

INNER CULTURE

EAST-WEST MAGAZINE



Spiritual Vibrations of Places

Positive Results of Meditation

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Vol. IX No. 3

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

INNER CULTURE

EAST-WEST MAGAZINE

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

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Salutation! To the Master upon His Return from India

WHEN you left us long months ago,
Our hearts were heavy with unacknowledged misgiving.
Would the dear, holy land,
The land of your birth that you call "My India," hold you?
Would its needs appeal to you as more pressing than ours?
At the end of our waiting would you say:
"I have given you fourteen years of the labor of my hands,
The blood from my veins, the wisdom of my mind, the love of my heart.
Now you must give me up to India?"

With deepest interest we received the reports of your triumphal march from city
to city.

Of vast audiences that received you with acclamations and hung upon your words,
When the clarion tones of your voice rang out,
Telling them that man must work if he wishes to win Salvation—Liberation,
And offering them anew the teachings and techniques of their Sages,
Enriched and expanded by your meditations.

With surprise and joy we heard of the new Centers that were being opened in this
faraway land.

Of students who flocked to you to enroll under your banner,
And of our own Praecepta being translated into their native tongue.

At last we understood.

Our selfish demands were stilled.

Our souls and hearts expanded to welcome our new brothers,

And we said: "He does not belong to us, but to the World."

And so, uplifted and purified, we are welcoming you upon your return,

Saying, as did Simon Peter of old to the Christ:

"Lord . . . Thou hast the words of eternal life."

Anew we offer you the service of our hands and hearts, with the words:

"Here am I, send me."

And we lay at your beloved feet fresh flowers from the garden of our souls,
With the gratitude, devotion, and love of

YOUR FAITHFUL STUDENTS.





Spiritual Vibrations of Places

By S. Y.

OUR spiritual expedition started a year and a half ago from Los Angeles. Mr. C. R. Wright and another secretary accompanied me on this trip almost around the world. Apart from seeking enjoyment in scenic wonders, the sole purpose of the trip was ordained by God to meet my Divine Master who had waited sixteen years for me to return to India. He said to me, in a vision which I had in America before starting: "Yogananda, if you do not come this time, I am not going to wait for you any longer." And so, I made my plans to return to India after sixteen years' absence.

True to his prediction, Master passed on within three months after we reached India. Later, I will write elaborately about this experience in a book, but now I shall describe the spiritual vibrations of the different countries we visited.

AMERICA:—

My sixteen years in America and my close contact with the people there have taught me that America is a land of good, eager, energetic people, and that America is changing from material and intellectual efficiency to the desire for finding the purpose for which material and intellectual efficiency is craved.

People here are what all people materially want to be. They are natural, not perhaps to the extent that they want to be; still, they are trying their best to become what they want to be. Americans are fast passing from the material and intellectual phases of life to the spiritual. Of all the people of the Western hemisphere, Americans are the most spiritually curious.

The American desire for spiritual investigation ranks in quality next to that of India. The religious curiosity here has resulted in the growth of all kinds of cults, ologies, and isms, and now America ought to find the standard of spiritual utilitarianism by which she can critically and truthfully discriminate between the different forms of religious beliefs.

There is no doubt that the adherents of so-called religious science, the prosperity sponsors, and the divine-abundance believers have all tried to make religion practical in yielding real results in the domains of mind and body. But the time has now come when America should judge religions, not from the point of view of social power, number of churches, amount of material wealth, size of congregation, or sermons of fine theological exposition, but from the standpoint of results in Self-Realization.

The churches in America should not be content with pounding dogma into their members and saving them from being contaminated by denominational beliefs other than their own, but every ecclesiastical organization should be busy emphasizing the living of the common principles of morality and usefulness underlying all religions and the finding of the technique of Self-Realization by which the church members can achieve the real contact of God by tuning body, mind, and soul according to the highest standards of Truth.

All individual, social, national, and international problems must be adjusted according to the highest standards of the universal methods of Self-Realization of God. The phenomenal growth of pseudo and real religions and social institutions, along with material growth,

shows that the American mind is struggling to transcend the material plane of happiness and to reach the spiritual plane of happiness.

ENGLAND:—

As one desiring the independence of all countries, including India, I tried to keep an impartial outlook while critically judging England. I found England a land of courtesies, kingly discipline, prosperity, intellectuality, political power, justice of courts, and integrity of judges.

Most newspapers in England try to be just and do not attack individuals or touch up little scandals into sensations, for fear of libel suits and the strict and swift justice of the English courts. In America, with the exception of some very honorable and just newspapers, there are many newspapers that are unscrupulous because of their sole desire to increase private profits by selling frothed-up scandals and dressed-up rumors and falsehoods about the private lives of individuals. Freedom of the press must not consist in giving unlimited freedom and unholy power to the newspaper men, who, like some other individuals, indulge in moods, biases, and opinions, but should also give the same space to the people who are criticized and who maintain the newspapers. If the newspapers were compelled by law to print the just answers of people whose reputation they sell for money, then they would be very careful. The people criticized should be permitted to have their answers printed on the front pages and in graphic terms if they are criticized on the prominent pages.

The holy fear of swift and proper

justice in the English courts has kept the English newspapers more or less on the right path. The case of King Edward's regard for an American woman has been abused by the American newspapers just for private profiteering purposes. Even kings cannot dictate what their hearts feel. Why should newspapers ridicule that which two prominent people consider sacred? Whether the marriage between the King and Mrs. Simpson comes true or not, they should not be criticized for the purpose of enriching newspaper owners.

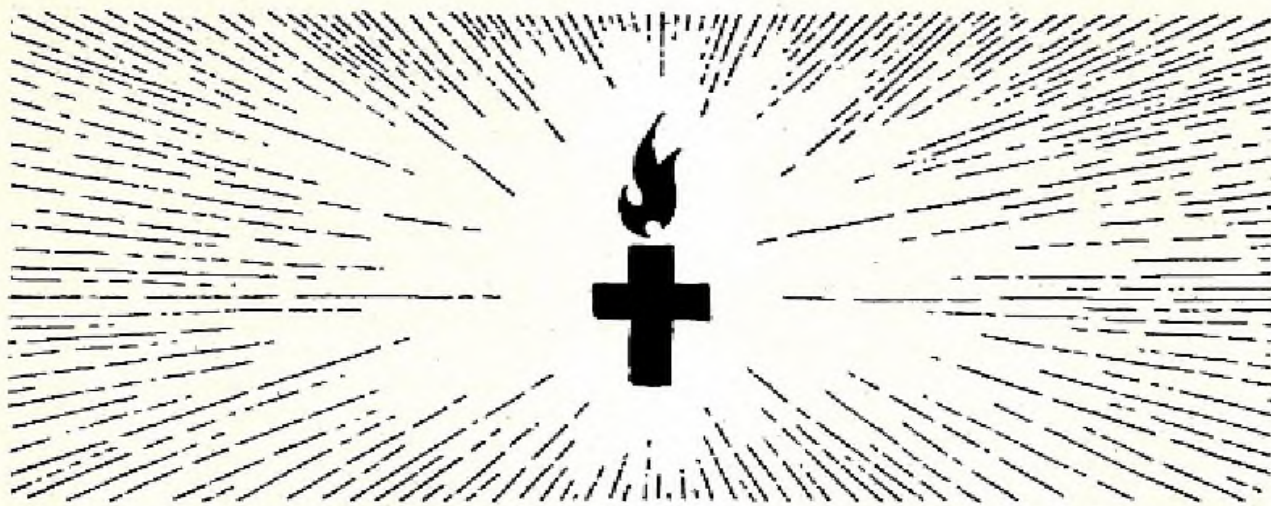
Newspapers in England are free in recognizing good deeds. Even the rough truck drivers in England are very polite and gentle. They never tried to brush past our car but, instead, they were never in a hurry and directed us by a wave of the hand to go ahead or to wait because of a traffic tie-up in front and they showed the greatest politeness at all times. The policemen were very refined and helpful, even though I had not expected to find them so, but the British tommies jerked themselves into humble helpfulness and put on their best mental dresses whenever they met an American or foreigner.

The birthplaces and tombs of poets and memorials to heroes touched me deeply and I could feel the vibrations of the ancient heroes of England. Thoughts leave traces of their presence in the places where they originate and I could feel the personality and poetic quality of each poet whose life environment I visited.

The English political atmosphere has the vibration of clear thinking and shrewd judgment.

(To be Continued)





The Second Coming of Christ

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

By S. Y.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye: and, behold, a beam is in thine own eye.

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

DO NOT be critical about what other people do, so that your actions will not be taken into account by others. This passage seems a sort of moral threat, to the effect that if you mercilessly expose the faults of others, similarly will your own faults be brought to light. In other words, we have no right to criticize others violently while we possess the same faults, for such action brings only ridicule and anger. If a liar admonishes a liar, it has little effect.

A judge who has committed murder himself has no right to condemn another murderer to death, for then the invisible eye of the even-handed just laws of God will bring the hypocrite to judgment. It

is neither good nor effective to judge others without first ridding oneself of the same defects. Action and example speak louder than words. Loving suggestion from a good person is all right if the sinner wants to become better or is remorseful. Truth and God only can judge fairly, for they are faultless.

To reveal the moral weakness of others and bring them to discomfiture and resentment is not the way of the wise. Cruel judgment of the wrong actions of others makes one forget that the sinner is but an error-stricken child of God. Hate the sin, but not the sinner, for he is a child of God in error—your own Divine brother eclipsed by ignorance. The purpose of judgment must be curative only and not the revengeful outcome of anger.

God, who is above all base passions, is the only impartial judge and knows what is right. Man is apt to be revengeful and unjust when he is judging the faults of others. We should treat the error-stricken as we would like to be treated if we ourselves were stricken with error. In the same spirit in which we judge others does the divine law judge us. Instead of judging with harshness, we

should suggest with love. Besides, those who are used to judging others without correcting themselves first are apt to believe falsely that they are free from these same faults—just because they happen to admonish others. Of course, you can judge another with kindness for the purpose of correction. Such an act is all right, for the divine law will be kind or cruel in judging your faults, even as you are kind or cruel in estimating the discrepancies of others.

To warn others about the dangers of evil from one's own bitter experience is good if it is done in private with the sole desire of saving them from misery, but never tell other people their faults in public. Unscrupulous people love to torture others about the very faults they themselves possess in abundance. Being divine brothers, we should not judge another brother with unkindness. Unkind, revengeful judging of the faults of others creates resentment and mental rebellion. A loving person does not cruelly judge and punish his brother, but he criticizes with love if necessary.

According to the law of cause and effect, if one is used to judging others with kindness, he receives the same treatment in return from Truth, which secretly governs all life. In other words, only the kind, wise, and perfectly balanced individual is fit to judge. According to the psychological law of habit, if you are cruel to others, you have harbored cruel thoughts in yourself first, and if you are constantly cruel, you have harbored cruel thoughts quite often, and by constantly harboring cruel thoughts, you will accustom yourself to being cruel. Hence, it is not good to harbor cruel thoughts about others under any circumstances. To be cruel to others is to attract cruelty to yourself by exciting and angering others. Punishment or reward is not imparted by God as an act of revenge or an act of special favoritism, but good and evil results are occasioned by good and evil actions. To judge others cruelly is to attract cruel criticism from others, which makes your own life miserable.

If you are blind in one eye, why call another blind brother, blind, unless you want to torture or ridicule yourself?

If you show kindness, you are quite likely to attract the same thing from others. For instance, it is ridiculous to try to heal some one of the habit of smoking if you are an inveterate smoker yourself. Of course, it is all right to warn another brother of the ditch of error into which you have fallen, if you do not want him to suffer likewise, but to condemn publicly or to punish another for a fault which you possess is unjustifiable. If you are a traitor to your country, you should not admonish other traitors. If you are suffering from moral sickness, do not make yourself hoarse expressing holy wrath against others who are morally weak, for then people will find out your secret errors and put them before the world, ridiculing your hypocrisy and inconsistency.

If you love to criticize others in public, try to recite loudly your own secret faults before others and see how you like it. It is good to be able to spend your time in critically judging your own faults for corrective purposes instead of wasting time in unkindly criticizing others and bringing a volley of wrath, hatred, and resentment against yourself. If a blind man tries to lead another blind man, both will fall into the same ditch together. This is what the Scriptures of India say. If you are spiritually ignorant and want to lead others who are also spiritually deficient, then both of you will stray into the ditch of ignorance and uncertainty.

The man suffering from theological indigestion himself cannot cure others suffering from the same malady. The theologically wise, but ignorant in Self-Realization, cannot lead others into the haven of spiritual Self-Realization. Jesus and His disciples awakened God-contact in many men, but many of the modern ministers (products of theological schools and not of schools of Self-Realization) cannot awaken God in people, because they know not God themselves. Passing theological examinations, regular preparation and delivering of theological sermons, and talking in a holy voice, with emotion, does not make one God-known or make him able to transmit God to others. God's ministry

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Positive Results of Meditation

By DR. M. W. LEWIS

WHAT positive things can we expect from meditation? It seems to me that the greatest blessing which comes from regular meditation is the fact that our peace, poise and calmness steadily increases, and this is especially noticeable when our meditation is given the preference over our other activities and is practiced with regularity and with the fullest attention and devotion. In order that we perform proper action in our lives (that is, that we can act according to the Divine Will), it is of paramount importance that we attain great calmness, for it is only in calmness that the silent, never-falling guidance of the soul, whispered through Intuition, can be intercepted.

We shall find also that pain and trouble cease to cause us so much annoyance, not that pain and trouble will necessarily leave us, but because we shall be able to realize our real selves as beyond these things, and therefore be unaffected by them. The underlying cause of this is that the desires of the heart can be permanently and completely satisfied only by turning our attention inward toward the soul, which is the source of all happiness, for it is Bliss itself. When our desires for outward things are not fulfilled, then we have pain and sorrow, but when we realize the soul we find that we have everything; we find that we have the source of all contentment and therefore we are unaffected by the fulfillment or unfulfillment of our desires.

Meditation takes us to the soul, or we might say, meditation brings about

an adjustment of body and mind which is favorable to soul expression. The soul is trying to express through us but, because our bodily instruments have not been properly functioning, the soul is unable to blossom forth to the fullest extent.

Meditation brings us much closer to the Spirit than intellectual learning. It seems strange that men of great intellect, men with keen minds, sometimes cannot understand, or do not have the inclination to know matters pertaining to the Spirit. Even with their great minds and keen intellects they cannot understand such things. Why? It is because, to realize the soul we have to feel and know through Intuition, and when we know and feel through Intuition we are above mind and intellect. That is why we have to try so hard to still the waves of the mind, and when we have done that, Intuition can act, as it is always trying to do. We hold a vessel of water in our hand, and as long as we keep the water still, so long can we see the image in it of the sun shining above. But if we move the vessel and the water is not still, then the image is distorted and its true nature is unknown.

We can now understand why the intellectual man who does not know how to still the waves of the mind and rise above it cannot comprehend things of the Spirit. But do not think that we should not have keen minds and intellects. In fact, we do not have to worry about it. Rise to the Spirit first, and then the power of the Spirit, working through

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A Word from Nature The Moon

I SAID to the Moon, as she shoved aside a heap of darkness over the sharp edges of the roaming clouds, "Dear Moon, you are the queen of the night. Have you any message for me?"

"Yes, dear child," said the Moon, "certainly I have. Look how cool I am; how cool is my temper; how cool is my whole appearance. I collect the hot rays and fiery temper of the hot sun, and passing them to my calm and cool heart, I turn them into the cool rays of soothing love.

So, my child, let all trying events and fiery conditions hit you hard from all corners of life, but only let all these vibrations pass through your cool heart and inner calm. Then, my child, all conditions will help rather than hinder you and you will be a source of loving serenity and swarming good."

—By Sri Nerode.





What Do the Stars Say to You?

By LOUIS E. VAN NORMAN

THE questions asked by the modern poet, P. J. Bailey: "What are ye, orbs? The words of God? The scriptures of the skies?" were answered nearly 2,000 years ago when the Magi, the "Three Wise Men from the East," journeying to the Holy Land, said: "We have seen His star in the East and have come to worship Him." These were wise men—not mere visionaries.

From time immemorial, ever since the Egyptians and the Babylonians first began to scan the heavens for signs to guide them (and for how many eons before that time no man knoweth) our human race has looked to the stars for guidance. The astrologers, the reverent poets, have beheld in these celestial nightly visitors the index finger of the ruler of the universe. "The stars rule men, but God rules the stars," said the ancient writer, Cellarius, in his "Harmonica Macrocosmica."

Is it our devouring materialism or the speed of our lives now-a-days that makes us forget, or ignore, the spiritual import of the stars?

In a gathering of people, both young and older, recently, someone quoted Emerson's line: "Hitch your wagon to a star." One of the younger girls admitted frankly that she was not quite clear in her mind as to what this meant. To her and many others of her generation "Stars" meant "movie" actors and actresses or, perhaps, football, or tennis champions. How could you hitch your wagon to one of them? Oh, yes, of course, they do set styles, in conduct and costumes. But evidently the poet phil-

osopher did not mean that? What did he mean?

Probably the young lady was only half in earnest as to the monopoly of the term "Star" by the screen, stage, and the sports field. But there is, nevertheless, a real point suggested by what she said. In fact, she opened a window in our national life rather appropriate for consideration at this Christmas season.

The other day a nationally known educator expressed the opinion that the seeming lack of patriotism among young people today is attributable to their inability to find disinterested and imaginative leadership in that direction. Youth, he went on to say, has had hard blows dealt to its faith in the "idealism and freedom from mercenary motives of many who pose as official patriots."

Are the dictators of Europe, "Stars"? Is Hitler a Star? or Mussolini? or Stalin? At least they are moral, or unmoral, leaders. And their peoples are in "full tide of skepticism as to old faiths and intolerance toward new ones—except their own?"

"Broadly speaking," said this university professor, "we have reached the point at which the public has largely lost confidence in every great agency of our common life . . . Money changer, college professor, legislator and bureaucrat, New Deal and rugged individualism, agencies of law enforcement and of legal interpretation, pulpit and lecture platform—on none of these does the public look without suspicion, and from none of them comes the clear call of wise and compelling leadership.

Were I a Fascist or a Communist, I
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The Vision of a New Race

By SRI RANENDRA KUMAR DAS

*Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.*

*Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the Common love of good.*

*Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.*

*Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.*

"In Memoriam"—Alfred Tennyson.

AND so, as of old, will another New Year be welcomed in amidst the ringing of chimes, the sounding of bells, the clash of cymbals, the piping of flutes, mingled with the shouts of joyful hearts.

There are those, also, who will usher it in through the silence of prayerful thought, thus tuning into God's thoughts, which are our angels—angels of loveliness and inspiration winging their way to us in joyful song and bringing to us hopes of peace, of harmony, of understanding love.

Let us bid adieu to the Old Year and its unpleasant experiences which have often taken on the proportions of catastrophies—adieu to jealousy, to suspicion, to conflicts that have been so rife.

In our survey of the past year, all too vividly have we witnessed wars of

aggression, robbing men of their rightful possessions to the aggrandizement of another's interest. The whole world is tense through this fear of war that threatens the sanctity of the home, causes family ties to be severed, and homes to be shattered.

Men are held in suspense, lest they lose their divine heritage, freedom of speech, and the privilege to pursue their varied peaceful interests, since the desire to live in peace is strong in every human breast.

The realm of religion has also been beset by grave dangers. Men, there too, have protested and fought as their rights and privileges have been questioned or destroyed. In short, such conditions have given rise to a world-wide restlessness, and it especially grips those newer souls who are weak in spiritual armor. It is for the benefit of these, that prophecies and predictions have been put forth and offered as a consolation which will give rise to an increased and sustaining hope. These prophecies deal with the coming of a New Age in which a New Race will emerge from the whole of mankind, as mankind exists today.

In my previous article, I pointed out that it was the Cosmic Christ that would bring forth new life and new power to the world. The birth of this Cosmic Christ is taught by the Christian religion, as well as all the great religions of the world. Mankind has been inspired in the past and will continue to be so inspired in all future time by this Cosmic force expressing itself through the Cosmic Christ. On this common ground, unity can be establish-

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Meditations for January



By S. C. M.

- Fri.** Life is to be lived. If you would live abundantly, use all of
Jan. 1. your talents and energies to the limit every day and thus develop
ever greater power and understanding. There is no end to the
life, love, power and wisdom which may be yours if you rightly use what
you have.
- Sat.** You reap the result of every negative thought and inhar-
Jan. 2. monious emotion (anger, dislike, criticism, condemnation, fear,
resentment, etc.) which you allow in your consciousness.
Thoughts of truth, beauty, joy and love produce the opposite results.
Remember, you are always free to choose what your attention is to be
centered upon.
- Sun.** Inharmony registers first in your own mind, body and world.
Jan. 3. If you ever expect to have any peace and serenity of mind, or
health and harmony of body and affairs, and if you ever expect
to make any progress in spiritual development, you must consciously con-
trol your thoughts, words and deeds.
- Mon.** Do not allow yourself to criticize, condemn, judge or find
Jan. 4. fault with other people. Keep your mind on truth. Realize
that the divine life and power sustain, protect and guide you at
all times. Therefore, what other people think or do cannot affect you,
for the protecting mantle of the divine Presence always lovingly surrounds
and shields you.
- Tues.** Unkind thoughts and words, and feelings of irritation and
Jan. 5. fear never benefited anyone and they keep you from realizing
the glorious perfection which is yours now. Consciously cul-
tivate an attitude of kindness, helpfulness and joy.
- Wed.** When you know that you are divinely protected from all
Jan. 6. human thoughts, suggestions and activities—when you know
that you work with an irresistible power which never fails, you
have no need to be concerned with what other people think or do. You
are free from them and they can in no way harm or hinder you.
- Thurs.** In the quietness of Spirit you can rest serene and
Jan. 7. unafraid. Here is all-perfection, beauty, and goodness. Here
is your home. Here you renew your strength and courage.
Here you commune with the Light of love and wisdom. Here is abundant
life, and here you realize the truth of your being and your relation to
all that is.
- Fri.** Today, and always, the divine Presence is with you and you
Jan. 8. should practice realizing His nearness continuously until you
come into the complete recognition of your own God Self.

Sat. You must not allow your-
Jan. 9. self to be affected by the
thoughts and suggestions of
the unenlightened world. Ask the One
Mind for inspiration, understanding and
guidance at all times. Loosen your
mind from its hold on the petty things
of every day and practice stilling it so
that you may become aware of the Inner
Voice when it speaks to you.

Sun. You were created a ruler
Jan. 10. and what have you done with
your power? You have for-
gotten your heritage and are unable to
rule even yourself. Your mind runs
wild—you cannot control, direct and
hold it on one thing for even a single
minute. Your body sets up a howl if
it doesn't get all the pampering and
comfort it wants instantly. Your emo-
tions plunge you into a helpless, chaotic
condition of anger, fear or doubt at the
slightest provocation, and you let them
get away with it as if you were a slave
and not born to rule by divine right.
When will you wake up and accept both
the responsibilities and privileges of
your birthright?

Mon. Each day before your
Jan. 11. meditation send thoughts of
love and good-will to all peo-
ple and to all creatures. Ask for them
all the good that you desire for your-
self and express loving kindness and
helpfulness wherever you can. Make
constant effort to free your life from
pettiness and discord and turn often
each day, in praise and gratitude to the
God Self within.

Tues. Your mind should be so
Jan. 12. completely filled and occu-
pied with the divine Pres-
ence that every act is perfect service.

Wed. Acknowledge and accept—
Jan. 13. practice the presence of God
if you would have It real to
you.

Thurs. You must rid yourself of
Jan. 14. the idea that you have any
power or wisdom of your
own, that you act, speak or think by
yourself. You cannot even breathe
without calling on the indwelling Power
which causes all manifestation and ac-
tivity. There is nothing like this realiz-
ation to free you from pride and self-

glorification. Meditate on this idea
often.

Fri. Since, without divine pow-
Jan. 15. er, you would not have the
energy to perform any act, or
to think a single thought, do not let
outer duties, no matter how pressing and
important, keep you from acknowledg-
ing and lovingly communing in your
God Self, with the ever-present love,
wisdom and power in which you move
and have your being.

Sat. If you wish to be of serv-
Jan. 16. ice and if you wish to dem-
onstrate perfection, then go
often to your Source in joy and confi-
dence. Nothing but the realization and
acceptance of God-in-you can bring you
the good you desire.

Sun. This realization can come
Jan. 17. only through regular medita-
tion and constant practice of
the Presence in moments of quietness.
Talk to Him as to your dearest friend
and in perfect stillness listen for His
answer. You will always find response
beyond your expectations.

Mon. By recognizing, acknowl-
Jan. 18. edging, accepting, under-
standing and feeling the in-
finite Presence, you open yourself up to
the inflow of divine love, intelligence,
energy and life. When your attitude
is joyful and receptive, the irresistible
power of God can be released through
you to create perfection.

Tues. If you will put your mind
Jan. 19. on the Cosmic Christ, on the
God Self, which is in you and
with you, and keep it there without
wavering, you can accomplish anything.
This is what is meant by "seeking God
first." This is the way to raise your
consciousness.

Wed. It is time to take a definite
Jan. 20. stand and really do some-
thing about your life if you
are tired of muddling along in confu-
sion and unhappiness. Free yourself
from all desires, appetites, and habits
(mental and physical) which retard your
spiritual progress.

Thurs. At first decide for one
Jan. 21. month to watch your
thoughts, feelings and mo-
tives, and to cast out instantly every un-

worthy one. Also decide for this month to meditate regularly night and morning. If you live up to your determinations for one month, the habit of meditation and right thinking will be pretty well established and it will be much easier to go on from there.

Fri. You must make the initial effort yourself, and it probably will be difficult at first to change your habits and to control your thoughts and feelings. However, if you will make a persistent effort to free your life from discord and to attune yourself to Infinite Mind and Power, you will gradually accumulate a momentum which will help to carry you along.

Sat. Keep your desire for freedom and enlightenment intense, your determination firm and unwavering, and demand the help you need. Do this by thinking, by reading inspiring and informative books, by associating with spiritually minded people, and by meditating.

Sun. Daily call on the invincible Power and all-conquering Love to take charge of your life and lead you to Its perfection, freedom and happiness.

Mon. Your attention is one of the most powerful instruments for development and freedom that you have and it is completely under your control. It is for you to direct and decide what shall be brought into your life.

Tues. There isn't any condition which cannot be changed harmoniously, without violence, if you go about it in the right way. You can have dominion over yourself and over your world if you really desire it.

Wed. Stop criticizing other people. You have no right to judge another no matter how well you think you know him, because you can never know exactly the conditions and forces with which he is contending. Your duty is to see the truth for everyone and in that way you help it to manifest.

Thurs. Your negative thought about a person may be just enough to make him do the thing he is trying to overcome. You are responsible for the limiting and binding thoughts you hold about other people, and such thoughts always register in your own mind and conditions and bring to you results like themselves. They never do anything for anyone but create inharmony and unhappiness.

Fri. If you are ever to be free, every thought of criticism and condemnation must be forever driven from your consciousness and must be replaced by unconditional love, compassion and understanding for all people and for all creation.

Sat. If you have made a mistake or if you are struggling to overcome some problem, wouldn't you be thankful for kind, loving, understanding thoughts from other people instead of fault-finding and criticism? See that you never fail to send out such thoughts to all people at all times.

Sun. Thoughts and feelings of truth, beauty and compassion register first in your own mind and world and help to bring you ever nearer to your goal of freedom, perfection and spiritual understanding. Every time you really help someone else you help yourself more.



Om Song

Slowly and sympathetically

VOICE

1. Whence, Oh this sound - less roar doth come When
 2. Cords bound to flesh are brok - en all, Vi -
 3. The house is lulled in dark - ness soft, Dim,

drow - seth mat - ter's drear - y drum? The boom - ing Om on bliss' shore
 bra - tions vile do fly and fall; The hest - ling heart, the boast - ing
 shi - ny light is seen a - left. Sub - con - scious dreams have gone to

breaks; All heav'n, all earth, all bod - y shakes.
 breath No more, all dis turb the yo - gi's health.
 bed 'Tis then that one doth hear Om's tread.

Paster

The hum - ble bee doth hum a - long, Ba - by
 The Gods of fire with fer - vour sing, Om,
 Oh up - ward climb the liv - ing tree, Hear

Om, now hark ye! sings his song; Krish - na's flute is sound-ing
 Om; their mys - tic harps now ring; God of Pra - na sweet - ly
 now the sound of e - theral sea; March - ing mind doth home-ward

sweet 'Tis time the wa - try God to meet.
 sounds The won - drous ball, the soul re - sounds.
 hic To join the Christ - mas Sym - pho - ny.



The All



By WALTER BELASCO, Jr.

MANY say, "God is all;" others say, "All is not. God Is." Together, they reveal the Truth.

True, God is "the forthcoming and withdrawal of the whole world"—"I am the chant; I am the holy oil; I am fire; I am what is offered; I am immortality and death; existence and non-existence."* But does the average affirmer of "God is all," see God, for example, in a chair? Materialists claim that the chair, the table, and so forth, is God, and that that is all there is to God. The very fact that they deny Spirit, and contend that the physical is all, proves that the phrase, "All is God: God is All," as a mere statement is wholly inadequate.

"The thoughtless think that I, the unmanifest, possess a manifested form, not knowing My higher Being, excellent and everlasting. Nor am I visible to all, wrapt in My magical Glamor; this world, deluded, recognizes Me not, unborn, everlasting. I know all beings, but Me none knows."*

As long as we see the chair and the table, we do not discern God. Our awareness must rise until the chair as a chair disappears, the table as a table vanishes, the sinner as a sinner is transfigured. When all the manifested—name, form, limitation—dissolve, and we see things, such as chairs, tables, sinners, and so forth, in ultimate reality, then we see God; not before.

Only those who have attained such beatific vision because their consciousness expanded and lost itself in Divinity (Parabrahman) can say of the chair: that is God; of the table: that is Deity; of the sinner: he is my Beloved. For anyone else so to say are mere empty words that are "as sounding brass or a tinkling cymbal"—signifying nothing. It is so easy shallow-mindedly to repeat phrases parrot-like without any realiza-

tion or mantram power behind them. But the Spiritual man never uses idle words: "The words that I speak—they are Spirit, and they are Life." To say, "all is God" is proper when we really perceive that all forms and names "are Not," and only "God IS."

Although Maya—the universe as viewed (or created rather) by the physical senses—is well explained as Illusion, it would, perhaps, be more clear to call it misunderstanding, misapprehension, misconception; for, when a thirst-crazed traveler imagines that he sees water and it turns out to be a mirage, or when a magician saws a lady in half, men call such things illusions; but the waters of the ocean, or this twirling terrestrial ball upon which we reside, cannot be so easily explained away, nor can they ever be explained as long as we are confined to the sensuous plane. While we limit ourselves to the five senses, the world (samsara) is neither an illusion, nor an unreality; it is as real, as true, as final as God is to the enlightened ones.

In our purely physical consciousness we cannot say that the material world is unreal, "Is Not," with any meaning; for all our actions belie us, proving that our words are but words. The enlightened one can truly call the world of duality, "unreal, or illusion," since to him "heaven and earth" does actually "pass away" and all that remains to his vision is God; or rather, the man himself—personality, name, form, individuality—disappears (becomes at-one with God) and God IS, and that is ALL there IS.

To reach this exalted state of consciousness (samadhi) is not difficult even though we try to make it so. Jesus gave the key: "Blessed are the pure in heart, for they shall SEE God;" that is, we must be like, or become, God; for only God can see God.

*Bhgd. Gita, tr. by C. Johnston.



Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

Spinach and Mushroom Soup
Canary Salad
Vegetable Tamale Loaf
Brussels Sprouts Milanese
Onion and Potato Scallop
Pumpkin Ice Cream Pie

SPINACH AND MUSHROOM SOUP

Brown 1 cup mushrooms, chopped; 3 tablespoons onions, finely chopped, in 4 tablespoons butter. Stir in 2 tablespoons whole wheat flour, $\frac{1}{2}$ teaspoon vegetized salt, 4 cups milk, a little at a time, stirring constantly, and cook until smooth. Add $1\frac{1}{2}$ cups spinach, cooked and finely chopped. Simmer for 5 minutes, stirring well. Serves six. (Mary Hamman).

CANARY SALAD

1 cup grated raw carrot
 $\frac{1}{2}$ cup finely diced celery
 $\frac{1}{2}$ cup diced raw apple
 $\frac{1}{2}$ cup diced orange

Mix with mayonnaise and serve on crisp cress, Romaine or lettuce. (Frances Larkin).

BRUSSELS SPROUTS MILANESE

Melt 2 tablespoons of butter in a frying pan, add $\frac{1}{2}$ cup dry whole wheat crumbs and cook until golden brown, stirring constantly. Add one pound of cooked sprouts, 2 finely chopped hard cooked eggs, 2 tablespoons grated Parmesan cheese, 1 tablespoon finely minced parsley and vegetized salt to taste. Serve very hot.

ONION AND POTATO SCALLOP

$\frac{1}{2}$ cup creamed onions
 $1\frac{1}{2}$ cups cooked potatoes, sliced
 $\frac{1}{2}$ cup milk
1 tablespoon butter
Vegetized salt

Put half the potatoes into a buttered baking dish, and season. Add creamed onions, cover with remaining potatoes,

moisten with milk, and dot with butter. Bake at 350° for $\frac{1}{2}$ hour. Serves 4 to 6.

VEGETABLE TAMALE LOAF

1 large onion
1 clove garlic
1 qt. can tomatoes
1 can corn
1 tablespoon chili powder
3 tablespoons salad oil
1 tablespoon butter
Vegetized salt
 $2\frac{1}{4}$ cups milk
 $1\frac{1}{2}$ cups yellow corn meal
3 eggs
1 cup ripe olives

Chop and brown the onion and garlic. Add tomatoes, corn, chili powder, oil, butter, and salt. Heat to boiling point, and add milk and corn meal, mixed. Cook 10 minutes, stirring constantly. Remove from fire, beat in the beaten eggs and turn into a greased baking dish, adding the whole olives. Bake 1 hour. Serves 10 to 12. (Unity).

PUMPKIN ICE CREAM PIE

$1\frac{1}{2}$ cups brown sugar
2 tablespoons cornstarch
1 teaspoon cinnamon
 $\frac{1}{2}$ teaspoon ginger
 $\frac{1}{8}$ teaspoon mace
 $\frac{1}{2}$ teaspoon salt
2 cups evaporated milk, scalded
Combine and cook until thick.
4 egg yolks beaten
 $1\frac{1}{2}$ cups canned pumpkin
1 teaspoon grated orange rind
2 teaspoons vegetable gelatin (prepared according to directions on box).

Chill thoroughly.

Add 1 cup broken pecan nut meats and fold in 1 cup cream, whipped. Freeze. Place in previously baked whole wheat pie shell or in a graham cracker crumb shell.

(Continued on Page 24)

My Sacred Woods

Each day to me's a sabbath,
When the sun at eve or morn
Creates the iridescence
Which on tinted leaves is borne.

My forest path leads as an aisle
To tall, majestic trees
Which stand before an altar
Of Nature's verities.

I stoop to touch a lily
As it blooms in virgin peace.
This gesture, born of reverence
Brings to my soul release.

The birds in hushed union
Sing their hymns in hidden choirs,
While clouds float by above the pines
Like smoke of incense fires.

I stand to breathe of crystal air
With arms outstretched to hold
This searching, timeless beauty
As her miracles unfold.

—By Tekla Van Norman.

God is Waiting for All Eternity

The door of thy mystic heart is shut up
With the unnumbered locks of blunders.
Just unlock them with the mysterious
Keys of Intuitive Love and stir
Thy Beloved Sweet from the Heavenly
Home
That is within thee.

Never forsakest thou, the golden
opportunity.
He has been waiting for a long, long
Time to embrace thee deeply through
His silent and ever-messageful Hints
Of vernal revocations.

—By Sri Bibhuti Bhushan Sarkar.

Friendship

Some souls at sight ever become our
own;
Some others whom we oft meet, forever
remain unknown.

And yet, in whispers Dame Wisdom
says:
"To love your own and the unknown
alike are Heaven's ways."

—By S. Y.

Elusive Spirit

Why does not the Spirit come to me?
I long to tell you, Oh, so much of Love,
The beauty of a shimmer summer sea,
The halo of the setting sun above,
The crimson water, in its lucid light.
This I would see for you alone, and write:
So would it be.

Perhaps my wish in selfishness is placed;
Perchance I seek a glory for my own.
The beauty I would write becomes effaced,
Expression of the heart, a heavy stone;
But you are worthy, and I cannot see
The reason Spirit does not come to me,
But lets me be.

The mocking bird I hear in yonder grove
Would brand me as a thief of his own lay
If he could hear my winsome song of love;
O Spirit, let thy grace divine the way,
For I alone am but an empty shell
Unless thy fire in me will come and dwell,
And show the way.

—By Charles N. Gaskin.



The Problem of Immortality



By BRAHMACHARI JOTIN

NO OTHER problem is so dear to our hearts as the problem of immortality; no other thought is more ennobling to man than the thought of eternity. No question is more uplifting than an enquiry regarding that state of consciousness which transcends the limitations of time and space. Meditative speculation on immortality inspires man to enter that subjective realm where life unfolds itself as absolute existence, and reveals that man is eternal.

Every man is conscious of immortality because no human being is unaware of his existence. We speak of immortality; but immortality of what? Is it the immortality of the body? Is the body immortal? Let us analyze. Is the physical body eternal? Take this body of mine. Place it in a consuming fire. Burn it. What do you get? Just a handful of ashes. Wash these ashes in a fine sieve in a current of water. What is left? Only a small quantity of metallic compound. Dissolve these metallic particles in acid. They disappear as bubbles of expanding gas. Nothing of this physical structure remains.

Just think of this body of mine, so strong, so beautiful. How I love it! I build my whole world around it. My joy and happiness center in it. To take care of it I spend practically all my days. To satisfy its demand for pleasure I am a slave; yet I grudge not my slavery. A little praise of it fills my heart with gladness. Some unpleasant remark about it plunges me into unhappiness. The least touch of disease on my flesh crushes my spirit, and I am afraid, worried and miserable. The world becomes

for me a dreary desert. If some one has injured my body, like a falling comet filled with the flames of hatred and anger, I rush to revenge. My thoughts and feelings have no meaning to me unless they strengthen my bodily consciousness. In all my action I aim to assert my physical existence. My body is the center around which moves my whole life.

Yet you may take this body of mine and blow it as bubbles! It will burst into space and roam as a particle of energy infinitely smaller than an atom. It will vanish from human sight. Never will you see it again. Nor will I ever find it. Man may carefully preserve the body in a vault or sarcophagus. But for how long? Maybe two thousand years, maybe ten thousand, maybe ten million. But these insignificant periods of time in relation to eternity are as grains of sand in a desert. In course of time each body will be reduced to its original elementary condition. Such is the inevitable end of my body. Such is the inevitable end of your body. Such is the inevitable end of all bodies. How then shall we be able to save this body? In the eternity of time all bodies will be destroyed, because no physical structure is eternal.

Then, what is eternal? What is immortal? The Soul. "Birthless, deathless, changeless, eternal, ever Itself is the Soul. It is not destroyed with the destruction of the body." The Soul is imperishable. "None can ever destroy this imperishable One." This may be true of the Soul, but what is the proof that man has a soul? How do we know that Soul exists?

I can immediately answer this interro-

gation by stating that Soul needs no proof of its existence. We cannot ask whether or not Soul exists without assuming that it does exist. Suppose I ask you this question: "Prove to me that you exist." Can you do it? No. No matter what you attempt to say to prove your existence, you have already assumed your existence, else how could you even speak and think? That which is within you, desiring to know about the Soul, is your Soul. This is the subjective proof of the existence of Soul.

But let us approach this problem objectively. Suppose we do not have any soul. Then we must be nothing but mere bodies. Body, as we have shown, is subject to ultimate destruction. Then, according to the materialistic theory, when we are dead, that is the end of our individual existence. When I am dead, I am no more. When you die, you cease to exist. Whoever dies, that is the end of him. If we follow this reasoning, we come to the conclusion that some day everyone will die, until finally no one will exist. Therefore, it follows logically that complete annihilation is the ultimate end of man.

Suppose we do admit that the inevitable end is nothingness. Then let us ask another question. Where did man come from? Could he have come from nothing? That cannot be the conclusion of one who possesses even the least intelligence, or of one who can exercise the slightest power of logic. Something can never be derived from nothing. Then there must be something out of which we all have come. That something must have existed before you and I were born, and before anything ever came into manifestation. We cannot deny that. Furthermore, we are bound to admit that every living thing is the manifestation of that something. Now, if that something could exist before creation, and independently of creation, then why could it not exist after creation? If it existed before you and I were born, why could it not exist after you and I die? Something did exist. We are manifestations of that. When we finish our finite life, we go back to that something. Thus we realize that the ul-

timate state of the universe cannot be nothingness. It is something which existed before creation, and which is bound to exist after creation has completed its cyclic path. That something is eternal. So much we are bound to admit. You and I, animals, plants, stocks and stones, all must be manifestations of that something, because nothing existed before or outside it. That something, then, is not only the efficient but also the material cause of all. It is not only the permeating reality in all, but the externality of every object as well. This permeating eternal something in all, we cannot deny.

But what is this permeating something? Is it unconscious, inert matter? Then, whence come life and intelligence? That which is dead cannot produce life. That which is ignorance cannot radiate intelligence. It would be erroneous to assume that that which is lifeless and dull produces life and intelligence. If we acknowledge the existence of a second principle called energy, we may therefrom conclude that energy works on matter and produces creation. But can blind energy working on inert matter produce a cosmos? Then again, whence came matter and energy? For what purpose are they working together? Activity must have an ideal. Inert matter, blind energy, cannot work systematically for a specific goal. We must look for another cause behind the activity of every object of the universe.

If you and I are mere products of blind energy and inert matter, then where do we get intelligence and feeling? Whence do we get our love, kindness, sympathy, understanding, spirit of self-sacrifice, illumination, and other noble qualities? We may have been taught to believe that they are the result of the social or cultural achievement of the race. But remember that according to the theory of matter and energy, we started with the premise that man is nothing but a combination of blind energy and inert matter. Thus, by the theory of matter and energy we cannot explain creation. They cannot constitute the permeating reality in all.

(To be Continued.)



Scientific Digest



Solar Physics

SUNLIGHT beats most strongly at the tops of high mountains, where even hardy climbers find it impossible to get warm. This paradox of solar physics was brought down from the heights of the Andes by an exploring party of the Smithsonian Institution headed by C. P. Butler. With instruments packed up steep trails, they found that the sunlight at the top of Mount Aunconquilcha, nearly 20,000 feet high, was nearly one-sixth greater than it was at sea level. Yet in the middle of the day the temperature hardly rose above the freezing point.

Although the sunlight brought no warmth, it did carry the constant menace of sunburn. At a mining camp 2,000 feet below the summit, the workers were burned almost black.

Editor's Note: Because the atmosphere is clearer on high mountains there is nothing to filter out ultra-violet rays, whereas the atmosphere surrounding our cities is so filled with soot, smoke, and dust that the ultra-violet rays do not reach us. They cannot penetrate this film and thus we lose the benefits we might gain from them. That is why everyone should be independent of the weather conditions and own a sunlamp so that daily sunbaths may be taken.

—Reprint from Food Science Magazine.

Aluminum Condemned

THE widespread use of aluminum ware for cooking purposes is now being condemned by leading scientists, who find that aluminum is readily soluble in hot water, passing from the pot into the food, and thence into the human body. It is claimed that the irritating effects of aluminum salts upon bodily organs causes cancer to develop therein.

January, 1937

In 1911, when the use of aluminum pots was first introduced on a commercial scale, cases of cancer were relatively few, but at present, with aluminum ware in almost every kitchen, cancer is one of the deadliest of diseases. Experiments have proven that aluminum pots increase cancer reactions and interfere with recovery when cancer patients are given foods cooked in such utensils.

—Reprint from Food Science Magazine.

The Influence of Ultra-Violet Rays

THE influence of ultra-violet rays on our health is perhaps the most far-reaching medical revelation of this century. Everybody is affected by it, particularly those who lead what we call sheltered lives, the ones who have always imagined that they take unusually good care of themselves. It has been proved that these rays, whether from sunlight or from artificial lamps, are absolutely necessary to vigorous, normal existence, as well as powerful aids in healing disease.

What things are likely to happen to a man who doesn't absorb enough ultra-violet energy to keep up the proper balance of minerals and other things in his body? For one thing, he grows weak and flabby. The balance of fat and lean tissue is disturbed. Teeth are more apt to decay. The blood-making organs can not do their work properly, which amounts to saying that the whole internal machinery of the body is seriously endangered. Incidentally, if you happen to break a leg or an arm and the bones refuse to knit according to schedule, you can probably blame it on your sunless past. Careful doses of ultra-violet often work marvels in such cases.

—From "Sunrays and Health," by Ronald Millar and Dr. E. E. Free in Food Science Magazine.

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An American Student in India

India, Oct. 18, 1936.

Dear Sister Gyanamata:

Three things seem to me to stand out in high relief from the visit through India—these are Darjeeling and the glorious range of the Himalayas, the beautiful Taj Mahal, and our stay at Ranchi, where we were refreshed spiritually, mentally, and physically.

The Himalayas and their towering white peaks lift me to such heights and the Pass into Tibet had such a strange fascination, or a "pull" at my innermost being, that I felt I surely must have been up in those mountains sometime in my lives on this planet.

We had splendid weather, so the scenery appeared in all its magnificence. The road up to Darjeeling is a very scenic one of "s" curves winding up the almost perpendicular walls of high mountains, back and forth from one side to the other like the threads on a bodkin. Through gorgeous jungle trees and flowers, the air heavy with perfume from their blossoms and the dank tropical odors.

Palms and bamboos and vines forming a canopy over the road in many places—up, up, we climbed to heights that make one dizzy; over streams plunging down the steep sides of the mountain in great cascades and waterfalls of great beauty; now catching a glimpse of the vast Bengal Plains below, now a vision of the white Himalayas above us; tea estates with their stair-step terraces going right to the very tops of high mountains, and the homes of the owners perched on such precipitous sides and points one wonders how they can stick to the positions.

Villages too, tucked into many high wind-swept places where it would seem high impossible for a fly to stay. Such a panorama I have never seen before. Then, when we reached Darjeeling, high up in the Sikkim Mountains, there before us, higher still, gleamed the second highest mountain peak in the world, and her part of the range of the

Himalayas. Kanchenjunga (Mountain of Gold, it means) pointing her crystal finger into the azure blue sky, as though saying: "Here is purity and truth." This view was directly in front of my hotel windows, so I meditated much, inspired with this beauty.

Then, one morning at 2:30 a. m., we were taken up a seven-mile path, ascending another thousand feet higher to Tiger Hill, where a view of Mt. Everest can be had. We were pulled and pushed in strong rickshaws by six sturdy Tibetans up this extremely steep road, where many times they had to struggle for footing, but ever and anon they would burst forth into song and chant the most beautiful, weird melody or chant. The last of a full moon gave a wan, pale light, and as we proceeded through the jungles, the night air was sweet with the fragrance of the earth, the tropical flowers, and the dank jungle odors—in this strange atmosphere of mystery and peace, can you imagine my emotions?

My heart seemed so filled with Love and Gratitude and I prayed for Wisdom and more Wisdom, and the chant of our beloved Swamiji came to mind and I chanted softly in reply to the chant of these wild-looking Tibetans, "O God Beautiful, At Thy Feet I Do Bow."

At early dawn, we arrived at the summit, and lo! there was Mt. Everest, and miles and miles of a panorama of the Himalayas. What a thrill! Then the sun's first ray kissed the white face and Everest blushed a rosy pink; then the other peaks were touched by the sun and all turned pink and rose; then the sky became tinged with color and the peaks seemed to pale, until they were once more their pure, clear, sparkling white. As far as the eye could see, the tall sentinels in their eternal white covering stood guard over Nepal, Bhutania, and Tibet, as though saying:

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The Vision of a New Race

(Continued from Page 10)

ed among all religions. On this score then, there should be no antagonism between the followers or adherents of the different religions of the world, no cause for disrespect or hate, nor prayers for one another's destruction.

From out of each religion, there will be a number of developed and advanced souls who will feel this unity based on the Christ Consciousness. They will understand that each religion has its specific part to play in the development of mankind, which satisfies some need of man at that particular stage in his growth. It is not godly to denounce any religion, for it is God that man is trying to interpret, no matter how widely different that interpretation may be from the viewpoint of another. Thus understanding, conversion to some particular faith should be effected only through one's own volition to embrace that faith. Then will this Cosmic Christ be felt by all and will bind all into One and a New Race will be created.

This New Race will be endowed with love, with purity, with selfless service for the upliftment of all mankind. The universe will then be prepared for the second coming of Christ.

The great disturbances that are at present prevailing in this universe will make man long to be lifted out of his distress into that state of mind where he will look and think beyond the boundaries of caste, creed, and color and be lifted to a higher vibration, a higher realm of thought where he can truly realize God. To this end, man will be led by the pillars of this New Race, who are the advanced and highly developed souls.

How useless it is to differ over the names of religion, which names are but the empty shells. The kernel, or the heart of religion, is within. Why waste time over the basket, the contents of which have fallen into the ditch? We should not vainly boast of the numbers that fill the pews of our respective churches nor of the money sufficient to build million-dollar structures, but dive more deeply into the recesses of the soul and there see how much of love we can find, what capacity of self-

sacrifice is ours, and how near we live to the Christ-like life. Jesus, the Christ said: "Not everyone that saith unto me, 'Lord! Lord!' shall enter into the kingdom of Heaven, but he that doeth the will of my Father, which is in Heaven."

As we faithfully follow our respective prophets, we shall find that each one stresses the value of love which will command respect for every faith. Likewise, the breaking down of prejudice which withholds man from seeing God in all individuals, in all life. Prejudice is a sin that has a vice-like grip upon man and brings about destruction wherever it exists. It causes class-consciousness, unrest, and often annihilation.

These teachers shall not initiate a new religion or a new creed, but emphatically hold, as did Jesus, when He said: "Ye are my disciples, if ye have love, one for another." The masters of all religions quote the same utterances in substance. More love, greater love, that will drown all animosities, all greed, all vain glory and selfishness, will then be outpoured upon the universe and will usher in a new light, a new age of Fellowship.

It is within the secret chamber of our heart that God dwells, and the presence of degrading thoughts there, prevent God from manifesting His Divine qualities through us.

So let us discard our old ways of thinking that have heaped sorrow upon us, and in embracing love and self-sacrifice, give them a fair trial. We can but try that upon which our Saviours have placed so much emphasis. It may be true, that those upon whom we have tried to shower this love, have not co-operated, and as a result we have suffered, but do we not suffer also, and infinitely more, by not radiating love? If we must suffer either one way or the other, let it be the Christ-way and let time bring the results even though they may be far-distant.

Be one of the New Race who will scatter these sublime thoughts among all peoples. Try to live them and prove that the Christ Consciousness can be realized. This will break down greed and hatred and build anew one Fellowship, a nationalism that will unite the whole world in understanding. Then minds will be raised to that Divine con-

sciousness where we shall all see the Divine Father through the same eyes. We will be inspired toward the realization of one spiritual Fellowship that will seek "the bond of peace through the unity of the Spirit." A universal brotherhood, instead of separate races and nationalities, will then exist.

The keynote of this New Race will be Love; the motto will be Friendship; the watchword—Fellowship. With the life of the "Christ" as their ideal, their slogan will be: "Walking in the light, we have Fellowship one with another."

Diet and Health

(Continued from Page 17)

Old age can be postponed from 10 to 15 years by eating a diet containing larger amounts of calcium, correct amounts of protein, vitamin A and vitamin G, Dr. Henry C. Sherman, professor of chemistry, Columbia University, stated in a report made at the Carnegie Institution of Washington, D. C.

His conclusions were based on experiments made with rats. The studies were conducted on rats because the chemistry of rat nutrition is so much like that of human nutrition that the data obtained does not need to be discounted when applied to humans.

Senility Postponed From 65 Years of Age to 75 or 80.

Interpreted in terms of human life, Dr. Sherman said that the gain the rats made was equivalent to extending the span of human life from 70 to 77 years. The period known as "the prime of life" was extended even more in proportion. Signs of senility that would appear in normal individuals on an adequate diet at 65 years of age would be postponed by the optimum diet to 75 or 80 years.

Dr. Sherman's studies on diet's effect on length of life were made with the cooperative assistance of the Carnegie Corporation of New York and the Carnegie Institution of Washington, D. C.

According to present knowledge, Dr. Sherman believes life and vitality could be extended by a moderate increase in the calcium of the diet, by eating not more than twice the minimum amount of protein and by taking about four

times the amount of vitamins A and G needed for normal nutrition.

(Reprinted from Food Science Magazine.)

An American Student in India

(Continued from Page 22)

"Thou shalt not pass." The sharp V-cut of the pass into Tibet is marked by the only flat top mountain I could see in the range; all the rest are sharp "saw-tooth" peaks rising to the heights of 20,000 to 290,002 feet. The Pass is over 14,000 feet. As Mt. Whitney, our highest mountain in the United States, is only 14,448 feet high, you may judge how these monarchs rise into the cerulean blue. The sky seems so clear that one's vision goes on through to Infinity. And surely there is a radiation of Higher Power or Forces here, for I felt the vibration of God's Supreme Love. I shall ever remember the days spent here and hope sometime I may return to spend a long time in this pure atmosphere.

The Taj Mahal is as perfect a piece of man-made architecture as there is in the world, and it is indeed inspiring to look upon this memorial to man's genius and to his human love.

The Garden and other buildings, so perfect in balance and rhythmic as to line, form a lovely setting to the Gem, the Taj Mahal. We visited it at sunset, and watched the ever deepening shadows fall over the beautiful marble building. Then at early dawn we watched the first rays of the sun turn the gleaming white stone dome into a soft rose color. Always it inspires and recalls man's thoughts to higher beauties of this world; and man's truest love for woman; husband devotion.

At Ranchi, when we arrived at the station, a large group of students from the school, headed by Swami Satyananda, were there to greet us and take us over to the Ashram, where we were given comfortable quarters. They were so cordial and at once we felt that we were brothers. The days we spent there are among the happiest of my life. The atmosphere of peace, harmony, brotherly love which prevailed was remarkable. The dear little boys would quietly come

to my room each day with flowers, or a fruit, and stay a little while talking; if not able to speak English, then just to say "Pronam" and smile, their beautiful big brown eyes, so clear and deep, expressing friendly welcome. They would escort me out walking around the gardens, hold an umbrella so carefully over me, and point out all the interesting places. Each evening they played soccer football and brought chairs that we might sit comfortably while we watched. I just fell in love with these dear boys, the best-mannered youngsters I have ever seen in my life. The Swamis, (the teachers) and everyone were so friendly and cordial. Many of the friends from the village came to call and all expressed their deep devotion for Swamiji Yogananda.

The work this school is doing to build mentally, spiritually, and physically is remarkable and I only wish we had hundreds of such schools for our youth in the United States.

The demonstration of friendship and brotherly love made during our stay, and the regret especially at our departure, brought joy to me and tears of regret that I had to leave them. I shall ever love them and hope to return.

Swami Satyananda is a most spiritual soul, and we had many enlightening talks with him as well as with Sri Ananda Mohan Lahiri (grandson of Lahiri Mahasaya), Sri Ghose, and others. Never shall I forget the meditation with Swami Satyananda in Swami Yogananda's little house out in the garden, and the evening devotional service in the chapel when we all sat on the floor (Buddha position) and sang and listened to Swamiji Satyananda give a discourse in English, on the Upani-

shads. The boys, singing so beautifully, and the deep meditation, were very uplifting. I sang for them our Swami's songs: "Song of Brahma" (in Sanskrit) and the "Om Song" in English. It was a most beautiful hour.

The property is most picturesque, with the fruit orchards, playgrounds, and gardens well laid out. They were all happy that a new dormitory for the boys will be built soon, which will give the needed room. Well, as I said before, we hated to leave. I have a vision of the development of this school. Hope some day such a school may be at Mt. Washington Center also.

We shall look forward with great anticipation to that time when we may tell you "a voce" about our completed trip upon our visit to Los Angeles. I am hoping that I shall be able to live in Los Angeles soon after our return.

No doubt Swamiji Yogananda is now with you and you have heard much from Sister Ettie and Mr. Wright also. At Ranchi they would say: "Sister Ettie, sat there," or, Sister Ettie liked this food." And, by the way, the many different dishes that Swamiji Sivananda and Sri Das prepared for us were very delicious. No wonder Mr. Wright enjoyed them, as he wrote in the Inner Culture Magazine.

We have enjoyed our stay in Ranchi and learned much from our India, and are grateful.

Please give our deepest good wishes to all at the Center. Our love and devotion to Swamiji and to you, dear Sister. God prosper you all.

Lovingly in Om,

Lois Patterson Downs.



What do the Stars Say to You?

(Continued from Page 9)

should welcome most heartily such a state of affairs, and I should do my best to encourage it. I should remember the background against which Communism came to power in Russia and the paralysis of action which enthroned the Nazis in Germany. But for those of us who believe in democratic institutions, nothing is more alarming than the rapid growth of suspicion and intolerance within our national borders."

The task of enlisting youth in worthwhile causes is not the negative one of seeking to insulate it against new ideas, nor can exhortation or oratory bring a solution.

"A university is not a 'pep meeting'. It is a place devoted to the discovering and the dissemination of the truth. Only in an atmosphere of free discussion, which involves disagreement, the clash of ideas and respect for the things of the intellect, can such work go forward. We need a spiritual star to guide us."

"Too lowly they build who build beneath the stars," wrote the poet Young, in his "Night Thoughts." All the poets sing the same strain. Particularly comforting is Adelaide Ann Procter in her "Legend of Provence," when she reminds us that,

"No star is ever lost we once have seen,
We always may be what we might have been."

The Second Coming of Christ

(Continued from Page 6)

should never be chosen as a life work without knowing God first in one's own consciousness. Even business ethics demand that one should never attempt to sell anything without a thorough acquaintance with the article and faith in its usefulness. Then why try to sell God to others without knowing or believing at all what God is and how He can be useful to all in the supreme way?

Positive Results of Meditation

(Continued from Page 7)

the unhampered Intuition, will percolate through the lower mental processes and the mind and intellect will be sharpened a thousand fold. Things will then be understood by those who meditate deeply, which intellectual men will not be able to comprehend.

Therefore, let us meditate well; be neither misled by the glamor of matter nor sidetracked by the lesser manifestations of the Spirit, but dive deep into the ocean of Spirit and find the real jewels of Realization.

Meditation will adjust all conditions, for it will take you to the fountain head—the All-Knowing Spirit, our common Father—the Creator and Sustainer of us all.

AUM! AMEN!

Letters of Appreciation

Enclosed you will find the money saved in our Horn of Plenty Bank for this past period.

We have been benefited by using this bank. Looking back to a short time ago, this money that we send would be greatly missed. Now we send it willingly and with wishes that the amount were more.

*Mr. and Mrs. A. W. S.,
Massachusetts.*

Dear Friends:

The Weekly Praecepta are just wonderful and I really am not able to say much more about them as I cannot find the right words to express my gratitude for all your assistance to me since becoming a Member.

*Gratefully yours,
F. S., Canada.*

Dear Friends:

So sorry to have delayed writing you of all that the Horn of Plenty Banks have done for me. The best tribute I can pay them is the quotation on the front of the bank. "I will pour you out a blessing that there will not be room enough to receive."

That has been proven to me and will be again. What more can I say?

Most sincerely and gratefully,
H. B. S.,
England.

Dear Friend:

I want to tell you again how much happiness and joy I have received from my study of the Weekly Lessons, and how very happy I am to belong to this beneficial Organization.

Sincerely,
K. R., California.

Dear Sir:

I do not feel that I have done my best with the bank in a material sense, but through what I have done, I have gained much as a result and have grown in self-realization in knowing that through steadfastness in practice of the ways of Truth all outer manifestations will change accordingly. This and other wonderful truths which I have known for some time in an intellectual sense, are gradually becoming a definite part of my life, as the cloak of negation sheds.

I am ever grateful for the influence which led me to contact the Self-Realization Fellowship, and pray that all may feel the joy and peace which I have gained through the wisdom-filled teachings of Swami Yogananda.

Gratefully yours in fellowship,
A. L., Virginia.

Find enclosed (\$2.00), two dollars, saved in my Horn of Plenty Bank, to be used to spread the Message, as you wish.

I have every desire in the world to help in any way I can to spread this wonderful happiness that has come to me through this great Organization, and I feel that you can perform such in a greater way than I.

The Horn of Plenty Bank has helped me so much. Business is increasing right

January, 1937

along and I want to send my gratitude to those who offer their prayers to our Master in our behalf.

Please send me another Horn of Plenty Bank right away.

Mrs. K. R.,
California.

Dear Helpers:

Your Lessons are helping me greatly. I am more peaceful, calm, and trusting. My terrific expenses which at one time staggered, worried me, and made me unhappy, wondering how to settle them, fail to upset me now. I go happily along, knowing that God is with me and is helping me, and sometimes, when they are worse than ever, and I wonder how I can possibly manage, something wonderful and unexpected takes place.

My second Praeceptum was received with great delight. I have seldom enjoyed reading anything so much and feel greatly benefited. I have long wanted to develop the "unseen powers" within, which I have read so much about. I tried so hard to progress, but got disheartened at my slow progress. I do hope to do well under your tuition, as I realize more every day that it is the real thing. To make a success of it, I realize that one must act the life every minute of the day.

May God's love be with you and may He bless you in your good work.

Gratefully yours,
J. K., South Africa.

INDIA NUT STEAK

THE BEST OF ITS KIND

Many people are enjoying this meat substitute and experiencing a general physical up-building. This new scientific food is delightfully different in flavor and is appetizing when served for breakfast, lunch, or dinner. It is a food that builds brains, muscles, and mind, invigorates the body—makes youth lasting. INDIA NUT STEAK is good for those who find themselves physically depleted. It has the best qualities of meat without its harmful effects. Order now. You will like it because of its nut-like flavor. **PRICE 65c 1-LB. CAN**



SELF-REALIZATION FELLOWSHIP

Mt. Washington Estates
Los Angeles California

Instructions for Group Study

By ORPHA L. SAHLY
(Director of Center Activity)

General Instructions

1. The name "SELF-REALIZATION FELLOWSHIP CENTER OF (name of city)," shall be used by each Center, and shall appear on all printed matter or advertising pertaining to the Center.

2. There must be definite officials in charge of the Centers, as: CONDUCTING TEACHER, TREASURER, SECRETARY; any others may be designated as assistants. Each Conducting Teacher should have an understudy who can capably preside in his absence.

Headquarters should be notified at once of any change in officers, or change in time and place of meetings.

3. The next requisite is to BUILD UP ATTENDANCE AND MEMBERSHIP. To that end Headquarters will furnish each Center with:

- a. List of students. (Former Campaign Course Students).
- b. List of members. (New system of study: Praecepta recipients).
- c. List of current inquirers.

Upon receipt of these names, the Center will send notification of meeting, time, and place, and a special invitation to attend all open meetings.

All inquirers will be referred by Headquarters to Conducting Teacher for guidance and advice.

Headquarters will also notify the above lists of the existence of a local study group in their vicinity.

Centers should reciprocate by sending to Headquarters:

- a. List of names and addresses of all attendants.
- b. Visitors' names and addresses, attending meeting for the first time.
- c. Any general mailing list available.

- d. Personal responsibility of each member: Each member of every Center, as a representative of the Masters, should do his or her utmost to send in the names and addresses of five sincere Spiritual people, every month, whom he feels will be interested in Self-Realization. Headquarters will send free literature to such persons about the Self-Realization Fellowship movement.

Changes of addresses and corrections should be promptly forwarded to Headquarters so that records may be kept up to date at all times.

4. Each Center should have on display table at each meeting:

- a. A supply of Inner Culture Magazines.
- b. Copies of all books published by S. Yogananda.

5. The teachings given at the Center Meetings must absolutely conform with S. Yogananda's teachings, without deviation.

6. Advertising by Center: The Self - Realization Fellowship emblem should be used in newspaper advertising and on any printed matter, to show authenticity. (Cut will be furnished to each authorized Center.)

7. Each Center should send to Headquarters:

- a. A monthly report of meeting, as to:
Attendance: students and visitors.
Sales: magazines, books, etc.
Subscriptions: Inner Culture Magazine.
Memberships: Absolute and Component.
(Report Forms will be furnished).

Directory of Self-Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

Ranchi, India

New EASTERN HEADQUARTERS of YOGODA SAT-SANGA (Self-Realization Fellowship), SHYAMA CHARAN MISSION, with Ashram accommodations and departments for Fortnightly Instructions by Correspondence, and the Brahmacharya Vidyalaya, a Residential School for Young Boys. Patrons: Yuvaraja of Mysore and Maharaja S. Nundy of Kasimbazar, Bengal.

Western disciples, guests, and visitors are welcome and will find hospitable and suitable accommodations.

Puri, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Kararashram.

Calcutta, India

Self-Realization Fellowship (Yogoda Sat-Sanga Society) and the Students' Home. Secretary: S. Majumdar, B.A.; 293 Upper Circular Road, Calcutta, India.

Tukumā, Latvija

Mr. Harry Dikman, Conducting Teacher; Zigfr. Meierovica iela Nr. 20. J. Vessel, Secretary.

Los Angeles, Calif.

Western Headquarters of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), founded by Swami Yogananda. Free public lectures when announced. All sincere souls are welcome to come and meditate and read at any time in the day. Address, 3880 San Rafael Avenue, Los Angeles, Calif. Phone CAPITOL 9531.

Self-Realization Fellowship Church, 711 West Seventeenth Street. Seva Devi, Assistant Leader-in-Charge. Services held every Sunday at 11 a.m. Phone: CAPITOL 9531. Other speakers when announced.

*Santa Barbara, Calif.

Mrs. Lloyd Briggs, Conducting Teacher. Self-Realization Fellowship Center meetings held each Thursday evening at 8 p.m., at 227 E. Arrellaga Street. Phone 3384 or 27984.

Boston, Mass.

Dr. M. W. Lewis, Conducting Teacher, 29 Edgell Road, Arlington, Mass. Meetings on the 1st and 3rd Monday evenings of each month, at 8:15 p. m., at 543 Boylston St., Boston, Mass.

*Des Moines, Iowa

Meetings held every Thursday afternoon at 1:30, at the home of Mrs. Flora M. Lucas, 1428 W. 46th Street.

*Canton, Ohio

Sri Ranendra Kumar Das, Conducting Teacher. Miss Erna Coleman and Miss Mary Singer, secretaries; Mrs. J. E. Bowen, treasurer. Phone 23129. Meetings every Thursday evening at 8 p. m., also Sunday evening services at 8 p. m., at the Self-Realization Temple, 127 Clark Bldg., Suite 260, Second and Market Sts., Canton, Ohio.

*Akron, Ohio.

Sri Ranendra Kumar Das, Conducting Teacher. Mrs. Le Veta English Davis, Secretary; phone. Walbridge 1407. Sunday morning services at 11 a. m. at 201 Everett Bldg., Self-Realization Temple.

*Dayton, Ohio

Conducting Teacher, Sri Ranendra Kumar Das; Secretary, Miss Mary Hootinger, Vandalia, Ohio. Mrs. Elma King, in charge of classes, 730 North Main St. Telephone Adams 2835. Meetings each Wednesday evening at 8 p.m. at the home of Mrs. Elma King.

*Cleveland, Ohio

Dr. M. P. Wherrit, Conducting Teacher, 10609 Euclid Ave. Mrs. M. P. Wherrit, secretary; Mrs. A. R. Brenne, treasurer, 1651 Clarence Ave. Meetings each Thursday evening at 8 p.m., at Allerton Hotel, Card Room, E. 13th St. and Chester Ave., Cleveland.

Cincinnati, Ohio

R. K. Das, Conducting Teacher, 2917 Sander St. Phone: University 1631 J. Several weekly meetings, held in Parlor A, Sinton St., Nicholas Hotel.

*Topeka, Kansas

Meetings the second and fourth Thursdays of each month at the Y.W.C.A. Building, until further notice. Mr. Roy H. Clark, chairman, 532 Kansas Ave.; Mr. A. E. Seal, Conducting Teacher, 2732 Wisconsin Ave.; Mrs. Alta M. Redmond, Sec. and Treas., 1906 N. Kansas Ave., North Topeka.

Milwaukee, Wis.

Meetings every Thursday evening at 8 p.m., at the Wisconsin Hotel, North Third Street, Room 157. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

Denver, Colorado

Friday weekly meetings in Room 303, Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m. Fredrick H. Wadley, Conducting Teacher, 3428 Colfax Ave. "A." Miss Dorothy J. Ladwig, Assistant Teacher and Secretary, 1336 Willow St. Study Class every Tuesday evening at 429 Acoma St., at 7:30 p.m., Mrs. J. Leo Friend, Teacher and Treasurer. Inner Culture Magazine on sale at Daniels and Fishers, and the Publication Book Store.

Minneapolis, Minn.

Sunday evening services held in Pioneer Hall, Lumber Exchange Bldg., 5th St. and Hennepin Ave. Mondays, open class at Center, 7:30 p.m. Tuesday, closed class at 8 p.m. Wednesdays, Inner Group, for all students, at the home of Mrs. Elisabeth Backus, 2201 E. Lake of Isles Blvd. Course No. 1 taught by Miss Ednah Hall, Conducting Teacher. Consultation by appointment, 2215 Colfax Ave. South. Phone: Kenwood 0643. Noon meditations at Center, 12:15 to 1:00 p.m. every day except Saturday and Sunday. Yogoda monthly supper, 25c, last Sunday of each month, 6:30 p.m., Pioneer Hall, before services. Self-Realization Fellowship Center, 433-34 Lumber Exchange Building. Rental Library.

Salt Lake City, Utah

Alyce Gubler in charge. Self-Realization Fellowship Center Meetings held every Sunday evening at 7 o'clock in the Newhouse Hotel.

St. Louis, Mo.

U. Panditji, Conducting Teacher. Daily Meditation, 1:30 p.m., open to public. Sunday, 10:00 a.m., Self-Realization Fellowship Sunday School. Morning Services, 11:20 a.m. Evening services, 8 p.m. Each Friday at 8 p.m., Psychological Study and Question Class, free and open to all. The last Thursday of each month is observed as Guru's Night, and the "Higher Act of Realization" is practiced by the Initiated Group. The Center is open every day after 11:30 a.m. All are welcome to visit the library and Center at Room 840-842, Maryland Hotel, 9th and Pine Sts.

*Indianapolis, Indiana

R. K. Das, Conducting Teacher; Sunday School, 10:30 a.m. Sunday services held at 11 a.m. and 8 p.m. Thursday, 8 p.m.; new and advanced Yoga Philosophy Class Friday. Open class in applied Psychology, 8 p.m. Reading room and lending library open to the public daily from 10 a.m. to 4 p.m. Noon meditations at 12:15. All services are held at the following address: 38 1/2 N. Pennsylvania Street, Pennsylvania Building, Rooms 408-409, Indianapolis, Indiana.

Washington, D. C.

Brahmachari Jotin, Conducting Teacher. Several meetings weekly at 1758 Columbia Road, N.W.

Miami, Florida

While in Miami, visit the Self-Realization Fellowship Center, 313 Venetian Arcade, Miami, Florida.

*These Centers are newly inaugurated and will be acknowledged and ordained after three years' trial.



Send for this **FREE BOOK!**

One of the most fascinating and informative books ever published is yours for the asking. This book was written by S. Yogananda, founder of Self-Realization Fellowship in America, and deals with the aims and purposes of Self-Realization. A free copy is now ready for every man and woman who realizes the importance of Self-Betterment. Send the accompanying coupon today and learn how you can receive the long-hidden Truths direct from the Master Minds of India.

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Help us reach the person to whom we would like to send our fascinating book: "Highest Achievements Through Self-Realization," going into detail regarding the aims and purposes of Self-Realization Fellowship. You can aid us by sending us the names of five spiritually-minded persons. Use the lines below.

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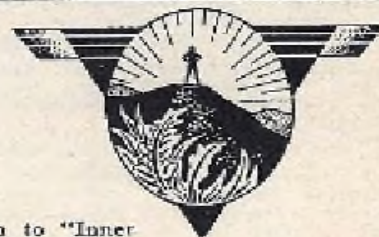
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by BRAHMACHARI JOTIN, of India

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Realization of The Self	35c	Universal Truth—Our Belief	25c
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Any or all of these books will be sent postpaid in the United States upon receipt of the price. (Please do not send stamps.) Order your books from—

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The Horn of Plenty Bank

WE wish to be of greater service to our readers and students and have developed this method of helping you to demonstrate in your life the abundance and success which are yours by Divine right.

Until you realize that you and the Father are One, and that "All things whatsoever the Father hath are mine," and you know this in your mind and soul, you cannot manifest the abundance, health and happiness which you desire.

The purpose of the Horn of Plenty Bank and prayer practice is to help you to get the right attitude of mind firmly established through the daily practice of right prayer and right habit, and thus to help you to demonstrate in your everyday life the things you are only vaguely wishing for now.

As your mind is changed and renewed through right thinking, through persistently knowing that your good is yours now, the way opens for you to receive it.

The Horn of Plenty Bank is a beautiful reminder to keep the idea of abundance always present in your consciousness.

This plan helps you practically in a number of ways. First, it shows you how to think correctly and encourage you in doing so through inspiring you to daily affirmation and prayer.

It helps you to realize and develop faith in the one unfailing source of supply, which is God, through the practice of a short prayer and meditation which is to be held in mind each time a coin is deposited, whenever a negative thought appears, and at as many other times during the day as possible.

It helps by supplying an easy method of saving for subscriptions to "Inner Culture" Magazine, for spiritual books or for offerings to the Mother Center to help carry on the holy work of spreading God's message to suffering humanity.

January, 1937

It helps by giving you the opportunity to supply your friends with gifts of spiritual literature. In this way you put into practice the command: "Give and it shall be given unto you."

It helps by giving you, along with the little Horn of Plenty Bank, a special lesson outlining the Divine Bank, of bringing desires into manifestation. Faith and prayer and work are the most important steps. Wishing and ineffective prayer get you nowhere. This method teaches you how to pray correctly and then how to do your part in bringing about your desire.

It also helps by giving you the service of trained workers who pray for your success, health or happiness from the moment your request reaches us for a Horn of Plenty until the contents which you have saved are sent in with your order. You will wish to have one of these beautiful banks with you always once you have started your prayer drill and have found how effective it is.

Complete instructions in the use of the bank and also a lesson in demonstration are sent with each request for a Horn of Plenty.

Fill in the blank below and let our workers help you to bring into manifestation the super-abundant good which is yours now.

Please send me a Horn of Plenty Bank and please also put my name on the prayer list for opening up the way for prosperity to come to me.

Name _____

Street _____

City _____ State _____

Page Thirty-one

NUTRITIVE NUGGETS

NUTRITIVE NUGGETS are the most distinctive, delicious, beneficial food available today. Are appetizing when served for breakfast, lunch, or dinner. Are rich in oil—beneficial to the digestive tract, liver, and gall bladder. Are pleasant and nourishing, and although mildly laxative are not habit-forming. Children love them.

Those eating NUTRITIVE NUGGETS will like their fine flavor. The best qualities of meat without its harmful effects.

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ALFALFA TEA is made from young, tender alfalfa leaves only harvested at bud to insure maximum chlorophyll content, and aromatized with the lasting fragrance of orange blossoms and mint. Moisture content only is removed, retaining maximum food values. ALFALFA TEA should be used by everyone—children, adults, and convalescents. Its delicious flavor and captivating aroma will please the most critical taste. Promotes sound sleep, builds health and energy. Rich in minerals and alkalinity.

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50c per package,
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INDIA INCENSE is now obtainable in several fragrant odors at 25 cents per package.

It will not smut the hands. It burns evenly until entirely consumed. Pleasing odors, each cube colored to represent the flower it typifies.

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of India

The Books listed below are the works of Sri Ranendra Kumar Das, leader of the Indianapolis, Indiana, Center of Self-Realization Fellowship. They should be in your library.

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3880 San Rafael Ave.
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SELF-REALIZATION FELLOWSHIP
Pennsylvania Building
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To Students and Friends

THE New Year has come to greet you with new hopes, new determination, new will-to-achieve, new activities. In the Temple of the New Year renew your reverence for the unlimited hidden power of God within you. The trails of trials, and the yawning chasms of woe have been left behind in the dark night of the past—now you are entering the daylight of a new-born hope of the New Year. Cast off the coil of the decayed thoughts of the past years; be reincarnated into vital living of the New Year.

Every regret for shattered hopes of success must be transformed into the joy of new achievements during the New Year. Old sorrows and disappointments must be buried beneath the sepulcher of the past year. Those dark bandits of discouragement must not remain any longer to steal the wealth of your desire to succeed.

Every day in the New Year must become an altar for the God of new living, new achievements in wisdom, and new joy. Every day in the New Year must bring hope and cheer to yourself and all humanity.

Take all the salvaged treasures of good experiences from the sea of past experience and use them to buy new accomplishments in the New Year. In the garden of the New Year culture the seeds of well-planned new activities until they grow into fragrant flowering plants of diverse successes. Let every day in the New Year become a step upward on the ladder of your Self-Realization. Make every day of the New Year a better day than the previous one for greater effort to succeed in business, family happiness, and increasing the ever-new joy-contact of God in meditation. The old year has gone, but the New Year is full of treasures for you to use.

Bury the bad habits of failure in the tomb of the old year and reincarnate your life energy in the vitality of the New Year. May the New Year spread the example and message of your renewed life and renewed power unto all Creation.

—Swami Yogananda.

in the students, as Self-Realization, in the nations, as love of unity, in all—
men, as spiritual ambitions and in sincere devotees, as eternal ever-new joy and
perpetual wisdom.—

—Let us pray out of the dark night of war that Christ may be born in a new—
United States of the World. May all devotees of Self-Realization behold Christ—
in all individuals, all families, all races, all creatures, all things, and may—
they feel Him in the spinal Christmas tree, in the star of wisdom, in
omnipresent ever-new joy, cosmic sound, cosmic light, cosmic vibration, cosmic
wisdom, and cosmic love.—

—In these twenty centuries past, Christmas has been celebrated 1935 times, but
how few people have realized the significance of the birth of Jesus. Every year
the birth of Christ is recognized by God and the angels who celebrate the
occasion for the good of all creation.—

—Let each one celebrate this coming Christmas by preparing his consciousness
through weeks of previous deep meditation. In the hamlet of meditation the
new-born Christ consciousness will be extremely fascinating, uplifting, and
expanding.—

—Prepare to decorate the Christmas tree of your spinal consciousness with many
new perceptions and with the ever-twinkling stars of wisdom and the lotus
blossoms of divine love. At the foot of this Christmas tree lay all of your—
material desires to be presented forever to the Christ joy within you. Then, on
awakening Christmas morn, near the many-branched Christmas tree of your
consciousness, decorated with golden good thoughts, Christ will come to receive
your presents and to give to you His imperishable gifts of omnipresence,
omniscience, divine law, cosmic light, ever-wakefulness, and ever-new joy, bound
with the golden strings of eternity, and His ever-burning, dazzling threads of
love.—

—Lay the imperishable gifts of perpetual good will, spiritual service and
unconditional love beneath the Christmas tree of civilization with its many
branches of races, for there Christ loves best to come to receive all His gifts—
on the day of His birth in all hearts.—

—Give gifts of your soul to those you love and to those who love you not—to
those you know and to those you know not, for Christ is born in them all—
equally.—

—————Swami Yogananda—

—
—

Swami Yogananda, 1921—

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Letters of Appreciation

Hail! NEW YEAR

—By Sri Nerode

YEARS after years roll back into the bowl of Eternity, yet life strides along with its astonishing experiments and bold enterprises, regardless of what happened in the past or may come to pass in the future. While life unfolds, time ripens our personality.

We hail the New Year with solemn ecstasy in our hearts, and as everybody should cherish, so let us cherish sanguine hopes for brilliant experiences in the ensuing year of the Lord. Make the first day of the year glorified, not only with the glow of joyous gifts and merriment, but with such deep meditation as will provide nourishment to the soul for the rest of the year.

With the ringing of the first bell in the vale or the city, thank God with a grateful heart for all that He gave to you in the receding year and then, filled with joy, sit down, with senses drawn inwardly within your inner self, eyes turned toward the inner world, mind withdrawn from the outward to the deep soul, and soul projected toward and ultimately anchored on God. Get lost in that boundless extension of inward light, remaining in that supreme state irrespective of time, until you feel that you have actually touched the solid ground of Reality and peaceful ecstasy.

What a happy New Year it will be for you if you can hail your New Year in the secret and sacred mansion of such pure meditation. Receive not your New Year on the plane of emotions, or merely on the mental plane. Fall back to the inner chamber, where God breathes serenity, safety, and satisfaction, and man can talk

to and walk with his God. There, my friend, greet the New Year in the hallowed presence of the Beloved.

Master Returns from India

When you left us long months ago,
Our hearts were heavy
With unacknowledged misgiving.
Would the dear, holy land,
The land of your birth that you call "My India," Hold you?
Would its needs appeal to you as more pressing Than ours?
At the end of our waiting would you say:
"I have given you fourteen years
Of the labor of my hands,
The blood from my veins,
The wisdom of my mind, the love of my heart.
Now you must give me up to India?"
With deepest interest we received the reports
Of your triumphal march from city to city.
Of vast audiences that received you
With acclamations and hung on your words,
When the clarion tones of your voice rang out,
Telling them that man must work
If he wishes to win Salvation—Liberation,
And offering them anew
The teachings and techniques of their Sages,
Enriched and expanded by your meditations.
With surprise and joy
We heard of the new Centers
That were being opened in this faraway land.
Of students who flocked to you
To enroll under your banner,
And of our own Praecepta
Being translated into their native tongue.
At last we understood.
Our selfish demands were stilled.
Our souls and hearts expanded
To welcome our new brothers,
And we said:
"He does not belong to us, but to the World."
And so, uplifted and purified,
We are welcoming you upon your return,
Saying, as did Simon Peter of old to the Christ:
"Lord . . . Thou hast the words of eternal life."
Anew we offer you the service
Of our hands and hearts, with the words:
"Here am I, send me."
As we lay at your beloved feet fresh flowers
From the garden of our souls,
With the gratitude, devotion, and love of
YOUR FAITHFUL STUDENTS.

Spiritual Vibrations of Places
By S. Y.

O

UR spiritual expedition started a year and a half ago from Los Angeles. Mr. C. R. Wright and another secretary accompanied me on this trip almost around the world. Apart from seeking enjoyment in scenic wonders, the sole purpose of the trip was ordained by God to meet my Divine Master who had waited sixteen years for me to return to India. He said to me, in a vision which I had in America before starting: "Yogananda, if you do not come this time, I am not going to wait for you any longer." And so, I made my plans to return to India after sixteen years' absence.

True to his prediction, Master passed on within three months after we reached India. Later, I will write elaborately about this experience in a book, but now I shall describe the spiritual vibrations of the different countries we visited.

AMERICA:—

M

y sixteen years in America and my close contact with the people there have taught me that America is a land of good, eager, energetic people, and that America is changing from material and intellectual efficiency to the desire for finding the purpose for which material and intellectual efficiency is craved.

People here are what all people materially want to be. They are natural, not perhaps to the extent that they want to be; still, they are trying their best to become what they want to be. Americans are fast passing from the material and intellectual phases of life to the spiritual. Of all the people of the Western hemisphere, Americans are the most spiritually curious.

The American desire for spiritual investigation ranks in quality next to that of India. The religious curiosity there has resulted in the growth of all kinds of cults, ologies, and isms, and now America ought to find the standard of spiritual utilitarianism by which she can critically and truthfully discriminate between the different forms of religious beliefs.

There is no doubt that the adherents of so-called religious science, the prosperity sponsors, and the divine-abundance believers have all tried to make religion practical in yielding real results in the domains of mind and body. But the time has now come when America should judge religions, not from the point of view of social power, number of churches, amount of material wealth, size of congregation, or sermons of fine theological exposition, but from the standpoint of results in Self-Realization.

The churches in America should not be content with pounding dogma into their members and saving them from being contaminated by denominational beliefs other than their own, but every ecclesiastical organization should be busy emphasizing the living of the common principles of morality and usefulness underlying all religions and the finding of the technique of Self-Realization by which the church members can achieve the real contact of God by tuning body, mind, and soul according to the highest standards of Truth.

All individual, social, national, and international problems must be adjusted according to the highest standards of the universal methods of Self-Realization of God. The phenomenal growth of pseudo and real religions and social institutions, along with material growth, shows that the American mind is struggling to transcend the material plane of happiness and to reach the spiritual plane of happiness.

ENGLAND:—

As one desiring the independence of all counties, including India, I tried to

keep an impartial outlook while critically judging England. I found England a land of courtesies, kingly discipline, prosperity, intellectuality, political power, justice of courts, and integrity of judges.

Most newspapers in England try to be just and do not attack individuals or touch up little scandals into sensations for fear of libel suits and the strict and swift justice of the English courts. In America, with the exception of some very honorable and just newspapers, there are many newspapers that are unscrupulous because of their sole desire to increase private profits by selling frothed-up scandals and dressed-up rumors and falsehoods about the private lives of individuals. Freedom of the press must not consist in giving unlimited freedom and unholy power to the newspaper men, who, like some other individuals, indulge in moods, biases, and opinions, but should also give the same space to the people who are criticized and who maintain the newspapers. If the newspapers were compelled by law to print the just answers of people whose reputation they sell for money, then they would be very careful. The people criticized should be permitted to have their answers printed on the front pages and in graphic terms if they are criticized on the prominent pages.

The holy fear of swift and proper justice in the English courts has kept the English newspapers more or less on the right path. The case of King Edward's regard for an American woman has been abused by the American newspapers just for private profiteering purposes. Even kings cannot dictate what their hearts feel. Why should newspapers ridicule that which two prominent people consider sacred? Whether the marriage between the King and Mrs. Simpson comes true or not, they should not be criticized for the purpose of enriching newspaper owners.

Newspapers in England are free in recognizing good deeds. Even the rough truck drivers in England are very polite and gentle. They never tired to brush past our car but, instead, they were never in a hurry and directed us by a wave of the hand to go ahead or to wait because of a traffic tie-up in front and they showed the greatest politeness at all times. The policemen were very refined and helpful, even though I had not expected to find them so, but the British tommies jerked themselves into humble helpfulness and put on their best mental dresses whenever they met an American or foreigner.

The birthplaces and tombs of poets and memorials to heroes touched me deeply and I could feel the vibrations of the ancient heroes of England. Thoughts leave traces of their presence in the places where they originate and I could feel the personality and poetic quality of each poet whose life environment I visited.

The English political atmosphere has the vibration of clear thinking and shrewd judgment.

(To be Continued)

The Second Coming of Christ

Judge not, that ye be not judged.
For with what judgment ye judge,
Ye shall be judged:
And with what measure ye mete,
It shall be measured to you again.
And why beholdest thou the mote
That is in thy brother's eye,
But considerest not the beam
That is in thine own eye?
Or how wilt thou say to thy brother,
Let me pull out the mote out of thine eye:
And, behold, a beam is in thine own eye.

D

O NOT be critical about what other people do, so that your actions will not be taken into account by others. This passage seems a sort of moral threat, to the effect that if you mercilessly expose the faults of others, similarly will your own faults be brought to light. In other words, we have no right to criticize others violently while we possess the same faults, for such action brings only ridicule and anger. If a liar admonishes a liar, it has little effect.

A judge who has committed murder himself has no right to condemn another murderer to death, for then the invisible eye of the even-handed just laws of God will bring the hypocrite to judgment. It is neither good nor effective to judge others without first ridding oneself of the same defects. Action and example speak louder than words. Loving suggestion from a good person is all right if the sinner wants to become better or is remorseful. Truth and God only can judge fairly, for they are faultless.

To reveal the moral weakness of others and bring them to discomfiture and resentment is not the way of the wise. Cruel judgment of the wrong actions of others makes one forget that the sinner is but an error-stricken child of God. Hate the sin, but not the sinner, for he is a child of God in error—your own Divine brother eclipsed by ignorance. The purpose of judgment must be curative only and not the revengeful outcome of anger.

God, who is above all base passions, is the only impartial judge and knows what is right. Man is apt to be revengeful and unjust when he is judging the faults of others. We should treat the error-stricken as we would like to be treated if we ourselves were stricken with error. In the same spirit in which we judge others does the divine law judge us. Instead of judging with harshness, we should suggest with love. Besides, those who are used to judging others without correcting themselves first are apt to believe falsely that they are free from these same faults—just because they happen to admonish others. Of course, you can judge another with kindness for the purpose of correction. Such an act is all right, for the divine law will be kind or cruel in judging your faults, even as you are kind or cruel in estimating the discrepancies of others.

To warn others about the dangers of evil from one's own bitter experience is good if it is done in private with the sole desire of saving them from misery, but never tell other people their faults in public. Unscrupulous people love to torture others about the very faults they themselves possess in abundance. Being divine brothers, we should not judge another brother with unkindness. Unkind, revengeful judging of the faults of others creates resentment and mental rebellion. A loving person does not cruelly judge and punish his brother, but he criticizes with love if necessary.

According to the law of cause and effect, if one is used to judging others with kindness, he receives the same treatment in return from Truth, which secretly governs all life. In other words, only the kind, wise, and perfectly balanced individual is fit to judge. According to the psychological law of habit, if you are cruel to others, you have harbored cruel thoughts in yourself first, and if you are constantly cruel, you have harbored cruel thoughts quite often, and by constantly harboring cruel thoughts, you will accustom yourself to being cruel. Hence, it is not good to harbor cruel thoughts about others under any circumstances. To be cruel to others is to attract cruelty to yourself by exciting and angering others. Punishment or reward is not imparted by God as an act of revenge or an act of special favoritism, but good and evil results are occasioned by good and evil actions. To judge others cruelly is to attract cruel criticism from others, which makes your own life miserable.

If you are blind in one eye, why call another blind brother, blind, unless you want to torture or ridicule yourself? If you show kindness, you are quite likely

to attract the same thing from others. For instance, it is ridiculous to try to heal some one of the habit of smoking if you are an inveterate smoker yourself. Of course, it is all right to warn another brother of the ditch of error into which you have fallen, if you do not want him to suffer likewise, but to condemn publicly or to punish another for a fault which you possess is unjustifiable. If you are a traitor to your country, you should not admonish other traitors. If you are suffering from moral sickness, do not make yourself hoarse expressing holy wrath against others who are morally weak, for then people will find out your secret errors and put them before the world, ridiculing your hypocrisy and inconsistency.

If you love to criticize others in public, try to recite loudly your own secret faults before others and see how you like it. It is good to be able to spend your time in critically judging your own faults for corrective purposes instead of wasting time in unkindly criticizing others and bringing a volley of wrath, hatred, and resentment against yourself. If a blind man tries to lead another blind man, both will fall into the same ditch together. This is what the Scriptures of India say. If you are spiritually ignorant and want to lead others who are also spiritually deficient, then both of you will stray into the ditch of ignorance and uncertainty.

The man suffering from theological indigestion himself cannot cure others suffering from the same malady. The theologically wise, but ignorant in Self-Realization, cannot lead others into the haven of spiritual Self-Realization. Jesus and His disciples awakened God-contact in many men, but many of the modern ministers (products of theological schools and not of schools of Self-Realization) cannot awaken God in people, because they know not God themselves. Passing theological examinations, regular preparation and delivering of theoretical sermons, and talking in a holy voice, with emotion, does not make one God-known or make him able to transmit God to others. God's ministry should never be chosen as a life work without knowing God first in one's own consciousness. Even business ethics demand that one should never attempt to sell anything without a thorough acquaintance with the article and faith in its usefulness. Then why try to sell God to others without knowing or believing at all what God is and how He can be useful to all in the supreme way?

Positive Results of Meditation

By DR. M. W. LEWIS

W

HAT positive things can we expect from meditation? It seems to me that the greatest blessing which comes from regular meditation is the fact that our peace, poise and calmness steadily increases, and this is especially noticeable when our meditation is given the preference over our other activities and is practiced with regularity and with the fullest attention and devotion. In order that we perform proper action in our lives (that is, that we can act according to the Divine Will), it is of paramount importance that we attain great calmness, for it is only in calmness that the silent, never-falling guidance of the soul, whispered through Intuition, can be intercepted.

We shall find also that pain and trouble cease to cause us so much annoyance, not that pain and trouble will necessarily leave us, but because we shall be able to realize our real selves as beyond these things, and therefore be unaffected by them. The underlying cause of this is that the desires of the heart can be permanently and completely satisfied only by turning our attention inward toward the soul, which is the source of all happiness, for it is Bliss itself. When our desires for outward things are not fulfilled, then we have pain

and sorrow, but when we realize the soul we find that we have everything; we find that we have the source of all contentment and therefore we are unaffected by the fulfillment or unfulfillment of our desires.

Meditation takes us to the soul, or we might say, meditation brings about an adjustment of body and mind which is favorable to soul expression. The soul is trying to express through us but, because our bodily instruments have not been properly functioning, the soul is unable to blossom forth to the fullest extent.

Meditation brings us much closer to the Spirit than intellectual learning. It seems strange that men of great intellect, men with keen minds, sometimes cannot understand, or do not have the inclination to know matters pertaining to the Spirit. Even with their great minds and keen intellects they cannot understand such things. Why? It is because, to realize the soul we have to feel and know through Intuition, and when we know and feel through Intuition we are above mind and intellect. That is why we have to try so hard to still the waves of the mind, and when we have done that, Intuition can act, as it is always trying to do. We hold a vessel of water in our hand, and as long as we keep the water still, so long can we see the image in it of the sun shining above. But if we move the vessel and the water is not still, then the image is distorted and its true nature is unknown.

We can now understand why the intellectual man who does not know how to still the waves of the mind and rise above it cannot comprehend things of the Spirit. But do not think that we should not have keen minds and intellects. In fact, we do not have to worry about it. Rise to the Spirit first, and then the power of the Spirit, working through the unhampered Intuition, will percolate through the lower mental processes and the mind and intellect will be sharpened a thousand fold. Things will then be understood by those who meditate deeply, which intellectual men will not be able to comprehend.

Therefore, let us meditate well; be neither misled by the glamour of matter nor sidetracked by the lesser manifestations of the Spirit, but dive deep into the ocean of Spirit and find the real jewels of Realization.

Meditation will adjust all conditions, for it will take you to the fountain head—the All-Knowing Spirit, our common Father—the Creator and Sustainer of us all.

AUM! AMEN!

A Word from Nature The Moon By Sri Nerode

I SAID to the Moon, as she shoved aside
A heap of darkness over the sharp edges
Of the roaming clouds, "Dear Moon,
You are the queen of the night.
Have you any message for me?"
"Yes, dear child," said the Moon,
"Certainly I have. Look how cool I am;
How cool is my temper; how cool
Is my whole appearance. I collect the hot rays
And fiery temper of the hot sun,
And passing them to my calm and cool heart,
I turn them into the cool rays of soothing love.
So, my child, let all trying events
And fiery conditions hit you hard
From all corners of life,
But only let all these vibrations
Pass through your cool heart and inner calm.

Then, my child, all conditions will help
Rather than hinder you and you will be
A source of loving serenity and swarming good."

What Do the Stars Say to You?
By LOUIS E. VAN NORMAN

T

HE questions asked by the modern poet, P. J. Bailey: "What are ye, orbs? The words of God? The scriptures of the skies?" were answered nearly 2,000 years ago when the Magi, the "Three Wise Men from the East," journeying to the Holy Land, said: "We have seen His star in the East and have come to worship Him." These were wise men—not mere visionaries.

From time immemorial, ever since the Egyptians and the Babylonians first began to scan the heavens for signs to guide them (and for how many eons before that time no man knoweth) our human race has looked to the stars for guidance. The astrologers, the reverent poets, have beheld in these celestial nightly visitors the index finger of the ruler of the universe. "The stars rule men, but God rules the stars," said the ancient writer, Cellarius, in his "Harmonica Macrocosmica."

Is it our devouring materialism or the speed of our lives now-a-days that makes us forget, or ignore, the spiritual import of the stars?

In a gathering of people, both young and older, recently, someone quoted Emerson's line: "Hitch your wagon to a star." One of the younger girls admitted frankly that she was not quite clear in her mind as to what this meant. To her and many others of her generation "Stars" meant "movie" actors and actresses or, perhaps, football, or tennis champions. How could you hitch your wagon to one of them? Oh, yes, of course, they do set styles, in conduct and costumes. But evidently the poet philosopher did not mean that? What did he mean?

Probably the young lady was only half in earnest as to the monopoly of the term "Star" by the screen, stage, and the sports field. But there is, nevertheless, a real point suggested by what she said. In fact, she opened a window in our national life rather appropriate for consideration at this Christmas season.

The other day a nationally known educator expressed the opinion that the seeming lack of patriotism among young people today is attributable to their inability to find disinterested and imaginative leadership in that direction. Youth, he went on to say, has had hard blows dealt to its faith in the "idealism and freedom from mercenary motives of many who pose as official patriots."

Are the dictators of Europe, "Stars"? Is Hitler a Star? or Mussolini? or Stalin? At least they are moral, or unmoral, leaders. And their peoples are in "full tide of skepticism as to old faiths and intolerance toward new ones—except their own?"

"Broadly speaking," said this university professor, "we have reached the point at which the public has largely lost confidence in every great agency of our common life . . . Money changer, college professor, legislator and bureaucrat, New Deal and rugged individualism, agencies of law enforcement and of legal interpretation, pulpit and lecture platform—on none of these does the public look without suspicion, and from none of them comes the clear call of wise and compelling leadership.

Were I a Fascist or a Communist, I should welcome most heartily such a state of affairs, and I should do my best to encourage it. I should remember the background against which Communism came to power in Russia and the paralysis of action which enthroned the Nazis in Germany. But for those of us who believe in democratic institutions, nothing is more alarming than the rapid growth of

suspicion and intolerance within our national borders.”

The task of enlisting youth in worthwhile causes is not the negative one of seeking to insulate it against new ideas, nor can exhortation or oratory bring a solution.

“A university is not a ‘pep meeting’. It is a place devoted to the discovering and the dissemination of the truth. Only in an atmosphere of free discussion which involves disagreement, the clash of ideas and respect for the things of the intellect, can such work go forward. We need a spiritual star to guide us.”

“Too lowly they build who build beneath the stars,” wrote the poet Young, in his “Night Thoughts.” All the poets sing the same strain. Particularly comforting is Adelaide Ann Proctor in her “Legend of Provence,” when she reminds us that,

“No star is ever lost we once have seen,
We always may be what we might have been.”

The Vision of a New Race

By SRI RANENDRA KUMAR DAS

“In Memoriam”

Alfred Tennyson

Ring out

The want, the care, the sin,

The faithless coldness of the times;

Ring out, ring out

My mournful rhymes,

But ring the fuller minstrel in.

Ring out

False pride in place and blood,

The civic slander and the spite;

Ring in

The love of truth and right,

Ring in

The Common love of good.

Ring out

Old shapes of foul disease;

Ring out

The narrowing lust of gold;

Ring out

The thousand wars of old,

Ring in

The thousand years of peace.

Ring in

The valiant man and free,

The larger heart, the kindlier hand;

Ring out

The darkness of the land,

Ring in

The Christ that is to be.

A

ND so, as of old, will another New Year be welcomed in amidst the ringing of chimes, the sounding of bells, the clash of cymbals, the piping of flutes, mingled with the shouts of joyful hearts.

There are those, also, who will usher it in through the silence of prayerful

thought, thus tuning into God's thoughts, which are our angels—angels of loveliness and inspiration winging their way to us in joyful song and bringing to us hopes of peace, of harmony, of understanding love.

Let us bid adieu to the Old Year and its unpleasant experiences which have often taken on the proportions of catastrophes—adieu to jealousy, to suspicion, to conflicts that have been so rife.

In our survey of the past year, all too vividly have we witnessed wars of aggression, robbing men of their rightful possessions to the aggrandizement of another's interest. The whole world is tense through this fear of war that threatens the sanctity of the home, causes family ties to be severed, and homes to be shattered.

Men are held in suspense, lest they lose their divine heritage, freedom of speech, and the privilege to pursue their varied peaceful interests, since the desire to live in peace is strong in every human breast.

The realm of religion has also been beset by grave dangers. Men, there too, have protested and fought as their rights and privileges have been questioned or destroyed. In short, such conditions have given rise to a world-wide restlessness, and it especially grips those newer souls who are weak in spiritual armor. It is for the benefit of these, that prophecies and predictions have been put forth and offered as a consolation which will give rise to an increased and sustaining hope. These prophecies deal with the coming of a New Age in which a New Race will emerge from the whole of mankind, as mankind exists today.

In my previous article, I pointed out that it was the Cosmic Christ that would bring forth new life and new power to the world. The birth of this Cosmic Christ is taught by the Christian religion, as well as all the great religions of the world. Mankind has been inspired in the past and will continue to be so inspired in all future time by this Cosmic force expressing itself through the Cosmic Christ. On this common ground, unity can be established among all religions. On this score then, there should be no antagonism between the followers or adherents of the different religions of the world, no cause for disrespect or hate, nor prayers for one another's destruction.

From out of each religion, there will be a number of developed and advanced souls who will feel this unity based on the Christ Consciousness. They will understand that each religion has its specific part to play in the development of mankind, which satisfies some need of man at that particular stage in his growth. It is not godly to denounce any religion, for it is God that man is trying to interpret, no matter how widely different that interpretation may be from the viewpoint of another. Thus understanding, conversion to some particular faith should be effected only through one's own volition to embrace that faith. Then will this Cosmic Christ be felt by all and will bind all into One and a New Race will be created.

This New Race will be endowed with love, with purity, with selfless service for the upliftment of all mankind. The universe will then be prepared for the second coming of Christ.

The great disturbances that are at present prevailing in this universe will make man long to be lifted out of his distress into that state of mind where he will look and think beyond the boundaries of caste, creed, and color and be lifted to a higher vibration, a higher realm of thought where he can truly realize God. To this end, man will be led by the pillars of this New Race, who are the advanced and highly developed souls.

How useless it is to differ over the names of religion, which names are but the empty shells. The kernel, or the heart of religion, is within. Why waste time over the basket, the contents of which have fallen into the ditch? We should not vainly boast of the numbers that fill the pews of our respective churches nor of the money sufficient to build million-dollar structures, but

dive more deeply into the recesses of the soul and there see how much of love we can find, what capacity of self-sacrifice is ours, and how near we live to the Christ-like life. Jesus, the Christ said: "Not everyone that saith unto me, 'Lord! Lord!' shall enter into the kingdom of Heaven, but he that doeth the will of my Father, which is in Heaven."

As we faithfully follow our respective prophets, we shall find that each one stresses the value of love which will command respect for every faith. Likewise, the breaking down of prejudice which withholds man from seeing God in all individuals, in all life. Prejudice is a sin that has a vice-like grip upon man and brings about destruction wherever it exists. It causes class-consciousness, unrest, and often annihilation.

These teachers shall not initiate a new religion or a new creed, but emphatically hold, as did Jesus, when He said: "Ye are my disciples, if ye have love, one for another." The masters of all religions quote the same utterances in substance. More love, greater love, that will drown all animosities, all greed, all vain glory and selfishness, will then be outpoured upon the universe and will usher in a new light, a new age of Fellowship.

It is within the secret chamber of our heart that God dwells, and the presence of degrading thoughts there, prevent God from manifesting His Divine qualities through us.

So let us discard our old ways of thinking that have heaped sorrow upon us, and in embracing love and self-sacrifice, give them a fair trial. We can but try that upon which our Saviours have placed so much emphasis. It may be true, that those upon whom we have tried to shower this love, have not cooperated, and as a result we have suffered, but do we not suffer also, and infinitely more, by not radiating love? If we must suffer either one way or the other, let it be the Christ-way and let time bring the results even though they may be far-distant.

Be one of the New Race who will scatter these sublime thoughts among all peoples. Try to live them and prove that the Christ Consciousness can be realized. This will break down greed and hatred and build anew one Fellowship, a nationalism that will unite the whole world in understanding. Then minds will be raised to that Divine consciousness where we shall all see the Divine Father through the same eyes. We will be inspired toward the realization of one spiritual Fellowship that will seek "the bond of peace through the unity of the Spirit." A universal brotherhood, instead of separate races and nationalities, will then exist.

The keynote of this New Race will be Love; the motto will be Friendship; the watchword—Fellowship. With the life of the "Christ" as their ideal, their slogan will be: "Walking in the light, we have Fellowship one with another."

Meditations
By S. E. M.

Life is to be lived.

If you would live abundantly,
Use all of your talents and energies to the limit Every day and thus develop
Ever greater power and understanding.

There is no end
To the life, love, power and wisdom
Which may be yours
If you rightly use what you have.

You reap the results
Of every negative thought
And inharmonious emotion
(Anger, dislike, criticism,
Condemnation, fear, resentment, etc.)
Which you allow in your consciousness.

Thoughts of truth, beauty, joy and love
Produce positive results.
Remember,
You are always free to choose
What your attention is to be centered upon.

Inharmony registers first
In your own mind, body and world.

If you ever expect
To have any peace and serenity of mind,
Or health and harmony of body and affairs,
And if you ever expect
To make any progress in spiritual development, You must consciously control your
thoughts,
Words and deeds.

Do not allow yourself to criticize, condemn,
Judge or find fault with other people.

Keep your mind on truth.

Realize that the divine life and power
Sustain, protect and guide you
At all times.
Therefore,
What other people think or do
Cannot affect you,
For the protecting mantle
Of the Divine Presence
Always lovingly surrounds
And shields you.

Unkind thoughts and words,
And feelings of irritation and fear
Never benefitted anyone
And they keep you
From realizing the glorious perfection
Which is yours now.

Consciously cultivate
An attitude of kindness,
Helpfulness and joy.

When you know
That you are divinely protected
From all human
Thoughts, suggestions and activities—
When you know that you work
With an irresistible power which never fails,
You have no need to be concerned
With what other people think or do.

You are free
From what other people think or do
And they can in no way harm or hinder you.

In the quietness of Spirit
You can rest serene and unafraid.

In the quietness of Spirit
Is all-perfection, beauty, and goodness.
Here is your home.

In the quietness of Spirit
You renew your strength and courage.

In the quietness of Spirit
You commune
With the Light of love and wisdom.

In the quietness of Spirit
Is abundant life,
And here you realize the truth of your being
And your relation to all that is.

Today, and always, the Divine Presence
Is with you
And you should
Practice realizing
His nearness continuously
Until you come
Into the complete recognition
Of your own God Self.

You must not allow yourself to be affected

By the thoughts and suggestions
Of the unenlightened world.

Ask the One Mind for inspiration,
Understanding and guidance at all times.

Loosen your mind
From the unenlightened world's hold
On the petty things of every day
And practice stilling your mind
So that you may become aware
Of the Inner Voice when it speaks to you.

You were created a ruler
And what have you done with your power?

You have forgotten your heritage
And are unable to rule even yourself.

Your mind runs wild—you cannot control,
Direct and hold it on one thing
For even a single minute.

Your body sets up a howl
If it doesn't get
All the pampering and comfort
It wants instantly.

Your emotions
Plunge you into a helpless,
Chaotic condition
Of anger, fear or doubt
At the slightest provocation,
And you let them get away with it
As if you were a slave
And not born to rule by Divine Right.

When will you wake up and accept
Both the responsibilities and privileges
Of your birthright?

Each day after your meditation
Send thoughts
Of love and good-will to all people
And to all creatures.
Ask for them all the good
That you desire for yourself

And express
Loving kindness and helpfulness
Wherever you can.

Make constant effort
To free your life from pettiness and discord
And turn often each day,
In praise and gratitude
To the God Self within.

Your mind should be so completely filled
And occupied with the Divine Presence
That every act is perfect service.

Acknowledge and accept—
Practice the Presence of God
If you would have It real to you.

You must rid yourself of the idea
That you have any power or wisdom
Of your own,
That you act, speak or think by yourself.

You cannot even breathe
Without calling on the indwelling Power
Which causes all manifestation and activity.
There is nothing like this realization to free you From pride and
self-glorification.
Meditate on this idea often.

Since, without divine power,
You would not have the energy
To perform any act, or to think a single thought,
Do not let outer duties,
No matter how pressing and important,
Keep you from acknowledging
And lovingly communing in your God Self,
With the ever-present love, wisdom and power
In which you move and have your being.

If you wish to be of service
And if you wish to demonstrate perfection,
Then go often to your Source
In joy and confidence.

Nothing but the realization
And acceptance of God-in-you
Can bring you the good you desire.

This realization can come
Only through regular meditation
And constant practice of the Presence.

In moments of quietness
Talk to Him
As to your dearest friend
And in perfect stillness
Listen for His answer.
You will always find response
Beyond your expectations.

By recognizing, acknowledging, accepting, Understanding and feeling the infinite
Presence, You open yourself up to the inflow
Of divine love, intelligence, energy and life.

When your attitude is joyful and receptive,
The irresistible power of God
Can be released through you
To create perfection.

If you will put your mind
On the Cosmic Christ,
On the God Self,
Which is in you and with you,
And keep it there without wavering,
You can accomplish anything.

“Seek God first.”
This is the way to raise your consciousness.

It is time to take a definite stand
And really do something about your life
If you are tired of muddling along
In confusion and unhappiness.

Free yourself from all desires, appetites,
And habits (mental and physical)
Which retard your spiritual progress.

Decide for one month
To watch your thoughts, feelings and motives,
And to cast out instantly every unworthy one.

Decide for this month
To meditate regularly
Night and morning.

If you live up to your determinations
For one month, the habit of meditation
And right thinking will be pretty well established And it will be much easier to
go on from there.

You must make the initial effort yourself,
And it probably will be difficult at first
To change your habits
And to control your thoughts and feelings.

If you will make a persistent effort
To free your life from discord and to attune Yourself to Infinite Mind and
Power,
You will gradually accumulate a momentum
Which will help to carry you along.

Keep your desire
For freedom and enlightenment
Intense,
Your determination firm and unwavering,
And demand the help you need.
Do this by thinking,
By reading inspiring and informative books,
By associating with spiritually minded people,
And by meditating.

Daily call on the invincible Power
And all-conquering Love
To take charge of your life and lead you
To Its perfection, freedom and happiness.

Your attention
Is one of the most powerful instruments
For development and freedom that you have
And it is completely under your control.

It is for you to direct and decide
What shall be brought into your life.

There isn't any condition
Which cannot be changed harmoniously,
Without violence, if you go about it
In the right way.

You can have dominion over yourself
And over your world if you really desire it.

Stop criticizing other people.

You have no right To judge another
No matter how well you think you know him, Because you can never know exactly
The conditions and forces
With which he is contending.

Your duty
Is to see the Truth for everyone
And in that way you help It to manifest.

Your negative thought about a person
May be just enough to make him
Do the thing he is trying to overcome.

You are responsible
For the limiting and binding thoughts
You hold about other people,
And such thoughts
Always register in your own mind
And bring to you results
And conditions like themselves.
They never do anything for anyone
But create inharmony and unhappiness.

If you are ever to be free,
Every thought of criticism and condemnation
Must be forever driven from your consciousness And must be replaced by
unconditional love, Compassion and understanding for all people
And for all creation.

If you have made a mistake
Or if you are struggling
To overcome some problem,
Wouldn't you be thankful for kind, loving,
Understanding thoughts from other people
Instead of fault-finding and criticism?

See that you never fail
To send out GOOD thoughts
To all people at all times.

Thoughts and feelings of Truth,
Beauty and Compassion
Register first in your own mind and world
And help to bring you ever nearer to your goal

Of freedom, perfection
And spiritual understanding.

Every time you really help someone else
You help yourself more.

Om Song
Slowly and sympathetically

Whence, OM this sound-less roar doth come
When drow-seth mat-ter's drear-y drum?—
The boom-ing Om on bliss' shore breaks;
All heav'n all earth, all bod-y shakes.
The bum-ble bee doth hum a-long,
Ba-by Om, now hark ye! sings his song;
Krish-na's flute is sound-ing sweet
'Tis time the wa-t'ry God to meet.
Cords bound to flesh are brok-en all,
Vi-bra-tions vile do fly and fall;
The hust-ling heart, the boast-ing breath
No more disturb the yo-gi's health.
The Gods of fire with fer-vour sing,
Om, Om; their mys-tic harps now ring
God of Pra-na sweet-ly sounds
The won-drous bell, the soul re-sounds.
The house is lulled in dark-ness soft,
Dim, shi-ny light is seen a-loft.
Sub-con-scious dreams have gone to bed
'Tis then that one doth hear Om's tread.
Oh up-ward climb the liv-ing tree,
Hear now the sound of e-theral sea;
March-ing mind doth home-ward hie
To join the Christ-mas Sym-pho-ny.

The All
By WALTER BELASCO, Jr.

M

ANY say, "God is all;" others say, "All is not. God Is." Together, they reveal the Truth.

True, God is "the forthcoming and withdrawal of the whole world"—"I am the chant; I am the holy oil; I am fire; I am what is offered; I am immortality and death; existence and non-existence."* But does the average affirmer of "God is all," see God, for example, in a chair? Materialists claim that the chair, the table, and so forth, is God, and that that is all there is to God. The very fact that they deny Spirit, and contend that the physical is all, proves that the phrase, "All is God: God is All," as a mere statement is wholly inadequate.

"The thoughtless think that I, the unmanifest, possess a manifested form, not knowing My higher Being, excellent and everlasting. Nor am I visible to all, wrapt in My magical Glamour; this world, deluded, recognizes Me not, unborn, everlasting. I know all beings, but Me none knows."*

As long as we see the chair and the table, we do not discern God. Out

awareness must rise until the chair as a chair disappears, the table as a table vanishes, the sinner as a sinner is transfigured. When all the manifested—name, form, limitation—dissolve, and we see things, such as chairs, tables, sinners, and so forth, in ultimate reality, then we see God; not before.

Only those who have attained such beatific vision because their consciousness expanded and lost itself in Divinity (Parabrahman) can say of the chair: that is God; of the table: that is Deity; of the sinner: he is my Beloved. For anyone else so to say are mere empty words that are “as sounding brass or a tinkling cymbal”—signifying nothing. It is so easy shallow-mindedly to repeat phrases parrot-like without any realization or mantramic power behind them. But the Spiritual man never uses idle words: “The words that I speak—they are Spirit, and they are Life.” To say, “all is God” is proper when we really perceive that all forms and names “are Not,” and only “God IS.”

Although Maya—the universe as viewed (or created rather) by the physical senses—is well explained as Illusion, it would, perhaps, be more clear to call it misunderstanding, misapprehension, misconception; for, when a thirst-crazed traveler imagines that he sees water and it turns out to be a mirage, or when a magician saws a lady in half, men call such things illusions; but the waters of the ocean, or this twirling terrestrial ball upon which we reside, cannot be so easily explained away, nor can they ever be explained as long as we are confined to the sensuous plane. While we limit ourselves to the five senses, the world (samsara) is neither an illusion nor an unreality; it is as real, as true, as final as God is to the enlightened ones.

In our purely physical consciousness we cannot say that the material world is unreal, “Is Not,” with any meaning; for all our actions belie us, proving that our words are but words. The enlightened one can truly call the world of duality, “unreal, or illusion,” since to him “heaven and earth” does actually “pass away” and all that remains to his vision is God; or rather, the man himself—personality, name, form, individuality—disappears (becomes at-one with God) and God IS, and that is ALL there IS.

To reach this exalted state of consciousness (samadhi) is not difficult even though we try to make it so. Jesus gave the key: “Blessed are the pure in heart, for they shall SEE God;” that is, we must be like, or become, God; for only God can see God.

Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

Spinach and Mushroom Soup
Canary Salad
Vegetable Tamale Loaf
Brussels Sprouts Milanese
Onion and Potato Scallop
Pumpkin Ice Cream Pie

SPINACH AND MUSHROOM SOUP

Brown 1 cup mushrooms, chopped; 3 tablespoons onions, finely chopped, in 4 tablespoons butter. Stir in 2 tablespoons whole wheat flour, 1/2 teaspoon vegetized salt, 4 cups milk, a little at a time, stirring constantly, and cook until smooth. Add 1-1/2 cups spinach, cooked and finely chopped. Simmer for 5 minutes, stirring well. Serves six. (Mary Hamman).

CANARY SALAD

1 cup grated raw carrot
1/2 cup finely diced celery
1/2 cup diced raw apple
1/2 cup diced orange

Mix with mayonnaise and serve on crisp cress, Romaine of lettuce. (Frances Larkin).

BRUSSELS SPROUTS MILANESE

Melt 2 tablespoons of butter in a frying pan, add 1/2 cup dry whole wheat crumbs and cook until golden brown, stirring constantly. Add one pound of cooked sprouts, 2 finely chopped hard cooked eggs, 2 tablespoons grated parmesan cheese, 1 tablespoon finely minced parsley and vegetized salt to taste. Serve very hot.

ONION AND POTATO SCALLOP

1/2 cup creamed onions
1-1/2 cup cooked potatoes, sliced
1/2 cup milk
1 tablespoon butter
Vegetized salt

Put half the potatoes in to a buttered baking dish, and season. Add creamed onions, cover with remaining potatoes, moisten with milk, and dot with butter. Bake at 350o for 1/2 hour. Serves 4 to 6.

VEGETABLE TAMALE LOAF

1 large onion
1 clove garlic
1 qt. can tomatoes
1 can corn
1 tablespoon chili powder
3 tablespoons salad oil
1 tablespoon butter
Vegetized salt
2-1/4 cups milk
1-1/2 cups yellow corn meal
3 eggs
1 cup ripe olives

Chop and brown the onion and garlic. Add tomatoes, corn, chili powder, oil, butter, and salt. Heat to boiling point, and add milk and corn meal, mixed. Cook 10 minutes, stirring constantly. Remove from fire, beat in the beaten eggs and turn into a greased baking dish, adding the whole olives. Bake 1 hour. Serves 10 to 12. (Unity).

PUMPKIN ICE CREAM PIE

1-1/2 cups brown sugar
2 tablespoons cornstarch
1 teaspoon cinnamon
1/2 teaspoon ginger

1/8 teaspoon mace
1/2 teaspoon salt
2 cups evaporated milk, scalded
Combine and cook until thick.
4 egg yolks beaten
1-1/2 cups canned pumpkin
1 teaspoon grated orange rind
2 teaspoons vegetable gelatin (prepared according to directions on box).
Chill thoroughly.
Add 1 cup broken pecan nut meats and fold in 1 cup cream, whipped. Freeze.
Place in previously baked whole wheat pie shell or in a graham cracker crumb shell.

Old age can be postponed from 10 to 15 years by eating a diet containing larger amounts of calcium, correct amounts of protein, vitamin A and vitamin G, Dr. Henry C. Sherman, professor of chemistry, Columbia University, stated in a report made at the Carnegie Institution of Washington, D. C.

His conclusions were based on experiments made with rats. The studies were conducted on rats because the chemistry of rat nutrition is so much like that of human nutrition that the data obtained does not need to be discounted when applied to humans.

Senility Postponed From 65 Years of Age to 75 or 80.

Interpreted in terms of human life, Dr. Sherman said that the gain the rats made was equivalent to extending the span of human life from 70 to 77 years. The period known as "the prime of life" was extended even more in proportion. Signs of senility that would appear in normal individuals on an adequate diet at 65 years of age would be postponed by the optimum diet to 75 or 80 years.

Dr. Sherman's studies on diet's effect on length of life were made with the cooperative assistance of the Carnegie Corporation of New York and the Carnegie Institution of Washington, D. C.

According to present knowledge, Dr. Sherman believes life and vitality could be extended by a moderate increase in the calcium of the diet, by eating not more than twice the minimum amount of protein and by taking about four times the amount of vitamins A and G needed for normal nutrition.

My Sacred Woods
By Tekla Van Norman

Each day to me's a sabbath,
When the sun at eve or morn
Creates the iridescence
Which on tinted leaves is borne.
My forest path leads as an aisle
To tall, majestic trees
Which stand before an altar
Of Nature's verities.
I stoop to touch a lily
As it blooms in virgin peace.
This gesture, born of reverence
Brings to my soul release.
The birds in hushed union
Sing their hymns in hidden choirs,
While clouds float by above the pines
Like smoke of incense fires.

I stand to breathe of crystal air
With arms outstretched to hold
This searching, timeless beauty
As her miracles unfold.

God is Waiting for All Eternity
By Sri Bibhuti Bhusan Sarkar

The door of thy mystic heart is shut up
With the unnumbered locks of blunders.
Just unlock them
With the mysterious Keys of Intuitive Love
And stir Thy Beloved Sweet
From the Heavenly Home that is within thee.
Never forsakest thou, the golden opportunity.
He has been waiting
For a long, long time to embrace thee deeply Through His silent
And ever-messageful hints
Of vernal revocations.

Friendship
By S. Y.
Some souls at sight ever become our own;
Some others whom we oft meet,
Forever remain unknown.
And yet, in whispers Dame Wisdom says:
"To love your own and the unknown alike
Are Heaven's ways."

Elusive Spirit
By Charles N. Gaskin

Why does not the Spirit come to me?
I long to tell you, Oh, so much of Love,
The beauty of a shimmer summer sea,
The halo of the setting sun above,
The crimson water, in its lucid light.
This I would see for you alone, and write:
So would it be.
Perhaps my wish in selfishness is placed;
Perchance I seek a glory for my own.
The beauty I would write become effaced,
Expression of the heart, a heavy stone;
But you are worthy, and I cannot see
The reason Spirit does not come to me,
But lets me be.
The mocking bird I hear in yonder grove
Would brand me as a thief of his own lay
If he could hear my winsome song of love;
O Spirit, let thy grace divine the way,
For I alone am but an empty shell
Unless thy fire in me will come and dwell,
And show the way.

The Problem of Immortality
—By BRAHMACHARI JOTIN

N

OTHER problem is so dear to our hearts as the problem of immortality; no other thought is more ennobling to man than the thought of eternity. No question is more uplifting than an enquiry regarding that state of consciousness which transcends the limitations of time and space. Meditative speculation on immortality inspires man to enter that subjective realm where life unfolds itself as absolute existence, and reveals that man is eternal.

Every man is conscious of immortality because no human being is unaware of his existence. We speak of immortality; but immortality of what? Is it the immortality of the body? Is the body immortal? Let us analyze. Is the physical body eternal? Take this body of mine. Place it in a consuming fire. Burn it. What do you get? Just a handful of ashes. Wash these ashes in a fine sieve in a current of water. What is left? Only a small quantity of metallic compound. Dissolve these metallic particles in acid. They disappear as bubbles of expanding gas. Nothing of this physical structure remains.

Just think of this body of mine, so strong, so beautiful. How I love it! I build my whole world around it. My joy and happiness center in it. To take care of it I spend practically all my days. To satisfy its demand for pleasure I am a slave; yet I grudge not my slavery. A little praise of it fills my heart with gladness. Some unpleasant remark about it plunges me into unhappiness. The least touch of disease on my flesh crushes my spirit, and I am afraid, worried and miserable. The world becomes for me a dreary desert. If some one has injured my body, like a falling comet filled with the flames of hatred and anger, I rush to revenge. My thoughts and feelings have no meaning to me unless they strengthen my bodily consciousness. In all my action I aim to assert my physical existence. My body is the center around which moves my whole life.

Yet you may take this body of mine and blow it as bubbles! It will burst into space and roam as a particle of energy infinitely smaller than an atom. It will vanish from human sight. never will you see it again. Nor will I ever find it. Man may carefully preserve the body in a vault or sarcophagus. But for how long? Maybe two thousand years, maybe ten thousand, maybe ten million. But these insignificant periods of time in relation to eternity are as grains of sand in a desert. In course of time each body will be reduced to its original elementary condition. Such is the inevitable end of my body. Such is the inevitable end of your body. Such is the inevitable end of all bodies. How then shall we be able to save this body? In the eternity of time all bodies will be destroyed, because no physical structure is eternal.

Then, what is eternal? What is immortal? The Soul. "Birthless, deathless, changeless, eternal, ever Itself is the Soul. It is not destroyed with the destruction of the body." The Soul is imperishable. "None can ever destroy this imperishable One." This may be true of the Soul, but what is the proof that man has a soul? How do we know that Soul exists?

I can immediately answer this interrogation by stating that Soul needs no proof of its existence. We cannot ask whether or not Soul exists without assuming that it does exist. Suppose I ask you this question: "Prove to me that you exist." Can you do it? No. No matter what you attempt to say to prove your existence, you have already assumed your existence, else how could you even speak and think? That which is within you, desiring to know about the Soul, is your Soul. This is the subjective proof of the existence of Soul.

But let us approach this problem objectively. Suppose we do not have any soul. Then we must be nothing but mere bodies. Body, as we have shown, is subject to

ultimate destruction. Then, according to the materialistic theory, when we are dead, that is the end of our individual existence. When I am dead, I am no more. When you die, you cease to exist. Whoever dies, that is the end of him. If we follow this reasoning, we come to the conclusion that some day everyone will die, until finally no one will exist. Therefore, it follows logically that complete annihilation is the ultimate end of man.

Suppose we do admit that the inevitable end is nothingness. Then let us ask another question. Where did man come from? Could he have come from nothing? That cannot be the conclusion of one who possesses even the least intelligence, or of one who can exercise the slightest power of logic. Something can never be derived from nothing. Then there must be something out of which we all have come. That something must have existed before you and I were born, and before anything ever came into manifestation. We cannot deny that. Furthermore, we are bound to admit that every living thing is the manifestation of that something. Now, if that something could exist before creation, and independently of creation, then why could it not exist after creation? If it existed before you and I were born, why could it not exist after you and I die? Something did exist. We are manifestations of that. When we finish our finite life, we go back to that something. Thus we realize that the ultimate state of the universe cannot be nothingness. It is something which existed before creation, and which is bound to exist after creation has completed its cyclic path. That something is eternal. So much we are bound to admit. You and I, animals, plants, stones and stones, all must be manifestations of that something, because nothing existed before or outside it. That something, then, is not only the efficient but also the material cause of all. It is not only the permeating reality in all, but the externality of every object as well. This permeating eternal something in all, we cannot deny.

But what is this permeating something? Is it unconscious, inert matter? Then, whence come life and intelligence? That which is dead cannot produce life. That which is ignorance cannot radiate intelligence. It would be erroneous to assume that that which is lifeless and dull produces life and intelligence. If we acknowledge the existence of a second principle called energy, we may therefore conclude that energy works on matter and produces creation. But can blind energy working on inert matter produce a cosmos? Then again, whence came matter and energy? For what purpose are they working together? Activity must have an ideal. Inert matter, blind energy, cannot work systematically for a specific goal. We must look for another cause behind the activity of every object of the universe.

If you and I are mere products of blind energy and inert matter, then where do we get intelligence and feeling? Whence do we get our love, kindness, sympathy, understanding, spirit of self-sacrifice, illumination, and other noble qualities? We may have been taught to believe that they are the result of the social or cultural achievement of the race. But remember that according to the theory of matter and energy, we started with the premise that man is nothing but a combination of blind energy and inert matter. Thus, by the theory of matter and energy we cannot explain creation. They cannot constitute the permeating reality in all.

(To be Continued.)

Scientific Digest
Solar Physics

S

UNLIGHT beats most strongly at the tops of high mountains, where even hardy climbers find it impossible to get warm. This paradox of solar physics was brought down from the heights of the Andes by an exploring party of the

Smithsonian Institution headed by C. P. Butler. With instruments packed up steep trails, they found that the sunlight at the top of Mount Aunconquilcha, nearly 20,000 feet high, was nearly one-sixth greater than it was at sea level. Yet in the middle of the day the temperature hardly rose above the freezing point.

Although the sunlight brought no warmth, it did carry the constant menace of sunburn. At a mining camp 2,000 feet below the summit, the workers were burned almost black.

Editor's Note: Because the atmosphere is clearer on high mountains there is nothing to filter out ultra-violet rays, whereas the atmosphere surrounding our cities is so filled with soot, smoke, and dust that the ultra-violet rays do not reach us. They cannot penetrate this film and thus we lose the benefits we might gain from them. That is why everyone should be independent of the weather conditions and own a sunlamp so that daily sunbaths may be taken.

Aluminum Condemned

T

THE widespread use of aluminum ware for cooking purposes is now being condemned by leading scientists, who find that aluminum is readily soluble in hot water, passing from the pot into the food, and thence into the human body. It is claimed that the irritating effects of aluminum salts upon bodily organs causes cancer to develop therein.

In 1911, when the use of aluminum pots was first introduced on a commercial scale, cases of cancer were relatively few, but at present, with aluminum ware in almost every kitchen, cancer is one of the deadliest of diseases. Experiments have proven that aluminum pots increase cancer reactions and interfere with recovery when cancer patients are given foods cooked in such utensils.—Reprint from Food Science Magazine.

The Influence of Ultra-Violet Rays

T

THE influence of ultra-violet rays on our health is perhaps the most far-reaching medical revelation of this century. Everybody is affected by it, particularly those who lead what we call sheltered lives, the ones who have always imagined that they take unusually good care of themselves. It has been proved that these rays, whether from sunlight or from artificial lamps, are absolutely necessary to vigorous, normal existence, as well as powerful aids in healing disease.

What things are likely to happen to a man who doesn't absorb enough ultra-violet energy to keep up the proper balance of minerals and other things in his body? For one thing, he grows weak and flabby. The balance of fat and lean tissue is disturbed. Teeth are more apt to decay. The blood-making organs can not do their work properly, which amounts to saying that the whole internal machinery of the body is seriously endangered. Incidentally, if you happen to break a leg or an arm and the bones refuse to knit according to schedule, you can probably blame it on your sunless past. Careful doses of ultra-violet often work marvels in such cases.

An American Student in India
India, Oct. 18, 1936.

Dear Sister Gyanamata:

T

Three things seem to me to stand out in high relief from the visit through India—these are Darjeeling and the glorious range of the Himalayas, the beautiful Taj Mahal, and our stay at Ranchi, where we were refreshed spiritually, mentally, and physically.

The Himalayas and their towering white peaks lift me to such heights and the Pass into Tibet had such a strange fascination, or a “pull” at my innermost being, that I felt I surely must have been up in those mountains sometime in my lives on this planet.

We had splendid weather, so the scenery appeared in all its magnificence. The road up to Darjeeling is a very scenic one of “s” curves winding up the almost perpendicular walls of high mountains, back and forth from one side to the other like the threads on a bodkin. Through gorgeous jungle trees and flowers, the air heavy with perfume from their blossoms and the dank tropical odors.

Palm and bamboos and vines forming a canopy over the road in many places—up, up, we climbed to heights that make one dizzy; over streams plunging down the steep sides of the mountain in great cascades and waterfalls of great beauty; now catching a glimpse of the vast Bengal Plains below, now a vision of the white Himalayas above us; tea estates with their stair-step terraces going right to the very tops of high mountains, and the homes of the owners perched on such precipitous sides and points one wonders how they can stick to the positions.

Villages too, tucked into many high wind-swept places where it would seem nigh impossible for a fly to stay. Such a panorama I have never seen before. Then, when we reached Darjeeling, high up in the Sikkim Mountains, there before us, higher still, gleamed the second highest mountain peak in the world, and her part of the range of the Himalayas. Kanchenjunga (Mountain of Gold, it means) pointing her crystal finger into the azure blue sky, as though saying: “Here is purity and truth.” This view was directly in front of my hotel windows, so I meditated much inspired with this beauty.

Then, one morning at 2:30 a.m., we were taken up a seven-mile path, ascending another thousand feet higher to Tiger Hill, where a view of Mt. Everest can be had. We were pulled and pushed in strong rickshaws by six sturdy Tibetans up this extremely steep road, where many times they had to struggle for footing, but ever and anon they would burst forth into song and chant the most beautiful, weird melody or chant. The last of a full moon gave a wan, pale light, and as we proceeded through the jungles, the night air was sweet with the fragrance of the earth, the tropical flowers, and the dank jungle odors—in this strange atmosphere of mystery and peace, can you imagine my emotions?

My heart seemed so filled with Love and Gratitude and I prayed for Wisdom and more Wisdom, and the chant of our beloved Swamiji came to mind and I chanted softly in reply to the chant of these wild-looking Tibetans, “O God Beautiful, At Thy Feet I Do Bow.”

At early dawn, we arrived at the summit, and lo! there was Mt. Everest, and miles and miles of panorama of the Himalayas. What a thrill! Then the sun’s first ray kissed the white face and Everest blushed a rosy pink; then the other peaks were touched by the sun and all turned pink and rose; then the sky became tinged with color and the peaks seemed to pale, until they were once more their pure, clear, sparkling white. As far as the eye could see, the tall sentinels in their eternal white covering stood guard over Nepal, Bhutania, and Tibet, as though saying: “Thou shalt not pass.” The sharp V-cut of the pass into Tibet is marked by the only flat top mountain I could see in the range; all the rest are sharp “saw-tooth” peaks rising to the heights of 20,000 to 29,002 feet. The Pass is over 14,000 feet. As Mt. Whitney, our highest mountain in the United States, is only 14,448 feet high, you may judge how these monarchs rise into the cerulean blue. The sky seems so clear that one’s vision goes on through to

Infinity. And surely there is a radiation of Higher Power or Forces here, for I felt the vibration of God's Supreme Love. I shall ever remember the days spent here and hope sometime I may return to spend a long time in this pure atmosphere.

The Taj Mahal is as perfect a piece of man-made architecture as there is in the world, and it is indeed inspiring to look upon this memorial to man's genius and to his human love.

The Garden and other buildings, so perfect in balance and rhythmic as to line, form a lovely setting to the Gem, the Taj Mahal. We visited it at sunset, and watched the ever deepening shadows fall over the beautiful marble building. Then at early dawn we watched the first rays of the sun turn the gleaming white stone dome into a soft rose color. Always it inspires and recalls man's thought to higher beauties of this world; and man's truest love for woman; husband devotion.

At Ranchi, when we arrived at the station, a large group of students from the school, headed by Swami Satyananda, were there to greet us and take us over to the Ashram, where we were given comfortable quarters. They were so cordial and at once we felt that we were brothers. The days we spent there are among the happiest of my life. The atmosphere of peace, harmony, brotherly love which prevailed was remarkable. The dear little boys would quietly come to my room each day with flowers, or a fruit, and stay a little while talking; if not able to speak English, then just to say "Pronam" and smile, their beautiful big brown eyes, so clear and deep, expressing friendly welcome. They would escort me out walking around the gardens, hold an umbrella so carefully over me, and point out all the interesting places. Each evening they played soccer football and brought chairs that we might sit comfortably while we watched. I just fell in love with these dear boys, the best-mannered youngsters I have ever seen in my life. The Swamis, (the teachers) and everyone were so friendly and cordial. Many of the friends from the village came to call and all expressed their deep devotion for Swamiji Yogananda.

The work the school is doing to build mentally, spiritually, and physically is remarkable and I only wish we had hundreds of such schools for our youth in the United States.

The demonstration of friendship and brotherly love made during our stay, and the regret especially at our departure, brought joy to me and tears of regret that I had to leave them. I shall ever love them and hope to return.

Swami Satyananda is a most spiritual soul, and we had many enlightening talks with him as well as with Sri Ananda Mohan Lahiri (grandson of Lahiri Mahasaya), Sri Ghose, and others. Never shall I forget the meditation with Swami Satyananda in Swami Yogananda's little house out in the garden, and the evening devotional service in the chapel when we all sat on the floor (Buddha position) and sang and listened to Swamiji Satyananda give a discourse in English, on the Upanishads. The boys, singing so beautifully, and the deep meditation, were very uplifting. I sang for them our Swami's songs: "Song of Brahma" (in Sanskrit) and the "Om Song" in English. It was a most beautiful hour.

The property is most picturesque, with the fruit orchards, playgrounds, and gardens well laid out. They were all happy that a new dormitory for the boys will be built soon, which will give the needed room. Well, as I said before, we hated to leave. I have a vision of the development of this school. Hope some day such a school may be at Mt. Washington Center also.

We shall look forward with great anticipation to that time when we may tell you "a voce" about our completed trip upon our visit to Los Angeles. I am hoping that I shall be able to live in Los Angeles soon after our return.

No doubt Swamiji Yogananda is now with you and you have heard much from Sister Ettie and Mr. Wright also. At Ranchi they would say: "Sister Ettie sat there," or, Sister Ettie liked this food." And, by the way, the many different dishes

that Swamiji Sivananda and Sri Das prepared for us were very delicious. No wonder Mr. Wright enjoyed them, as he wrote in the Inner Culture Magazine. We have enjoyed our stay in Ranchi and learned much from our India, and are grateful.

Please give our deepest good wishes to all at the Center. Our love and devotion to Swamiji and to you, dear Sister. God prosper you all. Lovingly in Om, Lois Patterson Downs.

Letters of Appreciation

Enclosed you will find the money saved in our Horn of Plenty Bank for his past period.

We have been benefitted by using this bank. Looking back to a short time ago, this money that we send would be greatly missed. Now we send it willingly and with wishes that the amount were more. Mr. and Mrs. A. W. S., MA

Dear Friends:

The weekly Praecepta are just wonderful and I really am not able to say much more about them as I cannot find the right words to express my gratitude for all your assistance to me since becoming a Member. Gratefully yours, F. S., Canada.

Dear Friends:

So sorry to have delayed writing you of all that the Horn of Plenty Banks have done for me. The best tribute I can pay them is the quotation on the front of the bank. "I will pour you out a blessing that there will not be room enough to receive."

That has been proven to me and will be again. What more can I say? Most sincerely and gratefully, H. B. S., England.

Dear Friend:

I want to tell you again how much happiness and joy I have received from my study of the Weekly Lessons, and how very happy I am to belong to this beneficial Organization. Sincerely,
K. R., California.

Dear Sir:

I do not feel that I have done my best with the bank in a material sense, but through what I have done, I have gained much as a result and have grown in self-realization in knowing that through steadfastness in practice of the ways of Truth all outer manifestations will change accordingly. This and other wonderful truths which I have known for some time in an intellectual sense, are gradually becoming a definite part of my life, as the cloak of negation sheds.

I am ever grateful for the influence which led me to contact the Self-Realization Fellowship, and pray that all may feel the joy and peace which I have gained through the wisdom-filled teachings of Swami Yogananda.

Gratefully yours in fellowship, A. L., Virginia.

Find enclosed (\$2.00), two dollars, saved in my Horn of Plenty Bank, to be used to spread the message, as you wish.

I have every desire in the world to help in any way I can to spread this wonderful happiness that has come to me through this great Organization, and I feel that you can perform such in a greater way than I.

The Horn of Plenty Bank has helped me so much. Business ins increasing right along and I want to send my gratitude to those who offer their prayers to our Master in our behalf.

Please send me another Horn of Plenty Bank right away. Mrs. K. R., California.

Dear Helpers:

Your Lessons are helping me greatly. I am more peaceful, calm, and trusting. My terrific expenses which at one time staggered, worried me, and made me unhappy, wondering how to settle them, fail to upset me now. I go happily along, knowing that God is with me and is helping me, and sometimes, when they are worse than ever, and I wonder how I can possibly manage, something wonderful and unexpected takes place.

My second Praeceptum was received with great delight. I have seldom enjoyed reading anything to much and feel greatly benefitted. I have long wanted to develop the "unseen powers" within, which I have read so much about. I tried so hard to progress, but got disheartened at my slow progress. I do hope to do well under your tuition, as I realize more every day that it is the real thing. To make a success of it, I realize that one must act the life every minute of the day.

May God's love be with you and may He bless you in your good work. Gratefully yours,
J. K., South Africa.

Instructions for Group Study
By ORPHA L. SAHLY
(Director of Center Activity)

General Instructions

1. The name "SELF-REALIZATION FELLOWSHIP CENTER OF (name of city)," shall be used by each Center, and shall appear on all printed matter or advertising pertaining to he Center.

2. There must be definite officials in charge of the Centers, as: CONDUCTING TEACHER, TREASURER, SECRETARY; any others may be designated as assistant. Each Conducting Teacher should have an understudy who can capably preside in his absence.

Headquarters should be notified at once of any change in officers, or change in time and place of meetings.

3. The next requisite is to BUILD UP ATTENDANCE AND MEMBERSHIP. To that end Headquarters will furnish each Center with:

- a. List of students. (Former Campaign Course Students).
- b. List of members. (New system of study: Praecepta recipients).
- c. List of current inquirers.

Upon receipt of these names, the Center will send notification of meeting, time, and place, and a special invitation to attend all open meetings.

All inquiries will be referred by Headquarters to Conducting Teacher for guidance and advice.

Headquarters will also notify the above lists of the existence of a local study group in their vicinity.

Centers should reciprocate by sending to Headquarters:

- a. List of names and addresses of all attendants.
- b. Visitors' names and addresses, attending meeting for the first time.
- c. Any general mailing list available.
- d. Personal responsibility of each member: Each member of every Center, as a representative of the Masters, should do his or her utmost to send in the names

and addresses of five sincere Spiritual people, every month, whom he feels will be interested in Self-Realization. Headquarters will send free literature to such persons about the Self-Realization Fellowship movement.

Changes of addresses and corrections should be promptly forwarded to Headquarters so that records may be kept up to date at all times.

4. Each Center should have on display table at each meeting:

- a. A supply of Inner Culture Magazine.
- b. Copies of all books published by S. Yogananda.

5. The teachings given at the Center Meetings must absolutely conform with S. Yogananda's teachings, without deviation.

6. Advertising by Center: The Self-Realization Fellowship emblem should be used in newspaper advertising and on any printed matter, to show authenticity. (Cut will be furnished to each authorized Center.)

7. Each Center should send to Headquarters;

- a. A monthly report of meeting, as to:

Attendance: students and visitors.

Sales: magazines, books, etc.

Subscriptions: Inner Culture Magazine.

Memberships: Absolute and Component.

(Report Forms will be furnished).

To Students and Friends
Swami Yogananda

T

HE New Year has come to greet you with new hopes, new determination, new will-to-achieve, new activities. In the Temple of the New Year renew your reverence for the unlimited hidden power of God within you. The trails of trials, and the yawning chasms of woe have been left behind in the dark night of the past—now you are entering the daylight of a new-born hope of the New Year. Cast off the coil of the decayed thoughts of the past years; be reincarnated into vital living of the New Year.

Every regret for shattered hopes of success must be transformed into the joy of new achievements during the New Year. Old sorrows and disappointments must be buried beneath the sepulcher of the past year. Those dark bandits of discouragement must not remain any longer to steal the wealth of your desire to succeed.

Every day in the New Year must become an altar for the God of new living, new achievements in wisdom, and new joy. Every day in the New Year must bring hope and cheer to yourself and all humanity.

Take all the salvaged treasures of good experiences from the sea of past experience and use them to buy new accomplishments in the New Year. In the garden of the New Year culture the seeds of well-planned new activities until they grow into fragrant flowering plants of diverse successes. Let every day in the New Year become a step upward on the ladder of your Self-Realization. Make every day of the New Year a better day than the previous one for greater effort to succeed in business, family happiness, and increasing the ever-new joy-contact of God in meditation. The old year has gone, but the New Year is full of treasures for you to use.

Bury the bad habits of failure in the tomb of the old year and reincarnate your life energy in the vitality of the New Year. May the New Year spread the example and message of your renewed life and renewed power unto all Creation.

Swami Yogananda and friendly squirrel, Golden Gate Park, San Francisco, Calif., 1924.

February, 1937

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WRITINGS BY SWAMI YOGANANDA

Spiritual Vibrations of Places

ENGLAND:

Thy Glory

The Second Coming of Christ

Song of Brahma

Prayer at Dawn

WISDOM OF SAINTS AND SAGES

Realization or Liberation—By Dr. M. W. Lewis

GUEST AUTHORS

A Word from Nature...The Sun—By Sri Nerode

God is the Transcendental Realization—By Sri Bibhuti Bhusan Sarkar

The Laws of Prosperity and Success—By SRI RANENDRA KUMAR DAS

Kali....Mother Divine—By OMAR C. GARRISON

The Truth is With the Dreamer—By Louis E. Van Norman

Meditations—S. E. M.

Observing Present Experience—By CHARLES N. GASKIN

The Problem of Immortality—By BRAHMACHARI JOTIN

SCIENCE DIGEST

Death in Middle Age

Device Which Reveals Secrets of the Body

Artificial Radio Activity

DIET/RECIPIES, HEALTH AND HEALING

Spiritual Healing—By DR. ELISABETH HINCKLEY

Diet and Health—By ELLEN EASTON, B. Sc.

DINNER MENU

POTATO AND WATERCRESS SOUP

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Letters of Appreciation

CENTER NEWS

Center News—By ORPHA L. SAHLY

Ranchi, India

Mt. Washington, Los Angeles

St. Louis

Minneapolis

Directory of Self-Realization Fellowship Centers