable? .....16 <i>Hanumanprasad Poddar</i>	Notes From The News.....40 <i>East Puzzles West</i> <i>Another Fine Review</i>
Tibet .....22 ( <i>Picture</i> )	The Pre-Eminence of Dharma...43 <i>Padma-Purana</i>
Trek Toward Shambhala .....23 <i>R. Louis Scott</i>	Our Readers Say .....44
Are You Master Or Slave?.....24 <i>Bhagavad Gita</i>	Prayer Conquers Space .....45
Beyond the Golden Rule.....25 <i>John C. Granbery</i>	Directory of Centers .....46
	Promenade in Gandhi Park ... 51 ( <i>Picture</i> )

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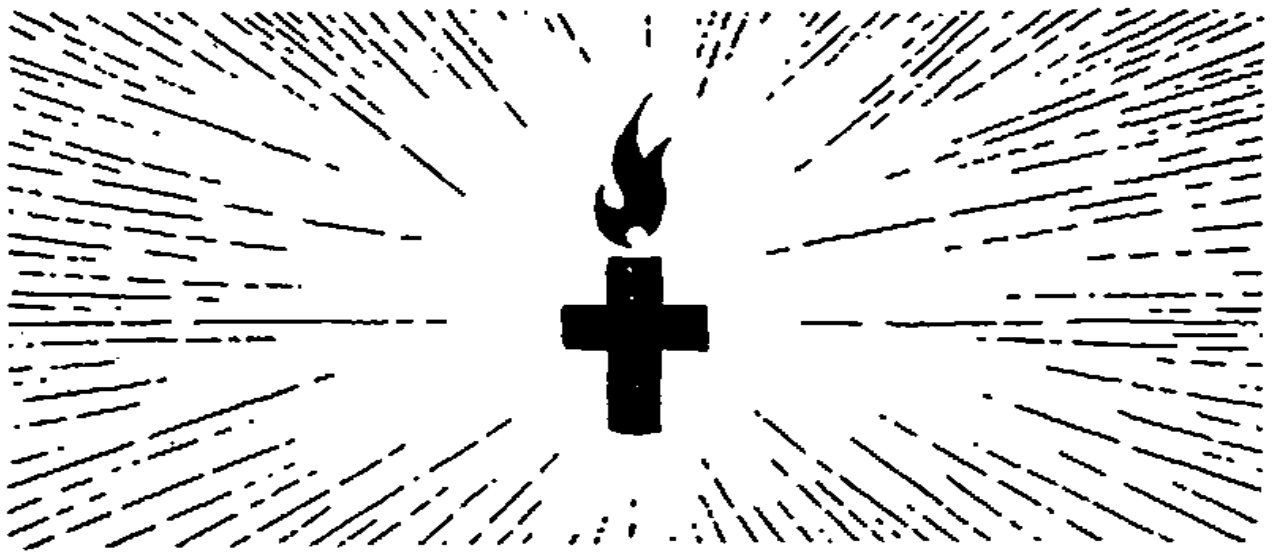
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## Second Coming of Christ

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

### The Prophet-Killers

By PARAMHANSA YOGANANDA

*Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues,*

*And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ: and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.—Matthew 23:1-10.*

In the above words Jesus says the scribes and Pharisees who outwardly believed in Moses and his teachings now occupied his material seat of authority in the temple, and were supposedly the custodians of his teachings. Therefore,

Jesus advised his disciples to observe whatever good rules they were asked to follow, (for it is all right to follow good religious rules even when they are imposed by unworthy teachers) but not to copy the example of their actual works in life, for they were hypocritical and did not practice the teachings they preached. That is, the Pharisees spoke holy things—giving the impression that they followed them—but they did not actually do what they asked others to do.

They were the kind of teachers who bind heavy duties and financial burdens, which are hard to be borne, on the shoulders of blind devotees under the pretense of making them spiritual. But the Pharisees themselves could not bear any burden of religious duties, nor that of practicing what they preached. In fact, all the religious works and ceremonies which they performed were for effect and to attract the admiration of gullible devotees. In their hearts they were not spiritual, but they performed religious ceremonies just to make people think that they were. They sought to appear impressive by carrying on their persons large religious scrolls, as amulets, and wearing showy, wide-bordered garments. They sought the most prominent seats at festivities, and in synagogues, and were flattered by the greetings of people in the market who called them "rabbi."

Thus they did not set good examples to follow. As Jesus told

the disciples, one should never desire to be called "rabbi" or "lord" or "master," for there is only one Master of all creation and created things — the omnipresent God, whose reflection is the Christ Consciousness. We all are His children, and thus are brothers. (That is why, inwardly, you should think of no one on earth as your father for the one God who gave your father to look after you is the only real Father, and exists in the vibrationless heavenly region.) Jesus reminded them that they must never desire to be called "master," for Christ Consciousness in everything is the one divine Master, but any one who is in tune with the Christ Consciousness in everything—even as Jesus was—is a master and can be a guru preceptor to guide disciples.

*But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites: for ye compass sea and land to make one proselyte, and when he is made,*

*ye make him twofold more the child of hell than yourselves. Woe unto you ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar sweareth by it, and by the things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. —Matthew 23: 11-22.*

"Remember," Jesus told his disciples and listeners, "that according to the divine law he is spiritually the greatest among you who is humblest, and takes great pleasure in humbly serving in every way. And whosoever shall try to exaggerate the merit of his ego in order to attract the peoples' praise will instead draw criticism, and find himself depreciated in others' eyes. While he who is truly great, but hides it in his humility, will be exalted before others."

Then Jesus addressed the scribes and Pharisees, speaking sternly, to this effect: "O ye scribes and Phari-

sees, you are hypocritically drawing unto yourselves untold misery! Through your insincerity and evil example you close the door of opportunity for those around you who wish Cosmic Consciousness: for not only do you yourselves not try to enter into Cosmic Consciousness by deep meditation and discipline, but neither do you like others to enter there. According to your evil karma, O you hypocritical leaders, you will attract great misery. For you move heaven and earth to make a spiritual convert, but after he has followed your example he is twice as ignorant as yourselves—for the one who follows your evil example adds to his ignorance, the ignorance of your wicked ways. (When a spiritually blind student follows an ignorant teacher then the unfortunate student adds to his spiritual blindness the ignorance of the teacher he foolishly follows.)

### Degrees of Transgression

"Spiritual woe befalls those ignorant spiritual guides who say that when any one swears by the body, or by evil habits defiles the body-temple of the Soul, it is of no evil consequence (because he apparently, or visibly, loses nothing). How foolish and blind are they who consider transgressions concerning gold (which is only physically useful) as of greater evil than the transgressions against the body-temple which alone gives value and usefulness to gold! Any one who by evil actions or words defiles the altar of the body, also defiles the

Spirit's gift of Soul therein. How can you believe that the altar of the body which holds the Soul-gift is insignificant? Whoever defiles the altar of the body also tends to defile the Soul in it. Likewise, whoever defiles the temple of the Soul automatically defiles the Spirit which dwells there; and that person who by evil actions, words, or thoughts, blasphemes against the vibrationless heavenly throne of God also blasphemes against God Himself who dwells there. The altar of the body, and the Soul held there, and the temple of the Soul and the Spirit in it, and heaven and the Heavenly Father in it—all are important, and hence no one should transgress against their laws in action, words, or thought."

*Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres,*

*which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?— Matthew 23:23-33.*

Continuing to point out the weaknesses of the scribes and Pharisees, Jesus declared that spiritual ignorance is the portion of all who pay great attention to the practice of paying certain required tithes, but omit their most important duties, such as following the spiritual law of inner discipline leading to divine wisdom, practicing divine forgiveness, and developing intuitive contact of God by meditation. They should have practiced spiritual discipline to purify their Souls, and at the same time attended to the material duties necessary to purify their bodies. Instead, they fought against swallowing the little gnat of evil involved in transgression of a religious ceremony, while

unwittingly swallowing the big camel of ignorant spiritual transgression! It seemed as if they feared a little theological indigestion, but did not mind suffering from acute spiritual indigestion.

He advised the Pharisees to cleanse first the Soul and mind which are within, then the outward life also can be pure. That is, external purity can hardly influence the purity of the Soul, but purity of the inner life invariably brings about purity of the outer life. To hold appearance and superficial actions paramount, is to become like a polished tomb which is outwardly beautiful, but inside contains only unclean, rotting bones. Like the superficially beautiful tomb, polished, hypocritical religious manners only hide the gross unhappy, ungodly, misery-making habits within.

Jesus then accused the scribes and Pharisees of hypocrisy in building and decorating the tombs of prophets and of righteous souls whom their fathers had slain; thus offering homage to the dead to hide the prophet-killing instincts inherited from their fathers. He saw that they tried to cover up the bloody actions of their fathers, and

the natures inherited from them, by saying that if *they* had lived in the time of their forefathers they would not have been a party to such slaughter! Nevertheless, they had within them wicked tendencies similar in quality to those of their forefathers; for through bad karma they were ordained to be born in the evil families headed by these prophet-killing forefathers. Having been human serpents and evil-doers through generations how could they escape the many hellish miseries gathering to beset their bodies, minds and Souls?

Jesus was, of course, describing the law of karma. Evil apparently imbibed through heredity is actually due to a person's *own* evil acts of past lives. A wicked Soul with past evil actions attracts and is born into an evil family. The tendencies then in evidence cannot be overcome by hypocritical, pompous, religious ceremonies, nor by honoring the memory of religious teachers. Such self-created hereditary evil tendencies can be erased from the Soul only by repentance, meditation, giving up of hypocrisy and bad habits, and—most important of all—by concentrating daily on the purification of the Soul.



The fault of others is easily perceived but that of oneself is difficult to perceive. A man winnows his neighbor's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler.—*Dhammapada*.



# Symposium

On

## The Change Called DEATH

★ And this is the comfort of the good, that the grave cannot hold them, and that they live as soon as they die. For death is no more than a turning of us over from time to eternity.—*William Penn.*

★ If thou commit me to the grave say not — Farewell — Farewell.

For the grave is a curtain hiding the communion of Paradise.

After beholding descent, consider resurrection.

Why should setting be injurious to the sun and moon. To thee it seems a setting but 'tis a rising.

Though the vault seems a prison 'tis the release of the Soul.—*Rumi.*

★ The morning glory blossoms for an hour, yet is its heart nothing differing from the great pine that endures a thousand years.—*Quoted by L. Adams Beck.*

★ Since kinsman's sticky tears  
Clog the departed—  
Bury them decently  
Fearless, whole hearted.  
—*Panchatantra.*

★ Death is to Life as going away is to coming.

After blossoming for awhile everything dies down to its roots.

This going back to one's origin is called Peace;

This giving of oneself to the inevitable is called Preservation.

He who knows this Preservation is called Luminous.

He who knows it not perpetuates his own misery.

—*Tao Teh King.*

★ Oh death, oh death, I know not who should be afraid of you since you are filled with life itself. What happiness to think that we are not going to a strange country but to our own.—*St. Theresa.*

★ The smallest sprout shows there is really no death, and if there ever was it led forward life and does not wait at the end to arrest it, and ceased the moment life appeared.

All goes onward and outward, nothing collapses,

And to die is different from what anyone supposed and luckier.—*Whitman.*

★ Maoris (New Zealand) dismiss the Soul, speed it back to God, with these words:

"Be one with the wide light, the Sun!

With Night and Darkness, O be one, be one."

★ Of no one of all the things that perish is there any birth, nor any end in baneful death. There is only a mingling and a separation of what has been mingled. — *Empedocles*.

★ Death itself may become a matter of consent, and therefore a moral act. The animal expires; man surrenders his Soul to the author of the Soul.—*Amiel*.

★ Buddhists chant to the departing Soul, " Pass on! Pass on! Through high, deep, and famous things, through good and evil things, through truth and error, through wisdom and folly, through sorrow, suffering, hope, life, joy, love, death, through endless mutability, into immutability!"

★ The door of death is made of gold

That mortal eyes cannot behold:

But when the mortal eyes are closed,

And cold and pale the limbs reposed,

The Soul awakes, and wondering sees

In her mild hand the golden keys.—*William Blake*.



## SHAKING OFF SINS

A man of prayer is not a man of indolence. He cannot be said to be an idle man having no work to do. Science tells us that the ray unseen by the plain eye is more powerful and active than that visible to the eye. It may similarly be said that the work done by us with no small amount of noise and pomp cannot stand comparison with the silent work done by a pious and prayerful man through his prayers. This is evident from the fact that thousands of worldly-minded men are eager to throw themselves at the feet of a truly prayerful man and to guide themselves even by his one gesture. Even the mountains do move and the rivers become dry, so the saying goes, at the bidding of a prayerful saint. Through prayer, one gets the purifying touch of the Sinless and All-Pure, and becomes pure by shaking off all sins and impurities.—*By Kshitindra Nath Tagore. B. A.*



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

By PARAMHANSA YOGANANDA

**Are You Master Or Slave?**

*Chapter III, Stanza 41*

**Literal Translation:**

Therefore, O Arjuna, first discipline the senses, then destroy it (desire), the annihilator of wisdom and Self-realization.

**Interpretation:**

The self-disciplined devotee who does not enslave himself to the inordinate demands of his gustatory servant, the appetite, finds that his desire for food will remain normal and obedient to his wisdom. But catering to a constant desire to eat soon creates an unnatural state where the evil desire is repeatedly fed by fresh acts of greedily swallowing food. Senses are given to serve man, but when he forgets that and gradually becomes

a servant to them by indulging their unappeasable demands, he finds himself, the master, ruled by his own slaves.

Sense acts create sense-habits. Sense-habits create sense-desires. This vicious circle must be avoided. So the charming catering-to-the-senses acts must be stopped, first by staying away from the object of temptation, then by using the fire of discrimination to annihilate the inner tendency toward temptation.

**Opposing Poles**

The greater one's sense-indulgence, the more urgent the increasing desire to cater to the senses. As the sense-desires increase, like amaranthine weeds they choke the growth of the healing herbs of

discrimination and meditation-born Self-realization. Matter exists without—Spirit within; the former exists opposite the latter. So, as the external desire to look without increases, the discriminating desire to look within and develop the Ego decreases. The concentration on sense-temptation automatically destroys the vision of Spirit simply because they exist in diverse spheres; the paths to them lie in opposite directions.

To find freedom from the misery-making, compelled-to-act-against-his-will, and enslaving power of the senses, the greedy, angry, sensual individual first must run away from the material environment which easily excites his specific psycho-physical weakness, then kill the *inner* desires and sense-habits

which go with him wherever he goes. These discrimination and wisdom-killing desires must be brought out from their subconscious hiding places and slain by the counter-acting agents of spiritual perception developed by meditation. The more perception of lasting inner bliss one attains, the less his desire for evanescent sense-pleasures.

Perhaps you can easily run away from outer temptations, but can you escape from the inner living photograph of the hypnotic eyes of temptation which you have created and preserved within yourself?

Do not increase the water of desire in the vessel of life by fresh sense-indulgences. Daily, bask in the meridian sun of of meditation, and in time the liquid material desires will be evaporated.



## BEYOND THE GOLDEN RULE

Let me give some common expressions that reveal shallow thinking. One is . . . "I don't care for creeds and doctrines. The Golden Rule—that's my religion." Let us examine that familiar assertion. "Credo" means "I believe," and when one rejects all creeds, he refuses to make any affirmation of belief. Doctrines are simply formal statements, manifestly inadequate, of some group as to their common religious convictions. But our friend makes one exception: his religion is the Golden Rule. Now there are large areas of human interest where the Golden Rule does not apply; it does not help at all. Sorrow comes to your home in the death of one whom you love above all others. You ask *Why?* You seek consolation. Genuine, satisfying religion seeks to answer profound cosmic questions, the deepest problems of the universe, as to God, man, immortality, freedom, the soul, the good, right and wrong, truth. Do you have no interest in such matters? Have you no fundamental convictions?—*John C. Granbery in The Emancipator.*



## THE PREEMINENCE OF DHARMA

*Dharma* (righteousness) alone, which follows an individual even after death, is great and pre-eminent. All other things of the earth, which the body enjoys, go to destruction. What need has one for gross ornaments when humility has become his head-dress or crown, Truth and *Dharma* have become his ear-rings and renunciation is his bracelet? Throwing away his dead body like a clod of earth or piece of wood, the friends and relatives of a man turn their faces from him and go their way. *Dharma* alone goes after him. *Artha* (Prosperity) and *Kama* (Desire), which are devoid of *Dharma*, should be abandoned; for *Dharma* brings in its train all forms of happiness like possessions of *Artha* and *Kama*. Duly observed, *Dharma* is the best of one's possessions. Therefore observe *Dharma* with firmness. The fickle breaths of man blow in and blow out hundreds of times in the course of an hour; his life is dependent on them. Being fondly attached to such a momentary life, who should delay in the performance of *Dharma*?—*Padma-Purana*.



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Promenade in Gandhi Park (Karachi)

SCENES FROM INDIA (5)

Photo by Leonard Paul Huish



Promenade in Gandhi Park (Karachi)

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