



Gandhiji Has Escaped The Body
IN MEMORIAM

Fate Of The Negligent Devotee
By PARAMHANSA YOGANANDA

Relaxation: Key To Good Vision
By HELEN M. KENNEDY

How Complexity Leads To Unity
By JAYADAYAL GOYANDKA

Let Me Think
By LEON PATRICK, M.D.



Los Angeles Times

MEMORIAL SERVICE FOR MAHATMA GANDHI

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EAST-WEST

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Gandhiji Spoke Fearlessly Of Death

"Dress thyself in rich attire, befitting the moment. Now thou goest to thy beloved's home. Thou wilt lie in dust. Cover thyself with dust. Be one with dust. Bathe and wear a fitting dress. Remember thou art not returning from where thou goest." (*Before the funeral cortege started, weeping devotees sang this song which was chosen by Gandhiji himself to be sung at the time of his death.*)

"Those who believe in the soul—and what Hindu, Mussalman or Parsi is there who does not?—know that the soul never dies. The souls of the living as well as of the dead are all one. The eternal processes of creation and destruction are going on ceaselessly. There is nothing in it for which we might give ourselves up to joy or sorrow. Even if we extend the idea of relationship only to our countrymen and take all the births in the country as taking place in our own family, how many births shall we celebrate? If we weep for all the deaths in our country, the tears in our eyes would never dry. This train of thought should help us to get rid of all fear of death." — (1921. *From an article on "The Fear Of Death."*)



"So you wanted to get here in time to be a pallbearer. Well, you are slightly premature. It is too early for us to meet at the gates of heaven. Don't release my obituary just yet. I am ready to die when my Maker calls, but I hope He



will spare me until I finish my life work, which is to make India free." (1937. *So Gandhiji told an A. P. correspondent who had been sent to cover his expected demise.*)



"If someone were to tell me, in order to avoid death, to retire to the Himalayas until the end of this year, I should not do so. For I know that death is inevitable, no matter what precautions man deludes himself with. God knows what work to take out of me. He will not permit me to live a moment longer than He needs me for His work." (1938. *So Gandhiji told a follower—Jamnalalji—who was urging him to be more careful.*)



"I shall live on for awhile, if God wants me. His work goes on, we come in only when and to the extent He wants us." (1938. *Excerpt from a letter.*)

"With every breath I pray God to give me strength to quench the flames or remove me from this earth. I, who had staked my life to gain India's independence, do not wish to be a living witness to its destruction. (1947. *So spoke Gandhiji as he grieved over communal rioting.*)



"I am in the hands of God. I am not afraid of death or organic injuries." (1948. *From a message delivered by Gandhiji during his last fast.*)



"This is a strange world. How long can one be at the game?" (1948. *The Thursday before his death.*)



"Bring me all my important papers. I must reply today. Tomorrow may never be." (1948. *Friday, January 30th.*)



An article by Paramhansa Yogananda on the evaluation of Mahatma Gandhi's life and activities will appear in the May-June issue of *East-West*.

Helpful Thoughts For God-Realization

By JAYADAYAL GOYANDKA



Conclusion

How Complexity Leads To Unity

If the six ways mentioned in the preceding article cannot be practiced, one may take to the following five ways. The practice of these five also may bring one the attainment of the supreme object of life:

"Gayatri, Govinda, Gow (the cow), Gita and Ganges-bath — The grace of these five quickly brings God-realization."

1. *Gayatri*—The scriptures sing the glory of the *Gayatri* in the highest of terms. The formula of *Gayatri*, which has to be performed observing bodily purity and silence contains the praise of all-pervading Brahma, the embodiment of Truth, Knowledge and Bliss, and meditation on His Divine Light and a prayer to Him.

2. *Govinda*—Through constant meditation on Sri Govinda,* there is nothing which cannot be achieved. The Lord Himself says: *"To devotees, who knowing no one else constantly think of Me, and*

worship Me in a disinterested way, to those ever united in thought with Me, I bring full security and personally attend to their needs." Therefore, with a strong resolution, and with faith and love in the heart, God should be meditated upon.

3. *The Cow*—The Hindu scriptures glorify the cow in highest terms. The five products of the cow are considered pure and destructive of sins.**

4. *The Gita*—The *Gita*, is, indeed, the very heart of God. Bhagavan Sri Byasa says:

"Emanating from the lotus-like lips of God Himself, the Gita alone should be studied well. What is the use of studying so many scriptures?"

How can one express the glory of the *Gita*? It can only be felt by

*Sri Krishna.

**Since some of these points are only of theoretical interest to Western devotees, we are deleting the details.—Editor

one who devotes himself to a study of it with attention. There are many verses in the *Gita*, half or even a quarter of whose instructions, when reduced to practice, may easily bring one God-realization. It has been said:

"The entire range of the Upanishads constitutes the cow; the milk-er is the divine cowherd Sri Krishna, Arjuna is the calf, the wise man of intelligence is the enjoyer and the Gita is the nectar-like milk."

Therefore, the *Gita* should be read with attention every day, as an unflinching duty, properly understanding the meaning of the verses studied.

5. *Ganges-bath*—The glory of the Ganges is infinite. She is in fact styled by the devotees as liquid Brahma, that is, Brahma itself transformed into water from its formless state, and flowing as a stream. There are many great saints who live only on the bank of the Ganges.

The Four Ways

If the five ways mentioned above cannot be adopted for practice, one may take recourse to the four ways mentioned below:

"Self-restraint, service, spiritual practices and association with saints—These four, when adopted, quickly chase away the night of Delusion."

1. *Self-restraint*—Disallowing the mind, speech and body to act as they like, and withdrawing them from enjoyments of the world, and

Many of the routes leading to the one goal of Self-realization have been described in this series of articles. Of course, Paramhansa Yogananda's students follow what he often terms "the airplane route"—yogic techniques culminating in Kriya Yoga. But many of the aids advocated in these articles are also included; for example: meditation, devotion, self-control, association with spiritual people, non-attachment, and working for the Lord rather than for the fruits.

devoting them to practices which lead to blessedness is called practice of self-restraint. According to Lord Manu, he who keeps restraint over the mind, speech, and body is a *Tridandi** in the true sense of the term:

"He who carefully practices control over speech, control over the mind and control over the body is a Tridandi. He, who has attained restraint over mind, speech and the body with reference to all beings, and for the exercise of this restraint has brought under control his lust and anger, attains salvation."

He who moves in the world keeping his mind, senses and the body

*An ascetic (literally, a bearer of three staffs).

under control, and without being influenced by feelings of attraction and repulsion, obtains Bliss. Men of restraint alone are healthy, strong, virtuous, long-lived and fit for salvation.

2. *Service*—He who serves his elders, and all other beings, disinterestedly, and in the spirit of serving God, serves God Himself at every step, and, finally, attains God.

3. *Spiritual Practices*—Practices of *Bhajana*,* meditation, etc., done for God-realization are all spiritual practices, or *Sadhana*. One should adopt, for the realization of God, a course of discipline or *Sadhana* for regular practice, suited to his qualifications, faith and nature as well as taste.

4. *Association with saints* — The *Bhagavata* says:

*"The human body is attained with difficulty by Jivas.** and is transient; and in that life, too, it is rarer to meet a devotee dear to God; for devotees and saints are, in a sense, the same as God Himself."*

Association with saints leads to the destruction of sins and purification of the heart. It helps one in fixing the mind on God and, uprooting doubts, leads to God-realization. Therefore, the company of saints should be cultivated without fail.

*Reverence, worship, adoration and service of God.

**The individualized Soul.

Addressing King Rahugana, Mahatma Bharata says:

"O king, the Supreme Knowledge can be attained only by bathing the body with the dust of the feet of saints. It cannot be attained through penance, sacrifices, charity, benevolent acts done while in the family, study of the Vedas or worship of the gods of water, fire and sun."

Therefore, service of saints and association with them is an infallible means to salvation.

The Three Ways

If the four methods detailed above cannot be practiced, then the following three methods may be adopted:

"Practice of truth in speech, subordination of self, looking upon women in general (except one's wife) as a mother."

1. *Truth in speech*—It is said: *"There is no austerity equal to Truthfulness, and no sin equal to falsehood;*

He whose heart is the abode of Truth, has God Himself there." Truth is synonymous with God. Where there is Truth, there is God. When a man observes Truth in speech, whatever escapes his lips turns out to be true. Falsehood should never be uttered out of a selfish motive, or as a matter of habit, or in joke, or in the form of a promise about future action or conduct.

2. *Subordination of self* — It means making oneself subordinate to the will of God, i.e., becoming

a true servant of God, giving up the independence, and maintaining life for carrying out the Lord's behests and following His promptings. Performance of duties in the world, e.g., service of the parents by the son, of the preceptor by the disciple, of the husband by the wife, of the master by the servant, and looking upon the object of service as God, also constitute subordination of self to God.

On the self becoming subordinate to God, it develops almost all the qualities of God. With the strength derived from God, it finds itself possessed of an immense accession of strength. Just as on the strength of the king, an ordinary constable challenges and arrests men of wealth and position in society, even so subordinating himself to God man can attain victory over all sins on the strength of God, and can be a great lover of God.

3. *Looking upon all women (except one's wife) as a mother*—Realizing that every woman is a part of the Divine Mother, one should mentally bow in reverence to every woman and show respect to all. This practice is extremely beneficial. He who cultivates this sentiment toward women in general will have an accession of energy and merit, and being saved from sins, may realize God.

The Two Ways

If the above-mentioned three ways cannot be practiced, one should take to the following two ways:

"Never forget two things, if you are anxious for salvation; One is Death, the other is God—says Narayana."

1. *Remembrance of Death*—Everything in this world is perishable; whatever has an origin is bound to have an end. This body and its relations, and all other objects, will one day be devoured by death. Then, why this attachment for them? Why so much decoration for the body, which is steadily advancing toward death every moment? Man does not develop dispassion for things of the world, because he remains forgetful of death. King Yudhisthira, in answer to the query of the Yaksha, said:

"Every day men go to the abode of death, yet those who are left behind seek to live eternally. What can be more surprising than this?" That is why "Narayana Swami" advises us to remember death; for remembrance of death will save us from the commission of new sins, and generate dispassion for things of the world.

2. *Remembrance of God*—With the cultivation of dispassion, "practice" also is necessary. The Lord prescribed in the *Gita* both dispassion and practice as the means to attain mind-control. Constant remembrance of death will no doubt generate dispassion, but it will fail to bring joy to the heart. The world will appear blank and perishable. That is why it should be accompanied by the thought of God. The whole world is permeated by

(Concluded on page 12)



Second Coming of Christ

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

Fate Of The Negligent Devotee

By PARAMHANSA YOGANANDA

Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give

them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall he weeping and gnashing of teeth.—Matt. 24:40-51

In the above verses, Jesus was still speaking of that unforeseeable time when the "Son of man" shall come (see January issue, page 15). When he spoke of two being in the same field, and one being taken, the other left, he referred to the fact that ordinarily two people of the same vocation may look alike outwardly, whereas inwardly one may be a great devotee of God and the other very material. But God bestows salvation (Self-realization) upon people not according to their outward duties but according to their inner spiritual qualifications.

Hence, out of two working in the field, or at the mill, the virtuous would be taken into heaven (saved, or freed from reincarnating), and the materially minded would be left on earth to work out his evil actions. Therefore, it behooves the earnest devotee to meditate and be vigilant about the character of his inner or Divine consciousness, warding off the invasion of delusions as he waits for the hour when Cosmic Consciousness and Christ Consciousness will visit him to offer final liberation.

Soul's Authority

Each Soul has the authority to discipline his servant senses. Each sense is given a special work to do, and the intuition is given the important work of watching the bodily house to prevent it from being invaded by the thief of Cosmic delusion; for Christ Consciousness (Son of man) in the body of

man is hidden deep behind Cosmic delusion. These servant senses should be kept alert for that unknown hour when the master, Christ Consciousness, owner of the bodily house, manifests, lest it find them all sleeping the sleep of delusion.

All devotees should know this: if the sincere devotee in the bodily house does know how to keep it from the invasion of the thief of delusion, then he can prevent it from being broken by misery and ignorance. Therefore, all good devotees should keep their consciousness and sense servants constantly ready to wait for the manifestation of the Lord of the body-house, and should watch and be ever prepared to save themselves from the sudden attacks of delusion.

Contrast In Devotees

The faithful and wise devotee becomes the Divinely appointed ruler over his household of senses, and nourishes them with the meat of discipline and wisdom when they have reached the season, or state, of Soul-willingness to be good. Blessed is that devotee when the Christ Consciousness manifests and finds him meditating and properly governing his senses. Such a spiritually watchful devotee will remain the ruler of all the senses, and will also have control of the properties of Soul qualities and of all material power.

But the evil—or negligent—devotee who thinks in his heart that his meditation is useless and Christ Consciousness will continue to de-

lay manifesting within him, and thus starts smiting his well-behaved senses with the rod of temptations, and compels them to enjoy sense pleasures and gets drunk with delusion, may suddenly find Christ Consciousness manifesting within him (due to his past good actions) at a time when he is least expectant. But since his consciousness is unprepared for the visitation of the Lord, he will find it quickly severed—or cut asunder—from this Divine Consciousness. Thus he will find himself classed as a hypocrite because he has made a pretense of performing appointed spiritual duties and yet in his heart has not

believed that his actions would result in a visitation of God-consciousness. And he will weep and be furious at himself for the weaknesses which have led to his separation from Christ Consciousness.

Therefore it behooves all devotees to meditate deeply and regularly, and always to keep the searchlight of devotion playing in the temple of the Soul, so that no matter when God suddenly manifests, He will be detected and received by the devotee. It is the perpetual spiritual vigil and devotional magnetic expectation of the devotee which draws God unto him.

HOW COMPLEXITY LEADS TO UNITY (Continued from page 9)

God; and whatever happens is but the sport of the Lord. He is supreme Bliss, supreme Consciousness and the very embodiment of Knowledge. Practice of constant remembrance of Him destroys sins, and the mind—being transformed into the likeness of God—*Moksa* (salvation) is easily attained.

The One and Only Way

If the two ways described above cannot be adopted, then all must take to the one great way—revealed by Bhagavan Sri Krishna through His sacred lips—which is the very essence of all the ways. The character of this one way is such that when properly practiced, it automatically brings success to the practisant. It is as follows:

"Surrendering all duties to Me, seek refuge in Me alone, O Arjuna; I shall absolve you of all sins, grieve not."

Bhagavan Sri Rama says:

"He who even once surrendering himself to Me says, 'Lord, I am Thine,' I remove his fears from all beings; this is My solemn vow."

Thus, surrender to the Lord in every respect is the best and the supreme way. One who has surrendered himself to God has become God's own and is free from fear and anxiety for all time. Therefore, giving up dependence on others' support, one should surrender oneself to God, who is man's best and sole lover and ever devoted to the promotion of his good.—*Kalyana-Kalpataru*

Relaxation: Key To Good Vision

By HELEN M. KENNEDY



Relaxation is the key to normal eye functioning and good vision, also to the restoration of eye normalcy, according to Dr. William H. Bates, who was a leading New York City eye specialist in the early 1900s. Dr. Bates, one of the foremost eye doctors of his day, was a thorough scientist. He made original contributions to ear surgery and also discovered adrenalin, which is used as a heart stimulant and also to arrest hemorrhage. A copy of his book, *Perfect Sight Without Glasses*, was microfilmed, and, with microfilms of other important books, in 1938 was sealed in the crypt of civilization at Oglethorpe University, Atlanta, Ga.

Dr. Bates abandoned the orthodox medical practice on eyes as he developed his method of eye normalization, now called the Bates method. He studied the eyes of many living creatures, and his experiments and revolutionary findings are on file at Columbia University, New York City. Since his death in 1931, his most outstanding pupil, Mrs. Margaret D. Corbett, of Los Angeles, and her associate teachers, have carried on the teaching of his method, and have originated many new techniques. These

teachers are now located in many of our states, and in some foreign countries, teaching the Corbett-Bates method. The Bates system is also taught by others in various parts of the world, including England, Germany and Australia.

Believing that a doctor should cure his patients, Dr. Bates found that medicine, operations and glasses did not restore vision to genuine normalcy. Indeed, he found that, as a rule, glasses actually break down the natural seeing capacity of the eyes, acting as crutches only, and weakening the eyes by doing much of their work for them. He also found that operations are seldom necessary, because most difficulties could be normalized by his method of relaxation, and that drugs of any kind impaired the natural functioning of the eyes.

Relaxation of the body muscles helps to relax the nerves; in turn, the relaxed nerves permit the muscles to function better. This has a soothing effect on the entire body and aids in eye relaxation. Relaxed eyes, in turn, help to relax the whole body, thereby also improving the other five senses. Thus, altogether, there is an improvement in general health, tone and energy of

the body. Physical appearance is improved, as well as the strength and beauty of the eyes.

Breath and Posture

Regular deep breathing and blinking greatly aid the vision. For relaxation, correct breathing is very essential. The eyes, especially, need the fresh oxygen which breathing supplies. Deep easy breathing relaxes the entire body as well. We see better as the breath is exhaled. Eyes should blink lightly at frequent intervals, to spread the various natural lubricants and disinfectants over them, and to give often a tiny bit of rest.

Good posture is important, because it makes for fewer bodily tensions and permits a full intake of oxygen, not possible when the body is cramped or bent in any way. The internal organs cannot function properly with poor posture because they are cramped or pushed out of place. This increases fatigue, due to accumulation of body wastes or poisons, impairs general health, and thus eye health. Good posture means better balance and function for the entire body, thus also the eyes.

Mental Relaxation

However, by relaxation, Dr. Bates did not mean just body relaxation. He found that relaxation of the mind had even more to do with vision than bodily relaxation does. This is because vision is largely mental, the eye being only the

Treatment which supplements or harmonizes with natural processes is always preferable. Relaxation, proper breathing, good posture, sunlight — all these can do more for the eyes than can artificial aids.

camera which takes the picture, vision actually taking place in the mind. Doctors know that there is a mental side to vision; but Dr. Bates was the first one to do anything about it, and to teach us how to rest our minds, and thus, our eyes.

Admittedly, laughter and happy emotions aid digestion and circulation, also nerve, muscular and glandular functions. Dr. Bates found that they have even more effect on eye functions. A happy, unstrained mind permits eyes to work normally, while unhappiness, or any kind of mental strain, worry, tension and emotional upsets, cause distortion of the eyeball. These mental tensions produce eye muscle strains, poor functioning of the eyes and subnormal vision. Relief of these tensions assists the eyes gradually to assume their normal activities.

Memory Can Aid Vision

Since vision is the interpretation of what the eye camera sends into the brain, it can also be improved by training the mind to better inter-

pretation of what is seen, and by employing the aid of memory and imagination. *In this way one develops vision from the mind out through the eyes subconsciously, which, with practice, becomes vision from the eyes into the mind, or conscious vision.*

Age need not be a drawback to good vision. A new idea in the case of accommodation, that is, the ability of the eyes to see near and to see far, was given by Dr. Bates. He proved that this is accomplished by means of two sets of involuntary muscles, one set banding the eye around the middle, squeezing the eyeball and elongating it for close vision; the other set flattens it or shortens the axis from back to front for far vision. Thus the idea that eyes will not accommodate for close vision, with advancing age, is outmoded; as is the idea that once nearsighted, always nearsighted. By means of his relaxing techniques, these muscles can be coaxed to loosen properly for both near and far sight.

That the sun is good for eyes was taught by Dr. Bates. The eyes are organs of light. One cannot see without light; and the better the light, the better one can see. The sun gives the best light, not only permitting the eyes to see better, but actually stimulating the retinal or sight nerves, and helping in general relaxation of the eyes. However, there is a correct and an incorrect way to use the sun; there is a way to build up light starved

eyes so that they will like the sun again.

Palming Brings Rest

"Palming" the eyes was Dr. Bates' way of seeking to completely rest them. He found that one could awaken with tired eyes, even after a good night's sleep; but after correct palming, eyes would feel rested and would see better. Mrs. Corbett's book is quoted:

"One of the most important ways to get rid of both physical and mental strain is by palming. Lay the palm of one hand along the side of the nose so that the fingers are high on the forehead and the hollow of the palm is closed over the orbit of the eye. The eye will not be pressed but free to blink, though the lashes may touch. Now, without dislodging that hand, lay the other hand along the other side of the nose; the fingers will cross on the forehead. The heel of the hand will rest on the cheekbones. There will be a slight suction under the palm. Rest your elbows on something at a comfortable height as you sit relaxing, so that the neck is not bent forward but on a line with the spine. The eyes will close as relaxation sets in. This may be the only time the eyes ever rest, because strained eyes when you close them close tightly, stay rigid and continue straining during sleep unless relaxed first. Physically, palming does wonders for the eyes. It speeds circulation through the eyeball to

carry away impurities and bring fresh stimulation to the retina—to the little rods and cones, nerve ends that do our actual seeing.

"If one palms mentally as well as physically, double value will be attained. Palming mentally means relaxing the mind. This seems a large order for a rushed and hurried individual even though he has a five-minute respite during the day. Doctor Bates has discovered the secret of mental relaxation: *memory*. Pleasant, happy memory of something you have seen and enjoyed seeing, brings relaxation to the mind and eyes. Return mentally to some favorite spot—a view of the ocean, a favorite place in the mountains, a fragrant garden, a gorgeous drive on a winding highway; the memory will relax."

Nature's Way

Training the eye to use its keenest central nerves to do keen or fine seeing is also part of the Bates method. Only by use of these central nerves is acute vision possible. As eyes use these keen central nerves, fusion, or the ability of the eyes to see well together, becomes possible. It is this principle of fusion which is employed in correcting crossed eyes or squint, as well as relaxation of the muscles and mental training.

In general, Dr. Bates found that, if vision is fair, it can be normalized; and if there is a little better than light perception, vision can be improved. As mental and physi-

cal strains are relieved, and as the eyes function more normally, the living cells of the eyes help in the restoration by their capability for self-improvement.

The Bates' method is nature's own way of permitting eyes to do their God-given work, by helping the body and mind to be so free of strains and tensions that eyes can carry on in their own easy-functioning way, without the aid of glass crutches or artificial means.

The interested reader is referred to *Perfect Sight Without Glasses*, by W. H. Bates, M.D. (New York, 1920) now out of print. *How to Improve Your Eyes*, by Margaret D. Corbett (Willing Publishing Co., Los Angeles, 1938).



DO YOU SQUANDER TIME?

By Eugene H. Haupt

All time is squandered
that does not increase
one's awareness,
enlarge one's consciousness;
that does not transmit one
from passivity to bliss,
from illness to health,
from ignorance to wisdom.



Spiritual Interpretation
OF THE
★ **BHAGAVAD GITA**

By PARAMHANSA YOGANANDA

Can You Recall Former Lives?

Chapter IV, Stanza 3

Literal Translation:

O Arjuna, I have informed thee about that same ancient (forgotten universal highway of) Yoga—for thou art my friend, devoted unto Me. This mystery (of Yoga) is the producer of supreme benefit (to mankind).

Interpretation:

Just as Krishna explained to Arjuna the important truths mentioned in previous stanzas, so when a high state of development is reached, the Heavenly Spirit lovingly imparts to the devotee, through his intuition, the meaning of the different states of spiritual development which ultimately lead to union with Itself through the

self-same ancient spinal highway—through which all devotees and liberated beings have to travel.

Chapter IV, Stanza 4

Literal Translation:

Arjuna spoke: Vivasvat was born first, and Thy birth occurred later. How then can I comprehend that Thou didst tell about this Yoga in the beginning (before Thy birth)?

Interpretation:

Krishna, being the incarnation of the One Limitless God, as well as the Guru of Arjuna, knew all events which occurred in the beginning of creation; and being Himself the Supreme Spirit, knew that it was He who had evolved the conscious Cosmic Vibratory

Light out of which all Souls are created and in which all Souls are dissolved after many births.

In the Western scripture, the *Bible*, it is written that Jesus said: "Before Abraham was, I am." Even though Abraham was born prior to Jesus, this statement was true because Jesus was then filled with the Spirit — the Supreme Spirit which is conscious of only the eternal present, undivided by past and future tenses. In that state Jesus could say that—being one with Cosmic Consciousness the Creator of all things—He existed before any created being like Abraham.

Likewise, Krishna knew that He existed as the Spirit before conscious Cosmic Vibratory Energy (*Vivasvat*), the direct instrument of all created beings, and of the various births of Arjuna. Krishna's body was born after and out of the creation of the Conscious Cosmic Light *Vivasvat*, but His Eternal Spirit existed prior to this creation.

Chapter IV, Stanza 5

Literal Translation:

The Blessed Lord said:

O Arjuna, many births have been experienced by Me and by Thee. I am acquainted with them all, whereas Thou rememberest them not.

Interpretation:

A fully liberated Soul, or a manifestation of God such as Krishna, can remember all births, deaths,

and the interim period between deaths and rebirths. God (or His manifestation) never forgets; and when in some one life a Soul is at last fully liberated, he too can remember all the various forms he put on in birth and lost in death.

But that is not true of Souls who are still traveling on the path to Self-realization. For, whenever consciousness, like a shining sword, enters the various scabbards of Nature's twenty-four elements, it looks different according to the specific nature of its covering. This encasement of consciousness in mind, intelligence, Ego, feeling, senses, and the fine elements of the body is called birth. The time between death and rebirth is spent in the astral sphere. As the Ego cannot remember its experience in the embryonic or fetal or after-birth babyhood states, so also unenlightened Souls are not aware of their existences in the sleep-like states of transition between death and rebirths, nor can they remember former lives.

Now, apparently Arjuna was not yet fully liberated, and could not remember his former births nor understand how Krishna taught Yoga so long before His present birth; but the Lord knew all about His own births as well as those of Arjuna.

The above questions and answers between Krishna and Arjuna are the intuitional exchanges of wisdom between the Spirit (which is born

(Continued on page 24)

GANDHIJI HAS ESCAPED
THE BODY
BUT NOT OUR HEARTS



By this time you have become somewhat accustomed to the thought that Mahatma Gandhi no longer walks the endless roads of India, nor leads the evening prayer meetings among his devotees. He has escaped from the fragile fast-worn body, and from the ashes now mingled with the sacred Ganges, but from our hearts there is no escape.

There is little need to mention here any of the facts or figures which make up the familiar story of Gandhiji's life. Almost all of you (readers of *East-West*) know these well, and have reviewed them again since his death. For even in America—where a few years ago

he was known as a strange little man in a sheet—India's successful struggle for peaceful freedom, under Gandhiji's guidance, has won admiration, respect and, finally, love. So in the days following his passing, the leading newspapers and magazines all over the country devoted pages to biographical data, to his tragic death, and to scenes from important moments in his active life.

What can we add to this? You have read how he made a gesture of forgiveness as he sank to the ground. You have shared the shock and grief of his disciples, and visualized them watching throughout the night, chanting *Vedic* hymns, preparing his body for its last trip, while thousands waited for a final glimpse of him. You have seen pictures of Mahatmaji on the bier strewn with rose petals, and have been somewhat comforted because his expression was so peaceful that it lessened the horror of those bullet holes which marred his garlanded body. And you have followed his progress to the *ghats*, and sensed the strain undergone by his son, Devadas, as he followed the traditional ceremony, and then lit the pyre which had been soaked with *ghee* and coconut oil to make it burn more quickly—and with camphor to add to the fragrance of the sandalwood logs.

You have pictured the quiet service that took place to symbolize Gandhiji's freedom from earthly ties: the flower offerings—the sacred words *Aum* and *Ram* spelled

in rose petals—the chanting of Hindu and Moslem verses and Christian hymns—the triple circling of the cold pyre to cut the earthly ties—the privilege of kneeling at the foot of the pyre in a last obeisance before the remaining vestige of the Saint's physical form, the ashes, so soon to be returned to their source.

Not only have you been aware of a personal loss, but you have been able—in some measure—to sense the bereavement of those multitudes to whom he was *Babuji*—father. You have realized how much heavier the burden borne by the Government of India has suddenly become; and, perhaps, like millions of others you have said a prayer for them—and especially for Jawaharlal Nehru who must now enter the most difficult phase of his long and arduous struggle in fulfilling his high destiny.

Boundless Tributes

Even to reprint the most important tributes would more than fill this issue, but you have seen enough of them to know that they transcended political, national, racial and religious boundaries.

Priests and ministers of all religions honored him. Over our own SRF radio program—*The Voice of Self-Realization*—the following words from Paramhansa Yogananda were broadcast:

"Mahatma Gandhi's passing is a loss not only to India but to the whole world. World leaders and all India mourn for him. We mourn

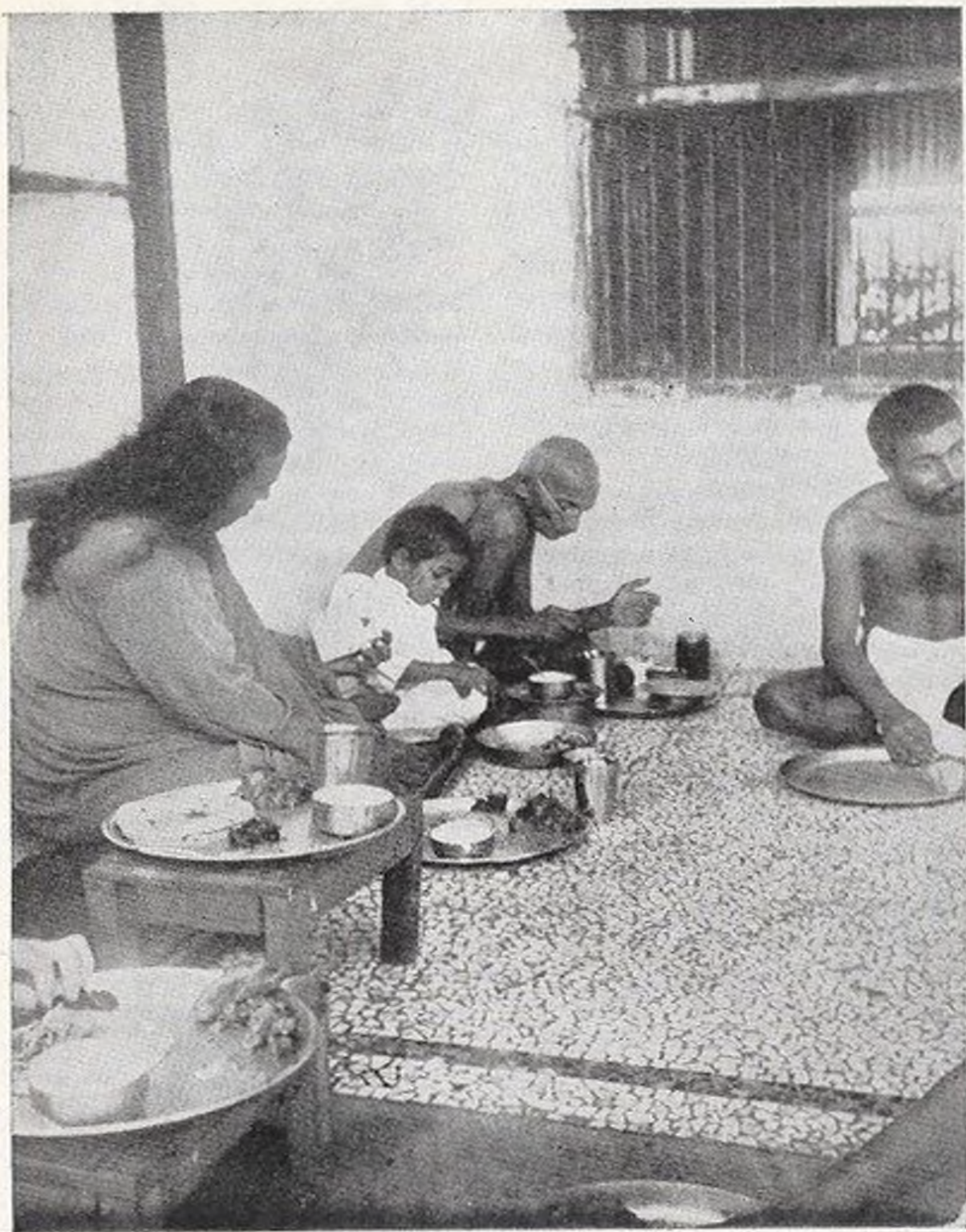
for our loss but he is freer to work through the Infinite. Jesus Christ and Abraham Lincoln died for the same cause as Mahatma Gandhi died. As Judas was the best publicity agent for the message of Christ, so this Indian assassin who killed Gandhiji will help spread his doctrine of Ahimsa, or fighting evil by non-violence. In keeping with Mahatma Gandhi's doctrine, we hope that his assassin receives a life-term instead of capital punishment.

"By following Gandhiji's non-violent doctrine, India won her independence without firing a single shot. If the world followed his doctrine, it too could receive its independence from the slavery of destructive and misery-making wars. Gandhiji, limited by his frail body, accomplished much, but his liberated Spirit will work more mightily in the hearts of nations and individuals for all time.

*"Let us pay homage to the ever-living great Mahatma Gandhi. He is not dead, for his exemplary life and spirit of goodness are going to work unhampered through the temple of our hearts ever and forever."**

In New York, Dr. John Haynes Holmes held a non-sectarian memorial service, and told his listeners that Gandhi *"was the greatest Indian since Gautama Buddha and the greatest man the world has seen since Jesus Christ."* He pointed out

* Paramhansaji visited Gandhiji at Wardha in 1935. See *Autobiography Of A Yogi*, chapter 44.



Paramhansa Yogananda lunching with Gandhiji
at his hermitage in Wardha.

that: "like Jesus, Gandhi realized the strength of spiritual force. His secret was the Spirit. He trusted it as more potent than the sword. He called it truth. He proved it to be truth."

Speaking for the Roman Catholic Church, the Pope said: "Gandhi was a great man, and the spiritual leader of millions of Indians, who always struggled for peace."

World Leaders

Among the tributes from representatives of great governments were the following:

"He was in the true sense the father of the nation and a madman has slain him. Millions and millions are mourning because the light has gone out. Nevertheless, we must carry on the task he has left us and we must fulfill the mandate he has bequeathed us."
—Jawaharlal Nehru.

"The assassination was a tragic loss to the whole world."—President Truman.

"For a quarter of a century this one man has been the major factor in every consideration of the Indian problem. He had become the expression of the aspirations of the Indian people for independence. . . ."

"The hand of the murderer has struck him down, and the voice which pleaded for peace and brotherhood has been silenced. But I am certain that his spirit will continue to animate his fellow countrymen and will plead for peace and concord." —Prime Minister Attlee.

"Together with millions of peoples in all countries, I express my deep sympathy to the Indian people in connection with the tragic death of their outstanding leader." —Andrei Gromyko.

"Nothing more revolting has occurred in the history of the modern world than the senseless assassination of Mohandas K. Gandhi. He had come through time and circumstance and his oft-repeated ideologies to be regarded as the very symbol and apotheosis of peace."
—General Douglas McArthur.

Authors and Scientists

In England, George Bernard Shaw said: "It shows how dangerous it is to be good."

In the United States, Adela Rogers St. Johns began a series of articles on Gandhiji's life, and in the course of the first one commented: "There are two life stories to be told of every man. One, his activities, the record of what he did, the stirring tales of his deeds. And the other, his inner life, what he was, to whom he prayed, how he thought. But in the life of Gandhi these two are one and indivisible, he refused ever to separate them, he never did separate them. He didn't stop being Gandhi, the religious leader, when he moved, clad in his hand-woven loin cloth, into the arena with kings and viceroys and prime ministers; he didn't leave his truths behind when he stepped fearlessly into the caldron of class hatred and religious intolerance and civil war."

The great scientist, Albert Einstein, declared: "Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth."

In addition to all the news space given to report the shocking event, editorial pages of leading papers discussed the spiritual import of Mahatma's work; and many of them mentioned the difference between average Eastern and Western views on such subjects as non-violence and death. For example, in an editorial entitled *Death As A Weapon*, the Los Angeles Times said: "Our patriots do not serve by going meekly to jail. They are willing to risk their lives, but they do not think death is useful in itself. Gandhi did. In his spiritual and political realms, death was a weapon. He wielded tremendous power by threatening to die. He swayed a subcontinent by holding his life, like a bottle of nitroglycerin, balanced on his fingertip."



SRF Memorial Service

Of course Paramhansa Yogananda held a Memorial Service at the SRF Church of All Religions. Accounts of the event, and pictures, appeared in Los Angeles Times, Examiner, Hollywood Citizen-News and Daily News. Below, we reprint the article published in the Los Angeles Times:

MEMORIAL RITES FOR GANDHI HELD IN CHURCH HERE

The assassinated Gandhi was memorialized yesterday in services at the Hollywood Self-Realization Church of All Religions by Paramhansa Yogananda.

"Statues may be erected in his honor, but we must erect in one corner of our heart a statue to non-violence if Gandhi is to be rightly remembered," said the paramhansa to a congregation that filled the auditorium and the adjoining corridors and porches.

All Held Brothers

"We must establish a monument to Gandhi within us if we are to have a world peace," Yogananda continued. "Enemies and friends are all our brothers under the fatherhood of God."

Symbolic memorial rites in fire were conducted by the East Indian paramhansa. He wore an ochre-orange robe which, he said, denoted the Renunciate Order. Flames were ignited in a footed brazier with dragon decor.

Into the fire Yogananda cast a combustible substance which, when burned, became "fire symbolical of the flames which consumed the body of Gandhi on the ghats beside the Holy River Jumna."

Prays For Unity

"Gandhi's physical body has been dissolved in the cosmic fire," he

said, "and now his soul commingles with the soul of God."

Into the smoking receptacle he dropped a snowy calla lily and a gardenia. Accompanying himself on a harmonium, he also sang a

song dedicated to the lamented Hindu leader. He prayed for unity between Hindustan and Pakistan and peace among all nations, ending the prayer with upraised hands and a mournful wail.

COPY OF A CABLE

Jawaharlal Nehru
G. D. Birla House
New Delhi, India

Deeply request you save half of Gandhi's ashes, some for India, some for America to be buried beneath statues erected in two countries.

The chair in which Lincoln was assassinated, still covered with his blood, is preserved in Detroit. If Lenin's body has been preserved for the ages, we should at least preserve Gandhi's ashes and garments that they might be reminders to the world of his Ahimsa ideals for the ages.

I will undertake to erect Gandhi statue in one of our colonies near San Diego or in Los Angeles as you wish.

Deepest sympathy and love for Gandhiji's family, you, Mr. Birla and my countrymen.

Paramhansa Yogananda
Mt. Washington Estates
3880 San Rafael Avenue
Los Angeles 31, California

CAN YOU RECALL FORMER LIVES (Continued from page 18)

again and again in every Soul) and the Soul of the ideal devotee. The Original Spirit that manifested Yogic unity with an advanced Soul as the *Vivasvat* Cosmic Light was also present with Arjuna during his various rebirths. For when a devotee can consciously commune with the Divinity (in the highest *Nirbikalpa* or conscious ecstatic state) then he inwardly asks all sorts of questions of the Spirit.

Every Soul is assured that he will someday—after liberation—know all about his rebirths as

manifested Spirit, both those during the earth lives and those on other planes of existence. The liberated Yogi transfers his consciousness from being one Soul wave to becoming the Spirit Ocean with all the waves of beings. In this state the liberated devotee will realize that the Spirit took the various forms of all his rebirths. In this state he will not say "I took so many forms," but: "The Spirit appeared on earth in all the forms in which my Soul was encased until final liberation."

Meditation

For The Week

By PARAMHANSA YOGANANDA

March 7th. I will neither be lazy and become mentally ossified, nor be an over-active machine, able only to earn money. I will meditate regularly to gain balance.

March 14th. Divine Mother, I will try to perform all duties quietly, with Thy peace resting in my heart.

March 21st. Heavenly Father, be in my heart as I review the actions of each day, and show me how to remove any causes of misunderstanding knowingly or unknowingly offered by me.

March 28th. Just as the immortal Self of Jesus was resurrected, so I—who am sent here to play the drama of births and deaths—must always remember my deathless Self and strive to resurrect it from the grave of delusion.

April 4th. When I am tempted to analyze others loudly, I must instead analyze myself silently.

April 11th. I laugh at all fears, for my Divine Friend is attentively awake, and present everywhere to protect me from the temptations of evil.

April 18th. I will listen to my heart, for my Beloved is calling me to retrace my matter-torn footsteps, and return to His home of peace within.

April 25th. Beloved Lord, I will seek Thee in the feast of joy coming from constant long, deep, continuous meditation. I will not be satisfied with little crumbs of inspirations from short, restless silences.

Notes From The News



YEARLY CELEBRATIONS

At SRF's Headquarters in Los Angeles, the year's most important celebrations come around the holiday season. The day-long meditation, held yearly on December 24th to celebrate the spiritual significance of Christmas, is followed by a large banquet on Christmas day. The picture on the front inside cover of this issue shows Paramhansaji with the disciples, students and guests who were present at that time. While most U. S. citizens stayed indoors as much as possible to avoid the cold, southern Californians, such as this group, found the weather ideal for sunbaths, but too hot for comfort in heavy clothing—and quite willingly traded the traditional "white Christmas" for the local variety where nature celebrates with such decorations as purple snow-capped mountains, perfumed orange groves, wild holly berry bushes on the hillsides and stately poinsettias framing windows and doorways of homes.

Then, on January 5th, a similar group celebrated the birthday of

Paramhansaji with the traditional ceremony used in India to honor a guru. Following that, a light supper was served at the festively decorated, candle-lit banquet tables. Reverend M. W. Lewis expressed to Paramhansaji the loyalty and good wishes offered by the disciples and students. This loyalty and devotion were accepted by Paramhansaji "only to be passed on" to the One whose work he is doing. After some group chanting, accompanied by the harmonium, Paramhansaji opened his presents. Thus Eastern and Western customs were once again pleurably combined.

Honor From India

A few days later, Paramhansaji's birthday was being celebrated at Yogoda Math, in India. Our brothers and sisters there were honoring him, as described in the following report, just received:

"The Birthday ceremony of Sri Sri Paramhansa Yogananda was celebrated at Yogoda Math, Dakshineswar, on January 11, 1948, under the Presidentship of Sri



BANQUET AT MOUNT WASHINGTON ESTATES

(see page 30)

Jnanendranath Mukherjee, a disciple of Srimat Swami Pranabanda Giri and publisher of *Pranab Gita*. The holy function commenced on that day at 10:30 a.m. with offerings and prayers in the Temple, followed by recitations of *Vedic* and other hymns, and an opening song, conducted by Sri Prokas Das, in which a large number of devotees participated.

"After short speeches by other speakers regarding the spiritual life and the great ideal and work of Paramhansaji, the President elaborately dwelt on Paramhansaji's noble mission of preaching India's message of peace and happiness throughout the world. He admired highly Paramhansaji's great sacrifice in the cause of mitigating and eventually eliminating man's sorrows and sufferings in the world, through the practice of the priceless Yogoda technique of Self-Realization (*Kriya-Yoga*). The speaker explained the spiritual text of *Rash-Lila* (from *Srimad-Bhagabat*) as being the same as the initiation of disciples with *Kriya-Yoga* by a Guru-Preceptor. The meeting was concluded after a song sung by all the devotees present.

"Nearly 300 persons, including many ladies, joined in the function and Sri Prokas Das, Honorary Secretary of Yogoda Math, entertained them quite fittingly."



NEW TEMPLE OPENS

The new *SRF Temple* at Long Beach, California, was formally opened by Paramhansa Yogananda on February 22nd, and Reverend Arthur W. Smith was inaugurated as Minister in charge. Reverend Smith, who resides at the *SRF Golden World Colony* at Encinitas with his wife and three children, was trained by Paramhansaji and by Dr. M. W. Lewis, former Conducting Teacher of the Boston *SRF Center*. After Dr. Lewis left Boston for California to take charge of the Encinitas Center, Reverend Smith efficiently continued to serve the members there. Now, once again, the Boston students have been deprived of a successful leader so that the Long Beach Center might be started by an experienced person.

Paramhansa Yogananda especially requests that all students and radio listeners in the vicinity of Long Beach cooperate with him to organize an inspiring Center which will be of great spiritual service to all. Meanwhile, friends, students, and the general public are invited to the lectures which are held each Sunday morning at 11 a.m. In addition, a weekly meditation class for students in that area will be organized as soon as possible.

This new *SRF Church of All Religions* was described in the November, 1947, issue of *East-West*, and a picture of the unusual eye-catching edifice was run at that time. In case any reader was baffled

by the sign "Normandy Wedding Chapel," visible on the front of the building, we might add that this Chapel was originally built for weddings, and has been used for that purpose. Therefore, SRF now has the advantage of using a Temple already filled with vibrations of love, faith and hope—emotions which can easily be rededicated to the One Lover behind all human loves.



MEALS FOR MILLIONS

The story of *Multi-Purpose Food* has now been told in many U. S. publications. Mass purchases have accounted for the sending of over 3,000,000 meals to 21 countries, while small-lot orders (overseas relief parcels) have approximated 250,000 meals, sent to over 3,000 addresses. *East-West* readers, most of whom like to assist less fortunate brothers and sisters, will want to make use of this effective and inexpensive weapon against famine.

What Is It

Multi-Purpose Food is a scientific product, based on a formula developed by the *California Institute of Technology*. Because it comes in concentrated form, is cheap, requires little fuel for preparation (since it is precooked), provides the necessary nourishment and is filling and satisfying, it is ideal for shipment overseas.

It is stated that: "Two ounces dry weight of MPF cooked provide one-third of the normal daily requirements for an adult man as established by the Food and Nutrition Board of the National Research Council and the U. S. Pure Food and Drug Administration, for Protein, Calcium, Iron, Vitamins A, B-1, Riboflavin (B-2), Niacinamide and D. It approximates the nutritional value of a meal of beef, green peas, milk and potatoes."

Therefore, when other food is not available, 6 ounces of this food can provide a day's nourishment, furnishing the needed elements for health (except Vitamin C which may be added in synthetic form, fruit, or any green, leafy vegetable). Furthermore, the two ounces of food are prepared with water, and so—after 10 minutes for cooking, which requires very little fuel—provide an 8 ounce serving, a filling meal. It is acceptable to vegetarians, too, because the protein is furnished by soy beans.

However, that is not the only role for this versatile substance. When rationing, or a depleted budget, does provide some food, MPF can be used as an extender. Instead of decreasing the palatability of food with which it is used, it takes on the flavor of meat, cheese or fish while providing added bulk. It can also be used as a stuffing for poultry, peppers, cabbage, etc., or in soups.

Three Cents A Meal

In July, 1946, the Foundation, *Meals For Millions*, was incorporated in Los Angeles under the sponsorship of Clifford E. Clinton (a man who practices the principles of brotherhood in everything from his operation of cafeterias to the humanitarian projects which he supports). That so much has been accomplished since then is due not only to capable leadership and to the value of MPF, but also to the fact that it costs so little. *Three cents will provide a meal.* So even those who cannot afford to send costly packages overseas are able to contribute a can or so of MPF occasionally. Some save for this by "inviting an unseen guest to each meal." Just think, that can be done for only nine cents a day!

What You Can Do

The Foundation has many suggestions to offer. If you want more information write for free literature to: *Meals For Millions*, 648 So. Broadway, Los Angeles 14, California (or 119 E. 19th St., New York 3, N.Y.). Meanwhile, here are some of the things which can be done:

Send free literature to friends. Plan a demonstration dinner for some group (you can obtain a folder telling how to go about this). Send a donation to the Foundation to help provide MPF to accredited relief agencies (\$1 sends 33 meals; \$3 sends 100 meals, etc.). Or, order some to be sent abroad,

if you have a specific address in mind. Or, order some sent direct to you if you want to try it out, or enclose it in a parcel you are preparing to send overseas. In case you are eager to order now, instead of writing for literature and waiting, here is a little specific data: *Demonstration tins containing 10 meals or 36 meals each, postage prepaid:* U.S.—10-meal tin (depending on zone) . . . 45c to 75c. 36-meal tin (depending on zone) . . . \$1.50 to \$2.00

Abroad (anywhere): 10-meal tin . . . \$1.00—36-meal tin . . . \$2.25
Overseas MPF Relief Parcels (11 lbs., mailing weight limit):

6 tins—10 meals each for \$4.00
2 tins—36 meals each for \$4.35
(postage prepaid anywhere abroad)



INDIA TODAY

(Because of the complications brought about by Gandhiji's martyrdom, this article might be more appropriately titled *India Yesterday*.)

Dr. John Haynes Holmes—for so many years the beloved minister of the Community Church of New York—has just returned from India where, during the three month period from October through December, he lectured in more than 20

universities under the sponsorship of the *Watumull Foundation*. On his way back to New York, this long-time friend of India told a large audience at the First Unitarian Church in Los Angeles how he apprised the situation in India today, and how he believes it will finally resolve itself. Since he also stated succinctly some of the factors responsible for this situation, and described the change which recent years have wrought in the United States' attitude toward and knowledge of India, even the following brief resumé of the ideas he presented contains information which is certain to be of interest to *East-West* readers.

Dr. Holmes remembers that many years ago his enthusiasm for India as a lecture topic was not shared by his audiences. This was "not indifference but ignorance." It was not that Americans really had nothing in common with their Indian brothers, but rather that they did not know anything about this strange place on the other side of the world except what they had gleaned from colorful but superficial fiction. India, to most Americans—in fact, to most Westerners—was a land of jungles, tigers, cobras, weird music, magicians, turbans, bright colors, and celebrations called *durbars* in which bejeweled rajahs, caparisoned elephants and huge crowds were somehow involved. In short, only the facets of Indian life touched upon by such men as Kipling—a great story-teller, but one whose subjects

were bounded by his imperialistic beliefs—were familiar.

Shifting Viewpoint

The two world wars had something to do with our shift in viewpoint, Dr. Holmes explained. The world began to shrink. After World War I we essayed a return to isolationism, only to learn (we hope) through a second sanguinary struggle that what happens anywhere in the world eventually affects us. But the greatest increase in our knowledge has come during the last few years, and now the daily troubles and triumphs of India vie with other topics of the day for front page space in our newspapers. While in New Delhi, capital of India (or Hindustan), Dr. Holmes was gratified to find correspondents from all leading United States newspapers, and from many magazines.

Three points were mentioned as being largely responsible for our present interest in Indian affairs. First, the more we learned about their struggle for independence, the more we saw our own early history being repeated—even the Empire they sought to break away from was the same one which had once held us as Colonies.

Distinguished Prisoners

Second, we began to reason that it *must* be true the Government was not in harmony with the people, inasmuch as the very finest and most intelligent Indians were spending years in prison. This was

true for so many years, and has ceased so recently, that during his stay in India Dr. Holmes was constantly faced with this peculiar contrast: In the United States it is customary for one to hide a prison record—whenever possible; but in India a prison record is like a badge of merit, because everywhere one goes he hears that spiritual, intellectual and political leaders to whom he is introduced have spent months or years in prison.

A third factor is that great spiritual and social force embodied in Mahatma Gandhi. Dr. Holmes is happy to note that we have moved forward from the day when news-reel shots of Gandhiji scantily clad provoked jeering laughter, to the present when the respectful interest of the average man can be illustrated by the Washington taxi driver who demanded to know if his passenger were an Indian, and followed up the acknowledgment by asking eagerly, "Say, tell me, how's Gandhi?"

Dr. Holmes spoke beautifully of Gandhiji, and paid tribute to him as a spiritual leader—one truly deserving of the title *Mahatma*—as well as a political power. "I believe our amazement has passed into reverence," said Dr. Holmes, "and in recent years the reverence has grown into devotion. I love him as I love no other man in the world today."

"Secession" Again

To those who are at a loss to explain just what is happening in

India today, Dr. Holmes says we have only to look back to our own Civil War days, and substitute the word "secession" for the word "partition." But while Pakistan has seceded from India, as the South seceded from the Union, the resultant outbreaks can by no means be termed a civil war. In fact, it was to avert large-scale bloodshed that Jawaharlal Nehru and the Congress finally acceded to the demand for a separate Moslem state. Dr. Holmes thinks that Mr. Jinnah's greatest triumph was in making Congress believe that his ultimatum of Pakistan or war until every Moslem in India was dead was not an idle threat, but one which he had the power to carry out. It seemed that partition was the only way to avert this.

Here, it has also been said that Gandhiji opposed partition to the end; and it has also been said that he finally agreed it was necessary. In India there were the same conflicting statements. At last, Dr. Holmes was able to put the question to Gandhiji himself, and was told that he never, at any time, favored partition.

Localized Outbreaks

However, civil war—on a scale comparable to that which darkened our own history—has been avoided. Perhaps as many people have been killed; thousands—yes, even tens of thousands—have been massacred and we are inclined to judge by that number, overlooking the immense population and area of In-

dia. The difference in scope at once becomes apparent when we think that the seceding section of *this* country was so devastated that the set-back affected three generations, and the effects of division upon North-South relationships are still evident today. In India, Pakistan has not undergone anything like that. So, in comparing the present troubles with United States history, Dr. Holmes was able to say to his Indian friends: "There's nothing you can tell us about the evils of civil war that we don't already know," and to assure them he felt that unity in freedom would be achieved.

Despite the migration of two million Hindus into India, or Hindustan, and the migration of two million Moslems into Pakistan, despite the horrible atrocities, the fact remains that the disturbances were *localized* and that *less than 5% of the people were involved*. All around these riot-reddened areas, and spreading away to far borders of the land, millions upon millions of Hindus and Moslems were—and are—working and playing and living side by side at peace.

First-Hand Observation

Nor was Dr. Holmes speaking as an aloof observer who arrives long after a battle and is able to look over the field with detached interest. He arrived at the height of the troubles, and during his first few weeks was forced to cancel lecture after lecture because

he could not get to the universities on his itinerary, or else he was advised that they were closed. At times it seemed wise to cancel his plans. Everywhere the tension was indescribable. There was the feeling that "anything might happen." If one of the leaders should be assassinated—if any one of a dozen conjectured things happened—the people might be so inflamed they would rise as one being, then, indeed, there would be no stopping short of a large-scale war.

At first the leaders—the Governments — were stunned. The very thing they believed they were avoiding through partition was happening. Even as persons suffering from shock are often unable to take swift and telling action, so they were temporarily immobilized by the shock of these reports of violence breaking out first in one place, then in another. But when Dr. Holmes arrived, they were recovering and moving to meet the crisis. So swift was the turn for the better that, in the last few weeks of his stay, universities had reopened and the tension had eased so much that students were willing to settle down and listen to lectures on American ideals!

Basic Causes of Strife

Two of the most important questions taken up by Dr. Holmes are those frequently asked by Westerners unfamiliar with the Indian situation. The first of these has no doubt been considered from many angles by most readers of

East-West, namely: *What are the basic differences which have so divided Hindus and Moslems?*

Dr. Holmes realizes the danger of over-simplifying the issues. As he laughingly said, he was really in India "too long." Had he been there only three weeks he might have come home thinking he had all the answers; but, since the *Watumull Foundation* kept him there three months, he not only learned something about the situation, but returned knowing how much more there was to learn. Nevertheless, he spoke of three reasons which are involved. The first cause of Hindu-Moslem clashes—and the only one familiar to some Westerners—is the strife caused by religious differences. But—along with most of those who are well informed on the subject—he feels this is really a minor cause rather than an inescapable fundamental schism.

In illustration, he spoke of the Hindus' reverence for the cow as a sacred animal; and went on to explain that often a group of Moslems—who do not share this religious belief—take a malicious delight in slaughtering a cow in front of a Hindu Temple, taking care to be very conspicuous about it so that the Hindus are certain to see all the ghastly details and be enraged. On the other hand, the Hindus are very fond of chanting and playing on drums, stringed instruments, cymbals, etc., (Dr. Holmes remarked upon the beauty and intricacy of Hindu music). However, groups of them some-

times take a malicious delight in stopping in front of a Mosque and holding a very loud musical session while the Moslems are at prayer. Since they do not share the enthusiasm of the Hindus for this sort of thing it is always taken with ill grace. Dr. Holmes put all such childish and hoodlumish tricks in their proper place, as mere "irritations," by remarking that they were caused not because there were Hindus or Moslems involved, but merely because there were *human beings* involved — displaying, at such times, some of the less admirable universal traits.

On the other hand, a major cause has been British rule in India. Dr. Holmes went into this at some length. A third, and more involved, issue which Dr. Holmes ingenuously warned his audience he was almost certain to fail at explaining, concerned communal politics. Briefly, because the Hindus and Moslems each put up candidates for office (whether in village or city) and Hindus will vote only for Hindu candidates, whoever they may be, and Moslems for Moslem candidates, it is certain that the minority will always be held down politically. If Moslems are in the majority they will hold the reins, and vice versa.

Problem Being Solved

The second question Americans want answered is this: *If things are really quieting down in most of India and Pakistan, as they seem to be, what has brought this about?*

Why did the wholesale massacres stop so suddenly in many areas? Dr. Holmes divided his answer under three heads. First, he spoke of the role the citizens themselves played. In many communities—once the first shock had passed—the responsible Hindu and Moslem citizens joined forces in maintaining peace, or in bringing it about if rioting had begun. In Poona, for instance, Moslems and Hindus paired off. Into each shop and home, such a pair—a Moslem and a Hindu—would go, and ask that the inhabitants pledge to keep the peace. They were entirely successful; peace prevailed. In communities where massacres took place, the level-headed citizens did what they could, but even the riotous elements finally became horrified, not only at what was happening to members of their own group, but at the horrors they were inflicting. This could not last!

Second, Dr. Holmes described the efforts of Congress. Once the Government rallied, it showed itself a powerful, if new, instrument for peace. The great leaders made almost superhuman efforts and their accomplishments were on the same grand scale. Nehru, for instance, was not averaging more than two or three hours sleep a night, and never hesitated to take personal risks. Once, when a beleaguered university professor got word to him that he and his remaining students were cut off from escape and about to be massacred,

Nehru dropped everything, rushed to the scene and held the threatening mob at bay all night, until they were finally quieted and dispersed.

Gandhi's Spiritual Force

The third factor—and one which Dr. Holmes described with great reverence and understanding—was the Mahatma's presence. In the West, Gandhiji's political and social importance are now quite generally acknowledged, but Dr. Holmes also recognizes and pays tribute to his spiritual power. During those chaotic weeks, all the soldiers and police gathered to protect the people did less than Gandhiji's mere presence in troubled areas. He traveled through the villages, speaking to Hindu and Moslem alike of brotherhood and peace. When rioting broke out in Calcutta, he (a Hindu) went there and lived in a Moslem section, with a Moslem family, and soon his presence and example brought a change of heart, followed by peace. When there was trouble at New Delhi he went there, staying with a Hindu this time; and again his presence and his simple nightly prayer meetings — which Dr. Holmes felt himself privileged to attend—and the loving words of peace which he spoke there, and which were reprinted by the papers the next morning for the people of the city, seemed to do more than any other factor to end the bloodshed.—V.S.

NICHOLAS ROERICH

(In Memoriam)

Professor Nicholas K. Roerich, whose writings and pictures have appeared in *East-West* frequently, left his body at Kulu, in the Punjab, India, last December. His 73 years were spent in varied creative pursuits; and his efforts were so fruitful that he became an excellent example of his own belief in synthesis of talents (that one need not specialize in a single profession, but can succeed simultaneously in several which are in harmony). Thus, after studying law, he widened his interests and became a truth-seeker, writer, artist, explorer and archeologist.

The artist, Roerich, left some 2,000 pictures hanging in the galleries of 25 countries. Mountains were his favorite theme; one cycle, comprising 500 paintings, was completed during an expedition through Central Asia. As a writer, he produced a number of books and his articles and poems have appeared in numerous magazines throughout the world.

His travels took him through Europe and Central Asia, through the Gobi desert, and to little-known parts of Tibet, Turkestan and the northern border of India. During the course of one trip he discovered an ancient Buddhist chronicle in which it was written that Jesus had visited India during his youth. On one of his archeological expeditions, he excavated prehistoric

burial sites on Pondicherry, French India; and about 12 years ago he headed the U. S. Dept. of Agriculture's Central Asian expedition in search of drought-resisting grass.

As a peace-lover, he designed and promoted a peace flag, to be flown over all museums and cultural centers, and tried to get Government leaders to agree that places so marked would be safe from attack in case of war. As a truth-seeker, he was always engaged in thinking and writing of eternal principles. Our last personal word from Professor Roerich was a hand-written appreciation of Paramhansaji's *Autobiography*, which reached him in India.



Transients

By

DALE SUTHERN

Visions are illusive things
Flitting through the mind on wings
Faster than the humming bird's.
I cast a wily net of words
And try to capture them, but find
They slip away; I cannot bind
A mesh so fine that it will hold
The lightning flash of molten gold.



SRF RADIO PROGRAM

SRF is now sponsoring a series of radio broadcasts for listeners in the Southern California coastal area. Later, similar programs will be launched in other parts of the country. These fifteen minute broadcasts from **The Voice Of Self-Realization** can be heard at 9 p.m., Pacific time, thrice weekly—Mondays, Wednesdays and Fridays—over Station KFOX (dial 1280). Paramhansa Yogananda is writing the scripts, centering each one around a story which can be applied to individual problems. The series is appropriately entitled: **Stories To Remember**.

We now earnestly request all regular listeners in Southern California to write to SRF, in care of **The Voice Of Self-Realization**, as to where (in what city or town or rural area) they pick up this program, **Stories To Remember**, and how they like it, and what suggestions they can offer for its improvement. This will enable us to ascertain the present number of our radio friends and sympathizers, and to determine the boundaries to which our program extends. It will also enable us to send important announcements of SRF activities to all listeners, and free literature to those who have not had it.

Paramhansa Yogananda has said that he will send special blessings to all those who cooperate with donations for this expensive radio program, or give any other sort of cooperation to help broadcast this first message of **Self-Realization** on the air. If you want to help, just fill out and mail the blank below.

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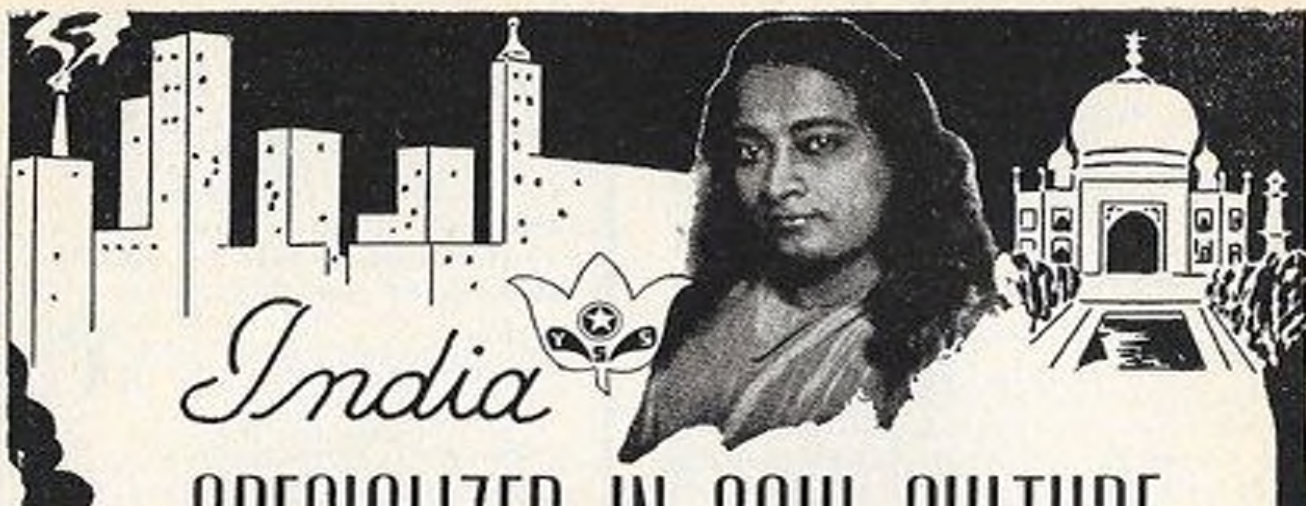
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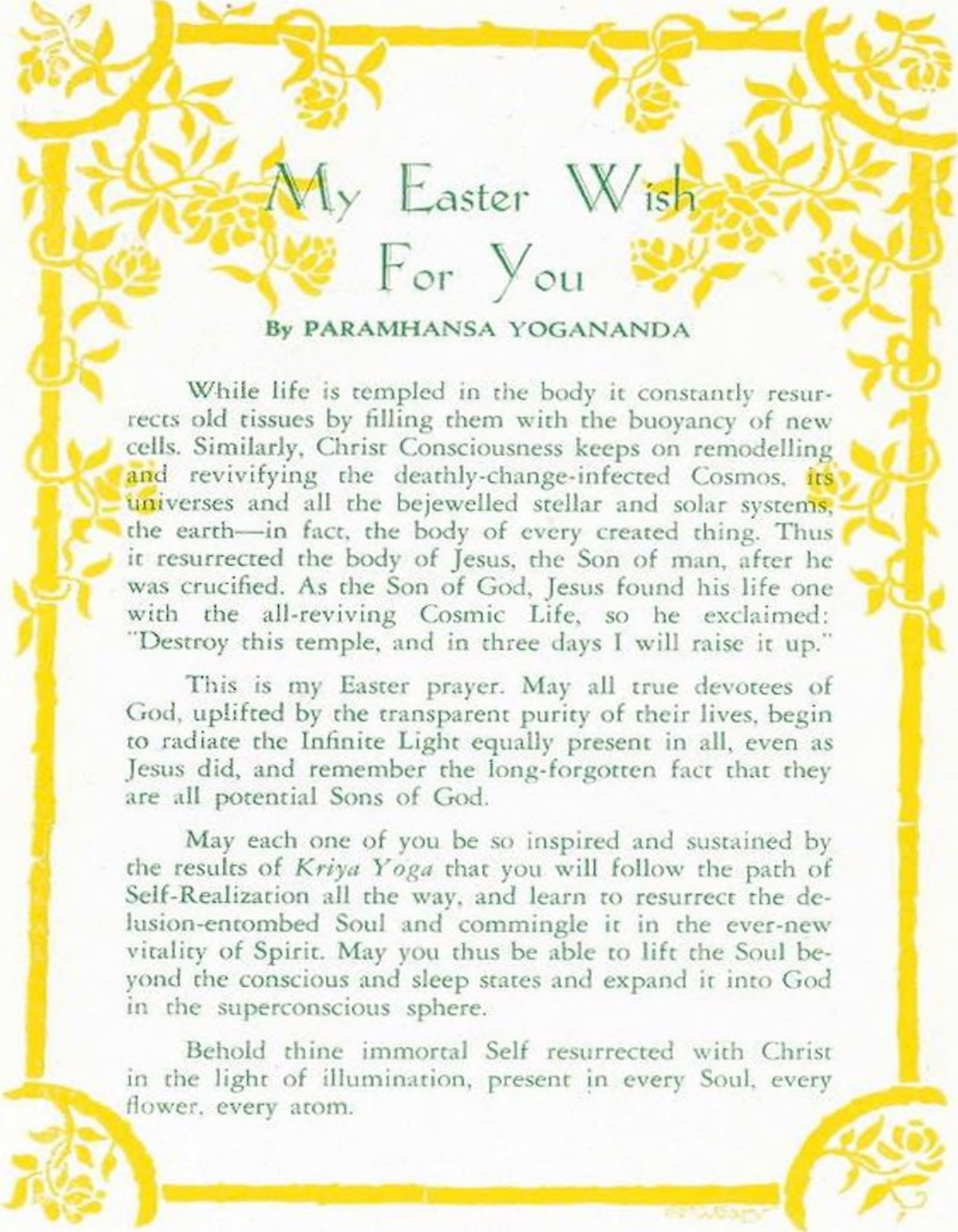
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Alfred David Thomas

AT THE FOOT OF THE CROSS

This artist is an Indian who follows the Christian religion. The simple delicate style shows how his interest in the Italian school of painting has been combined with his natural heritage—the art of India.



My Easter Wish For You

By PARAMHANSA YOGANANDA

While life is templed in the body it constantly resurrects old tissues by filling them with the buoyancy of new cells. Similarly, Christ Consciousness keeps on remodelling and revivifying the deathly-change-infected Cosmos, its universes and all the bejewelled stellar and solar systems, the earth—in fact, the body of every created thing. Thus it resurrected the body of Jesus, the Son of man, after he was crucified. As the Son of God, Jesus found his life one with the all-reviving Cosmic Life, so he exclaimed: "Destroy this temple, and in three days I will raise it up."

This is my Easter prayer. May all true devotees of God, uplifted by the transparent purity of their lives, begin to radiate the Infinite Light equally present in all, even as Jesus did, and remember the long-forgotten fact that they are all potential Sons of God.

May each one of you be so inspired and sustained by the results of *Kriya Yoga* that you will follow the path of Self-Realization all the way, and learn to resurrect the delusion-entombed Soul and commingle it in the ever-new vitality of Spirit. May you thus be able to lift the Soul beyond the conscious and sleep states and expand it into God in the superconscious sphere.

Behold thine immortal Self resurrected with Christ in the light of illumination, present in every Soul, every flower, every atom.