



Will You See The Son Of Man?

By PARAMHANSA YOGANANDA

Religion And The Individual

By AGHORAM AIYER

Yoga And The Atomic Age

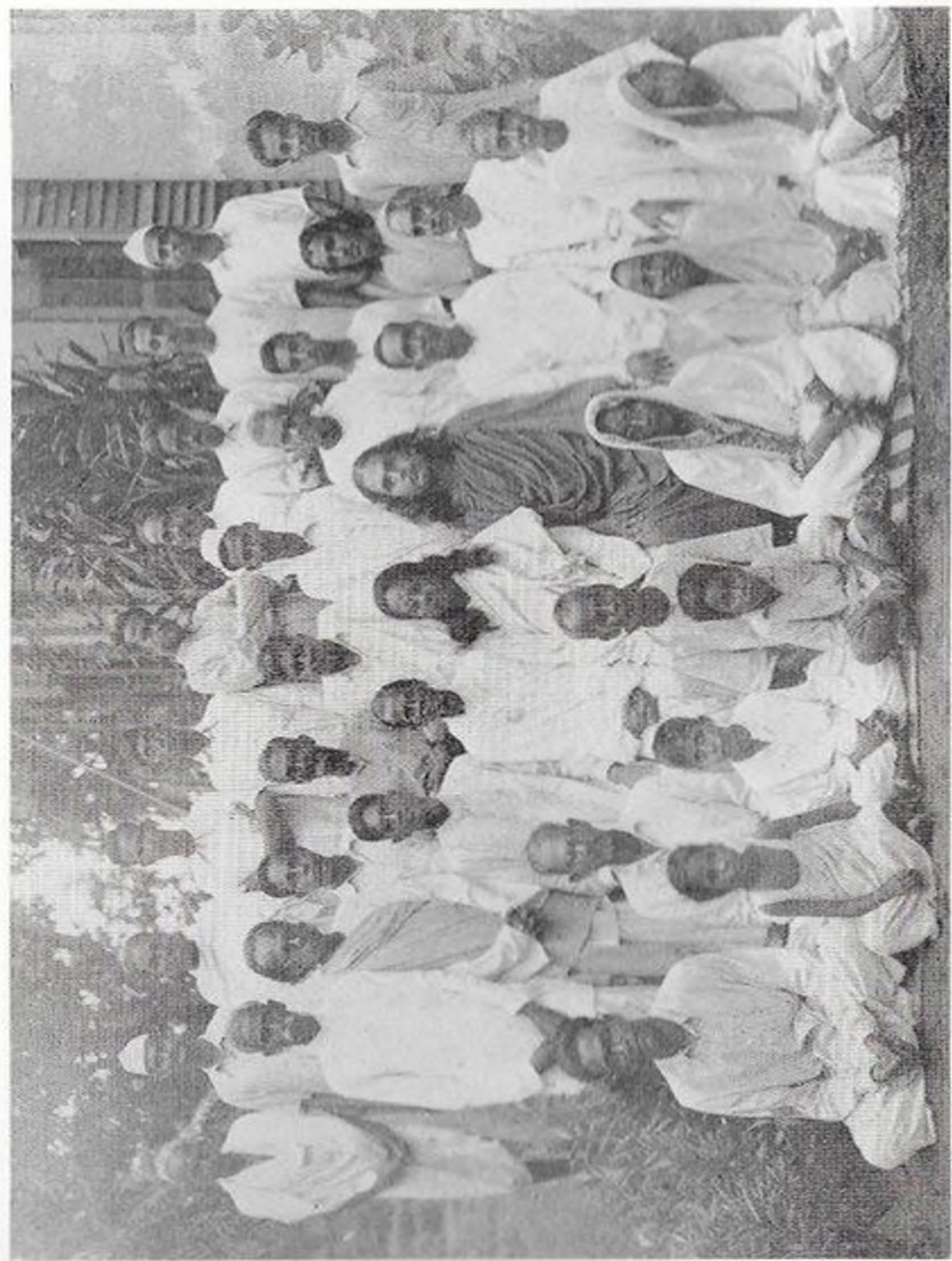
BHAGAVAD GITA

Sulphur Types == Human Volcanoes

By LILLIAN R. CARQUE

Associating With Saints

By JAYADAYAL GOYANDKA



YOGODA MATH

Teachers and students at Yogoda Math, Dakshineswar, India, Sri Prokas Das in charge.

EAST-WEST

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Vol. XIX, No. 4

25 cents

January-February, 1948

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

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

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

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



Spiritual Interpretation OF THE ★ **BHAGAVAD GITA**

By PARAMHANSA YOGANANDA

Yoga And The Atomic Age

Chapter IV, Stanzas 1-2

Literal Translation:

The exalted Lord said to Arjuna: I related this imperishable Yoga (technique of uniting Soul and Spirit) to Bibaswat (the sun-God); Bibaswat described it to Manu (the Hindu Law-giver); Manu told it to Ikshvaku (renowned founder of the solar dynasty). In this way it was handed down in orderly succession until the royal rishis (sages) knew it. But, Arjuna, knowledge of that Yoga, during long stretches of time, has deteriorated in this world.

Interpretation:

It must be remembered that the stanzas of the *Bhagavad Gita*

have threefold interpretations — material, mental and spiritual. Historically speaking, God—through vision or intuitional guidance—first showed the illumined Sage Bibaswat how His descended Spirit in man was ever linked to Him. Bibaswat taught Yoga to Manu. Manu acquainted Ikshvaku with Yogic lore. Handed down from him (the father of Yoga), saintly kings of India, such as King Janaka, and the sages came to know about Yoga. Then in time due to the descent of Kali Yuga (the Material Age) the art of Yoga was almost forgotten. And now it is being revived again in the upward-climbing Atomic Age. This Yoga, even though buried during the Material Age can never be annihilated, for

it exists perpetually within man. Whenever he questions the phenomena of life and awakens spiritually, through God's grace, he comes across a Guru-preceptor who acquaints him with the art of Divine union—*no matter in what cycle he is incarnated*. For while each age is distinguished by the *predominance* of material, atomic, mental or spiritual development, it is never *wholly* devoted to that aspect as it always contains traces of the attributes of other ages. Thus, spiritual development continues throughout the Material Age.

The Major Cycles

Historically speaking, the world has gone through many cycles of linear upward and downward evolution; the full upward and downward cycle occupying 24,000 years (Material Age (1200), to Atomic Age (2400), to Mental Age (3600), to Spiritual Age (4800), and back). On the upward curve, the material age unites with the spiritual age after 7200 years. The material man—one who lives a "normal" average life—after prodigally wandering through reincarnations for 7200 years, may achieve union with spiritual forces during the spiritual age. But during the descent of man from the spiritual age to the material age this art of uniting Soul and Spirit is usually forgotten. Nevertheless, Spirit is eternal, so Yoga—the art of uniting the outgoing differentiated Soul ray

with the omnipresent Spiritual Sun—is everlastingly useful.

However, 1947 A.D. has already left the material age behind by over 200 years. In this once-more ascending atomic age, this indestructible Yoga is being revived as *Kriya Yoga* through the long initiated efforts of Babaji, Shyama Charan Lahiri Mahasaya, Sri Yukteswarji and their disciples.

The Esoteric View

Esoterically interpreted, the above two stanzas explain the spiritual genesis of Yoga. It is the junction of omnipresent Spirit, existing beyond the body, and flesh-bound Soul. The Spirit's first manifestation is Cosmic Light. This Cosmic Light exists in man's body as the Life Force. Bibaswat, the Sun-God, signifies this omnipresent Cosmic Energy which manifests in the forehead as the little miniature sun, or the spiritual eye, which is seen when the physical vision is concentrated at the point between the two eyebrows. "If therefore, thine eye be single, thy whole body shall be full of light," was not an idle promise, but referred to this awesome manifestation.

So God vibrated His Cosmic Consciousness as Cosmic Energy. Then this Cosmic Energy became manifest as the life and mind in man, which is here symbolized as Manu. Manu, with his keen mind, was the maker of codes of conduct by which the Hindus became acquainted with the art of properly

governing their lives. Hence, the writer of the *Bhagavad Gita* adopts his name to describe the descension of man's mind and life into his body. The word man comes from the sanskrit word *manas*, or mind. Manu's name is significant in that he had knowledge about the mind (*manas*) of man.

The Cosmic Consciousness vibrated into Cosmic Energy, referred to in this verse as Bibaswat. Cosmic Energy manifested as mind and life in man, referred to here as passing the knowledge (power) to Manu. Mind and life are intimately associated because one cannot exist without the other. This mind manifested as Ikshvaku, or the astral eye and the eye of intuition. Historically speaking, Ikshvaku was the leader of the solar dynasty, and so Byasa, author of the *Gita*, uses this name to signify the birth of the astral eye from the mind. Then this mind and life flowed into the nervous system and into the five instruments of knowledge (the senses of sight, hearing, smell, taste, and touch). These senses became specialized when the dual currents of mind and life flowed into the optical, auditory, olfactory, gustatory and tactual nerves. The five instruments of intellection are described as royal sages (*Rajarishis*) because all sage counsels from scriptures or saints have to come to the mind through their channels. Then gradually, when meditation is forgotten, the senses of knowledge become dulled

and unreceptive to spiritual teachings because of their constant identification with material desires and sense-objects.

Let me repeat this in another way. As you know, the word Yoga signifies union of Spirit and Soul. The Spirit, as Cosmic Consciousness, is united to Cosmic Energy and it is united to the Life Force. The Life Force is linked with the spiritual eye. (As the physical eye reveals the body, and material objects, so the astral eye reveals the astral body and the astral universe.) The astral eye and intuitive mind are linked with the five instruments of knowledge.

Eternal Hope

Even though man, descending from Cosmic Consciousness into the body, becomes immersed in many incarnations of material living and forgets Yoga—or the points of union of his senses (*Rajarishis*) with life (Ikshvaku), of his life with mind (Manu) and of his mind with Cosmic Energy (Bibaswat) and of Cosmic Energy with Cosmic Consciousness (Krishna)—still, laws by which man can recall the forgotten links of his ego with the senses, life, mind, Soul and Spirit exist eternally within him, ready to be used.

These two instructive stanzas give hope to man, for he—in spite of his long forgetfulness—must some day realize that the links of union (Yoga) with Spirit are eter-

(Concluded on page 13)

Sulphur Types --- Human Volcanoes

By LILLIAN R. CARQUE



Mountains walked in the night!

That is what the survivors said of the tremendous landslides that buried everything within their range, when one of the most destructive earthquakes of modern times devastated the province of Kansu, China, in 1920. Our uneasy earth never comes to rest. Periodically continents rise and fall, mountain ranges are thrust up, worn away and piled up elsewhere, to be worn away and erected again. Do you know that mighty geological cataclysms and volcanic activity, causing adjacent ocean-bottom-sinkings and subsequent mountain-raising, have produced great cracks or fissures in the crust of the earth extending down some twelve to fourteen miles?

Contained within eternal motion are dual principles—the principles of construction and of destruction. Without either, evolution, change and progress could not be; for the tearing-down action known as disintegration and death is as necessary to progression as the motion

of building up which we call growth and life. The principle of motion working in Nature never ceases to compose and decompose, to tear down for the purpose of building anew. Cells, molecules and atoms are forever building up and breaking down. New combinations, new forms and manifestations are perpetually being produced from old forms which previously have been torn down. This permits the use of matter and energy over and over again in altered form and in divers places in renewed cycles of life.

An Agitative Element

It is sulphur, the volcanic mineral, that is the uproarious element, a non-conductor of heat possessed of great inflammability. That is why it behaves like an angry undercurrent, producing explosions at the surface, as may be seen in volcanoes beneath which the sulphur element is at work.

It is also active in the body. Agitative, expulsive, convulsive, as

well as active, smoky and corrosive, it agitates every cell in the body, compelling it to throw off toxic substances. It acts upon every drop of blood, upon every nerve fiber and cerebral neuron, and yet its work is like an angry undercurrent. Analogous to a stirring, dynamic element, it acts like a volcano and compels the expulsion of disease-intruders.

One authority states that there is very little, if any, positive electrification in the sulphur atom, much less than in any other known element. Hence if it should be proved that the sulphur atom does contain a few positive electrons, they are so few in number as to exert no control over the vibrations of the great mass of negative electrons that comprise its atomic structure. Hence the riotous negative electrons of sulphur, if they were given their full liberty, would run riot, go off at a tangent and would become, literally, a force without control.

Sulphuric Characters

That is why people in whom sulphur consumption is great are fitful, capricious, touchy, particular, fastidious and eccentric, sometimes spitfire and volcanic. They may be angel-like one minute and erratic, impulsive, impatient and angry the next. Like a chameleon, they change in characteristics, they vary in disposition, emotions and wishes. Spasmodic moods and fitful states of mind are peculiar to great sulphur consumption. Such people

may be well-meaning in heart and Soul, but are apparently full of uncontrollable volcanic eruptions of temper which are nothing less than emotional outbursts.

The sulphur atom is always found in the albuminoids (tissue-replenishing proteins), and through their medium sulphur enters especially into the life of all young cells, which subsequently become the physical basis of muscle, nerve, connective and mucous tissue; and so it can readily be seen that if there were a deficiency of sulphur atoms in the system or cell, its functional activity would be sluggish, because of sluggish cell vibration and low magnetic field. We also can see how impossible it would be to increase subnormal cell vibration if the normal sulphur atoms were not present. Hence, we can understand that, when necessary, by contributing the riotous sulphur mineral with its rate of vibration acting continuously—though seemingly without law—cell vibration would be stimulated, aroused to a new life, and thus the normal magnetic field which was lacking, would be created.

The sulphur life wave is the stepping-down of the celestial electrical energy to a more earthly or tangible rate of vibration. Without sulphur, there would be no sensation, or Soul communication with body and matter. Thus sulphur serves as a medium of communication between Soul and brain,

and between Soul and sensory-physical states. It has a very high nerve and psychical function to perform between Soul and matter. Remove the sulphur element from the organism of man and the Soul can no longer communicate with matter. So, far be it from us to give the impression that sulphur types are essentially destructive and volcanic in their tendencies.

Positive and Negative Types

However, there are both positive and negative sulphur types, and it is idle to deny that many negative sulphur personalities are sullen and stubborn if crossed, furious and unyielding if angered, representative as they are of the animal, earthy or Adam man, indicative of wasteful emotions. To be sure, there is cell selectivity from the blood of *too much* of the sulphur element when we have such unpleasant manifestations as violent and unpleasant mental excitements, embittering political contests, revolutionary agitations, religious controversies and violent passions, such as envy, jealousy and hate.

Fortunate it is indeed to know that the sulphur element enjoys a chemical affinity for the neutralizing, equilibrating or balancing salt known as sodium sulphate. Indeed, all reform leaders (positive sulphur types), whether they have recourse to voice or pen, have a psychic appetite for—in fact require, demand and enjoy—a reasonable quota of foods, abundant in

Negative sulphur types can be quite unpleasant in their explosiveness or irritability; but those positive personalities who have learned self-control can make good use of this dynamic element.

sulphur and tempered by its sodium affinity, in order to destroy the false and to reconstruct the true in their respective avenues of expression. Such positive sulphur personalities, however, should also enjoy the bliss of solitude and lead the contemplative life as much as possible, and thus avoid environmental conditions that threaten emotional danger or that give rise to unnecessary unpleasantness.

Sulphur Foods

We are reluctant to recommend to sulphur personalities of the negative type a generous consumption of foods rich in sulphur, for it merely provides them with the high explosives essential to feed and to sustain their anger and spit-fire impulsiveness. Untempered by its neutralizing sodium affinity, moreover, a preponderance of sulphur tends to disperse protoplasm, for it vibrates in consonance with the disorganizing, disintegrating fires of Nature's destructive principle. Hence, too many stimulating foods containing generous quantities of the sulphur mineral, together with

the use of alcoholic drinks are very dangerous to sulphuric personalities.

Nevertheless the sulphur atom, *when in harmonious combination with and proportion to other elements*, exerts a beneficent influence. Foods containing generous quantities of sulphur are carrots, brussel sprouts, red cabbage, lemons, figs, olives, horseradish, dill, cauliflower, spinach, egg yolks, cranberries, raspberries, onions, radishes, sorrel, turnips, watercress and other pungent produce.

Sulphur has a particular effect upon the liver, promoting the secretion of bile. Hence, in normal quantities, sulphur favors nerve transmission, bile flow and Soul expression. The sulphur type of the individual pivots on the liver. The fits of weakness, occasioned by lack of self-control, may result in a preponderance of the venous (waste-laden) blood over the arterial (oxygenated or red) blood. The liver stands between our toxic poisons and death; its overwork produces torpidity. Excess of bile may likewise give rise to bilious diseases.

Training Children

Parents and guardians of children of the sulphur type have a grave responsibility in training and in developing these little ones. Wilful and determined to have their own way, any correction or ruling of these little ones that is exercised with impatience or annoyance at

their failings has a tendency to make them much worse and may lead to stubbornness. Such juvenile sulphur personalities expect a reason to be given for every act requested of them, and their intelligence is offended if they are obliged to do something that to them seems unnecessary. Hence it is desirable to give them implicit instructions, explaining why a certain way is the best. They should be encouraged at all times to do their duties quickly and willingly, and should be rewarded for every task that shows an improvement over previous assignments.

Children of the sulphur type admire and respect a cool, quiet, determined parent or guardian. Calmness, firmness, reason and love, therefore, should be exercised with these children. Encourage them to realize that they are capable of right thinking, and you will be surprised to see how they will think out the best way of accomplishing a task. These children are apt to be cruel to animals. When cruelty or disrespect to others is shown, reason with them by showing that just as virtue has its own reward in some form of happiness, so unkindness is certain to bring some form of misery. Should these children be inclined to falsehood, or have a tendency to appropriate things belonging to others, reason with them kindly and in love, showing them that such conduct causes every one to lose confidence in those perpetrating such acts.

(Concluded on page 13)

Symposium

On

Controlling Emotions

- ★ The Doors of Hell
Are threefold, whereby men to ruin pass,—
The door of Lust, the door of Wrath, the door
Of Avarice. Let a man shun those three!
—*Song Celestial (Bhagavad Gita)*.

★ Remember, a small spark of fire burns a big city, a small seed can develop into a huge forest. Never think that a momentary outburst of passion, anger and greed will not harm you. Make untiring efforts for eradicating them. —*Siva*.

- ★ All spoken words if harsh and heedless
And inappropriate and needless,
Are self condemnatory slips
That turn to poison on the lips.
—*Panchatantra*.

★ Courtesy uncontrolled by the laws of good taste becomes labored effort, caution uncontrolled becomes timidity, boldness uncontrolled becomes recklessness, and frankness uncontrolled becomes effrontery.
—*Confucius*.

★ Reckon the days in which you have not been angry. I used to be angry every day; now every other day; then every third and fourth day; and if you miss it for so long as thirty days, offer a sacrifice of thanksgiving to God.—*Epictetus*.

★ He that can compose himself is wiser than he that composes books.—*Benjamin Franklin*.

★ It is impossible that he can be free who is a slave to his passions.
—*Pythagoras*.

- ★ Not to the swift the race
 Not to the strong the fight:
 Not to the righteous, perfect grace:
 Not to the wise, the light.
 But often faltering feet
 Come surest to the goal:
 And they who walk in darkness meet
 The sunrise of the soul.

—Henry Van Dyke.

- ★ Intemperance is the vice of the desiderative part of the soul, through which men engage in depraved pleasures.—*Aristotle*.

- ★ Who hateth nought
 Of all which lives, living himself benign,
 Compassionate, from arrogance exempt,
 Exempt from love of self, unchangeable
 By good or ill; patient, contented, firm
 In faith, mastering himself, true to his word,
 Seeking Me, heart and soul; vowed unto Me,—
 That man I love! Who troubleth not his kind,
 And is not troubled by them; clear of wrath,
 Living too high for gladness, grief, or fear,
 That man I love! Who, dwelling quiet-eyed,
 Stainless, serene, well-balanced, unperplexed,
 Working with Me, yet from all works detached,
 That man I love! Who, fixed in faith on Me,
 Dotes upon none, scorns none; rejoices not,
 And grieves not, letting good or evil hap
 Light when it will and when it will depart,
 That man I love! Who, unto friend and foe
 Keeping an equal heart, with equal mind
 Bears shame and glory; with an equal peace
 Takes heat and cold, pleasure and pain; abides
 Quit of desires, hears praise or calumny
 In passionless restraint, unmoved by each;
 Linked by no ties to earth, steadfast in Me,
 That man I love! But most of all I love
 Those happy ones to whom 'tis life to live
 In single fervid faith and love unseeing,
 Drinking the blessed Amrit of my Being!

—Song Celestial (*Bhagavad Gita*).

★ A source of hope lies also in the fact that our moods are temporary. This is a hard lesson to learn. When we are tired, every pinprick becomes the stab of a knife. But it is natural and normal to have depressed moods, and we should always remember that we come out into the light again. We human beings are very tough organisms, able to withstand many shocks, to shed many tears, to live through many tragedies without breaking. Let us learn not to take the depression of the day or month as the permanent state of our life.—*Dr. Joshua Loth Liebman.*

★ Every poison has its appropriate antidote. For Ignorance the antidote is Knowledge. Just Views. Awareness. For Desire-Attachment the antidote is Non-Attachment, including abandonment of ignorant belief in a permanent individual self. For Anger the antidote is Loving-Kindness and a consistent refusal to inflict suffering.—*Marco Pallis.*

★ He who knows others is intelligent; he who understands himself is enlightened; he who is able to conquer others has force, but he who is able to control himself is mighty. He who appreciates contentment is wealthy.—*Lao Tzu.*

YOGA AND THE ATOMIC AGE (*Continued from page 6*)

nally present within him. Man does not remember how the Spirit vibrated into different states and was forgotten after having descended into his senses. Nevertheless, any

time he wishes, by practicing *Kriya Yoga*, he can remember the eternal links between Spirit and Soul ever existent within him.

SULPHUR TYPES (*Continued from page 10*)

Like children, adult sulphur types are inclined to be stubborn, persistent and strong-willed; they too must be led by kindness. For when the sulphur personality places irretrievably under control his sensual and emotional nature, he is a giant of physical power and of intellectual strength, capable of ruling and governing great bodies of people. The more intelligent sulphur personalities, realizing the importance of self-control, do not

yield to their weaknesses. Hence by cultivating their will-power, sulphur types may become powerful and successful business executives, healers, leaders of reforms as well as of political bodies, excellent writers, brilliant and fascinating talkers and lecturers. That is why education, refinement and the inculcation of high ideals will make sulphur personalities very successful in whatever they undertake.

Meditation

For The Week

By PARAMHANSA YOGANANDA

January 4th. Divine Mother, this day I will establish Thee on the altar of my every activity.

January 11th. Oh Spirit of Divine Love, I shall look for Thee especially in the Soul of any inharmonious one with whom I must deal. Beholding the perfect Spirit in him I shall see the darkness of inharmony dispelled.

January 18th. Heavenly Father, as I strive for business success help me to remember that the power comes from Thee, and the fruits must be shared with Thy children.

January 25th. O Divine Friend, I shall spend less and less time on useless material pleasures, not to hoard my hours like a miser, but so that I may spend them with Thee.

February 1st. Teach me to use my creative thinking ability only as Thy divine child should—to gain success in unselfish worthwhile endeavors.

February 8th. Divine Mind, help my mind to bring the art of concentration into daily life so that my work at home, in the office, in the world—all duties small and great—will be performed well, with my deepest attention.

February 15th. I now resolve never again to wear anger on my face. I shall be angry only with anger, and not with my striving brethren, born of my one Divine Father.

February 22nd. I now bury dead disappointments in the cemeteries of yesterday. Today I will plow the garden of my mind and plant the seeds of new creative efforts.

February 29th. Divine Mother, if I reap not the harvest of my efforts I shall still thank Thee for the satisfaction of having planted the seed.



Religion And The Individual

Birth of the Religious Sense Is A Personal Concern

By AGHORAM AIYER

At some stage in a man's life an inquiry is started by him into the question: Is there anything of permanent value in our thoughts, feelings and deeds? Is there any permanent substance underlying this universe of constant change and manifold forms? When it is not a mere passing phase of his mind, but becomes a settled habit of thought with him, and when constant thinking on the subject brings about a silent revolution in his aspirations, and when in the wake of such constant thinking there is lit up in his heart a pure flame of passion for living a life of ultra-innocence and ethical perfection, and when the whole inner being in him is worked up into a tremendous commotion from a burning hunger after freedom from every trammel of the flesh, it may be said that he is trying to understand a bit of religion, and the developments

of thought and character that take place in him thereafter relate themselves to that province of human inquiry which mankind has called religion.

Externalized Mind

It is obvious from what we see of human life generally that this inquiry is not seriously started in a great majority of human lives; and this state of affairs seems to have existed in the world right down the course of human history, and will probably exist in the world through all future times. No defects in the education of mankind, as far as the state can organize it, would appear to be responsible for this state of affairs. The imperfections of political and economic systems which, in the judgment of progressive and humanitarian thinkers have contributed a great deal to the misery of a

large section of mankind, cannot be said to have created this barrenness of the spirit in the human race.

In the midst of our pious wishes for an ideal millennial state on earth, we seem to come face to face with a very unpleasant truth that men are not all equally mentally constituted, and that while all have desires in the heart for every unattainable object in life, in few is the desire born into aspiration, and *it is at the moment of birth of desire into aspiration* that religion may be said to begin. Nobody seems to be responsible for this apparent inequality; all we can do is to accept this phenomenon as a fact and rationalize it and try to reduce it to something in the nature of a law and to observe its operation.

From a study of these cases we see that a certain new process in mind life is carried out by this class of persons. It is a reversal of the ordinary processes that take place in the mind life of average men. Most men externalize; these few men internalize. The senses draw the mind out for most men. The senses play with the minds of most men; and when the mind runs away with the senses, understanding is diminished. It is natural for mankind to run after the objects of the senses, and to be attracted to the objects of the senses. This attraction is aroused by the feeling of pleasure toward which the internal Self is constantly moving. But it is part of the phenomena of human existence

that whatever pleasure is derived from contact with the objects of the senses shall be paid for in terms of pain.

Internalized Mind

Whenever a man retraces his steps, and by increasing withdrawal from the objects of the senses releases a certain liberating and redeeming power within him, he senses a reality which he had no knowledge of before; in that state of mind he may be said to engage himself in those pursuits and activities which we have associated only with religion.

In the Upanishadic literature, the desire for immortality is considered to be bound up intimately with inversion of the senses, withdrawal from them. Men who are carrying out this difficult process are called brave men and wise men in our midst. The chief part of our study in religion lies in the direction of a search for immortality. No *physical* immortality is in the contemplation of investigations in religion. The conception is more ethical and metaphysical, and the *immortality is to be attained not by mere duration of life but by intensity of inner experience*. The body of a person who has experienced the immortal state will also go to pieces some day and, by following the laws of nature, will decay and perish. But death ceases to have terrors for him, and when his body drops down dead he gives it up with the happy consciousness that the

internal Self in him stands liberated from the vicissitudes of sense life, and that what goes to pieces is only the body but that what remains indestructible is the spiritually evolved personality within.

Character Changes

What are the points in character that may be gained by the man who has started this inversion process and is steadily and increasingly withdrawing himself from the objects of the senses? A higher sense of truthfulness comes into his life. An automatic limitation on and check to personal desires and ambitions is enforced by him, voluntarily, on his own mind. The elasticity and the accommodating character of his conscience begins to disappear and he takes himself to task for his weaknesses. The means becomes more important to him than the end. A noble rage rises in his Soul when temptations to take leave of truth appear before him. Selfishness becomes more and more loathsome to him. He finds increasing happiness in doing deeds which constitute service to his fellows. He becomes inspired by the idea that he should feel thankful to the world for the opportunities given to him to be an instrument for some loving service to his fellow men.

A new order of courage is born in him by the elimination of the self (Ego), and by the increasing identification he experiences with mankind and its sorrows, he comes to be possessed of a pure form of

When the religious sense awakens, character evolves. This ascent in character is in proportion to the intensity of the spiritual yearning, and thus the process concerns the individual rather than the mass. Rational studies of evolved Souls are helpful—but better still are the writings of those who have experienced some degree of Self-realization.

courage that is not daunted by untoward and hostile circumstances. He enters with greater sympathy into the tribulations of his fellow men. He experiences greater tranquillity and equilibrium of the mind. Even very trying circumstances upset him less and less and though far away from "the peace that passeth understanding," he experiences and enjoys a good deal of real peace.

Beyond Marriage

In his sex relationships his purity becomes a coveted treasure to him, and he gets to a state of mind in which he reverences woman naturally but without carnal and low appetites. To his own wife he becomes a sort of guide, philosopher and friend; and the real glories of wedded life dawn upon his vision when starting from marriage he goes beyond marriage. He understands more and more of the under-

lying philosophy of continence and voluntary abstaining from carnal thought and act. He begins to build up a powerful spiritual personality on the solid bed-rock of continence and truthfulness.

Whenever there is injustice, his heart burns with righteous indignation, and he finds himself hurled into reforming and sometimes revolutionary activities, in defense of the oppressed against the oppressor. Wherever there is misery his heart breaks into grief and he yearns for the opportunity to relieve the suffering of those that have been made miserable. These varied excellences in character come to him in the measure in which he conducts his spiritual enterprise. In the lives of those who have been touched and moved by preternatural sincerity, they are gained in the highest measure. Such men become veritable moral power-houses of the universe. Where the intensity of the yearning is much less, the ascent in character is proportionately less, but even men who fall into this class have to be marked off and distinguished from the multitude.

Problems of Existence

From the point of view of understanding and knowledge, the man who has started on this most helpful mental process, is much freer from passion and prejudice, and his mind more easily gathers the universal elements of knowledge and truth. His mind penetrates the deep facts of life, and the insight

he has into the problems of existence is much more profound than that of any other class.

With the universe of multifold objects before him, it is natural to expect him to know the working of the laws—if any—which operate in it and keep the varied objects therein in harmony and orderly relationship. Here he rubs against science; he ought to take such light as is afforded to him by science and reinforce it with the great truths that religion has brought to mankind as to the nature and scheme of the vast universe in which we live. And it is because the order of his new thinking takes him farther and farther into deep generalizations, that the gift of understanding which he brings to all problems which affect human well-being is so genuine. The inspiration this type of man affords to mankind must be noticeably elevating. If we imagine society to be an ellipse, in normal times it is in the aphelion; but by the move forward a great man gives to it, it is pushed on to the perihelion, and from the darkness and the shadow, we come into the light.

Most problems of human existence often raise controversial issues and men are sharply divided on them. Men remain mostly partialists and take strange half views. A great deal of bitterness in society is due to this partiality most mankind exhibits for half views. True culture should liberalize, should

unify and coalesce; it should enable man to believe in what the years and the centuries say as against the hours. But thought gets into little whirlpools, and we have the sorrowful phenomenon of the Prometheus of the human mind imprisoned in dogmas and prejudices. Take any question ripe with controversy, society versus solitude, individual versus society, marriage versus monasticism, meat food versus vegetarianism, science versus religion, science versus art, art versus religion—it is astonishing to see how little of balanced judgment and true insight and light exists in the things men have said about them through the ages.

Stimulant To Introspection

If our lives were ordered in the right spirit, our intellects would not be one-sided and our judgment would not be warped. The chambers of our brain must be as broad and intercommunicative as those of Plato or of Vivekananda or of Emerson. If we carried out our self-evolution along the lines indicated in the foregoing paragraphs, our intellects would assume universal forms, and our perception of truths be from very high ground. The religion that I have pictured to myself is not a menace to the growth of real brain power, but rather the truest stimulator of mental growth.

Religion is very largely bound up with the study of the human mind by itself, a process which is called introspection, and which

leads to clarification of issues. It is a much higher mental effort than the study of the human mind by one possessed of the technical qualification of a practical psychologist. An aspirant engaged in this effort makes a more searching analysis of the workings of the human mind. He becomes a very faithful observer of himself, and he plunges into depths of thought from out of which he brings forth rich treasures of wisdom.

Study Evolved Souls

Looking at religion as an evolutionary process, intended to lead those who are in earnest about it to a goal of ethical perfection, we know it is a concern more of the individual than of whole masses of mankind. We do not find that men en masse have a hunger after righteousness just in the same way as their bodies hunger after food. To study the workings of religion, therefore, we must take up the lives of those few outstanding personages of the world who preferred being to seeming, light to heat, and being and becoming to believing. That product of the religious consciousness which comes out as a beautifully evolved spiritual personality is a type by itself, and it does not seem to come upon human society with that frequency with which the powers of the human mind blossom out in several other fields of human life. But we do not mistake the type when it occurs. By a study of that type we are able to reduce to some intel-

ligent and rational order the phenomena connected with their growth.

One of the ablest expositions of this scheme of human evolution, so well adapted to the understanding of a modernized mind, is *Varieties of Religious Experience* by Professor William James. Two other valuable writings of the modern time which systematically expound this scheme of human evolution, are *Mysticism* by Evelyn Underhill and *Cosmic Consciousness* by Richard M. Bucke.

Reason vs. Realization

A rational comprehension of the workings of the human mind engaged in spiritual evolution is best attempted in these works; the psychology of spiritual evolution is, to my thinking, rationalized as cogently and convincingly as possible to a strongly developed modernized mind, in these three books. However, in Hindu philosophical literature I have come across some of the *profoundest* writings in this line, and these books have, in a sense, a higher value to us as having been written by men whose experiences in religious evolution also aided them in their expositions and ratiocinations. They talked with authority and not as the scribes. In the writings of great spiritual personages of all religions we have evidence of the same depth and insight, though the thought does not seem to have been worked out with that thoroughness

and completeness characteristic of the Hindu thinkers.

It is necessary to warn the student of Religion here against developing a mere intellectual interest in the theorizings and philosophizings that greet him in these books. *For a real growth of personality in the religious life, more indispensable than the intellect is the hankering of the heart after eternal things, and the determination of the human will to let go the fleeting and hold to the heart the eternal and the permanent.* It is possible that a man gets to be considerably interested in a merely intellectual sense in the order of thinking which has been evolved out of religious striving. Such a student may be a fine dialectician or polemic but the core of him may remain untouched by reality.

Attitude Toward Scriptures

The sacred book handed down through the ages may gather increasing sanctity through the passage of time. But it may prove after all to be the instrument of bondage to the human spirit. The sanskrit word for sacred book is *granthah* which, in its primary meaning, signifies that which ties a knot; and a sacred book may after all, tie a terrible knot around the human heart, and involve it in an ever-new complexity of conditions.

So, a more healthy idea should be developed in matters of religion, namely, the student should revere the book, and take out of it all the light and guidance that

can be received from it, but not become obsequious in his reverence, and not crush the freedom of the individual under the weight of authoritarianism. The value of the sacred book to him is intimately bound up with the book of his life itself, and in the measure in which it can help him to extract the gold of wisdom from the rough ore of experience, the sacred book is to him the light on life's difficulties.

The sacred books of all religions always challenge us to right living. They are pointers to that freedom of the human mind from the bondages of flesh which mankind through the ages has treasured as the noblest, and possibly the highest expression of human freedom. Yet in the present time, more than in any previous centuries, they have been savagely attacked. Their claims to help men progress in all conceivable directions are more extravagantly stated by the organized exponents of the doctrines promulgated in them. If the relative usefulness of all schemes of knowledge is borne in mind, because it is clearly realized, we will cease to press absurdly the extravagant claims of any *one* scheme of knowledge.

The imperishable treasures that have been released for human beneficence and enjoyment by religious seeking, remain in their true worth, notwithstanding the giant strides made for some decades now by another great adventure of

the human spirit, namely science, and its encroachments on all sides of life are going on so vigorously that the very existence of religion seems to be threatened. The all-consuming or devouring character of science is coming out, shown chiefly by its predominant materialistic aim and more particularly by its predominant materialistic uses.

Let us not for that reason, despond for the future of religion and be at our wit's end to crush all sorts of queer science out of sacred literature. Let us have the courage of mind to realize that no science, nor anything else, can take the place of age-old religion which has made a certain order of growth and development in the human character its own. And let us not be foolish enough to applaud those usurpations by religion of those provinces of inquiry which seem to be specially meant for science, where religion may make its explorations in vain. And also let us not be so foolish as to decry the uses of religion by drawing attention to the hatred and strife that have been generated by its fanatical exponents, any more than we would foolishly decry the uses of science by drawing attention to the adventures of organized devilry that seem to be disfiguring public life in these times, and that owe such a great deal of their death-dealing destructiveness to the gains in research made by science. — *The Scholar*.



Second Coming of Christ

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

Will You See The Son Of Man?

By PARAMHANSA YOGANANDA

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree; When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled, Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the son of man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.—Matthew 24: 29-39.

Immediately after great tribulations (earthquakes, floods, etc.) have pervaded the earth because of its mass evil karma, still greater troubles will invade it due to the increase of evil. And, thus, through the destructive vibrations of the nations which cover her, the earth's harmony will be lost, so that even the sun and moon will temporarily lose their life-giving energy and light, and great meteors and stars will break loose from their orbits and fly around the earth, creating geographic disturbances and arousing anxiety in the minds of nations. And, due to this disturbance of the sun and moon which more or less control the ocean, the many seas will be rolling with upheavals and tidal waves. Then materially-minded men's hearts and minds will be greatly affected upon beholding the earthly disturbances and the upheaval of the heavenly forces brought on by their own wrong vibrations.

And then as the people repent and pray and meditate, they will gradually increase in spirituality. Those who are sufficiently developed will behold "the sign of the son of man in heaven," or the

tangible vision (sign) of Christ through the awakened spiritual eye. That is, they will be granted visions of embodied Christ Consciousness, materialized out of the mysteries of the heavenly astral region manifesting the great power and glory of Cosmic Consciousness. And the devotees also will behold other angels, or liberated Souls, vibrating with the Cosmic vibration ("a great sound of a trumpet"). And such devotees also will behold, in the light of their awakened Christ Consciousness, a gathering and manifestation of liberated Souls (the "elect" or selected) from the four directions, or uttermost corners of the earth, and from the distant parts of the astral world.

And so, you see, Jesus was telling his disciples that when they—or any future devotees—looked into the spiritual eye, and lifted the consciousness to the cerebral plexus (*sahasrara* or thousand-rayed lotus of life in the brain, or the cranial light which appears like white wool, or the countenance which shines like the sun in its strength) they could behold through the above-mentioned visions some materialized form of Christ Consciousness, and perhaps see liberated Souls in the astral world. Then such a devotee would know that he was spiritually advanced enough to be redeemed soon from earthly miseries and reincarnations, and become lodged in the sorrowless, fearless, ever-new joyous state of Cosmic Consciousness.

When Jesus spoke of "all the tribes of the earth" seeing "the son of man coming in the clouds of heaven with power and great glory," he was explaining that the true devotees of *all* nations—those who had repented of past errors and spiritually developed—would be able to look into the spiritual eye and lift the consciousness from the senses to the cerebral region, where they could see the embodied Christ Consciousness (Jesus) coming out of the cloudy ethereal darkness of closed eyes, and glimmering with heavenly luminous power, and great glory. Unfortunately, this veiled promise given by Jesus, about the Son of man coming in the clouds of heaven, has created great misunderstanding among many Christian sects. These firmly believe that God will produce Jesus out of the clouds in the sky in a glorious spectacular noisy display and with His power will destroy the "wicked" (non-conforming) people of the earth and give redemption to the selected worshippers. Yet, twenty centuries have passed since these words were spoken, and Jesus has not yet come out of the clouds openly before different nations or tribes; but many true devotees, such as St. Francis, have testified that they saw Jesus coming out of the clouds and darkness of their closed eyes in great power and glory. And St. Francis who saw Jesus and talked with him in the woods of Assisi and wrote about it, testifies to all mankind—even as other saints have done—

the fulfillment of the prophesy of Jesus that devotees of any country, who turn from material pursuits and become spiritually advanced, will witness Jesus Christ, and liberated Souls, in their visions. But it is sad and foolish if some credulous followers expect Jesus to come out of the clouds to rule the world at some future time. God, who is almighty, has no need to perform this spectacular miracle in order to convince His children of His all-powerful nature.

Approaching Liberation

To illustrate how the devotee recognizes the signs of approaching Self-realization, Jesus spoke of the young leaves of the fig tree which appear as a certainty of summer's approach. So, likewise, any disciple or true devotee who sees any materialized vision of Christ, or of liberated Souls, can then through his own intuition realize that the tree of his salvation has put forth tender branches of realization and leaves of divine perception, and that the summer of his final liberation is near at hand.

Furthermore, Jesus foresaw that even that current generation of earth's inhabitants would not pass away before some had begun to strive to find liberation through his teachings. He knew that the truth of his words—being the reflections of Cosmic Consciousness—would outlast the dissolving of earth and astral worlds. Truth and wisdom are changeless and eternal, while

all created things, such as earth and astral forces, are subject to change. The words of Jesus represent eternal truth and hence they will outlive all created things.

When Jesus said: "But of that day and hour knoweth no man, not the angels of heaven, but my Father only," he was praising the grandeur of Almighty God who alone can know certain things, while even His greatest devotees cannot know all that He knows. It has been explained that the time of liberation of an individual is entirely problematic, and conditional to his acquired spiritual merits and the degree or depth of his devotion. Therefore, since the day and hour of the devotee's liberation depends upon the devotee's spiritual ardor and depth of meditation which can quicken it or delay it, only the Cosmic Consciousness within itself knows and can foretell that hour.

Of course, it must be remembered, that Jesus also said: "I and my Father are one;" and all the oriental scriptures say: "The knower of Spirit becomes the Spirit."

And, as such, all *liberated* devotees who are one with God are one with Cosmic Consciousness.

The Safe Ark

Take heed therefore, continuously pray, meditate, and watch the tricky mind to see if it is centered on God or not; for you know not when trials and delusions will overtake you and thus test you as to whether you are qualifying for liberation. For, just as people of Noah's day ignored him and his ark and were not prepared when the flood came, so ordinary people today let themselves be swept away by the flood of delusion and refuse to be saved by entering the ark of meditation formulated through techniques taught by a true guru-preceptor. And, as Noah carried all the animals and the dove of peace and later was saved by the Lord, so the devotee must carry all his precious perceptions and earthly experiences and the dove of aspiration into his ark of meditation if he wants to reach the safety of Self-realization.



He who is from head to foot a perfect rose or lily,
To him spring brings rejoicing.
The useless thorn desires the autumn,
That autumn may associate itself with the garden;
And hide the rose's beauty and the thorn's shame;
That common stone and pure ruby may appear all as one.
True, the Gardener knows the difference in the autumn,
But the sight of One is better than the world's sight.—Rumi.

Spheres of Science

MUSIC AND LIFE RHYTHM

If any one doubts we are living in a cosmos and thinks we are existing in a purposeless chaos, it is necessary only that the doubter start scientific research on any subject and study all of its ramifications. No matter how remote from reality the starting point may seem to be it will eventually link up with every phase of practical experience.

Music presents an excellent illustration of this situation. Music is full of moods; it exemplifies artistry to the fullest degree; it seems about as far removed from science as a subject can be. This, however, is far from the truth. If the piano or organ keyboard could be infinitely extended it would be possible to play on that instrument the whole drama of creation from the slow, ponderous, silent "music of the spheres" produced by the whirling universe of the heavens and the spinning planets of the evening skies to the infinitely fast pulsing of the electrons in the atoms in one direction, and in another to the throbbing rhythms of the life process and the tempestuous tintinnabulations of the human mind.

A unique, but typical, example of this habit of scientific research reaching to unlimited realms is

presented by the work of Dr. Harvey Fletcher, director of physical research of Bell Telephone Laboratories.

In a recent paper published in "The Journal of the Acoustical Society of America" he proposed the establishment of an institute of musical science which will go far beyond the study of the instrumentalities and will probe the artistic nature of music and its psychological effects. Musical compositions will be evaluated and audiences "psyched" to determine the effects of the various types of renditions.

It is possible to determine without difficulty by means of instruments many of the reactions which a person exhibits with respect to music or other stimuli. The rate of heartbeat is one index of response, the rate of breathing another, both of which can be picked up very easily by electrical means. The amount of moisture on the skin is an index of emotional response, also muscular movement. Both can be detected and measured without difficulty. Brain waves can also be measured.

The artistry of performers will be evaluated. First, however, Dr. Fletcher points out, it will be necessary to find out how to accomplish this feat. Many instruments are now available for analyzing the

performance of artists—vocal or on keyboard, string, wind or percussion instruments—but first it will be necessary to set standards not only on the basis of physical techniques but on the basis of pleasurable reaction on the part of listeners.

Studies In Hospital

Establishing standards of artistic merit and investigating psychological responses to music seem like tackling the job of measuring the depth of a bottomless well. Nevertheless, setting psychoanalysis to music should produce extremely interesting and valuable results.

Extending the project outlined by Dr. Fletcher is the program of the Music Research Foundation, Inc., with headquarters at 2909 Staunton Avenue, Silver Spring, Maryland, which is undertaking the application of music to therapeutic purposes. Its first studies were carried out in the Walter Reed General Hospital in Washington.

The knowledge derived from this experiment, states the report of the foundation, justifies a broader investigation into the whole subject of music in its relation to mental disease.

The program now being planned includes: (1) investigation of the kind of music and type of mental patients most responsive to therapeutic uses; (2) special psychological studies; (3) studies in the field of physics; (4) summarizing, integrating and utilizing present

knowledge of the use of music for therapeutic purposes.

Tonic or Sedative

No one knows where to set the dividing line between those who are mentally ill and those who are not. It may be that there is but one entirely sane person in the entire human race. Dr. Fletcher's program may be fully applicable to the Washington program and vice versa.

Music can be tonic or sedative. Its living patterns of vibrations when translated into nerve impulses may be able to reach places in our bodies where neither drugs nor radiation can penetrate. Our bodies have many rhythms. In the glandular system and blood composition there are seven, fourteen, twenty-eight and fifty-six day cycles. The heart has a variable cycle of about one beat a second. Some nerves have discharge rates of about 700 a second. In between the two latter limits there may be organs and cells having resonant points between these extremes at which they can be thrown into vibration and perhaps useful activity.

With our present-day powerful producers of vibration it would be possible to shake down a building with music, and probably with equal ease to soothe a stomach ulcer or stimulate a torpid liver, and perhaps with these physiological improvements to produce improved tastes in music. The field is still almost entirely unexplored.—*John J. O'Neill, in N. Y. Herald Tribune.*

DIETARY DATA

Remember that:

An abnormal craving for sweets usually betokens a deficiency in Vitamin B1. It will disappear when the missing factors are supplied. Sugar raises the requirement for Vitamin B anyway, so if you eat a lot of sweets, increase your intake of Vitamin B complex. You can see what a help this may be if you need to cut down on sweets.

Remember that:

Swiss cheese is high in calcium (a slice provides 32% of day's allowance). American cheese provides 25% per slice, but cottage cheese only 6% in three tablespoons. However, cottage cheese is easy to digest, and rich in riboflavin (Vitamin B2). It is also high in protein ($\frac{1}{2}$ cup contains as much as two glasses of milk). American cheese provides as much protein per ounce as cooked beefsteak.

Remember that:

Leg cramps or other muscular spasms are often aggravated by insufficient calcium, because this lack causes the nerves which control muscle action to become sensitive and irritated. If you are bothered by such a condition, increase your calcium intake. Have more milk, cottage cheese, oysters, clams, salmon, shrimp, haddock, cabbage, cauliflower, broccoli and dried beans.

Inspirational Books

By SWAMI PREMANANDA

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SWAMI PREMANANDA
4748 Western Ave., N.W.
Washington, D. C.

Tomorrow's World

Some new discoveries and inventions of the scientific world.

● A new system of communications (Ultrafax) based on television is expected to transmit "more than 1,000,000 words a minute" by microwave relays. Photographs, letters, checks, newspapers and magazines can be transmitted at the same time the circuit is carrying telephone speech, telegrams and providing an inter-city network for television, standard and FM broadcasts. To illustrate speed of new system, it is stated that it could transmit: "twenty 50,000 word novels from N.Y. to San Francisco in only 60 seconds."

● Almond hulls are no longer waste products. They can be turned into fuel for cars, table syrup or feed for livestock, and are a natural source of Vitamin C.

● Experimental engineers believe that in planes of the future all seats will face the rear of the plane, thus affording a better view and greater protection in forced landings. In this way, the head and spine would be fully supported and could stand much greater forces of deceleration. Tests indicate that under such conditions it is possible to bring a body "from 200 miles an hour to a full stop in nine feet without injury." Meanwhile, (since seats in present planes cannot be changed because of window construction) engineer John B. Schwab suggests a chair which falls on one side and turns in case of an accident, thus absorbing an appreciable percentage of the forward deceleration while rotating.

The Health Front

Today's Terrors are Tomorrow's History

Writer's cramp is a psychological rather than an occupational ailment, says M. Narasimha Pai (an Indian psychiatrist now practicing in England). That explains a factor which has puzzled doctors, namely, that many patients can use their hands for more difficult tasks but develop a kind of palsy when attempting to write. Such symp-

toms, says Dr. Pai, indicate a neurosis. Among a group of British psychoneurotics a group of 171 afflicted with writer's cramp was examined. Of these, only 6 (clerks) had done much writing. Others developed symptoms upon being assigned to uncongenial work, and their cramps were relieved by Dr. Pai through psychotherapy.

Helpful Thoughts For God-Realization

By JAYADAYAL GOYANDKA



Part IV Associating With Saints

If the eight ways mentioned before cannot be carried out, the following seven ways may be adopted, and their disinterested practice may lead to God-realization.

"In this insubstantial world, seven things are of worth, Association, Bhajana, Service, Kindness, Meditation, Humility and Benevolence."

1. *Association*—It means good association (*Sat-sanga*). The benefit which man derives from association with saints and lovers of God, and scriptures dealing with God, cannot be properly described. The greatness and glory of God can be understood only from such association. It is through the influence of *Sat-sanga* alone that the darkness of ignorance of the *Jiva** is removed. Goswami Tulasidasji says:

*"Except in the company of saints there is no talk about Hari**. Without this talk ignorance will not be dispelled, and without dispelling ignorance, it is not possible*

*to develop strong attachment for the feet of Sri Rama**."*

"If heavenly enjoyments and the bliss of absolution (Mukti) are placed on the same scale of the balance; they combined cannot equal the joy of a moment's association with a saint."

In the same strain, Saunaka and the other Rishis say in the *Srimad-Bhagavata*:

"In comparison with a moment's contact with a lover of God, we consider the attainment of heaven or even salvation (Moksa) as quite insignificant, not to speak of other worldly things."

The Lord Himself, addressing Sri Uddhava says:

"O Uddhava, neither Yoga nor Sankhya, nor righteousness, nor the study of the Vedas, nor asceticism, nor renunciation, nor sacrifices, nor

*The individualized Soul.

**Names for personalized aspects of God.

construction of wells and tanks, nor charities, nor payments of sacrificial fees, nor self-denying vows, nor worship of the gods, nor visit to sacred places, nor the disciplines of Yama and Niyama* can so gain Me over as does the association with a saint which puts an end to all worldly attachments."

But, it is necessary to consider what should be the characteristics of the *Sadhu* whose company should be cultivated for *Sat-sanga*. The *Gita*, chapter II, contains the marks of a man of stable mind. Similarly, chapter XII contains the marks of the devotee, and chapter XIV the marks of one who has risen above the *Gunas***. He in whom these marks are developed in a more or less pronounced form is a saint in the real sense of the term. Describing, again, the marks of a saint, Sri Kapiladeva says to his mother in the *Bhagavata*:

"O mother, *Sadhus* who are full of forbearance and mercy, friends to all embodied beings, and enemies to none and are tranquil, who possess good disposition, as their ornament and cherish firm devotion to Me (God) with an unswerving heart and have renounced all works and even their kith and kin for My sake, have taken refuge under Me and regard My stories as sweet and are constantly engaged in either listening to or telling My stories, and whose mind is set on Me, are not harassed by the afflictions of

the world. They are the people who are rid of all attachments and can cure the evil of worldly attachments in others. O virtuous lady, their association should be cultivated."

Therefore, *Sat-sanga* should be sought after with constant love and faith even at the risk of great loss in worldly pursuits.

2. *Bhajana**—Goswami Tulasi-dasji says:

"Butter may be rather churned out of water, and oil may be pressed out of sand; but without the practice of *Bhajana* none can cross the ocean of existence; this truth is unshakable."

The statement is absolutely correct. Practice of *Bhajana* is the primary means of crossing the ocean of metempsychosis. When this is done, all other qualifications follow as a matter of course. It is through the power of *Bhajana* of devotees like Dhruva, Prahlada and Mira, etc. that God blessed them with His sight.

3. *Service*—It is man's primary duty to render service in any form or shape to another being. Regarding the whole world as the manifestation of God, one should render disinterested service to all through the mind, speech and body. When an opportunity of service occurs, it should be regarded as a favor done by God as well as the person who receives the service. For the latter by accepting the service, and

*See preceding installment.

**Threefold attributes of nature.

*Reverence, worship, adoration and service of God.

God by creating the opportunity of service, show us exceptional favor, indeed. By rendering service to another, one should neither feel that he has conferred an obligation nor regard the recipient of service as in any way inferior.

4. *Kindness*—Melting of the heart at the sight of misery of a distressed being, and an awakening in the mind of the desire to remove his misery is called kindness. *Ahimsa*, or Non-violence, is a negative or passive quality, and kindness is positive and active. *Ahimsa* means only restraint from doing injury, but kindness involves doing something so as to contribute to the happiness of another. The heart of the person who possesses no kindness is like a piece of hard stone. Human life should be made a success through the exhibition of kindness to the indigent, the cripple, the diseased and the helpless. Mahaprabhu Sri Chaitanya expressed his entire teachings in a nutshell by pointing, in conclusion, to three things only:

"Sanatana! Tasting the Name of God, kindness to beings, and association with devotees — beyond these three, I know of no other way."

5. *Meditation*—The very key to unlock the gate leading to God-vision is meditation. When the first attempt at meditation is made, the mind, not being broken to it, will feel tired and worried; but if the practice is resolutely continued daily and regularly, the mind

Three of the means of God-realization described in this installment are especially familiar to Paramhansa Yogananda's students. He repeatedly stresses the importance of meditation and good company, and warns that devotion to God is a prerequisite of Self-realization. The intellectual approach, alone, is not enough.

will become habituated to the practice. Then the joy which meditation brings will be found in no other work. Therefore, meditation on the form of one's cherished deity should be practiced daily with a resolute heart. The practice of meditation is the best of all means.

6. *Humility*—Pride is the one enemy of man which inevitably leads to his fall. If he can replace it by cultivating humility, and be meek and lowly before God, he can certainly draw the compassion of God upon him. Therefore, humility should be cultivated, abandoning all forms of crookedness and twists of character.

7. *Benevolence* — It is said: *"In all the eighteen Puranas, Maharishi Vedabyasa inculcated only two teachings, viz., benevolence is the cause of virtue, and tyranny the cause of sin."*

Goswami Tulasidasji also says: *"There is no virtue equal to benevolence, and nothing so des-*

picable as tyranny. For a man possessing benevolence in his heart, there is nothing unattainable in the world."

Therefore, one should constantly devote oneself to the practice of benevolence, renouncing pride, selfishness and desire.

The Six Ways

If the seven ways mentioned cannot be practiced, the six ways described hereafter should be adopted and followed. Realization of God is possible through their disinterested practice.

"The six practices of Sandhya, adoration, sacrifice, asceticism, compassion and charities of the Sattvic type lead to blessedness without fail."

1. *Sandhya*—Through the practice of *Sandhya** God is worshipped in the forms of sun, fire and water. In the morning, God approaches our continent in the form of the sun, and in the evening goes to another part of the world. Just as when an honored guest comes to us we make arrangements for his reception before his arrival, go to the station before the train arrives and stand waiting on the platform with flowers and bouquets to welcome and salute him, and when he leaves us, make all necessary arrangements for his departure and go to the station to bid him

*Religious acts, performed at the junctures of the three divisions of the day; consisting of sipping water, reciting prayers and mantras.

farewell, even so obeisances are offered to the sun, and thus to God, through the practice of *Sandhya*.

2. *Adoration*—External or mental worship of the image of the Deity should be performed by all regularly every day. In every home there should be either an image or a picture of the Deity. This will create good mental impressions and develop the spirit of devotion.

3. *Sacrifice*—The *Gita* has described many forms of sacrifice, and among them God has described the sacrifice consisting of *Japa** as His very Self. Inaudible or *Upamsu Japa* is the best of all forms of this practice.

4. *Asceticism*—To undergo suffering in the practice of one's particular *Dharma*** is asceticism. In chapter XVII, verses 14 to 19 of the *Gita*, austerities of the body, mind and speech are described, in following which the *Sattvic**** form of austerity should be performed.

5. *Compassion*—The *Smriti* says:

"Whether a person is a relative

*Repetition of the Divine Name. Devotees who seek attunement through this means say that utterance of the Divine Name should be practiced at least 21,600 times daily, corresponding to the number of breaths taken in a day and night.

**Path of duty, right action.

***The highest of the three *gunas*, or attributes of nature, as distinguished from the *Rajasic* (passionate, emotional) and *Tamasic* (dark, evil).

or a stranger, a friend or a foe, when he is a victim of misery, attempt should be made to remove the same. This is called compassion."

At the sight of another's distress, the heart of a man of compassion will at once melt. It is said:

"Compassion is the root of virtue, and the root of sin is Pride; . . . so long as there is breath in the body, do not give up compassion."

6. *Charity* — The practice of charity is the common duty of man. Wealth, learning, intelligence, food, water, cloth, good words, whatever of these one may possess should be given away to the proper person at the proper place and time, and the gift should be made in the purest *Sattvic* spirit. A gift made without consideration of the propriety of place, time and person, without welcome to the recipient, and in a spirit of reproach to him, is a *Tamasic* form of gift. And the *Rajasic* forms of gift are made with mental unwillingness, in a spirit of receiving something in return, or for gaining honor, fame, prestige, or progeny, for removal of illness or for the attainment of happiness in heaven. The gift which is made as a matter of duty, without any sense of return, and after proper consideration of the place, time and person is the *Sattvic* type of gift. This last type of gift acts as a great help in one's progress toward God-realization. If one possesses a thing for the lack of which

other persons are suffering in a particular place and time, then the service rendered to those persons in that place and time by making them gifts of that thing, is called practice of charity after due consideration of the place and time. The hungry, the helpless, the distressed and generally all indigent beggars are always worthy subjects of charity to whom services should be rendered by supplying them with food, clothing, medicine, or whatever else they may require. The value of a gift does not depend on the amount of money spent, but on the spirit or motive of the giver. The greater the sacrifice involved in a gift, the more is its value. That is why in the *Aswamedha Parva* of the *Mahabharata*, the mon-goose reproved the unlimited charities performed by the Pandavas and praised the value of the gift of a handful of parched grain made by a poor Brahman who lived by gleaned corn. (*Mahabharata, Aswamedha, 90. 7.*). A person gives away a lakh of rupees out of his accumulated balance of crores of rupees in order to earn name and fame, or from any other selfish motive, and another poor individual parts with half a piece of bread from a sense of duty, and goes empty in stomach himself. Out of these two, the gift of the latter is more valuable. Nevertheless, charity performed in a good cause, even with a motive, is better than total absence of the practice of charity.

(To be concluded)

Notes From The News



MINORITIES IN INDIA

Excerpts from a statement of the Congress Working Committee of India show a firm intention to protect minorities to the best of their ability:

"The present disaster has not made any difference to the fundamental nationalist character of Congress. India is a land of many religions and many races and must remain so. If she is to fulfill her destiny she can do it only as a democratic state where all citizens enjoy full rights and are equally entitled to the protection of the state, irrespective of the religion to which they belong. The Constituent Assembly has accepted this as a basic principle of the constitution. This lays on every Indian the obligation to honor it.

"Congress wants to assure the minorities in India that, as far as the Congress Government is concerned, it will continue to protect to the best of its ability their citizen rights against aggression. But it expects from them the same allegiance and loyalty to the state

as from a majority community. No state can tolerate the existence within its borders of disloyal elements. Full facilities will be provided to those who wish to migrate from the Indian Union.

"Congress is further bound to afford full protection to all those non-Muslims from Pakistan who have crossed the border and come over to India, or may do so, to save their life and honor. It expects these entrants to accept loyally the democratic and non-communal basis of the constitution of the state which they propose to make their own. Whatever may have been their sufferings in Pakistan, Congress expects them to live in peace and amity with their fellow citizens in the Indian Union, to whatever faith they may belong. Only thus can a powerful nation be built and the Congress dream of 'purna Swaraj' be fulfilled."

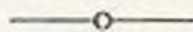


MINORITIES IN THE U. S.

Some time ago the President appointed a Civil Rights Committee to study the problems of minorities

and make recommendations concerning the protection of their rights and what items should be first in line for correction. This committee, headed by Charles E. Wilson of General Electric, was made up of thoughtful, conservative citizens, whose recommendations should surely be approved by the great majority of Americans. Mr. Wilson summed up the aims of the Committee by pointing out: "We need to guarantee the same rights to every person regardless of who he is, where he lives, or what his racial, religious or national origins are."

The 10-point program recommended by the Committee includes: Anti-lynching and anti-poll tax laws, suffrage for American Indians and for citizens of United States dependencies, elimination of segregation in the military and in all public places and service and amusement establishments, federal registration of groups seeking to influence public opinion, trial rights for Federal employees hounded by "loyalty" investigations, and passage of a permanent Federal Fair Employment Practices Act.



INTER-FAITH LUNCHEON

Among Paramhansa Yogananda's recent inter-denominational activities was a speech delivered at an Armistice Day luncheon meeting of the Pleiades Club at the Los Angeles Ambassador Hotel. At this function—with members of the

Marine, Navy, Army and Air Corps as honor guests—the other principal speakers, representing the Catholic, Jewish and Protestant faiths, were Rev. Father William T. Ciasby, Max Nussbaum and Dr. Donald H. Tippet, pastor of the First Methodist Church.

Paramhansaji was also one of the honored speakers at the annual membership garden party of the *Jewish Home for the Aged* (Los Angeles). At this affair—held at the Mary Pickford estate, Pickfair—other religious leaders included Rabbi Edgar F. Magnin and Rev. Steward MacLennan. The hundreds of guests were entertained by motion picture notables too, and by such favorites as Charlie McCarthy and Mortimer Snerd.



SCIENCE OF SELF-REALIZATION

Most East-West readers have already seen a number of reviews of *Autobiography Of A Yogi*, in addition to having read the book itself. However, we have been asked to include this exceptional review because it gives such a good idea of the scope of the book and will be of special interest to those new East-West readers who are not yet familiar with the *Autobiography*, and to those students who

want descriptive material on the book to mail to some friend.

The following article appeared in the September issue of *The Modern Mystic and Monthly Science Review*, London, England.—Editor.

"May all men come to know that there is a definite scientific technique of self-realization for the overcoming of all human misery."

These words were spoken by a renowned Hindu Yogi in a temple overlooking the bay of San Diego in the year 1945, a few months before the atomic bombs put an end to the global war.

The name of this Yogi is Paramhansa Yogananda, the founder of a Yoga Institute in America for instruction in *Kriya Yoga*, the spiritual science of self-realization.

Much has been written in recent years on the subject of Yoga and of the beneficial effect of Yoga training on health and in increasing physical and mental efficiency, but little mention has hitherto been made of *Kriya Yoga* of which Yogananda is the first exponent in Western Countries.

This great teacher was directed in 1905 by his Guru, a highly revered Hindu Yogi, to come to America to make known the spiritual science of *Kriya Yoga* to Western peoples. The story of his mission is told in a book published last year by the Philosophical Library, New York. It is the first time that an authentic Hindu Yogi has written his life story for a Western audience. It describes his spiritual

training from boyhood under a Christlike master—Sri Yukteswar of Serampore, Bengal.

The gulf separating Eastern and Western thought is made apparent by this remarkable Autobiography. The only way it can be spanned is by a growing realization that the deepest needs of humanity are in all lands the same, and that these needs are not satisfied by material possessions or acquisitions. For centuries the spiritual life of India and other Eastern Countries has been far in advance of that in the Western Countries. Religious observances are part of the daily life of Hindus and Mohammedans. It is well known that the link between the Guru and his Chela is an unbreakable link of unconditional love and devotion. Many instances of the nature of this bond are given by Yogananda in his narrative telling of the extraordinary concern shown by the great Yogis for the welfare of their followers and pupils.

The Guru, like all God-inspired prophets, gives new hope to those in trouble or affliction; with wise discernment he guides his followers into the paths of *Bhakti* (devotion), *Karma* (action), *Jnana* (wisdom) or *Raja* (royal or complete) *Yogas*, according to each man's natural tendencies.

Sri Yukteswar, the Guru of Yogananda, was known and revered by thousands of Hindus as a holy man and a great worker of miracles. His astonishing powers and selfless life of service to others make it



SRF MINISTERS

A group of SRF ministers on the grounds of the SRF Church Of All Religions at San Diego, California. From left to right: Rev. K. Michael; Dr. Lloyd Kennell, pastor of San Diego Church; Paramhansa Yogananda; Dr. M. W. Lewis, former Conducting Teacher of Boston SRF Center; Rev. Arthur Smith, formerly of Boston; Joseph Markus, Sunday School teacher of the San Diego Church.



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easy to understand the fervent adoration of his chosen pupil for so remarkable a being. It is also easy to understand the reason why the poorest villager will always be willing to spare something for the daily needs of India's holy men, many of whom have no possessions beyond a begging bowl and some covering for their body.

In this book one can learn more of the spirit of India than could

be obtained by years of travel and sight-seeing. India has much to learn from the West in material development; in return, India can teach the universal methods by which the West will be able to base its religious beliefs on the unshakable foundations of Yogic science. Yoga is spiritual science which demands a consecration of the physical organism and every mental faculty from the outset.

The science of *Kriya Yoga* became widely known in modern India through the instrumentality of Lahiri Mahasaya, the author's guru's guru, whose story is here told at some length.

The sanskrit-root of *Kriya* is *Kri*, to do, to act and react; the same root is found in the word *Karma*, the natural principle of cause and effect. *Kriya Yoga* is thus "union (yoga) with the Infinite through a certain action or rite." A Yogi who faithfully follows its technique is gradually freed from Karma or the universal chain of causation. "It is," the author states, "a simple psychophysiological method by which the human blood is decarbonized and recharged with oxygen. The atoms of this extra oxygen are transmuted into life-current to rejuvenate the brain and spinal centers. By stopping the accumulation of venous blood, the yogi transmutes his cells into pure energy. Jesus, Elijah, Kabir and other prophets were past masters in the use of *Kriya* or a similar technique, by which they caused their bodies to dematerialize at will." It is an ancient science, re-discovered by Babaji, one of the greatest of avatars, a *Mahavatar* known in India as "the deathless guru," as he still appears in bodily form to certain highly advanced Yogis who are masters of *Kriya Yoga*. He it was who initiated the Christlike Lahiri Mahasaya, charging him to bestow the *Kriya Key* only on qualified Chelas with the words:

"He who vows to sacrifice all in the quest of the Divine is fit to unravel the final mysteries of life through the science of meditation." When Lahiri Mahasaya besought him to relax the strict requirements for discipleship, Babaji consented to modify the rigorous safeguards that for ages had hidden *Kriya* from the world for the benefit of those who humbly asked for help. When Lahiri took leave of his divine guru, Babaji embraced him saying, "My son, prenatally blessed by many lives of lonely meditation, you must now mingle in the world of men wherever you are, whenever you call me, I shall be with you instantly." How this promise was kept to the letter is here related.

Sri Yukteswar, the master of Swami Yogananda was initiated by the master Lahiri Mahasaya. The stories related of these two divine teachers are comparable only to those recorded in the gospels of the miracles and ministry of Jesus Christ.

Chapters of particular interest in Yogananda's story to English readers are those on Jagadis Chandra Bose, the great scientist and inventor, on Sri Rabindranath Tagore the poet and Nobel Prize winner, of whom there is a fine portrait in the book, of Luther Burbank, the great horticulturist, of Therese Neumann, the Catholic saint of Konnersreuth and of Mahatma Gandhi at Wardha.

A full account is given of Paramhansa Yogananda's Self-Realization Fellowship and the Self-Realization

Church of All Religions at Washington, D.C. There are now thousands in America who have been attracted to the teachings of *Kriya Yoga*. A small Church of All Religions was built and dedicated in 1942 at Hollywood, and another was founded in 1943 on a quiet hilltop overlooking San Diego Bay.

Yogananda wrote this work at the hermitage built to receive pupils for instruction in *Kriya Yoga* at Encinitas, a small town 100 miles south of Los Angeles, overlooking the Pacific Ocean. In June, 1935, Yogananda paid a passing visit to London where he addressed a large meeting in Caxton Hall arranged by Sir Francis Younghusband. In September, 1936, he returned to fulfil a promise to lecture again in London, and on his departure London Yoga students organized themselves into a Self-Realization Fellowship, holding meetings throughout the years of war. It must be noted here that the great Yogi-Christ Babaji fore-ordained that the opportunity of being instructed in the science of *Kriya Yoga* was to be offered in the first place to the people of America. Was this decision due to the fact that he knew that "this noble people" were more receptive towards unfamiliar aspects of truth and more reverential in their attitude to those fitted to give instruction to those who wished to receive it than are other Western nations? In a memorable interview with Babaji "the deathless guru," who

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appeared to him in a human body on the eve of his departure from India, Yogananda received his approbation of the mission he had undertaken. "Fear not," said the Mahavatar, "you will be protected *Kriya Yoga*, the scientific technique of God-realization will ultimately spread to all lands and aid in harmonizing the nations through man's personal transcendental perception of the Infinite Father." Those great beings who are continually working for the advancement of the human race are ever alive to the spiritual needs of those desiring help at various stages of the soul's progress. Paramhansa Yogananda also received the blessing of his beloved Master Sri Yukteswar before leaving India, as to which he writes, "his blessings have been amply demonstrated. I came alone to America into a wilderness without a single friend, but there I found thousands ready to receive the time-tested soul teachings."

It should be stated that the first steps to God-realization are indicated as being love towards God

and man and renunciation of the lower self.

There are two names of which special mention should be made in connection with this work, those of Dr. W. Y. Evans-Wentz, already familiar to many as the author of *Tibetan Yoga and Secret Doctrines*, who has written the Preface, and Mr. C. Richard Wright, Yogananda's devoted companion and secretary, from whose diary many descriptive passages of the greatest value to the reader are included in the narrative.

This is indeed a wonderful book of inestimable worth. In the words of Dr. Evans-Wentz it "has importance both timely and timeless." It ranks with writings regarded as "sacred," since it offers knowledge and wisdom to the seeker, and its teaching finds response in the depths of man's heart. Two lines may be quoted from its pages to conclude these brief notes:—

"The son of God is the Christ or Divine Consciousness in man."

"Always know that the inexhaustible Paramatman can heal anyone."

OUR THANKS TO YOU

Paramhansa Yogananda and the staff at Headquarters wish to offer sincere thanks to all the students, friends and readers of *East-West* who sent Holiday greeting cards. Your thoughtfulness was deeply appreciated, and we regret being unable to thank each one individually.

Irresolution and uncertainty always cause much trouble and anxiety. As soon as there is no longer any doubt, peace enters. No words can express what relief and comfort any decision brings to a mind agitated by doubt and suspense.—*Petrarch*.

Special Message

Every student of Self-Realization — of all centers everywhere—who wishes to attain final emancipation should be connected with Self-Realization Fellowship Headquarters *directly* by taking the priceless Self-Realization praecepta lessons sent out every week. These studies will enable you to find the secret door of your Soul—through which you can sense the presence of great gurus and Christ waiting to introduce you to the Infinite. "None can come unto me unless the Heavenly Father draweth him." The Heavenly Father can be reached only through His chosen messengers—such as Christ and the great gurus.

One who has even a faint desire to know God finds that books and spiritual teachers are mysteriously thrown in his path. But when the devotional flame in the devotee's heart is fully roused, then God arranges to draw him to His Kingdom through a real guru-preceptor who perceives Him. The blind cannot lead the blind. Only a true guru can lead the devotee—one who so loves God that, oblivious of himself, his only desire is to establish God in true disciples who come unto him sent by the Heavenly Father.

This is not an age in which earnest seekers will find satisfaction merely by listening to spiritual sermons. They must learn to perceive God through *Kriya Yoga*, given through the link of the guru-preceptors.—*Paramhansa Yogananda*.

Prayer Conquers Space



When you need peace, solace, inspiration, relief from pain, disease or fear, the solution to a problem, or greater success in your periods of meditation, attune with us. Paramhansa Yogananda's meditation period for such work is from 9-11 A.M. (PST). Group meditations are held in the Mt. Washington Estates Chapel every week-day morning at 8:15 and evening at 7:30 (PST). Saturday there is a special silence period from 8-10 P.M. Written requests for assistance through prayer receive the attention of Paramhansaji and also that of disciples and advanced students.

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

I wish to thank the prayer council and all who sent me help while on the prayer list. I am feeling much better. I am very grateful to you all. Many thanks.—H. S.

Things are much brighter for me and ——— isn't so nervous and upset. Thanks for all the prayers and help from S.R.F. Have had several people remark how much better I look.—C. N.

First I want to tell you that my health is growing much better, and I too am growing spiritually. This work means so much to me. All my life I have been seeking for something to bring me into union with my Lord. To me your teaching means everything.—M. A.

It has been some time since I wrote you asking for prayers that I find a position. This is to advise you I am now employed and I appreciate the help received.—C. C.

How can I begin to thank you for the help you are giving me? I have been so desperately ill that if it were not for your intercession with God I am sure I would not be here. I have the utmost confidence in His ability to heal me.—M. B.

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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.

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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.

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

Mexico City, Mexico

Conducting Teachers, Mr. J. M. Cuaron (Spanish), Mrs. Watson (English). Apartado Postal Num. 1680. For information call: 37-2140. Meetings every Tuesday, 8 p.m. at San Luis Potosi 192-B.

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.

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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.

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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 Yoga-

nanda 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.

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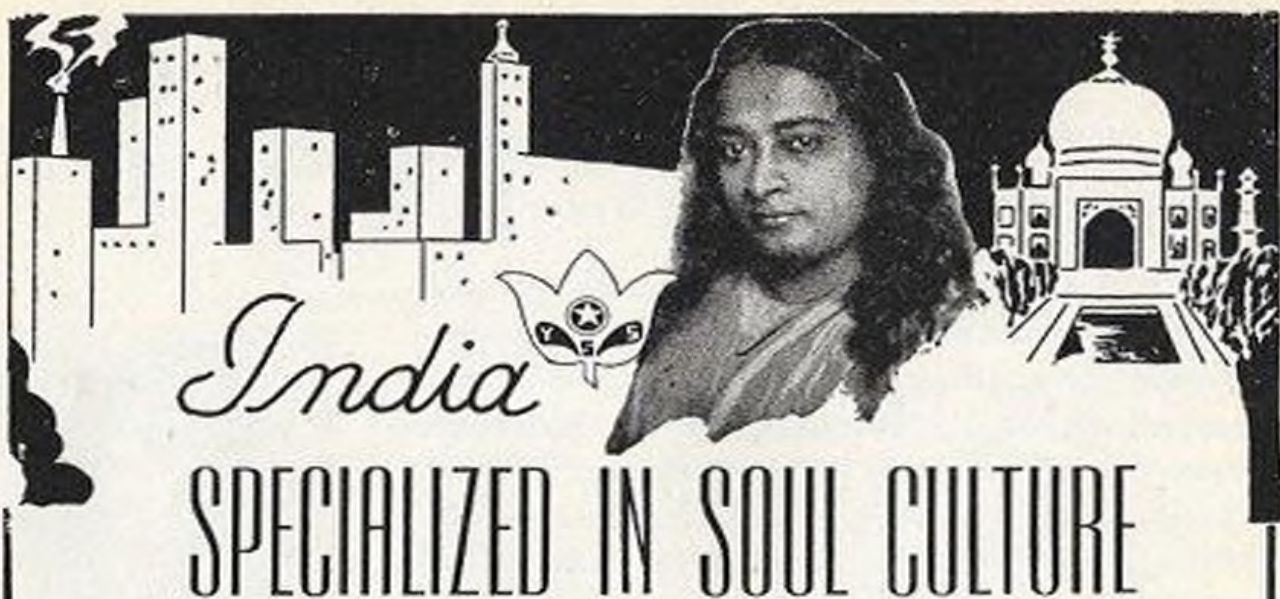
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