

# EAST-WEST

## World Wide



"ORIENTAL CHRISTIANITY, OCCIDENTAL CHRISTIANITY, and YOGODA," by Swami Yogananda

"AMERICA'S IDEAL," by S. G. Pandit

"HINDU MUSIC," by Ragini Devi

"LOAF and INVITE YOUR SOUL," by Gertrude Gordon

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**SWAMI YOGANANDA**

Los Angeles, California

September-October 1926

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# EAST-WEST

## WORLD WIDE

An Illustrated Non-Sectarian Bi-Monthly Magazine devoted to the Spiritual, Psychological and Cultural Aspects of all Civilizations, especially the Oriental, with special reference to their bearing on Present-day, Practical Life. EAST-WEST is the official organ for the Mount Washington Educational Center in Los Angeles, Headquarters of the Yogoda and Sat-Sanga movement in America.

Yearly subscription, \$1.25. Single copy, 25c.

We are glad to consider articles, pictures and poems for publication. Please address them to "The Editors," not to individuals. Kindly enclose a stamped return envelope.

Printed in U. S. A.

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SEPTEMBER-OCTOBER

VOL. I—No. 6

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Published by

SWAMI YOGANANDA

MOUNT WASHINGTON EDUCATIONAL CENTER

Headquarters of YOGODA and SAT-SANGA

3880 San Rafael Avenue

Los Angeles, California

## THOUGHTS from WALT WHITMAN

What behaved well in the past, or behaves well today, is not such a wonder;  
The wonder is, always and always, how there can be a mean man or an  
infidel.

\* \* \*

I have said that the soul is not more than the body,  
And I have said that the body is not more than the soul;  
And nothing, not God, is greater to one than one's self is,  
And whoever walks a furlong without sympathy, walks to his own funeral,  
drest in his shroud.  
And I or you, pocketless of a dime, may purchase the pick of the earth,  
And to glance with an eye, or show a bean in its pod, confounds the learning  
of all times,  
And there is no trade or employment but the young man following it may  
become a hero,  
And there is no object so soft but it makes a hub for the wheel'd universe,  
And I say to any man or woman, Let your soul stand cool and composed  
before a million universes.

And I say to mankind, Be not curious about God,  
For I, who am curious about each, am not curious about God;  
(No array of terms can say how much I am at peace about God, and about  
death.)

I hear and behold God in every object, yet understand God not in the least,  
Nor do I understand who there can be more wonderful than myself.

Why should I wish to see God better than this day?  
I see something of God each hour of the twenty-four, and each moment then;  
In the faces of men and women I see God, and in my own face in the glass;  
I find letters from God dropt in the street—and every one is sign'd by God's  
name,  
And I leave them where they are, for I know that wheresoe'er I go,  
Others will punctually come forever and ever.

\* \* \*

I believe a leaf of grass is no less than the journey-work of the stars,  
And the pismire is equally perfect, and a grain of sand, and the egg of the  
wren,  
And the tree-toad is a chef-d'oeuvre for the highest,  
And the running blackberry would adorn the parlors of heaven,  
And the narrowest hinge in my hand puts to scorn all machinery,  
And the cow crunching with depress'd head surpasses any statue,  
And a mouse is miracle enough to stagger sextillions of infidels.

\* \* \*

Whoever you are! you are he or she for whom the earth is solid and liquid,  
You are he or she for whom the sun and moon hang in the sky,  
For none more than you are the present and the past,  
For none more than you is immortality.

# ORIENTAL CHRISTIANITY, OCCIDENTAL CHRISTIANITY AND YOGODA

*by Swami Yogananda*

The Spirit is the infinite reservoir of Wisdom. Each human life is a channel thru which His wisdom flows steadily. There are wide and narrow channels. The larger the channel, the greater the flow of God-power.

We are peculiar channels. It lies in our power to make ourselves narrower or wider. We have been gifted with the freedom of will and the power of choice. Some choke the channel of their lives with the mud of accumulated ignorance, never allowing themselves to be cleansed by the dredge of knowledge. The ocean of truth fruitlessly attempts to flood thru such narrow openings in greater volume.

There are others who keep on digging, widening, deepening the channels of their lives by self-discipline and culture, thus inviting bigger and bigger volumes of God-wisdom to pass thru them. Jesus the Christ was one of the greatest channels thru which the cosmic wisdom flowed. We must remember each channel is finite and has its limitations. I daresay there shall never be born a prophet who can contain or exhaust the whole ocean of Truth in his short span of life. Newer prophets shall always come to express the infinite truth anew. Thus, though the infinite truth must suffer measurement even at the hands of prophets, yet these great souls serve to widen the channels of smaller lives and inundate their shores with their wisdom.

## True Christianity

True Christianity must not be confounded with some of the forms that cloak it. True Christianity is neither Oriental nor Occidental, nor does it belong to Jesus and his saints alone. It is the property of every truth-seeking soul. Jesus the son of man lifted himself to the state of being a Son of God. From human consciousness, he grew into cosmic or Christ consciousness. When Jesus said that all those who received Him, should become the sons of God, he meant that all those who could receive (i.e., increase their capacity to hold) the infinite ocean of truth, such could be Sons of God. For there is no use in following the life of Jesus if he were the only Son of God and we could not be like him. He was not given to us to symbolize an unattainable goal, but came as a living inspiration of what we all may successfully seek and achieve. If God created all men in his image, then He could not have made Jesus any different from the rest of us. We are all His children, created by the power of His being. He could not give to one more than he gives to all. He cannot be accused of partiality and still be divine.

Nor did God alone make Jesus the spiritual giant that he was, for if he creates prophets in a spiritual factory, then we might rightly think it is needless to struggle and would wait for him to remould us and do our spiritual thinking for us. The gift of reason and choice, the power to exercise free will, is peculiar to man and is sufficient to demonstrate to him that he must acquire his own spiritual growth by struggle and individual achievement. Jesus struggled, fasted, disciplined himself in every way. If he were born a Son of God, then he would not have required such training. We admire Jesus more, that, being human, he became divine.

Spiritual Truth is one: interpreted by Christians it is called Christianity; by Hindus, Hinduism, and so forth. Narrow-minded Christians and Hindus think true Christianity and Hinduism is church or temple worship, thus mistaking the form for the spirit. Truth has suffered measurement at the hands of all narrow and even all liberal interpretations. We must choose the ever-widening interpretations until we reach the goal where man-made interpretations no longer limit us. In order to do that, we must study truth as it has expressed itself as Oriental Christianity, Occidental Christianity, and Yogoda.

## What Yogoda Does

Yogoda is a combination of both, plus everything contained in transcendental truth. Yogoda is not a new religion, nor a new cult, nor a new interpretation; it aims to teach the practical methods, the exact technique of widening the channel of human consciousness, so that truth might flow in ceaselessly, endlessly, without obstructions of dogma or unproved beliefs. Yogoda points out the path of concentrating on the practical system and not only on the words and personality of saints and prophets. Yogoda teaches the step-by-step progress to individual personal realization and attainment of divinity.

## Oriental Conditions of Life were Different

"Sell all ye have and give to the poor," "Take no heed for the morrow, what ye shall eat, what ye shall put on," and other beautiful sayings of Jesus, would not admit of strict practical application in the Occident today.

What Jesus preached can be understood only by developing the inner consciousness. Oriental Christianity originally placed less emphasis on the forms of religion. Jesus taught in an Oriental setting and atmosphere, to an Oriental people. The truths he spoke were interpreted by the Oriental mentalities which surrounded him. *If the Bible had been written by Jesus and not by his disciples, it would have been much different.* The spiritual experiences of the Biblical characters, however transcendental, or intuitional, when expressed thru Oriental mentality and terminology, took on an Oriental hue. Soul experiences cannot be expressed thru words, and when language tries to half-lisp them, they take on a distinguishing individual stamp.

The above teachings of Jesus were especially applicable and possible to Oriental conditions at that time. If Jesus were preaching today to Americans, his message would be differently expressed from the message he gave 2000 years ago to an Oriental people in a land where living conditions and climatic and social factors made it possible to live much more simply than it is generally possible to do today. Then, a little labor would suffice to gain the necessities of life. Warm climate made the clothing and housing problem very simple. Less attention was needed for the physical side of life. Oriental Christianity taught plain living, outdoors living, meditating on the lap of Mother Nature. Jesus did not preach a mode of living far removed from the customary life of that day. Nor would he today advocate a radical change in our customary routine of life. This is a different age; the purposes of the Creator demand that the World's evolution proceed thru ever-new and varied conditions. So Jesus would not concentrate today on a radical change in the forms and conditions of our life; now, as then, he would point out that forms of life are secondary, that the only worth-while change, the only permanent advance, is the inner evolution of the man toward spiritual perfection. The outer conditions of life will never be perfect till the inner is perfect. The effect cannot precede the cause. Christ's teaching, interpreted by and adapted to Occidentals, is different, and is Occidental Christianity.

Thru a misunderstanding of Christ's teachings, his followers conceived a contempt for, and disregard of, the progress of the material life. They did not attempt to translate inner growth to outer achievement. This has been the case thru-out the Orient generally. But God's laws do not respect any man-made interpretation. Whenever and wherever Christians or Hindus or any race breaks God's physical or mental or spiritual laws which govern the spiritual, mental, social, industrial and materially progressive conditions of life, he is punished with war, plague, famine, material poverty and spiritual ignorance. History teaches us that man must develop his life in an all-round manner, neglecting neither the physical, mental nor spiritual sides if he would achieve perfection.

## Why Christianity Changed in the West

However, we must admit that the Orient generally and India in particular, has always been the breeding-ground of the world's greatest prophets and saints — Jesus, Buddha, Shankara, Krishna, Chaitanya, Lahiri Mahasaya, my Master and many others. Strangely, we do not find in the West any prophet of such eminence. If we could take statistics of the world's mentalities, we would find that the Orientals are more spiritually inclined, and the Westerners more materially and industrially-minded. One of the most important reasons for this difference between Occident and Orient lies in the difference of environment and climatic conditions. The Orient has more natural advantages, warmer climate, less difficulty in providing for its material wants. The colder climate of the West stimulated the industrial consciousness of man and led to keener struggle for a living. *That is why Oriental Christianity, as taught by Jesus and his disciples, underwent a distinct change in form when arriving in the Occident.* Jesus' exhortation to the Oriental multitude, "Seek ye first the kingdom of God" was changed to all practical purposes in the West to "Seek ye bread first and the kingdom of God later." "Sell all ye have and give to the poor" became, "Buy all ye can at cost price, then sell at top price and invest wisely the surplus."

But even if Occidentals desired to carry out literally the instructions given by Jesus

to his Oriental listeners, the Occidentals would not be able to do so with a good conscience. Family responsibilities in most cases would prevent a man from selling all his goods and giving the money to the poor. If he took "no heed for the morrow, what ye shall eat, what ye shall put on", he would not be acting rightly by those dependent on him who have a right to expect his support and protection. But because Occidentals cannot always follow literally the precepts given by Jesus to an Oriental people, that does not prevent Occidentals from being in every respect true Christians, following faithfully the inner teachings and true essence of Christianity. They can spiritualize their ambition and their wealth by using them for the good of others. They can avoid luxury, and satisfy only their real needs.

Jesus was able to preach to the multitudes on mountain-tops and other outdoor places. News of his meeting spread by word of mouth, for the people of his day did not depend on newspapers for their news, nor do the people of the Orient generally to this day. But such delightful freedom from hall-rents and advertising expenditure is not possible today in the Occident. The preacher may be willing to preach on the mountain-top covered with snow, or inaccessible by subway or streetcar, but the audience is not willing to come to him there. They want large steam-heated and centrally located meeting-places. So the teacher who is sincerely willing to sow the seeds of spirituality in the hearts of the multitude, ought to be willing also to accept the conditions of life in the country and age in which he finds himself. As Bruce Barton has pointed out, in his wonderful book on Jesus, "The Man Nobody Knows", Jesus would employ all the methods of the successful business man and be a large user of the newspaper columns as a means of communication if he were preaching today in America. The means do not greatly matter; putting the message "over" is the main thing.

Big costly churches have to be erected today to house the religious multitudes, with consequent concentration on the financial problems. Once a man came to me after my first lecture in that city, and said, "Swami, many times I have come to different lectures here and sat on one of those hard, uncomfortable chairs of the auditorium and was forced to leave after a half-hour of discomfort. But tonight, I am glad to tell you, your lecture completely erased the hard chair-consciousness from my mind during the whole two hours. But just the same, you should arrange always to provide your audience with comfortable seats, as otherwise an American audience will not stay!"

### Real God-Communion is Needed

Churches in the Occident have done untold good by their efforts to remind people of their spiritual relationships and of God's laws. But the churches have become form-bound, lacking in the spirit of meditation and real God-communion which Jesus and his disciples so plainly manifested in their own lives. Today, the congregation at church are there in body, but in mind most of them are somewhere else. At the time of prayer, often they are thinking of the chicken dinner awaiting them, or of a business deal. Such mental waywardness is not the fault of the church-goer, for he has never been taught the art of directing his mind, focusing it on God and of withdrawing the mind from the realm of sense-distraction. Indeed, the average man does not even know that it is possible for him to communicate personally with God, to contact Him thru cosmic vibration and a definite technique of concentration and meditation, until He is as real and near as one's own thoughts and body. So Yogoda has arrived to teach this art of communion, of personal God-contact, of coming into conscious touch with the Source of all light, all power, all bliss.

The Occidentals and Orientals have limited truth by claiming to monopolize it, each calling the other "heathen". The Christian thinks the Hindu and Buddhist to be a "heathen"—the Hindu and Buddhist return the compliment as a matter of bigoted religious courtesy. But true religion is neither Occidental nor Oriental. The essence of religion is two-fold. First and most important, it consists of certain inner principles which make life progressive, permanently happy, and beautiful in every way. Secondly, it has material and mental forms of routine and discipline which are required to bring those inner principles into manifestation in man's material life. Religious customs and forms are like husks, necessary to cover the kernel of truth. But if the husk is without its seed of life, it is useless, barren. So the sacraments, conch shells, temple bells, the cross and crescent, have been necessary to symbolize certain spiritual truths. But as time went on, people's minds became concentrated on the form of ser-

vice, method of delivery, personality of the preacher, shape and size of the church or temple, and the number of followers and their possessions. The symbols of religion thus began to act as red rags to excite the bull of religious fanaticism.

But on the other hand, those with iconoclastic ideas want to destroy all forms. Their error is that in their zeal to destroy forms, they have concentrated too much on form. Yogoda offers a remedy, a solution. It asks the different religionists to concentrate not on forms but on the one Reality behind form, the Truth that is the kernel of every religion. Yogoda has come, not to unite all churches and religions into one church and one form, or to destroy individual expressions of religion, but to show the scientific methods by which the utility and truth of the church and creed may be proven and demonstrated. Change of religious customs, or fusion of all forms into one common form, would not change the essential religious attitude. Nothing but proven truth, religious truth that can be tested and experienced individually, will ever satisfy the mind of man and do away with religious bigotry and ignorance.

### East and West Need Balance

In the West, because of this lack of scientific methods for directly perceiving truth, there is not any overwhelming interest in religion or spiritual problems. Whereas, in the East, where thousands of saints and men of realization testify to the truth that all men may know God thru a definite series of steps and methods of concentration and meditation, we find that religion plays the most prominent part in the daily life of the multitude. But East and West alike suffer from over-development of one phase of life and under development of other phases. India in her religious one-sidedness broke God's laws governing the material part of life, and as a consequence has had to suffer from famine and plague. In the West, worship of the god of wealth, and ignorance of God's spiritual laws have produced nations without inward peace, manifesting outwardly in the horrors of the World War. Thus East and West have failed in one respect, and succeeded in another respect. Orientals have a wealth of spiritual insight and peace that no outward circumstances of suffering can destroy. And the West has conquered the plague and famine. So each needs the other's help to achieve perfection. Westerners need not blow up their factories, give up their banks and business, and go to the jungle, in order to be spiritual. But they can accept the scientific methods of inner realization from the East, and can pursue their worldly activities for the good of others, instead of for a selfish purpose. Nor need the East accept wholesale the industrial methods of the West. Modern industrial life is a jungle, too, in some respects. All that is necessary is an acceptance of the Western spirit of progress and development in reference to the material life. Thus each may benefit by the example and teachings of the other. The East must see the Supreme in the material things of life, and the Occidentals must not forget the spiritual Goal in their enthusiasm for worldly activity. A balance must be struck.

No matter whether you are a follower of Oriental religion or of Westernized Christianity, ask yourself, "Am I happy?", "Am I making others happy?", "Have I found the answer to the supreme question of life?", "What is my highest duty?", "How can I find peace and bliss?". Yogoda will solve these problems for you. *It will teach you the technique of practical God-realization, of spiritualizing the body-cells thru a definite system of physical development, of keeping in touch with the Supreme Source of Cosmic supply that governs all our material and spiritual life.* This is the practical message for which Occidentals have been hungering and waiting for nineteen centuries. This is the message that will again fill the empty churches. People today fill the movie-houses but the churches are comparatively empty. Why? Because there is something to interest and delight the mind in the former. Evidently not, in the latter. But Yogoda will supply this interest. It will show each man that the most interesting thing in all the world is the Bliss-God within, and will give him the key to enter into this realm of unparalleled joys. All the pursuits of life offer only partial joy, though crowned with utmost fulfillment. But in finding God we have found the reservoir of perennial, unending and un-satiating bliss. For He can give what the whole universe cannot give. He is the Whole—the universe is but a part of Him.

### Knowing God Scientifically

Once let the Occidentals know of this great Bliss-God and their whole attitude toward religion and the church will change. No sermon will be dull then, no church empty. For they will hold the key to prove the truth of His existence. They will be listening to



words about One whom they have experienced and know to be true, to be near, to be living. In other words, they will be devotees of God because they have met Him, and not because theoretically it seems that such a Person must or should exist. Nothing can ever satisfy the heart of man except living proof. Yogoda brings that proof to his door. Just as it is necessary for the astronomer to look thru the telescope in order to see the distant stars, just so it is necessary for the questioner of God's existence to look for Him thru the instrument of Yogoda. If one denied the existence of a distant star, and yet would not look thru the telescope to see if he were wrong or not, his opinion would be worthless. He cannot confirm his stand unless he has confirmed it thru the instruments of knowledge that are available. So no one may rightfully deny, or affirm, the existence of God unless he has practiced the methods of approaching Him. Yogoda is the telescope to see God; without it, you must rest your belief in God on unproved faith alone. With it, you can challenge anyone to disprove that God can be known.

To control the mind by psycho-physiological methods, to direct it Godwards, to be its leader, not its slave—that is Yogoda, whether you give it that name or not. Unless you know how to shift your attention from failure to success, from worry to calmness, from mental wanderings to concentration, from restlessness to peace, from peace to Conscious Divine Bliss within—then all life's labors are spent in vain. If you have attained this control, then the purpose of life has been gloriously fulfilled.

Whether in the prison house  
Of loneliness,  
Or heaven of blissful solitude;  
Whether fettered by the chains of labor  
Or resting idly in the peace of long-  
deserved rest,  
I care not  
If Thou art with me.  
Whether in mosque, church or temple  
It matters little  
If I love not Thy house and its creed  
more than Thee.  
In the revolving wheels of factories

I want to feel Thy pulsing, marching life.  
If Thou art in the factory  
I prefer that to Heaven without Thee.  
Whether in Himalayan caves  
Or crowded subway,  
Whether in jungles of modern life or of  
Hindustan,  
Wherever we go  
Teach us to discover Thee  
In all Thy secret nooks,  
East, west, north, south,  
Everywhere.



*"Sacred Music", by Isidore Konti.*

## HINDU CONCEPTION OF MUSIC

*by Ragini Devi*

In India music is believed to be as eternal as God. Before the creation of the world it existed as the all-pervading sound of "Om" ringing through space. Brahma, the Creator, revealed the four Vedas, the last of which was the Sama Veda dealing with music.

Vedic hymns were ritualistic chants of invocation to different nature gods. It is not strange therefore to find the beginnings of Hindu music associated with gods and goddesses. The mythological heaven of Indra, god of rain, was inhabited by Gandharvas (singers), Apsaras (female dancers) and Kinnaras (instrumentalists). Saraswati, goddess of music and learning, is represented as seated on a white lotus playing on the Veena. The great sage Narada first brought the art to earth and taught it to men.

As late as the sixth century or thereabout, a sage Bharata was supposed to have received a revelation direct from Brahma who "entered into meditation and out of the depths of Divine Thought brought forth the Natya Sastra (science of dancing) for the joy of the Universe." Bharata preserved this knowledge in a detailed exposition of the theory of Hindu music and dancing.

Music and religion were so intertwined with each other in the Vedic Age that the



*Ragini Devi is one of the most attractive figures on the American concert stage today. Her offerings of Hindu dances, songs and music are delightfully and artistically rendered.*

general term "Margi" (Destroyer of Births) was applied to the musical system then in use. Discipline of emotion and the creation of a state of meditative consciousness were the chief function of ancient Aryan music. The sublime state of consciousness was to be realized in the following manner:—"Music brings on a sudden concentration of the mind and directs it toward a given object. The music having concentrated the mind, and the words 'O God thou art endless' used by the operator, constantly directing him toward God, is sure to bring on the salvation of the soul."

It is said that Krishna once addressed Narada:—"O, Narada! I live not in Vykunta (heaven) nor in the hearts of Yogis, nor even in the region of the Sun, but I stand there where my Bhakthas (devotees) sing."

### Popular Music Originates

The great restriction placed upon the practice of music in ancient India brought about a desire for a more pleasurable style suited to general taste. It was then the style known as Desi or "that which pleases the people" was created. While Margi music was Recitative and Nibadha (set in and bound by words), Desi music was lyrical and Anibadha (free from words). This was probably the beginning of Alap or improvisation on a given melody.

Musical sounds were conceived by the Hindus to be twenty-two within the octave, and were called srutis. From these twenty-two srutis were extracted melodies, and the tones selected for a particular melody were called swaras for the time being. Certain swaras in the octave were recognized as pure or shudha swaras and formed a scale of seven notes designated as sa, re, ga, ma, pa, dha, ni.

The melodies derived from the twenty-two srutis came to be known as Ragas. The word Raga means "colour" or "temperament" which may be explained as "colour of the mind" or the "power to move the heart." Definite rules pertaining to the prominence of certain notes and phrases, their sequence and the proper intonation in the singing of these Ragas, gave them their character. There was also a very definite season, and hour of the day, assigned for their auspicious performance.

Historically there were in the beginning only six Rags, which are today known as Bhairau, Hindola, Megh, Siri, Dipak and Malkaus. The first five Rags were supposed to have emanated from the five faces of Shiva, and the last one from Parvati, consort of Shiva. These Rags were associated with different seasons and were visualized in the form of paintings. Bhairau is dedicated to Shiva, the three-eyed sage seated on the crest of the Himalayas, with the crescent moon on his forehead, his head and arms encircled with serpents, and wearing a necklace of skulls. He signifies Divine Will.

Megh is of the cooling rainy season, clad in yellow and seated on a cloud. Hindola is a swing. Siri is dressed in scarlet and adorned with budding leaves. Dipak, shining in darkness, is the Rag of fire, and Malkaus is a proud warrior.

To the six primary Rags were added many secondary Rags and Raginis (wives) with children called Putra. They were then broadly classified by different authorities into four systems or muts attributed to Shiva, Krishna, Bharat rishi, and Hanuman.

These muts were supposedly reduced to proper scientific order by the famous musician Miyan Tan Sen, during the reign of the Mohammedan Emperor Akbar (A.D. 1542-1605). Tan Sen also created new and beautiful melodies which gave an added excellence to Hindu music. Unfortunately he left no scientific treatise on music, and it is only through his lineal descendants and a long succession of his pupils that we are able to hear his music today.

Much has been written on the theory and practice of Hindu music in the past, but it is rare to hear the pure classic Ragas that evoke the particular emotion or state of spiritual consciousness attributed to them.

### Music Appropriate to the Different Hours

Indian daily life, being permeated with a sense of sacramental values and joy in Nature, is divided into auspicious periods of worship and meditation, repose and merriment. The early hours before dawn are always associated with meditation and prayer. The afternoon is for peaceful repose; the twilight hours for reverie and prayer. Evening is for merriment and the hours after midnight for seriousness and solemnity. Each Raga has its appropriate hour. Such an arrangement may seem purely imaginative, but to the Hindu mind the time theory appears to be the definite design of master-minds of

the past. An analysis of the distinguishing features of many Ragas shows that the whole arrangement of the melodies is in keeping with the theory of their emotional appropriateness according to the hour.

The periods of sunrise and sunset when there is a junction between night and day evoke certain responses in the Hindu mind. These periods of twilight and dawn are called Sandhi Prakash, and Ragas sung during these hours are called Sandhi Prakash Ragas.

Midnight and noon are also transition points when the merry and mellow evening tunes gradually change to the dreamy and plaintive tunes of morning and vice versa.

Ragas sung before dawn are slow, dignified and full of pathos. Thus the Rag Jogiya meaning 'a mystic' very appropriately belongs to that period before sunrise when ascetics in India are given to religious meditation. The Rag Bhairavi is devoted to the morning praise of Shiva, the Lord of Creation. Then comes Asavari, sweetly devotional and pleading.

Again from noontime on to four o'clock the tunes suggest coolness and repose in the tropic heat of the afternoon. Sarang, sung at midday, is reminiscent of Megh Rag of the rainy season, and has a gliding style which is refreshing and soothing. The melody called Talang sung at about three in the afternoon is dreamily smooth, light-hearted and lyrical in character.

There is again a touch of pathos in the tunes of the twilight hour suggestive of evening prayers or longing for the absent loved one. Then follow evening melodies, sparkling and romantic.

After midnight come melodies impressive, proud and sorrowful. There is Malkaus, slow in style, and majestic in sorrow. It throbs with grief and its theme is usually a form of elegy or love-lament. Durbari Kanra too is wrapped in melancholy dignity. Its haunting plaintive sweetness has a mystic quality.

Thus the time-theory of Hindu music represents a beautiful and clearly intelligible system of harmonizing melody with emotion, and shows an ingenious comprehension of the spiritual responses of the human heart to the wonders of God's creation.

Indian singers and instrumentalists study years to perfect the intricate technique of developing the Ragas, which are merely outlines of the melody. It is the aim of the artist to display the beautiful and delicate colouring of each Raga in elaborate patterns of his own creation, according to his skill and the emotional response which the tune evokes within him. His marvelous improvisations of melody seem to transcend the categories of time and place and draw his listeners with him to the Source of Life and Light beyond.

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## LOAF AND INVITE YOUR SOUL

by Gertrude Gordon

*(The following article appeared recently in the "Pittsburgh Press," and typifies the general spirit of awakening in the Western world to the value of meditation as long practiced in the East.—Editor).*

How foolish would be the person who, in his own back yard, had a coal mine and refused to dig in it and bring to light the precious fuel it contained! How foolish the person who had a library of wonderful books, splendid literature and refused to read them! How foolish the person who owned fertile farm land and refused to cultivate it!

Just as foolish are those persons who never permit themselves to be alone, never draw upon their deep, inner consciousness, never get acquainted with themselves.

"The world is too much with us," said one poet.

"Loaf and invite your soul," said another.

And, all through the ages, have come the histories of prophets and seers, of masters and teachers, of writers and artists of all kinds who realized their full powers, only after years of solitude, days of self-communion, months of isolation. In the Bible,

over and over again, even Jesus had to go into the wilderness, had to go into profound meditation to bring to the surface the marvelous powers of his body.

But moderns do not learn from history. Every person who has any incentive at all, is looking forward to the day when he will accomplish the big dream of his life. The newspaper reporter is thinking of "when he has time" to write his big book. The pot boiler artist is dreaming of his big picture, the composer of his great opera. And, sometimes these dreamers do realize their hopes. But, more often, they go along, with only mediocre reward for mediocre effort.

### Ocean of the Sub-Consciousness

And all this time, there lies in the soul of each, the great ocean of the sub-consciousness which so few persons tap. This ocean is no mythical thing. Scientists say that the area of the sub-conscious mind to that of the conscious mind can be compared to the relative sizes of the portion of an iceberg which is under water to that which is above water. And about six-sevenths of the iceberg is under water, only one-seventh showing above.

So, if, according to scientists themselves, analysts, those who measure by rule of three, there is in us six-sevenths more possibilities than we use, what is the answer?

Very simple—use these six-sevenths.

The method?

Very simple, too. To find the depths within one's self, one must be alone. In all the hurry and worry of modern civilization, often persons are heard to say, "I can't bear to be alone. I'd go crazy if I had to sit by myself. I have to have people around me and excitement and something going on."

These persons never can realize themselves.

After one is accustomed to crowds, it isn't easy to sit quietly, all alone, without reading, without smoking if one is a man, or sewing, if one is a woman. It isn't easy at first to sit relaxed, with feet close together and hand, palm upward on the lap, as those who go into meditation are taught to do.

It isn't easy at first to marshal one's thoughts in order when one hasn't any particular line to follow. The mind jumps from one thing to another. It may take several trials before the mind realizes that, for once, it can relax with the body, can rest.

### Meditation the Beginning of Real Prayer

Then comes the quiet, quiet, and a sense of reaching down into one's very soul. And, so scientists say, then begins the time of real creation, then is the time when, up from the deeps of the subconscious, lift the splendid thoughts, the great dreams and, with them, the material plans for their realization.

That is where real prayer begins. The ordinary lip prayer, the chattering of formulas, the hurried repetition of words mean very little. True, they keep one's ideas along the line of religious duty, but they accomplish very little. It is the prayer born in the silence, even if it is a silence which the soul imposes in the midst of physical noise; it is the prayer reached for into the deeps, even if it is the work of only an instant; it is the supplication sent up when the soul is naked before God, when all material things are put aside, when the whole being of the person who prays is fused into that petition.

Many materialists say that prayer, real prayer, is efficacious, not because some Supreme Being hears it and grants it, but because the forces, mental and physical, of the person who prays are strongly directed toward the object of desire.

Maybe! Maybe not! The believer prefers to believe that the Great Intelligence, the Great Force for Good, the Great Harmony which rules the world and which familiarly is called "God," does, intelligently, and consciously, answer prayer.

Whatever it is that answers, there is no question that a sincere, devout, sustained effort at prayer will bring results. Religious and scientific testimony prove this.

And any reaching out toward the fulfilment of ambition, definite hoping for better things, intent to accomplish, is a form of prayer.

In the sub-consciousness lies the realization of all these strivings.

So, as Whitman says, "Loaf and invite your soul."

## AMERICA'S IDEAL

by S. G. Pandit

of the Los Angeles Bar

(In the July-August issue of *EAST-WEST*, Swami Yoganand's article on "Ethnologists vs. the 'Common Man'" created a great deal of discussion and comment. Free reprints of Swami's article, also of Mr. Pandit's article given below, may be obtained by writing for them to The Mount Washington Educational Center, 3880 San Rafael Avenue, Los Angeles, Calif. Both of these articles should be carefully read by all Yogoda students and those interested in justice and international brotherhood. Hindus have recently been denied the right of becoming citizens of the United States, on the grounds that they are not of the "white" race in the opinion of the "common man", regardless of the contrary verdict of ethnologists and in opposition to all previous decisions of the United States. Those who wish to help right this wrong, please write for a free reprint of "Ethnologists vs. the 'Common Man'" to the address mentioned above, and follow the suggestions offered in that article—Editor.)

The Declaration of Independence and the Constitution of the United States have been spoken of as the title deeds of the Republic—the one interpreting the other. In them is unfolded a theory of government which in some respects is the complete antithesis of that which obtained in the history of the world before 1776. Instead of looking upon the population of a country as mere children to be ruled and guided by a paternalistic government from above, we find developed the notion of men rising up in their dignity, able to take care of themselves, and turning government merely into an agency for the carrying out of some of the business of the community. Instead of the people being pawns of governments, the idea was put forward of governments being merely instrumentalities to subserve happiness and well-being of the people. Instead of the Divine Right of Kings and the theory that "the king can do no wrong", we find proclaimed to the four corners of the earth the truth "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to affect their safety and happiness."

Said Chief Justice Marshall: "The government of the United States has been emphatically termed a government of laws, and not of men." It was thus clearly recognized by the judiciary at that time that justice must be administered, not according to the will of the individual who administers it for the time being, but according to law.

The essential meaning of Americanism is not geographic. The original thirteen states are now but a dot in the vast expanse of geographical area included under the name of the United States of America. With regard to the people, we also find they have changed in quantity by increase of numbers, and in quality by the accession of other blood. The physical type of the modern American is different from that of the early days, and that type will probably change further in the course of years, so that one can hardly speak of an ethnological basis of Americanism. But, no matter what the geographical or ethnic changes, that which makes America *sui generis*, is its ideal which was born of a great passion,—the passion of those oppressed by foreign domination—for liberty. That ideal consisted in the promulgation of a great and unique principle in the history of political institutions. If that ideal, that spirit of Americanism, were to depart from our midst, America would be a mere ghost of her former self. That, then, is what makes Americanism, and not any regalia that one may wear, or any accent that he may adopt, or blood that he may inherit, or land that he may own. Americanism is the heritage not of the emasculated, or the rich, or the self-satisfied; it is preeminently the hallmark of the brave and manly, who would stand up in their might in spite of all external obstacles, and boldly proclaim the truth that they see, and bend all their effort to turning it into a reality.

We must keep the lamp of the American Ideal ever burning in our hearts. This must be felt as an individual responsibility by everyone among ourselves. We must not hope that someone else, or some other group of men, will attend to it, while we sluggishly barter our birthright and shirk our responsibility, and yet dare to masquerade as Americans. Americanism is a living principle, and is not something that can be manufactured in a factory, neatly wrapped up in tinfoil and placed in cans for the consumption of sluggards.

As the poet sang:

"Ill fares the land, to hastening ills a prey,  
Where wealth accumulates, and men decay."

We must, therefore, see to it that there is no decay of men in America.

### History of U. S. Naturalization Laws

Let us trace the progress of American principles, for an illustration, in the history of the naturalization laws of this country. The first naturalization law was passed in 1790, which said that any alien, being a free white person, may become a citizen of the United States. The term "white person" was used in the law to exclude Negroes, who were then slaves, and the Red men—some of whom were slaves and the rest enemies. Thus the term "white person" was used in the statute as a catch-all phrase to include all persons not otherwise classified, and who were not expressly excluded from citizenship on account of their being unfree, and therefore unfit to be members of the body politic and to exercise the duties and responsibilities of citizenship. Under this interpretation of the statutory language from 1790 to 1860 any alien who fulfilled the requisite condition of residence and was not a Negro nor an American Indian, was, on application, admitted to citizenship. Among those admitted were Western as well as Eastern Asiatics.

At the close of the Civil War the naturalization law was amended to bring it into harmony with the principles established by that war; the amendment reading, "The naturalization laws are hereby extended to aliens of African nativity and to persons of African descent."

The Federal Census classified Chinese as whites until 1860. According to the census of 1910 (Vol. 1, p. 1070) there were at that date 1368 naturalized Chinese and 483 who had received first papers. With the development of the agitation against Chinese labor immigration there went a demand that Chinese should not be given citizenship privileges. Congress acceded to this view, and in the Act suspending Chinese labor immigration for ten years it provided (May 6, 1882):

"That hereafter no State Court or Court of the United States shall admit Chinese to citizenship, and all laws in conflict with this act are hereby repealed."

Thus Congress seems to have felt that only by a special Act for that purpose could Chinese be excluded from the meaning of the term "free white person" in the naturalization statute.

Numerous decisions of Circuit and District Courts of the United States could be cited to the effect that the term "white person" of the naturalization statute is synonymous with "a person of the Caucasian race." And there are authoritative and binding decisions of Federal Appellate tribunals to the same effect, which further held that Eastern Asiatics (like Chinese and Japanese) were of the Mongolian race, but that Western Asiatics (such as Hindus, Persians, Afghans, Arabs, Turks, Armenians, Syrians, etc.) were Caucasians and therefore eligible for American citizenship under Sec. 2169 Revised Statutes.

But in 1923, for the first time in American history, an American court refused citizenship to a Hindu, (Mr. B. S. Thind) on the ground that he was not a "white person" in the judgment of the "common man", even though historical and ethnological experts classify the Hindus as belonging to the "white" Caucasian race.

Circuit Judge Lowell of the District of Massachusetts, in his opinion in the case, *In re Halladjian*, 174 Federal Reporter 834, says:

"The United States further contends that there is an Asiatic or Yellow race, to which belong substantially all Asiatics . . . No authority to support this theory is cited by reference to history, to ethnological theory, either ancient or modern, or to physical

appearance . . . . The Court cannot agree with the United States\* that 'without being able to define a white person the average man in the street understands distinctly what it means, and would find no difficulty in assigning to the yellow race a Turk or Syrian with as much ease as he would bestow that designation on a Chinaman or a Korean'.

"A Hindu differs no less in color from a Chinaman than from an Anglo-Saxon, and in other obvious physical characteristics he much more resembles the latter.

"To its classification by European and Asiatic races the United States\* makes an extraordinary exception, viz., the Hebrews. Their history is known for a long period. . . . Their origin is Asiatic. Yet the United States admits that they do not belong to the 'Asiatic or yellow' race and that they should be admitted to citizenship. . . . If 'the aboriginal peoples of Asia' are excluded from naturalization as urged by the United States\* because many Englishmen treat them with contempt. . . . a like argument applies to those\*\* who have suffered most cruelly among all men on earth from European hatred and contempt. In the application of its classification the United States\* thus contradicts the principles upon which the classification depends."

Dr. E. H. Ross, Professor of Sociology in the University of Wisconsin, in his book "Social Trends" (chap. I) defends the thesis that a considerable degree of homogeneity in its population is essential to the permanence of a nation. But his argument makes it clear that the homogeneity that is necessary is that of social structure, of cultural levels and standards of living, not of complexion or stature or structure of hair.

To hint at lack of cultural assimilability in Hindus would be to make oneself ridiculous. Even in the eighteenth century it was recognized by Edmund Burke, who was well-informed about the population of India, that "This multitude of men does not consist of an abject and barbarous population. . . . (They are) a people for ages civilized and cultivated; cultivated by all the arts of polished life while we were yet in the woods." And nearly two hundred years of British association and tutelage in India have familiarized the Hindus thoroughly with the prevailing ideals, standards and aspirations of the people of Western Europe. While the Hindus' racial and physiological assimilability with other whites is an established fact of anthropology and ethnology.

### No "Will of Congress" for Physical Homogeneity

Says the Court in its opinion in the case of *Ozawa v. United States* (260 U. S. 178), at page 198:

"We have no function in the matter other than to ascertain the will of Congress and declare it."

It may be respectfully submitted that it is quite impossible to discover in the naturalization laws of the United States any "will of Congress" toward a physical or racial homogeneity among citizens. Furthermore, the Constitution does not leave Congress free to exercise such a will. The much-quoted Sec. 2169 R. S. includes among those eligible for naturalization "Aliens of African nativity and persons of African descent." Congress has also explicitly provided for full citizenship of Indians who abandon their tribal life. The Constitution provides that all persons born in the United States and subject to the jurisdiction thereof are citizens of the United States. Under this provision descendants of Chinese and Japanese residents of the United States are recognized as citizens. Here plainly is no "will of Congress" for physical homogeneity.

It is true that by the terms of the Act of February 5, 1917, natives of India are no longer admitted to the United States as immigrant laborers; but that Act was passed because of possibility of economic absorption of Hindu labor. It has no bearing on the question of the eligibility to citizenship of Hindus who were in the United States before the passage of that Act or of those who belong to professional, artistic, scholarly or student classes who are expressly exempted from the exclusion provisions of the Immigration Act.

Since the adverse decision of the Supreme Court of the United States in the case of *Thind* (261 U. S. 204), the government has started proceedings for the cancellation of the citizenship of Hindus theretofore naturalized, on the ground that the certificates of

\*Judge Lowell uses the words "United States" to mean the lawyer or Court who represented the interests of the United States in a particular naturalization case. The term does not refer to any official opinion of the United States.

\*\*i.e., the Hebrews.



citizenship were "illegally procured" by them. Several such certificates have already been cancelled, even though the government neither alleged nor proved any initial wrongful effort ("procure") on the part of the Hindu citizens in obtaining citizenship.

The tendency among some people in this country in recent years has been to make a fetish of Americanism, and they go so far as to turn their backs on the principles enunciated in the Declaration of Independence when they do not fit in with their preconceived notions. They are extant certain mutual admiration societies who make it their business to look into the mirror and worship their own image and misname it Americanism. As a result we have a mushroom growth of various kinds: The Nordic mania, the Hundred Percent mania, the Klu Klux mania, and other aberrations of that kind. As a corrective to these may be administered the following words of Mr. John Langdon Davies:

#### America's Glory is her Diverse Population

"Isolated by the Atlantic, with all the new stimuli of a new environment, America is already very different from the Old World, and in the future she will be still more different. For her race problem is how to use all of her dissimilar cultures to advantage, how to get the best out of the Italian, the Irishman, the Englishman, the Jew, the Negro, how to help each to readjust himself so as to forge a new weapon against time such as Europe has never yielded—and not to adopt a policy of despair and say, with tears of hysteria, "I am a mass of inferior races. It is too late to do more than to exclude others from coming."

I would, therefore, suggest that we work for a resurrection of that proud spirit of our fathers which put the dignity of man above the considerations of wealth and class, and held that to be an American was greater than to be a king. Then, perhaps, we may some day make ourselves worthy to see the dawn of that day when there shall be neither kings nor Americans,—only Men; over the whole earth, MEN.

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### POEMS OF MEDITATION

*by Elna Marstrand*

Let yellow light stretch o'er my sight  
So gently trembling ecstasy.  
And all my body vanishes  
And all my tired mind is free—  
I move beyond,  
All distance spreads  
All space is gone  
And I alone do not exist  
But am become in ecstasy  
A deathless moment of eternity.

\* \* \*

There is the silence—wherein no sound  
stirs.  
There is the shining light  
Wherein no shadow moves.  
And here in tremor of this ecstasy  
We come unto the presence  
Of our God.

\* \* \*

All things, all memories, pass.  
But only this remains—  
The light I once beheld.  
Deep in my soul there is a lingering  
Flame—telling of whence I came  
And whither go—and this is semblance  
Of that light I once beheld.

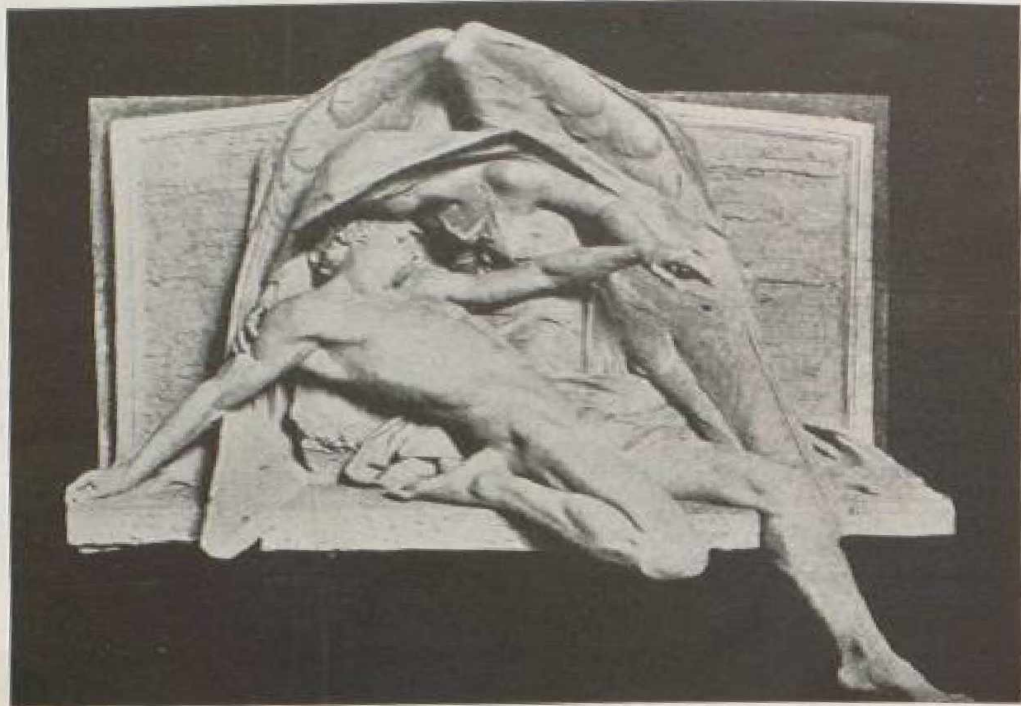
And I am searching ever for that light  
Beholding which no memory shall fade  
But all things last.

\* \* \*

Beyond—beyond experience of life  
Lies the Unknown—  
Beheld by mystic vision—that alone,  
'Tis like the radiance of love,  
'Tis as the beauty of all earthly things,  
And 'tis the freedom which man ever  
seeks,  
But 'tis beyond—where no comparison  
Can reach—but only hold our minds  
Until we comprehend.

\* \* \*

Under the stars—  
And looking toward the vast  
Mysterious skies  
Man feels his spirit freed  
From mortal trammelling things.  
The great dark trees  
That stretch up toward the moon,  
These are not hurt  
By momentary things.



*"The Kiss of Eternity", by Robert P. Bringhurst.*

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**DOORS EVERYWHERE**

**By Swami Yogananda**

When I was blind  
I found not a door  
Which led to Thee.  
Thou has opened my eyes!  
And now  
I find doors everywhere;  
Thru the hearts of flowers,  
Thru the voice of friendship,  
Thru sweet remembrance  
Of all lovely experiences.  
Every gust of my prayer  
Opens an unentered door  
In the vast temple  
Of Thy presence.

## THE TRUE ECHO

*"Who keeps his tongue, doth keep his soul."*

by Harriet Hobson

The Tongue has puzzled the sages; it has interested them; and all who have honestly tried to train it in the way it should go have found that it is a flaming fire, which only spiritual power can turn into a blessing. For the Tongue is the true echo of what a man is in his heart. It is the little acid dropper, or the great blessing giver; it is the true echo of the real self. An undeveloped man who is burning with anger from some hurt to his ego, spits forth hard and bitter words that are like corroding acid; the enlightened man may be flaming with indignation, but he refuses to blister tongue, or paper, with blighting words, and waits to speak until he has transmuted anger into power, and then he utters what is kind, and just, and true, and courteous. *For courteous words accompany an enlightened heart. And each man chooseth the way his tongue shall go. And by his choosing each man gives to the world his exact measure; his real standard; his own translation of his soul.*

The boneless tongue, so small and weak, which the Greeks declare, "Can curse or kill," has been of especial interest to the Arabs, who are silent men, much given to thought as they ride to and fro across the desert. By deep pondering upon the ways of the Tongue they have found these grains of wisdom:

Obedience to the Tongue brings quick repentance.

The sword wounds the body, but the Tongue wounds the soul.

The heart is the treasury of the Tongue.

The Tongue of the wise is in his mouth; the foolishness of the fool lieth on the tip of his Tongue.

More than one war has been caused by the Tongue.

Do not tell a friend anything you would conceal from an enemy.

A secret is in my custody, if I keep it;—but should it escape me, it is I who am the prisoner.

*The tree of silence bears the fruit of peace.*

The Chinese contribute these bits of wisdom:

The Tongue can speak a word whose swiftness outspeeds the steed.

Those who know much, speak little; those who know little, speak much.

The wise man thinks before he speaks; the foolish man speaks and thinks afterwards.

Good words upon the Tongue are like pearls upon a string.

From France comes this:

Listen much; speak little; *say nothing to another that will cause regret.*

Japan's contribution to the ways of the Tongue is well worth pondering:

"Wise people do not contend against the Tongues of fools."

Persia has a maxim that is brief, but very much to the point: "*Don't let your Tongue cut off your head.*"

Scotland contributes a gem of wisdom: "Dinna tie a knot wi' your Tongue that you canna loosen wi' your teeth."

The Turk says: The Tongue destroys far more than does the sword.

The Christian writers say: "*If any man seem to be religious and bridleth not his Tongue . . . that man's religion is vain.*" "*If a man offend not in word, the same is a perfect man and able to bridle the whole body.*" And these words which crown the whole: "*Who keeps his Tongue doth keep his soul.*"

## HINDU MINIATURES

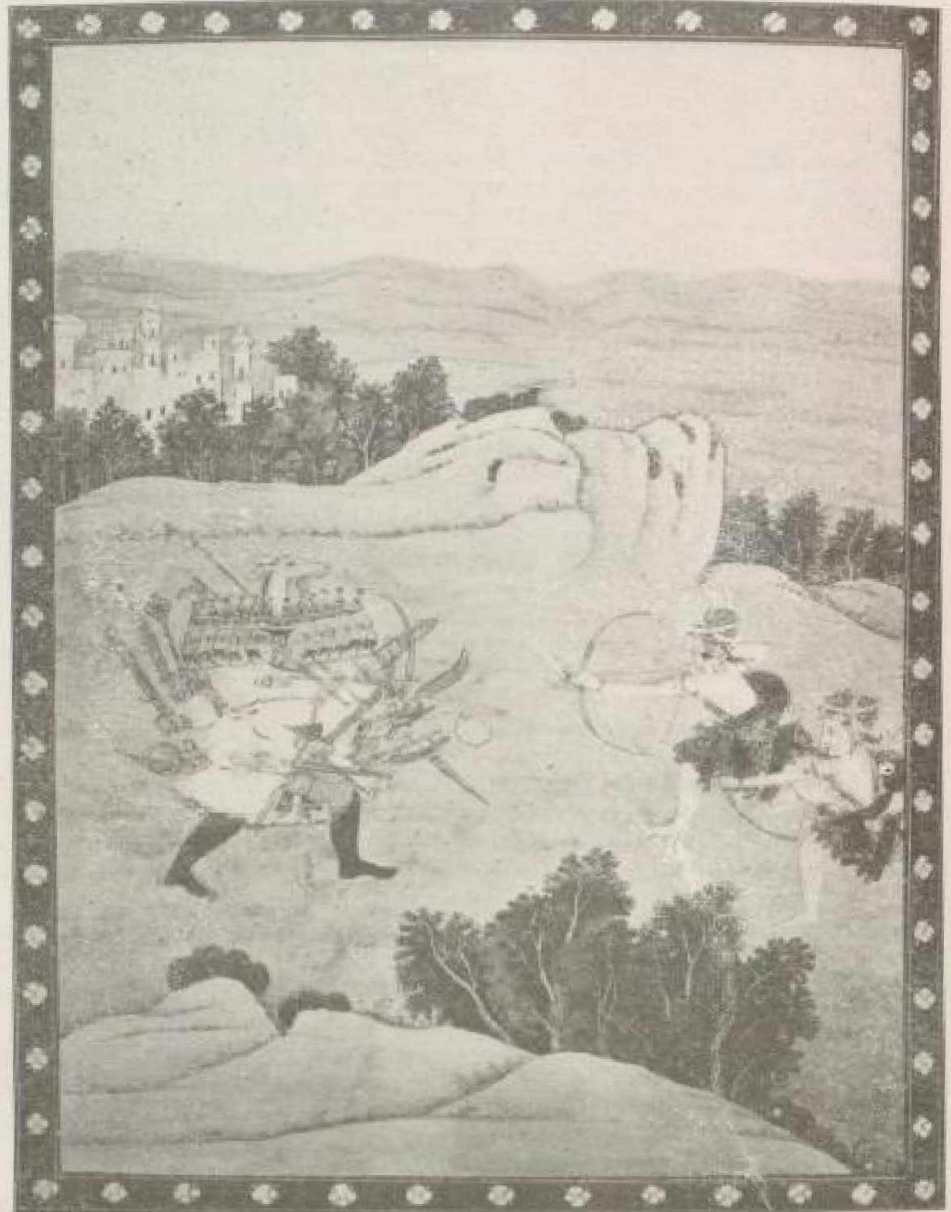
by Eletta de Rapalje

"Pictures, poetry, and every work of art produce no effect save on souls prepared to receive them." It is not surprising, therefore, to find the average person brushing aside much of Oriental art with the remark that it looks "ugly," or even "funny." Even the exquisite grace and charm of Indian miniatures is lost upon such a person, for the simple reason that no thought has been given by him to the countless hidden treasures lying beneath the surface.

There are two distinct schools (or styles) of Indian miniature painting, one being the Rajput—coming from the Rajputana, or Hill States of the Punjab—and the other that which flourished under the Mogul emperors. Once this latter was commonly referred to as Indo-Persian, because of the evident influence of the Persian artists brought to India by the Moguls. The writer prefers taking as an example the unpretentious Rajput miniature here illustrated. It is not rare in any sense of the word, it is not an "antique," and was not painted by an artist of renown—so let us see what we can get out of it.

Until we get at the story *behind* the outward expression of an art, it is only a piece of paper or a block of stone, or so much canvas. In the case of Indian miniatures, an enormous amount of trouble has to be taken by way of preparation of paper, pigments and brushes, even before the staggering work of painting a miniature is begun.

In the Orient, miniatures were not painted on ivory, so they had to go through an intricate process in order to give the right glaze to the surface of the paper. Mr. E. B. Havell tells us: "The papers used were of three kinds: (1) called *bavasaha*, made



Courtesy, Marshall Field & Co., Chicago  
*A Rajput miniature of the 18th century, portraying a scene from the Hindu epic, Ramayana. Its symbolism is described in the accompanying article.*

from crushed bamboo, (2) *tataha*, made from *tat*, or jute, (3) *tulat*, made from *tula*, or cotton. A smooth enamelled surface was given to the paper by placing it face downwards on a polished stone and rubbing the back of it with a polisher. Tracing paper (*charba*) was prepared from deer-skin. Drawings were transferred by pricking and pouncing with charcoal powder. For fine work the charcoal was made from the *aralar* plant (*Cajanus Indicus*); for ordinary work charcoal made from mango-tree twigs was used.

"Brushes were made from the hair of a squirrel's tail. Worn brushes were carefully kept for fine outline work. Dr. Coomaraswamy says that in Ceylon brushes for fine lines are made from the awns of teli-tana grass (*Aristida adscensionis*), and are admirably adapted to their purpose. The first outline was always made with Indian red (*gairika*—a red used by mendicants for colouring their cloths) used without gum. The finishing outlines were made with lampblack, prepared by burning camphor wick in a mustard-oil lamp."

Only the purest gold was used, and in some of the more elaborate miniatures depicting court scenes, tiny seed pearls were stuck onto the paintings.

The miniature used as illustration is of Rajput workmanship, and painted, probably, in the early 18th century. Paintings from the Punjab were truly indigenous—"religious, domestic and mystic,"—so it is no surprise to find our example representing a scene from the Ramayana, the great Hindu Epic. We see Rama in the final stage of his battle with Ravana, the ten-headed monster. Rama, being a reincarnation of the God Vishnu, is painted with a turquoise-blue body, and is using the Brahma weapon given to him by Agastya. He had sent forth arrow after arrow to no avail, for he would no sooner cut away one of the ten heads, than another would appear in its place, both antagonists fighting like "flaming lions"—until at last the divine shaft was chosen. We learn of Rama's "blessing that shaft with Vedic *mantras*," after which he "set it on his bow and loosed it, and it sped to its appointed place and cleft the breast of Ravana, and, bathed in blood, returned and entered Rama's quiver humbly."

The conqueror is accompanied by his brother, Lakshman, (his faithful companion in exile), and the scene is laid in Ceylon, where we find them on a hillside in the background of which, behind some forbidding rocks, is the castle of Lanka,—the stronghold of Ravana, the evil one, who has been keeping Rama's bride, Sita, hidden behind its impenetrable walls.

The colouring of this miniature is most charming, as are its flowing lines, its limpid blue sky, fresh green grass, dense masses of trees, the weird rocks and well-drawn castle,—forming a properly balanced background for the all-absorbing action in the foreground. It is framed in one of those delicate flower borders we like so much in Indian miniatures. That, of course, is the *visible* picture, but the subject itself goes much deeper. It represents the eternal battle between good and evil, pointing out the fact that one must use *divine* (blessed) means, or weapons, in order to overcome the world. In fact the arms with which Rama fought against his demon adversaries are represented as "animated beings sent by the gods."

One of the strangest features of Indian miniatures is that they represent "picture music," or musical modes, called *Rag Mela*. Here, again, Rajput artists expressed in so much greater degree the indigenous art than did the painters of the Mogul court, that they greatly surpassed them. The Mogul artists sacrificed simplicity to an over-elaboration in treatment.

*Raga* means "to be read," and also means "to dye," "to blush," and signifies "passion,"—so it is not difficult to understand the paths along which this strange feature of art was worked out. Musical modes, or *Ragini*, go in sets of thirty, or thirty-six, and their accompanying poems, or verses, are often illuminated on the upper part of the picture itself, or around the border. These *musical modes* are expressive of certain seasons or hours—even going so far as to illustrate the months themselves. Dr. Coomaraswamy tells us that "Each *raga* is associated with an hour of the day or night when it may be appropriately sung, and some are associated with particular seasons or have definite magical effects."

It is just because of this element of magic, and the association of *ragas* with the rhythmic ritual of daily and seasonal life, that their clear outlines must not be blurred by modulation; and this is expressed, when the *ragas* are personified as musical genii, by saying that "to sing out of the *raga* is to break the limbs of these musical angels."

The *ragas* originated from various sources. *Pahari*, for instance, came from local folk-songs; others, like *Jog*, from the songs of wandering ascetics. A certain number were created by great musicians, and go by their names; while "over sixty are mentioned in a Sanscrit-Tibetan vocabulary of the seventh century, with names such as 'With-a-voice-like-a-thunder-cloud,' 'Like-the-god-Indra,' and 'Delighting-the-heart.' Some of the *ragas* in present-day use are called 'Spring,' 'Evening beauty,' 'Honey-flower,' 'The swing,' 'Intoxication.' One of their favorite themes is "The sweet, sweet rumbling of thunder is heard," wherein the cry of the peacock is invariably mentioned, for it is a warning of the approaching storm, which promises relief from the intense heat.

Hindu painters seem to excel in night scenes and in reproducing the effect of moonlight, or of artificial light. One of their masterpieces shows a bon-fire around which old men are seated in a circle. The night is dark, the woods in the backgrounds are dense, the only light is that which arises from the fire and is reflected in the various faces staring into it. The marvelous detail and the colouring of this particular miniature make it easy to believe that Rembrandt received his inspiration through Indian miniatures. This is a proven fact, and it is known that he was an enthusiastic collector of Oriental art. But it appears that Sir Joshua Reynolds, in 1777, "was the first connoisseur to acknowledge that Indian miniature painting was anything extraordinary, and to declare his great admiration of the drawings . . . inserted in an album in the British Museum."

Indian painting had reached superb proportions in the first centuries of the Christian era—as seen in the remnants of the Ajanta frescoes. It is known that there were miniature paintings before the reign of Akbar, and, in fact, that a high degree of art had been reached in remote ancient times, but it is to Akbar, the first of the "Great Moguls," who reigned in the sixteenth century, that the greatest development of Indian art of all kinds is justly attributed. His son and successor, Jahangir, builder of the Taj Mahal, took up the patronage of art with great enthusiasm, and advanced it in countless ways, to the everlasting glory of his native country.

Now I am terrified at the Earth! it is that calm and patient,  
 It grows such sweet things out of such corruptions,  
 It turns harmless and stainless on its axis, with such endless successions  
 of discas'd corpses,  
 It distils such exquisite winds out of such infused fetor,  
 It renews with such unwitting looks, its prodigal, annual, sumptuous crops,  
 It gives such divine materials to men, and accepts such leavings from them  
 at last.

\* \* \*

Whoever you are! claim your own at any hazard!  
 These shows of the east and west are tame, compared to you;  
 These immense meadows—these interminable rivers—you are immense and  
 interminable as they;  
 These furies, elements, storms, motions of Nature, throes of apparent dissolution—you are he or she who is master or mistress over them,  
 Master or mistress in your own right over Nature, elements, pain, passion,  
 dissolution.

\* \* \*

O living always—always dying!  
 O the burials of me, past and present!  
 O me, while I stride ahead, material, visible, imperious as ever!  
 O me, what I was for years, now dead, (I lament not—I am content);  
 O to disengage myself from those corpses of me, which I turn and look at  
 where I cast them!  
 To pass on, (O living! always living!) and leave the corpses behind!

—From Walt Whitman's "Leaves of Grass."

Extracts from  
IN TUNE WITH THE INFINITE  
by Ralph Waldo Trine

Said the great Hindu sage, Manu, He who in his own soul perceives the Supreme Soul in all beings, and acquires equanimity toward them all, attains the highest bliss. It was Athanasius who said, Even we may become Gods walking about in the flesh. The same great truth we are considering is the one that runs through the life and the teachings of Gautama, he who became the Buddha. People are in bondage, said he, because they have not yet removed the idea of I. To do away with all sense of separateness, and to recognize the oneness of the self with the Infinite, is the spirit that breathes through all his teachings. Running through the lives of all the medieval mystics was this same great truth,—union with God.

Then, coming nearer to our own time, we find the highly illumined seer, Emanuel Swedenborg, pointing out the great laws in connection with what he termed, the divine influx, and how we may open ourselves more fully to its operations.



Ralph Waldo Trine visits Swami Yogananda at the Mount Washington Educational Center in Los Angeles.

The great central fact in the religion and worship of the Friends is, the inner light,—God in the soul of man speaking directly in just the degree that the soul is opened to Him. The inspired one, the seer who when with us lived at Concord, recognized the same great truth when he said, We are all inlets to the great sea of life. And it was by opening himself so fully to its inflow that he became one inspired.

All through the world's history we find that the men and the women who have entered into the realm of true wisdom and power, and hence into the realm of true peace and joy, have lived in harmony with this Higher Power. David was strong and powerful and his soul burst forth in praise and adoration in just the degree that he listened to the voice of God and lived in accordance with his higher promptings. Whenever he failed to do this we hear his soul crying out in anguish and lamentation. The same is true of every nation or people. When the Israelites acknowledged God and followed according to His leadings they were prosperous, contented, and powerful, and nothing could prevail against them. When they depended upon their own strength alone and failed to recognize God as the source of their strength, we find them overcome, in bondage, or despair.

All the prophets, seers, sages, and saviours in the world's history became what they became, and consequently had the powers they had, through an entirely natural process. They all recognized and came into the conscious realization of their oneness with the Infinite Life. God is no respecter of persons. He doesn't create prophets, seers, sages, and saviours as such. He creates men. But here and there one recognizes his true identity, recognizes the oneness of his life with the Source whence it came. He lives in the realization of this oneness, and in turn becomes a prophet, seer, sage, or saviour. Neither is God a respecter of races or of nations. He has no chosen people; but here and there a race or nation becomes a respecter of God and hence lives the life of a chosen people.

A great immutable law underlies the truth. Blessed are they that hear the word of God and do it. Then follows all. We are wise in the degree that we live according to the higher light.

There has been no age or place of miracles in distinction from any other age or place. What we term miracles have abounded in all places and at all times where conditions have been made for them. They are being performed today just as much as they ever have been when the laws governing them are respected. Mighty men, we are told they were, mighty men who walked with God; and in the words "who walked with God" lies the secret of the words "mighty men." Cause, effect.

We can be our own best friends or we can be our own worst enemies. In the degree that we become friends to the highest and best within us, we become friends to all; and in the degree that we become enemies to the highest and best within us, do we become enemies to all. In the degree that we open ourselves to the higher powers and let them manifest through us, then by the very inspirations we carry with us do we become in a sense the saviours of our fellow-men, and in this way we all are, or may become, the saviours one of another. In this way you may become, indeed, one of the world's redeemers.

#### WISDOM IN A NUTSHELL

The power of applying attention, steady and undissipated, to a single object, is the sure mark of a superior genius.—Chesterfield.

Men are more inclined to ask curious questions than to obtain necessary instruction.—Quesnel.

A fact, if looked at fiercely, may become an adventure.—Gilbert Chesterton.

Where there is much light, the shadow is deep.—Goethe.

"Our birth is but a sleep and a forgetting,  
The soul that rises with us, our life's star,  
Hath had elsewhere, its setting  
And cometh from afar;  
Not in entire forgetfulness  
And not in utter nakedness,  
But trailing clouds of glory do we come,  
From God who is our home."

—From Wordsworth's "Intimations of Immortality."

#### SYMPATHY FOR AIMEE SEMPLE McPHERSON

The Angelus Temple of Los Angeles and its leader, Mrs. Aimee Semple McPherson, have been the inspiration of many souls. At present they are undergoing very unpleasant tests of experience. Let all Yogoda students demonstrate the Christ-spirit by sending Mrs. McPherson good thoughts and prayers for her welfare, since she has uplifted many. It is easy to talk of universal sympathy and understanding, but we must demonstrate it in our lives too. The talk of the parlor and the pulpits must be put into practice in the rugged outdoor life of the every-day world.

It is only sympathy toward our brothers and sisters who are in distress through the wicked plots of others, or through their own error, that will bring a better condition of society,—not persecution in the name of the law to satisfy man's satanic instincts of revengefulness and gossip. We must remember Jesus' warning, "Judge not, lest ye be judged."

Many newspapers are like vultures, scattering their feathers in their struggle to get near the carrion flesh of others' misfortunes and troubles. Murders and sensational divorce cases claim their headlines, while good deeds and good thoughts hide on the back pages, if indeed they are present at all. The newspapers now are full of Mrs. McPherson's troubles, but when did these same newspapers ever recount the glowing story of the good deeds she has done? If Mrs. McPherson has done no wrong, then what untold injustice and persecution is being heaped upon her! And if she has committed any error then that error should be balanced against the great works she has done by inspiring thousands of people. And then it will surely be found that her good actions far outweigh the other side of the scale.

We should bear in mind that it is the favorite game of misguided souls, steeped in spiritual ignorance, to strike at the slightest errors of great people, and magnify them, with the heartless hope of thus destroying the reputation and the work which the latter have built up through the trials and tests of years.

The small courtesies sweeten life; the greater ennoble it.—Bovee.



## MT. VERNON, SANCTUARY

by Harriet Hobson

Mount Vernon was "sanctuary" during the Civil War in this country. War surged all about it—but beside Washington's tomb the soldiers of both sides stood with bared heads, as brothers. No gun was carried through the gates during those four awful years, when our country was deluged with blood. Arms were stacked at the gates, and the boys in blue and the boys in gray marched in—side by side, unarmed, brothers, Americans. All this came about through the efforts of a woman. The head of the Mount Vernon Association sent the call through the land, from one end to the other, calling upon every man in both armies to regard Mount Vernon as Sanctuary. And to a man they measured up to the call. Not a leaf was injured; not a twig was bent. A beautiful manifestation of what Love can do, even in time of war.

### CASES OF FASTING

Nowadays, when there is a great deal of popular interest in the subject of fasting, it is interesting to recall some of the celebrated cases of fasting in Europe in the Middle Ages. The *New York Times* recounts the following story of Eve Fliegen, "miraculous maid of Meurs."

"The smell of a rose was, according to some biographers, her only sustenance for three years. Indeed, it is even insisted that she lived for fourteen years without ordinary food of mortals—and that, if you please, in the sixteenth century, when gourmands were wont to roast a whole ox at one time. A contemporary of hers gives us the following piece of testimony:

"Shee utterly refused the tast either of meate or drinke, and in that manner hath her body been preserved ever since the yeare of our Lord 1597 to this present yeare 1611. This strange wonder continuing thus long, drew not onely many people to see her, but many tryals to be put upon her, amongst which, this was one. In the yeare 1599 the Noble Countesse of Meurs with her waiting Gentlewomen, having brought this Eve Fliegen into a garden with much importunity to have her eate somewhat, so prevailed that shee plucked a cherry and tasted it, and had no sooner eaten it

downe but that the Lady with her servants were in feare shee would there presently have dyed, shee fell into so sodaine and violent passion of an extreme sickness."

"The origin of the jail fast, made popular by suffragists not so many years ago, can perhaps be traced to Cecily de Ryge way, who lived in Nottingham in the reign of Edward III and was indicted for the murder of her husband. She is said to have remained alive for forty days in a narrow prison without food or drink by a miracle; the King has pardoned her the execution of her judgment, willing that she be delivered out of prison and no further impeached"—thus runs a chronicle."

### ELECTRICAL TREASURE-HUNTS

The "*Literary Digest*" reports the following:

Immense new deposits of ore containing gold, silver and copper have been located in northern Sweden by means of electrical prospecting devices, we are told by Dr. Axel Cavelin, Chief of the Geological Department of the Swedish Government. These electrical devices actually do what the old-fashioned "witch sticks or divining rods" were supposed to do. They find ore that is hidden from sight under ground. Says Dr. E. E. Free in his press bulletin, *The Week's Science* (New York):

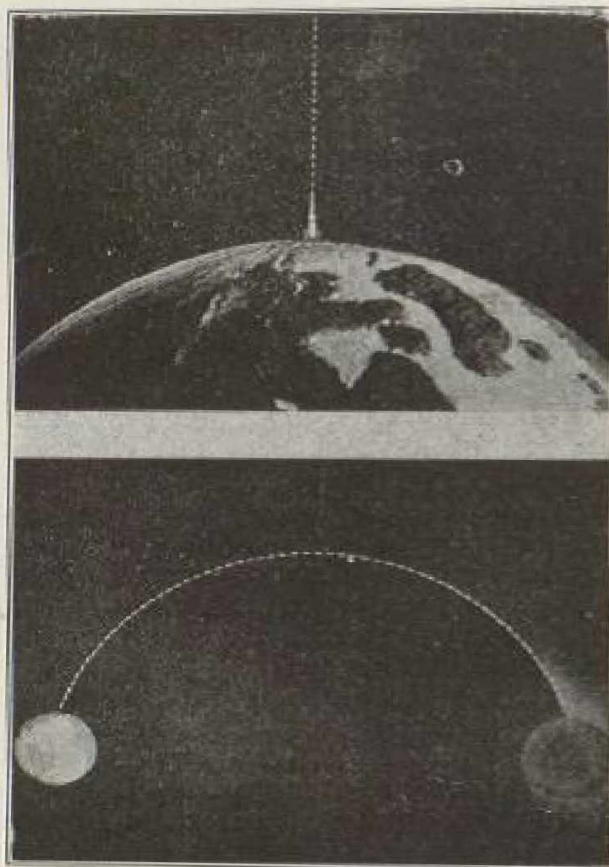
"The main fact about the method is the use of a telephone. The electrical expert first finds a place where rock suspected of containing ore comes out on the surface of the ground. He puts one terminal of his electric circuit on this place. Then he takes a wire, connected to the other terminal and to a telephone, along with him over the nearby ground. Periodically he touches this other wire to the ground. If ore is underneath, the electric current will flow through the ore and can be heard in the telephone. In the hands of experienced men, who also have a good knowledge of geology, the method has proved very successful. Still other ways of using electricity in prospecting for hidden ore bodies are known. It will probably not be many years before 'lost mines' or lost veins of ore everywhere will be sought for in this way."

## AN EASY EINSTEIN PROBLEM

(In "Keeping Up With Science", Edwin E. Slosson gives the following interesting account of a problem in relativity.)

The idea recently introduced by Albert Einstein that all things are relative, that measurements of time and space depend on the position of the observer, is commonly regarded as new and incredible. Yet some illustrations of the general idea are easy enough to understand and not at all novel. In a motion picture film made under the supervision of Einstein and shown in this country, the case of a cannon ball is depicted.

Suppose a cannon is set up perpendicularly at the North Pole and fired straight up into the air. A man standing on the earth near by and watching the projectile would see it—if it were not too swift—go up and down in a straight line. If we assume that the gun is aimed straight upright and the projectile is well balanced and there is no wind or anything else to divert it from



Upper. The projectile from a cannon pointed perpendicularly would seem to an observer on the earth to go straight up and down.

Lower. To an observer on the sun the projectile would seem to describe a curve since the earth moves during the flight of the projectile.

its course, then the projectile would fall back into the barrel, say, a minute later.

But the earth in that minute has moved forward in a curved orbit a distance of 1,110 miles. An observer stationed somewhere off in space on the sunward side, or on the sun if he had a good enough telescope, would see the course of the cannon ball not as a straight up-and-down line but as a long curve and he might marvel at the skill of the gunner who could hit a moving target more than a thousand miles away.

Now which is right, the man on the earth who sees the course of the ball as a straight line or the man on the sun who sees it as a curve?

Obviously both are right, since they are looking at the same thing. It all depends on the point of view. Motion is a matter of relativity.

## INSPIRATION

by Swami Dhirananda

Mountains and trees sent me a call, and out  
I came  
To talk to them, but soon I lost each form  
and name:  
My senses melted in One, I sat alone in reverie,  
Mind vanished like a bubble into the Cosmic  
Sea.

'Tis then that Thou gavest me ears to hear—  
The mute notes of tall trees' immobile stand,  
And well-sung music of joyful birds  
Into a harmony made for an angelic band.

Thou gavest me the power to feel  
That the silence, beyond man to steal,  
The silence that touched my heart and still  
it fills  
Is but an echo of the silence of th' majestic hills.

Thou gavest me the Eye and I could see  
The finite in wordless play with Infinity.  
The play that had the only rule the latter did  
use,  
And that's to make the former win by making  
it lose.

Thou gavest me the power to feel  
Thy soft etherial Presence of love,  
Cushioned alike on the stony earth  
As on the fluid sky that spreads above.

Thou didst bless me with another sense:  
I could smell the fragrance of the blooming  
flowers  
And their joy in the hem of the setting sun  
Trailing gently o'er and beyond the hill-top  
bowers.

Reverence, humility, content, and gratitude,  
To hear the Norm at proper times,—this  
Is the greatest blessing.—Dhammadapada.

### THREE RECIPES

By Swami Yogananda

#### Health Recipe

With the presence of any chronic ailment in the body, it shows the best of judgment to stop eating everything except raw foods—vegetables in their raw state, also fruits and finely ground-up nuts. Don't complain of stomach troubles, colds, headaches. These are always the outcome of lack of physical exercise or a faulty diet. Perform some sort of exercise every day until a perspiration breaks out over your whole body. Your colds and other similar ills will soon disappear.

Fasting, or eating raw foods, and drinking less liquids, is good for reducing flesh. People don't get results because they are not regular. One day they fast, and the next day they feast. In order to get noticeable results, follow the raw food diet strictly and steadily for months.

#### Intellectual Recipe

Read, mark and inwardly digest selected passages from great books. Discuss important topics with intelligent people. Thinking logically over a given idea is the best way to develop originality in your ideas. When thinking, keep your eyes closed, and your mind wholly concentrated on the object of your study. Do nothing with only half-attention or half-heartedly.

Good books are your perpetual silent friends. When you are worried or grieved, take a book and bury yourself in it. Listen to the comforting and inspiring words of the great minds of all the ages.

#### Spiritual Recipe

Making others happy through kindness of speech and sincerity of right advice, is a sign of true greatness. To hurt another soul by sarcastic words, looks or suggestions is despicable. Sarcasm draws out the rebellious spirit and anger in the wrong-doer. Loving suggestions bring out repentance in him. Repentance consists in thoroughly understanding one's own error and in abandoning it.

Repent of your indifference to Him without whom you cannot live or speak, or have entertainment or bridge-parties! Try to cultivate His acquaintance, being introduced to Him by a right Preceptor. All earthly friends who seem so real,

will be unreal some day, will pass away—and the One who seems intangible will prove to be your only true lasting friend. It is worth-while to know God, for all your life's labor will then not be spent in vain, as is the case with those who labor day and night for everything except God.

Talk to Him with a crying silent soul in the depths of night, steadfastly, deeply, determinedly. Be like the nasty babies who are not allowed in the apartment houses, who cry persistently. Cry for God and do not stop until He comes to you.

### THOUGHTS ON THE FLORIDA DISASTER

By Swami Yogananda

Nature's calamities are occasioned by the sum total of the multitudinous wrong human thoughts. Every event in Nature is the outcome of the thoughts of creation. We are all indissolubly linked together and bound up in a common fate. Our thoughts help to bind or to liberate the world at large. We are hungry, and we find all the forces of Nature, the earth, the sun and wind and water working together to yield our food. The more spiritually civilized we grow the more we will control Nature. The servant of Nature rebels when the Master of the house of civilization sleeps.

That is why such a disaster as has recently happened in Florida deserves our universal sympathy. As a world race, we are all responsible for it. Let us show our practical sympathy by responding to the call of President Coolidge and contributing according to our capacity to the American Red Cross Fund for Florida relief. We ought to help our brothers and sisters in distress as we ourselves would welcome such help if placed in similar circumstances. Thomas à Kempis once said, pointing to a condemned criminal, "There, but for the grace of God, goes myself." That is true from a limited standpoint, but from the universal standpoint, we may well say of every man, "There goes myself." We are not the creatures, but the creators, of this universe. Our thoughts and deeds have contributed throughout the ages to the making of tidal waves, of forest fires, of volcanic upheavals, no less than they have flowered forth in spiritual giants, in innocent children and in the soft petals of the flowers.

## BOOK REVIEWS

**The Science and Art of Living.** By Dr. Leonard Williams. The author thinks man should be very largely of vegetarian and raw-food habits, and advances some excellent arguments to prove his theory. The book is interesting and instructive. It traces man's food habits down to the present day, and shows why diet should vary in accordance with individual environment and occupation.

\* \* \*

**Mahatma Gandhi.** The Man Who Became One With the Universal Being. By Romain Rolland: translated from the French by C. D. Groth. Century Co.

Mr. Rolland, through his personal contact with Gandhi and his own fine perceptions, has been able in this book to reach an understanding of Gandhi and of India, that usually escapes the Occidental mind. The book is illumined with sympathy and spiritual penetration.

\* \* \*

**The Face of Silence,** by Dhan Gopal Mukerji. E. P. Dutton & Co., N. Y., 1926.

Mr. Mukerji has here given us an account of the life and teachings of the great modern saint of India, Sri Ramakrishna, considered by many to have been an incarnation of God. Ramakrishna's love for all humanity and for all religions was so great that, as Mr. Mukerji describes, he followed each religious path in turn and realized God at the end of each one — Buddhist, Mohammedan, Hindu, Christian.

One chapter in the book, which sustains throughout a high and reverential tone, describes Ramakrishna's disciples, the best known of whom was Swami Vivekananda, and gives an account of their carrying-on of their Master's work in India today.

## JELLYFISH OR STEEL!

Gerald Stanley Lee, the noted author and lecturer, writing recently in the Hearst's Magazine, says: "One day I found myself talking with a well-known trainer. He had bared his arm to me and had had me feel his arm to show how perfect his co-ordination was—his power to relax and tense his muscles as he wished. Alternately he relaxed and tensed his biceps by thought. While I pressed my fingers on it, he telegraphed the flesh in his arms into jellyfish

or steel as he liked. I stood by and wondered how anyone could get like that."

The trainer must certainly have been a Yogoda student. Thousands of Yogoda students can do just what that trainer did. Yogoda is the great gift of India to America and the world. We are happy to see, from many comments such as the above, in the press and magazines, that the message is spreading and growing all the time.

## Mr. Rashid Visits India

Mr. Mohammed Rashid, managing secretary for Swami for a number of years, left in July on a trip to India to visit his parents. Mr. Rashid has constantly proved his worth and loyalty to the Swami and to Yogoda, and has rendered the cause much fine intelligent service. The Swami and his staff sincerely regret Mr. Rashid's loss.

The Swami's new managing secretary is Mr. Elbert Olney, a fine young man, and a graduate of Columbia University. He and his mother, Mrs. Lora Olney, who has also become a member of the travelling staff, are loyal, devoted and efficient Yogoda students who have already proved by their untiring efforts in Cincinnati that they will be of invaluable assistance in the future spread of the Yogoda message.

## DEATH'S MESSENGERS

Lo! thou art now a pale and withered leaf:  
Death's messengers are close at hand:  
Thou in the very gate of Death dost stand,  
And yet hast no provision for the way.

Then make thyself *an island of defence*:  
Strive quick: be wise: blow off the dust  
And stains of travel: wipe away the rust.  
So shalt thou see no more birth and decay.

The wise and thoughtful man attacks his faults  
One after other, momentarily,  
In order due, and rubs them all away,  
E'en as a smith blows off the silver's dross.

Just as the iron rust accumulates  
Self-born, and eats itself away,  
So with the man who sinneth: day by day  
His own deeds to destruction lead him on.

—*Dhammapada*, vv. 235-40.

## YOGODA NOTICES AND ANNOUNCEMENTS

**"EAST-WEST" SYMBOL.** The colored symbol on our front cover signifies the single spiritual eye of meditation, the pranic star door through which we must enter to find Cosmic Consciousness, taught by the Yogoda method of meditation. "Therefore, when thine eye be single, thy body shall be full of light. . . . Take heed, therefore, that the light which is in thee be not darkness."—Luke 11:34-35.

**MEANING OF "YOGODA" AND "SAT-SANGA."** "Yogoda" means the system which teaches one to harmonize all the forces and faculties that operate for the perfection of body, mind and soul. "Sat-Sanga" means "fellowship with truth."

**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 the Swami is happy to extend to all, may write to the Los Angeles headquarters, briefly stating the nature of his or her trouble.

**MONTHLY DONATION PLEDGES.** We hope that every Yogoda student will see his way clear to donate a regular monthly sum to the upkeep of the Mount Washington Educational Center, so that its energies may be free to devote to educational activities of a world-wide nature. We want to feel that every Yogoda student is taking an active interest in our work, and is willing to do his share in maintaining it and helping to spread its message of peace and a fuller understanding of life. Checks should be made out to The Mount Washington Educational Center, 3880 San Rafael Ave., Los Angeles, Calif.

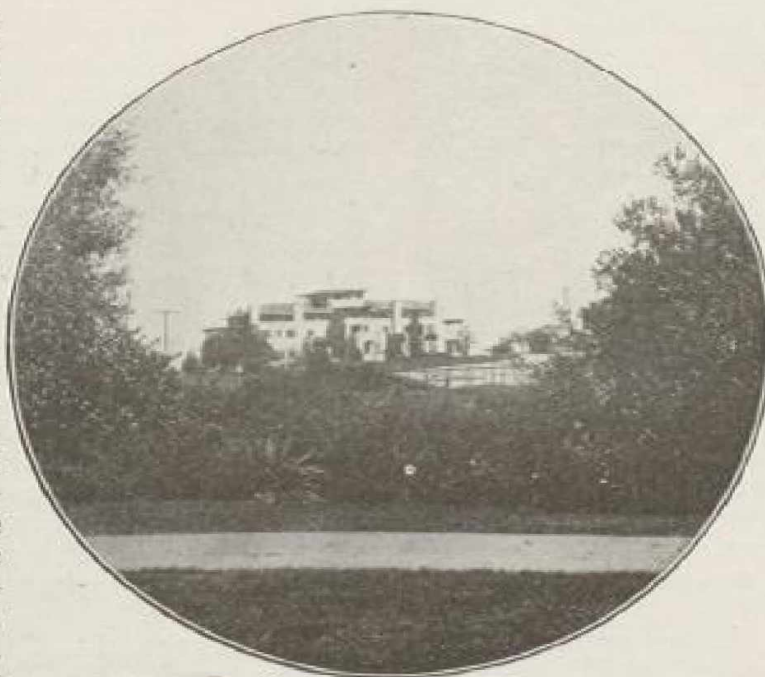
**GIFTS FOR OUR LIBRARY AND MUSEUM.** We welcome gifts of books for our fast-growing circulating library, or odd and interesting gifts for our Museum.

**APPLICATIONS FOR TEACHERS' COURSE.** Swami Yogananda wants to recruit a Spiritual Army. Yogoda needs real workers, robust in body and mind, of calm disposition, mental shock-absorbers who will allow nothing to upset or anger them, who will join us for life, or who can receive at least one year's training to be teachers, according to the rules of the institution. These rules will be printed in the near future in this magazine. *Make your application now*, telling your occupation, education, age, marital status, also financial condition (if you wish to give this information). Please send a recent photograph of yourself. The Yogoda Teachers Training School has not yet been opened, and no residential students are accepted at present. But plans are going forward all the time to start this work at the earliest possible moment. Watch EAST-WEST for news of all plans and developments.

### ACTIVITIES AT THE LOS ANGELES YOGODA HEADQUARTERS

The American headquarters of the Yogoda and Sat-Sanga movement is the Mount Washington Educational Center in Los Angeles, California, founded by Swami Yogananda in October, 1925. Swami Dhirananda is the residential Swami.

The work of the Yogoda Correspondence Course School, and the magazine EAST-WEST, is carried on at this Center. Swami Dhirananda conducts regular



Mount Washington Educational Center

Sunday services, open to all. Some of his recent Sunday lecture topics have been "Dogmatism: Its Various Forms"; "Plato and Indian Thought"; and "Spirituality, the Science of Immortality."

A very interesting Sunday School, non-sectarian, for children, meets each Sunday at 2 p. m. On Thursday nights the Swami conducts a Gita class.

Yogoda classes are formed at the Center on request.

## SWAMI SPENDS HAPPY VACATION IN LOS ANGELES

The vacation month between August 15th and September 15th was spent most delightfully by Swami Yogananda at the Mount Washington Center in Los Angeles, surrounded by his beloved Los Angeles students who had not seen him since his last flying visit in February.

Two of the first objects to greet the Swami's eye on his arrival at the Center, were the new Kurtzman Grand Piano and the new Estey Reed Organ. Mrs. Ruth Brady is the Center's pianist and organist and her playing has a spiritual quality that is much appreciated by her audience. The Center has been fortunate lately in having the services of a number of fine musicians.

### Swami Writes New Volume of Verse

During the rest and peace of his recent vacation, Swami composed a new book of poems, to be published under the title of "Prayers to the Infinite." One of these beautiful new poems appears on page 18 of this issue.

## MESSAGE TO MY LOS ANGELES STUDENTS

By Swami Yogananda

Never before, my dear ones of Los Angeles, did you make me feel so much at home as you did this time on my vacation to you. I have now known the loyal ones through the test of time. It is wonderful to know one has real friends. True sincere friendship is the light with which we can help one another to see and pass through the door of Heaven. When in mutual service we forget the little self, then only will we see the one big Self of the Spirit running through us.

The sunny California climate, and the Oriental cordiality that I found on every hand, made me almost think I was back in India again. Certainly you made me feel, with your harmony and spiritual blending, that One Spirit existed in us; and I could not find myself apart. It was only after breaking three railroad reservations to New York that I found just sufficient separateness and individuality to be able to unwillingly leave you.

May you grow in every way, and broadcast the message of Yogoda to

East, West, North, South. Remember and act according to the suggestions I lovingly gave to you.

## YOGODA CENTERS DIRECTORY Los Angeles

National Headquarters, Mount Washington Educational Center, 3880 San Rafael Ave., Los Angeles, Calif. Phone Garfield 6406.

### Pittsburgh

Leader, Mr. Ezra A. Zartman, 345 Fifth Avenue, Suite B, Pittsburgh, Pa. Sunday evening meetings at Congress of Clubs, 408 Penn Avenue. Phone Atlantic 0792. "Pittsburgh Yogoda Light," published monthly, 10c. copy.

### Cleveland

Leader, Rev. Edward A. Lohman, 3518 Poe Avenue, Phone Lincoln 2031. Monday evening meetings in Truman Bldg.

### Boston

Leader, Dr. M. W. Lewis, 24 Electric Avenue, West Somerville, Mass. Phone Somerset 7363-W.

### Detroit

Leader, Brahmachari Nerode. Meetings Wednesdays, 8 p. m., for students only. Meetings Sundays, 8 p. m., open to public, at Hotel Tuller.

## SWAMI LECTURES IN CINCINNATI

Cincinnati, Ohio, is eagerly awaiting the lecture series of Swami Yogananda to be given each night from October 3rd to 17th in the beautiful Music Hall, seating over 3600 people. The utmost cooperation from the metaphysical centers of Cincinnati, the churches, clubs and musicians, has been already rendered the Swami's staff there, and Cincinnati is waiting to give Swami one of the heartiest welcomes he has had anywhere. Further details will be given in the next issue of East-West.

The first Yogoda class will start on October 19th, in the Veterans Memorial Headquarters Building. Yogoda students from other cities are freely welcome to repeat the Yogoda lessons in Cincinnati without further charge. Those who wish to do so, should bring their Yogoda class ticket with them.

The Swami and his staff will remain in Cincinnati during October and part of November.

Washington, D. C., will be the next city to receive the Yogoda message.

## DETROIT NEWS

Brahmachari Nerode, a young Bengali Hindu, has recently been appointed by



*Brahmachari Nerode*

Swami Yogananda to take charge of the Detroit Yogoda Center. He has been initiated by the Swami as a Brahmacharin (which means, "one who is self-disciplined") and from that preparatory order he may later become a

Swami. After completing his training as a Brahmacharin as prescribed by his preceptor, he may elect to return to the world, or devote the rest of his life as a Swami to God's work.

On August 22nd, the Detroit Yogoda Center had a basket picnic at Palmer Park. About 200 students were in attendance. Mr. Fuller, Rev. Schanbacher and Brahmachari Nerode all gave interesting talks.

Swami Yogananda, returning East from his vacation in Los Angeles, stopped off at Detroit for two days, September 18th and 19th. On the night of the 18th, a meeting of the Yogoda students was called at the Hotel Tuller, and in spite of the short notice, about 350 students were present to welcome Swami, who gave an inspiring talk and formally introduced Brahmachari Nerode, who made the prayer.

Plans for the Detroit Yogoda Center Building Fund are being carried forward as rapidly as possible by the different committees in charge.

## PITTSBURGH NEWS

On August 14th, the Pittsburgh Yogoda Center had a delightful Picnic, with ideal weather to greet them.

The Pittsburgh Building Fund Committees are carrying on their work of raising funds for a permanent Pittsburgh Yogoda home.

The Pittsburgh Yogoda Class meets each Sunday at 8 p. m. The Sunday night lecture subjects for September were: "The Door Between," "Vacations," "Modern Morals" and "Human Nature."

## CLEVELAND NEWS

The Leader of the Cleveland Yogoda Sat-Sanga Center sends in the following report:

Yogoda in Cleveland is marching on to an ever increasing and expanding interest and activity among students of Swami Yogananda's Yogoda Sat-Sanga Class. Just an infant, but already thinking as a man with all the hope and vision of a more mature mind. Every member who has the welfare of humanity at heart, is anxious that Yogoda play a leading part in bringing the energizing and vitalizing Truth to every soul in and around Cleveland.

Committees have been appointed and are already at work to secure a permanent location in the downtown section of our flourishing city, with meeting hall and office space so that Yogoda activities may be carried on seven days in the week, every week in the year. Cleveland students realize, that in order to reach a man's heart, they must also nourish his body and help him to help himself. This is the great need of the hour. Yogoda students everywhere have learned to develop a balanced life, and know that an empty, haggard body can not house an active, full soul. Yogoda builds body, mind and soul, and makes a man not only fit for heaven but a fit being on earth.

Cleveland Yogoda Class is fortunate in having on its enrollment some of the keenest business minds of our city. These men are not only on the roll, but they are active workers on the various committees, and officers of the organization. There is much talent of all description among our membership, and the social evenings and musical programs which are being planned for the future will be a credit to Yogoda and make every student feel that it is indeed a pleasure as well as a privilege to belong to such a splendid organization.

Our public luncheon in August at one of our downtown restaurants was a marked success. Our Committee has already arranged for another luncheon sometime at the beginning of next year.

Arrangements will soon be under way for the Cleveland Yogoda Banquet, the best and biggest affair undertaken thus far by the Cleveland Class.

Sunday, September 26, Rev. Lohman gave an address at the Universal

Temple, Cleveland, on "Should America Bar the Hindu." The Temple was filled with interested listeners whose enthusiasm led them to arrange for the same lecture to be given again at a downtown auditorium for the benefit of those who feel it their duty to stand for equal rights and justice.

Yogoda in Cleveland is "marching on." Greetings and blessings to all Yogoda students and classes everywhere.

### NEW YORK'S GIFT TO SWAMI

The New York Yogoda classes made a very generous loving gift to Swami in May. At first a radio was going to be bought with this money, but later it was decided to get a Bell & Howell Filmo Motion Picture Camera, with specially equipped Automatic Projector. The Swami is now in possession of these wonderful gifts, and what delightful pictures he is planning to take with them, and with the cameras that Pittsburgh recently presented him with! Just wait and see!

### A LETTER FROM SWAMI'S GREAT MASTER

Below are given the words, translated from Bengali, of a letter recently received by Swami Yogananda from his Guru, his Great Master, Srimat Swami Sriyukteswar Giriji Maharaj of India. Every Yogoda student will be happy to hear his praise. We send our deepest PRONAMS to him.

The letter is as follows:

11th August, 1926.

Child of my heart, O Yogananda!

Seeing the photos of your School and students, what joy comes in my life I cannot express in words. . . . I am melting in joy to see your Yogoda students of different cities. Beholding your methods in Chant Affirmations, Healing Vibrations and Divine Healing Prayers, I cannot refrain from thanking you from my heart.

Seeing the gate, the winding hilly way upward and the beautiful scenery spread out beneath the Mount Washington Educational Center, I yearn to behold it with my own eyes. . . .

Through the Guru's grace, everything here is going on well. Through the grace of God, may you ever be in Bliss.

Your well-wisher,

(Signed) SRIYUKTESWAR GIRI.

### RENEW YOUR EAST-WEST SUBSCRIPTION!

This present issue, Vol. 1, No. 6, completes the first year of EAST-WEST's existence. America has given our magazine a very gratifying reception and support. We plan to make each issue better and more inspiring than the last.

Tell us what you think of EAST-WEST—what you like about it, or how you would like to see it improved. Better still—if you are a writer or poet, submit your work to it for consideration. That would be taking a real creative interest in its welfare.

Most of the Los Angeles, Spokane, Chicago and Cleveland Yogoda students started their subscription to EAST-WEST with the Nov.-Dec., 1925 number. Their subscriptions, therefore, and the subscriptions of many others in other cities as well, **expire with this issue.**

To those we say, please do not delay sending in your renewal at once. Otherwise you may miss the Nov.-Dec., 1926 number. You will find an order blank for renewal in this issue.

Please inform us immediately of any change of address, always giving both the new and old addresses.

### POEM OF JAPANESE EMPRESS

In a recent Imperial Poetry Contest, over 25,000 Japanese poets submitted formal poems on the given subject of "The Clear Crystal Stream."

Japanese rules of poetry differ so greatly from those of other nations, that a translation can give but slight idea of the beauty of the originals. However, the poem submitted by the Empress retains its poetic quality even when translated into English. It runs thus:

The murmuring of a stream  
May vary in each shallow;  
Its tone, however, is clear  
And eternally mellow.

The winning poem does not show to advantage, we fear, in a translation. Perhaps if we knew the river and castle mentioned, we might be more carried away by the poem! It runs thus:

The sheen of the water  
In the clear Kisogawa  
Mirrors the white walls  
Of Inuyama Castle—  
A wondrous sight!



## SCIENCE OF THE ANCIENTS

(The "New York American" recently printed the following list of ancient achievements.)

In spite of the scientific progress of the world during the present century there are still many secrets of the ancients that defy solution.

Thousands of years ago the Egyptians used to embalm the bodies of their rulers in a way that, so far as known, cannot be equalled today. Modern science is endeavoring to recapture this lost knowledge.

Lanolin, the fat made from the wool of sheep, was manufactured and used by the Greeks two thousand years ago. Here again the secret was completely lost and quite forgotten until rediscovered late in the nineteenth century.

In 1908 an inventor named Simpson, of Blackburn, England, patented a liquid that has peculiar properties. When painted with it, a damp wall becomes dry,

while iron-work covered with it cannot rust. This liquid was pronounced by leading engineers to be another old Roman secret lost for some seventeen hundred years.

Sheffield, England, turns out what is claimed to be the finest steel in the world. Yet even Sheffield, with all her science, has never matched the steel of the sword blades made by the Saracens a thousand years ago, and the Saracens never had such machinery as modern steel makers possess.

The Romans made cement at least as good as any today, yet this secret was lost for more than a thousand years and was rediscovered only about a century ago. It was the Romans, too, who made that wonderful pottery called "terra sigillata." This was rediscovered by the Batavian potter, Fischer, in quite recent times.

As all artists know, there are pictures three hundred years old which need only cleaning to show as clean and light as on the day they were finished.

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## **SASTRI'S KAMALA LECTURES**

The April number contains a summary of the Kamala Lectures of the Rt. Hon. V. S. Srinivasa Sastri on "The Rights and Duties of Indian Citizens" with copious extracts from them.

## **OTHER NOTABLE WRITERS**

A resume of the various Congresses and Conferences of the season is given in the January and February Numbers. The following are among other notable writers whose articles have appeared in the issues from the beginning of the year:—Prof. F. S. Marvin, The Hon. Justice Sir Murray Conitts-Trotter, Sir Rabindranath Tagore, Dr. Sir Mahomed Iqbal, Major Russell, Major Graham Pole, Sir P. S. Sivaswami Iyer, Mr. Ernest Burdon, Mr. J. T. Gwynn, Dr. J. H. Cousins, Mr. C. Jinarajadasa, Prof. Vaswami, Dr. Paranjpye, Mr. C. E. Andrews, Mr. St. Nihal Singh, and others.

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Week-day and Sunday classes and lectures are given, including a non-sectarian Sunday School for children. The Center also carries on the work of the YOGODA CORRESPONDENCE COURSE SCHOOL, and publishes EAST-WEST.

Those who are in sympathy with Swami Yogananda's plan of starting here a YOGODA-HOW-TO-LIVE School, for children and adults, for training them in ideal all-round physical, mental and especially spiritual development, please communicate with the Swami at the address given below.

**SWAMI YOGANANDA**

The Mount Washington Educational Center

3880 San Rafael Avenue

Los Angeles, California