

# The Gandhi Message



Summer Solstice

*Volume XXXVII, Number 3, 2003*

## the Gandhi Message

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**The Mahatma Gandhi Memorial Foundation, Inc.**  
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### THE FOUNDATION

The *Mahatma Gandhi Memorial Foundation, Incorporated*, was founded in the United States of America in 1959 by Swami Premananda of India. The purpose of the Foundation is to disseminate the philosophy, ideal, life, service and teachings of Mahatma Gandhi. The Foundation is a legally independent, nonprofit cultural and educational organization.

### GANDHI MEMORIAL CENTER

#### MAHATMA GANDHI MEMORIAL LIBRARY

Dedicated to the philosophy, life, service and teachings of Mahatma Gandhi, the Library seeks to offer a broad representation of authors from many cultures and times, as well as displays, recordings, lectures and demonstrations of cultural and educational value.

Located on the main floor of the Gandhi Center, the Library contains over 2,000 volumes, magazines and pamphlets.

**Membership:** Membership in the Library is open to all people everywhere. There are two kinds of membership—annual (\$5) and life (\$100). Annual membership is for the calendar year, i.e., January 1st to December 31st.

The staff of the Foundation and Gandhi Center are dedicated workers who serve without any remuneration throughout the year.

Your membership contribution to the Gandhi Memorial Library is an offering towards the services and activities of the Gandhi Center. Members receive all publications of the Center by mail.

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Golden Lotus Press

## The Gandhi Memorial Center In Cooperation with the Embassy of India Presents



### GANDHI JAYANTI

Observance of the birth anniversary  
of Mahatma Gandhi



Thursday, October 2, 2003

at 7:30 pm

All are welcome.

### “Visit the Mahatma”

This year we depart from our usual program format for Gandhi Jayanti in order to personalize our experience of Gandhiji's message. We invite you to understand and see the timeless message of this great soul through vivid photographic projections and episodic narrative by Srimati Kamala, Director of Gandhi Memorial Center. See Gandhiji “at home,” in the context of the daily discoveries, practices and problems of the communities he established in India.



**Bharatanatyam Dance by:**  
Charu Narasimhan

**Message from:**  
Srimati Kamala  
Director, Gandhi Memorial Center

**Concluding Musical Homage by:**  
Gaurav Mazumdar (sitar)  
with Subhash Karmarkar (tabla)

Bhajans (musical prayers) which reveal the spirit of the message will intersperse the presentation, and a beautiful homage rendered by Ravi Shankar's renowned senior disciple visiting from India, Gaurav Mazumdar, will complete the celebration.

**Art Exhibit: “Ode to Peace” will be on display in the  
Gandhi Memorial Center from October 2nd through**

**October 8th**

“Ode to Peace” is a unique exhibit of Art Textile works of Artist Kanwal Chaudri from New Delhi, India, showing Life Evolution through Nature, based on Messages of the MAHATMA, on different stages of life.



 *Gandhi Memorial Center*   
also presents an afternoon with

## **Gaurav Mazumdar**

on Sitar, accompanied by  
Subhash Karmarkar on tabla  
**Sunday, October 5, 2003**  
**at 4:00pm**

The first and the only Indian to have performed at the Vatican, a great and rare honor for this musician of the present generation hailing from a family of well known musicians of Allahabad, Gaurav received his initial training in music under the tutelage of his uncle, Shri J.D. Mazumdar, cousins Mrs. Kamala Bose and Mrs. Jayashree Roy, his father, Shri Dulal Mazumdar and Guru Pandit Nand Kishore.

Disciple of the legendary and world-renowned Maestro, Pandit Ravi Shankar since 1985, Gaurav Mazumdar's association with his Guru and involvement with music spans many years. It is under the tutelage of Pandit Shan that Gaurav started to learn the sitar.

He has come a long way within his musical journey that began with vocal music, then violin and finally, the sitar. Gaurav has performed for major festivals at prestigious venues both in India and abroad. He has also collaborated with well-known musicians in India (from both Carnatic and Hindustani styles) and the West, and is a regular and much sought-after artiste at Chennai during the month-long music festival season every year.

Among his many honors, Gaurav did a joint presentation "East meets West", which his Guru Pandit Ravi Shankar and the famous western classical musician, Lord Yehudi Menuhin, had performed and recorded many years ago. Gaurav performed this with Menuhin's disciple Dan Hope at the Feldkirch Festival in Austria in 2002. Gaurav has several albums to his credit, released by leading recording companies both in India and abroad.



Subhash Karmarkar is the disciple of India's foremost tabla player, the celebrated late Padmashri Ustad Ahmed Jan Tirkawa, who is respected as the father of the generation of tabla players. Subhash has extensively played with vocal, instrumental and Kathak dance in India, Germany, Canada, United States and South America.

## **Address on Mahatma Gandhi to the Potomac Study Group August 17, 2003**

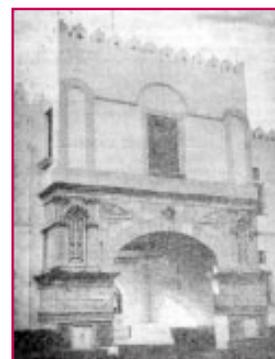
*by Srimati Kamala,  
Director, Gandhi Memorial Center*



Many years ago India's Prime Minister, Morarji Desai, spoke briefly upstairs in our Sunday school. He was asked to speak on the relevance of Gandhi. Morarji Desai responded in his inimitable way, quite simply, "is truth irrelevant at any time?" For me this has been a guiding point.

Gandhi probably more than anyone else will be studied in a way which will bear its fruit in the future. Gandhi wore many hats. He is studied by people and was followed by people who were interested in his political ideas, spiritual ideas, and social attitudes. He was also sought out for his ideas on diet. He wrote a book, in fact, on ideas of diet and health. I am very fond of that book because when the second edition was published he had experimented along somewhat different lines. He wrote in the introduction of the second edition, "If you are interested in following this, fine, but I won't do it." That introduction alone makes the whole book worthwhile to me. His consistency was in his search and he changed and modified many ideas in his life along the way.

People sought Gandhi for his ideas on economics and trusteeship. And these ideas will be taken up today because they are as applicable today in the so-called developing countries as they are in the so-called developed countries.



Gandhi is also studied for his ideas on education. When he founded the Gujarat Vidyapith in 1920 he said, "I have done many things in my life of which I feel some sense of accomplishment, some things for which I have been criticized, but nothing which is as important to me as the founding of this Gujarat Vidyapith." Few of us in America can appreciate what a radical and profound contribution it was to encourage people to study and learn in their own language.

Gandhi was a publisher, an editor, a farmer and even a scientist. Perhaps you have seen the photograph of Gandhi at the microscope. He looked at life as an experiment. In his autobiography he says that his primary motive is to experiment with the truth of his life.

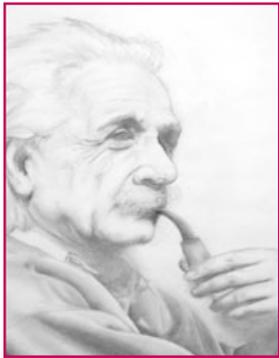
As a scientist on the philosophic plane, he is advocating a method of science that must be able to be replicated by anyone who uses and applies the same techniques. He encouraged everyone to look at life and examine it with the same thoroughness.



The talk that I gave for the Kamnalal Bajaj Memorial Lecture when I received the Bajaj award was on the idea of the Gandhian initiative and I think that word initiative is what has meant the most to me in my work and experience examining Gandhi's life and presenting it to this country. It has been a very personal pursuit because I've not wanted Gandhi to seem remote from the experience of anyone in this country, nor his ideas to seem foreign.

The movies and documentaries that we see show us Gandhi speaking before crowds of thousands of people. But ahimsa cannot be lived collectively and the impact of Gandhi even in his own time, I firmly believe, was the impact that was felt individually. Gandhi's approach to nonviolence became a collective tactical response only when all else failed. He felt that ahimsa was what supports all of life. It's the essence of life itself. It cannot be divorced from living. As we become more sensitive to life and aware of that reality, we become better able to communicate with its power.

I think that what drew people from so many various interests and backgrounds to Gandhi was not just that he seemed to have a tremendous capacity and grip on all of those subjects but because they totally trusted the character of his presence. When he visited the second round table conference in 1931, the head of the friends meeting group that he had addressed said, "Gandhiji has such a sincerity he embarrasses us and such a simplicity it baffles us." It's a sad commentary on the complexities of our life, that sincerity should be so pronounced in a person.



I think Gandhi was a genius at simplicity and perhaps the word genius is appropriate because Einstein himself, a genius so honored by our generation, said that Gandhi and Buddha were the two persons in all this span of life and history whom he valued the most because of their simplicity and sincerity.

Gandhi said simplicity is the criterion of civilization because by deliberately and voluntarily reducing our selfish wants we free ourselves to serve and we free ourselves to experience joy. But they are going to

meet the problems of the future more than anything else. The standard for Gandhi's nonviolence was always right within the individual and came down to practical and pragmatic daily habits such as cheerfulness. Cheerfulness is nonviolence. Imposing one's melancholy does violence to another. Moderation, taking what another person might rightfully need does violence. Discipline is nonviolence. Lassitude where a word of correction and help should be given is violence. One has a responsibility to give and help to correct when that is necessary. Punctuality is nonviolence. Tardiness is a theft of another's good time and therefore does violence. These are the standards that Gandhi set within himself. These are the standards that he set. He was tolerant without being a fence sitter. His corrections when given, were given with great love. Gandhi will be understood by those who are willing to step into the wholistic nature of life. This is advaita, looking upon the soul of each human being as part of the soul of all life.

Gandhi was also an artist. People look at him and his toothless smile and his simple way of dressing and all of these things and say that Gandhi didn't care for art and beauty. But he did. He was an artist in being profoundly affected by truth in a beautiful way. He spoke about seeing the pieta in the Vatican, and said it moved him more than any words could express, more than any scripture. He loved music classically rendered, and felt that there is a power of beauty in music to move us and touch us. And he wondered why it is that Hindus and Muslims could sit side by side in a concert and feel the message and share the emotion in a fraternal way and on other occasions not feel that same truth.



Gandhi is for the future. You could take any subject and fit Gandhi's ideas in there. So here in this institution, we have people from all different backgrounds and interest and ages. We are trying to build a community. It is not an ashram in a monastic sense. A community in a Gandhian sense. Gandhi wanted to break down the walls, not have any walls put around the ashram, and integrate with the community. We are a community, yourselves and ourselves. You have given me so much encouragement, your interest and your kindness, your experience over the years. Together we help to keep these ideas alive. They will live. As Gandhi said, "Truth to be real, must incarnate in human life." If it's real to us we must bring it to expression. If we follow Gandhi, we follow an ideal. We learn to step with our minds into a larger realm of consciousness and commitment than the mundane periphery of life that we all know.



## “MAHATMA GANDHI”

### A Multimedia Dance Ballet

### A Fundraiser for Indian Charities was presented in June 2003 by Nrityalaya with support from the Gandhi Memorial Center

On June 28th and 29th, 2003 the Nrityalaya School of Indian Classical Odissi Dance in cooperation with the Gandhi Memorial Center presented a multimedia dance presentation on the life ideals of Mahatma Gandhi in tribute to his philosophy of Peace, Truth, Unity and Love through Non-Violence. The performance was offered as a fundraiser for Indian charities. “Mahatma Gandhi” was performed by Director and Choreographer Dr. Chitra Krishnamurti and her graduated students, with talented musicians from Orissa, India and the Gandhi Memorial Center. The performance took place at the Robert E. Parilla Performing Arts Center in Rockville, Maryland.

Dr. Krishnamurti envisioned and portrayed through her own choreography and dance students, scenes from the life of Gandhi through dance accompanied by live musicians. The Gandhi Memorial Center supported Dr. Krishnamurti’s endeavor by providing space for rehearsals, photographs of Gandhiji, props and the printing of programs. Gandhi Center musicians also recorded pieces used during the production.



Proceeds from the production of Mahatma Gandhi: A Multimedia Dance Ballet Presented by Nrityalaya (School of Indian Classical Odissi Dance) and The Gandhi Memorial Center will be donated to charities such as:

*Mahatma Gandhi Mission Sangeet Academy - This Institute was founded in 1992 in Aurangabad, India with the aim of imparting an age-old guru-student tradition to the students in art forms including Odissi dance. In addition, intense training dance camps and multi-media art appreciation series are organized along with music and dance festivals. A trust fund in the name of “Nrityalaya” will help a needy, talented student to pursue Odissi at this Academy.*

*Shree Ramana Maharishi Academy for the Blind - This Organization founded in 1969 in Bangalore, India provides disabled people with the opportunity to fulfill their potential and play an active role in the communities they live in. “Nrityalaya” will set up a trust fund to provide an opportunity to a blind, talented, needy student to pursue dance.*

*Scholarships will be awarded at the “Mahadev Desai Colleges of Rural Service” in Gujarat. At the village of Sadra, the school for men is a residential college for rural service with emphasis on Social Work and Agriculture. At the village of Randheja, the residential college for women trains rural women in rural service.*

*Nrityalaya is a school for the classical Indian Odissi dance style in the Metropolitan Washington, DC area. It was the first established school of its kind in the USA. Nrityalaya’s students include adults and children of American and Indian origin. Chitra Krishnamurti has choreographed innumerable items for the performances of the graduating students in India and the USA. She strives to instill a love for this ancient art form in all her students.*

*In Madhya Pradesh, scholarships will be awarded at the “Centre of Science for the Villages”, at Wardha. The primary goal of this Centre is to improve living conditions in the Indian rural areas, in accordance with the Gandhian philosophy of villages striving to become self-sufficient. Appropriate technologies teach the villagers to live independently with dignity.*





noble thoughts are the lasting impressions

“Life is a cyclic journey, a creative progress and advancing motion in the duality of time’s present and future. Like the rotating planet earth it welcomes the light of the day and passes through the darkness of the night. Dualities are co-adjutants to life’s successful achievements. Life is evolution towards perfection.”

—Swami Premananda

“No man’s life can be encompassed in one telling. There is no way to give each year its allotted weight, to include each event, each person who helped to shape a lifetime. What can be done is to be faithful in spirit to the record and try to find one’s way to the heart of man.”

—(From Richard Attenborough film “Gandhi”)

“Every morning, every evening let us search our minds for the judgments we still hold, for the unforgiveness, the places where we do not love. It takes discipline and vigilance to do the mental work necessary to purify our hearts. Honesty with ourselves and God and the willingness to be healed, form the crux of the pilgrim.”

—Marianne Williamson

“See the world as your self. Have faith in the way things are. Love the world as your self; then you can care for all things.”

—Lao-Tzu (translated by S. Mitchell)

left on earth are the footprints of great souls



“Sorrow prepares you for joy. It violently sweeps everything out of your house, so that new joy can find space to enter. It shakes the yellow leaves from the bough of your heart, so that fresh green leaves can grow in their place. It pulls up the rotten roots, so that new roots hidden beneath have room to grow. Whatever sorrow shakes your heart, far better things will take their place.”

—Rumi

“Working in the garden...gives me a profound feeling of inner peace. Nothing here is in a hurry. There is no rush toward accomplishment, no blowing of trumpets. Here is the great mystery of life and growth. Everything is changing, growing, aiming at something, but silently, unboastfully, taking its time.”

—Ruth Stout

“I am the people I have met.  
I am a mixture of everything I have read and seen.  
I have taken a virtue here and a weakness there.  
I am everyone I ever loved.”

—John Patrick

“When you lose the rhythm of the drumbeat of God,  
you are lost from the peace and rhythm of life.”

—Cheyenne proverb

## “Liberation Through Work”

by Swami Premananda

(excerpt from *THE LAW OF SELF-MANIFESTATION*)

What is Karma Yoga? It is Self-realization in action; liberation through work; freedom by service. It is commonly called the path of action. In whatever state of self-expression we engage, that is action. We think, we love, we work. These are all actions. Karma Yoga is the regulation of all our actions in order that we may realize our innate spiritual perfection. The philosophy of Karma Yoga is the science of work. It teaches us how to perform all our activities that we may find peace and happiness in our daily life. Besides it opens our vision in wisdom whereby we may regain the full consciousness of our ever-abiding state of subjective freedom, or salvation.

The beauty of the philosophy and science of yoga is this: That it does not require anything more from its follower than that which he already possesses. Starting on this foundation it helps him to utilize that to regain his absolute freedom.

Karma Yoga propounds this truth. It recognizes that we are constantly working; then why should we not use that activity for the highest purpose of life? Every action can be so directed as to bring us oneness with God.

But there is a secret key to this science of self-emancipation. Karma Yoga gives us that secret key. Therefore, Karma Yoga may be called the secret of work. The same work can enslave us to sense-identification, or reveal our innate freedom. It can drown us in misery, or bring us to the heights of peace. It can make us either restless, nervous, physical wrecks, or calm, dynamic, and strong. It can hide or reveal the Self. It can steep us in ignorance, or free us in wisdom. Karma Yoga tells us the secret of it all. It tells us how to become free from action not through abstention from, but by the performance of action.

I have often heard statements made from the public platform as well as in private conversation, that the religion of the Hindus is impractical; that it teaches that to be spiritual man must remain absorbed in subjective contemplation and should refrain from fulfilling his mundane duties. To substantiate their contention they point to India's present social backwardness, political dependency and economic poverty. Such remarks are either based on total ignorance of the teachings of the Hindu religion, or they are made deliberately with some unworthy objective in view. Here, I shall not undertake to analyze the causes of the present social, political and economic life of the people of India in order to prove the falsity of such unjustified assertions. It will be quite sufficient to point out that the very science and philosophy of Karma Yoga at once invalidate such charges against Hindu religion.

Karma Yoga demands that man must work. Not only must he work but it also asserts that the value of his human existence is lost unless a man engages in objective activity. But with what subjective wisdom should he perform his obligatory work? This is the burden of the philosophy of Karma Yoga.

First of all Karma Yoga tells us that all actions are spiritual. When I say all actions are spiritual, you will know what I mean. The work of a householder is just as much spiritual action as that of a preceptor. Work in an office is equally spiritual with prayer and meditation. To attend the sick in home or hospital is by no means of inferior spiritual value to serving the lepers on a distant island. It is not what we do, but how we do it that counts. Every action is worship and everywhere, a temple of God. Do not blame God, thinking he has placed you in a lowly position. Do not even blame yourself. A Karma yogi blames no one for his being appointed to perform an action which might be considered low and humiliating. No action is humiliating to a Karma yogi. The truth is that we are appointed to perform our specific tasks by virtue of our own past action and inner unfoldment. Our object must be to unfold our divinity in every action, no matter what it may be.

Each work must be worship of God. By the word of God, however, we are not to understand an extra-cosmic, super-human personality. God is the state of perfection of divinity. Intelligence, life, and love are divine principles in man. They find their origin and complete fruition in pure consciousness, existence and bliss. These are collectively called God. The object of worship is to unfold our own innate divinity. In all forms of worship, there is a consciousness of duality, the worshipper and the one who is worshipped. At first a devotee is conscious of them both. But gradually he loses the consciousness of himself as an individual, separate being, and becomes fully absorbed in his thought of beauty and perfection of the chosen deity. Finally he realizes his oneness with the deity. He realizes that all the divine qualities constitute his own nature. He realizes himself as the perfect God.

The way of Karma Yoga, in order to reach that ideal, is to reveal God's beauty, love, presence understanding and wisdom in every action, and to show that work is worship through which divine qualities are manifested. To work for God is to manifest God in every action. We often make this mistake, that to work for God means rendering service unto God. God needs no one's service. He is all-perfect. To serve God is to serve God's created beings, humanity and all. To serve God is to awaken divinity in all. If an act of service has failed to unfold divinity in the doer as well as in the one unto whom service is rendered, it has been wasted. In serving God's created beings, extend your arms to the needy, and your mind towards God.

Every action must be inspired by the spiritual motive of love. Love is the law of universality. We must love not with the thought of reciprocity, but that the universal love may be manifested through the lover and the beloved.

# Dance with Tehreema Mitha Dance Company

The Gandhi Memorial Center is offering classes with the Tehreema Mitha Dance Company. Come and join the company and get a taste of what they do - learn about their unique style that blends the classical Bharatnatyam with modern, contemporary dance



Three months - six classes  
October through December

7:30pm to 8:30pm at the Gandhi Memorial Center

Your tuition for the series (\$60) is a donation to the India Charity Fund



Tehreema Mitha Dance Company (TMDC), incorporated in the state of Maryland (with tax-exempt status received in October 2001), teaches, produces and performs classical (Bharatnatyam) and contemporary dance to individuals and groups of different ethnic and cultural backgrounds.

Tehreema Mitha, Artistic Director for TMDC, was born in Pakistan and trained by her mother, Indu Mitha. From 1993 to 1997, Tehreema directed a dance troupe in Pakistan, with numerous productions over

the years. Performances challenged South Asian audiences to view tradition in a new light, and made a once culturally specific dance from accessible to diverse audiences. So far she has choreographed and presented over 40 dances, solo and ensemble, creating specific music for each item.

Unlike most choreographers trained in Bharatnatyam, Tehreema Mitha experiments with this classical form. Rather than maintain the tradition of performing all pieces to the typical South Indian music, she intro-



duces new instruments and musical styles, including genres from the North of India. Tehreema also experiments with the traditional narratives of Bharatnatyam, using modern views, ideas, and lived experiences as the starting point for choreography.

Aside from the vehicle of classical technique of Bharatnatyam to create dances, Tehreema Mitha developed her own aspect of movement, creating a contemporary dance style that stands apart from others.

In 1998, Tehreema Mitha moved to the USA and commenced training a committed group of dancers. Company dancers come from various ethnic backgrounds enriching the company with their varied experiences of life.

### Dates:

October 16

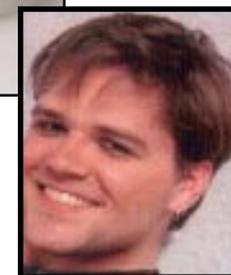
October 30

November 6

November 20

December 4

December 18



Photos by  
Aabvan Barron

*Constant  
dedication to  
the ideal and  
spirit of  
Mahatma  
Gandhi*



*Spiritual*



*Dedication*

*through  
voluntary  
effort*



## Recent Classical Indian Music Performances at the Gandhi Memorial Center



On Saturday, May 24, 2003 the Gandhi Memorial Center presented The RajDhani Quartet with Subhash Vinjamuri (violin), Dr. P.K. Swaminathan (mridanagam), Jay Kishor (sitar), Subhash Karamarkar (tabla). Combining elements from both musical traditions of the Indian Subcontinent. The RajDhani Quartet merged the Improvisational and Mystical nuances of Hindustani Classical Music with the structured dynamics and definition of Carnatik music, resulting in a unique symphony of sound that bridges antiquity with innovation.



On Saturday, June 28, 2003 the Gandhi Memorial Center presented vocalist, Subhashish Mukherjee. Subhashish started his vocal training in North Indian classical music with his father and his uncle at the early age of six. Later his formal training started with Pandit Chinmoy Lahiri and subsequently with his son Sri Shyamal Lahiri. In 1988 he became a disciple of India's greatest violin virtuoso, Padmabhushan Pandit V.G. Jog. Now he continues his vocal training under Pandit Ajoy Chakrabarty of the Patiala Gharana.



**Correspondence Course on  
MAHATMA GANDHI'S LIFE AND THOUGHT**



A correspondence course on Gandhi's life, thought and work leading to a certificate from Gujarat Vidyapith (The University in Gandhiji's home state founded by him in 1920) is administered in the United States by the Gandhi Memorial Center, Washington, D.C.

- I. REQUIREMENTS: (Course fee: \$101.00)  
Eligibility: High School Equivalency and 18 years of age.

BOOKS AND MATERIALS will be provided by the Vidyapith (university). All lessons will be prepared and graded by the Gujarat Vidyapith which will send and receive them exclusively through the Gandhi Center throughout the academic year.

- II. SCHEME OF SYLLABI:
1. Gandhiji's life, including moral and spiritual foundations.
  2. Social & Educational Reconstruction.
  3. Economic & Political Change.
  4. Evolution of Ahimsa (Nonviolence).

This course has been accepted for independent study credit by colleges and theological seminaries in the United States. It is designed to correlate to university standards and academic calendars.



**From the Gujarat Vidyapith,  
Ahmedabad, India  
Administered by the  
Gandhi Memorial Center,  
Washington, D.C.**

For further details, including course brochure and application, please address

Correspondence Course  
Gandhi Memorial Center  
P.O. Box 9515  
Washington, DC 20016  
resources@gandhimc.org

**Mahatma Gandhi Memorial Foundation**

**BOOKS BY SWAMI PREMANANDA**

Prayers of Self-Realization .....	\$7.00
Prayers of Soul .....	7.00
Srimad-Bhagavad-Gita: <i>The Revelation of the Supreme Self</i> .....	7.00
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Eight Upanishads .....	7.00
Four Upanishads .....	3.00
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Seven Mystic Holydays .....	5.00
Sayings of Shyamacharan Lahiri .....	5.00
The Gayatri Prayer .....	4.00
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Raja Yoga ( <i>Patanjali's Yoga Sutras</i> ) .....	5.00
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The Law of Self-Manifestation ( <i>Karma Yoga</i> ) .....	5.00
The Magnetic Power of Love ( <i>Bhakti Yoga</i> ) .....	5.00
God: The Universal Reality .....	5.00
Realization of the Self .....	1.00
The Religion of Man .....	1.00
Chintamani: Thought Jewels .....	3.00
"Thine is The Glory" .....	1.00
Greater Things Are Yet To Come .....	1.00
Life Beyond Death and 14 Questions on Reincarnation .....	8.00
The Way of Wisdom and Self-Liberation .....	4.00

**BY SRIMATI KAMALA**

Frontiers of the Spirit .....	5.00
Mahatma Gandhi: An American Profile .....	5.00
"I Am An Absolute Monist" .....	1.00
The Mystic Cross .....	7.00
"Moha-Mudgar: A Dance Drama" (on videocassette) .....	15.00
Reflections on Still Waters .....	8.00