

Instead of 'reconstituting' this magazine (such as was done with the March 1935 edition) the editor has decided to append the OCR of the magazine done by a Gujarati devotee. This speeds up editing time and makes content available to those to whom it is valuable.  
At any time if there is anyone reading this who would be willing to share a PDF of the entire magazine, please feel free to do so at dcastellano.hoyt@gmail.com  
Thank you!



India

Necessity for  
Sense Control

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

November

1935

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Vol. VIII, No.

# 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.

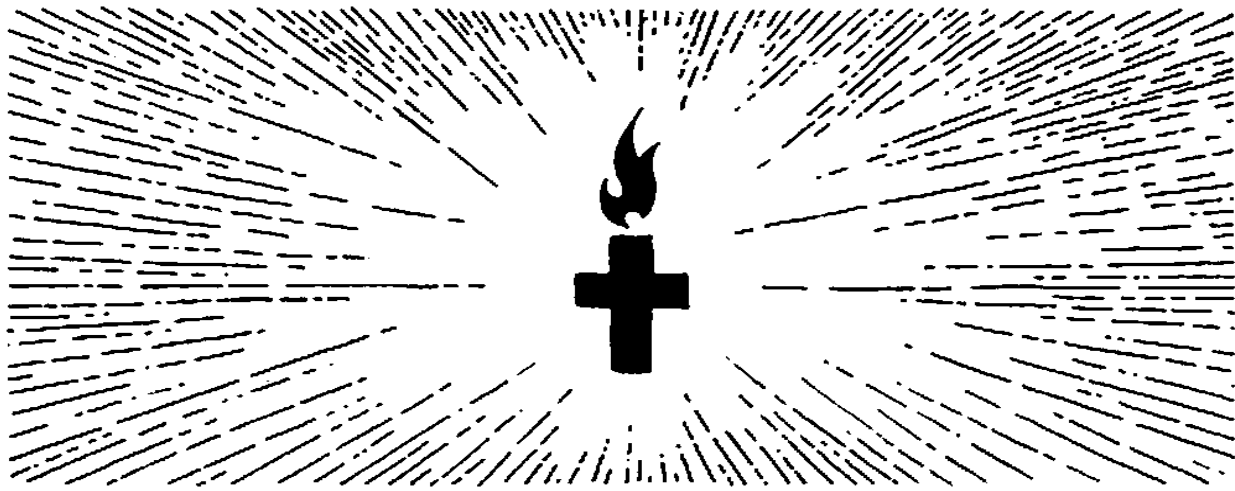
India is a land of mystery, but of mystery that reveals itself to the sympathetic inquirer and seeker. India has the grandest and highest mountains—the Himalayas—in the world. Darjeeling, in the north of India, is the Switzerland of that country. The unique ruins of ancient castles and vast palaces of 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.)

JESUS 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.

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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.

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(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.

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### 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.

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### 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-energizing 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.

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Thanksgiving

By Sri Nerode

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.

Where Is Heaven?

By JAMES M. WARNACK

"H

OW 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."

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 reformed, 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 courage, 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 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-enervating 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.

The Highest Consciousness

By DAVID LIVINGSTON

T

HAT of which you are conscious in your thoughts and feelings is the true gauge of what you are in reality—not what you seem in the world of Maya with which you are surrounded. Therefore, note carefully the people you are thrown in close association with, remembering the while that Life is but the preparatory school—that the things you see are no more than Maya—that is: things are not as

they appear; therefore, do not let appearances affect you; remember always they are Maya and that the things the world prizes most, and spends its energy in obtaining, are of least importance and turn to dust and ashes in your hands; that in the transcendent revelation of the Majestic Presence—your own Individualized God Self; that in the knowing and practicing of the Presence, all else falls instantly, like veritable magic, into the Divine Order of the universe; and the things most sought after—those belonging to the outer realm of existence, by the frivolous world, will begin to seek and come running to you! Then, and only then, will the Outer visible things of creation—things of form and tangibility—give to you the true joy they were intended to, when you exercise full dominion over them.

Prove this truth in your own experience, as you begin to apply to your own Presence, in even the most trivial of activities. For one such manifestation of the Power and Obedience of the Presence to your commands is worth a thousand which another may tell you about. We have told to thousands the definite instant appearance of much-needed assistance in response to our call for help with some routine labor; but few are prepared to accept the physical appearance of the desired assistance at the instant of Call, as a manifestation of the Presence! Our human self offered all manner of explanations in its efforts to compromise the Mighty "I AM" Presence, but so far to no avail, and it makes no difference who refuses to accept it, the facts are, the Application was made, the assistance came, the labor was performed and the objective desired, gained. So what does it matter? The fact of our belief or unbelief in the instantaneous action of the Presence can never obliterate the record of the Perfection of the action; and if it just happened the way we decreed it should happen, that is all we wish in the case of anything we may ever desire—just Perfection.

When instant precipitation occurs, always the temptation will arise from the human, to thus compromise the Presence: watch this! and don't let the outer mind suggest one single explanation, but instantly, before it has time to function and requalify the action, thank the Presence, without mental reservation and rejoice in Its Perfection always! Affirming: "I AM" the controlling, governing Master Presence!

This "burns up" the human creation and fosters confidence in the Presence. Hence, such an action not only accomplishes the task on hand or solves the problem propounded, but it also shatters "confidence in the flesh," thereby expanding and raising the Consciousness, which is of far more vital importance than the temporal effects; because, whereas we may obtain temporary benefits from the former activities, the expansion and raising up of the Consciousness out of the realm of human Maya is the one eternal, permanent benefit to the human soul which transcends all other acquisitions, because it is the only form of wealth which 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

A Schopenhauer

L

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 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.

### MOTHER'S EYES

By Julia Brown Calvert

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

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."

### The Second Coming Of Christ

"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."

(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 creates 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."

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.

Be ye lamps unto yourselves;

Be ye a refuge unto yourselves;

Go to no external refuge.—Buddha.

## THE BHAGAVAD GITA

### CHAPTER II

#### Stanza 14—Necessity for Sense Control

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 pleasurable 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 recognizes 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 aboveness 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.

How to Become a Master

By STARR DAILY

O

NCE upon a time there was born in America a child of destiny. He was born with three great but primary desires, which culminated in a fourth desire greater than all the other three combined.

At four years of age this child was called a prodigy, manifesting at this tender period definite indications pointing to the fulfillment of his first desire. It was freely predicted that he would become a master artist. At twenty-one he had made the most exaggerated of these predictions come true. He was the master of the four leading arts: painting, music, literature, and the drama. The world of art lay at his feet, and art lovers the world over poured their adulations upon him.

But strangely enough this mass flattery did not spoil him. A peculiar quality in his character compelled him to embrace criticism and shrink from praise.

At twenty-two the second desire entered his life to become the predominate factor governing all his acts, and he became a material scientist. Here too he soon rose to high honors, and all that could be given him in the way of homage, degrees, and chairs were attached to his name.

But again that peculiar quality in his character left him unspoiled in the presence of man's flattering recognition and high distinction.

At thirty-five the third of his three great desires took possession of him, and he entered the field of philosophy. At forty-five he had written a sizeable library of philosophical works, and every student the world over was reading and applying his numerous systems of thought. His conclusions had become academic dogmas in all the orthodox halls of Western world learning, and he was being lavishly referred to as the greatest brain of all times.

He was the best known man in the world, and yet that peculiar quality in his character forced him to recognize the fact that he was the loneliest man in the world, the hungriest man of all, and the most dissatisfied. Once an intimate friend sought him out to offer a personal bit of praise on the latest of his long string of brilliant essays. He turned a pair of weary, defeated eyes to his friend and said: "I am like a child digging holes in a pile of sand. Once dug, the novelty of the task is gone; the hole remains for a little while, but even while it remains it is empty."

And then at forty-six came the crowning desire of them all, the desire to become a master took control of him. He left the shores of the Western world and journeyed to India in search of one who could teach him how to become a master of life and destiny, who could show him how to fill his hole of empty knowledge with the golden grains of eternal and never-shifting wisdom.

For three years he traveled about from temple to temple, from university to university, from library to library. He researched through ancient records and manuscripts. He attached himself to one instructor after another. His eager sponge-like brain soaked up everything he came in contact with; but the more he accumulated the more complex the world became and the more futile his efforts appeared.

Finally, thoroughly frustrated and despairing of ever achieving this last of his great desires, he became disillusioned, his nerves broke under the

strain, and he sank into a condition of dull hopelessness. This served only to aggravate his torment. In an effort to escape from its haunting misery, he resorted to vice. One vicious degrading habit after another he acquired until he was completely in the clutches of all that was foul and unspeakable in human conduct and behavior. He had gone so low in the scale that the most depraved sickened at his approach.

At this juncture he was, he decided, at the end of his resources and endurance. There was nothing left but misery, and death, not life, could put an end to that now. He went to the river as the most likely place to carry out this final gesture of human defeat.

As he approached the river, he observed a group of persons, most of them young, who appeared to be of the student class. They were clustered about an old man who sat cross-legged and who appeared to be talking. As he watched, he noticed that every once in a while one or two of the youths would separate from the circle and walk away shaking their heads in a wise patronizing manner as if to say, "Poor fellow, he has not much to contribute in the way of learning." Finally one of the departing youths came by where he stood watching, and he asked of the passer-by, "What is that old man doing there?"

The youth laughed knowingly. "I doubt if he knows himself," he replied. "We've heard he was a wise man. But he has no discourse. He prattles things that should be taught to babies." With this the youth went blithely and laughingly on his way.

By and by there was no student left and the old man sat alone on the ground. Something stirred in the breast of the man contemplating suicide. He approached the seer and spoke. The seer nodded and the man told him his story. "I came all the way to India," he finished, "in search of one who could teach me how to be a master. Now it is too late. In me all the vices have triumphed and all the virtues have been defeated."

"It is never too late," said the seer calmly, "for wisdom and time never abide in the same place."

"Can you teach me how to overcome my vices?" the man asked eagerly.

"Vices are but inverted virtues, my child, like a cup turned down. I can teach you how to set the cup in order, and how to fill it with living water."

Flame leapt into the bewildered eyes of the seeker. His dissipated face became animated under the rising heart pressure of renewed hope. "Could you teach me how to become a master?" he asked breathlessly.

"To master one thing is to master all things," said the seer dreamily, "providing the one thing is the right thing."

"Tell me," pleaded the seeker, "what that one thing is, and I shall become its master."

The seer took up a stick and began writing in the sand. When he paused he had written a column of twelve words. He then asked the seeker to pronounce each one of them aloud, and the seeker obeyed, beginning at the top of the list.

"Love. Truthfulness. Honesty. Patience. Kindness. Generosity. Humility. Courtesy. Unselfishness. Good-temper. Guilelessness. Sincerity."

"Now," resumed the seer, "of those twelve words pick out the one that most appeals to you, and tell me what your choice is."

For a long time the seeker studied the column thoughtfully. "Of all the words there," he said at last, "the word kindness most appeals to me, because for almost a year now you are the only one who has offered kindness to me instead of insult."

"Very well," said the seer. "I shall send you to a merchant friend who will provide you with food. With this you will seek an out-of-the-way place and there you will practice the art of being kind to nature and all the creatures of nature with which you come in contact. Twelve times twelve days you will practice. And then you will return to me for further instructions."



"But can this way lead to mastership? It seems quite simple."

"The greatest accomplishments result from simple methods," advised the seer. "But simple methods are not always easy to follow. You must be strong and determined."

The seeker went away, and at the end of his allotted period he returned with tales of enthusiasm to his teacher. He had made friends with birds and animals, and had performed wonderful things with vegetation. The seer was pleased, but showed no sense of surprise. Nor did he ask the seeker how he had lived without his acquired habits during all this period of isolation. Instead he instructed the seeker in the next step of his practice in kindness. It would be a more difficult step than the one preceding. Now he must remain in the world of human beings, and practice kindness on them. He must try to be kind to those even who were unkind to him. He would probably fail time and time again, and his vices would no doubt strive even harder against him. He was not to fight his vices, nor was he to stop practicing kindness because he failed many times.

And once again the seeker's period of probation and practice was set at twelve times twelve days, at the end of which period he would again return for instructions.

When his period was up he once more returned to his teacher. Now he had even greater tales of conquest to offer. His kind deeds had attracted much attention, and he had been relieved of his rags and vermin and had come into a position of trust where he had steadily regained much of his self-respect. He was on the way back to the high place in life he had once occupied. But that was not yet what he wanted, and besides he still possessed many of the acquired habits his journey down had fastened upon him.

Again the seer was pleased but not surprised. "You have done well, indeed," he said.

"But tell me," asked the seeker, "how I may conquer my vices, how I may become a master by the practice of kindness?"

"You can now feel kindly toward Nature, and all the creatures of Nature?" the Seer asked.

"I can," affirmed the seeker.

"And you hold every human being in kindly regard?"

"Yes; I've mastered the art of being kind to my fellowmen."

"Very well, then," said the seer, "you are ready to take the last and most difficult step. If you can practice kindness on yourself you will dissolve all your vices and then you will be a master. Wisdom will wait on your table and your cup will be filled with living water."

"But that seems too easy to be true," the seeker said. "Is it not easier to be kind to one's self than it is to others?"

"It would seem so," replied the seer. "But to be kind to yourself you must be master of your thoughts, your emotions, your words, and your actions, because every unkind thought, emotion, word or action you express is detrimental to yourself. To be always kind to yourself you must do nothing to injure yourself."

"I'm afraid I don't quite follow you," the seeker said thoughtfully.

"To be kind to yourself," the seer explained, "You would have all the twelve virtues I wrote down perfected in your life. By perfecting the one you perfect them all, you see. No one of them can be perfectly present if any one or all of the others happen to be absent. Can you see that?"

"I believe I can," the seeker admitted.

"If you are kind to yourself, for instance," the seer went on, "you will be absolutely honest with yourself, because to be dishonest is harmful, and you cannot be kind to yourself and harmful at the same time. If you are honest with yourself you will be always sincere. You will express no thought that is untruthful or destructive. You will be courteous, not for effect, but because you mean it and feel it. And if you are kind to yourself you will express

patience love, generosity, unselfishness, good-temper, guilelessness, humility. If you master the art of self-kindness you will be a great master. Now go back 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.

Meditations

By S. E. M.

Each day life begins anew for you  
And you are given an exhaustless, fresh,  
Unqualified supply of energy  
As material and power  
With which to work  
And create whatever you will.  
Why not give your life each day  
New and perfect patterns  
Of thought and feeling to follow so that  
It may build you a beautiful,  
Healthy body,  
A successful business, and a peaceful,  
Harmonious and happy world to live in?  
Be sure to start your day in the right way  
By throwing overboard  
All excess baggage  
Of worry, fear, anger, resentment, etc.,  
By mentally letting go  
Of all that you do not want in your life.  
Why not put yourself,  
By means of meditation  
And communion,  
Into tune with your God-Self—  
The one Power and Presence  
Which can bring you perfection?  
This is the way to success,  
Happiness and enlightenment.  
Each morning, charge your body,  
Mind and world  
With the invincible, irresistible,  
Intelligent,  
Divine Power which is yours  
For the using.  
Consciously accept and use  
Divine Power.  
The more you use,  
The more you will have to use  
Until you are expressing it completely.  
You do use the power of God

Every time you breathe,  
Every time you take a step,  
Every time you think a thought,  
But you do not do it consciously.  
With conscious direction  
There is nothing  
That you cannot accomplish.  
Speak of the God-Presence  
Which is always with you  
Learn to depend upon  
This true, unfailing,  
Unchangeable Friend  
For guidance, help,  
Inspiration and strength.  
Remember  
The power of God never fails,  
And you wield this power.  
God is not only willing for you to have,  
But is continually endeavoring  
To bring abundance,  
Health, joy, success,  
Beauty and peace  
Into your life.  
You shut out your own good,  
Which is always trying to get to you,  
By your habit of inharmonious  
And discordant thinking.  
Clear away  
All thoughts of criticism, condemnation,  
Suspicion and judgment  
And let the Light of God  
Shine through  
Without obstruction.  
Why not make the effort now  
To clean out  
Your mental and emotional house  
So that you will no longer create  
Chaos and disaster?  
Only you  
Can watch your thoughts and feelings  
And get rid of the trouble-makers,  
And only you  
Can fill your mind  
So full of thoughts  
Of Beauty, Truth, Love and Inspiration  
That there will be no room  
For negation and discord.  
There are thousands of affirmations  
Or statements of truth,  
Statements which apply  
To every conceivable  
Situation and problem.  
Find those affirmations  
Which appeal to you,  
The words which make you  
Feel the truth,

And then saturate yourself with them  
So that in times  
Of danger and uncertainty  
You will always have something  
To take hold of immediately  
And to cling to  
Until you have reached the haven  
Of understanding and Light.  
The problem does not seem  
To be so much  
What to think  
As how  
To think of it in time.  
Most folks  
Who have studied truth teaching  
Can think of what they know  
When the crisis is past  
And they have muddled things  
With feelings of anger,  
Excitement or fear,  
But that is of little use.  
It is possible,  
And necessary,  
If you would attain enlightenment,  
For you always to be poised, confident,  
Controlled and ready  
To meet any situation triumphantly  
The instant it arises.  
You were meant to have dominion  
Over yourself and your world  
And you can have it now if you will.  
Do you know what self-control,  
Control of all of the outer activities  
Of your mind and body means?  
Do you know  
That acquirement of self-control  
Is absolutely necessary in order to attain  
Spiritual development and the perfection  
You desire in your body,  
Home and affairs?  
Do you realize that all of the activities  
Of your being must be brought  
Under the conscious direction  
Of your higher Self before you can attain  
Your complete freedom  
From all of the chains of limitation?  
You  
Are your only enemy.  
Wake up!  
You must realize  
By a little thinking on the subject,  
That you,  
The real You,  
Is not your body,  
Neither is it your mind, your thoughts,  
Or your emotions.

These,  
The physical, mental  
And emotional bodies,  
Are your servants, or tools,  
By the use of which  
You gain needed  
Knowledge and experience.  
If your physical, mental  
And emotional bodies,  
Are allowed to run wild,  
You are at their mercy  
With never a moment's peace  
Or real happiness.  
If, when you wish to meditate,  
Or to perform some delicate  
And exacting task,  
Your body screams for attention;  
If it insists that it is tired,  
Hungry, in pain, hot,  
Cold, sleepy, uncomfortable, or restless,  
What chance of success have you?  
Your body has the right  
To demand that you make it clean,  
Strong,  
Perfectly healthy, beautiful and sensitive,  
But it should be trained  
To be responsive instantly  
To your slightest wish.  
When you tell your body to be quiet  
While you think or meditate,  
You should not be aware  
Of its existence.  
When you have need  
Of your bodies activity,  
It should act tirelessly, effectively,  
And in perfect coordination  
With your mind.  
Your Maker has given you  
The necessary material power  
And intelligence  
With which to create  
Such a perfect body-temple.  
See that you mold  
The precious God-substance  
According to the Divine Plan.  
Try thanking your body sometimes  
For all of the Service it renders you.  
Are you grateful  
To the patient, untiring feet  
Which carry you  
So uncomplainingly  
Over endless miles each day?  
Think of the hands  
Which perform numberless tasks for you  
And which help you to create  
Beauty and comfort

For yourself and others.  
Are you grateful for the eyes  
Which guide your hands and feet,  
Which enable you  
To read the words  
Of the greatest thinkers of all time,  
And to see  
The beauty, color and wonder  
About you everywhere?  
Do you ever thank your body parts  
For their unfailing service  
In enriching your life  
And leading you to your goal?  
Consider the wealth of living  
That comes to you  
Through music and the sound  
Of loving voices  
Because your ears, nerves and brain  
Never refuse  
To bring you their messages.

Do you give thanks daily for blessings?  
Are you even dimly aware  
Of the wondrous,  
Radiant, harmonious world  
In which you live,  
Or have you blurred  
Your faculties of perception  
By seeing only ugliness and discord?  
Think of the complicated  
Chemical and manufacturing plant  
Which you carry around with you  
And which functions perfectly  
In creating  
Energy and health  
If you use a little intelligence  
And let it.  
Perhaps, if you were a little more  
Understanding and appreciative, you  
And your body  
Would get on better together  
And it would truly be a perfect temple  
Of the living God.  
You are not your body.  
Neither are you your mind.  
You can stand aside  
And watch your mind work.  
You can watch thoughts arise,  
Develop and pass on. You are free  
To accept or to discard  
Any of these thoughts,  
As you choose.  
You are free  
To decree what subjects  
Your mind shall consider  
And give you information upon,

And you are free  
To command it to be still  
When you wish to meditate  
And to commune with your Maker.  
Does your mind  
Gather all its force and focus it  
Like a searchlight  
On any idea or problem  
You wish to consider?  
Does your mind join your body  
In stillness when you meditate?  
Do you think your own thoughts  
Or are you influenced  
By outside suggestions  
Of race, creed, family, friends, party,  
Country and class?  
Watch your thoughts and feelings  
And see how very much  
You are influenced  
By outside suggestion and opinion,  
And then,  
Free yourself from such influence  
And consciously control  
Your own thoughts and feelings.  
You are responsible  
For your own thoughts  
And it is your life  
Which they make perfect  
Or ruin completely.  
Why leave your thoughts  
To be blown about  
By any passing wind of outside opinion  
Or excitement.  
Train your mind  
Through careful, persistent practice  
Of definite concentration exercises,  
Either to stay on a subject  
You want to think through, or off of  
An undesirable one, as you direct,  
And to think only true, kind, helpful,  
Creative thoughts at all times.  
Motives must be controlled.  
Are your motives  
Really what you think they are?  
Was that a really unselfish act  
You performed today or did you secretly  
(Even from yourself) have a hidden hope  
Of some reward or recognition?  
Do you think thoughts  
And perform acts  
For the reasons  
You think you are doing them,  
Or are you fooling yourself  
As well as others?  
You must be fully aware  
Of what

You are thinking and doing  
And why.  
It is extremely important  
To guard your motives.  
Where is your attention  
Ninety-nine per cent of the time?  
Is your attention wasted on useless,  
Ugly, harmful, trashy,  
Discouraging thoughts  
And mental pictures,  
Or is it consciously controlled  
And directed toward desirable ends?  
How often,  
And for how long,  
Is your attention absorbed  
By devotion, adoration and gratitude  
To the mighty,  
Loving Power and Presence  
Which gives you life  
And the awareness of it?  
How much of your attention is occupied  
In communion with the fathomless,  
Scintillating Light  
Of Divine Intelligence  
From which  
All inspiration and wisdom spring?  
Your attention  
Is your most powerful tool.  
Keep its edge keen and use it  
To cut your way through the jungle  
Of human creation which hides  
The vision of your celestial home.  
Where your attention is, there you are,  
And whatever your attention  
Is fixed upon  
You compel to come  
Into your life and world.  
Hold only mental pictures of perfection  
All the time  
If that is what you desire to manifest.  
Where are you actually?  
In what world  
Are you spending your life?  
You are free to choose.  
You may walk with  
Beauty, Glory and Wonder  
If you so will.  
How about your emotions?  
Do they run away with you  
At the slightest provocation  
Or are you always  
Calm, posed, serene and confident  
In any kind of commotion or situation?  
Do you allow yourself to become blinded  
By irritation, anger, jealousy,  
Fear, resentment or hate,



Or do you always see clearly?  
Are you always able  
To look past outer appearances  
And to see the reality  
Of people, conditions and things?  
Do you always realize  
That there is only  
The one Power acting,  
And that, if you so qualify  
And command,  
It will create only the good  
Which you see?  
Is your attitude always  
One of loving-kindness, understanding,  
Consideration, and of dominion over  
All sorts of seeming imperfections?  
Do you instantly  
(Instead of getting all tangled up

In misunderstanding  
And personal feelings)  
Use all of your intelligence  
And power of divine love  
To bring harmony and perfection  
Into every situation?  
This is part of what it means  
To control your emotions.  
When you have trained  
Your body, mind and emotions—  
Which include your motives,  
Thoughts, attention,  
Energy, habits, sense reports,  
Speech, and actions—  
You may expect peace,  
Health, happiness and success.  
Self-control means—  
Not denial and repression,  
But a bringing of all of your forces  
Into harmony and co-ordination  
To do the bidding of your God-self.  
When you have attained  
A degree of control  
Through the practice of right thinking,  
Feeling,  
Acting, and meditating,  
When you have turned  
The whole force of your being  
Back to your Source  
And given complete command  
Of your life  
To the wondrous God-Presence  
Which is ever with you,  
Then will you have perfection  
In your body, mind and world.  
Now is the time to determine  
What you want to do with yourself,

The time to get a definite understanding  
Of what there is to be done,  
And to map out  
A program of doing it,  
So that it will be all ready  
To begin working on intelligently.  
To be perfect,  
"Even as your Father is perfect,"  
Is your destiny.  
Some day you must make the effort.  
Some day you must begin  
This most interesting  
And absorbing business  
Of intelligent, happy  
And successful living,  
And when will you  
Find a time  
"Sooner than now"  
To begin it?  
Scientific Digest  
New Role for Vitamin C

A NEW role for vitamin C as a protection against such infections as diphtheria and old-age diseases like arteriosclerosis was reported at the annual meeting of the American Institute of Nutrition in Detroit recently. The report was made by Prof. C. G. King of the University of Pittsburgh, one of the first scientists to isolate pure vitamin C. Vitamin C comes from citrus fruits. Peppers are specially rich in it, and some of the animal gland meats contain it.

The March of Time

AS years go, one hundred years is not a long time historically, but much progress can be made in that time. Someone has dug out of an old newspaper some interesting facts, showing that one hundred years ago: There was not one public library in the entire United States. Crockery pots were not popular because they dulled the knives. Trousers were fastened with pegs and laces because buttons were expensive. The only hat factory in this country at that time made cocked hats. There was a whipping post and a pillory in both Boston and New York.

Although it has been in general use for only a short time, carbon dioxide, or dry ice, was discovered a hundred years ago. A new use to which this ice is now being put is to test diamonds and pearls, by means of which the imitation can be told from the real when the stone is touched by dry ice. It also can be used in telling quartz from glass lenses.

The formula for making unbreakable glass, which was discovered in the time of Nero and then lost, has been rediscovered in Germany. The new glass contains artificial silk in its composition.

H. L. Mencken gives us some interesting statistics as to the increase in the use of the English language, in which he says that three-fourths of the mail of the world is written. It is the language of three-fifths of the radio stations of the world, and more than half the newspapers of today are printed in this language. There are 191,000,000 people who communicate with each other in English.

#### Brain Testing Machine

A BRAIN testing machine invented by a Russian scientist, Peter Lazarev, says man's mind is at its best between 11 a.m. and 1 p.m., at its dullest and worst between 1 and 3 o'clock in the morning. The powers of reception and sensation are keenest in men and women between the ages of 25 and 32. Most important is the announcement that mothers reach the highest point of their intelligence during the first four months of an unborn baby's existence. This

explains intellectual progress. Each baby gets the best possible start from the beginning. Each may be an improvement of those that have gone before, hence the rise from troglodyte cannibalism to what we humorously call our "civilization."

If you belong to the middle class, there is greater possibility that you may be a genius than if you belonged in a so-called higher class. Studies at Harvard University of 3,000 school children show that geniuses in largest numbers spring from the middle classes, and that we need not fear social disaster on account of the decline of the birth rate in the professional classes.

### Colored Pavements

SCIENCE News letter reports that roads the color of orange-colored marigolds are being tried by British highway engineers. The roads are bordered by a white curb and are said to "reduce the glare of the sun in the day time and the dazzle at night, in order to define roads in all lights, and allow pedestrians to be easily picked out." These roads will be welcome if they reduce traffic fatalities.

### Your Glands and Your Personality

By DR. E. ALLAN WISEMAN

Have you sometimes wondered why you can be so shaken by emotion? Or how strong emotions seem to take entire possession of your body and mind? Or how long it takes to get over the effects of a powerful emotional scene? Perhaps, instead you have wondered what makes you so different from other people. Why you are taller or shorter than your brother or sister, or quicker or slower in your way

of tackling things than some one else in your immediate family?

Of course, psychology would explain the beginning of the emotion by attributing it to the way you react because of your "conditioning" during early childhood. This alone does not, however, explain the prolonged and profound after-effects of strong emotional experiences such as fear and shock. Scientists now know that there are powerful substances thrown into the blood stream by the ductless glands when one has been strongly affected emotionally. These substances, or secretions, act like very powerful drugs performing very definite effects on the body.

For many years, medical men, because of a lack of knowledge concerning the importance of these glands, credited them with very little value. In fact,

because they did not have emptying ducts like some of the other glands, they were thought to be useless, perhaps vestigial remains of some long unused organ.

It was a fact that sometimes doctors arbitrarily removed certain of these organs during operations. There was a time when operation for goiter or enlargement of

the thyroid gland in the throat was very popular, and it was noticed that a certain number of the patients died within a short time from the effects of

tetany. The cause was unknown until it was discovered that there were four tiny organs embedded in the thyroid tissue, and that when these organs were accidentally removed with the thyroid tissue, the patient died, but when these

glands remained, the patient lived. Though hardly the size of peas, these little organs, called the para-thyroids, were absolutely essential to life. This was

the beginning of a great change of attitude, and within the last twenty years

much has been learned concerning the ductless glands of internal secretion, such

as the adrenals, the thymus, the pituitary, the gonads, the thyroid, the para-thyroids, the spleen, and the pineal.

These glands are responsible for making you grow until maturity, and they

stop you from growing—also for your appearance of youthfulness or age, whether you are formed a man or a woman; they regulate your size and general shape and

to some extent your weight, whether you are close to genius or imbecility, your amount of courage, the formation of your teeth, the coloring of your skin, and

the abundance and type of your hair. When these glands work harmoniously, they

secrete the infinitesimal amount of hormones which aid in making you successful and determine your build and general appearance.

When talking to patients, I find that there is a tremendous interest in these glands, but that most people have only the vaguest ideas regarding their functioning. One of the most common beliefs is that the glands of animals are easily transplanted to the human body. This belief has a certain foundation, for the secretions of some animals particularly the thyroid secretion, do have some effect upon humans, but so far the attempts to ingraft animal glands into the human body has not met with permanent success. The transplantation of animal glands, up to the present time, has the double drawback of being very expensive and producing temporary stimulation with subsequently a more rapid deterioration. So far, there is little encouragement from that source for the average man or woman who has been diagnosed as having non-functioning ductless glands.

Knowledge of the effects of the secretion of the ductless glands has been obtained mostly by observing what happens when the glands have been surgically or accidentally removed, or when they are diseased. Though much of the information has been discovered by a more or less hit-or-miss methods a great deal is known because of the close methods of observation and the careful records that have been kept on these cases.

In spite of the amount of publicity given in the newspapers and magazines about these glands, most people do not know where the glands are located nor their function in the body. The subject of the ductless glands is probably much more vital to your welfare than you are aware, so I will give a brief description of some of the more important of these glands.

The first ones I will tell you about are the ones that have been termed the "fight or run" glands. They are the adrenals or suprarenal capsules, which are entitled to a great deal of attention because of the highly dramatic nature of their effect on the body. You have two of these glands in you body, one over each kidney. The secretion of these glands has been given the name of adrenan, or adrenalin. This substance is one of the most poisonous of any known in the world. It is so deadly that the natives of the Upper Amazon use the adrenalin from toads to poison their arrows.

If you could examine your own blood chemically, you would find about one part of adrenalin in about a billion times as much blood in your arteries. Although it is hardly possible for the human mind to conceive of an amount so small, it is nevertheless true that if these glands were removed from your body, you would die in a very short time. The reason is plain why these are called the glands of fight or flight. When danger menaces the body, this gland shows the efficiency of a system that was worked out millions of years ago, for speed into action in an emergency.

No modern battle cruiser could give the adrenal glands any lessons in the art of quickly mobilizing for defense. When the brain feels that the body is in danger, it stimulates the liver to throw out a quantity of sugar into the blood, the form of sugar which is above all others an energy food. The sudden increase of sugar in the blood stimulates the adrenals into discharging their secretion. The effect is almost instantaneous. The heart speeds up. The lungs take in gasps of air. The ears become attuned to the slightest sound. The eyesight becomes acutely sensitive to moving objects. The muscular action becomes subject to the slightest indication from the nervous system. The blood seems to realize that this is the time when wounds may be expected to occur, and even before any of the vital fluid is spilled, there is a decided tendency for the blood to coagulate more readily than ordinarily.

If you have been scared "within an inch of your life" and have felt your hair rise on your head, and as though you could run or fight as you have never run or fought before, then you were experiencing the effect of adrenal

secretion. It is this gland that enables you to put forth superhuman effort and either battle to the end, tooth and toenail, or scoot as you will never run again. If the adrenals are secreting excessively, we have an individual who has apparently unbounded energy, who eats up overtime work. His blood-pressure will be high, and he is apt to be quick-tempered and hasty to make decisions.

If the adrenals under-secrete, there is apt to be a low body tone and low blood-pressure. It is amazing that the difference between a "go-getter" and a person who just doesn't amount to anything, could rest with parts of the body so small as this pair of glands that are located astride the kidneys. Yet this is exactly our modern conception of these glands. Adrenalin itself is a deadly poison, yet it is one of those substances which, in the sense of homeopathic doses is absolutely essential to life. The man who gets his daily dose of poison, at the time he needs it, is the victor over the slower adrenalin secreter.

We have just considered the adrenals which prepare for immediate use all the energy that you may possess. Let us now consider a gland that has a somewhat similar function, but, instead of throwing all of your reserve on the winds of chance at a given moment, regulates your expenditure of energy, in other words your metabolism, every minute of the day. This is the thyroid gland. It controls the rate at which you burn up or oxidize the energy materials in your body.

If one is subjected to a thyroid that is over-active, one's tissues will live at an over-active rate, with all of the body's functions going at high gear. The thyroid secretion, called thyroxin, is our every-day energizer. This secretion is manufactured principally from the iodine which is taken in with our food. Though in small amounts—about four parts to twenty million parts of blood—it is indispensable to health and life.

A lack of thyroid secretion produces some of the most striking changes ever observed in human beings. In children it results in a condition called cretinism. These children become cretin dwarfs, who are physically and mentally stunted. It has been aptly said that a few grains of thyroxin are all the difference between intelligence and imbecility. A lack of this substance in adults brings on a dreaded condition called myxedema, which is accompanied by gain in weight, and in its advanced stages, may make a human being appear more vegetable-like than human.

If we have an over-sufficiency of the thyroid extract, the pulse and heart-beats may become alarmingly rapid, and the patient becomes markedly nervous and irritable. This condition is called hyperthyroidism. Women who are affected in this way are nearly always thin, and they worry so much about where their next pound is coming from that they lose the last one gained. Women have more thyroid derangement than men, probably because of the close chemical relationship between other glands and the thyroid. In every case of hyperthyroidism that I have observed, the pelvic organs in general, and especially the large intestine, have been badly sagged and prolapsed. Very often adhesions exist around the pelvic ductless glands, due to the inflammation produced by prolapsus. These organs are unable, therefore, to do their full duty in maintaining youthfulness, and the thyroid gland works overtime to help out. When the sapped organs are restored to their normal position, the thyroid is not required to overwork and becomes normal.

(To be Continued.)

## Child Education

### Will Durant

Will Durant, writing of child education in the cosmopolitan, said, "He learns by imitation, though his parents think he learns by sermons. They teach him gentleness, and beat him; they teach him mildness of speech and shout at him; they teach him a Stoic apathy to finance, and quarrel before him about the division of their income; they teach him honesty, and answer his most profound

questions with lies.

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 of diced celer y.

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.

1-1/2 cupfuls milk.

1 teaspoonful cinnamon.

1/2 teaspoonful ginger (little more if desired).

1/2 teaspoonful cloves.

1 cupful brown sugar or honey.

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

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.  
**DIET**

Some of the foods containing iron are: lettuce, leeks, spinach, eggs, bran, whole wheat, barley, rye, beets, ripe olive, 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.

**How Can Youth Contribute to the Realization Of a Universal Religion?**

**By T.M. P. MAHADEV**

Truth is One,

Men call it in various ways.

—Upanishad.

The gift of God to this enlightened age

Is the knowledge

Of the oneness of mankind

And of the fundamental oneness

Of Religion.

—Abdul Baha.

I

T

HE good offices that are sought to be done by the League of Nations will be of

no avail, if a League of Religions be not ushered into existence. The need for a World-Religion is greater and more urgent than even the need for a federation of States. Most of the evils brought about by race-rivalries, economic

competitions, and armament disputes will vanish, if the nations of the world recognized the truth that human nature and needs are fundamentally the same everywhere and that in the eyes of God there is no difference between man and man.

All attempts that are made the world over at the achievement of international amity and peace prove, more often than not, to be failures,

because they are not inspired by the true spirit of friendship and love which

can be had only from an understanding of the universal principles of religion. Peace-pacts, which are products of mutual distrust and rivalry, can remain only

as scraps of paper. If the nations of the world are not ranged today in battle-array, it is not because they have an inner craving for peace, but

because the ravages of the late war have left them impotent to fight and they

have not yet regained their strength.

Though the spirit of bellicosity is not far from the minds of the magnates

of power, there is a general recognition, by the peoples of the world as individuals, of the futility of war and the fatal consequences of mutual strife.

This is a ray of hope much to be cherished amidst the prevalent clouds of gloom.

If this longing for peace were to materialize into a fact, if nations were to

dwell as members of the one family of God, there must be the recognition that

all creatures on earth are different manifestations of the divine Principle that

is the source and solace of the universe. Unity and peace can be lasting, only

if they be based on religion. It is saints and sages, not statement and

strategists, that can abolish the differences that obtain today between nation

and nation.

II

The misrepresentation of religion by interested persons has contributed not

a little to discord and disharmony among men. Narrow minds distinguish in order

to divide, but those who are in quest of Truth divide in order to distinguish.

The very purpose of religion would be defeated, if it serve to divide man from

man. The word "religion" is derived from Latin words, re and legere or ligare,

which means "to bind" "back." The corresponding Hindu word "Dharma" comes from

dhr which means "to hold" or "bind together." And the "Islam" signifies peace which is the quintessence of religion. It is the function of religion to unite and not to divide, to spread peace and goodwill and not distrust and discord.

Definitions of religion there are many, according to the different standpoints from which religion is approached. There are intellectualistic, affectivistic and voluntaristic definitions of religion. Philosophers have thought that religion is influenced by the one or the other of the faculties of mind. According to Descartes, the faculty of judgment is determinative of religion. Pascal shifted the emphasis from cognition to feeling. With Kant we have a further transference from feeling to will or practical reason. But all these are partial views of religion. A true conception of religion can be had only from the Messiahs and Masters of the world. Religion is the whole of life, and not a part thereof. "Religion is the manifestation of the Divinity already in man," said Swami Vivekananda. For Jesus, who proclaimed that it shall not profit a man if he gain the whole world and lose his own soul, it is the self coming into its own that constitutes religion. Hegel characterized religion as "the knowledge possessed by the finite mind of its nature as absolute mind." The purport of the philosophy of the Upanishads is that the individual self is non-different from Brahman. Muhammad declared the real kalema that none other than the "I," the supreme Self, is God. Thus the unitive experience, which is common to all the prophets, is the essence of religion.

III

True religion is universalistic in its outlook and appeal. Universalism is the core and cream of religion. A provincial truth is a contradiction in terms. Religion which is a value-science cannot be particular and parochial. The priests crib and cabin religion into narrow grooves. The prophets strip religion of its accretions and preach its truths as having universal application. "The prophetic movement is the basis for universal religion" (George Galloway). All the seers of the world have taught the same principles though in different garbs. The Upanishads declare that just as cows which are of varied hues yield the same white milk, all the different paths lead to the same goal. The holy Quran makes it clear that teachers are sent to different races, not to preach different truths, but to teach the same Truth in different tongues. The saints and prophets of the world, who teach that the Reality which is unconditioned by time, space, and causation is the basic Principle of the universe, constitute one tribe. It is the lesser minds that create divisions and distinctions.

The more a religion is made mechanical and formal, the more does it become provincial and fail to serve its purpose. The more a religion appeals to the spirit in man, the greater does the range of its appeal become. Though it appears to be a paradox, it is in reality a supreme truth that in individualizing religion we are at the same time universalizing it. Religion is something inward and personal. It is the inner evolution of the soul. Rituals and rites are helpful only insofar as they contribute to spiritual development. But when they turn to be hindrances rather than helps, the spirit of religion is strangled, and what we have is bigoted ceremonialism instead of benign religion. Too much of institutionalism is inimical to the progress of a religious man. Conventional morality and conformity to set rules cannot make men moral or religious. True religion is incompatible with blind belief. In appealing to the Spirit, it appeals to all without distinction of class or race.

What we need today is not the creation of a new religion but an understanding of the true principles that inspired all the great faiths. When people come to know that there is a common bond that binds them together, that whatever may be the names of their religions, they are all adoring and approaching the same Spirit, there will be no more war on earth, no more strife among men.

IV



In the establishment of such an understanding, the youth of the world can play the major part. They inherit all the best that was in the old, and they have the power to create a new civilization, avoiding the blunders of the past. They are between two worlds, the one that is dead and the other that is yet to be born. They are the liaison officers who connect the past with the future. As citizens of the morrow, it rests with them to create either a good or a bad world.

The youth possess all the requisites for the realization of a universal religion in the sense we have noticed above. Their minds are least prejudiced and putrefied by blind dogmatics. Youth is the most precious period in life, because it is buoyant with energy and enthusiasm. It is full of idealism and "divine philosophy." The youth of the world, if they but muster together in the cause of universal peace and prosperity, can work wonders; and the millennium will not be far off when the promised kingdom of God would be established on earth.

V

The work before the youth is, indeed, great; but the very greatness of the task ought to inspire them to unstinted action, to put forth an effort which knows no exhaustion, an endeavor which stops at nothing short of the end. Self-preparation ought to precede the education of the world. The youth all over the world, especially under-graduates and graduates of the universities, ought to train themselves to think in terms of universalism. A reverential study of comparative religion and a co-relation of the fundamental truths of all faiths will make them fit soldiers to fight against all superstitions and dogmas, which are enemies of peace and goodwill. Caught up in the narrow groove of some cult, the majority among men are ignorant, like the proverbial "frogs-in-the-well," of the vastness, depth, and splendor of the ocean that is religion. The youth should wake up from the slumber of ages, leave off the beaten track of blind tradition, and march as the standard-bearers of Truth. They must realize that "religions" in the plural are appearances, forms, and that "religion" in the singular is reality, content. The formation of study-circles under the guidance of scholars, who are not only skilled in the lore of the various faiths but are also pure in conduct and unprejudiced in thought, will serve as a valuable aid to the youth and prepare them for the work of regeneration by giving them the proper education in religion.

Equipped with the necessary knowledge of true religion, the youth should undertake to instruct the masses. They should purge society of all its misconceptions about religion. Most of the troubles under which we labor are of our own making. After raising a dust, we complain we cannot see. Quite contrary to the express declarations of the great prophets of the world, we hold religions to be mutually conflicting. But the mission of youth should be to lift the veils and let in light. Intense propaganda through press, platform and pulpit, convoking of parliaments where people representing different races and cultures could come together and exchange thought, convincing the intelligentsia of the world of the great importance of the movement for disseminating right knowledge about religion, the inauguration of a League of Religions with well-organized branches all over the world—these may be some of the ways by which the youth can make the concept of a universal religion to take seat in the hearts of men.

There is no use in looking forward to a "non-religion of the future" as the Positivists do. If many of the youth are sick of religion today, it is not because religion in itself is baneful to the progress of the individual and of the race, but because religions as preached and practiced at the present do not carry the spirit of God. That all men should live in concord and reach the summum bonum of life is the one purpose of religion; and if any cult or creed runs counter to this object it cannot be called religion, but only the reverse

thereof.

All the inhabitants of this earth, and especially the youth, should realize that the various religions are "as pearls on a shining strand." Instead of living in the hope of seeing the day when there would be no religion in the world, if the youth understand that religion is something which is inborn, innate, impossible to sunder from man, recognize "the fundamental oneness of religion," and work with heart and soul for dispelling from the minds of men the appalling ignorance about faith, the day will not be distant when the world will become a veritable paradise of men and women living in harmony and peace, realizing the unity underlying the diverse faiths and beholding the splendid sight of the many-colored lights blending into one Supreme Radiance.

AUM! AMIN! AMEN!

The Psychology of Friendship

By RENANDRA DAS

T

THE past few years have been very trying ones for humanity. Disappointments, failures, and sufferings have caused people to lose faith in their own ability, and, unfortunately in some instances, in divine justice and love. Adversity is the test of the strength of the soul.

In times of adversity we feel as if we were walking in the world all alone. Every one lives in the search of FRIENDSHIP, but more so in the days of discouragement, when we feel the need of the tender love, kind understanding, and genuine encouragement from a true friend. Often skeptics tell us that friends such as these are to be found only in dreams and fables. But a sublime hope ever cheers the faithful heart that somewhere, in some region of the universe, souls are acting, enduring, and daring who can love us and whom we can love; who will fill our minds with new visions and adorn us with new luster from their own being, and the ultimate consummation of these two souls will produce the cordial exhilaration of FRIENDSHIP. True FRIENDSHIP is the communion of two souls, and like immortality, should last forever.

But, unfortunately, in the every day intercourse of life, ordinary human beings pay little heed to this; they meet in social gatherings, indulge in the gaities, imagining that they are bosom friends. Unforeseen things happen when the pleasurable association disappears—their so-called friendship vanishes like bubbles. The very nature of this kind of an association is a selfish, indulgent FRIENDSHIP and should never be confused with good fellowship.

Again, when people crave power, social position, wealth, and fame, they seek to mingle with those who possess these privileges and advantages, merely for their own selfish desires and aspirations. They vow to these successful people their everlasting devotion and eternal FRIENDSHIP and life-long admiration. But if the rich lose their wealth; if the powerful lose their power, and the socially inclined lose their social position, then their friends vanish like shadows in darkness.

In every-day life one often perceives how fickle are the friends of the politicians, demagogues, dictators, matinee idols, heavyweight champions, authors, actors, poets, screen stars and radio sensations. Fame and popularity are often built on a shifting quicksand. Today the people may hover around them like bees around honey; tomorrow they may leave them alone, like the lone morning star. So sudden outbursts of FRIENDSHIP, especially for those who are in the political eye, should always be carefully weighed and considered.

Emerson says: "The laws of FRIENDSHIP are austere and eternal, of one web with the laws of nature and of morals. But we have aimed at a swift and petty benefit, to such a sudden sweetness, we snatch at the slowest fruit in the whole garden of God which many summers and many winters must ripen. We seek our friends not sacredly but with an adulterate passion which would appropriate him to ourselves."

How then shall we distinguish between a true and a false friend? Just as the only reward for virtue is virtue, so the only way to have a friend is to be one. When we find that someone stands by us in all our struggles and strifes, in sickness and sorrow, in the hours of misfortune and failures; when we find that this person does not demand anything, does not want anything, does not ask for anything, but gives and gives out of the spontaneity of the heart, then he is a true friend, and manifests the two great elements of FRIENDSHIP:

The first is TRUTH. Before this friend of ours we can converse about anything and freely discuss all subjects. We can speak our mind, revealing our innermost thoughts, realizing that they will never be divulged to any one else. This friend of ours will never say an ugly or unkind word about us when our back is turned. He will be the same always, whether we are absent or present; he will not be a hypocrite, indulging in malicious gossip about us; we shall be able to trust him as we trust God. This true friend will know his friend's good and bad qualities; but, he will not often refer to his bad qualities and pose as a reformer. But he will attempt to correct his friend's faults by a noble life, and cheer him with a high example; he will forget the unpleasant and remember only the pleasant characteristics of this true friend. Neither will they ever feel that they shall always entertain each other at all times, but shall feel at ease in each other's presence and company to speak or be silent with a perfect understanding.

The second is TENDERNESS. There will always exist a tender feeling between each other; each will encourage and sympathize with the other in his different needs. They must have the same interest in reading, in working, in religion, in philosophy, then there will be a mental and spiritual union between the two souls. And, like two rivers that find their way to the ocean, the souls of true friends find their destinies merging in a common understanding, mutual love and enjoyment, and divine vision. No power on earth or in heaven can destroy this bond of FRIENDSHIP—not even death.

Happy is the house that shelters such a friend; happier are they who know the solemnity of this relation and honor its law. Such FRIENDSHIP is the essence of God, lives like a poem, transcends the unworthy object, and dwells and looks on the eternal. The essence of this FRIENDSHIP is entireness and a total magnanimity and trust—it is DIVINE.

In India

C. R. WRIGHT

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

BOMBAY, August 25, 1935.

DEAR FRIENDS:

L

o 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 at canceling 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 1 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 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 washing 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.

Excerpts from Swamiji's letters from Calcutta

September, 1935.

H

ere 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 Amrita Bazar Patrika.")

Ranchi, Sept. 11.

S

wami 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 Vidalaya where once he was the principal. He was given a rousing ovation by the professors and students of the Vidalaya. He will stay here for a week. He will address a public meeting tomorrow.—(United Press.)

God! God! God!

By S. Y.

(Reprint from "Whispers from Eternity.")

FROM 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!

Swami Yogananda in 1935.

(Center to right) Daughter of Ananta Ghosh; Sananda Lal Ghosh; C. Richard Wright.