

# CULTURE



EAST-WEST MAGAZINE



India

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## Necessity for Sense Control

*A Magazine Devoted to the Healing  
of Body, Mind and Soul*

# Thanksgiving

EVERY day should be a day of Thanksgiving, because of the bountiful blessings that flow daily into our human life. Of all days, this day is the red-letter Day of our gratitude to God, for this day the pioneer spirit set aside for thanksgiving for the new land which had furnished them with the necessities of life and which now is the land of a blended blood stream of unified culture, high ideals, and unmitigated plenty.

Of all lands, this is the one where the Proud Eagle of High Liberty first spread her wings and recognized man as a king unto himself. It is also in this land of abundance that the wide-open opportunities for self-expression and self-expansion found their fulfillment more than anywhere else under the bright sun.

Today we thank God for His countless gifts unto this nation, proud of its noble heritage and high destiny. May a new horizon appear in the political and economic skies of this land so that our disordered human race may find a newer freedom and brighter goal for the expression of the Divine which is so boldly flouted and blindly ignored by the children of the One God.

O God! We thank Thee with our humble hearts. In spite of all that man has done against man, the flow of Thy Grace and Love has not ceased to moisten the arid soil of our little earth.

—By Sri Nerode

# INNER CULTURE

## EAST-WEST MAGAZINE

Master Minds of the East and the West are contributing their best efforts to this magazine, dedicated to the super-art of living.

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SALOME E. MARCKWARDT, Managing Editor.

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# Where Is Heaven?

"How would you describe the 'you' that asks for immortality?" is a question attributed to Lord Buddha.)

A "good" man "died" and, appearing at the gate of the Paradise of which he long had dreamed, asked for admission.

"How old are you?" asked the angel at the gate.

"Sixty years old," replied the candidate.

"Do you want to walk about heaven with sixty years upon your shoulders?" asked the angel.

"Make me younger," begged the man.

"Once you considered yourself two years old," said the angel. "Do you want to enter here as a Being two years of age?"

"No," answered the man. "A babe knows too little."

"Would you come in as a youth?" asked the angel.

"No," said the man. "Youth is not wise enough, and it is too full of fever."

"Would you enter as the middle-aged man you once were?" said the angel.

"No," he replied. "Middle age lacks enthusiasm."

"Then what age of you desires admittance here?" asked the angel. "However, I cannot let you enter at any past age, for all that was you in the past is gone forever, or at least the forms of you exist no more. Go back to earth and live again. Place your mind and heart upon the Eternal. When you come to realize that you are older than the oldest star and younger than the last assembled sun, then you will not need to ask admittance to Paradise, for you already will be there. If you enter here now, you will think that you have attained something, and you will not be satisfied, for you will wish to attain something higher. The truth is that there is nothing to be attained, for within yourself is all that is, has been, or is to be. Discover yourself and you will have discovered LIFE."

—By JAMES M. WARNACK.

# India

By S. Y.

**I**NDIA is the epitome of the world in everything—a land of all kinds of climates, religions, commerce, arts, peoples, scenery, stages of civilization, and languages.

Her civilization dates back many thousands of years. Her great seers, prophets, and rulers left records behind them that prove the great antiquity of the Aryan civilization in India.

Many European travelers visit India, see a few of the street magicians, sword-swallowers or snake-charmers, and think that is the highest culture India has to offer them. They do not realize that these men do not represent India. The real life and secret of India's vitality is her spiritual culture, which has made her the motherland of religions since time immemorial.

Although the West can teach India much about sanitation, business methods, and development of resources, and although India needs business missionaries like Henry Ford and Thomas Edison, yet the Western lands, too, are thirsty, consciously or unconsciously, for the practical spiritual lessons that India has specialized in for centuries.

In the Western cities, science has progressed so far that the physical man is usually well taken care of, fed and clothed and sheltered. Yet physical and material comfort without mental and spiritual peace and solace is not enough. India has been the unproclaimed reformer, the grand inspirer of human minds and souls. She has been the spiritual model of all religions. Her greatest and richest legacy to mankind has been the technique discovered and handed down for centuries by her saints

and seers for the scientific spiritual culture of man.

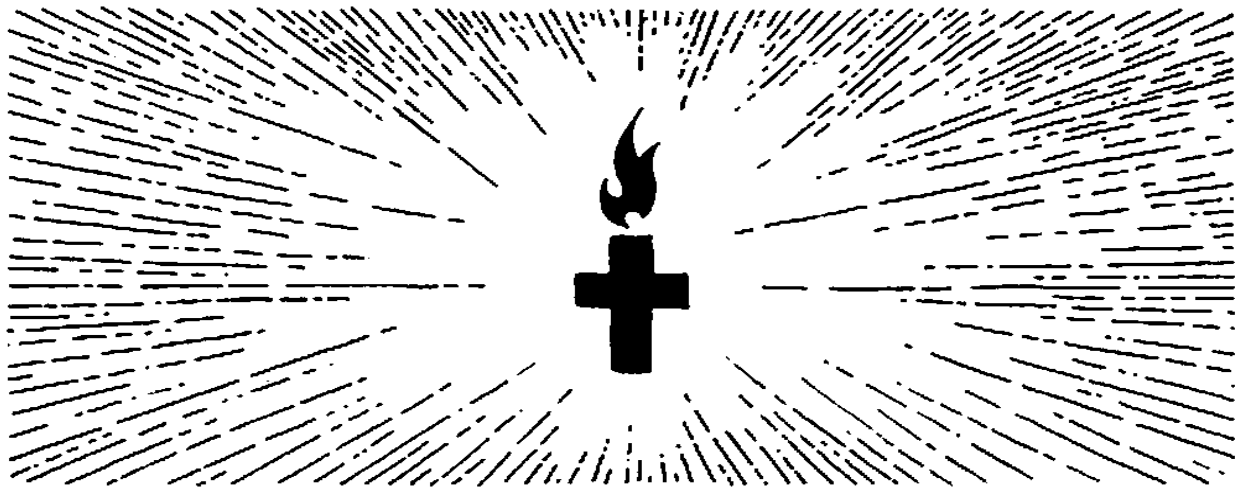
India is a land of mystery, but of mystery that reveals itself to the sympathetic inquirer and seeker. India has the grandest and highest mountains—the Himalayas—in the world. Darjeeling, in the north of India, is the Switzerland of that country. The unique ruins of ancient castles and vast palaces of princes in Delhi; the vast Ganges made sacred by the centuries of meditation near its banks by many God-realized saints; the sun-gilded teeth of the Himalaya mountain ridges; the ancient places and caves of meditation where Yogis and Swamis saw the faggots of ignorance blaze with the wisdom of God; the Taj Mahal at Agra, the finest dream of architecture ever materialized in marble to symbolize the ideal of human love; the dark forests and jungles where the distant tigers roam; the blueness of the Indian skies and the bright sunshine; the innumerable varieties of Oriental fruits and vegetables; the various types of people—all these tend to make India different, fascinating, romantic, never-to-be-forgotten.

## A Land of Great Contrasts

India is a land of great contrasts—untold riches and utmost poverty, the highest mental purity, and coarse, plain living, Rolls Royces and bullock-carts, gaily-caparisoned elephants and quaint horse-wagons.

In the north, we find blue-eyed and blonde-haired Hindus, and in the hotter south, we find the dark sun-kissed skins of the tropics. From start to finish, India is a land of surprises, of contrasts and extremes. Life becomes prosaic

*(Continued on Page 28)*



# The Second Coming of Christ

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

By S. Y.

*"Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire."*

(*"Walks and Words of Jesus,"*  
by Rev. M. N. Olmsted.)

(Sermon on the Mount, Continued.)

**J**ESUS spoke here of the ancient law, "Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment." Those who destroy Heaven-created human beings by misusing their reason and God-given independence will be judged by the inscrutable Divine Law.

Murderers not only work against the law of Divine creation, but they deprive the murdered individuals of the opportunity to work out their karma (past actions) and progress toward God and spiritual emancipation. God cre-

ates mortal life; to kill is to obstruct the highest Divine wish of bringing souls to immortality after purifying them in the furnace of mortal trials.

The thought and the desire to kill is also very dangerous, as the mental act of killing is the forerunner of the actual physical act of killing. No murder is possible without first having a thought of murder in the mind. In cases of extreme anger, people mentally kill their enemies. Sometimes we hear someone say: "I could shoot that man." All this is very bad. The thought and talk of murder are the mental chemicals which explode the bomb of murderous activity. All thoughts, speech, and actions relative to murder must be strictly avoided.

Jesus also said that it is not only wrong to kill, but it is evil to be angry without cause, for anger may lead to murderous actions. Jesus said that you are to love your enemies, and here He tells you not to be angry even if there is cause and provocation, for provocation, arising from a just cause or from an imaginary misunderstood reason, may create sufficient wrath in a man to

convert him automatically into a murderer.

Anger obliterates reasoning power and prevents the understanding mind from taking the right course during a momentous issue. Anyone who is angry with his brother through the misunderstanding of facts is one who is angry without reason.

Danger of judgment suggests the Cosmic Law of action, which is based upon the law of cause and effect. This law bestows good or bad fruition to people, according to their good or bad activities.

Every action produces a result in the form of a tendency which is lodged in the mind as a mental seed. This mental-tendency seed germinates into action when the proper water of environment arrives. A good mental seed produces good action and a bad one results in evil performance. Hence, one should be very careful how he acts, for actions repeat themselves through the power of the left-over corresponding tendencies. It is all right when good actions are repeated, but it is disastrous when evil actions are repeated against the will of the performer. Every wrong action brings calamity from the judgment, or the result proceeding from the law of cause and effect.

Also, anyone who calls another a "fool" shall suffer from the fire of ignorance. Ignorance is hell, and it burns wisdom away. To overcome the wisdom of anyone by a strong suggestion of ignorance is to do them a great wrong. To cause the consuming fire of ignorance to enter a soul is a great sin. To burn in the fire of ignorance is just as bad as causing others to be consumed in the fire of ignorance. To behold ignorance in others is to envelop oneself in the consuming fire of ignorance.

*"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee: leave there thy gift before the altar, and go thy way: first be reconciled to thy*

*brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."*

(*"Walks and Words of Jesus."*  
by Rev. M. N. Olmsted.)

Though God does not apparently receive material gifts that are presented on the altar of a temple, yet He receives the devotion of the heart which actuates one to offer a gift to Him. No one can really present a gift to God because all things belong to Him, but to give unto God the gifts that are given by Him shows an appreciative heart. Better than material gifts offered in stone-made temples, God loves the gift of love, peace, and devotion offered in the temple of one's own heart or through the temples of the hearts of others.

That is why Jesus said that, before you try to offer a gift to God in a temple of stones, you should offer Him a temple of harmony by becoming reconciled to an estranged brother. To please an estranged brother is to please God. It is good to please God in the heart of a reconciled brother first, and then offer a gift in a temple afterward.

It is better to become reconciled to an enemy than to be thrown into the prison of hatred by the anger due to inharmony. Inharmony, resulting from enmity, is the judge and the officer which throws one into the prison of inner disturbance. Verily, no one can come out of the prison of inharmony unless he loses the last farthing of anger from within himself. To behold an enemy in any soul is to eclipse the presence of God there. A wise man must not lose the consciousness of the omnipresence of God by being unable to see Him hidden behind the smoke screen of hatred thrown around an enemy-brother's heart.

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Be ye lamps unto yourselves; be ye a refuge unto yourselves; go to no external refuge.—Buddha.

# Necessity for Sense Control

By S. Y.

## BHAGAVAD GITA

### CHAPTER II

#### Stanza 14

O son of Kunti, the ideas of heat and cold, pleasure and pain, are produced by the contacts of the senses with their objects. Such ideas are limited by a beginning and an end. They are transitory in their behavior. O descendent of Bharata, bear them with patience.

#### POETIC RENDITION

When the frail senses indulge in forbidden experiences, then the fickle motley throngs of pain and pleasure, warmth and chill, come wildly dancing into the temple of life. These troublesome crowds of dualities dance and sigh for a while, then quickly die, leaving confusion in the sanctum of the soul. Fear them not, though strong and everlastingly powerful they seem: they come and go, just bubbles in the sea of time. Ignore them and bear them with a brave, cheerful heart.

#### SPIRITUAL INTERPRETATION

The sense organs are created sensitive. Their nature is to feel pleasantly or painfully. They have strong likes and dislikes. The sense impressions flow through the tunnel of fine nerve points, using the Life Force and mind as the rivers to carry them along. When good or bad, hot or cold, material objects contact the sensitive sense organs, then pain and pleasure, hot and cold, and other sensations are the result. These resultant sensations are transitory. They come and go. So bear them with patience.

#### ELABORATE SPIRITUAL INTERPRETATION

In the western world, the general tendency is to remove the causes which

bring about the experience of extreme cold and heat and pain. Buy a fur coat if you are too cold, or install a costly steam heating system even if you have to do so by borrowing money. Equip your house with an air-conditioning system if your climate is invaded by a hot spell.

The eastern Masters do not say that it is not necessary to adopt measures to overcome extreme heat and cold or those things which cause pain, but they teach that, while you adopt reasonable measures to conquer heat or cold or pain, you must develop a state of inner aboveness. Mentally you must never be affected by any sensations. The Masters of India even deem temporary pleasure as the cause of pain. Pleasure that comes like a straw-fire to illumine our dark hearts with the lunar message of joy and then suddenly dies down, only deepens the darkness of sorrow. Hence, short-lived exciting pleasures produced by the contact of pleasurable events must be avoided.

A stone contacting a block of ice would become cold. A man holding a piece of ice feels cold. In both cases the stone and the human hand become cold, but the question is: is the stone as sensitive as the human hand? Does the stone feel cold as the human hand does? There is no doubt that there are cold and hot objects and that they produce cold and hot sensations in the human body equipped with sensitive organs, but it is obvious that the stone is not as sensitive to cold as the human hand.

The cold ice on a man's hand is reported through the sensory nerves and Life Force to the brain as a cold sensation. Then the mind reacts upon the sensation through perception and recog-



nizes the sensation as cold. The coldness of the flesh is material, the cold sensation or perception is purely mental. Hence, all material experiences of cold and heat, in order to be cognized, must be converted into mental perceptions of cold and heat. If the brain were to be chloroformed, then the coldness of ice on the hand could not be perceived as cold by the mind. Hence, it is evident that the mind has a great deal to do with the recognition of cold and hot sensations which invade the body. The eastern teachers say that cold and heat sensations are transitory, inasmuch as the mind is, or is not, impressed by them. Continuous modified cold and hot sensations gradually make the mind accustomed to them, with the result that very little sensation of cold or heat is perceived. This is the reason why man's mind becomes acclimatized to extreme cold or hot weather. Therefore, it is evident that the attitude of the mind toward the invading sensations of heat and cold has a great deal to do in lessening or aggravating the mental perception of temperature. In other words, if you have a strong, controlled mind, you will feel very little cold or hot sensation, for no such sensations can be perceived without the response of the mind.

So the eastern savants say that cold and heat, or pleasurable and painful sensations, are produced in the body through the contact of objects with the sense organs, and their influence can be neutralized if the mind can withstand them with an unresponsive state of mind. This mental victory and above-ness against the temporary inroads of the sensations, even while trying to seek a reasonable remedy against such sensations, leads to self-mastery and the ultimate knowledge that no material objects or material sensations can hurt the mind, unless the mind chooses to be

sensitive and imagines itself hurt through its own ignorance. Hence, every soul should lay great stress upon mentally rising above cold and heat, pain and temporary pleasures, and thus free the mind from temporary invasions of pain and pleasure, or any other sensations.

The trouble is, that when a cold or a hot sensation invades the body, it tries to overwhelm the mind with the idea that it is going to last forever in its misery-making influence. The mind should especially be aware of this and try to adopt a transcendental indifferent attitude toward the inroads of sensations.

When the mind adopts a non-excitable state toward sorrows and a non-attached state toward temporary happiness, fear, and anger, then it attains an unruffled divine state of poise. When the devotee withdraws his attention and Life Force from the muscles and heart and plies his boat of meditation over the river of spinal electricity, then the sirens of sound, touch, smell, taste, and sight take many forms and try to lure him away like Ulysses of old. If the mind becomes impressed by these subtle lures, then the soul's boat of meditation becomes entangled in the whirlpool of ignorance and cannot proceed any farther. However, this lure of the subtle sirens of the senses does not last long and soon wears off. Only the last vestige of pre-natal tendencies remains ingrained in the brain.

The devotee should ignore all the astral and mental impediments and keep the mind riveted to the pin-point of luminous light in the center of the Spiritual Eye, perceived at the point between the two eyebrows during meditation with closed eyes. By doing so, the devotee reaches the celestial land of permanency, from which he can never be thrown back into the whirlpool of reincarnations and misery.

### How Habits Grow Strong

Habits are at first cobwebs, at last cables.

—Irish Proverb.

# Diet and Health

By ELLEN EASTON, B. Sc.

## DINNER MENU

Vegetable Soup.  
Orange and grapefruit salad, French Dressing—made with lemon or fresh lime juice and Olive Oil.  
Vegetable Turkey.  
Baked Hubbard Squash—mashed and seasoned.  
Brussels Sprouts—steamed and buttered.  
Pumpkin Pie.

## VEGETABLE SOUP

6 potatoes—peeled and cubed.  
3 chopped onions.  
3 chopped carrots.  
1 cupful diced celery.  
1 can tomatoes.  
2 quarts water.  
Seasoning.  
2 tablespoonfuls butter.  
Brown all vegetables except tomatoes in butter. Add water and boil about 40 minutes. Then add tomatoes, season, cook 10 minutes longer and serve.

## VEGETABLE TURKEY

2 cupfuls chopped nuts.  
2 cupfuls cooked lima beans.  
2 cupfuls milk.  
1 tablespoon butter.  
2 cupfuls cooked navy beans.  
2 cupfuls whole wheat, corn meal or rye bread crumbs.  
2 well-beaten eggs.  
Salt, powdered sage, poultry seasoning.  
Mash beans and mix all ingredients. Put in buttered pan and bake in hot oven from 20 to 30 minutes. Serve with brown Savita gravy to which has been added a little chopped and browned onion and green pepper.

## PUMPKIN PIE

2 cupfuls steamed and strained pumpkin.  
2 eggs.  
1½ cupfuls milk.  
1 teaspoonful cinnamon.

½ teaspoonful ginger (little more if desired).

½ teaspoonful cloves.  
1 cupful brown sugar or honey.

Mix and bake in lower crust of plain whole wheat pastry or graham cracker pie shell.

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## HEALTH

Iron is of very great importance to the physical well-being even though there is only about one tenth of an ounce in the body of a healthy adult. It is a necessity in the fundamental processes of nutrition and is an essential element in the hemoglobin of the blood which carries oxygen from the lungs to all the cells and tissues of the body.

It is very important that the diet should contain a sufficient supply of iron because the body does not store more than a very small reserve and therefore there must be a steady supply taken in through food in order to prevent a lesser or greater degree of anemia.

Besides carrying oxygen to all parts of the body, iron increases heat and vital energy in the body. It adds color to the cheeks, warmth to the hands and feet and helps to heal cuts and bruises quickly. It is one of the alkalinizing minerals.

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## DIET

Some of the foods containing iron are: lettuce, leeks, spinach, eggs, bran, whole wheat, barley, rye, beets, ripe olives, carrots, strawberries, asparagus, radishes, savoy cabbage, Romaine lettuce, unsulphured molasses, prunes, raisins, onions, swiss chard, gooseberries, loganberries, dark cherries, grapes, dark fruit juices, watermelon, pumpkin, celery, cucumbers, apples, nuts, tomatoes, dandelions.

# In India

(Excerpts from a letter written by Richard Wright who accompanied Swamiji to India)

BOMBAY, August 25, 1935.

DEAR FRIENDS:

Lo and behold! India at last! The magic pattern of entrancing India is gradually taking form before our very eyes even in "anglicized" Bombay. Incidentally, this hotel pictured above is the largest hotel and one of the finest buildings in Bombay, overlooking the harbor and very near the famous royalty arch, "The Gateway to India." Hotel has huge, arcaded halls with "inside verandah-like" halls.

In view of our haste and "on-the-go" anxiety, all I've been able to observe of a people, their customs, their cities has been rather "all-surface," so take my words with salt and forgiveness. I'll try to do better in India. Although our usual haste is beginning to be necessary, for we leave this afternoon for Calcutta, via Mail Train, Swamiji's impatience and intense enthusiasm cancelling the motor tour across India, but we shall motor back via Kashmiri, etc. Stopping off at Wardha to meet Gandhiji. Imagine, Gandhi! I'm practically wordless! Then Calcutta and Swamiji's family!

Just short sentences—"Rajputana" pulled into Bombay's huge harbor on Aug. 22 at 2 P.M.—Swamiji welcomed by garlands and bouquets of flowers by Dr. Nawle, friends, and the various persons—(his photo appeared in several papers with stories of organization, etc.)—Everywhere we go, Swamiji is welcomed and greeted in great awe and respect and admiration—He cuts quite a figure in his long, flowing hair, orange robe, orange sox, orange sandals and orange cane—looked divine with wreaths of richly fragrant flowers of every hue—great reception filled us with smiles and India-consciousness.

Customs are slow and pecky as English—but why not?—ie, Custom officials—sightseeing "tantalizers" of India already at work with port cards, stamps, locks, etc.—snake-charmers with cobra, mongoose, and flute—very eery and strange and fascinating—(more of this later)—Gaping and sneering at "tea-sipping" customs officials, while delaying me 3 hours first day and 2 hours 2nd day—a genuine Indian dinner as guests of Dr. Nawle—large metal plates the size of a Chinese gong, 4 or 5 small metal cups, no accessories, just washed fingers, and an endless parade of courses—our first dinner consists of 13 separate distinct preparations—each course being a handful as there are so many—like sitting down to a whole dinner of samples, but nevertheless, filling and satisfying—courses consisting of rice, condiments of rare delicacy and exquisitely flavored vegetables with the most delicate spice I've tasted—and a whole lot of things impossible for me to describe at this early date—and such sweetmeats! Oo la la!—hungry?—just picture us sitting in a small, high-ceiling room, around small round tables, dipping our fingers in these delicacies—that's living!—How my heart aches for you all as I see myself lost in rapture over these thrills of India.

In my other letters, shall tell you about Bombay, and its museum buildings, street cars, natives, streets, bazaars, markets, poor natives sleeping on the streets

at night with just a thin shawl for a mattress, and so on, and on.

C. R. WRIGHT.

Excerpts from Swamiji's letters from  
Calcutta

Sept., 1935.

Here we have arrived amidst unprecedented welcomes, garlands, Maharaja Kasimbazar, flowers, a flock of autos, and motor cycles greeted us at Calcutta where we arrived by train from Bombay. Stayed two days at Wardha with Mahatma Gandhi. I spoke at Mahatma's in the town hall to a packed audience. People sitting in the windows.

Hundreds flocked around. O what spiritual atmosphere!

We arrived at Calcutta after passing 2 nights with Gandhi and grand experience. His disciples are scriptures exemplified—extreme renunciation and simple food. At Calcutta we arrived by train due to monsoon. Thunderous applause of countless throng—hardly could get down. Maharaja of Kasimbazar received us. Loaded with garlands.

Movies shown everywhere. We are feted here—Hundreds of visitors and prospective disciples. I never knew that India had turned so much from politics to religion.

(News item from Calcutta Paper, "The Anvrita Bazar Patrika.")

#### VISIT TO RANCHI

Ranchi, Sept. 11.

Swami Yogananda, founder of the International Self-Realization Fellowship with headquarters at Los Angeles, accompanied by an American disciple arrived here by car today after an absence of 15 years. He is staying in the Brahmacharya Vidyalaya where once he was the principal. He was given a rousing ovation by the professors and students of the Vidyalaya. He will stay here for a week. He will address a public meeting tomorrow.—(United Press.)

Page Twenty-four

## The Highest Consciousness

(Continued from Page 4)

we may never lose and which we take with us, even though the grand ultimate of human existence is not attained. All temporal riches are as a vapor which passes away as the physical body may pass into dissolution and return to its elements, but the one thing which remains eternally is that aggregation of the spiritual entity we know as Consciousness; therefore, to expand and raise which, is that exercise of the faculties, capacities and powers of the human soul which will lead us more surely than any other to the realization of the summum bonum of Life and the grand ultimate of human existence—our Ascension into the eternal Light Body in Immortality.

### ACTIVITY

Let every one do something according to the measure of his capacities. To have no regular work, no sphere of activity—what a miserable thing it is! How often long travels undertaken for pleasure make a man downright unhappy; because the absence of anything that can be called occupation forced him, as it were, out of his right element. Effort, struggle with difficulties—that is as natural to a man as grubbing in the ground is to a mole.—A. Schopenhauer.

### MOTHER'S EYES

They're colored like the autumn leaves  
When smoke wreathes through;  
And centered there, a little child  
Smiles out at you  
From Mother's eyes!

I smile. The little child smiles too.  
Then wondrous bright  
Grows Mother's face. The little child  
Is all alight  
In Mother's eyes.

—By Julia Brown Calvert.

The wise man knows no distinctions.  
He beholds all men as things made for  
holy uses. —Laotze.

Inner Culture

to your duties, and after twelve times twelve days I shall come to you to be instructed in those things which you have that I have not, symbolic art and material science and philosophy. Life is based upon giving and receiving. And when we are wise we know that wisdom goes on and no man gets all. He is a wise man who can drink simplicity from the cup in a teacher's hand. He is wiser still who, as a teacher, can drink from the cup held in the hand of his pupil.

And so it came to pass that after twelve times twelve days a great master of India came, meek, humble, and simple to sit at the feet of one whom he had trained to be his master and teacher. And after twelve times twelve days the Eastern master said to the master from the West:

"Now we are even. I have given you of my wisdom. You have given me of yours." He held out his hand, which the master from the West took. And thus did the East and the West unite in the handclasp of brotherhood.

## India

*(Continued from Page 3)*

with too much business, too many dull certainties; so in India one feels that life is a great adventure, a thing of mystery and surprise.

India may not have material skyscrapers and all the sometimes spiritually-energating comforts of modern life. She has her faults, as all nations have, but India shelters many unassuming, Christ-like spiritual "skyscrapers" who could teach the Western brothers and sisters how to get the fullest spiritual joy out of any condition of life. Those scientific mystics and seers, who have known Truth by their own effort and experience, and not through ordinary, unverified beliefs, can show others how to develop their own intuition and open the fountain of peace and satisfaction from beneath the soil of mysteries.

Though I have had the advantage of some western education, yet I feel that in India alone I found the true solution to the mysteries of life.

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I entered and beheld with the eye of my soul, above the same eye of my soul and above my mind, the Light Unchangeable—not this common light, which shines for all flesh; nor as it were a greater of the same kind, as though the brightness of this should shine out more and more brightly and with its greatness take up all space. Not such was this light, but different, yea, far different from all these. Nor was it above my soul as oil is above water, nor yet as the sky is above the earth; but it was above me because it made me, and I was below it because I was made by it. He that knoweth the Truth, knoweth that Light; and he that knoweth it, knoweth Eternity.

—St. Augustine's "Confessions."

# God! God! God!

(Reprint from "Whispers from Eternity.")

**F**ROM the depths of slumber,  
As I ascend the spiral stairways of wakefulness,  
I will whisper:  
God! God! God!  
Thou art the food, and when I break my fast  
Of nightly separation from Thee,  
I will taste Thee, and mentally say:  
God! God! God!

No matter where I go, the spotlight of my mind  
Will ever keep turning on Thee;  
And in the battle din of activity, my silent war-cry  
will be:  
God! God! God!  
When boisterous storms of trials shriek,  
And when worries howl at me,  
I will drown their noises by loudly chanting:  
God! God! God!

When my mind weaves dreams  
With threads of memories,  
Then on that magic cloth will I emboss:  
God! God! God!  
Every night, in time of deepest sleep,  
My peace dreams and calls. Joy! Joy! Joy!  
And my joy comes singing evermore:  
God! God! God!

In waking, eating, working, dreaming, sleeping,  
Serving, meditating, chanting, divinely loving,  
My Soul will constantly hum, unheard by any:  
God! God! God!

—By S. Y.