

EAST-WEST

World Wide



An Illustrated Bi-Monthly Magazine Devoted to

Spiritual Realization

Development of Body, Mind and Soul

Practical Metaphysics Hindu Psychology

Articles in This Issue

“SCIENCE AND CIVILIZATION” *By* LUTHER BURBANK

“COSMIC CONSCIOUSNESS” *By* SWAMI YOGANANDA

Published by

SWAMI YOGANANDA

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Nov.-Dec. 1925

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SPECIAL NOTICE

To Friends and Students of Swami Yogananda

. . . .



WITH this November-December 1925 issue, "EAST-WEST," official organ of the YOGODA AND SAT-SANGA HEADQUARTERS at Mount Washington, Los Angeles, makes its initial bow to the American Public. Its Aim and Purpose, as outlined by Swami Yogananda, is "to inspire, to enlighten, and to encourage all to live the Practical Spiritual Life."

This issue is mainly devoted to Swami Yogananda and his Educational Work in India and America, also his ideals and plans for the future.

We plan to fill all issues with articles, poems, pictures and editorials of genuine wide appeal and interest. We will be glad to consider manuscripts and pictures for publication. They must be addressed to "The Editors," and be accompanied by a stamped, addressed return envelope. The subject matter should be along educational, psychological and spiritual lines. No payment will be made for accepted contributions, as we feel that our contributors will be glad to further the good work of Swami Yogananda in this country.

We will greatly appreciate comments and helpful suggestions for improving our infant child, "EAST-WEST." Letters telling of Yogoda experiences and benefits will be welcomed.

As Swami Yogananda will henceforth make practically all his announcements and communications to his friends and students thru the columns of this magazine, and as only a limited number of copies will be printed each issue, we therefore respectfully request that you become a yearly subscriber and thus make sure of receiving your copy.

Annual subscription, \$1.25 Postpaid.

Please Use Enclosed Subscription Blank When Ordering "East-West"

“ EAST - WEST ”

World - Wide

MOUNT WASHINGTON EDUCATIONAL CENTER

3880 SAN RAFAEL AVENUE

LOS ANGELES, CALIFORNIA

EAST - WEST

WORLD WIDE

An Illustrated Non-Sectarian Bi-Monthly Magazine Devoted to Spiritual Realization, Development of Body, Mind and Soul, Practical Metaphysics, and Hindu Psychology. It is the official organ of the Mount Washington Educational Center in Los Angeles, Headquarters of Sat-Sanga and Yogoda. Yearly subscription, \$1.25.

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NOV.-DEC. 1925

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MOUNT WASHINGTON EDUCATIONAL CENTER
 Headquarters of SAT-SANGA and YOGODA
 3880 San Rafael Avenue
 Los Angeles, California



Mrs. Mary E. Foster

True Philanthropist and Benefactor of Mankind,
Beloved by All for her Cooperation and Interest in
the Cause of Education.

This Initial Issue of "EAST-WEST" is Dedicated to
Mrs. Foster, sole instrument of the Divine Power in fulfilling
the long-felt want of a Magazine in Swami Yogananda's
Educational Work. Our Sincerest Gratitude and Love to
Her for having made it possible to start and carry on this
Magazine.

COSMIC CONSCIOUSNESS

By

SWAMI YOGANANDA

ISAT on the mound with eyes closed, watching the inky darkness that enveloped me. There was naught within me but darkness, but I seemed to seek something unknown yet familiar. I opened my eyes and the gay world of splendor richly decorated with the measureless sheet of twinkling moonbeams, sublime stars teeming with mysteries unspoken, myriads of flowers, green velvet grass, chains of shining peaks, light-bejewelled waves of the heaving seas, mighty power of cities, these mocked at me and called me dreamer. The voice of the proud world seemed to laugh and say, "Foolish dreamer! Why shut your eyes and banish my beauty from your sight and live in empty darkness?"

I silently said within myself, "Audacious Intruder, thy beauty would forever remain unappreciated without the invisible inmates of my dark mental chamber." Even as I thought this, I felt the thrilling call of some mysterious charm within. I closed the doors of my eyes. There again, I was confronted with the same abysmal darkness. I watched with steady vision, looking and seeking in all directions—sometimes bewildered, I felt I caught glimpses of opaque thought which became half-visible in that deep mystic chamber.

I steadily watched in the dim but growing light of my concentration. The gloom became softer and revealed its hidden glory. I found I could see there without my eyes, see each glimmering thought like dream-lightning, flash and disappear or come bursting like star-shells, with revealing showers of light, and vanish in the mental sky. I could count each flash, each outburst, recognize their intensity, their duration, and meaningful splendors.

I found I could hear there without my ears, the muffled chafing roars of loud powerful thoughts, softer sweet suggestions of conscience, and the quiet voice of reason. I heard distinctly all they said as I had never heard before.

Thus for the first time I felt the presence of these living inner invisible blood-relations, their warmth and their indifference toward me. These, my own, long had lived so near in this dark chamber, planning, organizing, moulding my destiny, yet unassuming, unnoticed, unseen, unheeded. What charm you cast around, what stupendous work you do, Invisible Friends! Are you afraid to plainly appear in the crude scorching gaze of human minds? Do you fear to be hurt by the twilight of pale unthinking mentalities, or choked by the gross vibrations of noisy matter?

Yet how stealthily you go out of the dark chamber to build the huge sky-scrappers, the mighty bridges and all daring material achievements, then slip away, unknown, unthanked, unhonored, unsought. The coursing train in the nightly gloom, the whirling airplane, the floating steel village with small cabins, the triumphs of art, the Parthenon and Taj Mahal, all man-made miracles, all remind me of you only and your powers, O Mighty Thoughts!

But when I see the sparkling lake welcoming me to quench my thirst, and the dark clouds bursting with eagerness to pour its rivers of rain to fill our life-giving green paddy fields and nectar fruit-trees, and the moon's light switched on at the approach of darkness, and the changing round of the seasons, and the hall of the world beautifully carpeted with soft green grass, and the sunlight-painted clouds on the canvas of the sky, all these matchless scenic pictures, I begin to question whose is the Cosmic Hand that works so wisely-powerful everywhere! I wonder whose all-prevading voice commands the sun, moon, planets, earth, nature, the seasons, all blind forces, the ebbing and flowing seas, man, life and death, and receives their obedience! Is there an infinite chamber of mystery in which one Limitless Luminous Mind hides and secretly reaches forth to decorate the Universe with endless charms?

Down thru the window of Memory I looked. I recalled the early hour of my childhood, when the sun of my consciousness first began gradually to appear. As it slowly

rose out of the darkness of the unconscious mind, it dimly lighted only one part of my little mental horizon that lay encompassing my mother, playthings and few multi-colored candies.

Later, as my consciousness grew brighter, I found a great part of my mental horizon became illumined. I saw in it many other things, my friends, relations, neighbors, my country, these were revealed and included. Now, as I look within, on the mental sky, the sun of my consciousness seems to be shining brighter than ever in its supreme power. It no longer lights one direction or only a portion of my mental horizon, or only a few friends or one nation—but all nations, nay, all creatures and nature, all planets, all stars, all shining electrons, all Universes, all Space. I did not know that out of the inky darkness of my mind I would discover the Sun of Cosmic Consciousness!

When God Walked in My Garden

By

ELIZABETH SWALLER



The dew lay sparkling on the grass,
The dawn crept o'er the hill,
When God walked in my garden,
Where all was cool and still.

The cannas waved a gay salute,
The lilies' hearts beat fast.
Verbenas all were on their knees
In reverence as He passed.

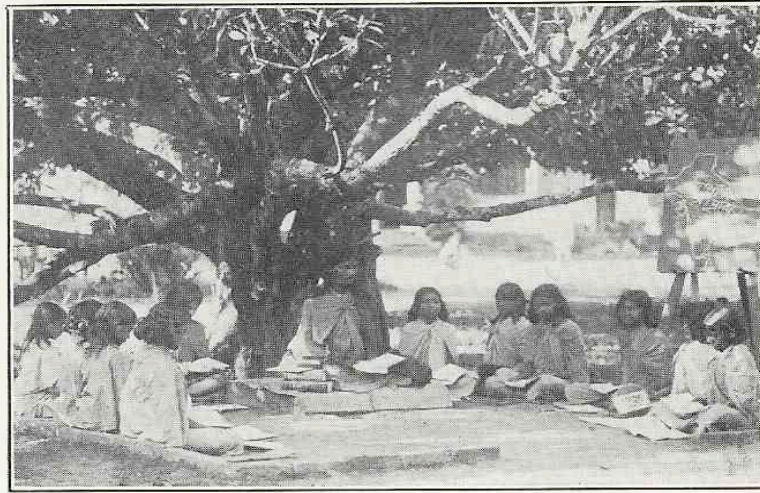
The rose poured out its fragrance
When He gently touched its stem.
Each pansy raised a loving face,
And kissed His garment's hem.

The daisies spread their halos white,
The poppies were aglow.
Besides the wall the hollyhock
Swayed gently to and fro.

The moon-flowers and the jessamine,
Climbed high that they might see
As one Zaccus did of old,
In the branches of a tree.

Thus did my garden greet the Lord,
That hour when all was still.
When dew lay sparkling on the grass,
And dawn crept o'er the hill.

SWAMI YOGANANDA'S EDUCATIONAL WORK IN INDIA



An out-door class in Geography at the Ranchi School in India.

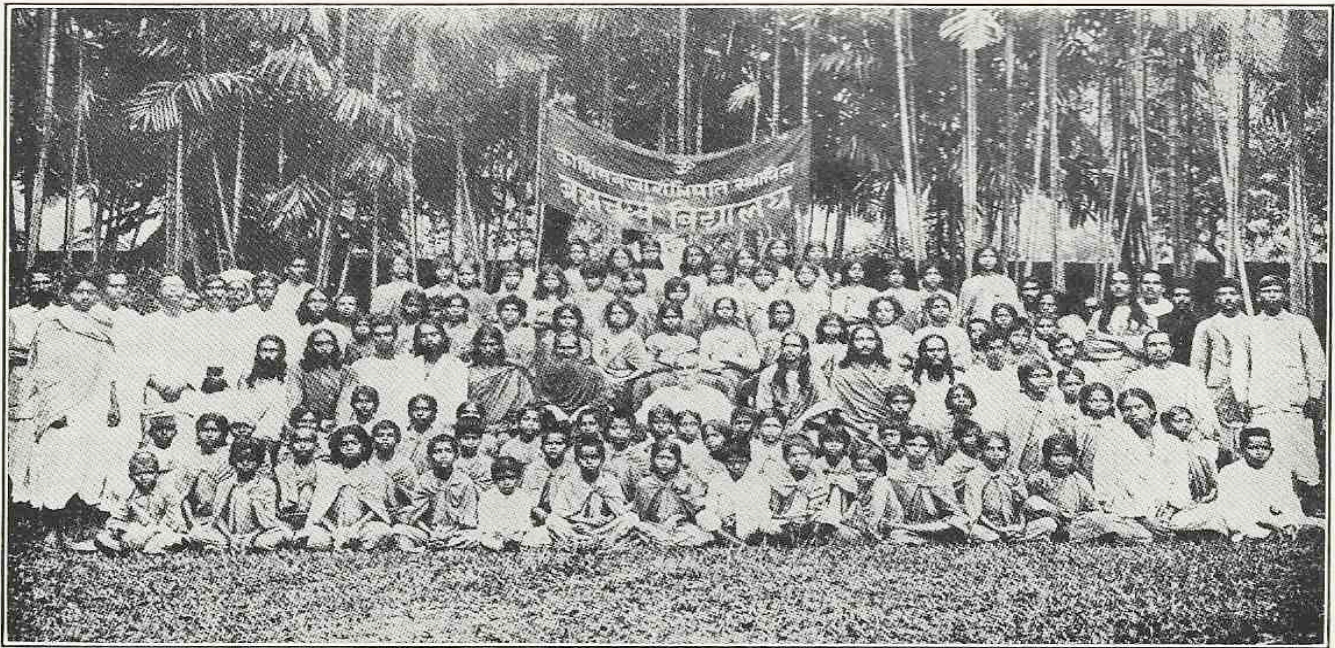
Popular education along the lines laid down centuries ago by the Indian saints and rishis (wise men) has long been the aim and ideal of Swami Yogananda's heart. In 1917 he made an impassioned appeal for establishing a Residential School in India for boys where they could receive not only the ordinary intellectual training but also the knowledge of leading the practical spiritual life and unfolding their own inner powers for lasting happiness and success in life.

One of the noble princes of India, the Honorable Maharaja Sir Manindra Chandra Nundy Bahadur, of Kasimbazar, Member of the Imperial Council, Government of India, responded to the Swami's appeal by offering one of his palaces and other surrounding buildings, situated at Ranchi, in Bengal, and possessing spacious grounds and suitable country environment, for use in establishing such a school. The Maharajah, whose philanthropic heart was much attached to the cause of education, also offered to finance the institution until such time as it could be self-supporting.

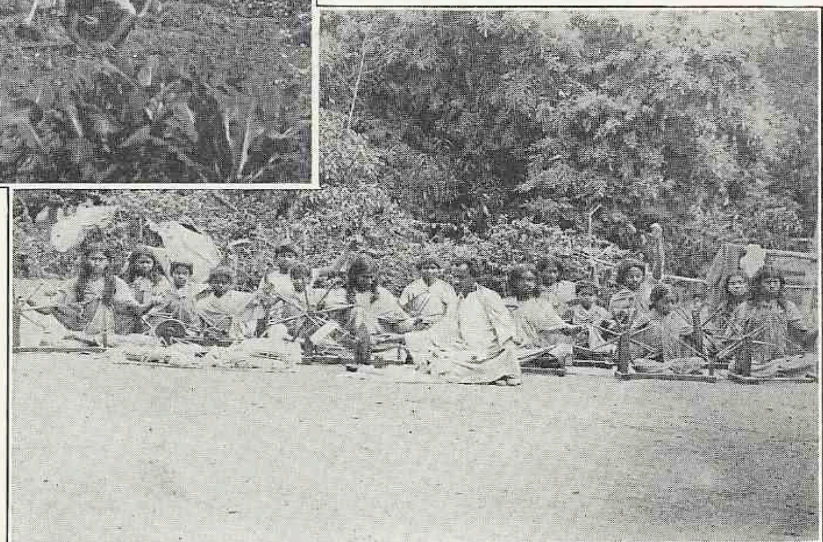
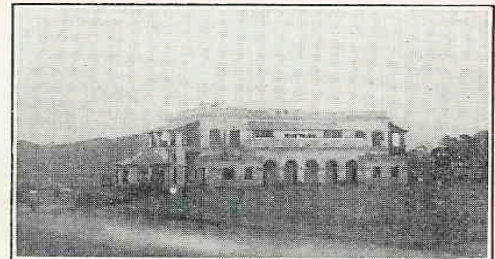
Accordingly, on March 22, 1917, the Brahmacharya Vidyalaya (School for all-round human development) opened its doors with a modest enrollment of seven pupils. At the end of the first year, the repute of the school had spread so far that there were hundreds of applicants for admission. The capacity of the school, however, is limited and only 300 were accepted, about half of whom are non-residential. As a rule, boys over twelve years of age are not admitted, and the students remain in the school during their Grammar-School and High-School training.

Much of the class-work is done out-of-doors. An agricultural course is given and gardening is one of the occupations of the boys. Each group of two or three children has its own plot of land for growing vegetables, etc. Industrial and commercial training is given in tailoring, spinning, book-binding, cane-work, modelling, typing, bookkeeping etc. The boys are taught hygiene, nursing and first-aid work. The regular school subjects such as languages (English, Sanscrit, Hindu, Urdu and Bengali), History, Science, Mathematics, etc., are taught. There are story-classes and other special provisions for the entertainment and instruction of the younger children, and dramatic and debating societies for the older boys. Excursion outings to distant places form part of the regular routine, to encourage love for natural beauty and to accustom the body to bear exertion and fatigue.

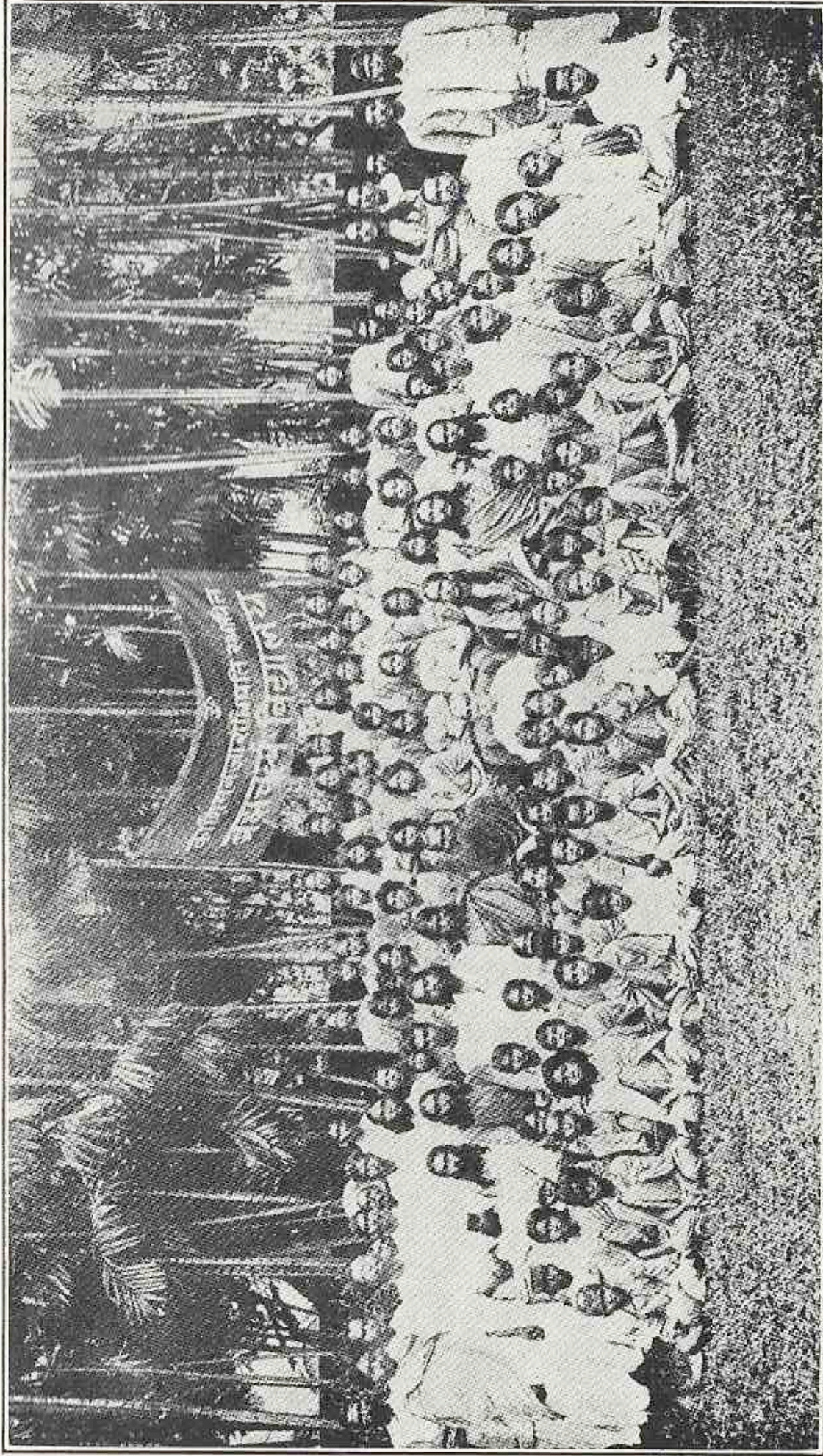
But the chief distinguishing feature of the school is the individual attention received by each student and the close study made of his nature and possibilities by his trained teachers, who record the general character and psychological development and learning of each child in a chart originated by Swami Yogananda for that purpose. The students



Some of the students of the Ranchi School in Bengal, India, founded by Swami Yogananda in 1917, and maintained by the philanthropic and progressive Maharaja of Kasimbazar. The figure in the center of the above picture, with the white hair and moustache, is the well-beloved Maharaja.



The small picture at upper right shows one of the residential buildings connected with the Ranchi School. The other two pictures were taken of some Ranchi students at work gardening and spinning.



Some of the students of the Ranchi School in Bengal, India, founded by Swami Yogananda in 1917, and maintained by the philanthropic and progressive Maharaja of Kasimbazar. The figure in the center of the above picture, with the white hair and moustache, is the well-beloved Maharaja.

are divided in groups not according to age and intellectual progress, but according to individual moral and spiritual growth, and there is promotion to and degradation from these graded groups by a vote of the students themselves in accordance with the change in temper and habits of the boy. The guidance and watchful observation is loving and helpful, and the boys get practical training in self-reliance and opportunity for growth thru responsibility. They are made to avoid all luxuries and wrongly conceived ideas of happiness. Each student keeps a record of his own changing tendencies and is taught to make it his own business to be better, in the very best environment that he can have. The ideal of plain living and high thinking is inculcated by advice and example. The necessity and joy of an exalted moral and spiritual life is brought home to the boys thru general instruction, contact with saintly men and high-principled teachers, and individual direction. There is marked and favorable change in the general nature of each student who stays at the School for some time, and the atmosphere of harmony, service and happiness is remarked by all visitors to the Institution, which is being conducted during Swami Yogananda's absence by the capable Swami Satyananda.

Because of the need for accommodating more students and the great interest displayed in Swami Yogananda's educational methods, two other smaller Schools similar to the one at Ranchi have been opened at Puri and Bankura in Bengal. All three Schools are highly appreciated in India for their splendid work in training boys for more worthy and balanced lives.



HISTORY OF SWAMI YOGANANDA'S WORK IN AMERICA

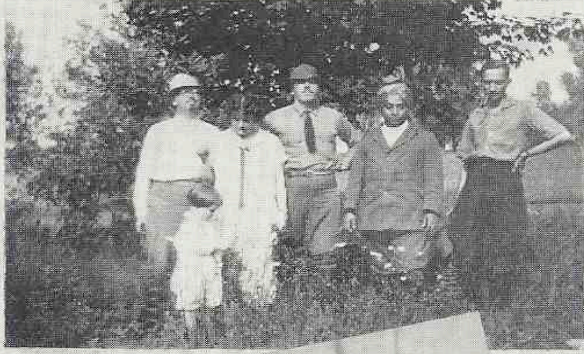
Swami Yogananda came to this country in 1920 as the delegate from India to the Seventh Congress of Religious Liberals in Boston, Mass. The report of this Congress is recorded in the book, "Pilgrimages of the Spirit" published by the Beacon Press of Boston. Swami spoke on "The Science of Religion" which was afterwards elaborated and printed in book-form.

Before leaving India, the Swami was asked by his father (who had undertaken to bear the expenses of Swami's journey to America) when he expected to return. "In about four months—if the Americans don't need me," Swami replied. Due to the "if", we have kept him with us, for we have needed him greatly and have appreciated his efforts for America's spiritual welfare for the last five years.

Thru the financial assistance of his father, and the enthusiasm of a few devout students, the Swami started a small Sat-Sanga (fellowship with Truth) Center in Boston. He lectured before many clubs, colleges and associations. A small summer-school was established near Waltham for students mainly thru the cooperation of S. Yogmata. The work grew and Swami sent for his beloved associate, Swami Dhirananda, to come to America and help in the spread of the message of Yogoda and all-round human education. Mrs. J. Southwick helped greatly in the work of the Center.

In 1924, the call of God, for which the Swami had been patiently waiting, came for the further extension of the work. About this time, Mr. M. Rashid, scion of a distinguished Mohammedan family, whom Swami had met on the boat coming from India to America, offered to travel with the Swami as a member of his staff, and has proved invaluable in the work, standing by the Swami during the "lean" months of the organization, for time of difficulties and trials must come to all big movements, and the Yogoda message has proved no exception, altho abundantly blessed in all ways, as every obstacle has eventually been turned into a stepping stone to greater success for the spread of the great truths of Yogoda.

Swami came to New York in 1923, aided by Dr. M. W. Lewis of Boston, and in one lecture at the New York Town Hall sowed the seed of interest in his work. He was invited by the management of the Pennsylvania Hotel to become their guest, and he gave lectures and weekly classes there.



1—Upper left—A New York group, Mr. and Mrs. J. W. Mott and their little daughter, Mr. Alvin Hunsicker, Swami Yogananda, and Mr. M. Rashid. 2—Upper right—Swami and a group of other delegates to the International Congress of Religions Boston, 1920. 3—Left center—At the Hotel Anchorage in Alaska. 4—Right center—Reading in his steamer cabin on his way to Alaska. 5—Lower left—Feeding a greedy little wild bear in Yellowstone Park. 6—Lower right—A tiny trustful squirrel embracing Swami's foot in Golden Gate Park, San Francisco.



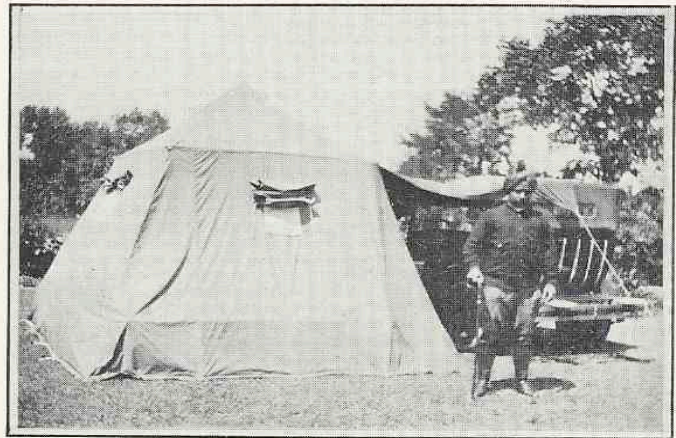
Swami marvelled to find a great hunger for spiritual knowledge among the New Yorkers, who are considered to live under a very material environment. He had many distinguished students, including Mr. Alvin Hunsicker, President of the Standard Textile Products Company of New York, and employer of 15,000 men, and Mr. J. W. Mott of the Traymore Hotel, Atlantic City, both of whom have helped the Swami in his work. Mrs. G. F. Harriman, Mrs. E. Klotz, and Mr. E. C. Crowley were also instrumental in spreading the message of Yogoda. A certain New York student very greatly helped to make it possible for Swami to extend his work farther West.

In early 1924 Swami visited Philadelphia and spoke there in the Public Library to a capacity house, from which several hundred were turned away. He left a large enthusiastic class in Philadelphia, including Mr. Leopold Stokowski, the internationally-known Conductor of the Philadelphia Orchestra. He received great cooperation from Mrs. E. Richdale (a friend of India), Dr. Wilson, Mr. and Mrs. Eynon, and others.

Swami felt every city to be like a big human mind that vibrated differently. New York said, "How much have you got?" Boston said, "How much do you know?" Philadelphia said, "Who are you?" One Philadelphian did actually ask this question of Swami and he replied: "I come from a very high family headed by the Almighty Father." And Philadelphia was well satisfied, if the thunderous applause of the audience was any indication, and asked no further questions of lineage.

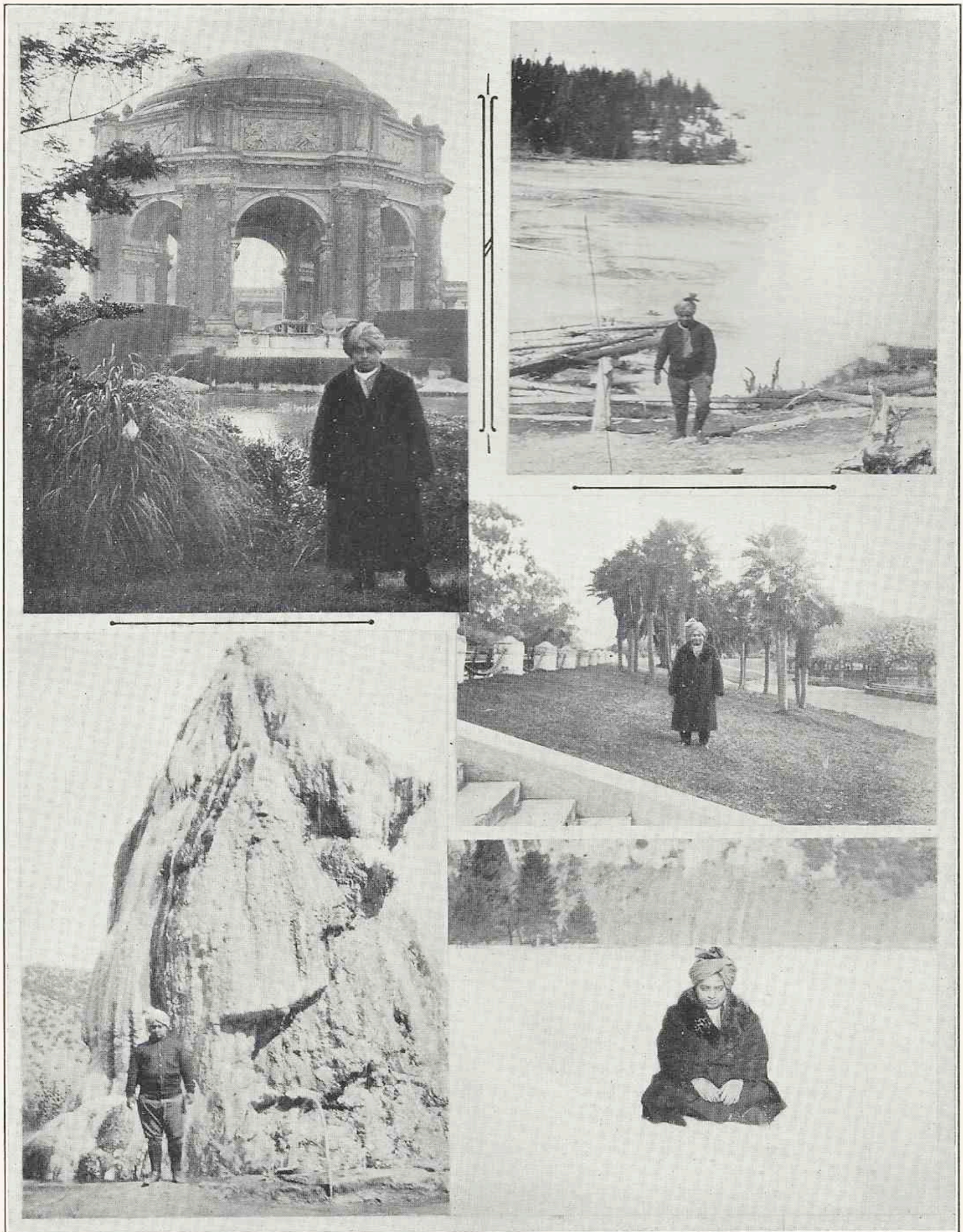
About this time Swami felt an inner call to further extend the work, and saw in his mind's eye the West of America and especially Los Angeles, swept by his teachings. Accordingly, he started out to cross the continent in a Maxwell automobile, accompanied by Mr. Rashid and two students, Arthur and Ralph, who alternated at driving the car. The little party of four was very harmonious, and the three boys did all in their power to make Swami comfortable through-out the long transcontinental journey. By leisurely travelling and camping, Swami managed to see and study America and Americans very closely, and enjoyed each minute of the trip.

Finally Denver was reached and the good Maxwell took Swami up the famous Pike's Peak road, and Swami wrote his poem about the ride, beginning "Ne'er did I expect to roam, On wheels four, Where thousand clouds do soar." Swami spoke to a cultured audience of 3,000 people in the Denver City Auditorium, where the city organist played "The Song of India" when Swami entered for the lecture. A large class of Yogoda students was formed with the helpful cooperation of Mrs. F. Simmons, Mrs. Tedrow and Mr. and Mrs. Smith. The city of Denver vibrated to Swami the love for Nature, health-giving life, and the great personality of Judge Ben Lindsey. Swami met Judge and Mrs. Lindsey and they became good friends and studied Swami's Yogoda System. Swami was highly delighted to find in Judge Lindsey one of the greatest practical educators, whose knowledge has been derived from the pages of human life, as well as a deep and original thinker offering excellent solutions to many social problems.



Camping along the road

Swami then proceeded to beautiful Colorado Springs, and thence to Yellowstone Park, which he considers "the greatest Nature-made, man-protected Park in the world." "All scenic marvels are here," the Swami wrote. "Lakes, rivers, mountains and the hot springs, heaving, smoking, hissing, boiling everywhere. The Turquoise Springs, as blue as their name, and the Old Faithful Geyser, shooting its hot waters several feet into the air at regular intervals, have deeply enthralled me with their beauty. I am reminded of our Indian forests when I see here the wild bears, bison and deer roaming about freely. A little greedy wild bear came up to the Maxwell and put its two little front paws against the car and ate from my hands."



SWAMI VISITS SCENIC SPOTS

1. Upper Left—At the grounds of the Palace of Fine Arts, San Francisco. 2. Lower left—At a Sulphur Spring near Yellowstone Park. 3. Upper right—Visiting a Geyser Spring in Yellowstone Park. 4. Right center—At the Golden Gate Park in San Francisco. 5. Lower right—Meditating on the winter snows of beautiful Yosemite in California.

From Yellowstone, Swami went to the Coast and boarded a ship for Alaska, about whose beauty he had often heard. Swami said of Alaska, "If it were possible to hold a beauty contest of all Nature's grandeurs and scenes of loveliness, it would be difficult to choose between Alaska and her Hindu sister Kashmere for the Queen's throne. If regal Kashmere with her floating gardens and lotus lakes, guarded all around by snow-crowned kingly ranges of the Himalayas, is the 'epitome of the world,' as the geographers say, then Alaska alone is worthy to vie with her for beauty and diversity of scenic glory."

Swami described the journey to Alaska by steamer as "a voyage thru the garden-valley laid on the barren sea, surrounded by snow-capped island hills, and draped with the lace of ever-green ferns." After seeing Ketchikan, Anchorage and other Alaskan towns, and collecting specimens of walrus ivory, a gold nugget and a polar bear skin for his museum collection, Swami departed for Seattle, where he spoke to two thousand people each night. Mrs. C. W. Wiley and Mr. and Mrs. A. Willatsen, three very devoted students, cooperated to get together a large and enthusiastic class for Yogoda.

Proceeding to Portland, Swami lectured to huge crowds at the Multnomah Hotel and had a large class of students. Mrs. Kloh of the Portland Metaphysical Library and Mr. and Mrs. C. P. Scott were among those who aided materially in helping Swami to spread his message. In Portland for the first time Swami gave his public divine healing meeting and prayer affirmations which have proved so popular everywhere.

In late October, 1924, Swami and his staff of three young men reached San Francisco, and lectures were given to packed houses in the Scottish Rite Auditorium. Classes of several hundred students were given in San Francisco and Oakland.

Finally, in January, 1925, Swami arrived at his goal and final destination of Los Angeles. The Great Divine Power seemed to have roused the whole city to receive the message of Yogoda, for truly Los Angeles gave Swami a royal and hearty welcome. Clubs, colleges, societies, educational centers, churches and newspapers extended him every courtesy and Swami's days were filled to overflowing with engagements to speak, write and be interviewed everywhere. Then, when the free lectures began at the Philharmonic Auditorium, which seats 3,000, the whole city turned out to hear Swami speak, and thousands were turned away each night. Swami gave several classes and had about 1500 students, who are among the most loyal followers of the Yogoda Course and also of a Special Advanced Course which Swami gave in Los Angeles for the first time in America.

One day during his Los Angeles stay, one of his students casually mentioned Mount Washington. Swami's soul was strangely stirred at the mention of this place and suggested that they drive up there on the following day. When he entered the grounds of the Mount Washington Hotel site, he strolled about, and then touching the bars surrounding the tennis court, he exclaimed to his companions, "This place feels like *ours!*" Today it is "*ours,*" for thru the kind and willing cooperation and donations of his thousands of students throughout America, this property was purchased for the American Headquarters of Sat-Sanga and Yogoda. The Hon. James McLachlan, Mr. W. C. Bramham and Mr. P. Rogers helped greatly in the detailed legal end of acquiring the property. On Easter morning, Swami gave a beautiful and impressive Sunrise Easter Service on Mount Washington.

After Los Angeles, Swami took a short vacation to view the unrivalled grandeur of the Grand Canyon of the Colorado, and then proceeded to Long Beach and San Diego where he met with great response, then on to Fresno, and then a second series of lectures and classes in San Francisco, Portland and Seattle. He spent September, 1925 in Spokane, Washington, who gave him a royal welcome. Everywhere the message of Yogoda has aroused spontaneous attention and has been supported by leading citizens of each city where the Swami has lectured.





Life's Dream

*Dedicated to
Mount Washington
Educational Center*

*By
Swami Yogananda*



The summer-East
And the wintry West
They say—but Mount Wash-
ington
Named rightly after that pio-
neer
Of Freedom's great career,
Thou dost stand, the snowless
guardian Himalaya

Of the angel land in perpetual green regalia.
Nippon's camphor trees and perfumed wisteria and smiling roses
Palm, date and well-beloved spicy bay leaves of Hind stand close,
With endless scenic beauties
Of ocean, canyon, setting sun, moon-studded sky
And nightly twinkling cities
To declare
Thy ever-changing beauty.
On thy crown thou shalt newly wear
A priceless starry-school which in all future near
Shall draw the lost travellers of the East and West
To find their goal and one place of rest.
Here one path
Shall merge with all other paths.
Here the love of earthly Freedom's paradise, America,
Shall blend fore'er with spiritual Freedom's paradise, India.
Here church in deepest friendliness shall all other churches meet,
Here the temple the mosque shall greet.
Here the long-divorced matter-laws
Will wed again in peace the spirit laws.
Here all minds will learn that true Art
Of living life and the way to start
Straight to the One great place
Where all must meet at last.
Jehovah! This is the land of solace
Where my life's dream in truth reappears!

ANNOUNCING THE FORMAL OPENING

of the

Mount Washington Educational Center Headquarters of Sat-Sanga and Yogoda



ON the outside back cover of this issue a picture is given of our newly acquired Center on Mount Washington, Los Angeles. The building is a very fine structure containing about forty rooms and two large halls each seating about a thousand people. The grounds are seven and a half acres in extent, and are planted with camphor, date, palm, pepper and other beautiful trees, as well as plants, shrubs and wonderful flower-beds, making it one of the most beautiful spots in Southern California. There are two tennis courts with a stadium. The property has one thousand feet frontage on Mount Washington Boulevard Drive, and a twenty five minutes' drive from the heart of busy Los Angeles will bring you to the quiet hill-top location of this ideally-situated Center. The Pacific Ocean sparkles in the distance, and at night the million twinkling lights of Los Angeles and distant cities may be seen below, a veritable fairyland.

On Sunday afternoon, October 25, 1925, at 2:30 p. m., SWAMI YOGANANDA will conduct the Formal Opening of this Mount Washington Educational Center. Students and friends from distant cities are especially invited by the Swami to attend this opening meeting. Swami Dhirananda, formerly of Boston, will be introduced as the Residential Swami and will be in charge of the work of the Center during Swami Yogananda's temporary absence beginning November due to his necessary fulfillment of lecture dates in Eastern American cities.

Besides the local work of the Center, its present regular activities will consist in a Sunday School Class for children taught every Sunday at 11 a. m. by Swami Dhirananda beginning November 1st; the publication of EAST-WEST Magazine; and the work of the Yogoda Correspondence School.

There are no plans at present for accepting any residential students, but the main object and desire of Swami Yogananda's heart is to have it made possible for him to establish a YOGODA-HOW-TO-LIVE-SCHOOL on Mount Washington for training children along the lines of YOGODA (harmonious development of all human faculties) and SAT-SANGA (fellowship with Truth), aiming at similar physical, mental and especially spiritual results as have been obtained (see page 5) at Swami Yogananda's firmly-established and highly successful schools in India at Ranchi and at Puri, but conducted in conformance with the different American environment.

As soon as finances permit, such a YOGODA-HOW-TO-LIVE-SCHOOL will be established and the necessary legal steps are being made now so that everything will be in readiness whenever the Divine Power sends His instrument for fulfilling this great spiritual educational need.

Besides the YOGODA-HOW-TO-LIVE-SCHOOL, Swami Yogananda also plans to offer to adult students, Courses in Psychology, Philosophy and all branches of Scientific Spiritual Realization, and also Correspondence Courses in the above subjects. Eventually the Center plans to have a Taj or Tower, a large Swimming Pool, a Library, Printing Press, and a Museum containing rare and interesting objects, especially from the Orient. Thru the grace of the Great Divine Power, may this Center on Mount Washington become a magnet of world-wide interest and attraction, and be a Mecca for those who are spiritually hungry.

SCIENCE AND CIVILIZATION

By

LUTHER BURBANK



SCIENCE is knowledge arranged and classified according to truth, facts and the general laws of nature.

Our Dr. Jordan defines it more briefly as "organized human knowledge" or "human experience tested and set in order."

There are always at least two sides of every question which may be suggested to the human mind. Sometimes both views are correct, but far more often one is right, and according to facts and truth, the other wrong. All personal, social, moral and national success depends upon the judicious wisdom of our choices made by the aid of science. Narrow personal prejudices and feelings quite too often becloud the issue and ultimate defeat is the inevitable result.



Luther Burbank and Swami Yogananda

Life as we see it around us on this planet is usually thought to be confined to man, animals and plants, those organisms which grow and reproduce their kind with more or less precision. Why should we omit crystals which grow as truly as plants and reproduce themselves quite as precisely to type or the more primitive forms of life which are reproduced by divisions? Science is proving that the world is not half dead, but that every atom is all life and motion.

Life is self-expression, intricate organized polarity. The lure of happiness and the fear of pain are fundamental qualities possessed by all living beings and are the two forces which have through untold milleniums kept what we usually call life from destruction by the ever encroaching outside forces of destruction. Life is heredity plus environment. At birth of a plant, animal or man, heredity has already been fixed. Environment may now call into action only those tendencies which have been experienced in the age long past, yet may recombine and intensify them in a most surprising way, but is limited generally to the individual, but by slow increments generation after generation, these by repetition continued in the lives of the individuals at last become fixed and available in the species.

Assimilation and reproduction are, and of course must be, fundamental and universal. The power of adaptation to various conditions which beset all life may also be considered as fundamental for the continuation of any species. *All these various powers of adaptation have to be acquired individually and repeated infinitely until so fixed in the life stream that they are reproduced.* Repetition is the means of impressing any quality or character in animal life or in man and by just the same means plants are impressed, and their qualities and habits changed as we desire. All life depends upon a series of selections and repetitions.

The first faint glimmerings of choice may be seen in the polarity of the magnet, next we see it perhaps, in plants and the more primitive forms of life, and as we mount higher and higher in the scale of life there is *more and more freedom of choice and less dependence upon heredity*.

Ancient tribes and nations had many gods, often one for almost every phenomenon of Nature. The Hebrews have the credit of inventing the conception of our monotheistic Jewish-Christian God, who, however, is represented as jealous, cruel, vindictive and having most of the weaknesses and bad habits of primitive man; this was a step in the path of evolution towards man's present conception of God; the God within us is the only available God we know and the clear light of science teaches us that we must be our own saviors, if we are to be found worth saving; in other words to depend upon the "kingdom within." The manhood and womanhood which would make the most of life in *service* to others is a sublimated form of the best of self which leads the way to a long lifetime of usefulness, happiness, health and peace.

There are without doubt some human beings in every nation, who, according to our present standards of civilization are truly civilized, but grave doubts may be entertained as to any community or any nation who could in any way measure up even to this standard scale of life, where we find more and more *freedom*, but even man today is far from free. Slaves yet to war, crime, bigotry and ignorance—the only "unpardonable sin." Slaves to unnumbered ancient "taboos," superstitions, prejudices and fallacies, which one by one are slowly but surely weakening under the clear light of the morning of science, the savior of mankind. Science which has opened our eyes to the vastness of the universe and given us light, truth and freedom from fear where once was darkness, ignorance, bigotry and superstition. There is no personal salvation, there is no national salvation, except through science. There are too few who exploit the inexhaustible forces of nature and far too many who exploit their fellow beings. Useless waste and unnecessary parasitism takes at least nine-tenths of the productive capacity of the United States.

Will the growing intelligence of man (Science) forever tolerate the wholesale production of the everincreasing proportion of idiots, morons, mongoloids, insane, criminal, weak, destitute, nervous, diseased half men and women who infest the earth to their own sorrow and disgrace and perhaps the ultimate destruction of our present state of civilization? *A knowledge* of the fundamental laws of Nature, not inefficient palliatives is the *first step*. Is there a problem equal to the building of better humanity? Our lives as we live them are passed on to others, whether in physical or mental forms tinging all future lives forever. This should be enough for one who lives for truth and service to his fellow passengers on the way. No avenging Jewish God, no satanic Devil, no fiery hell is of any interest to him. Science and religion have no differences. Every human being is more or less religious. The scientist is a lover of truth for the very love of truth itself, wherever it may lead. Every normal human being has ideals, one or many, to look up to, reach up to, to grow up to. Religion refers to the sentiments and feelings; science refers to the demonstrated every day laws of Nature. Feelings are all right, if one does not get drunk on them. Prayer may be elevating if combined with works and they who labor with head, hands or feet have faith and are generally quite sure of an immediate and favorable reply.

Religion is as natural to man and as important to each human being and to the welfare of society as breathing, but like love, cannot be fully described by any single fact. It is justice, love, truth, peace and harmony, a serene unity with science and the laws of the universe. The religion of science, ethics, service and of love and good will are not necessarily connected with obsolete misleading theologies which bear the same relation to the essence of true religion that scarlet fever, mumps and measles do to education.

Religion is not ceremonies, though ceremonies may suggest religion. The very word ceremony is derived from "cerements" or grave clothes.

Religion rejoices in the happiness of others and helps to make them happy. Religion has charity and sees beauties in other religions. It takes good care of this wonderful body and mind and rejoices in all the beauties of Nature and unlike theology, never leads to insanity. Children are said to be of the "kingdom of heaven," they are religious if they are healthy, but seldom cry for theology, and they are not pre-natally damned

as some of the older theologians would have us believe, yet they are the greatest sufferers from outgrown theologies.

Those who take refuge behind theological barbed wire fences, quite often wish they could have more freedom of thought, but fear the change to the great ocean of scientific truth as they would a cold bath plunge, the cleansing crystal waves of which are exhilarating, tonic, healthful and life giving, removing the debasing sin of *ignorance* the mother of misery, crime, inefficiency, superstition, bigotry, disease and death.

Those who would legislate against the teaching of evolution should also legislate against gravity, electricity and the unreasonable velocity of light, and also should introduce a clause to prevent the use of the telescope, the microscope and the spectroscope or any other instrument of precision which may in the future be invented, constructed or used for the discovery of truth.

Swami Greets His American Students

My blessings to all my students in Boston, Lynn, Worcester, New York, Philadelphia, Denver, Seattle, Portland, San Francisco, Oakland, Los Angeles, Long Beach, San Diego, Fresno and Spokane, for their spontaneous cooperation in helping to secure the Mount Washington Headquarters.

Some Aims of "East-West"

This Magazine is started for the purpose of presenting and making understood the different good traits of Eastern and Western life in general, thru fellowship and constructive exchange of all practical ideas (Sat-Sanga).

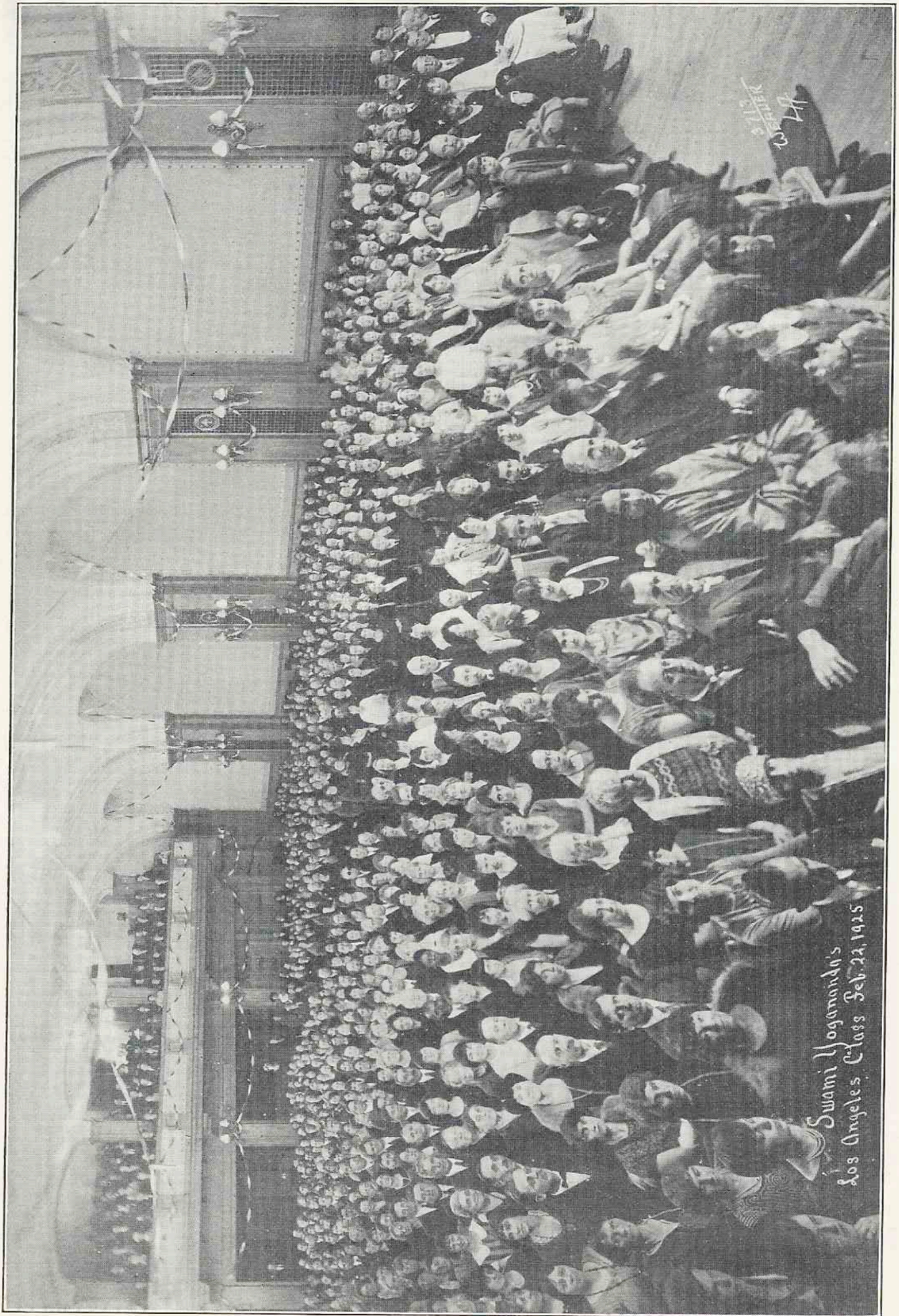
Let us all concentrate on the universal principles for making life more beautiful.

Let our hunger for knowledge make us forget our minor differences and teach us to gladly receive the truth-offerings of others.

Let the East and West be ever ready to exchange the best in them and thus make life complete.

Swami Yogananda Says:

1. "Fools think the East and West cannot meet, but wise men know they do, for Truth is everywhere the same."
2. "When people are hungry they feed themselves, but when they go into the house of God, they often expect someone else to do the praying for them."
3. "Every human faculty like a tender plant can be nourished by the waters of healthy definite exercise."
4. "A sunny mentality contains the ultra-violet rays that kill all mental bacteria. Don't shut out the rays by a glassy look."
5. "If you read one hour, work two hours, and think three hours."
6. "Think always you are healthy and happy."
7. "Eat good food but less of it, and walk more."
8. "If you have a 'sweet tooth,' eat Nature's candies—prunes, raisins, dates and honey."



Students of Swami Yogananda's Los Angeles Yogoda Class, whose loyal cooperation greatly helped to secure the Mount Washington property.

LUTHER BURBANK

By

SWAMI YOGANANDA

Beatific Burbank
The great reformer Luther thou art
Of living plants and flowers
(Of all moods
The tender ones, the stubborn growing
ones,
Or the cactus rude).
Thy peaceful ways
The cruel cactus took
And its armored thorns forsook
And learned to sacrifice its meat
For all to eat.
Eight score years the hard-shelled stub-
born walnut tree
Took to fully grow—
Thy care did soften its shell and taught
it seven score years to throw.

The flower-smile on thy face
Tells thou art nurtured on Nature's green
breast bedecked with petals' lace.

Soul met soul so free
And I saw thee
A God-grown mental lotus-flower
Just opening tender
Not only to cast the beauty rays
Of thy plant knowledge and its supreme
ways

To your fellow man,
But also gently turning to the Mighty
Invisible Sun
That lights little plants, distant stars, the
bursting bubble, thee and me and
man.



QUICKENING EVOLUTION OF PLANT LIFE

Due to Luther Burbank's wonderful knowledge of how to quicken the natural evolution of plant life, the famous walnut tree pictured above has reached in 12 years a growth usually attained after 150 years. The other picture shows Luther Burbank talking to Swami and the noted journalist, Mr. Ralph Parker Anderson, about his edible "spineless" cactus.

Thou didst not ask, "Who thou art?"
But understood my speaking heart,
Our souls touched and we saw
We had but one goal, one task, one law,
By knowledge to break
The walls of dogma dark.

On the ocean's surface is diversity
Beneath lies all the waves in One Unity.
We both dived deep—
Thou thru living waves of plants
And I thru waves of human minds.
We found we meet beneath
(As all deep divers do
On a vast expanse of Unity)
In this great Truth-Sea.

Thou dost dread isms and dogmas
So do I all man-made false enigmas.
We outcasts know but one bright
Truth-made path of light.

God didst make thee and all in His image,
Certes thou hast broken the dogmas of age
By creating new fruits, new plants,
And shown the world in wonder
The Creator's child too a creator.

We go not in
That's why we say
"He's far away, O far away".
He dost not hide from us

But we from him.
Let's rush
Within let's go
Lo!
He's there always.

O Santa Rosa
Blest thou art to have blown
The perfume of thy one great flower
For distant people of the earth to enjoy
its shower
Of scent so sweet.
If Nature makes some imperfect plant,
Burbank by his magic wand
Its invading germs disbands.
Or creates new kinds
With new coats, quickened in age and
color—
There's a suggestion for you, dear world,
That his life imparts—.

If weak, afflicted, or error-fixed thou art
Thou canst (if thy reason starts
In the direction right
To become all free)
Be what thy soul wishes and works to be.

Santa Rosa, thy flower the ages shall not
fade,
In the soil of memories ever-fresh
It shall live endless decades.

A Prayer

By A Disciple

Infinite One! Thou art mine own, to know and cherish forever. Those faces that enchant me, those hearts that are filled with kindness, those qualities of mind that are most kingly, all, all, are Thine, dim lights that faintly hint of Thine own matchless wonder. I cannot turn my gaze from Thee, for the flowers of Thy love are everywhere. I cannot blot the sun and moon in their high heavens, nor the running water and the waving trees, nor the kindly faces and the gentle morn, from my sight, and these are Thine, so art Thou ever before me.

And in the darkness of my closed eyes and quiet mind, Thou art doubly near and dear. Thy loveliness is inescapable, even as Thy countenance is unseen. Thou dost lure me with a quenchless hope, an eternal memory. Like a bird I fly thru the atmosphere of Thy omnipresence.

O Giver of Life, let my gifts be unending like Thine! Make me strong like Thy mountains, and pure as Thy flowers, clear like Thy streams and deep as Thy seas. Thy moods are infinite, but Thy changeless love is more endless than the farthest reaches of sky. Thy mysteries are overwhelming, but Thy wisdom is greater. When I consider the worlds Thou dost hold in the palm of Thy hand, my spirit swoons with Thy magnitude, but when I will know the extent of Thy love, I will become one with Thy starry vastness.

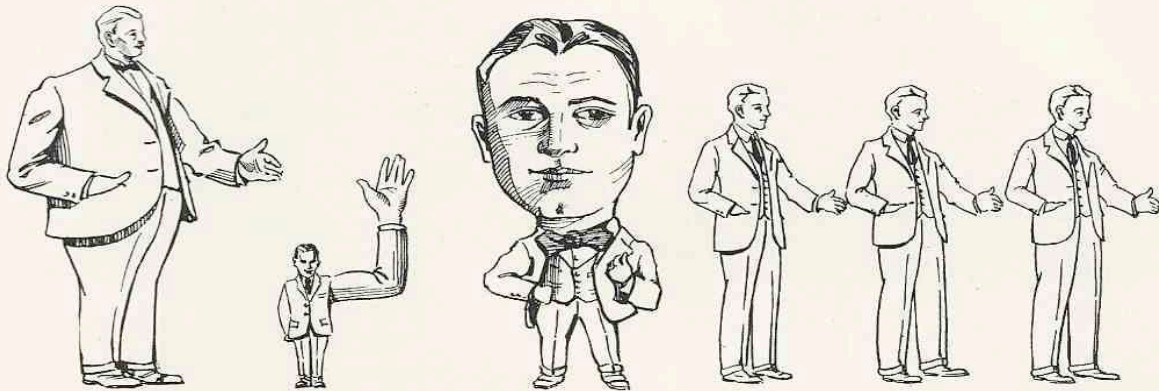
To think on Thee is to become breathless with wonder and beautiful with Thy reflection—O how can I thank Thee that Thou didst remember me in Thy existence and plan?

THE BALANCED LIFE

Curing Mental Abnormalities

By

SWAMI YOGANANDA



LOOK at the misproportioned figures on the left in the above picture—the first one with a peanut-sized head and a body as fat as a balloon, the second figure with one arm developed like that of a Sandow, but with the physique of a dwarf, and the third one with a top-heavy head fitted to a frail Lilliputian body. Would it not be very amusing or pathetic spectacle (according to your mood) if you suddenly beheld a crowd of such people?

Behold the group on the right side of the picture. These people are normal so far as their outward physical form and appearance is concerned. But they are mentally unsound and deformed. As clothing hides scars, sores and some deformities, so also the neat-looking garb of human flesh often covers serious mental maladies.

If you were confronted with a vast crowd of average people, well-dressed and physically healthy, and if you were gifted with the power to see their mental bodies, what a surprise and heartache you would have. Their mental bodies, with reason as the head, feeling and senses as the trunk, and Will as the feet, you would observe to be abnormal, diseased and deformed. You would see some people with a tiny head of small sense, attached to a bulging trunk of sense-appetite. Some would possess a withered body of feeling and pep, with the arm of business faculty very much over-developed in proportion. Another perhaps has a large Socratic brain but his trunk of sympathy and feeling is shrunken and dried-up. Still another, normal in head and body, would be seen to possess a pair of impotent paralytic feet of will and self-control. And so on.

Such multitudinous psychological deformities and pathological mental bodies, under-developed in some directions and over-developed in others, lie concealed within man, causing suffering to his soul and hampering his expression on the material plane.

It would not be out of place here to name a few of such psychological diseases, so that, invisible and supreme cause of all havoc in human life though they are, they may yet be detected and brought into the distinct consciousness of the unconscious sufferers, who may learn their nature, silent growth and symptoms, and thus guard against their secret onslaughts and all-destroying powers.

SPIRITUAL MELANCHOLIA

This disease is prevalent among those that are mentally and physically idle under the pretext of being too busy with spiritual things. These sufferers neglect the great and small duties of material life, in the name of serving God, and thus invite the devil of mischief to dwell in them. They suffer from pessimism and lack of appreciation for all things good and beautiful in the material life. This is a contagious disease and all

spiritual aspirants must guard themselves against it by keeping their blood of energy warm and immune with constant healthful worth-while activity.

SPIRITUAL INDIGESTION

This results from indiscriminately swallowing a lot of mental patented medicines in the form of pseudo-spiritual books and lessons by quack spiritual doctors. This disease kills not only the real hunger for Truth but also destroys the power to discriminate between good and bad teaching. He who eats all the time and eats anything that he can get, will not only over-eat but will eat poisonous food along with the good, thus inviting first spiritual indigestion and finally spiritual death. The long-continued over-study of all sorts of philosophical principles and treatises without ever trying to assimilate them and test them out in one's own practical experience, results in doubt, indifference and disbelief in all spiritual laws.

SOWING MENTAL "WILD OATS"

Those afflicted with this disease lead a purposeless life, through having too much time or money on their hands and lacking a true aim or understanding of life. They are whim-led, doing anything that comes into their heads, filling life with cheap novels, exciting movies, or other unproductive pastimes. They do not realize their malady until some terrible shock or nervous break-down overtakes them.

MENTAL COLD OF DESPAIR

You don't know when you are going to catch it, and suffer from its outbursts of despondency, intolerance and impatience.

MENTAL CATARRH

This disease consists in harboring constant chronic worldly worries which are usually neglected and passively yielded to, instead of being fought and routed.

PSYCHOLOGICAL INSANITY

It causes its victims to be one-sided in the pursuit of happiness. They begin to think that money is happiness, or fame is happiness, or health, or power. They sacrifice everything else, youth, reputation, peace of mind, etc., on the altar of their all-consuming ambition and learn too late that the balanced life alone, observing all the laws of nature and of God, and combining activity with calmness, can bring happiness and fulfill man's natural destiny. The sufferers of Psychological Insanity become "money-mad" or obsessed with some one ambition until their perspective on life is warped and distorted. One man, for instance, was very successful in his business and amassed a million dollars, but before he could use it, he died of a complete nervous breakdown and excessive worry. Others, to gain fame, sacrifice their self-respect and sincerity. Sufferers from this disease of one-sidedness miss their true goal and can never derive real satisfaction from the possession of their longed-for object, since man's nature is many-sided and demands all-round development.

RELIGIOUS INSANITY

This Ism-fanaticism among so-called spiritual people results from the clinging to some untested dogma or opinion of man without putting it to the test of experience, and causes paroxysms of anger and hatred against the laws of tested Truth and liberal rational thought. This religious madness leads to disobedience of God's simple laws of mental efficiency, material prosperity and physical health.

Physical diseases, being tangible, painful and repugnant, arouse our active resistance, and we seek to remedy them by exercise, diet, medicine or some definite method of cure. But psychological diseases, though the root cause of all human woes, are not prevented or attended to promptly and are allowed to devastate and wreck the life.

SPIRITUAL PRINCIPLES SHOULD BE TAUGHT

Educators, physical culturists, preachers, reformers, doctors and law-makers will hasten the progress of true civilization only when they themselves first learn and then teach others how to harmoniously develop all the factors of life and of man's nature. This is the true education and all-round human culture that all the world is seeking.

Educational authorities deem it impossible to teach spiritual principles in public schools because they confuse them with the variety of conflicting forms of religious

faiths. But if they concentrate on the universal principles of peace, love, service, tolerance and faith that govern the spiritual life, and devise methods of practically growing such seeds in the fertile soil of the child's mind, then the imaginary difficulty is dissolved. It is the greatest mistake to ignore this problem just because it is seemingly difficult.

Many college graduates after leaving their universities are often found with a top-heavy book-inflated head and are unable to walk straight in the path of life due to their legs of Will and Self-control being almost paralyzed through disuse. They tumble headlong into the pit of wrong marriage, sex-misuse, inordinate dollar-craving and business failure. They had not been taught any other use of their college-sharpened mental blades of smartness except to hurt themselves. Many young men seem to take pleasure in doing those things which react to their own disadvantage and suffering in the end. Last year in America young men ranging in years from 15 to 30 stole one billion dollars by the "hold-up" method. Who was responsible? We, all of us. They also are vicious who do not prevent the spread of vice, and teach others to be virtuous through their example. Schools, colleges, and society have not scientifically tried to prevent crime by eliminating its true mental cause.

PLAN OF OUR MOUNT WASHINGTON CENTER

Why not take the proper educational steps to avoid this annual theft of one billion dollars, and use some of those millions for creating "How-To-Live-Schools," where the art of living and a balanced development of all human faculties would be taught? We hope to have such a "How-To-Live-School" for all-round development, at our Mount Washington Educational Center in Los Angeles, as soon as funds are available and proper interest has been aroused for the work. In the meantime, we plan to work along such lines as far as possible.

I consider properly organized schools as gardens where infant souls are grown and nurtured. The gardeners should be well-selected and co-operated with by parents and the public. The teachers should never be neglected for they are soul-moulders. The care and spiritual nourishment of the early life of a human plant usually determines its later development.

I sincerely praise the modern school system of America and its constantly improving methods of intellectual and to a certain extent physical training. But I cannot fail to point out its main shortcoming. It lacks spiritual background, and very badly needs to be supplemented by moral and spiritual training. The boy who belongs intellectually to Class "A", or is a great baseball or football player, often attracts notice and is encouraged by the professors and students, but very few observe or warn him rightly if he is leading a dark Class "D" moral or spiritual life.

But where is such a school which adopts definite measures for developing the whole nature of man, teaching him the true art of life and fitting him to go through the various minor and ultimately the final examination of life? Such schools are urgently needed, to teach the following arts and sciences of all-round growth.

CURRICULUM OF THE SCHOOL FOR TRAINING BALANCED SOULS

1. *Science of Body for Practical Efficiency.*
 - Technique of recharging the body-battery from the Cosmic Current by Will.
 - Scientific relaxation of energy from the body parts for perfect rest.
 - Conservation of vital energy.
 - Bodily suppleness and agility.
 - Physical endurance (of cold, heat, strain, etc.)
 - Knowledge of what and how much to eat daily, and the value of partial fasting.
 - Regular habits of eating and sleeping.
 - Value of sitting erect and thus keeping the cerebro-spinal axis, diaphragm and lungs in proper position and action.
 - Moderation in some sport, such as swimming, tennis, baseball, etc.
 - Cleanliness—daily bath for keeping the body pores open.
 - Sex Hygiene—Relation of sex-control to good memory, long life, mental inspiration and matrimonial happiness.
2. *Mental Engineering.*
 - Art of building bridges over the river of difficulties between failure and success.

Psycho-physical methods of keeping the sense employees of sight, hearing, taste, touch and smell, well trained, regulated, reliable, busy and free from rebellion, governing them with ease and obtaining their willing co-operation.

Art of keeping the mental life free from the bacteria of fear, despondency, melancholia, greed, lack of initiative, anger, worry, idleness and boredom.

Art of injecting the tonic of cheerfulness into the body.

Knowledge of the superiority of the mind over the body, obtained thru practical experience.

Developing will-power for carrying out plans made by noble ideas, and for resisting the lure of temptations.

Art of training the Will so that it makes it its own business to be better without the necessity of being goaded by commands.

Understanding of the fundamental importance of the will through-out life.

Art of choosing the right life-companion and of keeping the matrimonial life smooth thru consideration, tact, love and fidelity.

Art of creating spiritual children and of rearing them beautifully.

Art of Concentration (positive and negative). Art of training the Sub-conscious mind and of learning during sleep.

Art of keeping the mind strong and immune from diseases.

3. *Social Arts.*

Art of regulating self-ambition so it does not conflict with the interests and requirements of society.

Art of converting the greed to possess into the desire to share.

Methods of fostering social service. Art of inventive ability to serve mankind and lighten labor or improve on existing conditions.

Art of working to better laws thru right education and intelligent understanding and cooperation.

Art of graciousness, noble bearing, and genuine interest in the problems of others.

Art of cooperation, and knowledge of the absolute interdependence of man's destiny and universal laws of being.

Value of self-sacrifice and good-will for all.

Law of individual life as related to social life.

National and international interest and patriotism.

4. *Applied Spiritual Science.*

Law of sincerity in thought, word and deed.

Art of seeking personal happiness thru the happiness of others.

Relation of man to God.

Art of converting self-ambition into ambition for all.

Art of merging the little self into the Self of All.

Law of protecting the wealth of inward peace from the robbers of worry, unfavorable circumstance, disease, etc.

Art of being supremely happy always and of making others so.

Freedom from all habits, and performance of right actions thru discrimination and free-will.

The above Arts and Sciences are those which should be taught in a "How-to-Live-School" to children whose minds are still plastic and their forces as yet unguided into any definite channel. Adults too may master the subjects, if they will exercise willingness and patience while the good habits are displacing the undesirable ones.

After a thorough training, the students of such a School will undergo ceaseless examination through-out life, and the various diplomas won will be health, fame, efficiency wealth and happiness.

The issue of the final examination at the end of this earthly sojourn will only be determined by the sum-total acquirements and mental and spiritual diplomas won at the various examinations through-out life. And those successful in this last Great Examination receive a Diploma of lasting efficiency, free conscience and blessings, engraved eternally on the parchment of the Soul. This rare reward is incorruptible by moths, beyond the reach of thieves and the eraser of Time, and is awarded for honorable entry into the Fellowship of Truth.



"Dusky Sound," New Zealand.

PANTHEISM

By A Disciple

The seven spheres consult my idle mood;
My seal is on all life as on a slave;
 My tears have traced the opal tapestry
 Beneath the mobile murmur of the wave;
The sea's eternal pilgrimage betrays
Its peacelessness in my unquiet grave.

In each dumb stone my unfulfillment lies;
Compassion walks the tranquil twilight ways;
 The sun that sprays his sovereign splendors down
 Shrines with my glory all his spheric gaze;
The templed trees exalt my prayer sublime
That swells their solemn symphony of praise.

My constancy has lit the starry lamps
That guard the sweet oblivion of sleep;
 Remote, austere, in contemplation's calm
 The leisured hills my lonely vigils keep;
My empty pride is desolation's prey
Where desert wastes outstretch their sullen sweep.

On scented sandals down the unknown dusk
With wandering winds my wayward fancies stroll;
 Across despondent skies, with rainbow brush
 I picture hope upon a sudden scroll;
The swift volcanic all-consuming fires
In flaming fury mock my lost control.

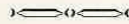
When winter turns his haggard face away
My flowering faith sets free the eager spring;
 The butterfly is born at my caress
 That weaves the fluttering frailty of his wing;
My heart's exultant ecstasy is lent
To haunt the long delight the skylarks sing.

My purity has jewelled the gentle dawn
Whose spacious brow the spangled dew have dressed;
 Where poppy-petals spread my subtle lure
 Illusion bares its warm narcotic breast;
My pearls of peace are strung in solitude
When slumbrous night has sought her silent rest.

The supple life that spans the infinite
Has swung its length along a destined thread;
 The far-flung future rouses worlds forgot
 And centuried pasts resume their cosmic tread;
A myriad-mooded immortality
To rhythmic whirl awakes the ancient dead.

Comments of The Press

on Swami Yogananda's Work



From the LOS ANGELES "TIMES," Editorial Page of January 28, 1925

By L. J. Vanderberg.

The Philharmonic Auditorium presents the extraordinary spectacle of thousands of neophytes being turned away an hour before the advertised opening of a lecture with the 3000-seat hall filled to its utmost capacity. Swami Yogananda is the attraction. A Hindu invading the United States to bring God in the midst of a Christian community. A so-called heathen from a so-called heathen land preaching the essence of Christian doctrine to the millions who contribute to foreign-mission boards in order to enlighten the benighted Asiatics.

The climax of antithesis is reached in the absorbing attention and acclamation which is the highest tribute to the eager reception of his message. His language and oratory are void of frills for which his manifest sincerity makes ample amends. Concentration was his subject, demonstrated by physical control over the principal muscles.

The physical demonstration is merely a tangible illustration of the kernel of his gospel; the psychological, transcendental and metaphysical counterpart of concentrated control of well-directed attention on a spiritual focus.

This is no novelty for travelers who have visited India, where Swamis and Yogis may be seen who have such a complete control over themselves that they allow their fingernails to grow through the palms of their hands until they appear like claws on the upper side of their fists. Others may be seen who for years keep their arms lifted above their heads till they are atrophied. The most severe test is found in Tibet, where hermits allow themselves to be walled in for life within the narrow confines of an old-fashioned railroad camp stone bake oven.

That is a matter of fanaticism and such Yogis appeal only to the hyperconscious pride of the fanatic. But Yogoda, as Swami Yogananda calls his scientific system of applied life vibration, seeks through concentrated absorption from cosmic energy a recharge of life-giving elements into the physical and spiritual system. This is a practical message which Christian preachers might well adopt to teach self-made happiness. For the Swami teaches and demonstrates that God is within us. The seed of happiness lies within the frame of the individual. It merely needs connection of spiritual wires to bring spiritual power, snatched from the universal cosmic energy to pour into the stagnant and inactive cells of the physical body which is the image of God.

Conviction, knowledge of truth, consciousness of being the vessel of God's spiritual animation arrived at by negative concentration to bar obstacles and positive concentration of attraction through meditation on the supreme power brings the desired effect. Mind power over matter is but a part of the process, he might have added. It is not the will of the preacher or his prayer which brings God to ourselves, but personal individual communication with that power which establishes the active connection and influx of the power desired.

As an additional argument to the Swami's we might suggest that, if the power of a radio set is capable to bring accumulated electrons in proportion to the powerful force of the magnetic attraction from the air and ether through proportionate higher sensitiveness of the instrument, it stands to reason that the trained soul would attract a similar greater proportion of corresponding spiritual influences.

The theory is simple, nor is it strange that the message should come from India, which is the land of applied spiritual philosophy. Anyone who is acquainted with the Veda Epics of the Mahabarata, Bhagavad Gita or the Celestial Song is not astonished at the doctrine. The astonishing feature of this reversion of Evangelism is that it has been so long postponed. For that reason more than any other the Swami deserves congratulation. They have established psychological schools, now famous, in such fastidious cities as Boston and New York.

Luther Burbank, commenting on the Swami's activities, writes: "I have examined the Yogoda system of Swami Yogananda and, in my opinion, it is ideal for training and harmonizing man's physical, mental and spiritual natures."

**From the LOS ANGELES "FORTNIGHTLY FIELD NOTES"
of January 13, 1925**

At eight o'clock this evening Fifth and Olive Streets presented the spectacle of a milling, jostling crowd of anxious people two to four abreast steadily pushing forward or discouragedly working back in twin streams of humanity. The Philharmonic lobby looked like nothing else but the New York subway Times Square station in the evening rush. By six-thirty every seat within the huge auditorium had been taken. By seven-thirty the police reserves had been called to clear the building corridors jammed up to the ninth floor by frantic humans seeking to effect an entrance into some untaken nook of the hall. Twenty-eight hundred eager seekers within breathed ecstatically or critically in accordance with their temperament. Outside the total number drawn by the event was swelled to an easy six thousand.

And the occasion? Not the coming of the Christ, but of another Oriental, the Swami Yogananda . . . And I have before me the invitation with the names of fourteen prominent Angelenos printed as sponsors. Is America turning to the East for light?

From the BOSTON "POST" of Sunday, Feb. 18, 1923.

In a half-page illustrated article, the Boston Post gives an appreciative review of Yogoda and Swami Yogananda's work in America. It calls Swami "the Coue' of gymnastics" and "the man who exercises without exercising," and says "Yogoda will revolutionize all systems of exercises. . . . Uses of pills, drugs, etc., can be done away with. . . . Yogoda produces or takes off fat at will."

From the LOS ANGELES "TIMES" of January 19, 1925.

By Alma Whitaker.

Swami Yogananda . . . drew an immense crowd to the Music-Arts Hall at 232 South Broadway yesterday morning.

Sponsored as he is by so many local lights, including Capt. and Mrs. Richmond Pearson Hobson, Mrs. Rufus von KleinSmid, Mrs. Isadore Dockweiler, Mrs. Wiloughby Rodman, Harry Haldeman and others too numerous to list, my own curiosity was duly whetted with the rest.

Swami began by offering up an impassioned prayer, "Come, beloved Father, come . . . and prepare our souls, our minds, our bodies, that we may do justice to Thee, great Father."

He told his audience that he found them very responsive and calm—and that only through calmness could they receive his spiritual message, the science of spiritualized knowledge.

It is, he explained, necessary to learn the practical application of this knowledge—theory without practice was useless. A learned man without realization was as a piece of straw, but "an idiotic man with realization, I like him."

With both academe and spiritual knowledge, he said, we could satisfy our souls, but theory produces nothing but vanity.

The Swami told how he had studied under his great master, and could tell us the practical methods of acquiring this royal union. That he did not want us to believe him, but to receive these lessons and know for ourselves. He would raise no false hopes—the lessons he could give were the same that had saved his own life. It was not acquired through imagination, but through practical application of spiritualized knowledge. We should not be ruled by fate but control our own destinies—exercise the illimitable power within us.

The spiritual catastrophe of America was lack of calm—and Raja Yoga brings unity with the great peace. "You will always be happy when you have my method and ignorance will be banished from the face of the earth."

This was received with loud applause. Inquiring afterward, I learned that the Swami gives this precious knowledge in twelve lessons—and his courses are already so crowded that it is difficult to secure a hall large enough.

In view of the prominent people who are sponsoring the Swami it is evident that all these people regard the Swami as a great teacher and Raja Yoga as the spiritual need of the city.

GREETINGS TO INDIA

From

SWAMI YOGANANDA

SALUTATIONS TO MY MASTER, SWAMI SRIYUKTESWAR GIRIJI:

I join with all my students in America in humbly thanking you for your teaching of a balanced life, which I have learned from you and which I am trying to spread throughout America. My sincere love, reverence and devotion to you.

* * * *

TO THE MAHARAJA OF KASIMBAZAR:

My students and I greet you from America and offer our highest regard and appreciation of your noble activity in the cause of education and your splendid maintenance of the Ranchi School in India. May the Great Spirit always bless you.

* * * *

TO SWAMI SATYANANDA:

Greetings from this beautiful land of America. Sincerest thanks to you and your illustrious co-workers, Mr. Sasi Bhusan Ghosh, Mr. B. K. Dutt and Pundit Mahasaya, for the successful carrying on of the responsible work of the Ranchi School. I send my greetings also to Mr. Provas, Sjs. Atul Babu, Charu Babu, Tulsi, Upen, and Prokash, also my sister Nalini and her husband, Dr. P. Bose, and all Sat-Sanga brother disciples of our Master, who have helped to spread our cause.

* * * *

TO SHASTRI MAHASAYA:

My respectful greetings to the religious teacher of our Ranchi School.

* * * *

TO MY FATHER:

My sincere love and gratefulness for his financial help in starting my work in America.

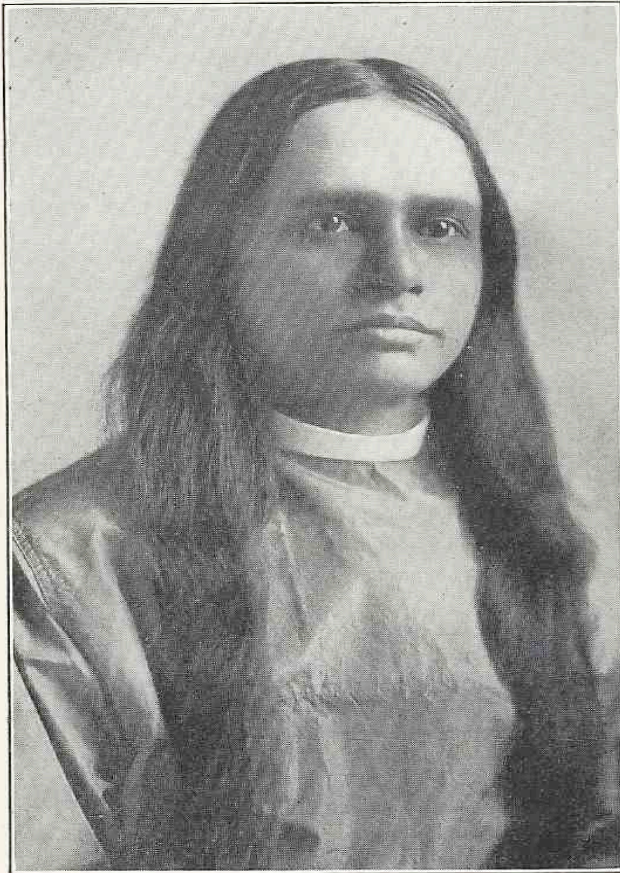
* * * *

TO THE STUDENTS OF RANCHI, PURI AND BANKURA SCHOOLS:

America will welcome you for further training along commercial and industrial lines. India needs the wonderful business brains of America and will be overjoyed to receive missionaries like Henry Ford, Thomas Edison and other great inventive and business minds, and America needs the example of the ideal spiritual lives which India offers in yourselves. Prepare.

Swami Dhirananda

By
SWAMI YOGANANDA



SWAMI DHIRANANDA

I am powerless to tell how greatly he has helped me in carrying on my educational work in India and Boston or of the good which the world has derived from his ideal character and exalted spiritual life. He will bless Mount Washington with his presence there as the Residential Swami. Just as he successfully carried on the work of the Ranchi School during the first two years of my absence from India, so will he likewise take charge of the Los Angeles Headquarters whenever I am of necessity absent from there on lecture tours for the spread of God's message of all-round education and human perfection.

Swami Dhirananda will conduct a Sunday School class for boys and girls every Sunday morning at Mount Washington, and attend to the work of the Yogoda Correspondence Course, as well as carry on further spiritual work as it develops.

My Native Land

By SWAMI YOGANANDA

The friendly sky,
Inviting shades of banian tree,
The holy Ganges flowing by,—
How can I forget thee!

I love the waving corn
Of India's fields so bright,
Oh, better than those Heav'nly grown
By deathless gods of might!

My soul's broad love so grand
Was born here first below,—
In my own native land,
On India's sunny soil aglow.

I love thy breeze,
I love thy moon,
I love thy hills and seas,
In thee I wish to cease.

Thou taught'st me first to love
Thy sky, the stars, the God above;
So my first homage meets,
O India, at thy feet!

From thee I now have learn'd to see,
To love all lands alike as thee;
I bow to thee, my native land,
The Mother of my love so grand.

THIS AND THAT

OUR COVER SYMBOL

The symbol in colors on our front cover signifies the single spiritual eye of meditation, the star door thru which we must enter to find Cosmic Consciousness.

SWAMI TO GIVE OCTOBER LOS ANGELES LECTURES

Swami Yogananda will return to Los Angeles for another series of Free Mystic Lectures on new subjects, at the Philharmonic Auditorium. His first talk on "Miracles of Yoga" will be given at 2:30 on Sunday afternoon, Oct. 11th. He will continue the series at 8 o'clock on the nights of Oct. 13, 14, 15, 16, 17, and will give his last talk on Sunday afternoon at 2:30, Oct. 18th.

HIS EASTERN TOUR

Swami Yogananda will fulfill lecture engagements in Chicago in November, Cleveland in January, Pittsburg in February, and at Carnegie Hall in New York City in April.

LUTHER BURBANK HELPS NAME OUR MAGAZINE

Swami named it EAST-WEST and Luther Burbank suggested adding "World-Wide." We think the combination is pretty as well as suggestive of Swami's ideal of international harmony and understanding thru right education.

MAHATMA GANDHI VISITS SWAMI'S SCHOOL IN INDIA

Word has just come from Swami Hirananda, in charge of the Bankura branch of the Ranchi school in India, that Mahatma Gandhi, world-famous and beloved spiritual-political leader of India's millions, has recently paid a visit to the school and has blessed the students there. The Mahatma showed great interest in the educational work of Swami Yogananda in India and America.

SPOKANE EMBRACES

YOGODA MESSAGE

Swami Yogananda spent the month of September, 1925 in Spokane, Washington, where the message of Yogoda was eagerly and warmly received. Swami spoke to a capacity house of fifteen hundred every night at the beautiful new Masonic Temple, and at some of the lectures hundreds were turned away from lack of seating space. Many leading residents took the Yogoda class, which numbered almost two hundred, among them being Mr. W. J. Kommers, President of the Union Trust Company of Spokane. Swami also spoke before one of the State Normal Schools at Cheney

WORLD FAMOUS TENOR FINDS HAPPINESS IN YOGODA

One of Swami's distinguished students in his recent Seattle class was Vladimir



Mr. Vladimir Rosing

Rosing, renowned tenor and director of the Rochester American Opera Company. Mr. Rosing gives the following tribute to Yogoda's teachings: "When I, after many years of searching, was losing hope of finding

the real truth of life—I found Yogoda—and I thank God for it with all my heart, for the teaching of Yogoda has opened the door for me to the great Temple of Knowledge and Truth. But above all, it has taught me the spiritual contact of the Cosmic Vibration, and it has given me new hopes, new strength, new inspiration in my artistic work. I only hope that I in turn could be of service to this great teaching, with my co-operation, to help build up Swami's Schools."

WHAT TO READ

1. Bible. One verse daily—try to feel it.
2. "Song Celestial." Edwin Arnold's translation of the Hindu Bible, Bhagavad Gita.
3. Passages from Shakespeare.

DEFINITIONS OF A FEW METAPHYSICAL TERMS

1. Spirit—Unmanifested Absolute.
2. Soul—Individualized Spirit.
3. Ego or self—The pseudo-soul.
(e.g.—A prince forsook his palace and lived so long in a slum that he forgot his original state. The prince may be compared to the Soul, and his false thought of himself as being poor, as the Ego. The Soul in itself, being the image of God, is blessed, but when it identifies itself with the body as the Ego, it considers itself limited by its conditions and environment, and is thus unfree and miserable.)
4. Swami—Title of one who belongs to the Order of Renunciation and Service founded in the 7th century A. D. by Lord Shankara, one of the greatest spiritual teachers in India's history. The title of "Swami" can only be bestowed on a disciple by one who is himself a Swami, tracing his title from Shankara's time. A Swami is required to consider himself beyond caste, creed and dogma, identifying himself with the whole human family.

DIVINE PRAYER HEALING SERVICE FOR ALL

Every morning at seven o'clock, Swami Yogananda sends a Divine Healing Prayer Vibration to his students and all who ask his help in healing and liberating themselves from physical or mental disease or the spiritual suffering of ignorance. Anyone who wishes to avail himself of this help which Swami is happy to extend to all, may write to the Los Angeles Headquarters and briefly state the nature of his or her trouble.

MRS. MARY E. FOSTER VISITS MOUNT WASHINGTON CENTER

Mrs. Foster, who has so greatly helped the Swami and his educational work in

making it possible to have this Magazine at the present time, paid a visit to the Mount Washington Educational Center in Los Angeles the first part of September, and was highly delighted and charmed by the beautiful grounds and building, and the ideal location. The picture of her on the dedication page of this issue, was taken against the background of the Mount Washington trees.

AT THE FOUNTAIN OF SONG

By Swami Yogananda

Dig, dig, yet deeper dig
In the stony earth for fount of song
Dig, dig yet deeper dig
In soil of muse's heart along.

Some sparkle is seen.
Some bubble is heard;
'Tis then unseen,—
The bubble is dead.

The watery sheen
Again doth show;
Dig, dig still deeper e'en
Till the bubble song again would grow.

I hear the song,
I see its body bright,—
Yet cannot touch—I long
To seize it now and drink its liquid light.

Bleed, O my Soul, do amply bleed
To dig yet deeper,—dig!

I touch the holy fount,—rejoice;
I drink its bubble voice
My throat's ablaze,—
I want to drink and drink always;
The sphere's aflame
With my thirst as I came:
So dig, dig yet deeper dig
Though it seems thou canst not dig!

I thought with heart aglow
All, all, I had drunk this day,
And idly looked for more, deep, deep,
below,—
But lo! undrunk, untouched,
There the fountain lay.

YOGODA CORRESPONDENCE COURSE

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YOGODA is a system of bodily perfection originated by SWAMI YOGANANDA. It employs no outside or mechanical aid, and uses the Will to **RECHARGE THE BODY-BATTERY FROM THE COSMIC LIFE CURRENT** and thus produce a FATIGUELESS state.

YOGODA CAN BE PRACTICED ANYWHERE, ANYTIME, sitting, standing, or lying down, by everyone, whether old or young, sick or well, weak or strong. IT PUTS ON OR REMOVES FAT, just as desired. It combines control and perfect harmony of the bodily cells, organs and involuntary functions.

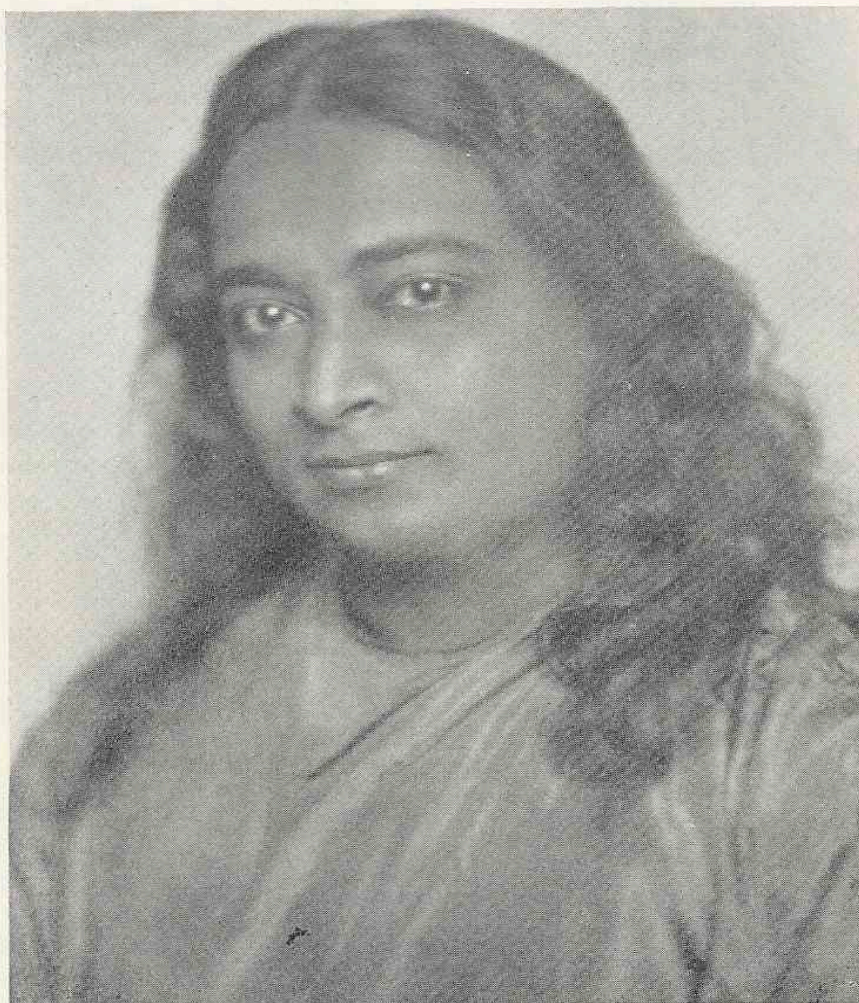
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by psycho-physiological methods taught by the great Saints and Sages of India. How to see the Vital Force and hear the Cosmic Vibration. How to Attain Perfect Fulfillment of all Desires thru CONTACTING COSMIC CONSCIOUSNESS. The Spiritual Laws of Yogoda must be known and followed before God-Contact is possible. YOGODA QUICKENS MAN'S EVOLUTION THRU AN INTELLIGENT COOPERATION WITH COSMIC LAW. It restores his Eternal Heritage of Freedom and gives him Realization of himself as the IMMORTAL LIFE ENERGY.

For terms and further information about the YOGODA CORRESPONDENCE COURSE, please send 15c in stamps or coin for descriptive pamphlet "Yogoda."



SWAMI YOGANANDA

YOGODA

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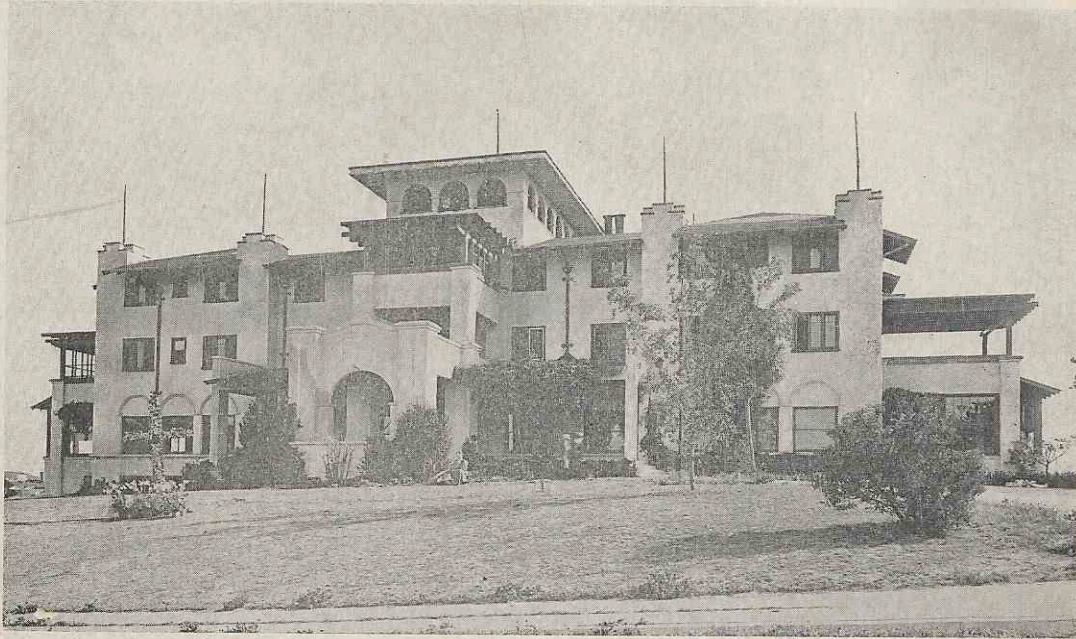
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MOUNT WASHINGTON EDUCATIONAL CENTER
ESTABLISHED BY SWAMI YOGANANDA IN 1925
HEADQUARTERS OF SAT-SANGA AND YOGODA

APPEAL OF LUTHER BURBANK FOR THE WORK OF SWAMI YOGANANDA

Santa Rosa, Calif., December 22, 1924.

I have examined the Yogoda system of Swami Yogananda and in my opinion it is ideal for training and harmonizing man's physical, mental and spiritual natures. Swami's aim is to establish "How to Live" schools throughout the world, wherein education will not confine itself to intellectual development alone, but also training of the body, will and feelings.

Through the Yogoda system of physical, mental and spiritual unfoldment by simple and scientific methods of concentration and meditation, most of the complex problems of life may be solved, and peace and good-will come upon earth.

The Swami's idea of right education is plain common-sense, free from all mysticism or non-practicality, otherwise it would not have my approval. Such schools have been established in India, also Centers in Los Angeles, Boston, New York, and other Western and Eastern cities, and have aroused tremendous enthusiasm among leading Americans in this country.

I am glad to have this opportunity of heartily joining with the Swami in his appeal for international schools on the art of living, which, if established, will come as near to bringing the millenium as anything with which I am acquainted.

(Signed) LUTHER BURBANK