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EAST-WEST

World Wide



An Illustrated Non-Sectarian Magazine Devoted to

Spiritual Realization

Development of Body, Mind and Soul

Practical Metaphysics

Hindu Psychology

Articles in This Issue:

“THE MESSAGE OF BUDDHA” by Anatole France

“MY RELIGION” by Mahatma Gandhi

“PLANT BREEDING” by Luther Burbank

“REINCARNATION” by Swami Yogananda

“THE BODY-BATTERY” by Alvin Hunsicker

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SWAMI YOGANANDA

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March-April 1926

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3880 San Rafael Avenue

EAST-WEST

WORLD WIDE

An Illustrated Non-Sectarian Bi-Monthly Magazine Devoted to Spiritual Realization, Development of Body, Mind and Soul, Practical Metaphysics, and Hindu Psychology. It is the official organ of the Mount Washington Educational Center in Los Angeles, Headquarters of Sat-Sanga and Yogoda. Yearly subscription, \$1.25. Single copy, 25c.

We are glad to consider articles, pictures and poems for publication. Please address them to "The Editors." The subject matter should be along spiritual, educational and psychological lines. We appreciate comments and helpful suggestions for improving the magazine.

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MOUNT WASHINGTON EDUCATIONAL CENTER

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3880 San Rafael Avenue

Los Angeles, California

LOVE

By Frances Wierman

I sought Him in the arms of common men,
Yet, in the dearest embrace—even then
I lost their word and touch; beyond my ken
Loomed Him I sought,
But found Him not!

I sought Him in the tales of noble lore
Of knights who for a woman bravely bore
Their swords and died for her whose glove they wore,
In books I sought
And found Him not!

I harried Him in dreams where His veiled face
Drew me forever on from place to place
As in an eerie moonlit half-god's race
Till strength was done—
Always He won.

I sought Him through the lure of magic rite
Haunting the dawn to pluck Him from the light,
And breathed my witching calls across the night,
Calls only heard
By drowsy bird!

I sought Him through the years and hoped that Time
Would waft Him from the arms of Space, to mine
Before my life rang its last tender chime
But time stalked on
Aloof; and on and on!

At length I turned me in my universe
Lonely and driven as if blighting curse
Had marked me; strove forgetting to immerse
The heart of me
In unreality.

That way lay Hell! I glimpsed its yawning door
That on all slothful souls clangs evermore!
Appalled, I sped to Earth's remotest shore
Trembling and meek
I yet would seek!

I would seek on! But where? Not one far place
But knew me and my quest. I braved all Space
Pleading for one long look upon His face
Whose eyes would tell
He loved me well!

Out of the silence breathed a voice like fire
That sweeps along a sougning forest-lyre;
"I come! You draw Me down by your desire
My own, I come
To take you home!"

All glorious He stood, like sudden flame
That leaps from nothingness He came.
From unseen world that has no form nor name
Some hidden place
In secret Space—

His cool grey garments swirled about my head
His mighty arm above me overspread
And at His touch all smallness in me fled;
It was but meet
I clasped His feet!

"Arise, my Spouse! Know all that you can love
Has fed me; and I drew your thoughts above;
Your prayers impassioned with my own soul wove;
I make you free
As you freed me."

"For I am your pure vision chiseled clean
From the eternal matrix; all that you have seen
Of Beauty, in your inmost heart—demesne,
All ecstasy
Is part of Me!"

He drew me close; we soared with heart to heart
Far above Earth and disillusion's smart
And pain and longing, nevermore to part,
For I am His through all of Time,
And He is mine!

THE MESSAGE OF BUDDHA*

By Anatole France

(The following beautiful essay on the Buddha by the famous French writer, Anatole France, will be new to most of our readers, as it does not appear in any of the American editions of his works.)

Without believing for a moment that Europe is ready to embrace the doctrine of Nirvana, we must recognize that Buddhism, now that it is better known, has a singular attraction for free minds, and that the charm of Shakya-Muni works readily on an unprejudiced heart. And it is, if one thinks of it, wonderful that this spring of morality, which gushed from the foot of the Himalayas before the blooming of the Hellenic genius, should have preserved its fruitful purity, its delicious freshness; and that the Sage of Kapilavastu should be still the best of counsellors and the sweetest of consolers of our old suffering humanity.

Buddhism is hardly a religion; it has neither cosmogony, nor gods, nor properly speaking a worship. It is a system of morality, and the most beautiful of all; it is a philosophy which is in agreement with the most daring speculations of the modern spirit. It has conquered Thibet, Burmah, Nepal, Cambodia, Annam, China, and Japan, without spilling one drop of blood. It has been unable to maintain itself in the Indies, excepting Ceylon, but it still numbers 400 million of the faithful of Asia. If one reflects, its fortune in Europe during the last sixty years has been no less extraordinary. It was barely known when it inspired the most powerful of modern German philosophers with a doctrine whose ingenious solidity is uncontested. It is well known that Schopenhauer built his theory of the Will on the basis of the Buddhistic philosophy. The great pessimist, who kept a golden Buddha in his modest bed-room, did not deny this.

The progress of comparative Philology and the science of religions has greatly advanced our knowledge of Buddhism. It must also be recognized that, during the last few years, the group of Theosophists has largely contributed to the propagation in France and England of Shakya-Muni's precepts. Meanwhile the archpriest of the Southern Church in Ceylon, Sumangala, offered a most favorable reception to modern science. This old man, with his light bronze-colored face, draped majestically in his yellow robe, read Herbert Spencer's works as he chewed betel-nut.

Buddhism, in its universal benevolence, is kind to science, and Sumangala was pleased to place Darwin and Littré among his saints, as having shown, like the ascetics of the jungle, zeal of heart, good-will and contempt for the riches of this world. By the way, the Southern Church, ruled by Sumangala, is more rationalistic and liberal than the Northern one, of which the apostolic seat is in Thibet. It is credible enough that on close examination the two communions are disfigured by mean practices and gross superstitions, but, if we consider only its spirit, Buddhism is wholly compact of wisdom, love and pity.

On the first of May, 1890, while an agitation, happily restricted, but which revealed by its universality, a new force, and one to be reckoned with, was raising the dust of capitals in the spring sunshine, chance directed me into the peaceful halls of Musée Guimet, and there, alone among the gods of Asia, in the shadow and silence of meditation, but still



Image of the Buddha, in the Buddhist Temple in Berlin

*Courtesy, Dodd, Mead & Co., Inc.

aware of the things of our own day, from which it is not permitted to any one to detach himself, I reflected on the harsh necessities of life, the law of toil, and the sufferings of more than 400 millions of human beings, I admit that I felt tempted to pray to him as to a god, and to demand the secret of the proper conduct of life, for which governments and peoples search in vain. It seemed as though the kindly ascetic, eternally young, seated cross-legged on the lotus of purity, with his right hand raised in admonition, answered in these two words: "Pity and Resignation." His whole history, true or legendary, but in any case beautiful, spoke for him; he said: "Son of a king, nourished in magnificent palaces, in flowering gardens, where, under gushing fountains, peacocks displayed their many-eyed tails on the lawns, and where the world's miseries were hidden from me by high walls, my heart was overcome by sadness, for one thought filled my mind. And when my women, covered with perfumes, played music and danced, my harem changed before my eyes into a charnel-house, and I said, 'I am in a cemetery.'

"Now, having four times emerged from my garden, I met an old man, and felt myself attacked by his decrepitude; I met a sick man, and felt that I suffered his illness; I met a corpse and felt that death was in me; I met an ascetic, and feeling that he had gained internal peace, I resolved to gain it by following his example. One night, while the whole palace slept, I cast a last glance on my sleeping wife and child, and mounting my white horse, I fled into the jungle, in order to meditate on human suffering, its innumerable causes, and the means whereby to avoid it.

"On this subject I inquired of two famous recluses who taught me that man may acquire wisdom by bodily torture. But I knew that they lacked wisdom, and I was so much weakened after a long fast, that the shepherds of Mount Gaya said: 'Look at the hermit, he is black and blue, the color of the madjoura fish.' My pupils shone in the hollow sockets of my eyes, orbital cavities like the reflections of two stars at the bottom of a well; I was on the point of death without having attained the knowledge that I sought. This is why, coming down to the shores of Lake Nuirandjana, I ate a mess of milk and honey offered me by a young girl. Thus strengthened, I sat that evening at the foot of the Buddhi tree, and passed the night in meditation. Towards dawn my understanding opened like the white flower of the lotus, and I realized that all our miseries arise from desire, which deceives us regarding the true nature of things, and that if we had a true knowledge of the Universe it would appear that there is naught to be desired, and thus there would be an end of our woes. From that day forward I busied myself in killing desire within me, and in teaching men how to kill it in their hearts. I taught equality and simplicity; I said: 'It is neither plaited hair, nor wealth, nor both which make the Brahmin. He in whom are joined Truth and Justice, is a Brahmin.'

"I said further: 'Be without pride and arrogance; be kind. Destroy the passions, which are the weapons of death, as an elephant destroys a reed hut. One can no more sate oneself with all the objects of desire than one can quench one's thirst with all the waters of the sea. Wisdom is what satisfies the soul. Be without pride, hatred, and hypocrisy. Be tolerant with the intolerant, gentle with the violent and detached from all things amidst those who are attached to all things. Do always what you would others should do. Do evil to no man.'

"This it was that I taught to rich and poor, for five and forty years, after which I deserved to enter into the blessed repose which I now enjoy for ever."

And the golden idol, with raised finger, smiling, his beautiful eyes open, fell silent. Alas! If he ever existed, which I believe, Shakya-Muni was the best of men. "He was a Saint," exclaimed Marco Polo on learning his story. Yes, he was both Sage and Saint. To those who know how to listen to him he offers great and solemn lessons. The value of his words may cure more than one hidden wound, and soften more than one private sorrow.

Before leaving the Musee Guimet, I obtained permission to enter the beautiful Rotunda where the books are. I turned over a few: *The Histoire des religions de l'Inde*, by M. L. de Milloue, M. Guimet's learned collaborator; the *Histoire de la literature hindoue*, by Jean Lahor, a pseudonym which conceals a learned and philosophical poet, and a few others.

Amidst several Buddhist legends, I read a beautiful story which I crave permission to tell you, not as it is written, unfortunately, but as I was able to carry it in my mind. I am full of it, and I feel compelled to relate it.

At Matura in Bengal there was a courtesan of great beauty, named Vasavadatta, who having once met young Oupagoupta, the son of a rich merchant in the town, fell violently in love with him. She sent her maid to say that she would be pleased to receive him at

her home. But Oupagoupta would not go. He was chaste, kind and full of pity; he was learned; he observed the law, and lived according to the rule of Buddha. For this reason, he despised the woman's love.

Now, it happened, a little later, that Vasavadatta, having committed some crime, was condemned to have her hands, feet, ears and nose cut off. She was taken to a cemetery, where the sentence was carried out, and Vasavadatta was left on the spot where she had suffered her punishment. She still lived.

Her maid, who loved her, remained by her side, and drove away the flies with a fan, in order that the victim might die in peace. While she was accomplishing this pious work, she saw a man approaching, not with an air of curiosity, but composedly, and dressed as a visitor full of deference. Indeed, a child was holding an umbrella above his head. Recognizing the young Oupagoupta, the maid collected her mistress's scattered members and hid them hastily under her mantle.

Approaching Vasavadatta, the merchant's son stopped and silently contemplated her whose beauty had lately shone like a pearl in the city. Meanwhile the courtesan, recognizing him she loved, said with her last breath: "Oupagoupta, Oupagoupta! When my body, adorned with golden rings and gossamer stuffs, was as sweet as the lotus flower, I unhappily awaited you in vain. While I inspired desire, you came not. Oupagoupta, Oupagoupta! Why come you now, when my bleeding and mutilated flesh is nothing more than an object of horror and disgust?"

Oupagoupta replied with gentle sweetness: "Sister Vasavadatta, in those fleeting days when you seemed beautiful my senses were not deceived by vain appearances. With the eye of meditation I already saw you as you appear today. I know that your beautiful body was but a vessel of corruption. I tell you in truth, sister, that for him who sees and understands, you have lost nothing. Therefore be without regret. Deplore not the shadows of the joys and pleasures which are escaping you, and allow the evil dream of life to fade away. Say to yourself that the pleasures of this world are but as the reflection of the moon upon the water. Your misfortune arises from desiring too much; desire nothing, be kind to yourself, and you shall be greater than the gods. Oh, long no more for life; one lives only by wishing to do so; and you see plainly, sister, that life is evil. I love thee: believe me, Sister Vasavadatta, and consent to rest."

The courtesan heard his words, and knowing that they were true she died without desire, and departed holy from this world of illusions.

(The above essay can be procured in an attractive orange-colored pamphlet form, with picture of the Buddha, for 25c postpaid, by writing to Mr. K. Y. Kira, 148 West 49th St., New York City.)



The beautiful wilderness of Cook Forest, Pennsylvania.

REINCARNATION

HOW CAN IT BE SCIENTIFICALLY PROVED?

By Swami Yogananda

If one believes in the existence of a just God, then a belief in reincarnation can follow very readily, as the two beliefs are really dependent, one on the other. But what about the skeptics and the atheists? Can the truth of reincarnation be scientifically proven to their satisfaction? Can the theory of reincarnation be in any way scientifically experimented upon so as to furnish not only hope but actual proof of its reality?

Material scientists claim they have not found any actual proof of the existence of a God, and hence cannot offer any proof of the existence of His just law, giving equal opportunity to all life to improve through reincarnation. To such scientists, the sufferings of innocent babies and other inequalities of life, seem inexplicable and point to the absence of any just God.

On the other hand, most of those who do believe in a just God, base their faith on belief only, and have no scientific proof to offer to unbelievers. They do not dare, for the most part, to scrutinize or deeply question their faith, for fear of losing it or of starting some social inharmony. They are not aware, in other words, of the existence of a scientific spiritual law which can prove their beliefs to be truth.

But why should not the methods of experimentation used by the material scientist to discover physical truths, be applied in investigating spiritual law? This question was asked centuries ago by the Hindu savants, and they set about the task of answering it. Their experiments resulted in scientific methods which can be followed by anyone to discover the reality of spiritual law, and hence of reincarnation and many other of the great cosmic truths.

Since this method does exist, no one has the right to say reincarnation and other spiritual laws do not operate, until he has tried the method and seen the result for himself. A scientist is, of course, privileged to express his opinion, but it remains an opinion only, not a fact. In physical science, certain methods must be adopted and followed in order to prove the truth of any given theory. To the naked eye, certain germs are not visible. One must use a microscope to detect the presence of the germs. If a person refuses to look through the microscope, he cannot be said to have scientifically tested the theory that germs were present. His opinion is, therefore, valueless, since he had not followed the prescribed rules for arriving at the truth of the theory. So it is in spiritual things. The method has been discovered, the rules laid down, and the result is open to anyone who is interested enough to experiment. In the Western world, due to the lack of this scientific approach to spiritual law, the value of religion has been greatly diminished as a living factor in the life of man, and spiritual doctrines are believed in or rejected simply on the ground of personal bias, rather than as a result of scientific investigation.

How did the master minds of ancient India discover these unalterable cosmic laws? Through experiments on the life and thought of man, in the laboratories of their hermitages. To find the truth of physical things, we must experiment upon physical substances. So to find the truth of reincarnation, or the passage of an identical soul through many bodies, it is necessary to experiment upon the consciousness of man. These scientists of old found that the human ego outlasts all the changes of experience and thought during the state of wakefulness, of dream, and of deep sleep, during the life-time. The experience changed, the environment, sensations, thoughts and bodily states changed, but the sense of identity, of "I", did not change, from birth to death. Hence the Hindu experimenters argued that through concentration on the ego, through a constant, conscious, aloof, unidentified introspection or watching of the various changing states of life—of wakefulness, dreaming or deep sleep, that one could perceive the changeless and eternal nature of the ego. Ordinarily, one is conscious of his waking state and even sometimes of his dreaming state. Often, people are aware that they are dreaming. Even in their dream, they know they are dreaming. So, through certain methods and practices, one can come to be aware of every state, of sleep, dream, or dreamless "deep sleep."

During sleep, there is involuntary relaxation of energy from the motor and sensory nerves. Through practice, one can produce this relaxation during the waking state also, at will. In the Big Sleep of death, there is still further relaxation—the retirement of

energy from the heart and cerebro-spinal axis. But by certain practices, this further relaxation may be produced consciously in the waking state. In other words, every involuntary function may be accomplished voluntarily and consciously by practice.

These ancient Hindus found that death was the withdrawal of the electricity of life from the bulb of human flesh containing the wires of sensory and motor nerves to the different channels of outward expression. Just as electricity does not die when it is withdrawn from a broken bulb, so life-energy is not annihilated when it retires from the involuntary nerves. Energy cannot die. It withdraws, upon the occasion of death, to the Cosmic Energy.

In sleep, the conscious mind ceases to operate—the current is temporarily withdrawn from the nerves; and in death, the human consciousness ceases to express through the body permanently. It is as though one had a paralyzed arm—one is mentally conscious of that arm, but cannot function through it. Medical records tell of the case of a clergyman who once fell into a state of coma (suspended animation). He heard everyone around bewailing his apparent death, but could not express his awareness through his physical organs. His body motor had "stalled" and refused to respond to his mental commands. At last, when his friends were about to take him to be embalmed, he made a supreme effort, and was able to move, after 24 hours of complete apparent death. This instance illustrates the constancy of awareness of "I-ness" or personal identity, even though the body is seemingly dead.

The Hindu teachers stated, that one must learn to separate the energy and consciousness from the body, consciously. One must consciously watch the state of sleep, and must practice the voluntary withdrawal of energy consciously from the heart and spinal regions. Thus he learns to do consciously, what death will otherwise force on him unconsciously and unwillingly.

There is a case on record, in the files of French and other European doctors, of a man named Sadhu Haridas, in the court of Emperor Ranjit Singh of India, who was able to separate his energy and consciousness from his body, and then connect the two together again after several months. His body was buried underground and watch was kept over the spot, day and night, for months. At the end of this time, his body was dug up, and examined by the European doctors, who made an examination and pronounced him dead. But after a few minutes, he opened his eyes and regained all the control over all the functions of his body, and lived for many years more. He had simply learned, by practice, how to control all the involuntary functions of his body and mind. He was a spiritual scientist who experimented with prescribed methods for learning the truth of cosmic law, and as a result, he was in a position to demonstrate the truth of the theory of the changelessness of personal identity and the eternal nature of the life-principle.

Those who would know the scientific truth of the doctrine of reincarnation, must follow the rules laid down many centuries ago by Hindu savants, and must learn to (1) be conscious during sleep, (2) be able to produce dreams at will, (3) to disconnect themselves consciously, not passively as during sleep, from the five senses, and (4) to control the action of the heart, i. e., experience conscious death or suspended animation. This is the art of separating the soul from the body.

By following the practices which lead to the above results, we can follow the ego in all states of existence—follow it consciously through death, through space, to other bodies or other worlds. But those who do not learn these things, cannot retain their sense of personal identity, of awareness or consciousness, during the big sleep of death, and hence cannot remember any previous state, or even the "deep sleep" states during one life.

But by adopting the methods of the ancient Hindu scientists who experimented with such laws, and who thereby gave the world a knowledge that is priceless and demonstrable, one may come to know the scientific truth of reincarnation and all other eternal verities.

"Pure love resembles yonder rock, that refuses to be shaken by any wind whatever; and pure renunciation resembles yonder bird, that floats in the inaccessible serenity far above, not for parade, but simply because it is its very nature to soar into the blue."—F. W. Bain.

MY RELIGION

By M. K. Gandhi

(M. K. Gandhi, better known as "Mahatma" (great soul) Gandhi, is the famous Non-co-operation leader of India, whose doctrine of "soul-force" as against military force, has won the admiration of the entire world, and has also accomplished many practical reforms in India's industrial, political and social life.)

I call myself a Sanatani Hindu, because—

(1) I believe in the Vedas, the Upanishads, the Puranas and all that goes by the name Hindu scriptures, and therefore in avatars (divine incarnations) and re-birth.

(2) I believe in the Varnashrama Dharma, (caste-system in the ancient sense of division of vocations, according to merit) in a sense, in my opinion, strictly Vedic but not in its present popular and crude sense.

(3) I believe in the protection of the cow in its much larger sense than the popular.

(4) I do not disbelieve in idol-worship.

The reader will note that I have purposely refrained from using the word divine origin in reference to the Vedas or any other scriptures. For I do not believe in the exclusive divinity of the Vedas. I believe the Bible, the Koran, and the Zend Avesta to be as much divinely inspired as the Vedas. My belief in the Hindu scriptures does not require me to accept every word and every verse as divinely inspired. Nor do I claim to have any first-hand knowledge of these wonderful books. But I do claim to know and feel the truths of the essential teaching of the scriptures. . . . I believe in the institution of Gurus, but in this age millions must go without a Guru, because it is a rare thing to find a combination of perfect purity and perfect learning. But one need not despair of ever knowing the truth of one's religion, because the fundamentals of Hinduism as of every great religion are unchangeable, and easily understood. Every Hindu believes in God and His oneness, in re-birth and salvation. . . .



MR. AND MRS. M. K. GANDHI

Mrs. Gandhi has been of inestimable help to her famous husband in carrying out many of his political programs, notably the "spinning-wheel in every home" program, by which Gandhi hoped to deliver India from her dependence on foreign cloth manufactures. As a result, the art of weaving, which was dying out in India, has again been revived on a national scale.

I do not believe that inter-dining or even inter-marriage necessarily deprives a man of his status that his birth has given him. The four divisions define a man's calling, they do not restrict or regulate social intercourse. The divisions define duties; they confer no privileges. It is, I hold, against the genius of Hinduism to arrogate to oneself a higher status or assign to another a lower. All are born to serve God's creation, a Brahman with his knowledge, a Kshatriya with his power of protection, A Vaishya with his commercial ability and a Shudra with bodily labour. This, however, does not mean that a Brahman for instance is absolved from bodily labour or the duty of protecting himself and others. His birth makes a Brahman predominantly a man of knowledge, the fittest by heredity and training to impart it to others. There is nothing, again, to prevent the Shudra from acquiring all the knowledge he wishes. Only, he will best serve with his body and need not envy others their special qualities for service. But a Brahman who claims superiority by right of knowledge falls and has no knowledge. And so with the others who pride themselves upon their special qualities. Varnashrama (the four divisions of Hindu society) is self-restraint and conservation and economy of energy.

Though, therefore, Varnashrama is not affected by inter-dining or inter-marriage, Hinduism does most emphatically discourage inter-dining and inter-marriage between divisions. Hinduism reached the highest limit of self-restraint. It is undoubtedly a religion of renunciation of the flesh so that the spirit may be set free. It is no part of a Hindu's duty to dine with his son. And by restricting his choice of a bride to a particular group, he exercises rare self-restraint. Hinduism does not regard a marriage state as by any means essential for salvation. Marriage is a 'fall' even as birth is a 'fall.' Salvation is freedom from birth and hence death also. Prohibition against inter-marriage and inter-dining is essential for a rapid evolution of soul. But this self-denial is no test of varna. A Brahman may remain a Brahman, though he may dine with his Shudra brother, if he has not left off his duty of service by knowledge. It follows from what I have said above, that restraint in matters of marriage and dining is not based upon notions of superiority.

The central fact of Hinduism, however, is cow-protection. Cow-protection to me is one of the most wonderful phenomena in human evolution. It takes the human being beyond his species. The cow to me means the entire sub-human world. Man through the cow is enjoined to realize his identity with all that lives. Why the cow was selected for apotheosis, is obvious to me. The cow was in India the best comparison. She was the giver of plenty. Not only did she give milk, but she also made agriculture possible. The cow is a poem of pity. One reads pity in the gentle animal. She is the mother to millions of Indian mankind. Protection of the cow means protection of the whole dumb creation of God. The ancient seer, whoever he was, began with the cow. The appeal of the lower order of creation is all the more forcible because it is speechless. Cow-protection is the gift of Hinduism to the world. And Hinduism will live so long as there are Hindus to protect the cow.

I can no more describe my feeling for Hinduism than for my own wife. She moves me as no other woman in the world can. Not that she has no faults. I daresay she has many more than I see myself. But the feeling of an indissoluble bond is there. Even so I feel for and about Hinduism with all its faults and limitations. Nothing delights me so much as the music of the Gita or the Ramayana by Tulsidas, the only two books in Hinduism I may be said to know. When I fancied I was taking my last breath, the Gita was my solace. I am a reformer through and through. But my zeal never takes me to the rejection of any of the essential things of Hinduism. I have said I do not disbelieve in idol worship. An idol does not excite any feeling of veneration in me. But I think that idol worship is part of human nature. We hanker after symbolism. Why should one be more composed in a church than elsewhere? Because Images are an aid to worship. No Hindu considers an image to be God. I do not consider idol worship a sin.

It is clear from the foregoing that Hinduism is not an exclusive religion. In it there is room for the worship of all the prophets of the world. It is not a missionary religion in the ordinary sense of the term. It has no doubt absorbed many tribes in its fold, but this absorption has been of an evolutionary imperceptible character. Hinduism tells everyone to worship God according to his own faith or Dharma, and so it lives at peace with all the religions.

"A deep below the deep;
And a height beyond the height!
Our hearing is not hearing;
And our seeing is not sight."

—Tennyson.

PLANT BREEDING

By Luther Burbank

(Luther Burbank writes of the Yogoda System taught by Swami Yogananda: "It is ideal for training and harmonizing man's physical, mental and spiritual natures . . . I am glad to have this opportunity of heartily joining with the Swami in his appeal for international schools on the art of living, which, if established, will come as near to bringing the millennium as anything with which I am acquainted.")

"Some qualities Nature carefully fixes and transmits but some, and those the finer, she exhales with the breath of the individual as too costly to perpetuate. But I notice also that they may become fixed and permanent in any stock, by painting and repainting them on every individual, until at last Nature adopts them and bakes them into her porcelain."—EMERSON.

The fundamental principles of plant-breeding are simple, and may be stated in few words; the practical application of these principles demands the highest and most refined efforts of which the mind of man is capable, and no line of mental effort promises more for the elevation, advancement, prosperity and happiness of the whole human race.

Every plant, animal, and planet occupies its place in the order of Nature by the action of two forces—the inherent constitutional life-force with all its acquired habits, the sum of which is heredity; and the numerous complicated external forces or environment. To guide the interaction of these two forces, both of which are only different expressions of the one eternal force, is, and must be, the sole object of the breeder, whether of plants or animals.

When we look about us on the plants inhabiting the earth with ourselves, and watch any species day by day, we are unable to see any change in some of them. During a lifetime, and in some cases perhaps including the full breadth of human history, no remarkable change seems to have occurred. And yet there is not today one plant species which has not undergone great, and to a certain extent constant change. The life forces of the plant in endeavoring to harmonize and adapt the action of its acquired tendencies to its surroundings may, through many generations, slowly adapt itself to the necessities of existence, yet these same accrued forces may also produce sudden,



Luther Burbank, famous horticulturist, and sponsor of the YOGODA movement.

and to one not acquainted with its past history, most surprising and unaccountable, changes of character. The very existence of the higher orders of plants which now inhabit the earth has been secured to them only by their power of adaptation to crossings, for through the variations produced by the combination of numerous tendencies, individuals are produced which are better endowed to meet the prevailing conditions of life. Thus to Nature's persistence in crossing do we owe all that earth now produces in man, animals, or plants; and this magnificently stupendous fact may also be safely carried into the domain of chemistry as well, for what is common air and water but Nature's earlier efforts in that line, and our nourishing foods but the result of myriad complex chemical affinities of later date?

It was once thought that plants varied within the so-called species but very little, and that true species never varied. We have more lately discovered that no two plants are ever exactly alike, each one having its own individuality, and that new varieties having endowments of priceless value, and even distinct new species, can be produced by the plant-breeder with the same precision that machinery for locomotion and other useful purposes are produced by the mechanic.

The evolution and all the variations of plants are simply the means which they employ in adjusting themselves to external conditions. Each plant strives to adapt itself to environment with as little demand upon its forces as possible and still keep up in the race. The best-endowed species and individuals win the prize, and by variation as well as persistence.

The constantly varying external forces to which all life is everywhere subjected demand that the inherent internal force shall always be ready to adapt itself or perish.

The chemist, the mechanic have, so to speak, domesticated some of the forces of Nature, but the plant-breeder is now learning to guide even the creative forces into new and useful channels. This knowledge is a most priceless legacy, making clear the way for some of the greatest benefits which man has ever received from any source by the study of Nature.

When we capture and domesticate the various plants, the life-forces are relieved from many of the hardships of an unprotected wild condition, and have more leisure, so to speak, or, in other words, more surplus force, to be guided by the hand of man under the new environments into all the useful and beautiful new forms which are constantly appearing under cultivation, crossing and selection. Some plants are very much more pliable than others, as the breeder soon learns. Plants having numerous representatives in various parts of the earth generally possess this adaptability in a much higher degree than the monotypic species, for having been subjected to great variation of soil, climate, and other influences, their continued existence has been secured only by the inherent habits which adaptation demanded, while the monotypic species not being able to fit themselves for their surroundings without a too radically expensive change, have continued to exist only under certain special conditions. Thus two important advantages are secured to the breeder who selects from the genera having numerous species—the advantage of natural pliability, and in the numerous species to work upon by combination for still further variations.

The vast possibilities of plant-breeding can hardly be estimated. It would not be difficult for one man to breed a new rye, wheat, barley, oats, or rice which would produce one grain more to each head, or a corn which would produce an extra kernel to each ear, another potato to each plant, or an apple, plum, orange, or nut to each tree.

What would be the result? In five staples only in the United States alone the inexhaustible forces of Nature would produce annually, without effort and without cost, 5,200,000 extra bushels of corn, 15,000,000 extra bushels of wheat, 20,000,000 extra bushels of oats, 1,500,000 extra bushels of barley, 21,000,000 extra bushels of potatoes.

But these vast possibilities are not alone for one year, or for our own time or race, but are beneficent legacies for every man, woman, and child who shall ever inhabit the earth. And who can estimate the elevating and refining influences and moral value of flowers with all their graceful forms and bewitching shades and combinations of colors and exquisitely varied perfumes? These silent influences are unconsciously felt even by those who do not appreciate them consciously, and thus with better and still better fruits, nuts, grains, and flowers will the earth be transformed, man's thoughts turned from the base, destructive forces into the nobler productive ones which will lift him to higher planes of action toward that happy day when man shall offer his brother man, not bullets and bayonets, but richer grains, better fruits, and fairer flowers.

Cultivation and care may help plants to do better work temporarily, but by breeding, plants may be brought into existence which will do better work always in all places and for all time. Plants are to be produced which will perform their appointed work better, quicker, and with the utmost precision.

Science sees better grains, nuts, fruits, and vegetables, all in new forms, sizes, colors, and flavors, with more nutrients and less waste, and with every injurious and poisonous quality eliminated, and with power to resist sun, wind, rain, frost, and destructive fungus and insect pests; fruits without stones, seeds, or spines; better fiber, coffee, tea, spice, rubber, oil, paper, and timber trees, and sugar, starch, color, and perfume plants. Every one of these, and ten thousand more, are within the reach of the most ordinary skill in plant-breeding. Man is slowly learning that he too may guide the same forces which have been through all the ages performing this beneficent work which he sees everywhere above, beneath, and around him in the vast teeming animal and plant life of the world.

These lines were penned on the heights of the Sierras, while resting on the original material from which this planet was made. Thousands of ages have passed, and it still remains unchanged. In it no fossils or any trace of past organic life are ever found, nor could any exist, for the world creative heat was too intense. Among these dizzy heights of rock, ice-cleft, glacier-plowed, and water-worn, we stand face to face with the first and latest pages of world creation, for now we see also tender and beautiful flowers adding grace of form and color to the grisly walls, and far away down the slopes stand the giant trees, oldest of all living things, embracing all of human history; but even their lives are but as a watch-tick since the stars first shone on these barren rocks, before the evolutive forces had so gloriously transfigured the face of our planet home.

THE "TREE OF LIFE" SYMBOLISM

By *Eletta de Rapalje*

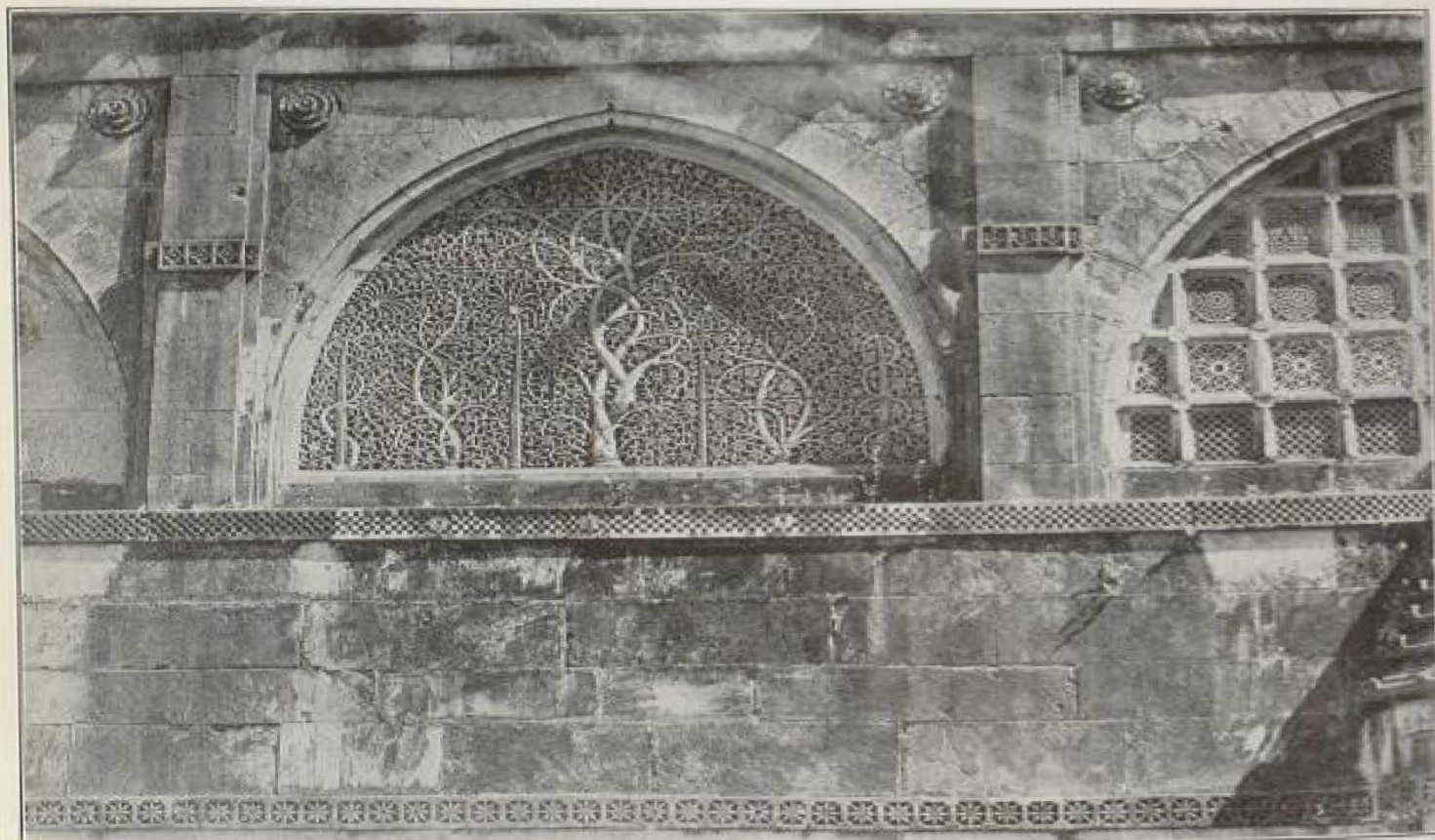
The most renowned of all **Tree of Life** patterns is to be found in a window of Sidi Sayyid's Mosque at Ahmadabad, India.

This is one of ten almost semi-circular windows, and has long been called the most beautiful one in the world. Even the most cautious writers have acknowledged its being "the most artistic stone tracery to be found anywhere." This delicate tracery is cut out of Gujarat sandstone and is a marvel of skill, not only because the forms are conventionalized just to the extent required for their purpose, but because the spacing of the subject takes it out of the category of direct imitation of nature. But the greatest skill of all is exhibited through the even manner in which the pattern is distributed over the whole surface.

Whether it only represents **trees** which mean the ordinary circumstances of **Life** in the shape of "a banyan tree growing out of and around a palm, until in its snake-like entanglements of root and branch the banyan tree strangles its foster parent;" or whether it symbolizes the cedar as "fertility" and the palm as "food for the soul;" or whether it is merely one of the "Gem bearing trees sacred to Buddha,"—the tracery indubitably represents the **Tree of Life**, for it simply means Life developed to its highest state of perfection. This is true both in the symbolism and workmanship of this window screen, for it surpasses even the most exquisite tracery in precious marbles to be found elsewhere, and none can equal it in richness and depth of meaning.

The **Indian Tree**, or **Tree of Life** pattern is the most vitally interesting of all artistic designs. The first **Tree of Life** known to symbolism was a plant called **hom**. "The original **HOM** was the Sanscrit **Soma** . . . a leafless (the rudimentary leaves are scarcely visible) scandent asclepiad, with its flowers collected in umbels, fan-like **en silhouette**, a native of the southern slopes of the Cashmere Valley and Hindu Kush."

This **hom** tree is very clearly reproduced on Coalport china having the Indian Tree pattern—which was a design of great antiquity, but only taken to England a little over one hundred years ago.



The window of Sidi Sayyid's Mosque at Ahmadabad, India. It is considered the most exquisite tracery in precious marble in the world. Its symbolism is described in the accompanying article.

The fermented juice of this **hom** tree was the first intoxicant of the Aryan race, and is still occasionally used as an intoxicant. Its succulent stalks are chewed by weary Oriental wayfarers to allay their thirst. In Assyria they probably substituted the **Date Palm** for the original **hom**, because the Aryans found they could not naturalize the true **hom** plant—or because the date yields a more abundant intoxicating juice. Its fruit also, would naturally become the staff of life in the region of the Euphrates Valley, and hence would be consecrated to **Asshur** as the **Tree of Life**. Later the vine took its place in Asia Minor and Greece.

Assyrian sculpture of great antiquity shows the **hom** twined very characteristically, though conventionally, about the date tree, forming the **Tree of Life**, **Ashera** or "grove" sacred to **Asshur**, the Supreme Deity of the Assyrians—the Lord and Giver of Life.

It is easy to see how these religious symbols of the first worship of the Aryan race—though afterwards polluted in Turanian India and Egypt and Assyria by a decadent symbolism—came to be universally adopted in the art ornamentation of the East.

In the Bible the **Tree of Life** is associated with the serpent and the "Tree of the Knowledge of Good and Evil," which brought death to the world. Therefore we find two kinds of trees in decorative symbolism: one with fruit, or with a serpent entwined around it; and the other the **Tree of Life** as a symbol of man's life developed to its highest capacity. The fruits of this tree are guarded by the Cherubim, representing the forces of nature under the control of God, and are only given to be eaten by those who overcome. When man forgets God and disobeys Him, the Cherubim—as the most highly developed friendly forces of nature—stands as a barrier between man and God. It is said that the **Tree of Life** may be hidden from man a very long time, but it can never be lost, and is destined to be found again.

On monuments of very ancient times we find the Phœnician goddess **Chiun** as an equivalent of the Greek **Venus**. She is shown presenting snakes to **Moloch**, the Author of Death, and lotus flowers to **Khem**, the Author of Life, on whose altar we find the **Tree of Life** represented by a Loto-Papyro-Palmheaded plant form, with a Cyprus form evidently derived from the lotus bud, on either side. These are guarded by the **Cabiri**, which suggested to the Hebrews the **Cherubim**, placed at the East of the Garden of Eden, to keep the way of the **Tree of Life**, and to the Greeks "the dog **Cerberus**," that guarded the **Hades** entrance.

In olden times in India they laid out gardens with the most rigid observance of symbolic rules. The "Pleasure Hill" in the centre definitely connected a Hindu garden—like those of Central Asia, with the ancient symbolism of the **Holy Mount**, the **Tree**, and the **Snake**.

C. M. Villiers-Stuart says, in "Gardens of the Great Mughals"—"Akbar's pillar in his hall of private audience at Fatehpur Sikri is an instance of this in its strange beauty and its direct connection with the old ideas embodied in the **Sacred Mount**, the **Tree** and the **Snake**. On the outside the **Diwan-i-Khas** appears to be a two-storied building, but on entering it is seen to consist of a single vaulted hall, surrounded half way by a gallery. Standing alone in the centre of the chamber is a magnificently carved column, with a huge bracket capital which carried the Emperor's throne. The pillar supports four railed passages leading to the four corners of the gallery, where there were seats for the principal ministers. Here the **Mount** and the **Tree** are one, meeting in Vishnu's symbol of the **Tree** or **Pillar of the Universe**, whereon the Emperor, as Vishnu's Regent, sat enthroned; while the four passages symbolize the cosmic cross of the four-went rivers of the **Celestial Paradise**."

In modern times: "even the gold-embroidered umbrella of State held over the King-Emperor at the Delhi Durbar, was but a symbol of the sacred sheltering tree."

Another writer says: "the **Tree of Life** was a favorite Buddhist symbol It has survived as a common form of decoration on modern textiles."

In all parts of the world the tree has remained a fundamental symbol. Scandinavian mythology gives the name of **Yggdrasil** to the three-rooted sacred ash-tree which binds together and sustains heaven, earth and hell—and at whose roots sit the three goddesses of destiny. The Germanic Christmas tree is a relic of this sacred tree.

There is no need of covering more ground, for it has been the same since time immemorial from one end of the globe to the other, although the meaning of the symbolism may have been forgotten. The **Tree Pattern** is the root and stem of Indian, if not of all Oriental art, and is by far the most interesting of all artistic designs.

Should this little peep at the **Indian Tree Pattern** through Sidi Sayyids' Mosque stimulate the reader's interest in symbolism, further researches will amply be repaid through the wealth of meaning to be found in every rug, vase, and ornament coming from the Orient.

THE BODY BATTERY

By Alvin Hunsicker

(Mr. Hunsicker is a well-known New York business man, occupying the position of Chairman of the Board of The Standard Textile Products Company. He writes much along educational and philosophical lines, and is one of the Yogoda sponsors.)

It is an interesting fact that science has reached the point where it recognizes that the cell—both plant and animal—is an electric battery.

As cells, with their varying rates of vibration, make up the human body, it necessarily follows that the human mechanism is a collection of living batteries. The organs of the human body each have their own rate of vibration. In the healthful body these different rates of vibration are properly synchronized or balanced. The human body is a perfect battery, susceptible to the cosmic or magnetic currents that are everywhere present in the universe.

Many persons are manifesting an interest and are anxious to know more about these etheric and electronic vibrations with their energy carrying qualities. All life on the earth and throughout the universe is due to the cosmic currents which are forever flowing, supplying the material and regulating the form, size and density of all physical things. This much at least is admitted by the advanced scientist, although he may hesitate to associate man's mental and spiritual qualities with the cosmic currents of a much higher rate of vibration. The field of spiritual phenomena is so vast and so important that man may well hesitate before he attempts to define it. He must approach it at least with a reverent, free and open mind.

The cells of the human body have been formed from many smaller particles of so-called matter. Even now the electron is being divided and matter is being so minutely recognized, defined and classified that the physical scientist is on the borderland between the material and the spiritual.

We cannot measure or weigh vitality by any instrument as yet devised. What it is may be important. What it does is of much greater importance. It is enough to know the blooming rose receives its vivid color from the sunlight. It is not necessary to measure and weigh so delicate a substance. Just so it is enough to know the vital current carries the principle of life and gives bodily health and strength. There is more in the azure blue of the etheric sky than the mind of man will find.

The human body is a most perfect magnet. It is constantly taking on and giving off power, a force that is manifesting through a magnetic vital current which carries the properties that sustain the life principle. A person who gives out more than he takes in of this life-sustaining current lowers his vitality. In no event, however, can a person sidestep or avoid this compelling process of nature. One must take in and one must give out.

A dog with a highly developed sense of smell is able to track another animal or a man because all animals, including man, leave behind them when they step on the big magnet—the earth—certain minute and imperceptible particles of themselves which the dog, with his highly developed sense of smell, can trace.

The motorist knows how his automobile is made, and the average person knows fairly well how his body is made. There is this difference, however, man is not satisfied in knowing how his automobile is made; he spends much time and effort in learning how to operate it skillfully. He learns all about the spark, the vital current, the life of his motor, whereas he has but slight inclination to master and control the vital spark that carries the principle of life in his body.

Man can see the zinc plates and other materials that make up the battery on his car. They are visible. He knows his car has a battery because he sees it. He can tell when the spark is working well by the steady stream of power that comes from his motor. If he had but a little more insight, he would see the spark of vitality in his own body and feel the steady stream of power and strength that goes with it. His body is the battery; his vitality the spark that is stored within. He runs his body, and his mind, every day just as he runs his car. When the vital current is low he lies down on his bed and Nature recharges his depleted body battery, passively. Without this recharging he would be unable to work with any degree of efficiency, and only as he allows Nature to recharge his depleted vitality is he able to carry on.

The vital current so necessary is acquired through enlightened and conscious will. The body needs exercise. Every organ in the body has its use and without being exercised will lose its power. The idea in exercise is to acquire power, therefore all exercise

should be taken with the power of will behind it. We all know that when we are willing to work, we immediately feel more energetic.

Each organ of the body has its own rate of vibration. The first, third and fifth notes on the musical octave vibrate in harmony. The first, second and third do not vibrate in harmony. If again the string of the fifth note on the scale is out of tune, there will be inharmony every time this note is struck. Just so there is health inharmony when any one of the organs is out of tune. As the fifth string on the piano, when out of tune, must be brought up to pitch, reinstated in its proper vibration, just so must the physical organ out of tune be reinstated, brought up to the proper vibration. The vital current that carries the life principle must be restored, built up, and a proper equilibrium, vibration, must be reestablished.

The battery on an automobile does not create electric current; it simply stores and gives it out as needed. Every automobile, therefore, has a generator which makes and supplies current to the battery. Nature is the great passive Generator that supplies the vital current to the human body. But the human will is the greatest active Generator and when employed actively, can accomplish what Nature accomplishes passively.

Through the medium of a wire or cable, the current from the generator on an automobile is carried to the battery. There is likewise a medium to carry the vital current from Nature, the generator, to the human battery. This invisible connection, with each cell and organ, Nature has made, otherwise man would not function in his physical body. Man gains or loses this life-carrying current in proportion as he acts in harmony with Nature's plan. Nature forces him to rest, relax, in order to recuperate his strength, and recharge his body with the vital current. If he takes on this current unconsciously, through enforced rest and relaxation, how much more can he take on if he consciously co-operates with Nature? What indeed are the possibilities with regard to a healthful and a "spiritualized body" when man by intelligent and persistent action co-operates with Nature and utilizes the unseen forces about him? Then he, like the mechanic, uses fore-knowledge. He keeps his body-battery charged. The spark of vitality is kept alive. The strength of the vital current is kept up to par, thereby preventing decay. The vibrations of his bodily organs are synchronized. There is health because there is vital current and harmonious action.

The conscious will operating knowingly is the medium through which a proper co-operation with Nature's great storehouse of vitality and strength is maintained. All of man's needs are within his reach. Ignorance alone keeps him from attaining. This subtle, unseen and mysterious thing we call vitality is real and important. It is the highway of the life-principle. It is found wherever life is found. It is in us and around us in immeasurable quantity. We keep our body battery up to full strength, recharge and replace the loss of the vital current, in proportion as we know how to adjust our conscious will and action to Nature's generous but unalterable laws.

CHRISTOPHER COLUMBUS ON THE AMERICAN INDIAN

There has been some much-needed national publicity given recently to the wrongs inflicted by the American Government on its wards, the American Indians. In this connection, it is interesting to turn back the pages of history to the year 1492 and read about the Indians as they were at that time, as related by Christopher Columbus in a letter to the Spanish Court. The letter, which Columbus supposed he was writing from "the newly found islands of India beyond the Ganges," was in reality written from an island now known as one of the West Indies group.

Columbus wrote, "Weapons are entirely unknown among them. . . . This is not on account of physical faults, for they are strong and vigorous. . . . They are mild and trusting and very generous with anything

they have. No one will refuse a thing he owns to another one who asks for it. In fact, they told us to ask for what we wanted. They conducted themselves with the greatest kindness toward everyone. . . . They are not idolaters. On the contrary, they believe that all power and strength and all that is good is in Heaven. . . . They are not stupid and rude, but shrewd and intelligent. And these people, who navigate the sea, inform themselves eagerly of whatever exists there. . . . I discovered no criminal among them in the ordinary sense of the word."

Surely the descendants of this early friendly race are entitled to every consideration of education and protection at the hands of the present rulers. Would they have welcomed Columbus so graciously, if they had possessed the power to look ahead into the future centuries and see the gradual extinction of their race?

TREES HAVE SOULS

Sergei Konenkov is the name of the greatest of all Russian woodcarvers. He says that trees have souls and that American trees embody spirits different from those inhabiting trees in any other part of the world. "The giant California Redwoods house powerful but kindly forces," he says. "I want to see all America's trees, and feel beneath my fingers the secret-revealing bark of trees that have never yet confided in me. The great Sequoias may hide the souls of warriors; the cypresses the spirits of Grecian Gods; the poplars, very modern beings." Pointing to a statue in his studio of an old woman in rags, her figure following the curve of a tree from which she emerged, he said, "She is a little old soothsayer. She wanders through the Russian forests in which I was born with a mysterious smile upon her lips and wisdom in her eyes. I grew up to know the birch trees often hold the spirits of little old soothsayers. I spent my boyhood in the forest under the influence of the most fantastic of fairy tales. I knew all the good and bad spirits of the woods. I lived the restless life of the forest people whose little towns sprang up for a few years' duration, then vanished."

When Konenkov was nine years old, the priests of the community, astonished at his talent, sanctified some remarkable holy paintings he had made. Afterwards he won fame throughout Europe with his stone and marble sculptures. Suddenly he ceased to work in marble, declaring it to be too cold and lifeless. He left his friends and returned to the forests for inspiration. Lately he has come to study American trees.

His feeling for trees is quaintly described by the following illustration. He said that in New York Central Park he found a tree that was to him the soul of a candle such as burned in Russian homes in celebration of Easter Week. "The little tree with its leafy crown flaring in the perfumed air of spring is like the candle in the incense-laden atmosphere of a cathedral."

Konenkov displays the poetic attitude toward trees, but Sir J. C. Bose, eminent Hindu botanist, has convinced the entire scientific world, through his experiments, that trees really have souls and feelings akin to our own. "Trees apparently select other trees nearby as objects of affection," the plant-psychologist said recently. "Trees thus smitten send out tendrils to enfold the objects of their love. I have known a love-sick palm which refused to bear fruit for two seasons because its mate's pollen could

not reach it, and only when this pollen was scattered over its branches did it begin to bear fruit."

THE NEEDLE'S EYE

By Italy Hemperly

"Children, how hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—St. Mark, 10:24, 25.

To his followers the loving Master Jesus always made His teaching as clear and simple as possible, using the things with which they were familiar to illustrate his lessons.

Sometimes it was the growing grass of the fields, the sheep and the good shepherd, the birds, the lillies,—always something the people knew about.

On this memorable occasion the Master had looked upon the man who had kept the commandments from his "youth up," and had loved him; then, the Master had sorrowfully watched the man go away because he put his faith in material possessions.

How the loving heart of the Master must have yearned over the people gathered there under the blue skies by the murmuring waters of the Jordan! They had come to him to be taught spiritual truth they could not find elsewhere; they were ready to be taught. And to make clear the lesson He would teach them about not placing their trust in material possessions, He spoke of the Needle's Eye, a gate that led into the city of Jerusalem. All the people there knew about this gate, and many of them, no doubt, had passed through it. The Needle's Eye was so small the merchants and travellers who came to pass through it had to dismount and unpack the loaded camels before they could enter. Even then the camels had to crawl through in a kneeling posture. None of the costly wares, none of the fine silks and linens, none of the precious perfumes could the camels carry through this gate upon their backs.

Thus the Master made the lesson clear to them, if they would enter the kingdom of God they must put their trust in something higher than material possessions; they must learn to put their trust in the Creator of the substance of all things.

And after nineteen centuries the Needle's Eye still stands, and we still must learn this lesson!



*"This is the forest primeval;
The murmuring pines and the hemlocks,
Bearded with moss and in garments green,
Indistinct in the twilight
Stand like druids of old"*

—Longfellow.



Two beautiful views taken in Cook Forest, Pennsylvania. These stately primeval monarchs of the forest are four centuries old, and something of their peace and sublimity is communicated to the human visitor who seeks physical and mental recuperation within their kindly shelter. The Cook Forest is privately owned at present, but an effort is being made by the American people to purchase it for a State Park, thus saving from commercial destruction the last remnant of such ancient woodland in the northeastern United States.

THE DOCTRINE OF REBIRTH

*"Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear today!"
So putteth by the spirit
Lightly its garb of flesh
And passeth to inherit
A residence afresh."*

*"Never the spirit was born;
The Spirit shall cease to be never;
Never was time it was not;
End and Beginning are dreams!
Birthless and deathless and changeless
Remaineth the Spirit forever;
Death hath not touched it at all,
Dead though the house of it seems!"*

From "The Bhagavad Gita," translated by Sir Edwin Arnold.

"We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight."—Emerson.

(The following article is a summary of the arguments presented by various writers to show the truth of the theory of Reincarnation.)

The doctrine of Reincarnation, or Rebirth, is as old as history, and older. All nations, either wholly or in part, have believed in it in some form. All the older religions firmly maintained its truth. It is part of the basic religion of the Hindus, who wove it into their philosophy and theology. Its details were systematically elaborated in the earliest Upanishads and Sanskrit literature. It continues to be the inspiration and conviction today not only of the Hindus, but also of the Buddhists of Ceylon, India, Japan and China, who accept it as the only solution to life's mysteries and the only logical road to salvation. The earliest Egyptians and Hermetic philosophers believed in it. The old Persian Magi faith, Zoroaster's followers, and the Greek mystics firmly upheld it. Aristotle and Plato, both of whom have contributed very largely to Western thought, very decidedly believed in Reincarnation, and so did Socrates. The Jewish faith thoroughly approved this belief. The early Gnostics and practically all the Christian fathers, up to the fifth century, accepted it and wrote elaborately about it. The doctrines slipped out of the European mind during the Dark Ages.

Surely a belief that has been and still is the accepted doctrine of uncounted millions of both past and present time, and which has inspired and moulded the thoughts of many of the greatest thinkers and philosophers for thousands of years, should not be rejected by present-day Western minds without due investigation and reason. As a matter of fact, the theory of Reincarnation is today slowly but surely gaining a foothold again in Western thought, and many of the most advanced thinkers are realizing that this doctrine holds the key to the solution of life's otherwise insoluble problems. Some of the great Western minds that believed in it were: Kant, Swedenborg, Schopenhauer, Goethe, Lessing, Boehme, Schelling, Emerson and Shelley. Many of our best progressive minds of today, including Henry Ford, accept the doctrine of Reincarnation.

The popular belief in Reincarnation in Jesus' time is shown by the passage in the Bible (John 9:2) where the disciples ask Jesus: "Master, who did sin, this man or his parents, that he was born blind?" Inasmuch as the man was born blind, the disciples could not think he became blind from sin in this life, hence could only have been referring to possible sin committed by the man in one of his former lives. The same thought is expressed in the passage from John 5:5-14, where Jesus healed a man of an infirmity which he had had for 38 years, and whom Jesus told, "Sin no more, lest a worse thing come unto thee." He meant the man had sinned in a past life. Jesus speaks several times unmistakably of the reincarnation of Elias into the body of John the Baptist. He says, (Matthew 17:12-13), "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. . . . Then the disciples understood that he spake unto them of John the Baptist." And again Jesus says, (Matthew 11:13-15) "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear." Again, in Revelation 3:12, the Lord reveals to John, "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out." This passage makes it clear that he who conquers himself, shall be no longer forced to "go out" to be reincarnated and die time and time again. Those who "overcometh" are henceforth free from this cosmic necessity.

It would be of no importance whether people believed in the doctrine of Reincarnation or not, if the theory had no practical and ethical bearing on life. But its value lies in the fact that it does have a very close and significant relation with all our actions. The doctrine of Reincarnation is only one-half of a theory. The other half is Karma. Reincarnation means rebirth, or the passage of the soul from one body to another, until salvation or

freedom is finally won through merit. Karma means the chain of action committed in the present or past lives that must be expiated, rewarded or burned into nothingness by the fire of meditation. The "karma" of a man is the seeds of potential action within him, awaiting only the proper environment or opportunity to become an active manifestation in the outer world. The Law of Karma, then, means that whatever we do in thought, word or deed, leaves traces or effects in our sub-conscious mind and subtle body, and that they must in present or future time, inevitably express themselves in further thought, word or deed. These thoughts, words and deeds, being freshly reinforced by environmental influences and fresh actions, will again be the cause of still further thoughts, words and deeds, and so on. Hence we see that this Law of Karma is nothing but an application of the Law of Causation, scientifically applied to human activities, even as it is applied to every other science, whether it be astronomy, physics or geometry.

Hence the doctrines of Reincarnation and Karma are an attempt to solve the riddles of life, death and final liberation. The test of a theory is whether or not it can cover all the facts. Let us apply this test to the theory of Reincarnation.

1. **THE JUSTICE OF GOD.** The theory of rebirth alone can account for the justice of God, by attributing the evils of life not to an omnipotent caprice, but to our own actions. Practically all atheists lose their faith in a God because of the terrible injustice that seems to prevail in the world. Thinking they have but one life to live on this earth, these atheists argue that they would rather believe in no God, than in a God who would thus show such favour and disfavour to innocent babes. But a belief in Karma and Reincarnation dispels these erroneous ideas of an unjust God, and gives one a basis for belief in eternal justice and impartial opportunity. Furthermore, to believe that every good action will beget another good action, and every evil act fathers another evil effect, is to watch our actions more carefully and to think more of our future state, since we alone will be responsible for it. The moral effect that a belief in Reincarnation causes, cannot help but be strengthening, uplifting and practical. It supports the theory of Free-Will by indicating that our future and present life are not caused by an inscrutable fate, but by our own actions and our use of forces that are or can be within our own control. It helps us to centre our attention on the "kingdom within," of which all religions speak as being the only true heaven, and relieves us of a slavish dependence on, and ignorance of, the seemingly causative external forces. It reveals us to ourself as the cause of all things, instead of the puppets of chance.

2. **REVEALS EXISTENCE OF SCIENTIFIC LAW.** The first law of science is, that nothing happens by chance; that everything in nature has some cause, and that only ignorance of the cause makes us think of accidental occurrences. A is the cause of B, which is its effect, B is the cause of C which is its effect, C of D, and so on. The universe is a network of events interrelated as cause and effect. The whole equilibrium of the world is changed every moment at the occurrence of the minutest phenomena. So science tells us, basing its judgment not on belief, but on demonstrated fact. The body and mind of man are subject to this universal Law of Causation. Science knows this, and attributes every detail of man's body and mind to heredity and environment. But a belief in eternal justice would account for it by reincarnation and environment, since the latter theory visits, not the father's sin upon the child (at least not as a cause) but the sins of the child upon himself. Hence, a belief in Reincarnation is supported by scientific law, proving the body and mind to be the outcome, not of a whimsical Creator, but of our own deeds and thoughts in past and present lives. Furthermore, matter being indestructible, the mortal energy cannot be destroyed. It must express itself through reincarnation. "And it is easier for heaven and earth to pass, than one tittle of the law to fail"—Luke 16:17. St. Paul says, "Work out thy own salvation. Whatsoever a man soweth, that shall he also reap."

3. **IMMORTALITY.** If the soul is immortal and eternal, it must have existed before living in this body. If it is changeless, why should it suddenly occupy a human body for one life and then never again? Hence a belief in the immortality of the soul leads to a belief in reincarnation. If one says, with the materialists, that the soul rises with the birth of the body, and dies with the death of the body, then no further argument is possible. But we possess an instinctive belief in immortality, and reason also supports it. The orthodox idea of the creation of a soul at birth, must inevitably mean the annihilation of such a soul at death. For what begins in time must end in time. Something cannot come out of nothing, nor can something be reduced to nothing. If immortality of the soul, and its eternal nature, is granted, then the pre-existence, the present existence, and the future existence of the soul are settled beyond doubt.

4. **SENSUOUS INSTINCTS OF MAN.** All desire leaves seeds in the mind, which

cannot die until fulfilment is reached. After death, the soul of the man cannot rest indefinitely in the spirit world, because it has brought with it the unexpressed and unsatisfied longings of the ego, which boil and bubble, so to speak, until they return again to become manifest. Souls having no material desires attached to them, may live in the spirit world in its different spheres, for evolution, and work out their redemption there. But the scientific law of causation requires the working out of the sensuous tendencies of man in the sensuous world, and not anywhere else.

5. **DIFFERENCES OF HUMAN NATURE AND CAPACITY.** The vast differences in disposition, ability, morality and achievement that sometimes occur between two members of the same family, cannot possibly be accounted for on any reasonable ground except reincarnation. The difference in twins, having the same birth, training and environment, must ever remain a total mystery unless the karma from past lives is accepted as the cause. To say that God meant them to be different, is to refuse to see the immediate and personal cause.

6. **INEQUALITIES OF FORTUNE.** The sufferings of the virtuous man, and the pleasures of the vicious, make us believe in reincarnation, since it explains that the past good actions of a man will bring him joy in this life, even though by his present evil actions he is storing up future suffering for himself. Similarly, the good man is laying away future treasures for himself, even though he may at present be suffering from the effects of evil deeds done in lives gone by.

7. **EVOLUTION.** Everything in this world changes, and science proves that physically, the change has been for the better, by evolution. Man's physical body, the biologist proves, is the outcome of a long series of changes and gradual improvement. We know we improve morally and spiritually by slow degrees after passing through distinct stages. We do not improve all at once or without opportunities being given us. Many births give us such opportunities to grow perfect. Evolution holds good in all spheres.

8. **THE CONSTANT UNIVERSE.** The scientific principle of causation, and expenditure of energy, requires constancy in the universe. The force or energy of the world is constant—no decrease, no increase. There is only passing from one form to another. So the force or energy brought by the soul into human life, can neither be created or destroyed. It is neither born nor does it die, but it does pass from one form to another. The conservation of energy is as true in the subtle immaterial world as in the physical world.

9. **SOLVES THE ORTHODOX ENIGMAS.** If our present-day deeds are responsible for our rewards and punishments, why does a mere child die, who has done no wrong? Further, if Heaven or Hell for eternity is the result of actions done in this short span of one earth-life, is not the scale unbalanced? Seventy years, say, on the one side, and eternity on the other! Such a supposition is entirely at variance with both reason and our experience of just cosmic law. Further, if such a view be true, what will be the reward or punishment of a man who has been partly good and partly bad in this life, so that they are equal? Will he go to Heaven or to Hell?

10. **TESTIMONY OF SAINTS.** Great spiritual seers and saints have affirmed the truth of reincarnation and have had glimpses of their own earlier incarnations. Ordinary men, too, sometimes experience flashes of pre-natal memory.

OBJECTIONS TO REINCARNATION ANSWERED

Some of the objections offered to the truth of the theory of Reincarnation are (1) we do not remember past lives, (2) we should not be held responsible for forgotten deeds, (3) the theory of Reincarnation conflicts with the evidence of heredity, and (4) Orientals, and people who believe in Reincarnation, are not progressive.

The answer to the first two objections is, that memory is not the test of existence. You do not remember your birth and early babyhood, but you experienced them just the same. There is a merciful provision in nature. If we remembered all the past events of countless lives, with their sorrows, sins, sufferings and ignorance, the mind would be overburdened and miserable. Further, if we remembered all these past lives, there would be no point in reincarnation at all, since the object of reincarnation is to give the ego a new chance, a new body and brain, a new start, a new environment. No matter how black our past may have been, we are wisely spared that memory and can begin life anew every century or so. For most of us, each life is an advance, an improvement over the past. We are growing toward perfection. It is not necessary or desirable that we should

remember all the details of ancient ages. The experiences of past lives, however, are not lost, but remain with us in the form of tendencies, abilities and moral perception.

Even in one life, a man may completely forget his identity and imagine himself to be someone else. Many such cases, well-authenticated, are on record, especially since the war.

People wrongly imagine that reincarnation and heredity are conflicting theories. Due to the presence of unchanging cosmic law for everything in nature, heredity is the law through which the reincarnating soul works. A son is not like his father simply because he was born of him, but because the soul of the son had chosen to reincarnate in that family because the material and mental qualities of the ego would find it most convenient and harmonious to manifest through just such a family. The "path of least resistance," or "like attracts like," accounts for the possible entrance of an ego into an undesirable body. Cosmic law compels the ego to become incarnate through a body and mind which most suitably express the karma and experience of the evolving ego.

It is true that many Orientals have misunderstood the doctrine of Karma and Reincarnation, and have suffered for it. Their mistake lay in stressing one angle of the theory and forgetting other angles. The masses degenerated the theory into a doctrine of Fatalism, feeling that the present life was inevitably the outcome of past deeds and hence there could be no hope to change it. But such a view is not true. Some of our present fate, such as our birth and family ties, are indeed changeless so far as this life is concerned, but besides past karma, there are also present actions, or karma in the making, to be considered, which in turn determines our future. We must work out the effects of past actions, it is true, but not only our future, but even some of our present, is wholly dependent on present action. The future is ours to make or mar, according to present action. This is the view of karma and reincarnation that has escaped the attention of many Orientals, but it is the true view. Furthermore, even if and when the Western nations accept the truth of reincarnation, they will never fall into the same lethargic habits that afflict many Oriental nations. The West has a different karma, a different outlook and temperament, not to mention differences of climate and of natural environment. Japan is Buddhist and believes in reincarnation, yet she is as energetic as any Western nation. No nation of today will fall into the same mistakes as to Fatalism that older and more easy-going nations have done. The conditions of the age and the civilization forbid it. But the truth of reincarnation, hidden now from Western eyes as a whole, for many centuries, is again claiming the attention and adherence of larger and larger numbers in the West, and satisfying the soul-hunger for knowledge of life's problems and mysteries.

One more point—even though we are tied to this wheel of cosmic birth and death, even though no end is in sight, yet there is a way of escape for us. All religions point the path. Through knowledge, through non-attachment, through selflessness, through the fire of meditation on spiritual reality, the seeds of all karma may be roasted, may be reduced to ashes, and thus the soul may be liberated from the otherwise eternal Wheel of Necessity.

* * *



Members of the cast of "A Night in Dreamland," given recently at the Philharmonic Auditorium in Los Angeles, for the benefit of the Mount Washington Educational Center.

RECIPROCITY

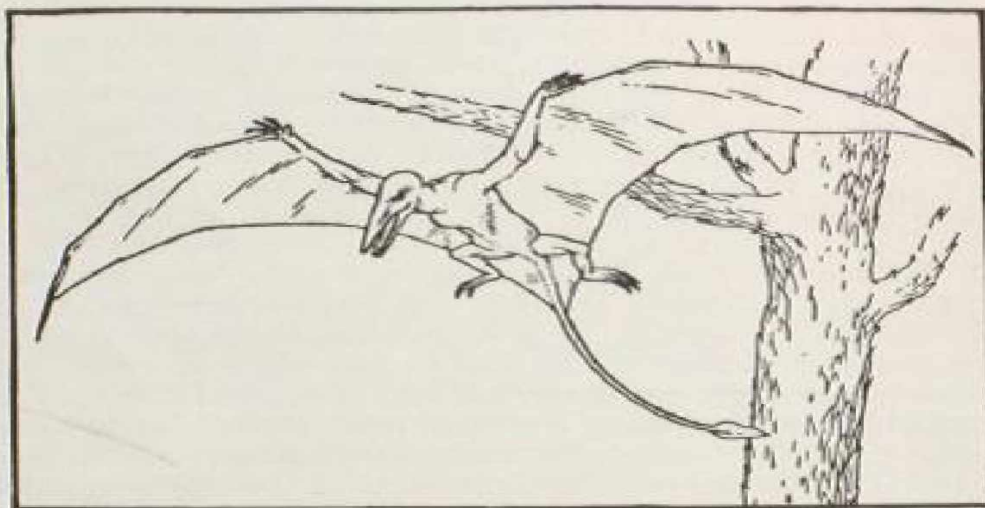
By Walter Scott Haskell

In alchemy—great Yavah's plan, too subtle for the eyes of man—the mind that Yavah did invoke, was, as the acorn to the oak; and, as the oak sheds myriad seed to grow and thrive in useful meed, so Yavah scattered seed below, where darkness was, that light should grow. On Time and Growth depended he, to make the acorn as the tree.

No seed in Yavah's garden knew it had been sown, no mirror threw reflection on a rising dawn—to sightless eyes, a sense unborn. But Yavah gave the seed his love, and blessed it from his realm above, endowed it with all potency, the hope of all eternity. Great Yavah's seed as bird of wing—to bring him manna, love and spring.

The golden seed of Yavah's thought, though planted in the realm of naught, where nothing grew, not even strife; began the upward climb of life by starting a primeval root that quickly formed into a shoot, then grew a stalk, a bud and frond—the petaled lily of the pond. No god in paradisaal ease was ere arrayed like one of these.

But back of petal's modest mien, the lily's heart's desire unseen, was struggling in its pod of clay, and tried to raise its head and say: "My feet are stuck in this black ooze, I'd set them free, if I could choose." Thus Yavah's seed, his pride and hope, was tugging, lugging at life's rope—a God-sent flower, unsatisfied. Her petals drooped, the lily died.



From H. G. Wells, "Outline of History."

"A Pterodactyl fierce and strong, Who had no moral sense of wrong."

Though dead of form—a bagatelle—the lily's life was strong and well. And with its soul-fed lust for earth, did grope and reach for a new birth; aspired to be above its kind, this lily with a higher mind. Then from the astral atoms drew, and clothed its naked soul anew—an erstwhile lily of the bog, and now a wiggling polliwog.

This tadpole grew to be a frog, and every day sat on a log and croaked his dismal serenade to bugs and worms that God had made to feed his ever hungry maw—and he would catch all that he saw. But something in him, something deep, would o'er his senses often creep—ambition of a froggie's soul, ambition for a higher goal.

He lived his day, then went the way of other frogs who'd had their say. But the eternal spark still dwelt within his soul, and froggie felt the lure of life, the call of earth, the call to an exalted birth. And Yavah gave him power to draw the atoms, and to use the law to grow himself a pair of wings to soar above the creeping things.

A Pterodactyl fierce and strong, who had no moral sense of wrong, but tore the flesh from weaker prey that did by chance come in his way. Both earth and air was his to strive for things that kept his hope alive. Though Ichthyosaurians roamed the space, this winged lizard kept his place, and won in battle's bloody strife, the trophies of a primal life.

So grew in consciousness the germ that Yavah planted in the worm. Through evolution step by step, the harvest that the soul had reapt. From plane to plane, from shape to shape, till ego glared through eyes of ape; while its crude brain in torture racked, for something that the creature lacked. Still on, from dweller in the tree, to the first aborigine.

And still no stop, forever on, to the long-wished-for brighter dawn, to the apex of Wisdom's mount, to drink at the eternal fount—from primal essence to the Lord, from aborigine to God. At home at last, to rest, to rest, to Yavah's bosom to be pressed—another cycle is complete, the chair awaits, the king his seat.

Oh God! what gulfs thy seed hath crossed! And yet no atom hath been lost. The worm, the ape, the primal man, all links in thy eternal plan. To individualize thy thought, through evolution thou hast wrought. Thy seed hath earned, and paid the price—a home with thee in paradise. What thou didst give, came back to thee, and this is Reciprocity.

GANDHI AND JESUS

By Rev. Dr. J. H. Holmes, Minister of the Community Church, New York City.

"If we would classify him with any of the supreme figures of human history, it must be with such august religious prophets as Confucius and Lao-tse, Buddha, Zoroaster and Mohammed, and, most truly of all, the Nazarene! Out of Asia, at long intervals of time, have arisen these inspired witnesses of God. One by one they have appeared to teach men by precept and example the law of life, and therewith to save the race. Today, in this our time, there comes another of this sacred line, the Mahatma of India. In all reverence and with due regard for historic fact, I match this man with Jesus Christ."

"As he moves from city to city, crowds of thirty and even fifty thousand people assemble to hear his words. As he pauses for the night in a village, or in the open countryside, great throngs come to him as to a holy shrine. He would seem to be what the Indians regard him—the perfect and universal man. In his personal character, he is simple and undefiled. In his political endeavors, he is as stern a realist as Lenin, working steadfastly toward a fair goal of liberation which must be won. At the same time, however, he is an idealist, like Romain Rolland, living ever in the pure radiance of the spirit. When I think of Rolland, as I have said, I think of Tolstoi. When I think of Lenin, I think of Napoleon. But when I think of Gandhi, I think of Jesus Christ. He lives His life; he speaks His word; he suffers, strives, and will some day nobly die, for His kingdom upon earth.

"Do you recall how it is told of Jesus, that one day, as he was journeying, he heard his disciples quarrelling. And he said, 'What were ye reasoning on the way?' And they said they had disputed who was the greatest. And Jesus said, 'If any man would be first among you, let him be the servant of all.'"

FLOWERS FROM BETHLEHEM.

By Italy Hemperly.

O, messengers sweet from far away!
I kiss you here with lips that pray;

For once the Christ who loved and knew
The lonely hills whereon you grew

Did press His feet upon the sod
Wherefrom you sprang—the thoughts of God.



Yogoda students of Swami Yogananda's Class in Cleveland, January, 1926.

East-West World-Wide News

CHURCH OF THE MASSES

The synod of the Old Catholic Church, during their January session in New York City, adopted an encyclical letter introduced by Bishop W. M. Brown.

The letter declares that "the true Catholic church cannot be a church of the classes," but "must be a church of the masses, of the uncultured rabble."

The document says that even in favored America there is an upper and an underworld, with great unemployment and exploitation.

The bishops extended their greetings "to the proletariat of the world and with hearts that yearn to express our human kinship, we bow to the so-called aliens, especially to the propertyless, the outcasts and the dispossessed."

The bishops also extended greetings to "the criminals of America, the convicts toward whom we as a society have dealt in anger, instead of in a spirit of fraternal love; the ex-convicts, hounded by the police and generally denied employment; also the so-called murderers, thieves, gunmen, crooks, harlots and other men and women of the underworld."

"We beg you, the so-called underworld, to forgive us," the letter stated. "Forgive us our jails as we forgive you your guns and black-jacks. Forgive us our capital punishment as we forgive you your murders."

JAPANESE COMPLETE TRANSLATION OF UPANISHADS

We wish to congratulate Professor Takakusu of the Tokyo Imperial University on a great scholarly accomplishment. The Professor, with the aid of twenty-seven scholars, has succeeded in two years' time in translating the entire set of 106 books of the Hindu Scriptures, Upanishads. The Japanese thus have the honor to be the first foreign people to undertake and complete the whole translation. Max Muller translated only 12 books, Prof. Deussen brought his total translation up to 60 books, and 13 books were translated by Prof. Hume.

Prof. Takakusu also compiled an index to his translation, which is of great importance, being divided into two parts—subjects and quotations. It is to be hoped that some worthy translator will soon undertake to make the treasures of the whole Upanishads available to the English-speaking peoples.

THE MYTH OF SUPERIORITY

During the past few years, such scientific writers as Madison Grant and Lathrop Stoddard have written books attempting to prove that "white races" are superior in all ways to Oriental peoples, and classifying the latter as a "menace" to everything progressive and honorable. These books have received much attention in certain educational circles and universities.

Now comes John Langdon-Davies, eminent English sociologist, with a refreshingly fair view of things. At a recent lecture in Cleveland, he characterized the writings of the two authors mentioned above, as being "pseudo-scientific and without foundation."

"No findings of science have yet given us reason for the claim that one race is intellectually superior," he said. "The myth of Nordic supremacy is an example of a pernicious and stupid point of view. Such a claim might be made by any race, starting with the anthropoid ape and culminating with itself. As a matter of fact, when our ancestors were roaming about Europe in extreme decolette attire, the Chinese had a great culture. How reasonable it would have been to have established a myth of Mongolian supremacy."

Mr. Langdon-Davies pointed out that there were no pure Nordics any more anyway, and that modern races are what they are largely because of contributions from other races. He also dwelt on the race antagonism and international misunderstanding that naturally result through claims of racial superiority. The superiority complex is at the root of many of the world's ills, and the sooner it is dissipated by the light of intelligent understanding, the better for us all.

SWEDEN LEADS PEACE MOVE

An unlimited arbitration treaty between Sweden and Denmark has recently been signed, whereby war is definitely outlawed. The pact provides for the arbitration of all questions, including even those of national honor and "vital interests."

Sweden recently concluded a similar treaty with Norway, and negotiations for the same purpose are on foot with Finland. This is welcome news, indeed, and points the way for all nations to follow.

AN ATHEIST SOCIETY

"The American Association for the Advancement of Atheism" has recently been incorporated in New York City, after having been previously refused a charter. Its application revealed the objects of its work to be for "purely destructive" purposes, and for "destroying a belief (in God) which it considers detrimental to the interests of mankind and civilization." To this end, it will hold public meetings, give radio talks, and distribute scientific and anti-religious literature.

The Society is not important, for it will never reach either a large or an influential number of people, because the belief in a God strikes the deepest note in human nature and cannot be destroyed by any number of lectures or leaflets. But the existence of such an Association does give food for thought. Why should people imagine that "science" and "religion" conflict? Does not every further advance of science into the realm of exact universal law, prove more and more clearly the Guiding Intelligence that set these cosmic laws in motion? Does not the scientific discovery that every atom, every stone, every solar system pulsates with rhythmic life, point to the existence of a Living Originator? Why should the facts of life be so distorted, so garbled and misinterpreted, that any group of men should imagine that to pursue science, one must first deny Deity? Surely, a great gap remains to be filled in our educational system.

JEWISH RECOGNITION OF JESUS

Rabbi Stephen S. Wise of New York City, one of the best-known and best-loved Jewish rabbis in America, recently delivered a sermon to his congregation that fairly took the breath away from the more orthodox Jewish members but which nevertheless was the result of his conviction, his experience and of the broad-minded religious period in which we are living.

"Jesus was," Rabbi Wise declared. "I accept this despite the notion I had been led to believe earlier in my life—a notion that Jesus was a myth and never existed. If Christianity is impracticable and unattainable, as the Jews say it, then it is because the Christians have failed to live up to Jesus' teachings." He declared these teachings comprise a code of ethics unsurpassed in history, being the very foundation of morality.

In a later statement, the courageous Rabbi said, "I dealt chiefly with two problems. Cannot Jesus the Jew be liberated from the great body of dogmas touching the Christ

of Christian churches? Not that Jews may be Christianized, but that Christianity may reinstate Jesus the Jew."

These statements of the liberal-minded Rabbi demonstrate the great historical vitality of Jesus the Christ. After all these centuries His name is still potent to arouse new enthusiasm and faith in a people who have hitherto treated Him as myth, not Man.

The Rabbi goes on to say, "I stand exactly where my fathers have always stood in unequivocal denial of the uniqueness of the divinity of Jesus." All fair-minded students of history must agree that Jesus was not the only Divine Incarnation. "Peace on earth, good-will to men" will come, not as a result of the acceptance of one dominating world-teacher, but through a respect, understanding and OBSERVANCE of the beautiful teachings that underlie all the great religions of the world. Some people cannot bring themselves to believe in the divinity of any teacher. Yet if they will follow the teachings of pure Christianity, pure Hinduism, pure Buddhism, or any other great religion, they will come in time to realize even the divinity of their own selves.

SOUND CONQUERS FIRE

The following recent New York event is reported by the Cleveland "Plain Dealer" as follows:

"Firemen were astonished today to see a gas flame two feet high extinguished by sound and tonal vibration produced as simply as on a violin.

A demonstration was conducted at a West Side engine house by Charles Kellogg, California naturalist, who believes he can solve the problem of fires in large cities. Passing a bow, like an enlarged violin bow, swiftly across an aluminum tuning fork, he produced a screech like intense radio static. Instantly the yellow gas flame, leaping inside a hollow glass tube, subsided to a height of six inches and became a sputtering blue flare. Another attempt with the bow, and another screech of vibration, extinguished it. Mr. Kellogg told the incredulous firemen that they could put out blazes of the future without moving from fire headquarters."

This demonstration seems to prove what has long seemed a doubtful legendary tale about a famous ancient Hindu singer, Tan Sen, who was supposed to be able to quench fire, and pierce the clouds for rain, by the occult power of his song.

WORLD APPEAL FOR RECRUITING A SPIRITUAL ARMY

By Swami Yogananda

It is noon-time! Dear ones, sleeping yet? The Divine Trumpet is calling! Everything may seem peaceful and quiet to you, perhaps, because you are asleep, enjoying partial health and prosperity. But wake, watch, listen! Ignorance, disease, poverty, crime and death, fully equipped with a million missiles of misery, are swarming in hordes to invade your souls, cities, homes, your dear ones. We want recruits, to train themselves first, and others afterward, to fight these universal enemies.

It is not enough to praise God, who is unmoved by human flattery or disbelief. It is the time, in this world, of universal war. He loves God best who serves His children. Our world is in a state of terrible seige, fighting Delusion and its vast army. The cry of the diseased, dying and mentally wounded rend the air. Our toll is heavier than ever. Only last year, right here in enlightened America, the records of crime show that unknowing youths from the ages of fifteen to thirty stole one billion dollars by hold-ups. Who is responsible? We did not train them how to fight temptation and crime.

Ignorance of right laws of living and health rules is untimely slaughtering the human family at the rate of 305 individuals per second. Disease with its various machine guns has wounded almost 90% of the total population. Death gets almost 100% of our harassed brothers and sisters to a premature grave. Are we immovable, insentient, less even than stones? Rocks, trees and animals lead a happier and more certain existence than we do. Are we not better equipped, more powerful than anything in Nature? Then why should we suffer at the hands of weaker agencies? Let us seek the remedy.

Let us, forgetting race, creed, dogma, and caste, gather together and make a world-wide united organized attempt to train our fifteen hundred million members of the human family to fight disease, death, misery and ignorance. We must have Spiritual Military Schools for all-round human training in every city of the globe. One such is started on Mount Washington, Los Angeles. Won't you enlist? Why spend your finances and energy indirectly to support luxury, crime and disease, or leave your money behind you without having put it to a good use while living? Join us. Every dollar you give will go to save a soul, to fight the enemies of right living. Let us unite for real liberty and freedom—freedom from bad habits, uncontrolled whims and ignorance. Let us learn to be ruled only by right discrimination.

How many of the world's millions are healthy? Only 5%. How many are free from poverty? Only 1%. How many die prematurely? Almost 99%. How many have never suffered disease? Less than 1%. How many are spiritual and have a sound scientific spiritual training so that no circumstances could ever overcome them? Less than 1%. What is the cause of this terrible situation? It is because we have slept so long, and let the army of Ignorance swarm everywhere.

I am not asking for myself, but for the American Spiritual Army Headquarters on Mount Washington, where we are recruiting to start this world fight against our common enemy, Delusion. Come on, join us, donate your energy, good-will or purse. Do your share, do what you can, that is all we ask of you. Won't you do something while you are still unscathed? Anything that you do is sincerely welcome. Save a soul from ignorance, and you have saved his body and mind as well. Do good while you are living, and have the fruits of noble actions in this life.

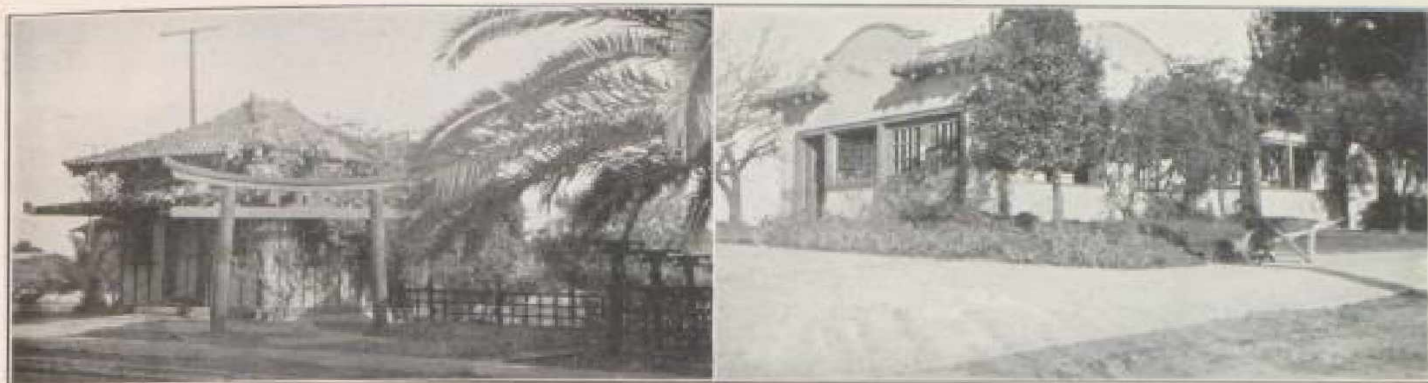
What can you do for your human family?

1. Send whatever you can, with your good-will, to help establish a big general educational fund for starting schools all over America and the world.
2. Help us establish a big library of good books by sending books.

Applications for Teachers

3. Help us recruit a Spiritual Army. We want 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, and sending a recent photograph of yourself.

Let us all be eager to serve in the best way we can, for this world-wide fight against ignorance and suffering.



Left—Lodge at the Entrance to the Center. Right—Another little house on the Center grounds, which is being fitted up for a Meditation Room.

News of the Los Angeles Center

"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 addressed to 3880 San Rafael Ave., Los Angeles, California.

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.

ACTIVITIES AT THE CENTER

The residential Swami, Swami Dhirananda, continues to conduct his regular Sunday services at three o'clock. His March subjects are entitled, "True Baptism," "Spinoza and the Vedanta Philosophy," "Silence—Static and Dynamic," and "Fate or Karma?"

At two o'clock there is a non-sectarian Sunday School for children. Adults who have watched the conducting of this class, say that the teaching is wonderful and that there is probably not another Sunday School like this one in America. The Swami teaches the meaning and use of prayer and the universal rules of morality as taught by all the great religions. At present he is outlining the life and significance of Jesus, and is also conducting a course on the Physiology of the Body, made

clear and interesting to the children, and accompanied by practical exercises for the child to do every morning at home. Devotional songs are sung and stereoptican views shown.

On January 15th, the musical extravaganza, "A Night in Dreamland," directed by Mr. Jay Wellington and presented for the benefit of the Mount Washington Educational Center, appeared at the Los Angeles Philharmonic Auditorium, and was repeated a few nights later at the Gamut Club Theatre. The play scored a brilliant theatrical and artistic success. The cast included the Mexican prima donna, Alma Real, and the beautiful Virginia Pearson, motion picture star. About 275 Yogoda students took part. Mr. Wellington was an inspiring director. Mrs. C. P. Scott and others of our Center were of great assistance.



SOME VIEWS OF THE MOUNT WASHINGTON EDUCATIONAL CENTER, LOS ANGELES

Upper Left—Entrance-Gate to the Center. Upper Right—Looking down from the Center grounds, to the Drive below. Center—The double Tennis Courts and Stadium of the Center. Lower Left—The Mount Washington Boulevard Drive, leading up to the Center. Lower Right—Another view of the hill-top Center.

On Sunday, January 10th, the Center was honored by the presence of the visiting Swami Bodhananda, of the Vedanta Center of New York, who gave a very interesting talk on "Scriptures of the Vedas."

On Saturday afternoon, February 20th, the Center entertained about 50 children at a Children's Party.

Among those who recently donated useful gifts for the Center's needs were: Mrs. Anita Stephens, Mme. Bergman, Mrs. Nettie Taylor Kloh of Portland, Miss P. B. Wright, Miss Dock, Mrs. Gertrude Winthrop, C. H. Judson, and Mrs. Y. Urano of Chicago.

The center offered its prayers on the occasion of the recent passing of Mrs. Sherman Knapp to a higher sphere. Swami Yogananda had held his afternoon classes in Los Angeles in early 1925 at her hospitable "Home of the Open Portal."

Swami Dhirananda is often invited to speak before various organizations in Los Angeles and nearby cities. On January 17th he gave a talk at the South Side Spiritualist Church of Los Angeles, and on January 20th he delivered an address on "Yoga Philosophy" at the Divine Science Fellowship, New Thought Church, Inc. On March 14th, he will speak before the Olcott Lodge of the American Theosophical Society, on "Mysticism—Oriental and Occidental." The Center is very happy to establish friendly relations with these and similar organizations.

GITA CLASS

On Thursday nights, Swami Dhirananda conducts a study class at the Center on the Scriptures of the World's Great Religions. At present, the Bhagavad Gita is being expounded.

The work of the Yogoda Correspondence Course School, and the publication of East-West Magazine are also carried on at the Center. Classes in Yogoda are formed on request. Plans are now being made for having an office and lecture-hall in the downtown Los Angeles section.

MT. WASHINGTON MEN'S CLUB

The Mount Washington Men's Club meets at the Center every Sunday morning at 11 o'clock. Mr. Sherman E. Knapp is the chairman. The Club will hold a special open meeting at the Center on the night of March 3rd. Mr. G. H. Barnes, president of the American Reforestation Association, will speak. Mr. Paul Mattersteig and some fellow-artists of the Los Angeles Philharmonic Symphony Orchestra, will entertain with an elaborate musical program.

HOSPITAL AND PRISON

WELFARE WORK

The Center has lately begun a work that will, we are sure, have far-reaching and beneficent results. The Center staff workers are visiting the County Hospital and other hospitals. As an extension of our correspondence work among prisoners, we are planning personal contact with distribution of our magazine, books, etc. We want to do everything to make our Center a forceful and practically helpful influence in the world, and plan to extend the scope of our activities as time and means permit.

NEW CIRCULATING LIBRARY

The Center has recently opened its new circulating library and the membership is growing fast. The Center urges all Yogoda students throughout the country to donate interesting books for this purpose.

SWAMI YOGANANDA CROSSES CONTINENT TO VISIT CENTER

On the conclusion of his Cleveland Yogoda engagements Swami Yogananda boarded the train for a visit to the Los Angeles Center, where he stayed five days. His Cleveland students had presented him with a round-trip ticket and many other gifts as tokens of their love and joy in Yogoda. Word spread like wildfire in Los Angeles that Swami Yogananda was coming, and a large number of his students met him at the depot with lei rose garlands and bouquets until he was almost hidden from view behind these fragrant gifts. The automobile that the Center staff had brought to take Swami from the depot to the Center, was decorated with Cecil Brunner roses till it looked almost like a gala-day float, and all Los Angeles knew Swami Yogananda had come home!

On Saturday night, February 13th, the staff entertained Swami at a theatre party, and on Sunday the Center was packed to capacity by a huge crowd of students eager to welcome the Swami home. Swami conducted the service and gave an inspiring talk, filling his audience with new energy and enthusiasm. That evening the Swami played the organ, sang and chanted, and expressed his great happiness at being once more in the midst of the peaceful and uplifting vibrations of Mount Washington and the Center.

The Swami gave a special talk before the Mount Washington Men's Club, and specially emphasized the need for practical accomplishment. He praised their plan of starting an employment bureau. "Be practical," the Swami said. "You cannot feed

the person who is suffering from ill-health and poverty with spiritual talks only. First help him to remove his physical troubles, through Yogoda, and aid him to procure a good position; then feed him all the spiritual knowledge you like. If you keep yourselves busy with fulfilling real human needs, and helping all the people of your city, your services will soon be eagerly requested, and the good you have done will be recorded in Heaven."

On February 16th, Swami Yogananda departed to fulfill his Pittsburgh lecture engagement. A large number of students were at the train to say goodbye, and Swami was weighted down with bouquets and all kinds of mysterious-looking farewell packages.

EAST-WEST RECIPES

Salad

Chopped hearts of lettuce.
 Fresh raw green peas.
 Chopped tops of raw cauliflower.
 Chopped sweet green pepper.
 Chopped canned pineapple.
 Chopped pecan nuts.

Mix above with mayonnaise or thousand island dressing, thinned with juice from can of pineapple.

Nut Loaf

Two cups ground nuts.
 Two cups toasted whole wheat bread crumbs.
 Three eggs (whites beat separately, then yolks folded in).
 One small onion, grated.
 Salt, pepper, enough milk to mould well.
 Mix ground nuts and crumbs, pour milk over them, and stir thoroughly. Add grated onion (which may be browned in butter), add beaten eggs. Mould and place in gravy and bake about 20 minutes.

GRAVY—A good tablespoonful of whole wheat flour browned in oil, strained tomato added to make a thin gravy (it thickens in oven). Flavor with tomato sauce, ketchup, or red pepper.

Brown gravy seasoned with Vegex is very good. If this is used, then a little tomato in the loaf is suitable.

This recipe may be varied by using cheese, cooked beans, potatoes, rice, etc., instead of nuts. Then it could be flavored with lemon or sage if one wished.

SWAMI YOGANANDA'S EASTERN ACTIVITIES

Cleveland

Swami Yogananda spent the month of January, 1926, in Cleveland, Ohio, which

received the Yogoda message in a tremendously enthusiastic manner. Over 700 Cleveland people took the Yogoda classes, which were held in the Hollenden Hotel. The free lectures were given at the B. of L. E. Auditorium, for one week of both afternoon and evening lectures. The Swami spoke before the following Cleveland clubs: Midday Club, Congress of Mothers, Kiwanis, Exchange Club, Writers Club, Business Women's Club, High Noon Club, Masters of the Boy Scouts, Women's Club, Men's City Club, Hiram College and over the WEAR Radio.

Mr. D. D. Kimmel, Mr. and Mrs. J. H. MacDowell and the Rev. Edward A. Lohman of Cleveland, extended their heartiest co-operation to Swami and greatly helped in spreading the message of Yogoda. Mrs. Richard Grant extended the hospitality of her beautiful home for the Yogoda afternoon class.

The Cleveland class presented Swami with a round-trip ticket to California so he could visit the Center there; also gave a beautiful little portable typewriter, and other gifts of love and appreciation for Yogoda.

On February 8th, all the students attended Swami's farewell meeting, where moving pictures of the Los Angeles Center were shown. Swami gave a talk on the value of permanent organization for the Yogoda students, and gave the charge of such work into the hands of the Rev. Edward A. Lohman of Cleveland. This plan was delightedly applauded by all the students. Since that time, there has been a meeting of the Yogoda "lions" in Cleveland, where plans were discussed for a permanent Cleveland Yogoda organization.



Rev. E. A. Lohman.

Pittsburgh

Swami Yogananda arrived in Pittsburgh, after a brief visit to the Los Angeles headquarters, on February 20th, and was met at the station by a delegation of Pittsburghers eager to welcome him. The press gave a great deal of co-operation, and Pittsburgh

turned out en masse for the free lectures, which lasted for two weeks at the beautiful Soldiers' Memorial Hall, seating over 2,500 people.

The Yogoda classes numbered over 800 students and were the largest ever gotten together in Pittsburgh.

Mr. Carman Cover Johnson and Mr. Ezra Zartman, of Pittsburgh, gave a great deal of much-appreciated co-operation to the cause. Swami spoke before the following Pittsburgh clubs: Bharat Association of the Hindu University students, the Lions Club, the Quota Club, the Business and Professional Women's Club, the Women's City Club, the Alliance Club, the Divine Science Church of the Rev. Mabel Irwin's, the Unity Club of the Board of Education, and over the WCAE Radio. Swami also spoke at the home of Miss Mary A. Heinz. Swami visited the Pittsburgh Morals Court as the guest of Judge Brandon, and was much impressed with the good work being done there. Mr. S. Gupta extended much intelligent co-operation for the Yogoda cause.

New York City

Starting April 18th, the Swami will open his free lecture series in Carnegie Hall in New York City. All Yogoda students are urged to write to their friends in that city, announcing the Yogoda lectures.

YOGODA CENTERS DIRECTORY

Los Angeles

The international Headquarters for Yogoda and Sat-Sanga is situated on Mount Washington, 3880 San Rafael Avenue, Los Angeles, California. Sunday services and non-sectional Sunday School. Week-day classes. Phone Garfield 6406. For further list of activities see page 29 of this issue.

Boston

The Boston Center is in charge of Dr. M. W. Lewis, 24 Electric Avenue, West Somerville, Mass. Wednesday evening meetings are held at that address, open to all Yogoda students. Swami Yogananda's books, magazine and the Yogoda Correspondence Course are on sale.

Cleveland

The Cleveland Center is in charge of the Rev. Edward A. Lohman, with temporary headquarters at the Christ Church of Truth, 1936 East 79th St., Cleveland, Ohio. Phone Lincoln 2031. Books, East-West Magazine, and Yogoda Correspondence Courses are for sale.

MESSAGE TO MY LOS ANGELES YOGODA STUDENTS

By Swami Yogananda

America, India and the world expect a great deal from you. I have called Los Angeles the Spiritual World Army Headquarters (see my article on "World Appeal for Recruiting a Spiritual Army" in this issue.) You must live up to that title. Never mind how good you have been—think always you can be better. Make yourself ideal by observing the following rules. I especially require every one connected with the Center to follow the routine outlined here:

Let half of your diet be raw food. Eat more ground nuts, rather than too much meat. Don't indulge in very hot or cold drinks. Thus you will avoid colds. Drink more orange juice. Omit lunch or dinner as often as you can (whenever you are not hungry). Fast one day a week. Run every day (the Center members can run, in a body, around the tennis court for several rounds) or take a very brisk walk. Help in hospital and prison and other welfare work. Preach the gospel of Yogoda—health and concentration—everywhere. Do your daily work cheerfully, intensely, seeking more opportunities and prosperity that you may serve more and more members of the human family.

Read the Bible, the Bhagavad Gita, and Scientific Healing Affirmations every night before retiring, after meditation. Reverse wrong thoughts in others by kindness, not criticism. Don't criticize anyone except yourself. Make it a rule to bring a friend with you whenever you visit the Center, especially to Sunday School and Sunday meetings, and thus spiritually help a soul. Be loyal to Yogoda, spread the message, and grow. Practice kindness and sweetness in word and deed. Keep your minds engaged by reading good books. This will keep the bad habits of fear, worry, and gossip out of your minds. Let God and His work alone reign there. Know that I constantly think of you all and want to see you growing in every way.

Some I-L-O-F Letters. Published by the Advanced Publishing Co., Box 883, Pittsburgh, Pa. This very interesting booklet deals with religious problems and past and present leaders of world thought, with considerable space devoted to Gandhi and Hindu philosophy. ILOF means "International League of Friends," who exchange ideas by correspondence.

In Our Next Issue

“MARY BAKER EDDY and CHRISTIAN SCIENCE.” Some little-known and very interesting facts will be discussed.

“EDUCATION,” by Frederick B. Robinson, Dean of the College of the City of New York.

“ORIENTAL ART.” Another scholarly article by Eletta de Rapalje.

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BOOKS BY SWAMI YOGANANDA, A. B.

YOGODA. Seventh edition. Descriptive pamphlet of the System originated by Swami Yogananda for Bodily Perfection thru contacting Cosmic Energy, and for mental and spiritual development along the lines of the great Hindu Teachers. 15c.

SCIENTIFIC HEALING AFFIRMATIONS. This book has become a world-wide inspiration. Swami has used these affirmations at Healing Meetings in many of the large American cities, and thousands have been liberated and healed of disease of the body, mind and soul. This book gives not only many beautiful and inspiring Affirmations to use for awakening your inner powers and thus free yourself from the consciousness of sickness, poverty, bad habits and mental sloth, but it also EXPLAINS the scientific reason for healing thru the power of thought, will, feeling and prayer. Unique methods of healing for different types of mind. How to Contact the Curative Life Principle and Cosmic Source. 50c.

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MOUNT WASHINGTON EDUCATIONAL CENTER

3880 San Rafael Avenue

LOS ANGELES, CALIFORNIA



Mount Washington Educational Center
HEADQUARTERS OF SAT-SANGA AND YOGODA
Established by Swami Yogananda in 1925

*YOGODA means "harmonious development of all human faculties."
SAT-SANGA means "fellowship with truth."*

OUR Headquarters pictured above is a beautiful structure containing about forty rooms and two large halls each seating about a thousand people. The grounds are seven and a half acres in extent, and are planted with camphor, date, palm, pepper and other beautiful trees, as well as plants, shrubs and wonderful flower-beds, making it one of the most beautiful spots in Southern California. There are two tennis courts with a stadium. The property has one thousand feet frontage on Mount Washington Boulevard Drive, and a twenty-five minutes' drive from the heart of busy Los Angeles will bring you to the quiet hill-top location of this ideally-situated Center.

The Center commands an unsurpassed view of the city below, as well as of other nearby cities, including Pasadena, the "City of Roses." The Pacific Ocean sparkles in the distance, and at night the million twinkling lights of Los Angeles and distant cities may be seen below, a veritable fairyland.

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 the EAST-WEST MAGAZINE.

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