



My Husband == Impressions

By KASTURBA GANDHI

The Vineyard Of Meditation

By PARAMHANSA YOGANANDA

Higher Education == True and False

By "SIVA"

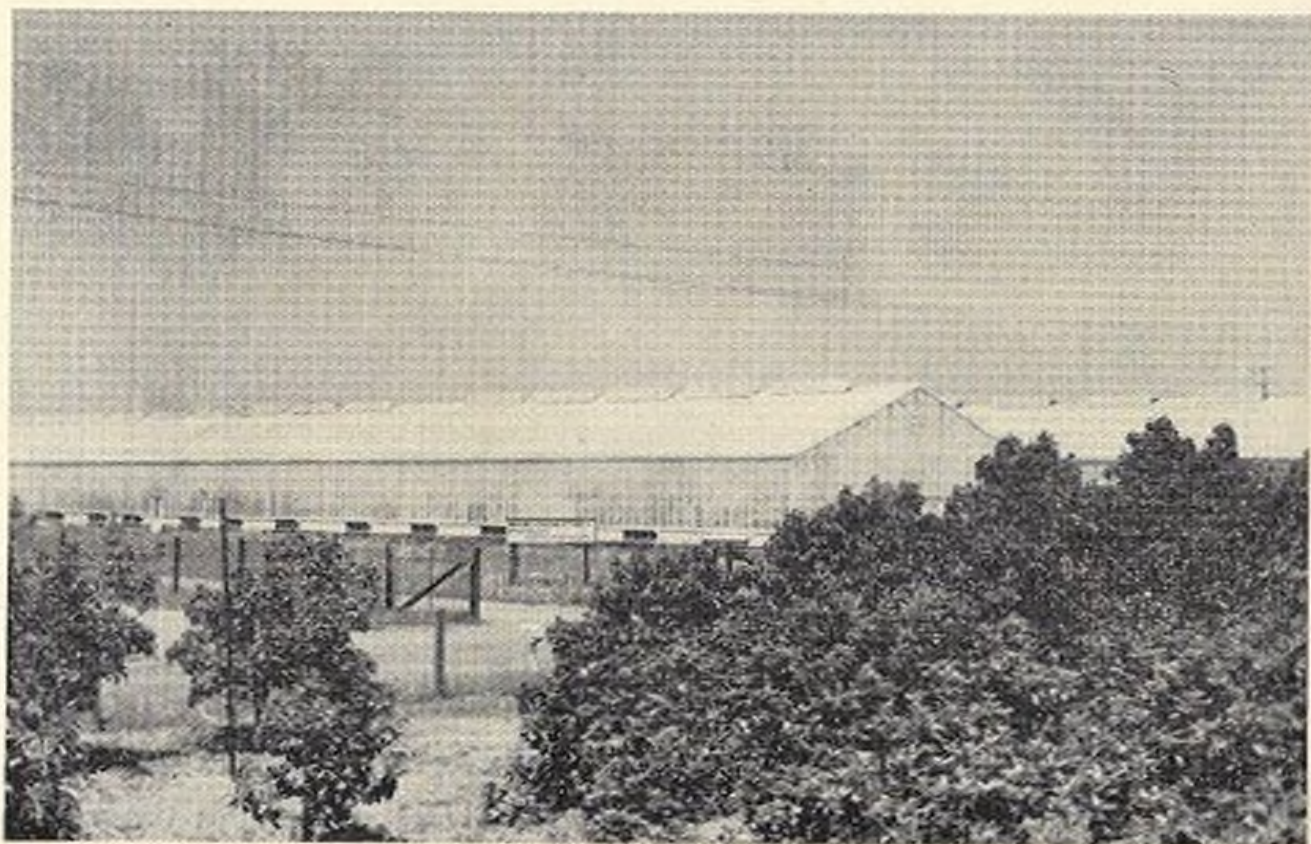
We Can Defeat Prejudice

By DR. HUBERT PHILLIPS

A Grove Under Glass

Papaya, Delicious Health Fruit





ABOVE: One of the greenhouses in which papayas are grown at Encinitas, California. BELOW: Papaya tree with fruit (Article on page 5).





# EAST-WEST

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# OM

*By E. J. Reberman*

Now I dream days on one round word,  
Preferring first to see it limned in fire,  
Fragrant with distance;  
Passing hours before daring to turn  
Its thin edge to my cheek's plane,  
Not brave enough to approach its aroma  
Heavy with presage;  
Then breathing endlessly  
Its pure freight of beauty;  
Choosing to lift with muted fingers  
Its shell-fragility to expectant lids,  
Glimpsing within its veined splendor  
Its thin running sap through luminous arteries.  
Mad enough at end to taste its savor  
On all the aching buds of Being,  
Its sweet, acridty, salt and sour bite  
Attacking all the ganglia of my longing.  
Never saying It nor any word.  
Electing finally within my brain  
Between my brows to cup It;  
My spine forged of Its steel  
Its passion my thought  
Pronouncing It  
. . . . once . . . . .  
Within my soul.



## A Grove Under Glass

*For Papaya—Nature's Wonder-Working Health Fruit*

What commercial undertakings are suitable for a World Colony? How can such a group be self-supporting and, at the same time, contribute to the public good? These are questions which interest Paramhansa Yogananda and the students and workers who are assisting him with plans for the *Golden World City* — a small World Colony to be established in California at Encinitas, by the sea. The vital principles of racial and religious unity and tolerance will be illustrated by those who live there and promulgated through such means as conferences and conventions. But since Yoganandaji hopes to make the Colony self-supporting, once it is well established, several projects are under consideration and one is in full swing.

This primary project is the *Paxton Papaya Conservatories, SRF*, purchased last year. The papayas grown there have long been noted for flavor and quality, and are shipped to connoisseurs of this fruit all over the country. Since there are often more orders than can be filled, one of the first tasks has been to enlarge the Conservatories. In a regular California fruit orchard this would be merely a matter of planting and cultivating additional trees—a full-time job in itself, as any orchardist realizes.

### Protection For Two Thousand Trees

However, since papayas thrive only at low altitudes, and in the tropics, they require a warm, humid, even temperature in order to attain the flavor and aroma which make them so popular in warmer countries. At the *Paxton Conservatories, SRF* they mature in an ideal climate, produced by long, steam-heated, glass greenhouses. One of these, and part of a second, can be seen in the picture on the front inside cover of this issue. Five such buildings are now in use, and a sixth under construction. When this one is completed, and filled with young trees, further expansion will be undertaken. *As far as we have been able to ascertain, this is the only place in the entire world where the Carica Papaya is grown commercially under glass, in steam-heated houses.*

Two thousand trees have turned these five buildings into miniature tropical forests. Visitors—and there are many of them since the Conservatory is open daily to the public—usually make this comparison after their first surprising survey. One is accustomed to thinking of a green-house as a crowded and stuffy, though bright, enclosure which produces a sense of confinement. But here, standing in the center aisle, one looks upward to



see twenty-five foot high trees reaching the peaked roof, and forward to see aisles of slim, bare trunks. The light is softened, filtered through the foliage which spreads from the top of the tree. Young trees with blossoms, fruit and foliage at eye level add variety. Fruit grows clustered high on the trunk—as shown in the lower picture on the front inside cover—while above it smooth slender branches, tipped with large leaves, crown the tree. Only the flooring of fine light brown soil, which is free from the usual forest undergrowth, is a reminder of the constant cultivation and care given the trees.

#### A Few Facts

Not all of the two thousand trees are bearing, but they will be soon, since growth is swift, and trees set fruit from the time they are four to six feet high. Mature fruit is obtained within fifteen months from planting of seed. As trees reach the greenhouse roof they are cut back. The Solo papaya from Hawaii is the principal variety grown here, but eleven distinct strains are represented among the trees. These have come from Hawaii, Brazil, Mexico, Ceylon and the Solomon Islands. A few minor strains have been developed here in the United States. Some strains resemble elongated squashes, while others are more rounded. Exterior color runs from green to yellow, depending upon degree of ripeness. The meat is orange colored and, as

with most tropical fruits, the delicate flavor is delicious but indescribable. The center of the fruit is filled with black seeds.

The largest fruited is a Mexican strain which has borne fruits weighing as much as eighteen pounds—eighty people were served with small paper cups of papaya cocktail from one of these. The average size of these Mexican papayas is eight to twelve pounds. Smallest fruited is one of the Solo strains which averages three-fourths to one and one half pounds.

Fruiting habits vary, so it is not possible to state how much fruit a single tree will bear in a year. However, the average tree will bear more than thirty fruits at one time. The Carica Papaya is only partly seasonal under glass and production varies with different strains. The Conservatory ships fruit all year round, but the heaviest crop is from October to March.

#### Papaya Cultivation

Greenhouses are kept at a minimum of 70 degrees F. To the usual care of the soil, cultivating, fertilizing, etc.—a new feature has been added. Ducks waddle about, snapping up the harmful bugs so that the soil is kept free from pests. Fruit must be carefully watched and picked when a change in color indicates ripeness; for it bruises easily, and even a fall from a low tree will split a fruit. As each one ripens, it is picked into a bag attached to a long pole whose end is tapered to a flat wedge which



severs the fruit stem. It is this natural ripening in tropical warmth which produces the flavor and aroma natural to the papaya in its native habitat, but so often missing when it is grown in too cold a climate or shipped from other countries. In the latter instances it must be picked before it begins to ripen, and then subjected to many hours of heat treatment by the U. S. Government, lest it bring in the dreaded Mediterranean fly. But here it is picked at different stages of ripening so that it will not all have to be used at once.

#### **Bisexual Trees**

One of the most delicate processes in the cultivation of papayas under glass is pollenization. This has to be done by hand since bees will not stay in the greenhouses. Just as the papaya is unusual in its appearance so it is in gender, having three: masculine, feminine and bisexual. Most of the trees are bisexual, and the *Paxton Conservatories, S.R.P.* are using these in interesting experiments, endeavoring to develop strains which will be self-pollenating. It will be several years before complete results can be reported—but not nearly so long as if the experiments were being conducted with more slowly maturing trees.

Meanwhile, the blossoms require pollenization by hand with blossoms from male trees. One or two male trees could furnish pollen for all the fruit-bearing trees, but more are kept for experimental

purposes—about six per house. The female and Hermaphrodite types have blossoms close to the trunk, while the male blossoms grow in long racemes. These sometimes become modified and set fruit!

Pollen must be rubbed upon the open blossom very gently, else it will break off, and there will be one less fruit. Both scaffolding and ladders are used to reach the blossoms on the tall trees. To avoid duplication in pollenizing, one house is pollenized each day in the week. Blossoms pollenized the week before are already setting fruit and the petals have dropped away.

#### **The Leading Health Fruit**

It is said that in a classification of the 600 fruits of the world the papaya stands among the first twelve in value. In addition to vitamins A, B and C, it contains valuable enzymes (an enzyme is said to consist of a vitamin, a mineral and a protein) the most important of which is papain. This has been found superior to pepsin as a digestive aid and is used by doctors to give quick relief in acute indigestion. It is also the basis of well known digestive pills.

Research scientists who have experimented with the papaya, and physicians who have made use of it, have found it helpful in infantile indigestion, skin afflictions, stomach ulcers, dyspepsia, dysentery, seasickness and other forms of nausea, intestinal worms, and gastric catarrh. It has also proved efficacious in relieving colitis and some



forms of anemia. Its use in some instances, stomach ulcers for example, is effective because papain is the only known fruit derivative which attacks and destroys dead tissues and false membranes of the stomach and intestines yet has a beneficial effect on live tissues.

Judging by experiences with some health foods, one might conclude that papayas are probably distasteful, and are to be used in "doses" between meals. However they are palatable, and a useful addition to many menus. In Florida, as in the tropics, they are served sliced for breakfast, as we serve canteloupe. Here, our favorite method is to dice papaya, sprinkle it with lime or lemon juice and honey and allow it to stand for a while. However, it is also often used in salads; it may be placed in a liquifier, with a little lime and honey to bring out the flavor, and used as a drink; it is delicious as dessert in the form of a fruit whip, ice cream or sherbet.

Not only does it conquer the most indigestible foods, either in the stomach or in test-tube experiments, it can also help with tough meats before they reach the digestive stage. Natives in the tropics found this out long ago. It is a common practice to rub pieces of tough meat with juicy papaya before cooking, or to drop a piece of papaya in the cooking pot. It tenderizes the meat (actually, it begins to break down, or predigest,

the fibers) and gives an inferior cut a superior taste.

### The Fruit of Youth

Dr. J. H. Kellog, head of the Battle Creek Sanatorium in Michigan, has written of the health value of the papaya. In the course of his description he said of the fruit, "It is a glorified melon which has climbed a tree to display its superior qualities."

One of these qualities is said to be the prolongation of life. Certainly there are some very active elderly people who attribute their vigor to the daily use of papaya. That brings us to the entertaining idea that while Ponce de Leon may not have discovered the Fountain of Youth in Florida, he did discover the fruit of youth there, for papayas were being grown and used by the natives at that time.

In a report to the King and Queen of Spain he said, "The Indians prepare meat for cooking by wrapping it overnight in the leaves taken from a tree which grew a delicious melon which they ate and which I found delightful and palatable. This made the meat so tender that it came apart in the fingers. The fruit they called Vant, which I afterward found meant 'keep well.'" Yet, Ponce de Leon evidently never realized that this strange "Vant" embodied some of the very qualities for which he was searching, that it could help to build and maintain a healthy body.—*The Editor.*





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

## The Vineyard Of Meditation

By PARAMHANSA YOGANANDA

*"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?"*

*And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.*

*The baptism of John, when was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he*

*said unto them, Neither tell I you by what authority I do these things.*

*But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father?*

*They say unto him, the first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward,*



that ye might believe him. Matt. 21:23-32

Jesus silenced the queries of the chief priests and elders when he asked the above simple question concerning the powers of John. To admit John's divine authority would draw a deserved rebuke from Jesus concerning their former attitude, to deny it would arouse the anger of the people.

To their admission of inability to answer his question Jesus replied, "Since you cannot tell me by what authority John baptized, I shall not tell you by what authority I do the things I am doing. But tell me what you think about the parable I am going to give you:

#### Two Devotees

"A master had two devotees on earth, and he said to one of them: 'Son, go today into the vineyard of meditation and strive there to grow the grapes of divine realization. And after you have done that, those ripened grapes will yield to you the intoxicating wine of unending divine bliss.' But the devotee, due to the advent of temporary delusion, replied, 'I will not meditate, for I am not in the mood to do so!' Yet, after due deliberation, he shook off delusion and understood how foolish was his action of disobeying the Master who wanted him to meditate for his own good. And then, with deep devotion, he started to obey his Master by meditating deeply.

"Then the Master came to the second devotee and asked him to

meditate. And he answered readily, 'I will do so, Lord,' but later failed to keep his promise. Now is it not evident to you which of them obeyed the will of the Master?"

#### Priests or Harlots?

When they had all agreed that the first stubborn devotee, who had mended his ways, was more obedient than the courteous one who failed to do so, Jesus continued, "Out of the truth I feel within me, I declare unto you, that even the publicans and harlots are superior to you in realization. For the great Master John came to *all* of you, and yet you did not understand or accept him. But the publicans and harlots—who formerly had not listened to the voice of truth—deliberated, when John came to them, then shook off delusion, repented, and meditated upon God. And that is why they will soon work out the effects of evil actions of their past and enter into the kingdom of Cosmic Consciousness, long ahead of all of you who proudly think yourselves superior as chief priests and elders.

"And afterwards, when you knew about his righteous life and his wisdom, and the change he had wrought in erstwhile sinners, you still did not repent and enter the vineyard of meditation for God communion. No, you believed not in him, nor followed his advice; neither did you repent of your disobedience and wickedness that you might be saved by following

*(Concluded on page 12)*



# Higher Education -- True and False

By "SIVA"



In the language of the moderns, "higher education" means securing University degrees, and institutions where students are prepared for these degrees are known as institutes for higher studies, or colleges. "Higher education" in the true sense of the term should, however, be taken to mean that education which elevates the heart of man, which acquaints him with the higher truths of life—in fact, which enables him to know and realize the ultimate Truth. An education which develops only the reason or intellect of man, and keeps him away from Truth, is anything but "higher education."

Remember the words of the Lord Krishna, uttered in the *Gita*: "Of all knowledge, the knowledge of the Soul is the highest; it is divine in essence."

Knowledge of the Soul, again, does not mean that verbal knowledge which simply confers on you the privilege of adorning your name with titles or degrees. True knowledge of the Soul is that which elevates your mind, which stimulates in you the quest for

Truth, which inclines you toward Truth. The pursuit of this knowledge has to be continued until you have actually realized the Truth.

## Freedom Through Discipline

The initial advantage derived from spiritual knowledge is that life becomes disciplined. He whose life is not disciplined, who has no control over his body, senses and mind, who is, in fact, a slave to his senses, cannot be called a true man of learning. The man of discipline alone is free, even though he may be in physical bondage. Contrary to this, he who obeys no law, who is unrestrained and licentious, is wholly under subjection. The knowledge which as its first fruit removes the fetter of this subjection is true spiritual knowledge. In the seminaries of the ancient Hindus, boys were given practical training in this discipline at the very start of their career as students.

The next advantage that we derive from this knowledge is the acquirement of noble sentiments and divine virtues. The knowledge



which fills our minds with vicious ideas and evil propensities and corrupts our actions is only a euphemism for Ignorance. Spiritual knowledge fills the heart with noble sentiments and adorns our conduct with the best of virtues.

The third gain is that it turns one's face towards Truth and puts him on the track of Truth. He alone is virtuous who is engaged in the search for Truth. Truthfulness in speech, conduct and dealings with others is the only means of realizing the Truth. And Truth is another name for God.

### The End Achieved

The ultimate gain derived from spiritual knowledge is realization of God. This is a state which rids man once for all of all his sorrows and sufferings and secures him eternal and everlasting joy of the highest type. It is of the nature

"An education which develops only the reason or intellect of man, and keeps him away from Truth, is anything but 'higher education.'"

of supreme Joy itself. There is no enjoyer in that state. It is of the nature of Knowledge and Consciousness itself. It is the supreme Truth.

The goal of human life is to realize this supreme Truth; keeping your eyes fixed exclusively on this goal, advance steadily toward it with a determined will. Spiritual knowledge is that which aims at the realization of this goal; that alone is "higher education" in the true sense of the term.—*Kalyana Kalpataru*.

### VINEYARD OF MEDITATION (Continued from page 10)

his example. Now you can judge for yourselves why the publicans and harlots, by tuning in with the God-saturated John, can enter into the kingdom of God before you."

Jesus deliberately bewildered his enemies by not revealing through what authority he worked miracles. He realized that the chief priests and the scribes knew in their hearts that he worked through the power of God, and yet they asked him about it so that they could accuse him of boasting that he was one with God. Instead, he made clear to them the unpleasant truth that

their arrogant consciousness of their priestly and social position kept them from finding salvation through John.

It is evident that Jesus' words are an assurance to all sinners and transgressors of divine law that by following a God-inspired Guru-Preceptor, and by shaking off delusion, they can enter into the kingdom of God much more quickly than those who are vain of their own little moral ideas and limited understanding, and think they can enter into Cosmic Consciousness without any assistance.



# Spheres of Science

## ETERNAL PAINT

The Federal Communications Commission recently picked out of the ether a Russian radio announcement that Prof. Stepan Tumanoff has perfected an everlasting paint. Just what the paint is the Russians did not reveal. We were told merely that the professor devoted himself to a study of rubies, sapphires and amethysts. These certainly retain their color for centuries. All are forms of corundum, a wide-spread mineral. The new paint is, therefore, corundum of some sort. Tumanoff's paints are said to withstand intense heat and cold.—*N. Y. Times*

## ROAD MANNERS

Good manners of auto drivers are tested by a new experimental device in the Franklin Institute Museum (Philadelphia) in the hope that accidents on the road may be reduced. As you sit in the driver's seat of a stock model automobile you stare for three minutes at a color movie of a road on which you think you are driving. You are confronted one after another with

seven tight spots. If you wriggle out of each politely and safely, you rate high. In most tests of this kind good driving is a matter of physical ability. This new method focuses on attitudes. *W. K. in N. Y. Times*

## SOIL AND CIVILIZATIONS

Soil tests so accurate that one of them might be used to detect the location of prehistoric graves, even where no visible traces of such graves remain, have been developed by Dr. Roger H. Bray, Professor of Soil Fertility in the University of Illinois. By disclosing the presence of phosphorus left by decomposed bones, these tests can reveal the extent of a burial ground used by man in some forgotten time of the past, and even delimit the site of a prehistoric village, if it was occupied over a long period of time. Accumulations of the bones of animals eaten by the villagers and human excreta have permanently changed the soil. The tests were developed to assist Illinois farmers to determine the quality and needs of soil on their farmlands.—*N. Y. Times*

## The Health Front

*Today's Terrors are Tomorrow's History*

**Health Rays:** Ultra-violet and infra-red can now be placed in a single lamp, usable in any

socket. Gives suntan 3 times as fast as sun itself. (Ultraviolet rays result from electric dis-



charges through mercury vapor; infra-red from tungsten filament in bulb.)

**Ulcer Cure:** Dr. Co Tui, Chinese scientist at NYU College of Medicine, accidentally discovered that feeding Amigen, a pre-digested protein, to ulcer victims caused pain to disappear within 24 hours, ulcers themselves within 2 or 3 weeks in most cases (as shown by X-ray films). Patients being prepared for ulcer operations by "high feeding" of this product either recovered without operations or subsequent operations showed ulcers healed.

**Vaporized Penicillin:** May soon be used to fight the common cold. Is proving successful in treatment of a lung infection (cystic fibrosis) formerly fatal to infants. Small plexiglass tent is placed over head of patient, and penicillin (first diluted in saline solution then subjected to stream of oxygen) in vaporized form is carried by tubes to tent. Patient inhales the drug for ten minutes every four hours.

**Cataracts:** Because the opaque lens of the eye glows in the dark when exposed to invisible ultra-violet rays, surgeons may now remove it in cataract operations in total darkness. Ultra-violet fluorescence aids surgeon in finding lens fragments which may lie behind the eye's iris where they usually cannot be seen at all.

**Fatigue:** New relationships between fatigue and activity of the cortex or "bark" of the adrenal glands have been discovered. Tests made with aviators and factory workers proved that a hormone called pregnenolone is effective in relieving fatigue without harmful after-effects.

**Eye Bank:** The Eye Bank for Sight Restoration plans to raise \$1,000,000 for a program of education and research, including teaching and research fellowships in leading medical schools throughout the country, to extend the knowledge and skill required for delicate corneal grafting operation which restores sight to blind.

## Tomorrow's World

*Here are some of the newest discoveries and inventions of the scientific world. They will be available when manufacturers begin to vie for post-war civilian trade.*

● Freshness of foods may be measured by their volatile odors with a new device developed by University of California. For use on fish, meats, fruits, vegetables.

● Many doctors will adopt Army walkie-talkie to keep in touch with office or home. Three bands of radio spectrum have been assigned for industrial and medical use.



● Through a thin layer of plastic, which causes only slight alteration in "feel", damask linen table cloths will be impervious to gravy, coffee and fruit stains. Inventors see further possibilities: draperies that can be cleaned with a damp cloth; luggage coverings with stain and scuffing resistance; wall coverings that can be cleaned with a hose.

● Steel industry plans to color its product. May eliminate costly paint jobs on autos, etc.

● A sound-proof plastic, *Verconoustic*, will be applied directly over old ceilings of plaster, tin, or other firm base. The bond is permanent and material may be spray-painted any color.

● New asbestos paper, now in military use, has good printing surface; permits records that will not burn, disintegrate, fade. Fire-proof packaging paper will be next.

● Fire curtains (rolls of fire-resistant fabric) can be carried to roofs adjoining burning buildings, fastened to taut line and unrolled to protect roof and walls from sparks.

● Portable metal fire escape (produced in 3 lengths, for service from 2nd, 3rd or 4th story) can be anchored to window sill and containing carton dropped out window to ground.

● Fool-proof fire extinguisher built into walls, doors, window frames, etc. is painted with pigment containing calcium carbonate and resin. High temperatures cause

pigment to break down, release cloud of carbon dioxide gas—effective fire-fighter.

● Amphibious vehicle may be used by campers on land and water. Luxurious cabin cruiser is converted into auto trailer; wheels can be retracted into compartments in hull.

● Phone messages will be recorded when no one is home. Vibration of phone bell activates detector connecting telephone to turntable, and recorded message left by absent subscriber is played to caller. Gong then signals listener that he may speak message he wishes to leave for subscriber. Message completed, apparatus "hangs up" phone.

● For long voyages, ships will grow vegetables and flowers right on shipboard, in chemical gardens. Batteries of ultra-violet lamps will provide constant sunlight for plants.

● Building material of wood and aluminum combined provides strength, rigidity, attractiveness, protection from fire, heat, cold, termites.

● Both sides of new revolving window can be cleaned from inside. Gadget permits setting of window for indirect drafts, allows windows to be kept open during storms without rain coming in.

● Outdoor furniture, lightweight and impervious to dampness, may be composed of liquid plastic combined with glass, will have per-pound strength equal to steel.





*Spiritual Interpretation*  
OF THE  
★ **BHAGAVAD GITA**  
By PARAMHANSA YOGANANDA

## The Whirlpool Of Eternal Motion

*Chapter III, Stanza 23*

**Literal Translation:**

If at any time I did not go on performing actions without cessation, O Arjuna, men would imitate my ways.

**Interpretation:**

The Lord of the Universe explained to His devotee, "All my human children, for whom I have built this ever-changing cosmic home, being made in My image must act as I do. So in atoms, stars and in all creation I keep working ceaselessly — through My immanent intelligence — so that all My children who reflect Me will keep acting intelligently and spiritually according to My cosmic plan. This plan is revealed in scriptures by

My true children who have attained Me and know what My wishes are.

"I, the Creator of all things in the vibratory Cosmos, am sleeplessly and ceaselessly working—making worlds, keeping them balanced by the laws of attraction and repulsion and throbbing in human intelligence, heart and activity so that My children on earth will continue to perform divinely guided dutiful actions. Through the colossal example of my activity in creation—and by giving man hunger, body, mind and soul, family, country, world—I am visibly telling him that there is no salvation without proper activity on earth.

"If I, the Creator, ceaselessly work, My reflections—human beings—will continue to help My creation to its goal of perfection



by returning to Me through proper evolution and right activity."

Of course, it must be understood that only in the delusive state does God appear to our senses to be in eternal motion. But all humans who are not yet free from delusion should keep acting spiritually and take out the thorn of wrong desireful activity with the instrument of right activity. Then they shall reach the state of Cosmic consciousness where God is perceived, not as a whirlpool of eternal motion but as a Cosmic vibrationless sphere of eternal Joy.

God warns that lazy, non-active devotees hiding under the garb of renunciation can not enter the ever-free, non-active state of Spirit. Neither can men who act as slaves to their own desires—utterly forgetful of His Cosmic plan and as to why He brought them on earth—enter the ultimate gate of ever-blessedness.

### *Chapter III, Stanza 24*

#### **Literal Translation:**

If I did not perform any action, all the universes would be gone. I would be the cause of all confusion, and of the improper admixture of races. I would be the instrument of their ruination.

#### **Interpretation:**

God created many universes, and He has to work immanently as the Universal intelligence in matter and in human consciousness, for the purpose of keeping order while working out His Cosmic Plan.

So Krishna says, "But, if I, the Father, did not act in creation all universes would explode and vanish. The ocean of my Cosmic Consciousness keeps the floating islands of planets swimming in Cosmic rhythm. It is my omniscient Consciousness which holds the atoms of worlds and human bodies together and keeps them working in coordination."

If God removed His cohesive, harmony-creating, omniscient, Cosmic Intelligence then the universes and all beings would evaporate into invisibility just as all the scenes and actors vanish from a screen when the light running through a film is shut off.

Herein it is also emphasized that if the secret Divine Intelligence were withdrawn from the earthly souls of men, then even if it continued to work in creation and the world and its people survived, utter confusion would arise among the four graded races which ultimately unite and lead to freedom in the Spirit.

#### **Four Diverse Types**

Every nation has four races, or types. These four divisions are dependent on quality and have nothing to do with race or with caste as it is understood today. As the *Gita* says elsewhere: "I have created four races according to manifested soul qualities and actions of men." These are:

(1) Those who are engrossed in leading a material existence are called *Kayasthas*: that is, beings



who are engrossed and identified with their bodies (*Kaya*). They are also called *Sudras*, or ones who doubt the existence of spiritual life, i.e. who are materialists.

(2) Those who till their minds with the plough of discrimination and begin cultivating the seeds of wisdom are called *Vaisyas* (business men busy with spiritual cultivation).

(3) Those who have gone a step higher in evolution and are busy meditating and fighting restlessness and the temptation of the senses, are called *Khastriyas* (warriors).

(4) And those men who by meditation have attained Brahma, or God, are known as *Brahmins*.

In India the above mentioned "four races" now known as the four castes, were originally classified according to the above actual states and actions of an individual, and not according to the status of his parents.

### True Purpose of Caste

As the Scriptures say, all people are born into the low caste of *Kayastha*. Parents give the two physical eyes for experiencing the world of activity. Then, after spiritual initiation given by a guru, a man learns to open his spiritual eye and by cultivating wisdom and fighting with the senses he enters first the higher caste of *Vaisyas* and then the group known as *Khastriyas*. Eventually, by knowing Brahma (i.e. attaining Self-

realization) he becomes a *Brahmin*.

In a material sense all nations recognize the above mentioned division of races according to their birth rights, viz, the laborers, the business men, the soldiers, the clergymen. And a laborer can become a business man or a clergyman or a soldier. Hence these four groups are interchangeable on the material plane. They are certainly supposed to be open to all on the spiritual plane too, but the low priestcraft (not the sages) of India have made the above castes non-interchangeable, and make a business of religion held under theocratic despotism and monopoly.

To sum it up, the above stanza signifies that the "races" mentioned are states required in human evolution and are necessary steps for all humans as they strive to attain their final freedom.

If the Divine intelligence ceased to work through the conscience of man, then all human beings would remain engrossed in matter, or live in utter confusion, forgetful of the material, wisdom-cultivating, sense-fighting and Spirit-attaining states required for final emancipation.

### Admixture of Races

Many caste or class-bound souls use the above stanza of the *Gita* to suit the prejudices born of their limited consciousness, in order to create division and strife, so it must be made clear that the *Bhagavad Gita* does not refer to the admix-

(Concluded on page 27)



# My Husband --- Impressions

By KASTURBA GANDHI



## PART II

I am grateful that your goodness was my star to guide me over the pitfalls of life. I am grateful for those hands you held out to me when I stumbled by the way. I am grateful to you for the soft affectionate look of approbation you would give to me when I came out of gaol (jail). I am grateful to you for your charm and patience of manner. I am grateful to you for your sincere good humor, your truly spontaneous, infectious laughter that would turn many unpleasant situations into amusing episodes. I am grateful to you that you respected me because I had the courage of my convictions and would not follow Western customs and fashions. Grateful for the looks of approbation you gave me, after you saw some woman my own age dressed in the latest fashion. Your keen sense of humor and the sense of the ridiculous nearly got the better of you several times. Your eyes twinkled with suppressed mirth.

I thank you once again, my Hindu husband, for the great love,

contentment and perfect companionship our marriage brought me, that it flourished and endured on the spiritual and not the material. How much I have to be thankful for that my children had as their inheritance such an honorable father. How much I have to be thankful for that prison held no fear for you, rather did you find it a place wherein to learn, rest, and meditate. . . .

How much I have to be thankful for that I could live close to the real things in life at the *Ashram* and not have the unenviable lot of a society woman, who is fearful of losing her "prestige" amongst "Friends who chat sweetly to her face and 'scratch' behind her back."

*How grateful I am I was born a Hindu Bharat.*

I have been referred to as the little known woman of India. To you, my beloved, my life was an open book wherein you did read much, as your life was an open book to me, wherein I read much and, knowing each other, we were able to help each other.



# BOOK REVIEWS

## GALLI-CURCI'S LIFE OF SONG

(By C. E. Le Massena. The Paebur Company, N. Y., 1945. \$3.75)

By Paramhansa Yogananda

*Due to physiological adaptations to certain notes and manners of expression, Eastern songs sound strange to Western ears, and Western songs strange to Eastern ears. I never liked Western songs when I first heard them, after arriving in America. But the first time I heard Galli-Curci sing, accompanied by the master pianist, Homer Samuels, I caught the universal appeal in her warbling. It reminded me of Radha (representing the feminine aspect of Nature) singing to her consort Krishna (representing the masculine Spirit).*

*Galli-Curci sang from the soul to the ever-calling Spirit. The biography of her life of song has been graphically written by C. E. Le Massena, who is known as a composer and musicologist, as well as a writer, and brings out the great spiritual service which she rendered by rousing the Spirit in man through her soul-awakening songs.*

*Her voice will ever echo in the hearts of those who heard her, and forever reverberate in the hall of fame and in the souls of music-lovers of all nations. She has left*

*lasting spiritual song-prints in her recordings, and music-lovers can follow these to the paradise of music of the Infinite Spheres.*

By Virginia Scott

In this biography C. E. Le Massena has concentrated on the career of Galli-Curci rather than upon her personal life. The principal part of the book consists of her musical successes—season by season and tour by tour—first in Opera, and then on the concert stage. There are copious quotations from her press notices. Of special interest to music students are passages which describe her early musical training, her decisions in regard to following a course of self-instruction founded upon a combination of the teachings of Manuel Garcia (teacher of Jenny Lind) and the plan used by Lilli Lehmann; advice which might be utilized by young singers; and the gradual changing of her viewpoint in regard to the repertoire best suited to her lovely voice.

Since the author's preoccupation is with her career, the reader too must center his attention there. However, the chief events in her private life are mentioned, of course. One learns of her birth into a musically appreciative and talented family of Milan, Italy; her first triumphs in her own country,



leading to her marriage with Luigi Curci, Marchese di Simeri; her second marriage—to Homer Samuels, her gifted accompanist—which has proved so successful; and the personal factors which brought her brilliant career to a close.

### *Opera To Concert*

Galli-Curci's first great successes were in opera—The Chicago Opera Association, the Metropolitan, tours to South America, England, etc.—but as early as 1917 she was also giving concerts. Soon she was making regular tours between opera seasons. These became of equal importance to her, then of greater importance than opera. In 1930 she retired from opera altogether. This book gives many reasons for her decision and quotes from various speeches and articles on the subject. For instance, she said, "The person who climbs to the top of the mountain and sees no other peak ahead to scale is a desolate figure for whom life holds no future, and I hope I may never see the time when there isn't another and higher peak ahead. Moreover, I was sick of the intrigues of the opera world. . . ." Or, "I cannot stomach longer the ludicrous dramatic situations of opera—and the coloratura gets the worst of them. . . . When you are twenty you want to sing opera. When you are older, you learn. I love this concert work. . . . I believe the human voice is at its best when accompanied by

the piano or a few string instruments." And, "Grand opera combines two very great arts—the art of music and the art of drama—each one of which is complete in itself. Unite them and one must suffer."

Even on the concert stage, her choice of numbers altered with the years. From the pyrotechnic coloratura pieces which had brought her such ovations she turned to those she felt brought greater inspiration to listeners, declaring, "I have grounded myself firmly in the conception that my purpose in art is to transmit a soothing calmness and a harmony of soul."

Mr. Le Massena sums it up: "In 1916 the voice was high and lovely; in 1926 it was sweeter and lower; in 1934 it became mellower and richer. As she developed style, she abandoned show. Her later programs testify to this. Year by year and one by one, she dropped those numbers that made for applause, and in their stead put numbers that made for esthetic happiness."

### *Song—The Mainspring*

During most of those successful years Galli-Curci wrote frequent magazine articles. Quotations chosen from these form enlightening passages concerning her interests and philosophy. Of her own voice she said, "I am what I am, with special musical characteristics, virtues and defects of this time and this day. No great artists are alike,



no two voices are alike. Nobody can be taught to do a great thing."

Song was the mainspring of her life. "If I were carried off to a desert island where there were none to hear me and left there to my own resources, I would sing while there was life within my body. I am like a bird which, perching upon the branch of a tree, warbles from the sheer delight of living, warbles because it is a part of its nature to give vent to the music within its heart. I sing with the same spirit in summer weather when I run up the mountain-side or clamor by the brook in laughter and lift my voice to my sisters—the birds in the trees. I sing with my whole heart to the last and first member of my audience."

Because she was doing the work she loved, she was able to live up to her own dictum: "Look upon your work as a joy. Let nothing discourage you. The only way to succeed is to put every ounce of energy you possess into your every task."

#### *One Singer's Philosophy*

Galli-Curci's natural sensitivity enabled her to begin fashioning a philosophy even before her public life began. When she first considered the stage as a career, and her mother was dubious, young Amelita reasoned, "Why fear evil which is everywhere? When one is filled with the grandeur of art, one has little time for the low things of life." While on her first tour,

she added the rule, "The less you see and hear and talk, the better."

At one time her advice to singers (concerning hours of sleep, diet, etc.) included this remarkable statement: "A little worry now and then is good for us. It stirs the blood. Apathy is worse than worry." But at a later date she advised, "Give up worry. Do not think of things that threaten to worry." And she did have cause enough to worry at times, as we all do. "True," she said, "There has been the thrill of a forty-five minute reception after a concert, of a crowd at the stage door, but there have been other forty-five minutes in my life that have held only heart-ache and wretchedness. It is those hours that have molded me—not the glorious, triumphant ones!"

To her, music was an expression of beauty, and she found "music and love to be inseparable." She insisted that a happy marriage enhanced rather than hindered a career; that marriage before thirty was liable to be motivated by emotion rather than love; but that if one did marry and was unhappy, the thing to do was try again; and that such happiness "depends on one thing, and only one—both must be in love with each other." In an article written for the English public, she explained, "I believe in love because none of these people who profess today that love is out of date can convince me that they have found a satisfactory substitute. I see no happiness in their faces



and they give the lie to their conviction by a restless striving to cram every inch of the day with feverish activity."

### *Mental and Spiritual Spheres*

Galli-Curci's biographer makes it clear that her concentration upon music did not preclude her interest in mental and spiritual matters. "Galli-Curci first sensed the psychic world at the age of sixteen. 'Every intelligent person must recognize the nearness of such a world,' said she when asked her views on this occult science . . . . With respect to spiritualism, she is interested only to the extent that she feels, as many others do, that there is something in the heart that must go on — that cannot stop with death. . . . She is interested in the psychic field as pure enlightenment which cannot be had through contact with the physical world alone. To further her power of apprehension she studied languages, art, politics, literature, human nature. She sought the depths of art and of religion." He says that the artist was sensitive to the spiritual world, and cites the time, while on tour, she sensed the passing on of her mother in Milan.

Although Galli-Curci retired while she still had many active years ahead of her, it appears that her philosophy of life and her mental interests were certainly vital enough to have filled this ensuing cycle with fruitful hours. "Why be concerned wholly with things

of the present life?" she once asked. "We ought to think about the future also. A musician must feed his mind on other things than music. When the voice goes, when the fingers grow stiff—then the mind that has been stored with good things will have something to feed upon."



### ANNA AND THE KING OF SIAM

(by Margaret Landon, *The John Day Company*, N. Y. 360 pages. \$3.75)

When the young widow, Anna Leonowens, accepted a position as governess to the royal children of Siam she began a career of militant social reform which changed the course of a nation. This biography is based upon her own detailed journals and describes how, through education, example, and the determination born of a strong sense of social justice, she freed the people of Siam from slavery. Her capable biographer, Margaret Landon, has spent years in modern Siam and states that social conditions now have no resemblance to those of Anna's period—the eighteen fifties.

Against the whims of the sometimes engaging, sometimes terrifying despot, King Mongkut, Anna struggled for years, wresting an occasional victory by obtaining justice for some helpless creature—these exciting moral battles are

EAST - WEST



described in detail—and by seeing the seeds of her teachings blossom in receptive pupils.

In addition to its social import, *Anna and the King of Siam* contains enough intrigue and adventure to make it an exciting novel, and descriptions of exotic rites, pompous ceremonies, oriental pomp and pageantry reminiscent of the *Arabian Nights*. Anna was involved in harem intrigues; rescued prisoners; freed slaves; fled from assassins; witnessed trials conducted by Amazon judges of the harem, death by torture, divination by witchcraft. Watched a procession of witches, wizards and astrologers bent on exorcism; witnessed the elaborate rites—occupying weeks, and often months—following royal deaths or celebrating royal events such as the tonsure of the prince.

So this book delights the reader through the pageantry of royal splendor, educates through the sociological evils and reforms discussed, and provides the ever-new thrill of that favorite old theme—the triumph of one defenseless representative of good over seemingly insurmountable forces of evil. But there is another angle which will be of particular interest to readers of *East-West*, and that is the influence of Buddhism on the lives of the characters. This influence crept into Anna's journals even though she was antagonistic to it.

#### *Followers of Buddha*

Buddha — references to him,

chants, rites, statues—was everywhere. Even Anna's classes for the royal children were held in a pillared temple of the harem city (yes, a city with 9,000 inhabitants and its own officials and judges). "A colossal golden image of the Buddha dominated the great chamber. And in the center of the tessellated floor stood a long table, finely carved, and some carved and gilded chairs. The floor was a mosaic of marble and semi-precious stones, so rich in color as to seem almost gaudy."

Anna always retained the viewpoint of the orthodox Christian. To her, Buddhism was a "heathen" belief and she failed to see the many points it has in common with Christianity and other great religions. She never understood or appreciated the religion of Siam intellectually or emotionally. Yet, despite her unsympathetic viewpoint, the reports of ceremonies found in her written works—drawn upon by her biographer—yield to the unprejudiced reader much of the beauty to be found in the spirit of true Buddhism.

For example, King Mongkut, having spent some time in the priesthood previous to his elevation to the throne, appears to have had a reverence for more than the formal rituals of his religion. Rising at five each morning, he descended to the courtyard. Here he and his children, princesses, concubines and household sat ranged along a strip of matting and offered food from large silver trays



PARAMHANSA YOGANANDA'S NEW BOOK

# *"Autobiography Of A Yogi -- My Life With Saints and Yogi-Christ of India"*

Illustrated With Many Unusual Photographs

Foreword by the noted author, W. Y. Evans-Wentz

## CHAPTER

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The book, published by a large Eastern house, will be ready for delivery early in 1946. Those who send their orders NOW will receive a copy AUTOGRAPHED by Paramhansa Yogananda.

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# NEW YEAR MESSAGE

*From  
Paramhansa Yogananda*



My New Year's wish is that each one of you may renew yourself physically, mentally and spiritually at the beginning of this new cycle in your life. I wish that you may be prosperous enough to aid your destitute brothers in Europe and India, and spiritual enough to have a fervent desire to do so.

You have just passed through a joyous holiday season in which you found the time and the means to give presents to your loved ones and friends to celebrate the birth of the Christ consciousness in the world. Now you should try to provide warmth and comfort and food, perhaps life itself, to some of your neglected relations—those who are your brothers and sisters under the fatherhood of God, and who may starve, freeze, or succumb to ravaging epidemics if food, clothing and medical supplies do not reach them.

In addition to sending material help, you must comfort the sick and sorrowing among them by the love sent through your prayers and meditations. Meditate deeply on God daily, and share Him with others by interesting them in Self-Realization Teachings. Spread the message by sharing with them your copy of *Autobiography Of A Yogi*, or presenting copies to your friends. Since all the proceeds will be used to build our Golden World City in Encinitas by the sea, you will also be forwarding our work there.





Amelita Galli-Curci and Homer Samuels with Paramhansa Yogananda at Mt. Washington Estates.





The career of Galli-Curci is described in a new biography, reviewed on page 29. The above portrait of the singer originally appeared in conjunction with an article written by her for *East-West*.



January-February-March, 1946

Volume 17-3

WRITINGS BY PARAMHANSA YOGANANDA

Second Coming of Christ

Bhagavad Gita

Whirlpool Of Eternal Motion

Meditations —A Thought For Each Week

New Year Message

WISDOM OF SAINTS AND SAGES

Higher Education By "Siva"

My Husband—Impressions—Kasturba Gandhi

GUEST AUTHORS

Om (Poem)—E. J. Rebman

A Grove Under Glass--The Editor

The Broken Bowl (Poem)—Rose Noller

We Can Defeat Prejudice—Dr. Hubert Phillips

Book Reviews

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Anna and the King of Siam

Symposium On: The Meaning of Prayer

SCIENCE DIGEST

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CENTER NEWS

Yogoda Sat-Sanga Anniversary



Om

By E. J. Rebman

Now I dream days

On one round word,

Preferring first

To see it limned in fire,

Fragrant with distance;

Passing hours

Before daring to turn

Its thin edge

To my cheek's plane,

Not brave enough

To approach its aroma

Heavy with presage;

Then breathing endlessly

Its pure freight of beauty; Choosing to lift

With muted fingers

Its shell-fragility



To expectant lids,  
Glimpsing within  
Its veined splendor  
Its thin running sap  
Through luminous arteries.  
Mad enough at end  
To taste its savor  
On all  
The aching buds of Being,  
Its sweet, acridity,  
Salt and sour bite  
Attacking all the ganglia  
Of my longing.  
Never saying It  
Nor any word.  
Electing finally  
Within my brain  
Between my brows  
To cup It;  
My spine  
Forged of Its steel  
Its passion my thought Pronouncing It ....  
Once.....  
Within my soul.  
A Grove Under Glass  
For Papaya—Nature's Wonder-Working Health Fruit  
W

hat commercial undertakings are suitable for a World Colony? How can such a group be self-supporting and, at the same time, contribute to the public good? These are questions which interest Paramhansa Yogananda and the students and workers who are assisting him with plans for the Golden World City — a small World Colony to be established in California at Encinitas, by the sea. The vital principles of racial and religious unity and tolerance will be illustrated by those who live there and promulgated through such means as conferences and conventions. But since Yoganandaji hopes to make the Colony self-supporting, once it is well established, several projects are under consideration and one is in full swing.

This primary project is the Paxton Papaya Conservatories, SRF, purchased last year. The papayas grown there have long been noted for flavor and quality, and are shipped to connoisseurs of this fruit all over the country. Since there are often more orders than can be filled, one of the first tasks has been to enlarge the Conservatories. In a regular California fruit orchard this would be merely a matter of planting and cultivating additional trees—a full-time job in itself, as any orchardist realizes.

#### Protection For Two Thousand Trees

However, since papayas thrive only at low altitudes, and in the tropics, they require a warm, humid, even temperature in order to attain the flavor and aroma which make them so popular in warmer countries. At the Paxton Conservatories, SRF, they mature in an ideal climate, produced by long, steam heated, glass greenhouses. One of these, and part of a second, can be seen in the picture. Five such buildings are now in use, and a sixth under construction. When this



one is completed, and filled with young trees, further expansion will be undertaken. As far as we have been able to ascertain, this is the only place in the entire world where the Carica Papaya is grown commercially under glass, in steam heated houses.

Two thousand trees have turned these five buildings into miniature tropical forests. Visitors—and there are many of them since the Conservatory is open daily to the public—usually make this comparison after their first surprising survey. One is accustomed to thinking of a green-house as a crowded and stuffy, though bright, enclosure which produces a sense of confinement. But here, standing in the center aisle, one looks upward to see twenty-five foot high trees reaching the peaked roof, and forward to see aisles of slim, bare trunks. The light is softened, filtered through the foliage which spreads from the top of the tree. Young trees with blossoms, fruit and foliage at eye level add variety. Fruit grows clustered high on the trunk, while above it smooth slender branches, tipped with large leaves, crown the tree. Only the flooring of fine light brown soil, which is free from the usual forest undergrowth, is a reminder of the constant cultivation and care given the trees.

#### A Few Facts

Not all of the two thousand trees are bearing, but they will be soon, since growth is swift, and trees set fruit from the time they are four to six feet high. Mature fruit is obtained within fifteen months from planting of seed. As trees reach the greenhouse roof they are cut back. The Solo papaya from Hawaii is the principal variety grown here, but eleven distinct strains are represented among the tree. These have come from Hawaii, Brazil, Mexico, Ceylon and the Solomon Islands. A few minor strains have been developed here in the United States. Some strains resemble elongated squashes, while others are more rounded. Exterior color runs from green to yellow, depending upon degree of ripeness. The meat is orange colored and, as with most tropical fruits, the delicate flavor is delicious but indescribable. The center of the fruit is filled with black seeds. The largest fruited is a Mexican strain which has borne fruits weighing as much as eighteen pounds eighty people were served with small paper cups of papaya cocktail from one of these. The average size of these Mexican papayas is eight to twelve pounds. Smallest fruited is one of the Solo strains which averages three-fourths to one and one half pounds.

Fruiting habits vary, so it is not possible to state how much fruit a single tree will bear in a year. However, the average tree will bear more than thirty fruits at one time. The Carica Papaya is only partly seasonal under glass and production varies with different strains. The Conservatory ships fruit all year round, but the heaviest crop is from October to March.

#### Papaya Cultivation

Greenhouses are kept at a minimum of 70 degrees F. To the usual care of the soil, cultivating, fertilizing, etc.—a new feature has been added. Ducks waddle about, snapping up the harmful bugs so that the soil is kept free from pests. Fruit must be carefully watched and picked when a change in color indicates ripeness; for it bruises easily, and even a fall from a low tree will split a fruit. As each one ripens, it is picked into a bag attached to a long pole whose end is tapered to a flat wedge which severs the fruit stem. It is this natural ripening in tropical warmth which produces the flavor and aroma natural to the papaya in its native habitat, but so often missing when it is grown in too cold a climate or shipped from other countries. In the latter instances it must be picked before it begins to ripen, and then subjected to many hours of heat treatment by the U. S. Government, lest it bring in the dreaded Mediterranean



fly. But here it is picked at different stages of ripening so that it will not all have to be used at once.

#### Bisexual Trees

One of the most delicate processes in the cultivation of papayas under glass is pollenization. This has to be done by hand since bees will not stay in the greenhouses. Just as the papaya is unusual in its appearance so it is in gender, having three: masculine, feminine and bisexual. Most of the trees are bisexual, and the Paxton Conservatories, S.R.F. are using these in interesting experiments, endeavoring to develop strains which will be self-pollinating. It will be several years before complete results can be reported—but not nearly so long as if the experiments were being conducted with more slowly maturing trees. Meanwhile, the blossoms require pollenization by hand with blossoms from male trees. One of two male trees could furnish pollen for all the fruit-bearing trees, but more are kept for experimental purposes—about six per house. The female and Hermaphrodite types have blossoms close to the trunk, while the male blossoms grow in long racemes. These sometimes become modified and set fruit! Pollen must be rubbed upon the open blossom very gently, else it will break off, and there will be one less fruit. Both scaffolding and ladders are used to reach the blossoms on the tall trees. To avoid duplication in pollenizing, one house is pollenized each day in the week. Blossoms pollenized the week before are already setting fruit and the petals have dropped away.

#### The Leading Health Fruit

It is said that in a classification of the 600 fruits of the world the papaya stands among the first twelve in value. In addition to vitamins A, B and C, it contains valuable enzymes (an enzyme is said to consist of a vitamin, a mineral and a protein) the most important of which is papain. This has been found superior to pepsin as a digestive aid and is used by doctors to give quick relief in acute indigestion. It is also the basis of well known digestive pills. Research scientists who have experimented with the papaya, and physicians who have made use of it, have found it helpful in infantile indigestion, skin afflictions, stomach ulcers, dyspepsia, dysentery, seasickness and other forms of nausea, intestinal worms, and gastric catarrh. It has also proved efficacious in relieving colitis and some forms of anemia. Its use in some instances, stomach ulcers for example, is effective because papain is the only known fruit derivative which attacks and destroys dead tissues and false membranes of the stomach and intestines yet has a beneficial effect on live tissues.

Judging by experiences with some health foods, one might conclude that papayas are probably distasteful, and are to be used in "doses" between meals. However they are palatable, and a useful addition to many menus. In Florida, as in the tropics, they are served sliced for breakfast, as we serve cantaloupe. Here, our favorite method is to dice papaya, sprinkle it with lime or lemon juice and honey and allow it to stand for a while. However, it is also often used in salads; it may be placed in a liquefier, with a little lime and honey to bring out the flavor, and used as a drink; it is delicious as dessert in the form of a fruit whip, ice cream or sherbet.

Not only does it conquer the most indigestible foods, either in the stomach or in test-tube experiments, it can also help with tough meats before they reach the digestive stage. Natives in the tropics found this out long ago. It is a common practice to rub pieces of tough meat with juicy papaya before cooking, or to drop a piece of papaya in the cooking pot. It tenderizes the meat (actually, it begins to break down, or predigest, the fibers) and gives an inferior cut a superior taste.



## The Fruit of Youth

Dr. J. H. Kellogg, head of the Battle Creek Sanatorium in Michigan, has written of the health value of the papaya. In the course of his description he said of the fruit, "It is a glorified melon which has climbed a tree to display its superior qualities."

One of these qualities is said to be the prolongation of life. Certainly there are some very active elderly people who attribute their vigor to the daily use of papaya. That brings us to the entertaining idea that while Ponce de Leon may not have discovered the Fountain of Youth in Florida, he did discover the fruit of youth there, for papayas were being grown and used by the natives at that time.

In a report to the King and Queen of Spain he said, "The Indians prepare meat for cooking by wrapping it overnight in the leaves taken from a tree which grew a delicious melon which they ate and which I found delightful and palatable. This made the meat so tender that it came apart in the fingers. The fruit they called Vant, which I afterward found meant 'keep well.'" Yet, Ponce de Leon evidently never realized that this strange "Vant" embodied some of the very qualities for which he was searching, that it could help to build and maintain a healthy body. The Editor.

## SECOND COMING OF CHRIST

Steps Toward the Attaining of the Consciousness Which was in Christ Jesus  
The Vineyard Of Meditation

By PARAMHANSA YOGANANDA

"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things, and who gave thee this authority?

And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me I in like wise will tell you by what authority I do these things.

The baptism of John, when was it? from heaven, or of men? And they reasoned with themselves, saying, if we shall say, from heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men: we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

But what think ye? A certain man had two sons: and he came to the first, and said, Son, go work today in my vineyard, He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whither of these twain did the will of his father?

They say unto him, the first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him. Matt. 21:23-32

Jesus silenced the queries of the chief priests and elders when he asked the above simple question concerning the powers of John. To admit John's divine authority would draw a deserved rebuke from Jesus concerning their former attitude, to deny it would arouse the anger of the people.

To their admission of inability to answer his question Jesus replied, "Since you cannot tell me by what authority John baptized, I shall not tell you by what authority I do the things I am doing. But tell me what you think about the parable I am going to give you:



## Two Devotees

"A master had two devotees on earth, and he said to one of them: 'Son, go today into the vineyard of meditation and strive there to grow the grapes of divine realization. And after you have done that, those ripened grapes will yield to you the intoxicating wine of unending divine bliss.' But the devotee, due to the advent of temporary delusion, replied, 'I will not meditate, for I am not in the mood to do so!' Yet, after due deliberation, he shook off delusion and understood how foolish was his action of disobeying the Master who wanted him to meditate for his own good. And then, with deep devotion, he started to obey his Master by meditating deeply.

"Then the Master came to the second devotee and asked him to meditate. And he answered readily, 'I will do so, Lord,' but later failed to keep his promise.

Now is it not evident to you which of them obeyed the will of the Master?"

Priests or Harlot?

When they had all agreed that the first stubborn devotee, who had mended his ways, was more obedient than the courteous one who failed to do so, Jesus continued, "Out of the truth I feel within me, I declare unto you, that even the publicans and harlots are superior to you in realization. For the great Master John came to all of you, and yet you did not understand or accept him. But the publicans and harlots—who formerly had not listened to the voice of truth—deliberated, when John came to them, then shook off delusion, repented, and meditated upon God. And that is why they will soon work out the effects of evil actions of their past and enter into the kingdom of Cosmic Consciousness, long ahead of all of you who proudly think yourselves superior as chief priests and elders.

"And afterwards, when you knew about his righteous life and his wisdom, and the change he had wrought in erstwhile sinners, you still did not repent and enter the vineyard of meditation for God communion. No, you believed not in him, nor followed his advice; neither did you repent of your disobedience and wickedness that you might be saved by following VINEYARD OF MEDITATION (Continued from page 10)

his example. Now you can judge for yourselves why the publicans and harlots, by tuning in with the God-saturated John, can enter into the kingdom of God before you:'

Jesus deliberately bewildered his enemies by not revealing through what authority he worked miracles. He realized that the chief priests and the scribes knew in their hearts that he worked through the power of God, and yet they asked him about it so that they could accuse him of boasting that he was one with God. Instead, he made clear to them the unpleasant truth that their arrogant consciousness of their priestly and social position kept them from finding salvation through John.

It is evident that Jesus' words are an assurance to all sinners and transgressors of divine law that by following a God-inspired Guru Preceptor, and by shaking off delusion, they can enter into the kingdom of God much more quickly than those who are vain of their own little moral ideas and limited understanding and think they can enter into Cosmic Consciousness without any assistance.

Higher Education—True and False

By "SIVA"

I

n the language of the moderns, "higher education" means securing University



degrees, and institutions where students are prepared for these degrees are known as institutions for higher studies, or colleges. "Higher education" in the true sense of the term should, however, be taken to mean that education which elevates the heart of man, which acquaints him with the higher truths of life, in fact, which enables him to know and to realize the ultimate Truth. An education which develops only the reason or intellect of man, and keeps him away from Truth, is anything but "higher education."

Remember the words of the Lord Krishna, uttered in the Gita: "Of all knowledge, the knowledge of the Soul is the highest; it is divine in essence."

Knowledge of the Soul, again, does not mean that verbal knowledge which simply confers on you the privilege of adorning your name with titles or degrees. True knowledge of the Soul is that which elevates your mind, which stimulates in you the quest for Truth, which inclines you toward Truth. The pursuit of this knowledge has to be continued until you have actually realized the Truth.

#### Freedom Through Discipline

The initial advantage derived from spiritual knowledge is that life becomes disciplined. He whose life is not disciplined, who has no control over his body, senses and mind, who is, in fact, a slave to his senses, cannot be called a true man of learning. The man of discipline alone is free, even though he may be in physical bondage. Contrary to this, he who obeys no law, who is unrestrained and licentious, is wholly under subjection. The knowledge which as its first fruit removes the fetter of this subjection is true spiritual knowledge. In the seminaries of the ancient Hindus, boys were given practical training in this discipline at the very start of their career as students.

The next advantage that we derive from this knowledge is the acquirement of noble sentiments and divine virtues. The knowledge which fills our minds with vicious ideas and evil propensities and corrupts our actions is only a euphemism for Ignorance. Spiritual knowledge fills the heart with noble sentiments and adorns our conduct with the best of virtues.

The third gain is that it turns one's face towards Truth and puts him on the track of Truth. He alone is virtuous who is engaged in the search for Truth. Truthfulness in speech, conduct and dealings with others is the only means of realizing the Truth. And Truth is another name for God.

#### The End Achieved

The ultimate gain derived from spiritual knowledge is realization of God. This is a state which rids man once and for all of all his sorrows and sufferings and secures him eternal and everlasting joy of the highest type. It is of the nature of supreme joy itself. There is no enjoyer in that state. It is of the nature of Knowledge and Consciousness itself. It is the supreme Truth.

The goal of human life is to realize this supreme Truth; keeping your eyes fixed exclusively on this goal, advance steadily toward it with a determined will.

Spiritual knowledge is that which aims at the realization of this goal; that alone is "higher education" in the true sense of the term. "An education which develops only the reason or intellect of man, and keeps him away from Truth, is anything but higher education"—Kalyana Kalpataru.

#### Spheres of Science

##### ETERNAL PAINT

The Federal Communications Commission recently picked out of the ether a Russian radio announcement that Prof. Stepan Tumanoff has perfected an everlasting paint. Just what the paint is the Russians did not reveal. We were told merely that the professor devoted himself to a study of rubies, sapphires and amethysts. These certainly retain their color for centuries. All are forms of



corundum, a wide-spread mineral. The new paint is, therefore, corundum of some sort. Tumanoff's paints are said to withstand intense heat and cold. N. Y. Times

#### ROAD MANNERS

Good manners of auto drivers are tested by a new experimental device in the Franklin Institute Museum (Philadelphia) in the hope that accidents on the road may be reduced. As you sit in the driver's seat of a stock model automobile you stare for three minutes at a color movie of a road on which you think you are driving. You are confronted one after another with seven tight spots. If you wriggle out of each politely and safely, you rate high. In most tests of this kind good driving is a matter of physical ability. This new method focuses on attitudes. W. K. in N. Y. Times

#### SOIL AND CIVILIZATIONS

Soil tests so accurate that one of them might be used to detect the location of prehistoric graves, even where no visible traces of such graves remain, have been developed by Dr. Roger H. Bray, Professor of Soil Fertility in the University of Illinois. By disclosing the presence of phosphorus left by decomposed bones, these tests can reveal the extent of a burial ground used by man in some forgotten time of the past, and even delimit the site of a prehistoric village, if it was occupied over a long period of time.

Accumulations of the bones of animals eaten by the villagers and human excreta have permanently changed the soil. The tests were developed to assist Illinois farmers to determine the quality and needs of soil on their farmlands. N. Y. Times

#### The Health Front

##### Today's Terrors are Tomorrows History

Health Rays: Ultra-violet and infra-red can now be placed in a single lamp, usable in any socket. Gives suntan 3 times as fast as sun itself. (Ultraviolet rays result from electric discharges through mercury vapor; infra-red from tungsten filament in bulb.)

Ulcer Cure: Dr. Co Tui, Chinese scientist at NYU College of Medicine, accidentally discovered that feeding Amigen, a predigested protein, to ulcer victims caused pain to disappear within 24 hours, ulcers themselves within 2 or 3 weeks in most cases (as shown by X-ray films). Patients being prepared for ulcer operations by "high feeding" of this product either recovered without operations or subsequent operations showed ulcers healed.

Vaporized Penicillin: May soon be used to fight the common cold. Is proving successful in treatment of a lung infection (cystic fibrosis) formerly fatal to infants. Small plexi-glass tent is placed over head of patient, and penicillin (first diluted in saline solution then subjected to stream of oxygen) in vaporized form is carried by tubes to tent. Patient inhales the drug for ten minutes every four hours.

Cataracts: Because the opaque lens of the eye glows in the dark when exposed to invisible ultraviolet rays, surgeons may now remove it in cataract operations in total darkness. Ultra-violet fluorescence aids surgeon in finding lens fragments which may lie behind the eye's iris where they usually cannot be seen at all.

Fatigue: New relationships between fatigue and activity of the cortex or "bark" of the adrenal glands have been discovered. Tests made with aviators and factory workers proved that a hormone called pregnenolone is effective in relieving fatigue without harmful after-effects.

Eye Bank: The Eye Bank for Sight Restoration plans to raise \$1,000,000 for a program of education and research, including teaching and research fellowships



in leading medical schools thruout the country, to extend the knowledge and skill required for delicate corneal grafting operation which restores sight to blind.

#### Tomorrow's World

Here are some of the newest discoveries and inventions of the scientific world. They will be available when manufacturers begin to vie for post-war civilian trade.

- Freshness of foods may be measured by their volatile odors with a new device developed by University of California. For use on fish, meats, fruits, vegetables.
  - Many doctors will adopt Army walkie-talkie to keep in touch with office or home. Three bands of radio spectrum have been assigned for industrial and medical use.
  - Through a thin layer of plastic, which causes only slight alteration in "feel", damask linen table cloths will be impervious to gravy, coffee and fruit stains. Inventors see further possibilities: draperies that can be cleaned with a damp cloth; luggage coverings with stain and scuffing resistance; wall coverings that can be cleaned with a hose.
- Steel industry plans to color its product. May eliminate costly paint jobs on autos, etc.
- A sound-proof plastic, Vercourtic, will be applied directly over old ceilings of plaster, tin, or other firm base. The bond is permanent and material may be spray painted any color.
  - New asbestos paper, now in military use, has good printing surface; permits records that will not burn, disintegrate, fade. Fireproof packaging paper will be next.
  - Fire curtains ( rolls of fire-resistant fabric) can be carried to roofs adjoining burning buildings, fastened to taut line and unrolled to protect roof and walls from sparks.
  - Portable metal fire escape (produced in 3 lengths, for service from 2nd, 3rd or 4th story) can be anchored to window sill and containing carton dropped out window to ground.
  - Fool-proof fire extinguisher built into walls, doors, window frames, etc. is painted with pigment containing calcium carbonate and resin. High temperatures cause pigment to break down, release cloud of carbon dioxide gas—effective fire-fighter.
  - Amphibious vehicle may be used by campers on land and water. Luxurious cabin cruiser is converted into auto trailer; wheels can be retracted into compartments in hull.
  - Phone messages will be recorded when no one is home. Vibration of phone bell activates detector connecting telephone to turntable, and recorded message left by absent subscriber is played to caller. Gong then signals listener that he may speak message he wishes to leave for subscriber. Message completed, apparatus "hangs up" phone.
  - For long voyages, ships will grow vegetables and flowers right on shipboard, in chemical gardens. Batteries of ultra-violet lamps will provide constant sunlight for plants.
  - Building material of wood and aluminum combined provides strength, rigidity, attractiveness, protection from fire, heat, cold, termites.
  - Both sides of new revolving window can be cleaned from inside. Gadget permits setting of window for indirect drafts, allows windows to be kept open during storms without rain coming in.



- Outdoor furniture, lightweight and impervious to dampness, may be composed of liquid plastic combined with glass, will have per-pound strength equal to steel.

The Broken Fowl  
By Rote Noller

Death is an oasis  
from which she drank  
In the desert.  
Never the spirit sank  
To trouble  
About the Broken Bowl . . . . . Here for the first time  
Was the soul  
No longer a world underling. Here was it rather  
A bright blossoming,  
Where the Unknown  
Became the known and found; Where once again  
The mind was sound  
With foresight  
For the things undone,  
To live to do again  
Under another sun;  
Here was not tragedy,  
But a fine harmony,  
The restful adagio  
Of a symphony;  
Here was a bondage  
Tied with strings  
As airy as seagull rapturings. Here was no sadness or discord, But communion  
With the lost self's Lord!  
We Can Defeat Prejudice  
Let Us Use Facts And Positive Action  
By DR. HUBERT PHILLIPS

Some of the factors producing racial and religious tensions are clear, but there are factors that are not clear.

One of the clear factors is a carry-over from primitive man who viewed with distrust and suspicion; and perhaps fear, the other man who spoke differently, looked differently, dressed differently and who performed strange rites to appease his gods.

In matters of racial conflict mankind is entirely and thoroughly irrational.

In the 1860's the adjectives most commonly applied to the Chinese who had been brought in to work on the Central Pacific were honest, industrious, frugal, trustworthy.

Ten years later mobs were chasing and killing Chinese and burning their property in more than one California community and the adjectives then used were dirty, Oriental, sly, and untrustworthy, "Therefore they must go."

The Chinese were needed in the 1860's; therefore they were desirable. But when the depression of 1871 hit this state they were not needed, they were competitors.

A few months ago I received a letter from a dentist of Japanese ancestry who formerly lived in Fresno. He is in Chicago. He has been a sort of liaison



officer going into communities in which evacuees were relocating. His letter was written after a trip through several southern states. Not a single thing had marred the trip for him, but he was appalled at the treatment of the Negro in the south.

But if that were not enough to bewilder this man, he further wrote that he and his wife were deeply disturbed at what was happening to their son. In a public school in Chicago, at which he is very happy, and where he has had no unpleasant experiences, he is, in the words of his father, being steadily indoctrinated with anti-Semitism.

Another example of irrationality is a delicate one, but it needs to be commented upon. I refer to the segregation of blood by races in the early days of the blood banks in 1942-3, a procedure as unscientific as the incantations of a medicine man.

The fact that such a thing as this could happen at a time of such need, shows how close to the surface lie primitive instincts on racial matters.

#### Post-War Emotions

The emotional and intellectual climate of a postwar period is very favorable to racial and religious discord.

The virus of racial hate and intolerance, like the virus of some malignant disease of the human body, grows and develops in most social and class distinctions. . .

In the post-war period we will do a much better job than ever before in reabsorbing army and navy personnel into civilian life and pursuits, because we are giving the matter some thought.

But there is bound to be some unemployment, some economic distress—seed beds for racial conflict.

Many thoughtful people fear: 1. an increase in anti-Semitism, 2. localized clashes between white and Negro, and 3. rising anti-Japanese sentiment here on the Pacific Coast . . . .

#### What Can We Do?

I do not feel deeply pessimistic on post-war relations in this country. But if things turn out worse than I assume, what can we do?

When we hear something derogatory to a minority group let's ask, "What are the facts?"—and then give them.

To do something positive to bring about better racial and religious understanding in the post-war world, four courses of action are suggested: to arm ourselves with the facts; to support organizations working in the field of better race relations; to criticize public officials who, in their official acts, show race prejudice; finally, to have it become popular to subscribe to a civic declaration of faith, intention and brotherhood.

Conduct, good as well as bad, is contagious.

Dr. Hubert Phillips, a Professor of Social Sciences, was visiting at San Francisco State College when the address from which these excerpts are taken was delivered. It was reported in the journal of the Commonwealth Club of California, and also by that fine interracial paper, NOW.

No man has come to true greatness who has not felt in some degree that his life belonged to the race, and that what God gives him He gives him for mankind.

—Phillips Brooks.

#### Notes from the News

#### THANKS FROM INDIA

The two previous issues of East-West have carried reports on the constructive work being done through our various colonies in India. Several hundred dollars



donated by generous East-West readers has been included in the remittances sent to the S.R.F. there during the past months. In a recent letter to Paramhansa Yogananda, Sri Prokas Das (Director of Yogoda Math) included earnest thanks to those of you who have assisted in this work. His letter states, in part:

"Please accept my best regards and pronam . . . Works in all our centers are in progress. The Medical Department of our Headquarters at Ranchi is helping thousands of poor, sick, and our free school at that place is drawing high admiration from the Government and public in general. You will be glad to know that the money which we received from Self-Realization Fellowship of America and London from the period when there was terrible famine in Bengal till now has been spent to relieve the distressed. We were able to feed about 100 (average) daily, and distributed food grains. Sometimes we paid money to those who were able to buy food grains themselves. We also helped some students who asked help from us to buy books and to meet the expenses of buying cloth and shirts.

"Please let us know whether in future you will be able to send us help to carry on feeding poor or not. On receipt of your kind assurance on this point we shall arrange all our works in future.

"In this connection, please allow me to tender my heartfelt thanks to your revered self and to those kind-hearted gentlemen and ladies who were so kind as to feel the horrible condition of the poor people here and help them in time . .

. . .

Paramhansaji assured Sri Prokas Das that S.R.F. Headquarters here will continue its support. We hope that East-West readers will give the same answer.

#### THE BIBLE IN RUSSIA

Some years ago the Russian Government undertook a campaign to divorce the Church from the State. In the course of this they hoped to stamp out excessive ritualism, superstitious practices and the inhibiting fear of the power of the Church which infused the thoughts and actions of the masses. Now that this has been accomplished, the Government has undertaken what has always been the next step in a planned program—freedom of religion, guaranteed in the Russian Constitution. A healthier growth of worship is springing up; for now it rises from the love of God rooted in the hearts of the people.

Again the Christian scripture is to circulate freely. Archbishop Alexel, of the Russian Orthodox Church, has accepted from the American Bible Society an offer of 5,000 New Testaments and 100,000 Gospels, printed in Russian for distribution throughout the U.S.S.R.

According to Dr. Hewlett Johnson, Dean of Canterbury, London, Joseph Stalin himself has said,

"Religion cannot be stopped. Conscience cannot be stilled. Religion is a matter of conscience, and conscience is free. Worship and religion are free."

#### FLIGHT TO INDIA

India doesn't seem far away when one knows that — finances permitting— it can be reached in less than 42 hours. Weeks of travel aboard ship are no longer necessary for those who are anxious to reach their destination. For one of TWA's newly certified routes is between New York and India. An elapsed flight time of 41 hours and 15 minutes between the two points has been announced. The Line will use a 57-passenger Lockheed Constellation.

#### YOGODA SAT-SANGA ANNIVERSARY IN INDIA

The 39th anniversary meeting of the Yogoda Sat-Sanga Society was celebrated on the 25th of September, 1945, at the Rammolian Library Hall under the presidency of Honorable Justice B. K. Mukherjee of the Calcutta High Court. Swami Benoyananda Giri welcomed the audience who came to the meeting in spite of



inclement weather and train and bus strikes in Calcutta.

The function began with a prayer by the boys of Yogoda Brahmacharya Vidyalaya of Ranchi. Recitations of Vedic hymns, poems from Whispers From Eternity, and one chapter of Bhagavad Gita by the boys of Ranchi Ashram were very charming, and were highly praised by the audience and the President. Demonstrations of Yogic Asanas by a little boy of the Ashrama were a great success. Sri Prokash Das, Secretary of the Society, read the annual report about the activities of the Society in which he clearly dealt with the various works of the Society in India and abroad. Rapid progress of the work in the U. S. A. under Paramhansa Yoganandaji evoked a great interest among the audience. Subject of the lecture in the meeting was "Vijnana Yoga," or "Self-Realization Through Yoga." Swami Benoyananda Giri, a disciple of Paramhansa Yogananda Giri, gave a lucid exposition of the great technique of Kriya-Yoga in his usual sweet and impressive language. He proved that the unique way of Self-realization was Kriya-Yoga, as given by Lahiri Mahasaya. He gave some practical hints for concentration and meditation which are necessary for the attainment of Vijnana or Supreme Knowledge. During his speech he quoted copiously from the Hindu Scriptures to prove that his points are scientifically true. Others also spoke on the subject. The President in his remarks paid a high tribute to the teachings of Yogoda Sat-Sanga and its manifold nation-building activities. At the end of the meeting colored films showing the scenery at Mt. Washington Headquarters and the Golden Lotus Hermitage of Encinitas were shown to the audience through a movie projector. With a vote of thanks to the Chair by Mr. Indranath Seth, the meeting came to a close at 9 P.M. and prosad (sacred sweets) were distributed among the audience.

#### FAMINE AND PESTILENCE

The Bengal Famine Commission, appointed by the British Government, has unanimously agreed that "the Government of India failed to recognize at a sufficiently early date the need for a planned movement of food grains" to Bengal; failed to impose price control over wheat in the Punjab; etc. During the famine Lord Linlithgow, then India's Viceroy, refused to visit Bengal. Only after Lord Wavell succeeded him and visited Bengal did the whole situation take "an immediate turn for the better," according to the Commission.

Of course the resistance of the people was lowered by the long period of privation, and epidemics gained headway. Cholera has been rampant for some time, and during the past months has been claiming hundreds of lives each week in Bengal. Aside from organizations such as ours (the S.R.F.) which are working through their Centers in India, many American groups have come to the aid of the stricken people. American Relief for India, Inc. says that one out of every three persons attacked succumbs. This organization is providing a new and superior vaccine, developed in the Franklin Institute, Philadelphia, its use to be directed by the co-discoverer, Dr. Robert K. Jennings. Representatives of the American Friends Service Committee of Philadelphia have been working distributing supplies.

Prominent Americans have given publicity to the tragedy. For example, Eleanor Roosevelt stressed the need for funds in her column, and also remarked, "India seems very far away, but that sense of distance is just what we must somehow surmount in our thinking. Many of our men are fighting in India today and will come home and tell us of the people there and their difficulties."



By PARAMHANSA YOGANANDA  
The Whirlpool Of Eternal Motion  
Chapter 111, Stanza 23

Literal Translation:

If at any time I did not go on performing actions without cessation, O Arjuna, men would imitate my ways.

Interpretation:

The Lord of the Universe explained to His devotee, "All my human children, for whom I have built this ever-changing cosmic home, being made in My image must act as I do. So in atoms, stars and in all creation I keep working ceaselessly—through My immanent intelligence— so that all My children who reflect Me will keep acting intelligently and spiritually according to My cosmic plan. This plan is revealed in scriptures by My true children who have attained Me and know what My wishes are.

"I, the Creator of all things in the vibratory Cosmos, am sleeplessly and ceaselessly working—making worlds, keeping them balanced by the laws of attraction and repulsion and throbbing in human intelligence, heart and activity so that My children on earth will continue to perform divinely guided dutiful actions. Through the colossal example of my activity in creation—and by giving man hunger, body, mind and soul, family, country, world—I am visibly telling him that there is no salvation without proper activity on earth.

"If I, the Creator, ceaselessly work, My reflections—human beings—will continue to help My creation to its goal of perfection by returning to Me through proper evolution and right activity."

Of course, it must be understood that only in the delusive state does God appear to our senses to be in eternal motion. But all humans who are not yet free from delusion should keep acting spiritually and take out the thorn of wrong desireful activity with the instrument of right activity. Then they shall reach the state of Cosmic consciousness where God is perceived, not as a whirlpool of eternal motion but as a Cosmic vibrationless sphere of eternal joy.

God warns that lazy, non-active devotees hiding under the garb of renunciation cannot enter the ever-free, non-active state of Spirit. Neither can men who act as slaves to their own desires—utterly forgetful of His Cosmic plan and as to why He brought them on earth—enter the ultimate gate of everblessedness.

Chapter 111, Stanza 24

Literal Translation:

If I did not perform any action, all the universes would be gone. I would be the cause of all confusion, and of the improper admixture of races. I would be the instrument of their ruination.

Interpretation:

God created many universes, and He has to work immanently as the Universal intelligence in matter and in human consciousness, for the purpose of keeping order while working out His Cosmic Plan.

So Krishna says, "But, if I, the Father, did not act in creation all universes would explode and vanish. The ocean of my Cosmic Consciousness keeps the floating islands of planets swimming in Cosmic rhythm. It is my omniscient Consciousness which holds the atoms of worlds and human bodies together and



keeps them working in coordination."

If God removed His cohesive, harmony-creating, omniscient, Cosmic Intelligence then the universes and all beings would evaporate into invisibility just as all the scenes and actors vanish from a screen when the light running through a film is shut off.

Herein it is also emphasized that if the secret Divine Intelligence were withdrawn from the earthly souls of men, then even if it continued to work in creation and the world and its people survived, utter confusion would arise among the four graded races which ultimately unite and lead to freedom in the Spirit.

#### Four Diverse Types

Every nation has four races, or types. These four divisions are dependent on quality and have nothing to do with race or with caste as it is understood today. As the Gita says elsewhere: "I have created four races according to manifested soul qualities and actions of men." These are:

(1) Those who are engrossed in leading a material existence are called Kayasthas: that is, beings who are engrossed and identified with their bodies ( Kaya ) . They are also called Sudras, or ones who doubt the existence of spiritual life, i.e. who are materialists.

( 2 ) Those who till their minds with the plough of discrimination and begin cultivating the seeds of wisdom are called Vaisyas (business men busy with spiritual cultivation).

( 3 ) Those who have gone a step higher in evolution and are busy meditating and fighting restlessness and the temptation of the senses, are called Kshatriyas ( warriors ) .

( 4 ) And those men who by meditation have attained Brahma, or God, are known as Brahmins.

In India the above mentioned "four races" now known as the four castes, were originally classified according to the above actual states and actions of an individual, and not according to the status of his parents.

#### True Purpose of Caste

As the Scriptures say, all people are born into the low caste of Kayastha.

Parents give the two physical eyes for experiencing the world of activity. Then, after spiritual initiation given by a guru, a man learns to open his spiritual eye and by cultivating wisdom and fighting with the senses he enters first the higher caste of Vaisyas and then the group known as Kshatriyas, Eventually, by knowing Brahma ( i.e.. attaining Self-realization) he becomes a Brahmin.

In a material sense all nations recognize the above mentioned division of races according to their birth rights, viz, the laborers, the business men, the soldiers, the clergymen. And a laborer can become a business man or a clergyman or a soldier. Hence these four groups are interchangeable on the material plane. They are certainly, supposed to be open to all on the spiritual plane too, but the low priestcraft ( not the sages) of India have made the above castes noninterchangeable, and make a business of religion held under theocratic despotism and monopoly.

To sum it up, the above stanza signifies that the "races" mentioned are states required in human evolution and are necessary steps for all humans as they strive to attain their final freedom.

If the Divine intelligence ceased to work through the conscience of man, then all human beings would remain engrossed in matter, or live in utter confusion, forgetful of the material, wisdom-cultivating, sense-fighting and Spirit-attaining states required for final emancipation.



## Admixture of Races

Many caste or class-bound souls use the above stanza of the Gita to suit the prejudices born of their limited consciousness, in order to create division and strife, so it must be made clear that the Bhagavad Gita does not refer to the admixture of white, red, olive, and dark colored races. In fact, since all human races and colors have come from one spiritual Father, God, and the first created human parents, it is right that they should mix with one another, since they are already spiritual brothers, and all try to develop themselves by getting out of the material state and evolving into the other three higher states of human consciousness just described.

God has become the olive colored, dark, yellow, red and white races in order that they may solve the riddle of apparent difference and ultimately be united in Him by creating a United States of the World. When wisdom arises in the soul, all human creative impulses retire into Spirit—there is an admixture of human nature with Divine nature and then the devotee loses all his material desires and Karma. He can act on earth without attachment even as God acts in the universe without being attached to it.

My Husband — Impressions

By KASTURBA GANDHI

PART II

I

I am grateful that your goodness was my star to guide me over the pitfalls of life. I am grateful for those hands you held out to me when I stumbled by the way. I am grateful to you for the soft affectionate look of approbation, you would give to me when I came out of gaol (jail). I am grateful to you for your charm and patience of manner. I am grateful to you for your sincere good humor, your truly spontaneous, infectious laughter that would turn many unpleasant situations into amusing episodes. I am grateful to you that you respected me because I had the courage of my convictions and would not follow Western customs and fashions. Grateful for the looks of approbation you gave me, after you saw some woman my own age dressed in the latest fashion. Your keen sense of humor and the sense of the ridiculous nearly got the better of you several times. Your eyes twinkled with suppressed mirth.

I Thank you once again, my Hindu husband, for the great love, contentment and perfect companionship our marriage brought me, that it flourished and endured on the spiritual and not the material. How much I have to be thankful for that my children had as their inheritance such an honorable father. How much I have to be thankful for that prison held no fear for you, rather did you find it a place wherein to, learn, rest, and meditate . . . .

How much I have to be thankful for that I could live close to the real things in life at the Ashram and not have the unenviable lot of a society woman, who is fearful of losing her "prestige" amongst "Friends who chat sweetly to her face and 'scratch' behind her back."

How grateful I am I was born a Hindu Bharat.

I have been referred to as the little known woman of India. To you, my beloved, my life was an open book wherein you wrote much, as your life was an open book to me, wherein I read much and, knowing each other, we were able to help each other.

Christian Idolatry

So many writers have given their version of why you kept pictures of Christ where all could see. You and I know the pictures of Christ were symbols always to you that Christians made imaginary images and called them Christ as the



Indians have had images (idols as the Christians call them) of their God according to their belief. You always wondered why it was perfectly Christian of Christians to admire and worship before a mortal Sculptor's conception of Christ and when another Nation has similar images of their sculptor's conception of God, they are said to be heathens and worship idols. Have not Indians discussed amongst themselves the Christian religions which are so divided against each other and amongst themselves? Have we not found that these very things confound the minds of the West as they do the East? Have we not during our lifetime seen new Christian religions spring up in the Western World?

Let India not worry about another nation's belief or disbelief in God.

Let India remember always God is Infinite.

There is only one God. There is only one way to do Him homage, giving God a clean soul to behold.

A soul, in death is stripped of all material things, bringing only a record of his life.

How often you said if a man could not find God in his own religion he would not find God in any other religion he might adopt, because God was in man himself, not in religion.

You have always objected to being called Mahatma. You have never told the people of India you could do any more for them than they can do for themselves.

How glad I am, my husband, you taught me a clean soul was the worthiest possession I could have. How glad I am I learned to rejoice in my husband's good example. How glad I am you taught India a man cannot grow rich from the proceeds of the dope traffic of India and keep his soul. That a righteous man does not fatten off the starvation and misery of others. How glad I am, my husband, you taught all men are equal in India. How glad I am that I learned to do every menial task you set me with a glad heart, in the end. How glad I am you taught me to be humble before the humblest of India's masses and that to cheerfully serve one of them was a privilege. How glad I am you were my husband.

The Heart Remembers

Stand not before a picture of Mahatma and say, "He was a great man"; but say one and all, "We will try to be as Mahatma was, a man of God."

If Mahatma's life work has been such that only statues, pictures and photographs will keep his work alive, then indeed has he failed. If he has not failed you will need no picture or statue to remember him by.

A statue to commemorate Mahatma Gandhi's memory would be an insult to one such as he. Those things are all right for a statesman who is forgotten before his body is hardly cold. It flatters his vanity in life that when he is dead posterity will look upon his statue. But what of that man's soul? . . . .

I know how the people of India have come to love Mohandas Karamchand Gandhi, he leaves behind him his work, that is imperishable.

An intangible something within one's self that no sculptor or painter or photographer can portray, for it is one's soul.

Let there be amenity between all peoples of India, let Satyagraha never cease to exist in India and Mahatma Gandhi will not have lived in vain nor suffered in vain.

The world is an ugly place with its wars, its greed for power, its greed for prestige, its oppression of defenseless people, its disunity and hatreds . . . .

While we are of the East, we belong to the Western world. Mahatma and I have seen many Western wars in our life time, each one becoming more brutal than the last. As long as greed, the coveting of another man's land exists in Western



Civilization, it will be wars and more wars.  
Men selling their souls for the material.

Meditations For The Week  
By PARAMHANSA YOGANANDA

Let my heart smile  
in my actions,  
and my actions smile  
in my eyes;  
and on that throne of smiles,  
my Lord,  
be Thou enthroned.  
I shall sit in silence  
and say goodbye  
to my thoughts  
so that I  
may be free  
to greet Thee.  
When I look upon  
my brothers and sisters,  
let me desire  
their peace  
and not their possessions.  
On the altar  
of my medication,  
the Cosmic joy  
is ever beckoning;  
guiding me  
to the shores  
of Eternal Freedom.  
Though life  
may rob me of possessions,  
it cannot rob me of Thee,  
my Heavenly Father.  
I am grateful  
for Thy gifts,  
Beloved Lord,  
but it is Thy Hand  
behind the gifts  
which I desire to reach.  
Divine Mother,  
heed not my idle desires—  
childish whims—  
but from Thy bounty  
fill my daily needs.  
Since my soul  
is a transient visitor  
in this body,  
I must learn  
to be indifferent  
to sickness



and health alike.  
My life is but a page  
in the book of the Master-Novelist.  
I cannot understand  
Until, through mastership,  
I reach the climax of His story.  
I must remember  
that the universe is mine.  
I must not exclude  
my eternal kingdom  
for the sake  
Of passing possessions.  
I shall peer into the Infinite  
and learn that I am not the body  
I am a part of the space  
beyond the darkness.  
I am here to do Thy will, Father, and not to encourage  
my personal desires.  
Help me  
to leave the cocoon of ignorance  
and fly toward Thy sun of wisdom.  
GALLLCURCI'S LIFE OF SONG

By Paramhansa Yogananda

Due to physiological adaptations to certain notes and manners of expression, Eastern songs sound strange to Western ears, and Western songs strange to Eastern ears. I never liked Western songs when I first heard them, after arriving in America. But the first time I heard Galli-Curci sing, accompanied by the master pianist, Homer Samuels, I caught the universal appeal in her warbling. It reminded me of Radha (representing the feminine aspect of Nature) singing to her consort Krishna (representing the masculine Spirit). Galli-Curci rang from the soul to the ever-calling Spirit. The biography of her life of song has been graphically written by C. E. Le Massena, who is known as a composer and musicologist, as well as a writer, and brings out the great spiritual service which she rendered by rousing the Spirit in man through her soul-awakening songs.

Her voice will ever echo in the hearts of those who heard her, and forever reverberate in the hall of fame and in the souls of music lovers of all nations. She has left lasting spiritual song-prints in her recordings, and music-lovers can follow these to the paradise of music of the Infinite Spheres.

By Virginia Scott

In this biography C. E. Le Massena has concentrated on the career of Galli-Curci rather than upon her personal life. The principal part of the book consists of her musical successes—season by season and tour by tour—first in Opera, and then on the concert stage. There are copious quotations from her press notices. Of special interest to music students are passages which describe her early musical training, her decisions in regard to following a course of self-instruction founded upon a combination of the teachings of Manuel Garcia (teacher of Jenny Lind) and the plan used by Lilli Lehmann; advice which might be utilized by young singers; and the gradual changing of her viewpoint in regard to the repertoire best suited to her lovely voice.

Since the author's preoccupation is with her career, the reader too must center



his attention there. However, the chief events in her private life are mentioned, of course. One learns of her birth into a musically appreciative and talented family of Milan, Italy; her first triumphs in her own country, leading to her marriage with Luigi Curci, Marchese di Simeri; her second marriage—to Homer Samuels, her gifted accompanist which has proved so successful; and the personal factors which brought her brilliant career to a close.

#### Opera To Concert

Galli-Curci's first great successes were in opera—The Chicago Opera Association, the Metropolitan, tours to South America, England, etc. but as early as 1917 she was also giving concerts. Soon she was making regular tours between opera seasons. These became of equal importance to her, then of greater importance than opera. In 1930 she retired from opera altogether. This book gives many reasons for her decision and quotes from various speeches and articles on the subject. For instance, she said, "The person who climbs to the top of the mountain and sees no other peak ahead to scale is a desolate figure for whom life holds no future, and I hope I may never see the time when there isn't another and higher peak ahead. Moreover, I was sick of the intrigues of the opera world. . ." Or, "I cannot stomach longer the ludicrous dramatic situations of opera and the coloratura gets the worst of them . . . . When you are twenty you want to sing opera. When you are older, you learn. I love this concert work... I believe the human voice is at its best when accompanied by the piano or a few string instruments." And, "Grand opera combines two very great arts—the art of music and the art of drama each one of which is complete in itself. Unite them and one must suffer."

Even on the concert stage, her choice of numbers altered with the years. From the pyrotechnic coloratura pieces which had brought her such ovations she turned to those she felt brought greater inspiration to listeners, declaring, "I have grounded myself firmly in the conception that my purpose in art is to transmit a soothing calmness and a harmony of soul."

Mr. Le Massena sums it up: "In 1916 the voice was high and lovely; in 1926 it was sweeter and lower; in 1934 it became mellower and richer. As she developed style, she abandoned show. Her later programs testify to this. Year by year and one by one, she dropped those numbers that made for applause, and in their stead put numbers that made for esthetic happiness."

#### Song—The Mainspring

During most of those successful years Galli-Curci wrote frequent magazine articles. Quotations chosen from these form enlightening passages concerning her interests and philosophy. Of her own voice she said, "I am what I am, with special musical characteristics, virtues and defects of this time and this day. No great artists are alike, no two voices are alike. Nobody can be taught to do a great thing."

Song was the mainspring of her life. "If I were carried off to a desert island where there were none to hear me and left there to my own resources, I would sing while there was life within my body. I am like a bird which, perching upon the branch of a tree, warbles from the sheer delight of living, warbles because it is a part of its nature to give vent to the music within its heart. I sing with the same spirit in summer weather when I run up the mountain-side or clamor by the brook in laughter and lift my voice to my sisters the birds in the trees. I sing with my whole heart to the last and first member of my audience."

Because she was doing the work she loved, she was able to live up to her own dictum: "Look upon your work as a joy. Let nothing discourage you. The only way to succeed is to put every ounce of energy you possess into your every task."



## One Singers Philosophy

Galli-Curci's natural sensitivity enabled her to begin fashioning a philosophy even before her public life began. When she first considered the stage as a career, and her mother was dubious, young Amelita reasoned, "Why fear evil which is everywhere? When one is filled with the grandeur of art, one has little time for the low things of life." While on her first tour, she added the rule, "The less you see and hear and talk, the better."

At one time her advice to singers (concerning hours of sleep, diet, etc.) included this remarkable statement: "A little worry now and then is good for us. It stirs the blood. Apathy is worse than worry." But at a later date she advised, "Give up worry. Do not think of things that threaten to worry." And she did have cause enough to worry at times, as we all do. "True," she said, "There has been the thrill of a forty-five minute reception after a concert, of a crowd at the stage door, but there have been other forty-five minutes in my life that have held only heart-ache and wretchedness. It is those hours that have molded me not the glorious, triumphant ones!"

To her, music was an expression of beauty, and she found "music and love to be inseparable." She insisted that a happy marriage enhanced rather than hindered a career; that marriage before thirty was liable to be motivated by emotion rather than love; but that if one did marry and was unhappy, the thing to do was try again; and that such happiness "depends on one thing, and only one—both must be in love with each other." In an article written for the English public, she explained, "I believe in love because none of these people who profess today that love is out of date can convince me that they have found a satisfactory substitute. I see no happiness in their faces and they give the lie to their conviction by a restless striving to cram every inch of the day with feverish activity."

## Mental and Spirit Spheres

Galli-Curci's biographer makes it clear that her concentration upon music did not preclude her interest in mental and spiritual matters. "Galli-Curci first sensed the psychic world at the age of sixteen. 'Every intelligent person must recognize the nearness of such a world; said she when asked her views on this occult science . . . . With respect to spiritualism, she is interested only to the extent that she feels, as many others do, that there is something in the heart that must go on — that cannot stop with death .... She is interested in the psychic field as pure enlightenment which cannot be had through contact with the physical world alone. To further her power of apprehension she studied languages, art, politics, literature, human nature. She sought the depths of art and of religion." He says that the artist was sensitive to the spiritual world, and cites the time, while on tour, she sensed the passing on of her mother in Milan.

Although Galli-Curci retired while she still had many active years ahead of her, it appears that her philosophy of life and her mental interests were certainly vital enough to have filled this ensuing cycle with fruitful hours. "Why be concerned wholly with things of the present life?" she once asked. "We ought to think about the future also. A musician must feed his mind on other things than music. When the voice goes, when the fingers grow stiff—then the mind that has been stored with good things will have something to feed upon."

## ANNA AND THE KING OF SIAM

(by Margaret London, The John Day Company, N. Y. 360 pager. \$3.75)

When the young widow, Anna Leonowens, accepted a position as governess to the royal children of Siam she began a career of militant social reform which



changed the course of a nation. This biography is based upon her own detailed journals and describes how, through education, example, and the determination born of a strong sense of social justice, she freed the people of Siam from slavery. Her capable biographer, Margaret Landon, has spent years in modern Siam and states that social conditions now have no resemblance to those of Anna's period—the eighteen fifties.

Against the whims of the sometimes engaging, sometimes terrifying despot, King Mongkut, Anna struggled for years, wresting an occasional victory by obtaining justice for some helpless creature—these exciting moral battles are described in detail—and by seeing the seeds of her teachings blossom in receptive pupils. In addition to its social import, *Anna and the King of Siam* contains enough intrigue and adventure to make it an exciting novel, and descriptions of exotic rites, pompous ceremonies, oriental pomp and pageantry reminiscent of the *Arabian Nights*. Anna was involved in harem intrigues; rescued prisoners; freed slaves; fled from assassins; witnessed trials conducted by Amazon judges of the harem, death by torture, divination by witchcraft. Watched a procession of witches, wizards and astrologers bent on exorcism; witnessed the elaborate rites—occupying weeks, and often months—following royal deaths or celebrating royal events such as the tonsure of the prince.

So this book delights the reader through the pageantry of royal splendor, educates through the sociological evils and reforms discussed, and provides the ever-new thrill of that favorite old theme the triumph of one defenseless representative of good over seemingly insurmountable forces of evil. But there is another angle which will be of particular interest to readers of *East-West*, and that is the influence of Buddhism on the lives of the characters. This influence crept into Anna's journals even though she was antagonistic to it.

#### Followers of Buddha

Buddha — references to him, chants, rites, statues—was everywhere. Even Anna's classes for the royal children were held in a pillared temple of the harem city (yes, a city with 9,000 inhabitants and its own officials and judges). "A colossal golden image of the Buddha dominated the great chamber. And in the center of the tessellated floor stood a long table, finely carved, and some carved and gilded chairs. The floor was a mosaic of marble and semi-precious stones, so rich in color as to seem almost gaudy."

Anna always retained the viewpoint of the orthodox Christian. To her, Buddhism was a "heathen" belief and she failed to see the many points it has in common with Christianity and other great religions. She never understood or appreciated the religion of Siam intellectually or emotionally. Yet, despite her unsympathetic viewpoint, the reports of ceremonies found in her written works drawn upon by her biographer yield to the unprejudiced reader much of the beauty to be found in the spirit of true Buddhism.

For example, King Mongkut, having spent some time in the priesthood previous to his elevation to the throne, appears to have had a reverence for more than the formal rituals of his religion. Rising at five each morning, he descended to the courtyard. Here he and his children, princesses, concubines and household sat ranged along a strip of matting and offered food from large silver trays to one hundred and ninety nine priests who passed before them with downcast eyes, begging bowl in hand, chanting, "Take thy meat, but think it dust! Eat but to live, and but to know thyself, and what thou art below! And say unto thy heart, 'It is the earth I eat, that to the earth I may new life impart.'" Then the king withdrew to his private temple, "ascended alone the steps to the altar and rang the bell that announced the hour of devotions. He lighted consecrated tapers and



offered the white roses and lotus that he had brought. Then he spent an hour in prayer and meditation."

King Mongkut made a number of unsuccessful attempts to impress Anna with the beauties of Buddhism, but at least he forestalled any attempt on her part to proselyte by warning her in a letter sent during their negotiations: ". . . the followers of Buddha are mostly aware of the powerfulness of truth and virtue, as well as the followers of Christ, and are desirous to have facility of English language and literature, more than new religions."

Long before young prince Chulalongkorn reached the throne he, too, was thoroughly versed in the tenets of his religion. He had spent three months as a humble novice in one of the temples, part of every ruler's preparation for power—adhering to the austere rules of the Order. But even before that he had pondered much about the relative importance of religion and social position. At thirteen, he startled Anna by expressing envy for those who were poor but free. "He can possess everything that is important in possessing the First Cause who pervades all things, the earth, the sky, the stars, the flowers, and little children. I can understand that I am great, since I am part of the Infinite. But great in that one thing alone. And that all I see is mine, and that I am in it and of it." Evidently the character of the boy was being broadened by his own religion as well as strengthened by Anna's precepts.

Since religion was an important part of Siamese life, Anna could not avoid describing—though often with disapproval—various ceremonies which she attended. She saw Prince Chulalongkorn, shaven headed and dressed in white, advancing between rows of monks holding lighted tapers, bowing three times before the high priest and vowing "to renounce the world with all its cares and temptations."

#### Proofs of Non-Attachment

She was present at the death of the saintly high priest, Abbot Chao Khun Sa, and saw that "his eyes were fixed, not in the vacant stare of death, but with solemn contemplation upward. No sign of disquiet was there, no suggestion of pain or trouble." She saw him smile as the chanting of the priests reached him, "Thou who art called Buddha, I take refuge in thee. Thou Truth, I take refuge in thee," and his face lighted until "the rapture of that look, which seemed to overtake the infinite, was almost too holy to gaze on. Anna shut her eyes in awe . . . . With a smile of perfect peace he spoke: 'To Your Majesty, I commend the poor. And this that remains of me I give to be burned.' That, his last gift, was his all."

But Anna saw no beauty in this final gesture, this flinging of a now useless possession to those who could still benefit from it. She found only horror and a stench which necessitated "smelling salts and many handkerchiefs" when the king insisted upon her presence at the cremation. The flesh of the high priest was flung to dogs, his bones burned and the "ashes gathered into an earthen pot to be scattered in the little gardens of peasants too poor to afford manure."

#### Honoring Buddha and Jesus

Once Anna saw one of the royal family, Lady Talap, decorate her house and prepare food as if for the most honored guests; receive a hundred filthy beggar-women; with the aid of her serving maids, cleanse and reclothe them in new white garments; serve them with food and entertainment and speed them on their way with a gift of money. As Anna rose to go, "Lady Talap took her two hands and said, 'This I do every year as a symbol of my love and obedience to my teacher, the Buddha.'"

From Lady Son Klan, too, Anna could have learned much, but she only thought her friend naive and unable to distinguish between the two



religions when after reading the Sermon on the Mount she said, "Oh, your sacred Phra Jesu is very beautiful! Let us promise one another that when you pray to him you will call him. Buddha, I will call him Phra Jesu Karuna, the tender and sacred Jesus, for surely these are only different names for the same God!" On another occasion Son Klin attempted, and failed, to increase Anna's understanding. Entering Son Klin's study, Anna had seen her kneeling in prayer in the adjoining room. "Her eyes were closed and there was a mysterious joy in her plain face that transfigured it completely. She seemed to be holding direct communion with the Infinite Spirit, oblivious of all else. Anna stepped quietly into the study and waited until the devotions were finished." But later she could not forbear asking "'Son Klin, you were praying to that idol?' Lady Hidden Perfume did not reply at once. At length she laid her hand gently on Anna's arm and said: 'Shall I say to you, dear friend, that you worship the image which you have of your God in your mind and not your God? Even so say not of me that I worship the golden image that you see, but the Great One who sent me my teacher, the enlightened Buddha, to be the guide of my life!'" — Reviewed by Virginia Scott.

#### Symposium On The Meaning Of Prayer

A prayerful head is the vehicle and service makes the heart prayerful.—Gandhi. I don't believe in preachers reading prayers out of books when they don't actually feel deep in themselves what they are saying. Lots of people just go to church to be seen and get credit from other people for going. Lots of them go there to sleep.

You can worship God in a green field or a factory or in your own kitchen, doing things of service to others, as well as you can in a church. I believe there is too much mystery about religion. I believe that God is love and without love you haven't anything. —Joe E. Brown.

Whenever headlines of disaster shriek across a world . . . or across an individual life . . . prayers come back into fashion. Prayers wait, and don't get lost for they are made of immortal stuff. All sorts of notions fall upon the mental spot where a prayer lies buried, and cover it like snow, or like the years themselves. But when the sharp need comes, it all melts like snow, and the prayer lies bare.—Margaret Lee Runbeck.

Prayer that craves a particular commodity—anything less than all good—is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. But prayer as a means to effect a private end is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is one with God, he will not beg. He will then see all prayer in action. —Emerson.

The essence of prayer is fellowship with God, and fellowship is not nor can be a one-sided affair. In friendship between man and man there is mutual communication, each sometimes speaking and sometimes listening to the other. This free and frank interchange of thought is a necessary condition of friendship and something comparable to it must belong to any genuine fellowship of man with God.—Ernest Fremont Tittle.

You pray in your distress and in your need; would that you might pray also, in the fullness of your joy and in your days of abundance. —Kahlil Gibran.

When things have got so out of control that you lose your balance, instead of praying to the Lord to stop work on all His affairs and do something for you—do this: pray to yourself to do something for the Lord!



And let that something be the very thing that is stumping you. Once you make up your mind to do what seems impossible, wonderful things will begin to happen.—Dr. Thos. Tapper.

The first word in the scripture of my life is Prayer.—Keshub.

It is not necessary for being with God to be always at church; we may make an oratory of our heart, wherein to retire from time to time to converse with Him in meekness, humility and love.—Brother Lawrence.

My Lord, I do not seek from Thee that exalted state in which one is endowed with the eightfold supernatural powers (Siddhis), nor do I ask for salvation. My only prayer is that I may be allowed to occupy the hearts of all living beings so as to be able to endure their sufferings and rid them of all afflictions. —King Rantideva.

One thing you can do. You can open the way for God to do what he wants to do. Prayer cannot change God's purpose, but prayer can release it. God cannot do for the man with the closed heart what He can do for the man with the open heart. You can give God a chance to work His will in and for and through you.—H. Emerson Fosdick.

Men should always pray, and never lose heart or give up. For when a man seeks definitely, expectantly and perseveringly to know and to do the will of God, his prayer will be answered and he will know that God goes with him wherever he may be. —John B. Walthour

Prayer is the means for establishing contact between the individual soul of man and the universal soul of God. Prayer is the association of the finite with the Infinite. Prayer is the period of rest which the unstable mind of man enjoys at the immovable throne of the Lord. Prayer is the appeal of the weak to the strong. Prayer is the return of the prodigal son to his Father. Prayer is the humble offering of the poor to the Rich, Prayer is an expression of the loyalty of a servant to the Master. Prayer is the pouring out of the heart of a lover to his Beloved. Prayer is the bewilderment of an admirer at the vision of All-Beauty. Prayer is the union of man with Divinity. —R. R. Khanna

#### International Fellowship ITALIAN HANDCRAFTS

It takes only a few citizens of one country to make an effective good-neighbor gesture to those of another, especially when they have some common interest as a point of contact. For instance, a small committee went to Italy, interviewed skilled Italian handcraftsmen to see if the old handcrafts could be revived, found that some were already at work, but that in most cases material or tools or machinery or advice on designing was needed, and are planning to give this help so that an interchange of goods between the two countries will soon be possible.

#### INTEGRATION SUPERSEDES SEGREGATION

Successful efforts to prove the superiority of integration of races over segregation, both at work and at home, are not limited to any one age-group or social class, nor to any one section of the country. Some of the fine projects we have mentioned in East-West are: Interracial centers for recreation; diverse races working peacefully together at sea in the Maritime Service, on land under protection of unions which make non-discrimination a rule; living together in Officers' Candidate Schools of the Army, and in large housing projects where all races are welcomed.

Youth Sets An Example



Fortunately for America's tomorrow, some of today's University students are learning at first-hand how many prejudices spring from ignorance and are eradicated by the knowledge which comes from living, working and playing with other races—learning to see people as individuals rather than as stereotypes. While the majority of "frat" houses still have race and class restrictions, most of the larger Universities have at least one interracial house near the campus, and it serves as a focal point for the more progressive students. Some, such as the famous International House, have drawn much favorable attention. Others are smaller, less well known, but have long and successful records. Best of all, new ones are springing up as the need for them increases.

Friends House is a new Quaker project near USC, Los Angeles. The first unit, now in use, houses men. Present occupants are Negro. Caucasian, Japanese. Chinese and Latin Americans, and it is the intention of the American Friends Service Committee that "the complexion of Friends House shall always be interracial, intercultural and international." Here students and faculty members meet with leaders of community organizations to share their problems and ideas. And down in Baltimore the city's first interracial work project has been inaugurated under the auspices of the Society of Friends. Young men and women, including two Nisei evacuees from Poston, have renovated an old house in which students of various colors and creeds "will work together, live together, share common problems together and work them out together, as it should be in a democracy."

#### Teen Age Cooperative

A Cooperative venture for students of UCLA, sponsored by the YWCA, has been operating successfully for 10 years near the campus. Over 30 girls and approximately the same number of boys of various races and religions make up the group, new members being chosen by a student interviewing committee. While only the girls lodge at the house, boys have an equal share in all daily activities—planning, cooking, setting tables, washing dishes, etc. Each must put in at least 4 hours work a week and pay \$4.30 for meals and all other advantages. Any surplus at the end of the term is divided among coop members. In addition to a lively schedule of social activities, there are many educational forums and lectures, and the building is open to all political and religious groups on the campus who otherwise would not be able to secure a hearing.

#### A Camp For Children

All summer, light and dark children play together joyously on 115 acres of field and woodland in the Shawungunk Mts. ( about 125 miles from N. Y. ) . A negro pediatrician, Dr. Thos. Patrick of Harlem, established the camp two years ago. Of the 100 children who attended Camp Willowemoc the first summer, 28 were Negroes, 52 were white. This summer there were 50 white, 48 Negro children. Patrick's co-director is Bernard Hughes, of NYU, white. The assistant director is of the Jewish faith. Counselors, cottage mothers and maintenance personnel are about equally divided between the races.

Parents of the children learn to know each other by playing games, attending Sunday services and eating together on visiting days. These families come from various economic levels, ranging through 37 professions, and from several states. Among them 12 religions are represented.

Very few incidents arise between children of differing backgrounds, and these are always successfully handled. In addition to this education in integrated living, they receive instruction in the arts and crafts, nature lore, athletics and gardening.

Dr. Patrick, who has established a model day nursery in Harlem and is a member



of numerous boards and committees on child welfare, said that he might have limited the camp to Negroes had he established it before going to Germany to study medicine. "However, after five years in Berlin, from 1930 to 1935, I decided there were other minorities which were suffering as well as Negroes. That is how the idea of an interracial vacation camp for children was born;" said Dr. Patrick. "Realizing the need for more children's camps, and believing that children of all races could live and play together, I decided in 1943 to establish a children's camp founded on the principle that no child was different in any respect from his neighbor.

#### PLIGHT OF HOPIS

Although the Hopi Indians need more land than they were given, 'their holdings are constantly shrinking. According to Dr. H. S. Colton, director of the Northern Arizona Museum, five-sixths of the area allegedly assigned them has been acquired by other tribes. Meanwhile the Hopis have practically no voice in their own affairs, despite the fact that for centuries the tribe successfully governed itself without either laws or jails, force or violence. "Today, erosion damages from overgrazing in the crowded remaining land have prompted the government to reduce drastically per capita stock allotments," reports Curtis Zahn, who has studied the situation. "Future hunger and humiliation are virtually certain. Experience has shown that each crisis causes more breakup in Hopi culture."

To remove the tribe to other lands, if such were available, would be to tear them from land chosen a thousand years ago for Oraibi village—the oldest occupied site in America. Since their roots are there the only immediate solution is to sow seed on the barren wastes by means of airplanes. Such a bill has been introduced by Congressman Murdock of Arizona. "If the money is appropriated," says Curtis Zahn, "and if the act is successful, it may be the best step short of an outright return of the lands once owned by these Indians." You can help by having friends join you in requesting your Congressmen to back this bill.

#### POLL SHOWS INTEREST

In a recent survey conducted by the American Institute of Public Opinion (Gallup Poll) a cross section of public opinion from coast to coast showed an increased interest in religion and in the question of racial brotherhood. In answer to the question: Aside from winning the war, what do you think is the most important problem facing the country today? the replies ran this way:

20%—question of jobs for all after war.

16%—economic problems, re-conversion, inflation, etc.

15 %—need for world organization and maintaining of peace.

10 %—industrial peace between labor and capital.

05 %—eliminating racial and religious bigotry, developing harmony between all races and creeds.

03 %—juvenile delinquency.

05%—clothing and food shortages here and abroad.

02 %—a return to religion.

10%—gave no opinions.

08%—listed miscellaneous minor problems.

#### The Scales of Democracy

#### Are Not Always Tipped Toward Freedom

#### THE NEGATIVE (Discrimination)

- When Col. Water H. Crandall saw a Negro WAC medical technician showing another girl how to take temperatures, he remarked, "I don't want any black medical



technicians around this hospital. I want them to scrub and do the dirty work." (As a result of his attitude, and the bravery of four Negro WACs who defied orders on grounds of discrimination and were court-martialed, liberals throughout the nation protested, the sentence was revoked and the whole situation aired.)

- Using the excuse that FSA (Farm Security Administration) farm labor community projects in southeast Missouri smacked of soviet "collective farming" and must go, big land-owners brought pressure to bear on Congress—through farm organizations—and it ordered all FSA community projects liquidated. This means the eviction of some 580 Negro and white families and the forced conclusion of an experiment which was successful, and would have paid for itself in dollars and cents had it been allowed to continue. Opposition was caused by two factors:

1. Houses rented at \$6.50 a month and allowed the "croppers" a measure of independence, a chance to sell their labor to the best advantage—a privilege not accorded those who live in tenant shacks.

2. While Negroes and whites were housed in separate projects, all housing and facilities were equal (contrary to the usual southern pattern) and "the FSA would not help exclude Negroes from the Community," said a former official who had worked in that section. "It tried to bring them into the community, just as it did the white farm laborers and sharecroppers who always were made to feel like outsiders." (What this meant in terms of social retrogression is told in Rich Land-Poor People, an FSA survey of southeast Missouri, published in 1938.)

0 Do you know just what the newly reorganized Ku Klux Klan stands for? Under the heading, The Character of the Organization, it is stated:

"1. This is a white man's organization, exalting the Caucasian Race and teaching the doctrine of White Supremacy.

2. This is a Gentile organization, and as such has as its mission the interpretation of the highest ideals of the White, Gentile peoples. . .

3. It is an American organization, and we do restrict membership to native-born American citizens. . .

4. It is a Protestant organization.

Sounds like Nazism, doesn't it? In the section headed Racial Ideals are such statements as: "We stand for white supremacy. Distinction among the races is not accidental but designed. . . We must keep this a white man's country. Only by doing this can we be faithful to the foundations laid by our forefathers.

a. This Republic was established by White Men.

b. It was established for White Men.

c. Our forefathers never intended that it should fall into the hands of an inferior race.

d. Every effort to wrest from White Men the management of its affairs in order to transfer it to the control of blacks or any other color, or to permit them to share in its control, is an invasion of our sacred constitutional prerogatives and a violation of divinely established laws.

- Prior to 1933 there were no organized anti-Jewish groups in U.S. By outbreak of war more than 500 hate groups (all of which were Anti-Semitic, some of which included other hates) were organized. It has been found that much of their literature was paid for by the German Gov't. — but many groups are still functioning.

## CONTRASTS

- Spokane post of Veterans of Foreign - Wars refused membership to Richard Naito because of his Japanese ancestors. BUT—when veterans at the Baxter General Hospital there heard of this undemocratic move, they formed a new organization: The Veterans Comm. of Equal Rights. Members who leave the hospital will form new chapters in their communities. Their aim is: to promote the maintenance and extension of democracy under the constitution of the United States of America by insuring equal social, political and economic rights for all present and former members of the armed forces and merchant marine, regardless of race, color, creed or extraction." Now they are enlarging their scope by protesting other instances which come to their attention. For instance, 458 of them have written from the hospital to ask the Sec'y. of War for an investigation of charges that policemen "brutally beat" three Negro WACs at Elizabeth, Ky. in July.
  - o At Freeman Field, just outside Seymour, Ind., Negroes and whites are rigidly segregated, and the airport seethes with artificial antipathies. BUT—right across from the airport 1000 whites and Negroes live side by side without the slightest friction in a Government Housing Project, according to Fletcher Wilson, correspondent for the Chicago Sun.
- Hoodlums desecrated a Japanese graveyard near Stockton, Calif., leveled tombstones and dug holes in the graves. BUT—15 discharged vets, all students, restored the cemetery and announced they would act as caretakers in their off hours. One of them, a Marine veteran of the South Pacific, declared, "I thought we were fighting against this sort of thing, not for it."

## THE POSITIVE (Freedom)

- Army Fact Sheet 70, used in orientation discussions, exposes fallacies in racial and religious prejudices.
- Shall school teachers be allowed to join interracial groups? Civic, labor and liberal groups of Cambridge, Mass., say Yes, and warn that pledges for support of an anti-discrimination program will be asked from new candidates for election to School Comm. (present Comm. has adhered to old policy, forbidding teachers to join citizen's comm. for promoting racial and religious goodwill.)
- When the Filipino colony, under the auspices of the Los Angeles victory chest, presented an International Fiesta to celebrate the freeing of the Philippines, all nationalities participated. In the two-block roped-off section, there was dancing in the streets, and music in the United Nations auditorium. A Yugoslav orchestra, an Italian Trio, the L. A. County Symphonic Band, native songs and dances
  - France Greece, Holland, China, the Philippines, Korea, Norway, the Ukraine, Africa—all this in a spirit of gayety. And, to express the hopes of the people, the voices of ministers, officials, diplomats, news commentators, social workers, and movie stars.
- The City Club of Portland, a group of white business men, undertook to analyze the unAmerican practices which mar their city. (it is the only west coast city where restaurants display signs, "White Trade Only." Such authorities as Carey McWilliams have said the worst aspect of the situation there is lack of effort on the part of citizens to curb undemocratic practices directed against minorities.) The club not only investigated conditions and found where worst offences lay, but also reported its conclusions publicly, and made specific recommendations for community action. Regarding social agencies in that area, they found the YWCA and the Catholic Social Agency had the best records.



Don't miss the Frank Sinatra short, "The House I Live In," a simple, but moving, plea for racial understanding. Sinatra has also been talking informally to high school groups where his sincerity has made a strong impression. He has wanted to fight racial and religious intolerance ever since his childhood in N.J. where the tough neighborhood kids used to corner him and "make cracks" about his Italian parentage. Another Sinatra short along the same lines is contemplated; and Bing Crosby now has one ("Anybody's Kids") in production.

- One Nation is a book of pictures with text by Wallace Stegner, published by editors of Look. It shows how primitive prejudices work against Jews, Catholics, Filipinos, Nisei and other minority groups.
- A weekly radio program to combat intolerance: "Pride And Prejudice," sponsored by Freedom House, station WEVD (ICY.) Wed. 9:30-10 p.m., EST.
- When Gen. J. W. Stillwell commander of the U.S. 10th Army advocated the strongest possible measures against "barfly commandos" who molest Japanese-Americans,— he said that the Nisei "bought an awful big hunk of America with their blood." He has spoken frequently in defense of the rights of this minority group.
- Harry Bridges, president of ILWU stated the union will not tolerate discrimination or compromise with racism. One proof of their sincerity; Stockton Local 6 has been suspended by parent body for refusing to work with returning Japanese- Americans.

#### NEW YEAR MESSAGE

From Paramhansa Yogananda

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My New Year's wish is that each one of you may renew yourself physically, mentally and spiritually at the beginning of this new cycle in your life. I wish that you may be prosperous enough to aid your destitute brothers in Europe and India, and spiritual enough to have a fervent desire to do so.

You have just passed through a joyous holiday season in which you found the time and the means to give presents to your loved ones and friends to celebrate the birth of the Christ consciousness in the world. Now you should try to provide warmth and comfort and food, perhaps life itself, to some of your neglected relations—those who are your brothers and sisters under the fatherhood of God, and who may starve, freeze, or succumb to ravaging epidemics if food, clothing and medical supplies do not reach them.

In addition to sending material help, you must comfort the sick and sorrowing among them by the love sent through your prayers and meditations. Meditate deeply on God daily, and share Him with others by interesting them in Self Realization Teachings. Spread the message by sharing with them your copy of Autobiography Of A Yogi, or presenting copies to your friends. Since all the proceeds will be used to build our Golden World City in Encinitas by the sea, you will also be forwarding our work there.

Paramhansa Yogananda with class of Yogoda students in Fresno, California, 1925.

April-May-June, 1946 Virginia Scott, Editor  
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