

More Than Self-Control

By MAHATMA GANDHI

Can God Take Visible Form?

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India And The American Mind

By T. L. VASWANI

The Guru As Intermediary

By HANUMANPRASAD PODDAR



By Karl Von Piloty

WISE AND FOOLISH VIRGINS

(See page 26)

Metropolitan Museum, N. Y.

# EAST-WEST

## IN THIS ISSUE

Wise and Foolish Virgins ..... 2 <i>(Frontispiece)</i>	The Foolish Devotees ..... 26 <i>Paramhansa Yogananda</i>
Can God Take Visible Form?.... 4 <i>Bhagavad Gita</i>	The Heavens ..... 28 <i>D. Ryzman</i>
To the Father of My Soul... 13 <i>Edward Pratt Dickson</i>	A Song To Krishna ..... 29 <i>Grace Seton</i>
India and the American Mind... 14 <i>T. L. Vaswani</i>	Spheres Of Science ..... 30 <i>Signs Of Normality</i> <i>Tomorrow's World</i> <i>The Health Front</i> <i>Dietary Data</i>
More Than Self-Control..... 16 <i>Mahatma Gandhi</i>	Book Reviews ..... 34 <i>Diary and Sundry Observations of Thomas A. Edison</i>
The Measure Of Man..... 18 <i>George Terapiano</i>	Our Readers Say ..... 38
An Hour With the Guru..... 20 <i>(Picture)</i>	Do You Punish Yourself? ..... 39 <i>"Siva"</i>
The Guru As Intermediary..... 21 <i>Hanumanprasad Poddar</i>	Concerning Education ..... 40
Meditations ..... 23 <i>A Thought For Each Week</i>	Directory Of Centers ..... 46
Symposium ..... 24 <i>On: Criticism</i>	Scenes From Indian Life (7) .... 51 <i>(Picture)</i>
Found: Truth ..... 25 <i>J. Elaine Swain</i>	

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

By PARAMHANSA YOGANANDA

## Can God Take Visible Form?

*Chapter IV, Stanzas 7-8*

### Literal Translation:

O Bharata, whenever virtue (*Dharma*) declines and vice (*Adharma*) predominates, I incarnate as an Avatar. In visible form I appear to destroy evil and reestablish virtue.

### Interpretation:

I have just said that this earth is a stage where the divine drama is being evolved. Now, whenever the majority of human actors misuse their God-given freedom, and by the creation of evil upset the virtuous Divine plans concerning their fellow-beings and their own destiny (plans intended to be car-

ried out by the proper use of free choice), then God—the Director—takes the human form of an Avatar and becomes a God-man to show mortals the way of balanced living. This way God, appearing as man, teaches man (made in His image) how to evolve by using free-will, conquering delusion-drenched human nature by manifesting the Divine nature inherent in the human nature.

God created *Chittwa* or feeling; its activities manifest in the thinking processes. When this God-sent feeling becomes distorted by delusion, it creates the Ego. From Ego evolves the guiding Intelligence. Intelligence manifests its nature in thinking, egoity and dis-

crimination. When distorted by delusion the Intelligence gives rise to the blind mind. This mind manifests through thinking, egotism, assertive discrimination, wish and imagination. These are the four phases of the nature of mind. Through these quadruple channels, the dual (attractive and repulsive) desires of the heart and Ego are consummated.

### Can God Incarnate?

The question still remains to be solved: Can God Himself ever incarnate through a human being? To say God *can't* do a certain thing is to limit Him. But there are so many things which God *can* do, yet doesn't do—at least not as human beings expect Him to do. Now, God is never known to materialize *Himself* and come as a full incarnation and dwell among people; but He is known to manifest Himself at times through a fully liberated Soul who was once an ordinary human being. Potentially, the wise man and the ignorant one are both full image-incarnations of God. Great prophets and minor saints differ only inasmuch as the former fully manifest God through the wide open windows of their consciousness, and the latter manifest God only through small mental openings of realization.

So, you see, the answer is in the affirmative. Humans are potential Gods—that is, the Divine Omnipresence is present behind each Soul image even as the mighty ocean is present beneath each wave. How-

ever, unless a wave dissolves itself and becomes one with the ocean, it is never as big as the ocean. Until a Soul is fully liberated, it cannot assert: "I and my Father are one." There is nothing like a "special" Avatar or incarnation of God, as any ordinary Soul when fully liberated is a full Avatar.

However, we can say that a full manifestation is greater than a partial manifestation in a saint. All human beings—mortal men—were started with the external sense consciousness, through the influence of Cosmic delusion. Hence they could not feel the Omnipresence in them. (It is said however, that Adam and Eve, the first pair of humans specially created by God, were conscious of the Divine contact constantly until they indulged in sex creation and lost the power of materializing their mental offspring, after the pattern of their desires, into positive boys and negative girls by the process of immaculate creation—even as God had created the primal pair. It would be very difficult to ascertain just when this creation took place in the history of earth's more than 4000 cycles of up-and-down linear evolution, each consisting of 24,000 years!)

God who is Almighty can do anything. He can even operate His Omniscience through a limited human body, just as the ocean of Cosmic Consciousness is aware of a conscious Soul wave manifesting on its surface. And God has appeared to many liberated saints in

any form in which they wanted Him to appear.

### Purna Avatar

From the study of earthly chronology it is evident that, like a child, every nation undergoes the necessary evolutionary stages of development. For the earth, these four successive stages are the material, atomic, intellectual and spiritual cycles.

A cycle is termed material, atomic, mental or spiritual according to the *predominance* of physical, electrical, psychical, or spiritual qualities in the main bulk of the earthly people. However, in every age wickedness is more or less active, even when virtue is prevalent. So, in all these cyclic ages whenever there is much ignorance, selfishness, war, misery, etc., the Supreme Lord manifests in the Souls of Masters who, through many incarnations, have had earthly experiences as partially or fully liberated beings. These Souls appear as minor saints or great Masters—according to their degree of realization — examples of living perfection on earth to help willing spiritual aspirants to destroy the prevalence of evil in themselves and others. In this way Spirit appears through many liberated Souls, shining more or less through the various degrees of unbefogged, clear, and partially clear, mentalities of Yoga-purified minds of all ages. These are called *Khanda Avatar* (Partial incarnations).

But whenever the spectre of vice stalks this God-made earth unchecked, then God, in every such age, takes different forms of saviors to resurrect fading virtue, protect the spiritual, help in the removal of evil currents and destroy the evil propensities of the wicked. Such manifestations are called *Purna Avatar* (full incarnations).

As every wave, if it were conscious, could feel the ocean beneath it, so every liberated being feels the entire sea of Spirit behind his perception. As the ocean appears in part, then in greater and greater vastness, as a person looks at it through small openings then big and bigger windows, so various saints with lesser or greater intuitional perception feel lesser or greater manifestations of Spirit. But fully liberated Souls such as Jesus Christ, Krishna (also spelled Christna), Babaji, Lahiri Mahasava, etc., are full manifestations of God and as such, are all equal. That is what is meant by the Bible statement: *All those who received Him* (that is fully manifested Him through the purity of their intuition) *to them* (all liberated beings of all ages before and after Jesus Christ was born) *He gave the power to be the sons of God* (the power to appear as full manifestations of God). A true "son of God" is a true image of omnipresent Spirit.

### Why Saints Destroy Evil

Many mischievously explain that the Hindu incarnation of God

comes to destroy evil-doers and protect the virtuous, in contradistinction to Jesus Christ who came on earth to liberate not only virtuous Souls but maledictory beings. However, the truth is that virtue always causes the destruction of evil.

We read in the *Bible* and in the *Apocryphal Bible* that even Jesus, Elijah and St. Peter were responsible for the destruction of evil-doers who tried to invade their powerful vibrations. Swami Shankara and various saints of India had similar experiences. An insulated wire carrying a million volts of current is harmless when touched, but an exposed live wire is not. When a person, in spite of warning, deliberately ventures to contact that powerful live wire without its cover, then he is electrocuted. Likewise, God's potent energy is present everywhere, insulated by delusive ignorance. Thus an ignorant man blaspheming God is not directly or manifestly hurt; but when, having been warned, he defies Spirit flaming in an illuminated Soul, the result is different. For instance, St. Peter felt God without this insulating delusion, and when the married couple—in spite of warning—lied before the live Spirit they passed out, unable to stand the collision of their evil inharmonious bodies with the harmony of God's spirit.\*

God or His saints seldom deliberately hurt any one, unless to give a direct lesson to hasten redemption.

People hurt themselves by manifesting an evil unnatural nature, even as the knuckles of a person are broken when he performs the stupid or unnatural act of striking them hard against a stone wall. In such a case, the stone wall does not wish to break the knuckles, but they shatter themselves by foolishly trying to hurt the stone wall.

### A Personal God?

Another point is this; many posit God as infinite and impersonal and say He cannot be finite and personal. This limits the Almightyness of God. Just as water can exist as invisible hydrogen-oxygen gas or can chill itself into water or solid ice, so God, as impersonal Spirit, is Invisible Cosmic Consciousness, but can materialize into a Great Light, or an Intelligible Voice of any language, or into any desirable form, or directly into a finite personal body.

God who has created all human beings and is secretly present in them all can be perceptibly manifest in saints, or can materialize a new human body which can be seen or touched or heard by an advanced Soul or any number of Souls. It is all right to say the entire Absolute God is vibrating and manifesting in that newly materialized body, but it would be a metaphysical blunder to say that God is *limited* to that body. Infinite God can manifest in a three-dimen-

\*The Acts, V:1-10.

sional form but can never be confined or contained in it for all time. That is why God never has a permanent definite form. He appears in various costumes of flesh to suit the desires of His devotees through the ages. Even God has to adopt the law of limitation — the law of relativity—to appear as a human being.

God is never known to have taken a human form, labeled it "God" and dwelt in it among men. He prefers to reincarnate in the liberated Spirits of Masters. For example, as Jesus or Krishna, He has been reborn in different forms to help the growth of virtuous people and dissolution of vice in the wicked through the exemplary actions and teachings and modes of spiritual conduct of these Avatars. God, being Infinite, can re-materialize any form, and does so at times. But He never allows even a fully manifested form like Jesus or Krishna to be visibly present (re-materialized) before the staring gaze of ignorant people. Even Babaji, who has a human form at the present time, remains in utmost secrecy in the Northern Himalayas in Badrinarayan. However, any liberated being, such as Jesus or Babaji, can instantaneously materialize before an advanced saint or a group of advanced sages.

### **The Understanding Heart**

Why does God prefer to send partially liberated and fully liberated Souls to reincarnate on earth by immaculate or by ordinary sex-

ual creation to quicken the evolution of virtuous people and dissolve the wickedness of vicious beings? Because such advanced beings are experienced liberated beings who were once ordinary human beings subject to temptation. Such beings have sympathy, understanding, and can tell their fellow beings steeped in ignorance: "Behold, we were bound by the flesh once, and now by dint of self-control, discrimination, meditation and spiritual labor we have reaped the plenteous harvest of omnipresent Spirit. If we could do that, why can't you overcome the weak difficult flesh by a continuous expansion of consciousness and strengthening of Spirit?"

God could manufacture Jesus Christs and Babajis by the thousands by direct materialization, or send them via embryonic creation, and make them act out their divine parts and sacred lives as divine puppets. But how could such beings, lacking knowledge of the intricacies of human sense-temptations, teach human beings the art of conquering flesh allurements by natural human methods of self-control? I admire Christ because he was human and was tempted and overcame temptations by will and effort. A divine puppet, acting out a divine drama of temptation and victory, is only a spurious actor on the stage of life. But a human being who becomes a Master is a spiritual artist who can show other



ignorant fellow beings how to destroy darkness and become divine.

### Perfect Soul Essence

The Soul of an ignorant being and that of a Master are the same in essence, and are perfect, even as the one moon's reflections appearing distorted in pots of agitated and muddy water, or undistorted in calm and clear water, are of the same object.

When the water in the pot is muddy and agitated by a breeze, then the reflected moon appears distorted even though it is not so in reality; so muddy minds agitated with restlessness cause a seeming distortion of the Soul. When, by Yoga meditation, the muddled mind of ignorance settles and restlessness disappears, then the clear Soul is manifest. Hence the *Soul* in a delusion-agitated mind and that in a liberated consciousness are the same. As the moon's reflection may be distorted beyond recognition in swirling water, so is the Soul's reflection distorted in a materialistic man. But as the moon is recognizably reflected in slightly agitated clear water or perfectly reflected in completely calm clear water, so enlightened Souls are either partial or full manifestations of God. And as calm clear water in various pots reflects the same clear moon, so all liberated Souls manifest the same pure Soul essence. When the pots are broken, the reflected images appearing confined in various pots become one with the one

moon whose light is spread all over the sky—so all fully liberated Masters having bodily forms are perfect equal Soul-images of God. There is a delusive difference in the appearance, but when they dematerialize their bodily confinements, they become the same One Omnipresent Spirit. In Heaven—or the astral spheres—there is no labor foreman, no president, no slave, but all are equal and one with One Spirit.

### Dogmatic Disciples

Dogmatic disciples with their little minds strive to make their own specific Master greater than the Master of another group of disciples. Who can say with authority: "My Master is a fully liberated incarnation of God?" Only a Soul who has fully developed his intuition and is himself an advanced fully liberated Soul.

Any one who says: "My Master is the greatest incarnation of God, or the only liberated Master," is unquestionably to be designated a fully ignorant dogmatic person! The yardstick of judging fully liberated Masters is possessed only by fully liberated disciples. A liberated disciple is completely loyal to his Master, or Guru, who gave him liberation — but always respects other fully liberated beings who are equal to his Master. Fully liberated masters and disciples, who have travelled the one final Highway of Self-realization after wandering through various by-paths of beliefs, all love each other as one

in God. But ignorant disciples dogmatically trying to glorify their masters, crucify their Spirits instead all the time by bigotry, intolerance, hate, inquisitions, crusades and religious wars, and thus belittle them by wrong living.

### History of Creation

These stanzas of the *Gita* may also be interpreted as a reference to the history of creation. As the Lord might have said: "Whenever there is a distortion of My Spirit, the protecting shelter of the universe (*dharmā*), through the action of my magical measurer *Maya*, then I divide my Infinite Oneness into finite waves of creation, colliding with each other in the evil of pain and disharmony. In order to bring back the harmonious goodness of my One united being and destroy the ominous evil of delusive relativity, my Spirit—limited as warping matter, minerals, plants, animals and human beings—continuously recreates itself into repeated evolutionary influxes, until it recovers the eternal good blissful state of oneness, by dissolving the unsalutary clashing duality."

In other words, the stanzas bring out two points. (1) Spirit, by eclipsing Itself in Cosmic delusion, appears as myriad ever-changing material phenomena. It is by this process, this malevolent delusive medium, the Spirit recreates itself from the macrocosmic Infinitude to infinitesimal microcosmic almost unendingly divisible minute ions of energy. (2) After creating itself

into atoms of matter and microscopic amoeba and living bacteria, Spirit finds that all finite creatures collide with each other producing confusion, pain and misery. Thus the Spirit is disappointed that delusive *Maya* does not reflect its perfection in inorganic and organic creation, and begins the process of reunification.

At whatever period of eternity the Spirit first created itself into various forms of creation, all its manifested objects reflected its spiritual quality during a spiritual age of 4800 years. Then the outgoing separative desire of Spirit to create (manifesting as the Cosmic delusive force) began to send all beings downward to the mental age of 3600 years, the atomic age of 2400 years and the material age of 1200 years.

After all beings on earth, and in the entire universe, had manifested the vibrations of the material age, then Spirit—to stop its creation from further devolution—created an upward pull so that the material age began to evolve into the atomic, mental, and spiritual ages again, covering 12,000 years more.

### World Dissolution

These downward and upward evolutionary cycles, each complete cycle taking about 24,000 years, have been gone through over 4000 times, according to the one hundred thousand million years of the earth's existence. Whenever all the inhabitants of this earthly school have been fully educated in manifesting

the complete Spirit, then—through the Cosmic deluge—the Spirit will not only liberate human beings but also the karma-tortured active atoms of the earth. In partial dissolutions such as Noah's flood, only certain areas of the earth are dissolved—for example, continents such as Atlantis, or the Land of Mu (Lemuria) in the Pacific. Plato speaks of such a partial dissolution when on one ill-fated night the land vibrated and trembled, and great fissure appeared, and Atlantis disappeared into the surrounding water with 88 million inhabitants.

History does not record complete Cosmic dissolutions, for at such times a planet and all things on it are converted into diaphanous energy. Only liberated Masters — through visions—have seen such Cosmic dissolutions, and no one except God has kept a record of how many times the earthly school building and its pupils have been entirely dematerialized and recreated.

After this old earthly school building is entirely demolished God materializes it again and starts to train fresh Souls through different grades of incarnations until they pass the final examination of liberation. That is why God (garbed as Krishna) declares in one of the stanzas in the Third Chapter of the *Bhagavad Gītā*: "Arjuna, I have attained all, I have nothing to attain, yet I go on working."\*

God works even though liber-

ated, so all aspiring to liberation, and all liberated saints as well, must work for Him without selfish desires.

The Infinite Spirit has been in ecstasy with Itself in vibrationless space, and active in vibratory space, for countless aeons of eternity. The Spirit thus divides Itself in creation by the declining power of delusion, and then brings its prodigal outgoing forms back to itself through upward evolution until all wandering organic and inorganic forces are transmuted as fluid energy into His Cosmic Consciousness. The storm of delusion is thus recalled and all waves of animate and inanimate creation become again the sea of Spirit.

### Individualized Soul

These stanzas could also be interpreted in connection with the evolution of the individualized Soul. It could be said that, during an incarnation, whenever a Soul finds its original bliss and wisdom natures are being eclipsed—due to identification with the body, senses, environment and ever-increasing material desires—then the Spirit, creator of all beings, manifests Itself in him, and tries to create in him the desire to make the effort to wipe off the shadow of ignorance and bring out the shining Soul attributes.

The desire of a Soul to seek salvation often arises out of the torturing power of affliction. However, many suffer for long incarna-

\*Chapter III, Stanza 22.

tions without awakening. Such a Soul finally finds his desire for Soul-freedom awakened by indwelling Divine aid which urges him to continuously essay to regain the image of Spirit unshadowed by ignorance; then he discovers Its presence recreated within him by each new effort.

Thus, as often as the Soul's body-identified, misery-making depraved nature (*adharma*) manifests, due to misuse of free choice, so often does the Soul's real blissful nature (*dharmā*) emerge through spiritual self-effort, stimulated by the continuous manifestation of the ever-awake ever-kind Spirit, until final liberation and lasting union are achieved.

#### Stages of Descent

On the other hand, the verses might also be interpreted to describe the spiritual symbolical aspect of the various (*Vivasvat*, *Manu*, *Ishvaku* and *Rajarishi*) stages through which the Soul of the devotee has descended from the Infinite to the finite.

Every Soul first emerges from Cosmic Consciousness. Then it experiences a second slightly lower vibratory state of Cosmic Light, or *Vivasvat*. After that the Soul loses the awareness of being Spirit encased in the Cosmic Light, and instead becomes caged in the astral body. Later this deluded Soul becomes further limited by becoming identified with human conscious-

ness in general. This is termed the *Manu*-state of the descending Soul.

Then the Soul flows down into the specific channel of the Intuitive sense. In this state it is identified with the intuitive state of Ego-perception, or the *Ishvaku* state. (The word *Ishvaku* is derived from the word *Ishan* or to discern.) Then the Soul descends from the intuitive to the various powerful sense-perceptive states. This period is spoken of as the *Rajarishi*, or sense-identified, state of the Soul.

Finally, in this state—during a long lapse of time—the Soul remains identified with the body and begins to forget its union (*Yoga*) with the Spirit. During this state of oblivious delusion, the Soul comes from the higher Cosmic spatial palace of Omnipresence down the darkening stairway of limitations, and begins to wander on the lowest plains of materialism.

So it follows that every prodigal material man seeking to ascend and retrace his footsteps upward to Spirit, must leave behind him the identification with die-hard material habits (which obliterate God-consciousness), strong sense enjoyments (*Rajarishis*), intuitive perception of the body (*Ishvaku*), human consciousness (*Manu*) and Cosmic Light (*Vivasvat*). Then the Soul, reaching the Spirit, enjoys lasting, blessed ecstatic union.

# To The Father Of My Soul

By EDWARD PRATT DICKSON



Why is the ocean—with sun sparkling  
On its salt-brine healthfulness—  
On the billion ripples—why is this You?  
Why is the ocean—with moonlight trickling  
From the water, and the strange cloud-shapes  
And peeping moons and stars, distant, sightless  
Depths of universes—why is this You?  
And the winds of night, the faint breezes?  
These blow over the hills; these blow  
The ancient redwoods on the California coast;  
These blow against the rocks—time, time—  
These are You, Why are these You?  
Somewhere, in the early times of the  
No-Beginning-God-Universe of You  
And all and these, I knew a Home  
And with You I was merged.



## India and the American Mind

By T. L. VASWANI

I feel happy that America takes an interest in the cultures of India and China. In them and, I may add, in the cultures of Japan, Iran and Egypt, there is a fragrance of noble living. Centuries ago when a wave of Greek culture spread over Europe, a creative energy awoke; we call it "Renaissance." On a larger scale, I believe, will a new Renaissance awake—a blend of Eastern wisdom and Western thought.

India has two great thoughts which she has treasured through the ages. One is the thought of "unity of life." All life is one: "The self of all that lives," says Krishna in the *Gita*, "is the *Atman*. O Arjuna!" In all individuals all *jivas*—to use an Indian term—there lives but one, the Self, the *Atman*. Here is one pregnant thought which India has hidden in her heart.

And the second is the thought concerning the great law, the law of "sacrifice" referred to in the *Gita* as *yagna*. "Whatever you do, O Arjuna," says the Master unto his disciple, "whatever you eat, whatever you drink, offer it all as a sacrifice unto me!" These two are

the supreme thoughts of India's life and genius. The first, the thought of unity; the second, the thought of *yagna* or sacrifice.

### Two-Edged Industrialism

America stands for *efficiency*; India for *concentration*. America is being more and more industrialized; and this industrialism, I often say to myself, has two edges. It means (1) conquest of poverty and (2) elevation of the average man to a life of comfort. But this industrialism also means (1) economic strife and (2) sacrifice of art to science, of leisure to competition, of quality to quantity. America has yet to solve, I humbly submit, her economic problem. But once again I remember America is a young nation.

India has, through the ages, stood for Inner Life, for understanding—which means more than mental alertness, for real understanding is born of sympathy. America's universities, centers of culture, her schools and colleges, aim at the training of the mind and its pragmatic applications to problems of life. India stands for soul-develop-

ment, for enrichment of the soul which means more than what America calls intellectualism or even pragmatism. To me America is still a symbol of hope; for in America I see (1) the mingling of many peoples, and (2) programs for the abolition of poverty.

### India's Keynote

India's true culture has aimed at awakening of *buddhi*—the understanding which transcends the *chakras*—the center of the mind. Right understanding of individuals or nations is through sympathy: and sympathy is, to my mind, the one urgent need of modern life and the modern world. "Where art Thou, O Lord?" cried an Indian saint. And an answer came to him in the words: "I, thy Lord, am here down among thy people. Give them sympathy! Give them service!" I am happy that faith in the people is America's note in democracy. And in India the note sounded, again and again, is: "Serve thy people in order to serve thy God!" Service of God in daily life is

"America stands for efficiency; India for concentration," says the author, and yet they can meet on common ground.

India's note in culture and religion.

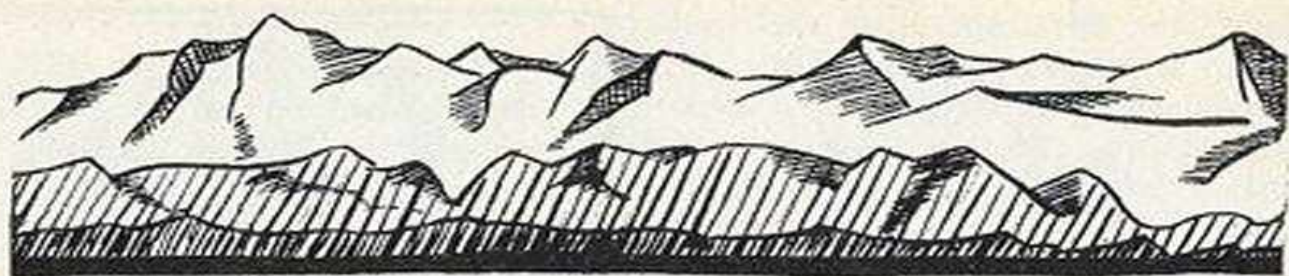
"What is religion?" asked a pupil of an Indian sage. And he answered: "Daily life of sacrifice, *yagna!*"

"And where is the temple of the Lord?" asked the pupil further of his Master. And he said: "With thy forge and thy hammer, thy lute and thy flute go forth to thy daily work and glorify thy Lord!" Such has been the teaching of India's sages whom we call the *Rishis*, the great ones of this ancient land.

Here is, as I understand it, an indication of the synthesis of the Indian mind and the American mind, of the cooperation of Asian and Occidental cultures, of the brotherhood of East and West! —*Excelsior*



The highest compact we can make with our fellow is, let there be truth between us two forevermore. It is sublime to feel and say of another, I need never meet, or speak, or write to him; we need not reinforce ourselves, or send tokens of remembrance; I rely on him as on myself; if he did not thus or thus, I know it was right.—*Emerson*.



## More Than Self-Control

By MAHATMA GANDHI

*Brahmacharya* does not mean mere physical self-control. It means much more. It means complete control over all the senses. Thus an impure thought is a breach of *brahmacharya*; so is anger. All power comes from the preservation and sublimation of the vitality that is responsible for creation of life. If the vitality is husbanded instead of being dissipated, it is transmuted into creative energy of the highest order.

This vitality is continuously unconsciously dissipated by evil, or even rambling, disorderly, unwanted, thoughts. And since thought is the root of all speech and action, the quality of the latter corresponds to that of the former. Hence perfectly controlled thought is itself power of the highest potency and can become self-acting.

### Dissipation Saps Power

That seems to me to be the meaning of the silent prayer of the heart. If man is made after the image of God, he has but to will a thing in the limited sphere al-

lotted to him and it becomes. Such power is impossible in one who dissipates his energy in any way whatsoever, even as steam kept in a leaky pipe yields no power. The sexual act divorced from the deliberate purpose of generation is a typical and gross form of dissipation and has therefore been specially and rightly chosen for condemnation. But in one who has to organize vast masses of mankind for non-violent action the *full* control described by me has to be attempted and virtually achieved.

This control is unattainable save by the grace of God. There is a verse in the second chapter of the *Gita* which, freely rendered, means: "Sense-effects remain in abeyance whilst one is fasting or whilst the particular sense is starved, but the hankering does not cease except when one sees God face to face." This control is not mechanical or temporary. Once attained it is never lost. In that state vital energy is stored up without any chance of escaping by the innumerable outlets.



## Must One Leave the World?

It has been said that such *brahmacharya*, if it is at all attainable, can be so only by cave-dwellers. A *brahmachari*, it is said, should never see, much less touch, a woman. Doubtless a *brahmachari* may not think of, speak of, see or touch a woman LUSTFULLY. But the prohibition one finds in books on *brahmacharya* is mentioned without the important adverb. The reason for the omission seems to be that man is no impartial judge in such matters, and therefore cannot say when he is or is not affected by such contacts. Cupid's visitations are often unperceivable. Difficult though, therefore, *brahmacharya* is of observance when one freely mixes with the world, it is not of much value if it is attainable only by retirement from the world.

### Proof By Practice

Anyway, I have practiced *brahmacharya* for over thirty years with considerable success though living in the midst of activities. After the decision to lead the life of a *brahmachari* there was little change in my outward practice, except with my wife. In the course of my work among the Indians in South Africa, I mixed freely with women. There was hardly an In-

Just what is *brahmacharya*? Some say it is self-control, sexual abstinence. But to devout ascetics it is more than this. To Mahatmaji, himself a practisant for many years, it meant "complete control over all the senses."

dian woman in the Transvaal and Natal whom I did not know. They were so many sisters and daughters to me.

My *brahmacharya* was not derived from books. I evolved my own rules for my guidance and that of those who, at my invitation, had joined me in the experiment. If I have not followed the prescribed restrictions, much less have I accepted the description found even in religious literature of woman as the source of all evil and temptation. Owing as I do all the good there may be in me to my mother, I have looked upon woman, never as an object for satisfaction of sexual desire, but always with the veneration due to my own mother. Man is the tempter and aggressor. It is not woman whose touch defiles man but he is often too impure to touch her.—*Harijan*

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It has been said of old, only those who attain unity attain self-hood. . . . Heaven attained unity and thereby is space. Earth attained unity, thereby, it is solid. Spirit attained unity, thereby it became mind.—*Lao Tzu*.



## The Measure Of Man

By GEORGE TERAPIANO

The year of Grace 1654, Monday, November 23, day of Saint Clement, Pope and martyr, and others of the martyrologe, Eve of Saint Chrysogone, martyr, and others, From about half past ten in the evening till about half an hour past midnight. Fire. God of Abraham, God of Isaac, God of Jacob—not of philosophers and scientists. Certainty. Certainty. Feeling. Joy. Peace . . . .  
(From a note found after Pascal's death, sewn into his clothes.)

The experience of Pascal's illumination—the contrasting of the fiery nature of the sensing of the Living God with the concepts of God of "philosophers and scientists"—reminds us sharply of the coldness and limitation of our seemingly most significant mental constructions.

In moments such as those experienced by Pascal in the night of November 23-24, 1654, the whole "terrestrial human wisdom" is judged by the last judgment of the heart—and is convicted.

How many times, before and after Pascal, in moments of illumination, the same exclamation escaped from human lips:

"Fire. . . . ."

"Certainty. Certainty. Feeling. Joy. Peace . . . ."

Wherein lies the content of the difference of those two experiences—the experience of abstract mental speculation and that of direct contact with Spiritual Reality?

Why do people who experience a state such as Pascal's abjure so easily "the fruits of learning and meditation" and the whole scientific and philosophic tradition?

### Limitations of Philosophy

"God cannot be comprehended through the study of sacred texts, cannot be understood through reasoning, even if a human being were to devote his whole life to it," states the *Mundaka Upanishad*—the *Upanishad* which cuts like a razor through the knots of ignorance.

Pascal's note is all of him and all against him—why, then, the *Pensees* and the *Provinciales*? But without them perhaps there could not and would not have been the note.

Philosophy is the most important cultural factor, a lofty mountain-range which stretches towards modern times out of deep antiquity—

"I think, you think, he thinks." But, it becomes a stone instead of bread at the moment when the Soul awakens and becomes capable of apprehending directly the world of the Spirit.

Ill and close to death, Thomas Aquinas, the famous theologian, author of countless theological compositions, was completing the principal work of his life, *Summa Theologica*—a composition which in the opinion of the Catholic Church remains classical and unsurpassed till this day.

"On December 6th, 1273, while he was celebrating Mass in the Church of St. Nicholas in Naples, there occurred in him, Thomas Aquinas, a supreme change.

"From that moment on, he ceased to write and dictate.

"Summa with its 38 treatises, its three thousand articles and ten thousand separate opinions—can it be that his *Summa* shall remain unfinished?

"'Reginald,' replied he to the begging and pleading of his attendant and secretary, 'Reginald, I cannot write any more. . . .'

"'Such things have been revealed to me after which everything I have written appears to me of no greater value than straw. . . .'

### Two Different Beings

Man considered from the viewpoint of "worldly wisdom" (science, philosophy, etc.) and man considered from the viewpoint of

Philosophy and scholarship are important cultural factors, but realization diminishes their value to the individual by superseding them. Such men as Pascal and Thomas Aquinas bore witness to this truth.

mystical experience are two different beings who do not resemble each other in the least.

"The *elan vital*," states Bergson,\* "continues to live creatively in the intuition of the human soul.

"The intuition is natural to everyone, but it becomes conscious and active gradually.

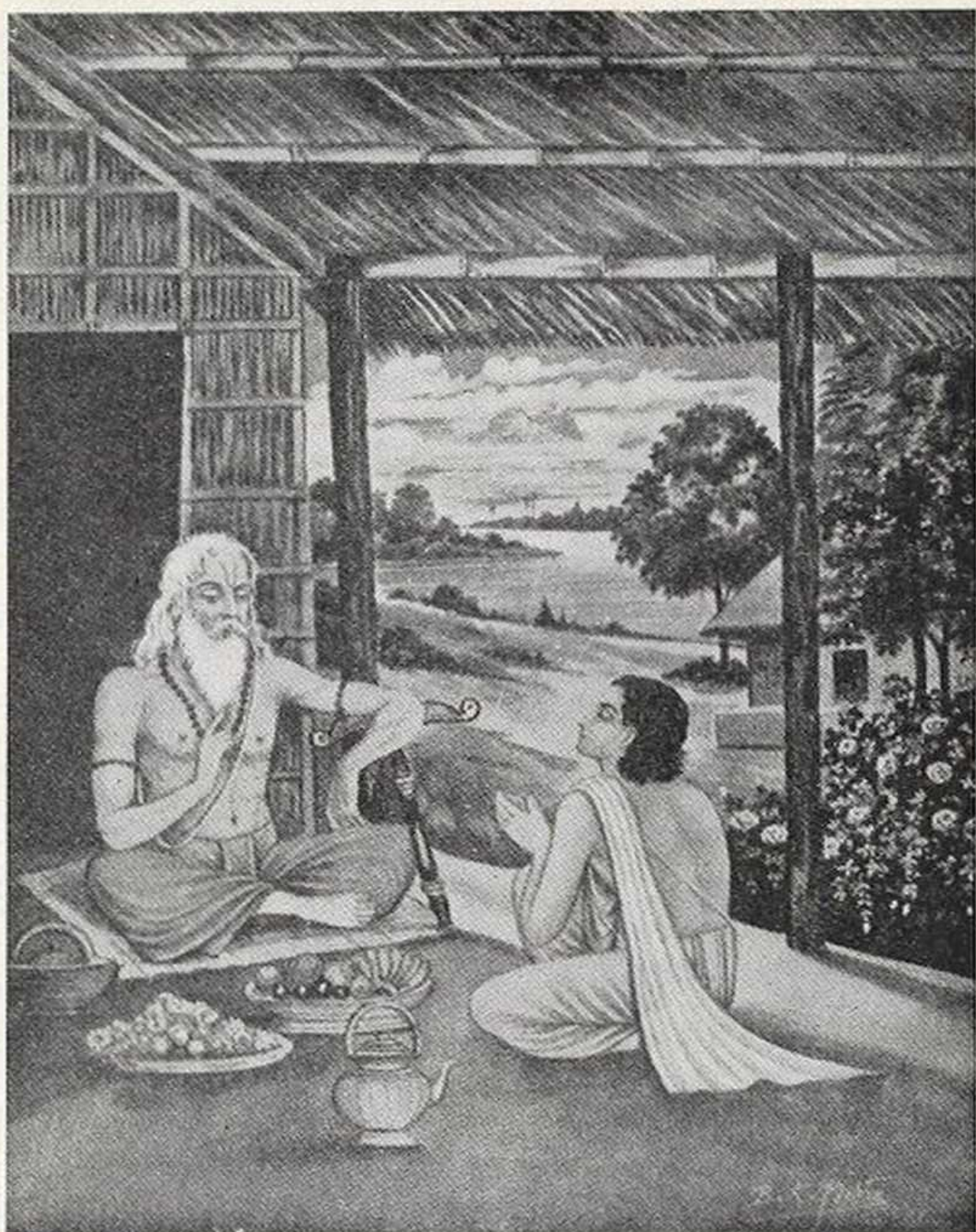
"We can learn the nature of the *elan vital* from the mystical experience of saints.

"Attaining the sources of true life, they blast the stultified forms of society, create new values, construct a different morality and religion.

"Only through the great saints—the heroes and leaders of mankind—does 'creative evolution' continue.

"Therefore, the scientist who studies laws, must turn to the mystical experience as to the only authentic testimony concerning the nature of life."

\*A. Bergson: *Les Deux Sources de la Morale et de la Religion*.



Kalyana Kalpataru

## AN HOUR WITH THE GURU

By B. K. Mitra



## The Guru As Intermediary

By HANUMANPRASAD PODDAR

If you desire to be blessed with divine Love, crave with all your heart for the contact of a *Mahapurusa* (Great Soul), who is a Lover of God.\* Through divine grace such contact will be obtained; it will relieve you of all sins and woes and bestow on you the boon of Divine Love. There is a beautiful mystery about this. Imagine the existence of a powerful monarch, who is also a great lover or friend. Friendship, however, cannot be cultivated with everyone. In his Court and throughout the kingdom, the monarch can give a free demonstration of his power and glory, but he cannot reveal the secret of his love to anybody. We, as his subjects can obtain an interview according to the conventional rules, and can speak to him so long as and in the manner permitted by those rules. We cannot openly ask him about the secret of his love, nor can he himself reveal the same to us.

\*This is an excerpt from the author's devotional series on Bhakti and the devotee, *The Philosophy of Love*.

### Approaching The Lord

If the secret of that love is to be known, if we desire to enter the realm of his love, we shall have to seek the association of a friend of the king, who is exclusively devoted to the king, who has no relation with the king except that of personal love or friendship (beyond the realm of the State) and with whom he openly discusses such topics. We shall have to earn his confidence, and he will then reveal to us all the mystery of the king's love. We shall have to convey our message of devotion to the king through this friend, and shall have to establish our eligibility before him. When the king will find us eligible, he will give us permission to enter the inner circle.

Similarly, God does not reveal the secret of His Love through His own lips. He sent *Uddhava* to the *Gopis* to take the lesson of divine Love at their feet. Just as the most confidential friends of the sweetheart gather from her and her alone the mystery of the love of

her lover as well as her secret experiences with him, so the aspirant gathers the secret of Divine Love from the devotee who is a lover himself. This secret is gained by the Soul who is found to be eligible and before whom God desires to reveal the mystery of His Love.

A lover of God cannot reveal that mystery before any one without the will and permission of God. In the first instance, the aspirant has to acquire eligibility. When the desire grows intense in his mind for attaining this pure, elevated Love, his heart begins to pine and wail for it. That cry of anguish of the heart is heard by God, who dwells within the heart of every one. God, then, either directs or prompts a divine Lover to approach the aspirant. There the eligibility of the aspirant is tested. If his Love is found to be disinterested and exclusive, if the aspirant can earn the confidence of the devotee through his conduct, then the latter will carry his message to God and begin to reveal before him the mystery of divine Love according to the direction of God.

Thus, step by step, the more his eligibility grows the more secrets will be revealed to him, and finally the full grace of God will descend on him and he will come to possess divine Love himself. The King and his friend, having no access to the hearts of others, might be deceived by a show of false Love;

The untried devotee cannot commune directly with the Lord; but his intense desire will attract a guru who can lead him to the Divine Presence.

but God, or the devotee deputed by Him, can never be deceived. Therefore, he who seeks to gain divine Love must first acquire eligibility for that Love so that he may be a subject of divine grace and may be regarded as qualified to associate with Lovers of God. He must intently develop the desire for the company of lovers of God, because without their company it is extremely difficult to gain Divine Love.

Although freed Souls themselves, they come to, or reside in, the world only for doling out Divine Love. Their compassion is unconditioned. If the desire grows intense within us, then through the grace and direction of God, they will certainly bless us with the gift of Divine Love through their holy sight, touch and speech and through their grace. They are constantly on the lookout for Souls who are eligible for the gift of Love. It is their very mission to dole out Divine Love. Therefore, gain, by all means, the company of these lovers of God and crave their grace.—*Kalyana-Kalpataru*

# Meditation

## For The Week

By PARAMHANSA YOGANANDA

*July 4th.* Today I will strive to show my brothers the Temple of God, through the door of my peace and understanding.

*July 11th.* I will hasten toward eternal freedom, by desiring nothing but the God-contact which comes through the peace of meditation.

*July 18th.* In the light of faith in my Father, I behold the shadows of sickness and fear obliterated now and forever.

*July 25th.* Help me, Divine Mother, to remember that light exists always, lest I shut my eyes of wisdom and become overwhelmed by my self-created darkness.

*Aug. 1st.* From this day on, I will fear nothing—except myself, when I deceive my conscience.

*Aug. 8th.* Meditation is the wise shepherd, able to lead my restless thoughts to the shelter of Divine Peace.

*Aug. 15th.* I will listen to Thy sermons through the voice of my reason, Heavenly Father, but I will understand through the power of intuition.

*Aug. 22nd.* I will behold God through the window of nature and through the doors of peace, which are flung open by the hand of intuitive meditation.

*Aug. 29th.* I will catch the hearts of others in the net of my realization, and offer them to the Great Fisher of Souls.

# Symposium

On

## Criticism

- ★ For mockery is the fume of little hearts.—*Tennyson*.
- ★ Nobody will throw a stone at a tree that bears no fruit.—*Sadi*.
- ★ The noble-minded man makes the most of others' good qualities, not the worst of their bad ones. Men of small mind do the reverse of this.—*Confucius*.
- ★ Some men are so excessively acute at detecting imperfections that they scarcely notice excellencies.—*Archbishop Whately*.
- ★ As life has progressed I have gradually come to believe that human beings who try to judge other human beings are undertaking a somewhat difficult job. When your duty does not thrust ultimate judgments upon you, perhaps it is as well to keep an open and charitable mind, and to try to understand why people do things instead of condemning the acts themselves.—*Eleanor Roosevelt*.
- ★ At first, my way with men was to hear their words and give the *credit* for their conduct. Now my way is to hear their words, and *look* at their conduct.—*The Analects CCS I*.
- ★ I must say it is marvellous to see how blind men are to their own sins, and how bitterly they persecute the vices they lack.—*Savonarola*.
- ★ The disease of men is this: they neglect their own fields, and go to weed the fields of others.—*Confucius*.
- ★ There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.—*Henry Van Dyke*.
- ★ As a solid rock is not shaken by the wind, wise people falter not amidst blame or praise.—*Dhammapada*.



★ Not the perversities of others, not their sins of commission or omission, but his own misdeeds and negligences should a sage take notice of.—*Dhammapada*.

★ Judge not: the workings of his brain  
And of his heart thou canst not see;  
What looks to thy dim eyes a stain  
In God's pure light may only be  
A scar brought from some well-won field  
Where thou wouldst only faint and yield.—*Adelaide Proctor*.

★ Pity the evil, for thou art not sent  
To smite with terror and with punishment.—*William Blake*.

★ Who from crimes would pardoned be,  
In mercy should set others free.—*Shakespeare*.

★ I put him in his place!  
The question is,  
Why couldn't I have put  
Myself in his?—*Elinor Lennen*.



## FOUND: TRUTH

By J. Elaine Swain

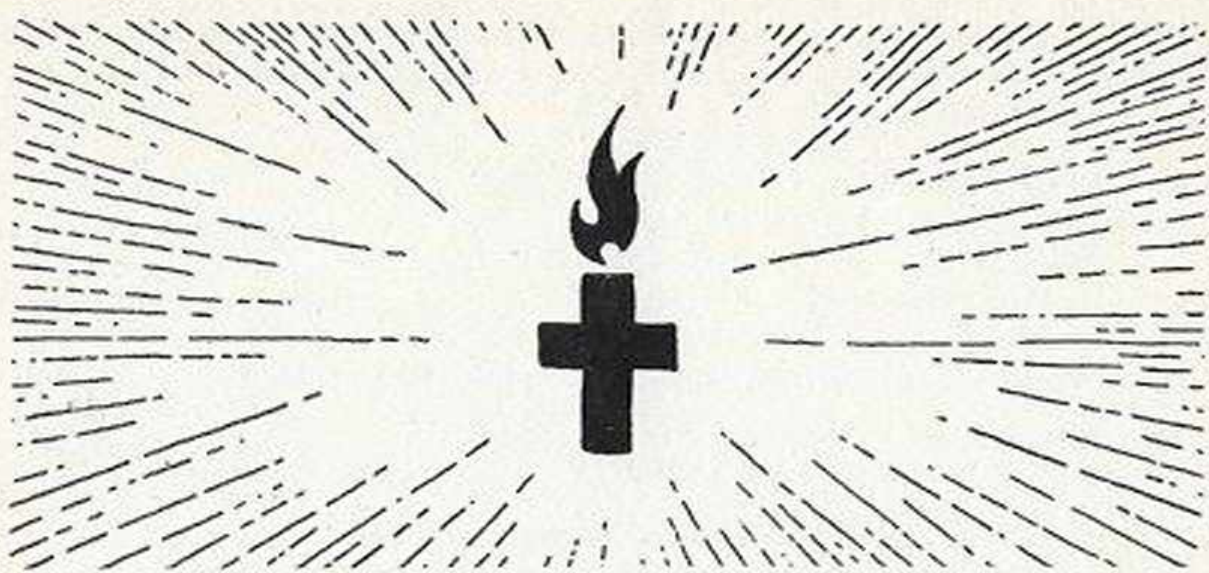
A littered alley fraught  
With fear, with brambles overrun,  
Yet those who look will find  
An iris—only one —  
Lifting white petals to the sun  
Like infinite thought  
Invading cluttered mind.

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## Second Coming of Christ

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

### The Foolish Devotees

By PARAMHANSA YOGANANDA

*Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept.*

*And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying,*

*Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.*

*And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25:1-13.*

The kingdom of heaven was craved by ten renunciates who, in meditation, had once lit their lamps

of Self-realization and had gone forth to meet the bridegroom of Christ Consciousness. But five of these celibates were wise, while the other five were spiritually foolish. Those that were foolish had their lamps of Self-realization, but they did not have enough oil (devotion and regularity in meditation) in order to keep them burning indefinitely; whereas the wise devotees kept within their hearts enough oil of spiritual enthusiasm and deep regular meditation so that their lamps of wisdom would continue to burn steadily.

### Devotion Not Transferable

When the bridegroom of Christ Consciousness delayed manifesting itself in the ten devotees, they all remained for awhile in partial delusion, unconscious of the delay in their progress. But at the middle state—or when they had moved part way toward the dawn of divine attainment—there was a vibration from within their Souls which signified that the bridegroom of Christ Consciousness was going to manifest, and that they must try to lift the light of their consciousness to meet him.

Then all those prepared celibates lifted their lighted lamps of Self-realization, but the five foolish devotees remained in darkness. Then they requested of the five wise ones, "Please give us some of the oil of your devotion and spiritual vibrations of good habits, for the light of our Self-realization has gone out for lack of continuous spiritual enthusiasm."

But the wise renunciates answered, "It cannot be done. This oil of devotion cannot be transferred. You cannot obtain such fuel unless you acquire it by your daily spiritual practices."

### The Closed Door

So while the unprepared devotees were busy trying to awaken their spiritual devotion, the bridegroom of Christ Consciousness manifested in the consciousness of the five devoted celibates who were prepared, and they went with him to the realm of Spirit, to be forever wedded to Cosmic Consciousness.

And then the door of divine manifestation was closed for awhile, so that when the five foolish devotees—trying to awaken their devotion buried beneath delusion—prayed: "Lord Christ Consciousness, manifest yourself in our consciousness," the inner voice replied, "Verily, you are not yet ready to know (contact) the Christ Consciousness within you." Therefore, it behooves all devotees to meditate deeply and keep the inner consciousness and intuition always watchful for the unknown day or hour when the Christ Consciousness (Son of man) will manifest to them.

When Jesus told this parable of the ten virgins, he implied that even celibate renunciates cannot greet God with only the lamp of Self-realization unless they also have the oil of devotion and constant meditation and spiritual ardor—to

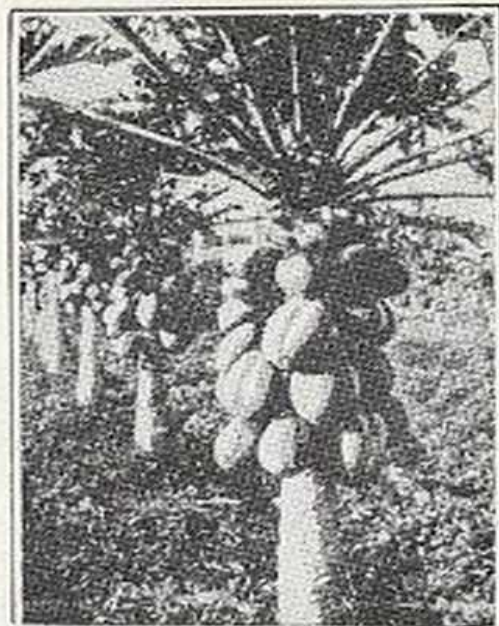
keep the inspiration of Self-realization constantly burning. All those who maintain the steady flame of spiritual ardor surely will be able to intercept the Divine One when He stealthily enters the chamber of the heart perpetually lighted by devotion.



### THE HEAVENS

By D. Ryzman

Gigantic spiral nebulae  
Fantastic clouds of gas  
A thousand light years far away  
A brightly sparkling mass.  
One hundred million particles  
(The great white milky way)  
Clusters swirl unending  
Every moment of the day.  
Meteors and comets  
With heads and fiery tails—  
The Gods are playing fire-works  
Among the blazing trails.



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A Song  To Krishna

By GRACE SETON

I sang a song of a lovely desire.  
In my heart was the theme  
Of myriad notes—a rainbow on fire—  
In the fugue of my dream.

Out of this world we fared, my Soul and I,  
Into the realm of music's pure accord.  
Long through Eternal Song toward the Most High,  
Beyond the opalescent air, we soared.

Returning, I found—its music entire—  
My same song, now entwined  
With crystal notes on a friend's hidden lyre—  
A white flame—love enshrined.

# Spheres of Science

## SIGNS OF NORMALITY

The most distinguished French psychologist of our time was probably the late Pierre Janet, who died last year at the age of 88. One of his disciples, Professor Elton Mayo of Harvard, has just published "Some Notes on the Psychology of Pierre Janet," for the purpose of telling Americans about the French psychologist's views on the problems of society—views concerned with the nature of obsessions.

Mayo emphasizes three conclusions reached by Janet. These are:

(1) The best indication or symptom of normality is the ability to turn the attention immediately and easily to a topic or object presented for consideration by the environment. This means that the thinking and behavior of a neurotic is much simpler than that of a normal person. Logical reasoning does not take more mental work than the perception of a tree or a flower with full experience of their actuality.

Understanding reality is the most difficult form of thinking, and the one "which disappears most rapidly and most frequently in all conditions of mental disability and depression." The neurotic who is haunted by some fear concentrates on that, for which reason his

relations with the outer world are simple, much too simple.

(2) Normal people give unity to their experiences by reflection. Mayo elucidates by remarking that normal people are learning something and correcting perceptions and conclusions all the time. This implies reflective thinking.

Reflective thinking demands the systematic arrangement or rearrangement of knowledge in the light of experience. The neurotic who has obsessions attempts to solve all problems of living by sheer logic in situations where he has had little or no experience.

(3) Under social constraint or pressed by fatigue, we may develop symptoms of obsession. There is an inability to make decisions or to act, to develop reflective thinking or to alternate action and reflective thinking in the normal fashion. In situations of true social constraint or of fatigue, a line of thought or action dictated by self-interest cannot be followed. There are symptoms of irritability, indecision and loss of interest in work to be done.

When such symptoms appear in any social or industrial situation, Mayo says, they should be regarded as a warning of "some irksome constraint or feeling of insecurity imposed by the surroundings."—*W. K. in N. Y. Times*

## Tomorrow's World

*Some new discoveries and inventions of the scientific world.*

● Three new plastic products are taking the headaches out of housekeeping. When they are used, destruction caused by children, pets and accidents is kept at a minimum. These are *Plexon* for screens, lampshades, etc.; *Varlon* (made by United Wall Paper Factories, Inc.) for walls; and *Velon* (made by Firestone Tire and Rubber Co.) for draperies, rugs, upholstery, dinner gowns, robes, window screens, luggage, etc. Not only are Varlon-covered walls washable, they also resist such stains as furniture polish, crayons, cologne, India ink, chocolate, shoe polish, lipstick, pencil, hand lotion, mercurochrome, etc. Furniture upholstered in Velon is safe from such common stains as mud, ink and coffee, while dresses cannot be harmed by wine, fruit juices, etc. and are non-inflammable. Touched with a match, Velon creates a gas which puts out flame. Momentary stains, mentioned above, on Varlon or Velon yield at once to soap and water.

● Now we have the square egg which "won't roll off the table" says its inventor, David Adams. To preserve eggs better, prevent contamination, breakage, etc. he suggests that they be removed from the shell and sealed into these square plastic containers by automatic machinery. The bottom of the

colorless transparent "shell" holds the egg, the top clamps over, airtight. Other advantages are uniformity of size, space-saving in packing, no contamination as in nature's porous eggshells, easy to clean, will not crack in boiling.

● Matter may be created out of energy, predicts Prof. Glenn T. Seaborg, U. of California, judging by progress already made there in smashing atoms. In various experiments 20 to 40 particles have been knocked off atoms of target materials, changing the target elements into different elements and producing radioactive substances. (Metaphysicians and seers have long asserted that matter is merely condensed energy, or energy vibrating at different rates.)

● An intelligent dog may be taught to say simple phrases, believes Dr. Martin F. Palmer, president-elect of the American Speech Correction Assn. The method used would be parallel to that used in correcting defective speech in children, and thus would require some one familiar with speech mechanisms. A British physicist, Sir Richard Paget, has already reported the success of such an experiment in his book about a Boston terrier who was taught to talk.

## The Health Front

*Today's Terrors are Tomorrow's History*

Why should dentists stand while working, and develop various ailments (including irritability stemming from fatigue)? Only because of custom, says Northwestern U. Over 80% of present dental techniques can be performed just as efficiently while dentist is seated, and students at its School of Dentistry are being taught to make use of that fact.

Stomach ulcer relief is enclosed in plastic pills made of harmless synthetic resin. Gastric ulcers are said to be caused by too much acid and pepsin. These pills absorb acid, inactive pepsin, bring relief from pain. Treatment proved effective on 29 out of 30 people suffering from chronic ulcers of several years' duration.

In congestive heart trouble, getting rid of excess sodium is the problem, rather than getting rid of the water which causes such symptoms as excessively swollen legs. By feeding radioactive sodium to such patients, it has been proved that their systems retain almost all of it. As it constantly seeps into tissues from the blood stream, water follows and causes swelling. Thus a salt-free diet is important, plus the sort of diuretic

which will carry off excess sodium in urine.

Ambition may lead to chronic diseases, according to psychiatrists. Those who are trying to achieve fame or prestige, or to change their social station, or become citizens of a different country, are subject to stresses and strains which lead to various chronic diseases including ulcers and thyroid trouble. "The striving for betterment, income, position, power and property requires a permanent adaptation of the individual to new groups. He has to undergo a remarkable change in his system of values, in his techniques of mastery and in the habits and customs acquired in childhood if he changes from one social class to another . . . the 'know how' gets lost, the person gets isolated and social, mental or physical pathology is the result." So say psychiatrists from the U. of Calif.

Arterial surgery is becoming more common, due to experiences of some doctors with war emergency cases. One surgeon (of U. C. Medical School) has learned to cut away damaged part and suture healthy tissue crosswise. By such techniques, damaged arteries can be restored to usefulness.



## DIETARY DATA

### Remember that:

The skin puffiness which afflicts some people of middle age and spares others is often due to water-logging. It is the cause of those bags under the eyes, droopy jowls, swollen ankles and other manifestations that add years to the appearance. Sometimes diet corrections will cure this condition, which is known as edema. In general, lack of enough protein foods or a surplus of starches may cause a retention of fluid in body cells, whereas vegetables and fruits have the opposite effect. Minerals, as found in foods, also affect the water-balance of the body; potassium, for instance, helps rid the tissues of surplus fluid, while sodium holds on to water molecules. Milk and its products are often useful.

### Remember that:

If you are well into middle age and wear dentures, you'd better be sure they are not influencing your diet. You may have developed a preference for soft, mushy foods because they, seemingly, require little chewing. Natural teeth can exert from 20 to 120 pounds of pressure on a bit of food, while the best dentures only do a fourth to a third as well. However, starches really require more chewing than other foods because their digestion begins in the mouth. If you are low in energy, try restricting your intake of macaroni, cereals, dried

beans, cakes, puddings, etc., and including in your meals more vegetables and fruits. These may be chopped, ground, or—in the case of greens and some fruits—torn into small segments. Fish and well-cooked chicken are also good choices.

### Remember that:

Inexplicable spells of irritability and depression—when one feels so much worse than the occasion warrants—may be due to hidden psychological causes; but, on the other hand, may simply be attributable to lack of niacin in the diet. It is found in such foods as lean meat, chicken, peanut butter and B complex preparations. Or thiamin (found in liver, oatmeal, dried beans, B complex preparations, etc.) may be lacking. Even if enough of this latter substance is obtained through properly chosen meals it may be burned up before it can serve the body if too much starch and sugar are being consumed. When this substance is lacking, one may experience "vague fears" in addition to irritability. Lack of protein brings both fatigue and depression. Another common cause of all these unpleasant manifestations is that common ailment—constipation.

### Remember that:

Dry and lustreless hair may be a warning that Vitamin A is lacking in your meals. Eat more foods rich in this substance.

# BOOK REVIEWS

## EDISON'S VIEWS

(The Diary and Sundry Observations of Thomas A. Edison. Edited by Dagobert D. Runes. Philosophical Library, Inc. 15 E. 40th St., N. Y. 1948. \$4.75.)

In collecting material for this volume, the editor was concerned in gathering for the reader "a selection of Edison's social and philosophical ideas taken from the available notes, statements and observations of the inventor." He has succeeded in showing the wide range of Edison's interests, his progressive views on such subjects as education, and his unusual approach to philosophical and religious questions. Part I of the book consists of Diary entries. Part II has eight chapters, with several headings under each. Here Edison is quoted on Motion Pictures and the Arts; War and Peace; Education and Work; The Philosophy of Paine; Man and Machine; For a Better World (economics); and The Realms Beyond.

Because so many scientists and inventors are not articulate outside of their chosen fields, Edison's clarity and charming imagery are unexpected and pleasing gifts. One would expect him to have definite views on a number of subjects, but the warmth, humor and origi-

nality succeed in switching the emphasis from Edison the scientist to Edison the interesting fellow human.

### *The Diary*

Actually, the Diary selections are confined to the first sixth of the book, and consist of entries for a single month. So, unfortunately, the reader just becomes immersed in the details of Edison's daily life when the section ends, and the fact that some of the "observations" in succeeding chapters are autobiographical is only a partial consolation. Most personal histories are interesting because they compress the events and emotions of an entire lifetime into a volume or two. But a comparatively few men have produced journals, or diaries, in which an uneventful—and even repetitious—account of daily life is eagerly followed, and shared, by the reader.

Apparently Edison had that gift, and one would like to read at greater length of his reactions to a world where even such hackneyed subjects as hot weather and insect pests are mentioned without resort to the usual clichés. "Hell must have sprung a leak," he commented on the hottest day of the season. And one stifling night at the theatre, "Perspiration dripped down

on stage from the painted cherub over the arch." Again, on a day that was "blasphemously hot," he made the notation: "Memo—go to a print cloth mill and have yourself run through the calico printing machine. This would be the Ultima Thule of thin clothing."

Perhaps it is this trick of linking the mundane with scientific or philosophical concepts which makes the diary such good reading, as in the passage: "Daisy's sister's photograph rests on the mantel, shows very beautiful girl. Every fly that has attempted to light on it has slipped and fallen. Going to put piece of chalk near it so they can chalk their feet. This will permit with safety the insectivorous branch of nature to gaze upon a picture of what they will attain after ages of evolution."

Then, too, other sections of the book do not display his gentle sense of humor as do these informal journal notations. A grocer's assertion about peaches coming from California, he labeled: "a lie three thousand miles long. There seemed to be a South Carolina accent in their taste." To him, beautiful weather was a "good day for an angels' picnic. They could lunch on the smell of the flowers and new mown hay, drink the moisture of the air, and dance to the hum of bees." After an afternoon out fishing with friends he remarked, "Fish seem to be rather conservative around this bay. One seldom catches enough to form the fundamental basis for a lie."

From diary entries one learns that he was fond of puns, liked to repeat jokes he'd heard, and to discuss the books he was reading, and to describe his strange dreams. His descriptions were always original. He did not sleep sound as a bug in a rug, but "sound as a bug in a barrel of morphine." He did not notice merely a sweet smile on some one's face, but: "Miss Daisy smiled so sweetly all the evening that I imagined a ray of sunshine tried to pass her and got stuck." Or: "Was greeted by Mamma with a smile as sweet as a cherub that buzzed around the bedside of Raphael." After being floored by involved reading matter, he recorded: "Mind stumbled on a ponderous perioration and fell in between two paragraphs and lay unconscious for ten minutes."

#### *Deafness No Handicap*

Those who are hard of hearing may find comfort in Edison's summary of the advantages and disadvantages of the ailment. In his case—and it could be so in many others—the difficulties were minor ones while the advantages contributed heavily to his success. When twelve year old Edison was working as a newsboy, some one lifted him by the ears from the ground to a baggage car. Earache and deafness ensued. After that, many entertainments bored him, and in the country he was at a disadvantage since he could not hear the pleasant sounds, such as

bird songs. However, in the city he was not subjected to the nerve strain which unpleasant noise creates, nor to the babble of meaningless conversation. Thus he profited in time and health. "The things that I have needed to hear I have heard," he declared. "Steady nerves are perhaps an advantage of themselves great enough to offset impaired hearing."

In his career deafness repeatedly proved itself one of the factors of success. When he took up telegraphy he became a fast operator because while he could "hear unerringly the loud ticking of the instrument" he was not distracted by irrelevant sounds nor by the instruments of other operators in the same office. Because he couldn't hear the weak sounds which came over the first Bell telephones, he developed and sold a carbon transmitter which was put into use on all instruments and "made the telephone a success." Again, because of deafness his "knowledge of sounds" was highly developed and he knew that his phonograph was not reproducing overtones. People of normal hearing could not even sense this, much less strive to remedy it. But he did both. "Deafness, pure and simple, was responsible for the experimentation which perfected the machine. It took me twenty years to make a perfect record of piano music because it is full of overtones."

In his personal life, deafness was a definite help in courtship

since it necessitated "getting quite a little nearer to her." It also emancipated him from the boredom of banquet speeches. "At first I regretted that I could not hear those often long orations. Then, one year, they printed them after the dinner and I read them. I haven't felt a mite of sorrow since." He sums up the matter, "And finally: The best thinking has been done in solitude. The worst has been done in turmoil."

#### *Minds and Machines*

It has been conjectured that the machine age may allow man's mentality to stagnate and his physical skills to atrophy. Edison held the opposite viewpoint. A cobbler did not need the dexterity and quick mental reactions required of the man who operates today's shoemaking machines. Surveys show that men using machines increase in skill and speed, which means that their mental responses are faster. Edison also felt that the fear of overproduction was groundless, that machines will only be the means of bringing the comforts of life to the majority instead of only to the few who can afford the products of laborious hand-skills. Nor has the contention that machines will deprive men of work proved accurate, he says. At first printers struck against typesetting machines, and seamstresses feared the sewing machine. Now many more of both classes of workers are busy, at better wages, and could not be

parted from the machines that have eased their labors.

As for the mental stimulus of the machine age: "Several industrial factors have been definitely responsible—to mention only three of them, the motion pictures, the radio, and the automobile. . . . The great value of the automobile is not the fact that it has made it easier and quicker and cheaper to go to places but the fact that it has inspired several million people to go. It has caused them to move, to stir themselves, to get out and away, to wake up to what was going on about them."

Radio of course, has increased man's cognizance of world affairs, and the motion picture has been of all-round educational value. Most of us are aware that it has widened man's horizons but few realize how much it has quickened man's reactions. In making the early motion pictures, one of the first things discovered was "the need to make our arrangement of scenes just as obvious and simple as possible. We found that if we didn't keep to an easy straight continuity it was difficult for many of the spectators to follow the picture at all. They hadn't been trained to visualize more than one thought at a time—and it seemed hard for some of them to do that. The average memory faculty had not been developed beyond the most elemental lines." Even motion picture titles required 50% less time for assimilation after audiences had had a few years' practice. Today's

pictures with intricate plots and swift confusing action could not have been understood at all by those first audiences.

The reason that the motion picture "stirred up sluggish brain cells as all of the printing presses in the world could not do," is because "it has a definite physical impression to present to the eye, but it is an impression so swift that in order to register and apply it properly brain-cells that had not been used to hurried exercise had to learn to function far beyond any limits to which they had been accustomed. The automobile got us used to physical speed. It was the motion picture that got us used to mental speed."

Edison considered educational methods obsolete, and prophesied that in time text-books would be supplementary and motion pictures would gradually replace them. This change is slowly taking place as more and more technical and educational shorts are being made.

#### *Life Units and Immortality*

Edison's religious and philosophical beliefs reflected his originality and his scientific trend of thought. He hoped, but did not believe, that personality survives. He did not believe that departed Souls were responsible for the phenomena produced by spiritualists. On the other hand, he felt that if personalities did exist after death they would contact their loved ones if given the use of a "scientific"

instrument which could register very delicate vibrations. He attempted to produce such an instrument which he referred to as "a sort of valve."

However, he was inclined to the view that personality does not persist, although the life units which compose it are indestructible. Instead of working toward the macrocosmic viewpoint and conjecturing the possibilities of man's relationship to greater, more intelligent forces functioning on higher planes of consciousness, Edison preferred to turn his thoughts to the microcosmic viewpoint, and give credit to the cooperation of innumerable infinitesimal "units" or "little people" for forming and running the machine known as man. According to him, these units are intelligent, have different jobs, possess memory (as illustrated by the reproduction of the same lines and whorls on burned skin) and are freed at man's

death to separate and take up new work.

His description of the abilities and activities of these units is fascinating, and reminds one that the world's scientists could profitably spend their lives in research and not exhaust the discoveries still to be made concerning these microcosmic universes. But one wonders why he did not also send his active mind in the other direction. The life unit known as "man" has many concepts and experiences impossible to the life unit known as a "cell," and functions on a higher plane of consciousness; but man, too, is only a cell or unit in some greater plan. However, when research turns toward the macrocosmic view of creation a microscope is useless. One must use higher powers to capture the finer vibrations.—*Reviewed by Virginia Scott.*

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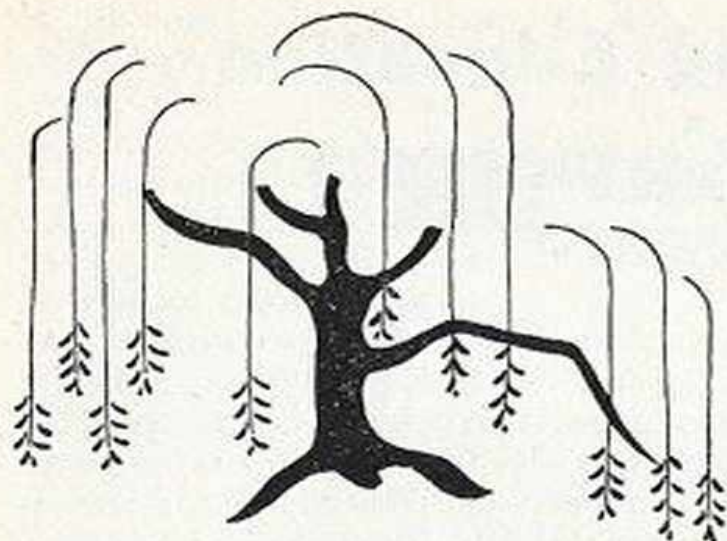
### OUR READERS SAY

I take this occasion to give you my best compliments for the superb manner in which EAST-WEST is edited with always most interesting and vital items, so that the content of each number is always fully enjoyed.—  
A. L. Mexico City.

We of the \_\_\_\_\_ Foundation here in \_\_\_\_\_ have a high regard for your publication; and the work it is doing.—J. T.

Do please thank Miss \_\_\_\_\_ for the magazines. I thought her articles on the Food for Millions excellent, and the Gandhi articles. I agree that politics are quite out of place in a spiritual magazine and noticed with pleasure how unbiased it was.—C. B., England.

EAST-WEST Magazine is a very fine publication. I like it very much.—Dr. S. H.



## Do You Punish Yourself?

By "SIVA"

When the tongue is bitten by the teeth or the right toe strikes against your left ankle and hurts it, do you rouse yourself to pull out the teeth or inflict a counter-injury on the right toe? You know that the tongue as well as the teeth, the toe as well as the ankle belong to you. You will not be prepared to punish and thereby inflict pain on the teeth or the toe in return. For whatever fresh pain will be inflicted will be your own pain and suffering. Even so, when you will behold your own self in all, you will not be able to harm any creature—not even the person who wrongs you, or ill-treats you. Of course once the tongue is bitten or the right toe strikes against the left ankle, you become careful that the mistake is not repeated. Even so, without any sense of retaliation or doing harm to your persecutor, you should certainly try to restrain him through your elevated conduct so that there may be no repetition of the error.

Mind you, one harbors the spirit of retaliation or counter-injury only in relation to those with whom he does not identify himself, not in relation to those whom he regards as his own. When you begin to regard the Universe as your own self, you will no longer have this spirit of retaliation in you. Of course, when a limb of your body gets diseased and shows signs of putrefaction which threatens to poison the whole system, it may become necessary to perform an operation to restore health to the body through removal of putrid matter; similarly, you may be called upon to perform an operation on any part of the collective body in the interest of that body itself. But even in that case you must have the same feeling as when the operation is performed on your own body. You must remember that occasions for such an operation will be few and far between if your conduct is always right and pure.—*Kalyana-Kalpataru*

## Concerning Education



☆ Many psychologists believe that intelligence tests are being misused in schools, with harmful results. Those with high I.Q. ratings get superiority complexes and are often given the benefit of the doubt by teachers (who are subconsciously influenced by the tests) even when their work is not outstanding; while those with low I.Q. are burdened with a sense of failure and given less attention by teachers (who decide on the basis of the rating that they will never do well anyway). Yet no I.Q. test is infallible. One rating (based on a single test) may accompany a pupil's record throughout his school life; and yet it is now realized that a person's I.Q. may change, due to the imperfection of tests, the conditions which surround them, the awakening of latent faculties in the student, or unusual conditions in his life at the time of the test. For instance, a student may have different I.Q. ratings under different tests, yet no effort is made in school records to see that ratings given pupils are for *the same test given at the same age* (which would be the only fair procedure). A child who was upset by the test-conditions surrounding him at the time of a first test, or who

feared or disliked the teacher giving it, would do better another time. One who had just moved to this country and found our customs and manners unfamiliar would do better at a later date. This has been proved despite the fact that proponents say language is no barrier).

Suppose a very intelligent child develops slowly in coordination. If such a child takes an I.Q. test during its sixth year (when many questions on coordination are included) it may be given a lower I.Q. than some physically active child with an inferior mind. Therefore, say psychologists, to have the result of such a test accepted as "gospel truth" by teachers year after year is unfair. To be completely successful in its aim (measuring the *innate* intelligence of human beings) an I.Q. test would have to measure only "raw intelligence" and not achievement or background. This appears impossible. Since any mental aptitude (as for languages or mathematics) is both sharpened and increased by use, and since mental faculties atrophy when not used, and since an aptitude which is latent would not register in a test given at that time but would make a difference



in the rating if the test were given after it had been discovered and practiced, there is no way to make such tests conclusive. They should be considered merely as one of many experiments to determine the mental state of a person, just as doctors take the blood pressure as one of many tests to determine the physical state of a person.

☆ State constitutional amendments to provide better schools were recently passed by California, Michigan, Oklahoma, Oregon and Utah. California now provides a *minimum* salary of \$2400 for all teachers, and state support of education is on the basis of \$120 per year per pupil.

☆ The battle between "progressive" and "old-fashioned" education continues. A progressive elementary school where pupils learn by "doing" (building model villages, making pottery, running a model grocery to practice arithmetic, etc.) has for some time been sponsored by U.C.L.A. Its director, Corinne Seeds, faced trouble when some parents thought the new methods did not do a good job on such matters as spelling, and persuaded the school board to oust her from city-owned buildings. More sympathetic parents loaned their homes until her supporters got a special grant for a new school. A public "test" was recently conducted by a newspaper

to determine if her more palatable teaching methods brought results equal to unpopular older methods. For this, 81 graduates of her school faced 81 chosen from regular public schools. All were of the same age and same mental rating. Miss Seed's students did as well as the others, if not better—even in the three Rs. So those who believe in training a child to be a well-rounded citizen at the same time he is learning to spell, are still ahead.

☆ Veterans who have returned to school have not proved to be restless, nor a "disrupting influence," but have settled down promptly and begun to surpass non-veterans scholastically and to take the lead on honor rolls and in student activities such as school papers, athletic teams, political and social clubs and governing bodies. These facts were gathered in a survey of 50 typical educational institutions, both men's and co-educational universities. In many of them veterans make up 75 to 90% of the enrollment. Many veterans who were poor scholars before the war have improved their standing amazingly since returning to school. Married veterans, as a group, are making a higher average than unmarried men. Both these facts indicate that an increased sense of responsibility and an appreciation of the privilege of education have a bearing on scholarship.

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You can't clap with one hand.—*Chinese Proverb.*

## Autobiography Of A Yogi

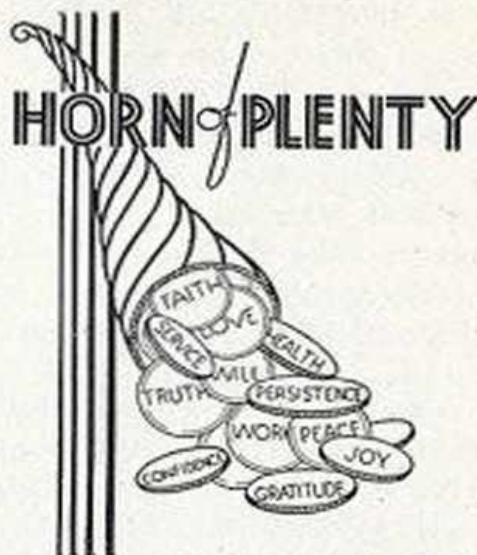
It would be presumptuous of me to comment on one of the most remarkable books I have ever read. But, as a seeker after Truth for many years, I feel that I should like to make closer acquaintance with the technique of Kriya Yoga.—J. Y., Glasgow, Scotland.

Again I want to gratefully express a few words of heartfelt appreciation for *The Autobiography of A Yogi*. I am certain that it will be received as a great light to help the whole sick, confused world to enjoy more health and peace.—J. R. O'C.

Have been much encouraged through reading *Autobiography of a Yogi*. It is the book of the century.—W. C. S.

"I have just finished reading your book, *Autobiography Of A Yogi*, and it has been such an enjoyable privilege that I want to tell you so. It has opened up new vistas of understanding, and to the receptive mind brings a feeling of peace. Whilst reading it, I felt far removed from the complex and clamorous living of today. And the depth of sincerity with which you have written appeals to me very much.

"You have contributed largely toward bringing about a new, a better understanding between the peoples of the East and West, and I am confident that your book will be widely read and appreciated. My sincere congratulations to you."—E. S.



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Let us know if you are successful in receiving help with your problems through attunement with us. You are also welcome to write or wire us for assistance through prayer. (Address: Prayer Council, Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles 31, Calif.)



## MANY HAVE BEEN HELPED

Thank the Healing Department a thousand times for prayers for my dear brother. I am deeply grateful to God, Christ and the Masters; he is improving. God bless all of you for your loving kindness.—Mrs. O. W. L.

I thank you for your prayers for us all. I feel your prayers have been answered for me, and I thank you all from my deepest thoughts.—E. G.

Quite some time ago I had this same condition and I was suddenly healed after a meeting with Paramhansaji at a social gathering although I had not said anything about it.—M. B.

I hereby wish to extend my thanks for letter received from Healing Department and for the healing vibrations sent out to my very sick sister of Aberdeen, Scotland. I have just received a letter, (very cheery and bright) from her.—M. H.

We had a letter from———yesterday. She had been at———for three days, and said she was feeling so much better. Thanks to you. I am sure it was the spiritual help that you dear people sent to her. I do hope you keep this good work going.—Mrs. D. R.

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**SELF-REALIZATION FELLOWSHIP**

3880 San Rafael Ave., Los Angeles 31, Calif.

## SRF TECHNIQUES

Readers in the Detroit area who are interested in the teachings of the *Self-Realization Fellowship* and would like to learn more about its principles and practical techniques, are invited to get in touch with Mr. J. Oliver Black (see Detroit listing in Center Directory at the back of this issue). Paramhansa Yogananda feels that Mr. Black is fully qualified to teach these techniques to earnest seekers, and has given him permission to do so.



All that is not One must ever  
Suffer with the Wound of Absence;  
And whoever in Love's City  
Enters, finds but Room for One,  
And but in Oneness Union.—*Jami.*



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# SELF-REALIZATION FELLOWSHIP

*Founded in America in 1920 by Paramhansa Yogananda*

## DIRECTORY OF CENTERS



### Dakshineswar, Bengal, India

Yogoda Math (Self-Realization Fellowship Hermitage) on the Ganges River near Calcutta. The Headquarters of Yogoda Sat-Sanga Society (Self-Realization Fellowship) and Shyama Charan Lahiri Mahasaya Mission. Paramhansa Yogananda, president, Swami Satyananda Giri, spiritual acharya. Prabhas Chandra Ghose, vice-president. Prokash Das, Secretary in charge.

Address: Yogoda Math, Dakshineswar, P. O. Ariadaha, 24 Parganas, Bengal, India.

SRF Instruction Department, for teachings by correspondence. Residential accommodations for Western students and tourists.

### Calcutta, Bengal, India

Yogoda Sat-Sanga Center. 4, Gurpar Road, Calcutta. Weekly class (Sat-Sanga Sava) group meditation, study, divine service held every Tuesday at 6:30 P.M. In charge, Sri Sananda Lal Ghosh. Secretary, Sri Purna Chandra Ghosh. Public is welcome.

### Ranchi (Bihar), India

World Colony, and the Brahmacharya Vidyalaya, an outdoor, yoga, residential school for boys, established in 1917 by Paramhansa Yogananda. Swami Benoyananda Giri in charge. Yogoda Sat-Sanga Home of Service (Sevasram). Col. A. K. Ghosh, Chief Medical Officer. Mr. Ramkishore Roy, Secretary.

Western disciples, guests, and visitors are welcome and will find hospitable Ashram accommodations.

### Jhargram, India

Sevayatan Ashram with Sri Sri Shyamacharan Yoga-Mandir, primary school, and medical dispensary. Swami Premananda, founder. Swami Satyananda Giri, Acharya. Sailesh Mohan Majumdar, secretary.

Address: Sevayatan, P. O. Jhargram, Dist. Midnapur, Bengal, India.

### Lakshmanpur, Bihar

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### Midnapore, India

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Yogoda Sat-Sanga Ashram, Khukurda.

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Yogoda Sat-Sanga Ashram, Handol.

Yogoda Sat-Sanga Ashram, and the Yogoda Sat-Sanga High School, Ejmalichak.

Yogoda Sat-Sanga Ashram, Ghatal.

### Puri and Serampore, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Yogoda Ashram, Puri. Swami Sebananda in charge.

Yogoda Sat-Sanga, Gurudham Chattr, Serampore. Sri Panchkari Mukherjee in charge.

### London, England

Self-Realization Church of all Religions. Conducting Teacher, Yoga charya B. C. Nandi. Secretary, Mrs. Gertrude E. White, 33 Warrington Crescent, Maida Vale, London W. 9. Sunday meetings and Monday evening Praecepta Study Class at I. N. T. A., 7 Henrietta St., Cavendish Square, W. 1, London, England.

### Staffs, England

Conducting Teacher, Sydney Buxton, 50 Harbury Street, Burton-on-Trent, Staffs, England. Mr. Buxton will be pleased to supply information concerning time and place of meetings to all inquirers.

### Fellbach, Germany

Conducting Teacher, Mr. Harry Dikman, DP Camp 688, Schorndorf, Germany. Meetings held every Sunday from 4 to 5:30 p.m. at Jan Str. 9, W.3, Fellbach, Germany, the home of Mr. Alfreds Biezais, Asst. Conducting Teacher.

### Calabar, Nigeria, West Africa

Conducting Teacher, Mr. G. O. Bassey, 42 Beecroft St., Calabar, across from the Methodist Church. Meetings at same address Tuesdays and Fridays, 6:30 to 7:30 p.m., Sundays, 10 to 11:30 a.m. and 6 to 7:30 p.m.

### Accra, Gold Coast, West Africa

Conducting Teacher, Mr. James E. Ampah, Telephone Exchange, G.P.O., Accra, Gold Coast, West Africa. Meetings on Sunday mornings, 5:30 to 6:30 a.m., and on Thursday evenings, 4:30 to 5:30 p.m., held at House No. F161/1, Lokko Street, Christiansborg, Accra, Gold Coast.

### Koforidua, Gold Coast, West Africa

Mr. Okartei-Akko, Conducting Teacher, P. O. Box 146, Koforidua, Gold Coast, West Africa. Study classes and Sunday morning services at Bella Vista House, Queen's St., opposite Child Welfare Clinic. Weekly studies: 5:30 to 6:30 p.m. on Tues-

days. Sunday services: 5 to 5:45 a.m. and 5:45 to 7 a.m.—exercises, Praecepta study and study of literature.

### Takoradi, Gold Coast, West Africa

Conducting Teacher, Mr. Benoni A. Laryea, c/o Messrs. Oil Storage Co. of Takoradi Ltd., P.O. Box 56, Takoradi, Gold Coast, West Africa. Mr. Laryea will be pleased to supply all information concerning time and place of meetings to all inquirers.

### Mexico City, Mexico

Conducting Teachers, Mr. J. M. Cuaron (Spanish), Apartado Postal Num. 1680. For information call: 37-2140. Meetings every Tuesday, 8 p.m. at San Luis Potosi 192-B. Mrs. Hugo Osterman (English), Calle Bernardo Galvez 204, Lomas de Chapultepec. For information call Ericsson Tel.: 28-2197.

### Merida, Yucatan, Mexico

Conducting Teacher, Mr. Pedro Gonzalez Milan, Apartado 113, Merida, Yucatan, Mexico, who may be contacted at the above address regarding inquiries. Meetings held every Wednesday, 8 p.m., at Calle 30, Num. 502-P. Telephone: 27-56.

### Tampico, Tamps, Mexico

Conducting Teacher, Dr. Alfredo Cuaron, Apartado Postal Num. 272, Tampico, Tamps, Mexico, who may be contacted at the above address regarding time of meetings. The meetings are held at Altamira 206-Oriente, Telephone: 25-81.

### Edmonton, Alberta, Canada

Conducting teacher, Mrs. Ethel Humford, Phone 21811, will be pleased to supply information concerning time and place of meetings to all inquirers.

### Revelstoke, B. C., Canada

Conducting Teacher, Elio Pradolini, Box 39. For information, Phone: 277. Meetings every Sunday at 7:30 p.m. at home of Mr. & Mrs. Lindo Claluna, Box 4, Revelstoke.

### Los Angeles, California

WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Mount Washington Center, 3880 San Rafael Avenue, Los Angeles 31, California, established in 1925. Phone: CAPITOL 0212.

To reach the Mt. Washington Center, take northbound "W" car anywhere on Broadway downtown. Get off at West Ave. 42 and Marmion Way. Walk or drive your car, following the S.R.F. signs up to the top of Mt. Washington hill.

Daily Meditation Service held at 8:15 a.m. and 5:15 p.m.

### Hollywood, Calif.

Self-Realization Church of All Religions, 4860 Sunset Blvd., at Edgemont St., Hollywood, Calif. Phone NO. 18006. Services held every Sunday; Paramhansa Yogananda speaks every other Sunday at the 11 a.m. service. Alternate Sunday 11 a.m. services are conducted by Rev. C. Bernard. Children's Sunday School, 10 a.m. Meditation class for Kriyabans, Sundays at 8 p.m.

### Encinitas, Calif.

SRF Golden World Colony by the sea, 100 miles south of Los Angeles. Papaya Inn for guests, students and public. Administration Bldg., Men's Hermitage, Ladies' Hermitage, Golden Lotus Temple of Religions (under construction). Phone Encinitas 4341. Meditation Class, Thursdays, 8 p.m., conducted by Dr. M. W. Lewis.

### San Diego, Calif.

San Diego Self-Realization Church of All Religions, 3072 First Avenue. Take First Ave. bus to Quince Street. Phone Woodcrest 0923. Meetings every Sunday at 11 a.m., conducted alternately by Paramhansa Yogananda and by Dr. Lloyd Kennell. Children's Sunday School, 10:15 a.m. Meditation Class, Wednesdays, 7:30 p.m. Ladies' Auxiliary meets 1st and 3rd Tuesday of month at 1:30 p.m.

### Gardena, Calif.

Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave.

Center meetings held each Tuesday at 8 p. m. at home of Mrs. Blanche Keesey, Secretary, 1630 W. 168 St.

### Long Beach, California

Self-Realization Church of All Religions, 430 E. Ocean Blvd., Long Beach, Calif. Telephone: Long Beach 66-3377. Rev. Arthur W. Smith, Minister in charge. Doya Devi, Secretary. Services every Sunday at 11 a.m. Mother Shanti Devi, Assistant Minister. Study and meditation classes, Tuesdays, 8 p.m.

### Washington, D. C.

(Church)

Swami Premananda, Minister. No classes during July and August. Self-Realization Fellowship Temple at 4748 Western Ave., N.W. Phone: Wisconsin 4748.

(Center)

Conducting Teacher, Mrs. Daisy Shreffler, 221 Florida Ave., N. W., Washington 1, D. C. Secretary, Frank S. Jamison. Viola Johnson, Treasurer. Meetings every Monday evening at 8 p.m. at 221 Florida Ave., N. W.

### Phoenix, Arizona

Conducting Teacher, Mr. James B. Coller, 1800 W. Monroe. Phone 23869. Meetings every Friday night, 8 o'clock, 1800 W. Monroe. Meditations held every Tuesday, 8 p.m., at the same address.

### Miami, Florida

Conducting Teacher, Sister Kripa. 2120 W. Flagler St. Treasurer, Mrs. Eleanor Howe. Meetings on Sundays and Thursdays at 8 p.m. Library. Phone 25305.

### Indianapolis, Indiana

Conducting Teacher, Mrs. Ann G. Hoffman, 1939 Adams Street, Indianapolis. Meetings are held every Sun-



day morning at 11 and Wednesday and Friday evenings at 8; in Room 408 at 38 No. Pennsylvania Street, Indianapolis.

**Des Moines, Iowa**

Conducting Teacher, Mr. Carl Bertelsen, 2416 E. 12th Street. Phone 6-0171. Secretary, Mrs. Lee Rush, 4634 Douglas Ave. Phone 5-5646.

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First Self-Realization Fellowship Center in America, founded by Paramhansa Yogananda in 1920.

Conducting Teacher, Adolph B. David, 27 Gainsboro St. Secretary, Miss Ellen MacTwiggan.

Meetings every Thursday evening at 8 p.m., 25 Huntington Ave., room 609.

**Detroit, Mich.**

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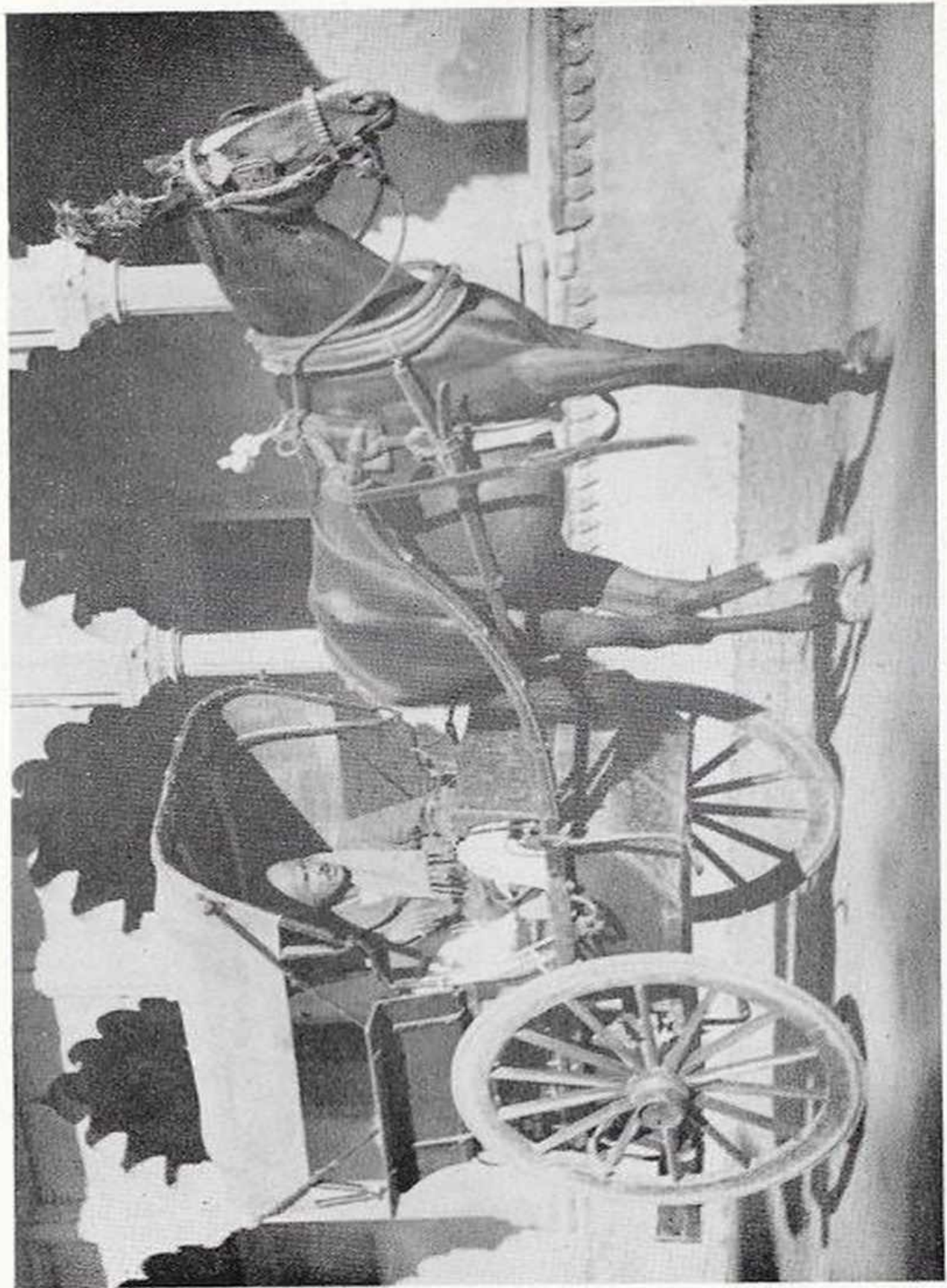
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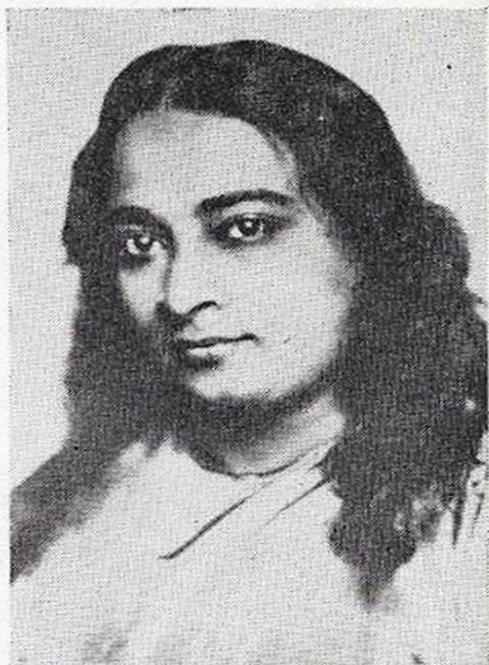
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