

INNER CULTURE

EAST-WEST MAGAZINE



Meat Eating Versus
Vegetarianism



Psychological War

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

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RESURRECTION

THE Spirit of life—call it by what name you will—has inspired the mind of man to coin many wonderful words, words that express something of the good, the beautiful, and the true, as those qualities are manifested in the material, mental, and Spiritual realms. At a moment's notice any thinking, feeling being can recall a great number of these wondrous words, among some of the best known ones being "heaven," "home," "God," "beauty," "truth," "honor," "joy," "light," and "glory." However, with the possible exception of the magical little word "love," which is all-embracing, it is doubtful if any word is so thrillingly expressive, so inspiring, so conducive to hope and faith and lofty aspirations as the word "Resurrection."

Resurrection! How the word challenges the mind and lifts the Soul! How the very sound of it pierces the ear and the heart of even the "unbeliever!" There is no escape from that wonderful word, which causes man to dream of the Beyond, regardless of his doubts. However, to the believer, to him who has awakened from the slumber of Ages, the utterance of the word opens up a vista of beauty that makes him bow in adoration before that Being who lives eternally in all beings and in whom all beings live.

To be sure, "resurrection" implies death, a death from which man hopes to be raised into life. However, that "death" is a relative, not a positive condition. Only life is positive and absolute; death is but a partial, and very limited expression of life.

To be sure, "Resurrection" implies death, a death from which illogically, that that which IS can become that which is NOT, that light can be conquered by darkness, that discord is more potent than harmony, that the clouds can blot out the sun, and that a lie is stronger than Truth. It is not so. Nature says it is not so, revelations of great teachers tell us it is not so, the rational mind says it is not true, and the spirit of man, transcending objects, time, and space, sings always only of life and never of death.

No, the specter of Doubt is not to be believed. Only Faith and Love and Life are to be believed if man would find peace unto his Soul. Not from "death" to life do we go, but from life to life, from resurrection to resurrection, from sentiency to life forever more abundant.

—By James M. Warnack.

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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CONTENTS

Resurrection	James M. Warnack ... Cover	2
After Doubt, Faith and Belief	Louis E. Van Norman	2
Meat Eating Versus Vegetarianism	S. Y.	3
THE SECOND COMING OF CHRIST—		
Steps Toward the Attaining of the Consciousness which was in Christ Jesus	S. Y.	5
Resurrection in Love	Starr Daily	7
Expanding Consciousness	Elisabeth Hinckley	8
Psychological War	S. Y.	9
Meditations for April	S. E. M.	11
Begin It	Orpha L. Sahly	13
Scientific Digest		14
How to Pray to Have Prayers Answered	Sri Nerode	15
Health, Intellectual, and Spiritual Recipes	Merian Javné	17
Each in His Separate Star	Louise Elizabeth Colvin	19
Universal Political Ideals	K. R. Samras, M.A., Ph.D.	21
Echoes of a Song	Dr. Fred Valles	23

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After Doubt, Faith and Belief

By LOUIS E. VAN NORMAN

IF the darkest hour is that just before the dawn, so, it has often happened in human history, that periods of confusion, doubt, and despair are the forerunners of new eras. Before the coming of all the Saviors, the race of man has groped and doubted and wondered. Before the clear-eyed believer in God's providence, have come the pessimists.

The writer comes in touch with points of view in ethical and cultural problems from all over the world. While reading, in the February number of "Inner Culture," the article on the "Coming of the Superman," by Bess Rich, he called to mind several striking testimonies to this period of doubt in which the Western world at any rate is now living.

A French writer recently observed that pessimism is essentially a religious disease. Then he remarked:

"A morbid state of mind is largely due to a low state of Spiritual health. One is smothered with doleful thoughts when the spirit is deprived of its atmosphere. Depressions are as old as man and pretty well standardized. All the charts teach that depressions linger until the inner self is able to live and breathe and have its being."

This pessimism, an English clergyman

believes, is one of the results of the dissatisfaction coming after our realization that we have failed in our religious life. He says:

"The deep effect of twenty centuries of Christianity is seen in the fact that as a people we are dissatisfied with what we are. We know that we ought to have outgrown war; that hunger, poverty, and unemployment—in fact, the whole area of social dislocation—ought not to be. We know, further, that these things exist because we have not had the vision or courage to apply the ideals which are ours. Society's conscience is hurting it today and from that pain there is no escape until we meet its requirements."

We can't see what is happening, not clearly, but the ruler of the Universe knows the pattern of the weave of history. Years ago a poem appeared, of which the first eight lines are:

"My life is but a Weaving
Between my God and me;
I may but choose the colors—
He weaveth steadily.
Full oft He weaveth sorrow,
And I, in foolish pride,
Forget He sees the upper
And I the under side."

To a Dandelion

Who tramples you beneath his heel,
Considering you a common flower,
Knows not you were the golden seal
Upon the Spring's first hour.

—Le Baron Cooke.

Meat Eating

Versus Vegetarianism

By S. Y.



THE problem of meat-eating and vegetarianism is a very complicated and controversial subject, hence I shall present the various arguments offered by the followers of the meat-mongers and vegetarian cults, ultimately adding my own views, if possible, about them. What I shall say will be governed by present-world needs, and I believe that no absolute view can be given which would be good for all times and all peoples.

THE ORIGIN OF MEAT-EATING

In the fact that the big fish eats the little fish, and the new-born lizard jumps upon and swallows the little worm, and the strong tiger and the lion prey upon little animals, man saw the index finger of Nature and started eating the meat of animals that suited his taste.

The elephant and the rhinoceros are equally as strong as lions and tigers, and still they are vegetarians. Man learned to eat vegetables and develop the vegetable-eating instinct from Nature's vegetable-consuming children.

As in Nature, we find more carnivorous animals than vegetarian animals, so we find that more people subsist on meat than on vegetables alone. Many people say that meat eating produces cancer and shortens life. I believe that overeating of meat tends to produce more disease than overeating of vegetables.

The elephant and the tortoise, who live on vegetables, live a long time. Cows live on vegetables, yet they die early, and dogs live on vegetables, but mostly meat, and they are short-lived

April, 1935

also. Yet the crocodile lives sparingly on meat and fasts for long periods of time, and lives to be 600 years old or more. Some Yogis, who have lived on vegetables, and who have known the super-art of living, are said to have lived longer than 600 years.

Longevity depends not only upon proper eating, but also upon breathing less, not overworking the heart, proper elimination, control of sex-force, and proper recharging of the body from the Divine Source.

THE INTERDEPENDENCE OF LIFE

In Nature we find that the vegetables eat the earth chemicals, and the birds, beasts, and human beings eat the vegetables and animals. The vegetables like a meat fertilizer, such as the dried blood and bones of the putrified bodies of animals, while animals eat human flesh. Human beings eat the animals, vegetables, and earth chemicals through food and medicine, and the grand old earth is always hungry and is cannibalistic, since out of its womb all the chemicals composing living organisms came, and into its all-devouring stomach all vegetables, animals, and men must return. This shows that the greedy earth, the vegetables, the animals, and human beings are both vegetarians and carnivorous.

THE DIFFERENCE BETWEEN VEGETABLES AND MEAT

Vegetables and animals are different only in the degree of manifestation of life. Prof. J. C. Bose, of India, has proved that vegetables have a nervous system responding to favorable stimuli through pleasure and to unfavorable

Page Three

influence through pain. They have heart-beat, circulatory system, sap-pressure, and a central life in certain cells in the roots—the brain of the vegetable. Cut off a finger and you do not die, and cut off a limb and the plant does not die, but cut off the human brain and the body containing it will be dead, just as when you cut the roots the plant dies.

Just as animals respond to certain caretakers, so vegetables grow abundantly under certain benign human vibrations and wither or grow stunted when cultivated by people with wrong vibrations. A plant can be chloroformed, made to feel pleasure and pain, or can be poisoned and killed. You chop off the head of the cauliflower the same as you chop off the head of a lamb. Fine instruments developed by Prof. Bose tell us of the pangs of pain and the throes of death of tortured or dying plants. A piece of tin may feel pleasure and pain, and can express its emotions through a man-made sensitive instrument. The slaughtered cauliflower can only express its pre-death agonies through Prof. Bose's instruments. The tortured metals and plants cannot talk. Some fish express their agonies through squeaks. Birds and beasts manifest their troubles through different specific sounds. Man takes advantage of the fact that he does not know the language of animals, and he kills them against their willingness.

Civilized man has no right to kill animals or savages just because he does not understand their language. But, from the standpoint of appeal in response to pain, man is the most sensitive manifestation of life. Next to man, from the standpoint of sensitivity, come the different grades of animals, fish, plants, and minerals. The lamb and the chicken, when being killed, suffer less than the resisting, resenting bull or pig. Most fishes give up quickly when being killed.

There is no doubt that man has the most sensitive nervous system, through which he can keenly receive and respond to stimuli in the form of pain and pleasure. The animal is far less sensitive and feels much less pain than man dur-

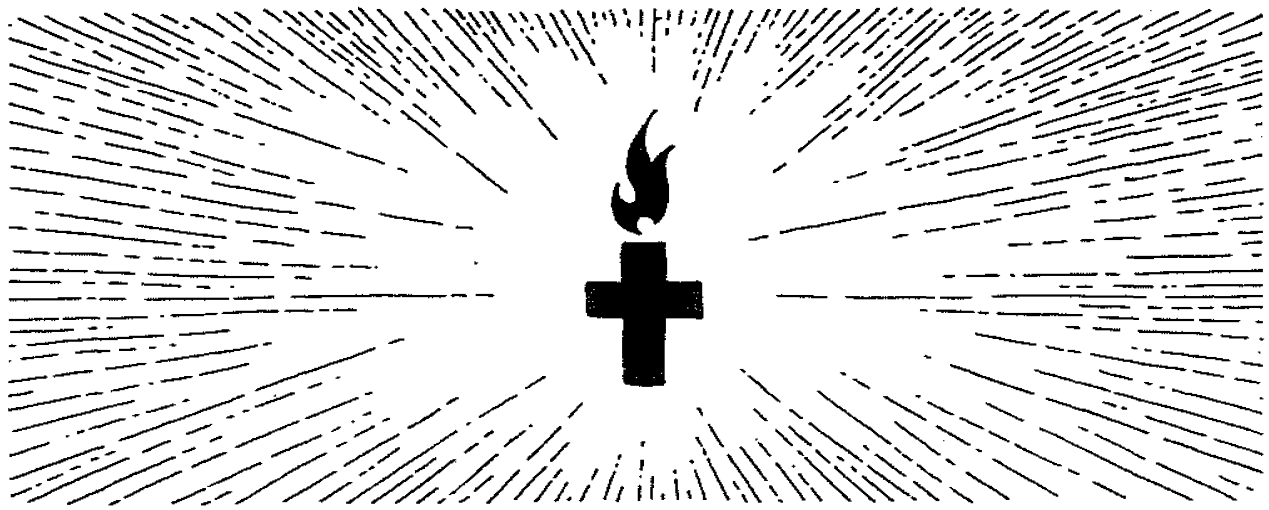
ing death. The plant nervous system is much duller than the nervous system of animals. Minerals are less sensitive to stimuli than plants. A hammer blow will kill a plant, an animal, or a man, but cannot easily expel the Life Force from the tenacious, less sensitive metal. By repeated pounding, however, even metals lose their tenacity or living worth-while qualities. Therefore, from the standpoint of expression through noise and sensitivity of nervous system, it can rationally be said that man suffers most when killed; that the ox, under the ax suffers more than the lamb or chicken, that the fish, under the knife suffers less than the lamb, and that the vegetables, when pared, suffer much less than the fish, animals, or man.

Cannibalism exists not only in man but also exists among plants, birds, and animals. Wolves eat wolves. The Jivaro Indian eats his prisoners of war and saves the cost of maintenance and the expense of buying meat. He shrinks the heads of his enemy prisoners to the size of tennis balls and saves them as war trophies, just as hunters mount the animals they have killed.

Meat eating cannot, of course, be condemned from the standpoint of killing, for all eating of vegetables and fruits involves the taking of life, only it is palpable that our conscience and human sensitiveness are roused much more by the killing of animals than by the slaughtering of vegetables and the skinning and munching of fruits. Most beef and steak eaters would desist from eating beef if they had to kill to get their meat, but no vegetarian would mind peeling vegetables and chopping off the heads of carrots, or dressing any vegetables. The spilling of blood and the administering of pain in the killing of animals clearly testifies that the animals are our kinsmen and are approaching near to human beings in the scale of evolution.

Extraordinary comparisons about the above two topics will be offered later, from which the reader will be able to draw his or her own conclusions.

(To Be Continued)



The Second Coming of Christ

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

By S. Y.

"And Simon's wife's mother was taken with a great fever; and anon they tell Him of her; and they besought Him for her. And He stood over her, and rebuked the fever; and He came and took her by the hand, and lifted her up; and immediately the fever left her, and she arose, and ministered unto them.

And at even, when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and them that were possessed with devils; and He laid His hands on every one of them, and healed them, and all the city was gathered together at the door."

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

ALL disease germs have a dormant intelligence and are directed by the misguided Archangel of God, Satan. All evil has some intelligence, for it works itself into the minds of the people through false reasoning. Vice takes the cloak of virtue and fools the gate-keeper of reason, and thus enters the forbidden sanctum of virtue. Fever is caused by the evil actions of man as well as by disease which is intel-

ligently controlled by Satan. Whenever a person transgresses physically, mentally, or spiritually, a portal for a specific disease is opened, according to the nature of the transgression, to enter the body. Jesus knew all the evil forces which create havoc in people and was able, through His all-powerful Cosmic Consciousness to talk in the language of the fever and command it to get out of the body of the stricken woman. That is what is meant by Jesus "rebuking the fever."

About the laying on of hands, a great many explanations are necessary. The body is surrounded by intelligent Cosmic Energy and this energy recharges the original vitality of the body when it becomes depleted due to hard work. Food is the distilled water of the body battery, but the inner life of the body battery depends upon the Cosmic Energy which is drawn into the body through the mouth of the medulla (antennae) or by the tuning power of the human will. All the energy derived from the Cosmos through the ether, and the energy derived from food, becomes concentrated in the head and is poured into the entire body battery

through the six sub-dynamos in the spine. The brain and the six Centers in the cerebro-spinal axis send energy into the hands, feet, eyes, lungs, heart, liver, spleen, and all body parts. So, from each body part, namely, eyes, hands, feet, heart, navel, nose, mouth, and every projection from the body, there emanates current.

Since we use our eyes and hands constantly, they radiate more nerve-current than other parts. The right side of the body is a positive pole and the left side is a negative pole. The right side is stronger than the left side because more attention is paid to it and more use and more exercise develop it. The left side, by use and attention, can be developed into the positive pole, as is shown in left-handed people.

However, this Life Force passing through the hands, is more or less powerful, according to the power of the will. Masters, like Jesus, who have infinite control of their will, can radiate the all-creative healing Ray through any organ, especially through the hands, feet, or eyes. Simply laying on the positive and negative poles the hands, which carry energy from the body battery, does not heal. It is the power flowing through the hands which is the real cause of healing. This Life Force creates, integrates, disintegrates, crystallizes, metabolizes, and produces the complex body out of the cells. This Life Force is intelligent but is out of control in weak, ego-identified minds. Those who have identified themselves with their Souls know that the intelligent Soul controls the intelligent creative Life Force.

One who knows his Soul knows how to work miracles through the master of life and death, the Life Force, by sending it down through the hands like a healing X-Ray, to burn out disease germs in any stricken person.

The Spirit of Jesus had control over Cosmic Energy. He commanded His will to connect Cosmic Energy with the energy in His brain and send it down through His hands in ever-flowing, germ-burning rays to the body of the diseased person.

"And devils also came out of many, crying out, and saying, 'Thou art

Christ, the Son of God.' And He, rebuking them, suffered them not to speak: for they knew that He was Christ. That it might be fulfilled which was spoken by Esaias, the prophet, saying, 'Himself took our infirmities, and bare our sicknesses.' And in the morning, rising up a great while before day, and when it was day, He went out, and departed into a solitary place, and there prayed. And Simon, and they that were with Him, followed after Him. And when they had found Him, they said unto Him: 'All men seek for Thee.'"

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

As has been said before, Satan, the Cosmic Evil Intelligence, has his satellites in those Souls who have lost in the moral and Spiritual battle. Satan works through such lost Souls on earth while they are living and also through those Souls that are roaming in the Astral world. As evil-possessed Souls do mischief on earth, so these Satan-obsessed Astral Souls do all kinds of mischief in the Astral world as well as in the physical world. They launch themselves into evil Souls through their evil vibrations. They intelligently possess and punish earthly evil Souls according to the term of Astral punishment which arises from specie transgressions in worldly life. Jesus, being omniscient, knew how Satan and his evil forces worked in torturing human Souls. That is why, when Jesus commanded the spirits in the possessed bodies to depart, they knew who Jesus was.

In regard to the prophecy of the prophet Esaias: "Himself took our infirmities, and bare our sicknesses," there is an important explanation. Powerful Souls like Jesus could only wipe away the effects of evil in an individual according to the law of cause and effect, which governs Karma (action). If anyone, through wrong eating, is carrying a load of poison in his body, a counter-acting medicine can destroy the virus in the system. So Jesus, by His powerful consciousness, could counteract the evils acquired and accumulated in Souls, but no one, not even Jesus, can break the law of cause and effect created by

(Continued on Page 24)

Resurrection in Love

By STARR DAILY

WITHOUT death there is no resurrection. Without love there is no death. As death is the greatest result in the world, love, the death dealer, is the greatest servant in the world.

Hate cannot kill. It can transfer, but it cannot transform; it can duplicate, but it cannot sublimate. An economic system changed by hate merely transfers the same system or condition from one group to another. Such systems are like political parties, the only difference between them being that the one is in and the other is out. The motives remain practically the same in both, an insatiable desire for power and not service.

When love changes an economic system, it kills out the old motives, and from this death new motives are resurrected. Instead of the old competitive system based upon greed and the insatiable desire for power and self-esteem, there is born a new competitive system which causes men and women to strive against each other in a race to see who can be of the greatest help to the greatest number.

Love confers no remedy but death; and because of this simple fact, the wise men of all Ages and all lands have recognized in love the *summum bonum*, the supreme good, the sum-total of all aspiration, the last word in our controversy with God.

But listen to Peter on the subject: "Above all things have fervent love among yourselves." And John who declared profoundly and courageously: "God is love." Still let us ponder these tremendous words of Paul, who, mellowed in the bitter school of experience, drove them home upon the basis of double authority.

"Though I speak with the tongues of men and of angels, and have not char-

ity (love), I am become as sounding brass, or a tinkling cymbal." And hearken to this one:

"And though I have the gift of prophecy, and understand all mysteries, and ALL KNOWLEDGE; and though I have all faith, SO THAT I COULD REMOVE MOUNTAINS, and have not charity, I am nothing." Again consider the following declaration:

"And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing." He sums the brilliant and wise exposition up in words that will burn true forever:

"And now abideth faith, hope, charity, these three; but the greatest of these is *charity* (love)."

Love will remain even when knowledge has passed into the immortality of oblivion . . . "whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away . . . And now abideth faith, hope, charity, these three, but the greatest of these is charity."

So we have love as both the death dealer and the resurrection. Love being patient, it allows the Ego of man to kill itself by spending its own creative energies in opposition to the thing it cannot help yearning for. So we have love and the supreme good, the ultimate thing to strive for, to hope for, and to wish for; the thing that kills us that we might be resurrected in the qualities of a new Being, love the killer who murders old qualities that we might be resurrected into qualities that are immortal.

What are these qualities? Patience and kindness are the greatest among them. Genuine courtesy is another. Humility, Good Disposition, Sincerity,
(Concluded on Page 25)

Expanding Consciousness

By ELISABETH HINCKLEY

CONSCIOUSNESS is a broad field. We unfold a continuously expanding consciousness and manifestation of aspects through right thinking. Calmness of words, and deeds of justice, comprise a great deal more than one would at first realize. Make your notes carefully, tearing down the walls of limitation, and expanding Consciousness and Understanding. The possibilities of man's growth are as limitless as the Universe, and it is the one field of Self-Development that offers the richest and the most gratifying results to the patient student.

Man, viewed from the physical standpoint, is but an Atom in Imminity, but mentally he is capable of comprehending the grandeur and vastness of the Universe, and of understanding the principles upon which it is built, and their multifarious laws of action. He can measure its greatness, and calculate the movements of the Planetary Bodies, thousands of years in advance, with precision and accuracy, and in the earlier stages of his Intellectual Development. Here we have strong Philosophical proof that Man, in the reality of his True Being, is superior to the Universe, and that the Mind is capable of Infinite Expansion and Culture in every conceivable direction.

Contemplate for a few moments the unfathomable Immensity of Space; picture in your mind our Solar System, with its Central Sun, and the Planets with their Satellites, in perpetual revolution around it. Then direct your attention to one of those brilliant Fixed Stars that lie far out in space, which the Astronomer declares is a mighty, blazing Sun, around which revolve unknown Planets.

Then consider that there are millions of these Centers of Life and Light, a myriad of Solar Systems, and millions of Worlds throughout Infinity, and you will thus begin to gain a conception of the Stupendousness of it all. Then, indeed, you begin to understand that we are only just beginning to live, and that by virtue of our Spiritual Relationship with Universal Mind, we are destined for an endless future that is a veritable blaze of Glory.

Increased Mind Power employs enhanced ability to solve the questions and problems of Material Existence, in addition to Higher Ends. By expanding the Mind, one will naturally increase its Capacity and Power, and these qualities, practically applied, rapidly develop Ability, and this process may be continued indefinitely until very considerable Talent, and even Genius is acquired. There are no bounds to Human Possibilities, as the Capabilities of the Mind may be multiplied in any direction. Thus the possible attainments and achievements of Man can only be limited by his own unfitness or lack of development.

To obtain and achieve the Great and Marvelous, Man must perpetually seek to unfold Higher Powers and Superior Possibilities. He cannot do this without first recognizing their actual existence, and then, by deep study and thought of the Principles and Laws of Mind Growth, proceed to apply them. Deliberate and regular efforts are required at first to settle down to the new conception, but after a time, the process becomes habitual and productive of ever more pleasing results, Materially and Spiritually.

Psychological War

By S. Y.

BHAGAVAD GITA

Chapter II Stanza IV



RJUNA said: "O destroyer of foes, O slayer of Madhu, how can I, in this war, battle with arrows against Bhishma and Drona, who should be worshipped."

Self-Control spoke through intuition: "O slayer of the demon of ignorance and of psychological temptations, how can I, in this psychological war, fight with the arrows of my determination against my psychological grandparents, Ego and Past Habits? These venerable parent-tendencies, originators of my present mental states, how can I destroy them by Spiritual indifference and by the arrows of renunciation.

ELABORATE SPIRITUAL INTERPRETATION

During meditation, the Life Force and the mind are withdrawn internally. This partially withdrawn state of Self-Realization is spoken of as the "Arjuna state," or state of self-control. The different characters mentioned in the Bhagavad Gita are the various psychological states with which a devotee is identified. When the Ego is identified with inner self-control, this state is called the "Arjuna state." When the devotee is identified with the mind, he is spoken of as being in the "Durjodhana state." "Durjodhana" signifies the restless mind, which is very difficult to control. The state resulting when the devotee is concentrated upon the human instinct and pre-natal tendencies born of pre-natal habits, is said to be the "Bhishma state." When the devotee is concentrated upon the Ego, it is also termed, in the Bhagavad Gita, the "Bhishma state."

April, 1935

The devotee, as he withdraws his mind within, finds himself pulled toward the vastness of his Soul. He begins to develop his sixth sense, intuition, and begins to lose sight of all mental and physical boundaries. At this time, the devotee begins to be afraid, like a person who leaves the boundary walls of his castle and soars into the wall-less ether in an airplane.

When he has only half climbed the ladder of inner perception, he is afraid to look at the roof of infinity, toward which he is headed. He loses sight of his physical Ego consciousness. This does not signify the loss of all consciousness, but only the forgetting of the limitations of the human Ego. Finding this, the devotee begins to be afraid of losing all human traits. This state signifies the killing of the venerable psychological relative, the Ego, or grandfather of all mental tendencies, and is the "Bhishma state." Then again, the devotee, in the inner meditative state, finds himself rising above all pre-natal tendencies, seeking mundane happiness. This is the "Drona state," or state of pre-natal tendencies.

The Spiritual aspirant does not relish the above occurrence, as he does not comprehend the ever-new joyous state of Spirit, except in thinking how he can destroy the Ego and all the sprouting active tendencies which constitute his human personality. He begins to perceive a conflict between inner involution and exterior evolution. Involution conflicts with evolution when the Ego is identified with sense-pleasures. Metaphysically, sense-pleasures are not considered pleasures at all, since they produce only the delusion of happiness and ultimately end in sorrow. Very few people understand why sense-pleasures

Page Nine

are not true pleasures, and why Soul-pleasures are real happiness.

In order to convince the Soul that it is extremely necessary to know that, first of all, the sensations of beauty, melody, fragrance, taste, and touch are not experienced on the skin surface, but in the brain. The sensation of the taste of a strawberry is felt in the brain as a mental reaction, evolving from the contact of a strawberry with the surface of the tongue. When the mind begins to be identified with the sensation of strawberry flavor, it begins to like it. However, the taste of strawberries and olives were at first very unpleasant to me, and I had to acquire a taste for them. I like them now because I have seen Americans like them. Therefore, no one can say generally that the sensation of strawberry flavor is pleasing. Likewise, some people are engrossed in sex vibrations and are slaves to them, whereas others detest living on the sex plane. Sensations of burning, or physical blows, produce uncomfortable sensations and thoughts in the body and brain, and therefore they are painful sensations. All other sensations, which are not painful, are not necessarily pleasurable.

All sensations which are harmonious to our sense-organs are called soothing sensations—like soothing music and soothing fragrance. But no sensation of touch, smell, or taste should be luring enough to enthrall and enslave the mind. It is when the mind becomes attached to a sensation that it develops a correspondingly pleasing idea in the brain. This pleasant idea about a sensation causes an individual to repeat his experiences with that sensation. When a sensation is constantly repeated, it causes a repetition of its corresponding pleasing idea and this liking-idea becomes grooved in the brain and clinched in the mind as a mental habit. This mental habit, formed by repeating a pleasing idea which evolved from a sensation, is what causes the attractiveness of sensations. Just as everybody is more or less in love with his own ideas about things, whether they are right or not, so also, the mind likes certain mental habits accruing from repeated sensations. The mind can only contact sensations through thoughts. There is no

actual contact between sensations and mind except through thought.

In the ultimate analysis, we find that sensations are nothing but relatively different thoughts about God-thought things. The enjoyment of encountering the sensation of ice cream is purely mental. The ice cream sensation in a dream is nothing but an idea which is pleasurable enjoyed by another idea of tasting the ice cream. The taste of ice cream in a dream is reacted upon by another idea of pleasurable enjoying it.

We find by subtle analysis that the consumer of ice cream, the mental reaction, the sensations involved in eating the ice cream, the consciousness of a dream mouth and palate tasting the ice cream, and the pleasure involved in eating the ice cream in dreamland are all made of nothing but relative ideas. Hence, it cannot be assumed that the sensation of ice cream in dreamland is pleasurable, except that it is an idea which is like another idea of eating the ice cream in the dream.

In a dream, with a dream body, one would experience a dream fire as burning the dream body, if the dream body happened to contact the dream fire. Likewise, a dream poison, dream accident, dream evil odor, dream inharmonious music, and dream fire would cause unpleasant dream sensations in the dream body, and dream ice cream, dream health, dream fragrance, dream melodious music, and dream bathing would produce harmonious sensations in the dream body. This conclusively shows that sensation-producing objects are materialized ideas of God, which produce the ideas of pleasure or pain in our minds. We should stop being fooled into thinking that the sensations of touch, smell, taste, sound, and sight have pleasure in themselves except as we react favorably and pleasurable toward them.

By mental training, the so-called most pleasurable sensations can be made very repulsive to the mind, and the most painful sensations can be made pleasurable. Some people in India love to bask in the scorching rays of the sun, which, I am sure, would kill any western brother by sunstroke.

(Continued on Page 20)

Meditations for April

By S. E. M.

Mon.
April 1 You think you want to help the world. To do this it is not necessary to be a great writer, or lecturer, or artist. Begin where you are. The first requirement is to get understanding yourself—to come to the realization of your own divine origin, nature, and possibilities, and then to recognize and speak to the God in everyone you meet. Refuse to see anything else in them. They have wandered far from their spiritual home and have forgotten who they really are and, once you understand, it is your duty to encourage them, to realize the truth about them, to call forth the best in them, and to make them realize their divine potentialities. Let your presence radiate a blessing of peace, healing, cheer, and understanding.

Tues.
April 2 Look past the faults and defects and the little acts of carelessness or selfishness and see only the perfect picture for your friend. In showing your faith and confidence in him, and in expecting fine and great things of him, you help him to realize his highest possibilities. You know how chilling, discouraging, and soul-crushing it is to have your friends distrust, criticize, and condemn you, and how devastating and defeating it is when they have no confidence in your ability and intentions; and then how heartening, energizing, and uplifting it is when they believe in you and expect more in the way of accomplishment from you even than you knew you had it in yourself to give. Be that kind of a friend to the people you know. You can if you really see God looking at you through their eyes and hear Him speaking to you through their voices. You can help God to express perfectly through your friends first, by being a real friend yourself, and then, by recognizing Him in them and calling Him forth by your attitude and expectations.

Wed.
April 3 Wake up! So far you have not been more than half-conscious. Realize, become aware of the beauty, wonder, and glory you meet every day. There is as much brilliance and color in a butterfly's wing or in a sunlit dewdrop as in any crown jewel. Think of the soft breeze against your cheek, of the song of the robin, of all the different shades of color in the living mantle of green which comes with the warmth of spring, of the music of pattering raindrops, of the silence and purity of falling snow, of the splendor of the sunset, and of all of the thousands of examples of radiant glory and ineffable beauty which you pass daily without attention and recognition.

Thurs.
April 4 Develop your awareness, your ability to see, feel, and appreciate beauty and loveliness. Life may be so rich, so full, and so thrilling if you will but wake up and know you are living it. Every minute may be filled with wonder. Everything is trying to speak to you—every tiny flower is waiting to breathe forth its message of gladness and trust and beingness. Why do you choose to be so blind and self-centered, and so absorbed in the unimportant and transient? Why will

you continue to wallow in pettiness and ugliness when you might live with beauty and greatness simply for the seeing? May you become more sensitive to and more aware of the Voice which speaks to you from all life.

Fri. What are you going to be
April 5 like ten years from now?
Suppose by some magic you could see that being—yourself ten years older—what would you see? A wise and understanding person, knowing you now, could pretty accurately predict what you will be in one year, or five years, or ten years if you continue to think and act as you are doing today. Consider what kind of a future you are building, and if you do not like the picture, now is the time to change your method of thinking, and build yourself according to your heart's desire. Each minute and each thought count. Be careful of vagrant ideas and idle imagination, and think with purpose—truly and constructively.

Sat. Be exceedingly careful in
April 6 judging other people, for it is practically impossible to know their real motives and inner thoughts. Exterior manner and words are very misleading. Shy and inarticulate people sometimes hide their real thoughts and feelings behind a cloak of seeming hardness, bluster, and self confidence. How many times have you said and done things that you didn't really mean or that conveyed an impression you had not intended? Then do not be so hard on others. If you must analyze other people, do it with compassion and understanding and always give the benefit of a doubt. Try to see the concealed intention and judge others as you judge yourself. Beware of condemnation, be sure of your own wisdom and justice, and remember always to be kind.

Sun. People respond to you in
April 7 whatever mood your own attitude demands from them. If you greet them with criticism, fault-finding, suspicion, and complaint, you will be met with resistance, anger, dislike, distrust, and resentment. If you continually look for and suspect the worst from people, that is what you are

going to get. The opposite of this is also true.

If you want people to like, trust, respect, and listen to you, let your attitude be one of understanding, friendliness, kindness, helpfulness, and confidence. You must let people know that you believe in their intentions and ability. How can you do otherwise if you really see God in them? You say, "They have faults and are not manifesting their divine nature completely." Well, are you manifesting God completely yourself in your criticism, and is your attitude helping others by calling forth the Christ self in them? Remember, you are responsible for your own attitude and reactions.

Mon. In order to live happily
April 8 and successfully you must understand and work with spiritual laws just as you understand and use the laws of gravity, mathematics, and electricity. With the law of gravity you can jump off a cliff or bridge and kill yourself, or you can apply it scientifically to fly at will through the air like a bird. Electricity can be used to electrocute people or to serve them with tremendous power to drive their machinery, and with light to see by and heat to keep them warm. The law of mathematics can be misused by a stumbling school boy or it can produce wonders when used by the brain of an Einstein. In any case, the law is not affected; it is always there to be used and it always remains the same. So it is with spiritual law—always ready to serve you when you bring yourself into harmony with it and apply it intelligently.

Tues. You could not move, you
April 9 could not speak, you could not digest your food, you could not see, you could not think—you could not exist at all without the power of God. You have no power or energy of your own apart from Him. How are you using His power? How are you revealing Him to men? Have you made your body clean, beautiful, and efficient? Is your mind civilized, cultured, and keen? Are your words kind and wise, your thoughts pure, intelligent, and loyal, and your character strong, true,

(Continued on Page 26)

Begin It

By ORPHA L. SAHLY

HAVE you a secret ambition? If the choice were given you that this day you might begin life anew, what would you do?

Life is offering you that choice. The plastic clay of Time is in your hands to mold as you will. Often the seemingly impossible achievement is the most logical one. That which you thought you could not do—BEGIN IT! Throw off the self-placed shackles of thought-habits which are your only limitations. Hearken to the inner whisper. Life holds happy surprises for him who digs deeply into the well of Self.

No goal is attained in a day. The one thing essential is that you start Now—not tomorrow. BEGIN! This magic moment is the key to the treasure caves of Opportunity. Tap the reservoir of your ingenuity, whose source lies in the Infinite. Take the first step, however small. Your power released, will, like the snowball, gather more of itself.

"Ability is Responsibility to the last degree." Your latent talent is a fruitful seed entrusted into your keeping. Have you the right to let it wither in the arid soil of procrastination? Life asks only that you faithfully harvest that

which she has implanted within you. All things needful to the task are at hand. Recognize them with the eyes of your awakened awareness.

Work not with tense, desirous striving, but with ease and joy. Love not the goal more than the Doing. With alert mind and loving hands, weave the glistening threads of Now into the pattern of Eternity. And if the shimmering vessel of your fashioning should become shattered by a careless touch or wayward wind, weep not. With heart made richer by understanding, with hand more pliable and eye more true, BEGIN AGAIN! Only Begin! In that alone lies genius.

"It hath not yet appeared what ye shall be." In the heart of the seed sleeps the blossom. But does the seed know its own beginning or its own end? Gathering what it may of warmth and moisture, the expanding heart of its own Being bursts forth in joy to greet the Sun.

Life is coaxing, entreating, commanding you to action. This day, become conscious of its urge within you. Break the shell of your limitations. Turn your face to the Light, and step forth, a risen Son of Man.



Scientific Digest

In Memory of Luther Burbank

THIS year marks the sixtieth anniversary of Luther Burbank's coming to California. For 50 years he was a human cornucopia of fruits and flowers upturned upon California and the world.

He was not satisfied with ordinary garden truck. Officiating as high priest of the plant world, he wedded the melon and cucumber. The casaba is his child. Literally he made the earth blossom as a rose—the Peachblow, the Burbank, and the Santa Rosa roses. Indeed, he put the rose into Santa Rosa, his home town. Then he flung in the Shasta daisy and amaryllis for good measure.

He brought ten potatoes from Massachusetts with him to California in 1875, and from them he developed the Burbank variety. Usually, unconsciously, his fame is spoken in every market and fruit and vegetable stand in the United States every hour of the day.

Not content with filling the ground with his name, he climbed the trees and hung new kinds of prunes, plumcots, and apples upon the branches. Even then he would not let Nature rest. He made the cactus put up its arms and yield itself for food to the cattle of California.

New Radio Wave

A REVOLUTIONARY development in radio communication that will make it possible to link all large cities throughout the world for instantaneous transmission of messages and pictures through the air is being launched by the research engineering division of the Radio Corporation of America.

Micro-waves are the messengers of the new air era, on which engineers can flash 20 pictures a second. Tiny impulses measured in inches from crest to crest, the micro-waves reach only as far as the horizon, but they are static free and are not influenced by fading. These qualities enable engineers to operate by means of the micro-waves at terrific speeds.

"Facsimile Radio" is the name engineers have given the new process which, they say, opens the gateway to television. Not only will the new system increase to an almost incredible speed communication between points in all parts of the world, but engineers think that it will scrap the Morse code and supersede many telegraph and wireless devices now in use. Since the micro-waves disappear at 40 miles, in transmitting over them for longer distances a series of booster stations will be used.

Mr. David Sarnoff, president of the Corporation, declared that his faith in the future of radio science was "geared to Facsimile."

"The Facsimile is the gateway to television," he continued. "The first logical step, of course, is to transmit 'still' pictures and print. That is Facsimile Radio. The next step will be to send moving pictures. That is television. But before all this could be done, a speedy medium of communication had to be found. Marconi discovered it in micro-waves, tiny waves in an ethereal spectrum unaffected by static and fading. And on the wings of those ultra-short waves we can attain tremendous speed.

The problem of Facsimile transmission has not been merely one of circuits and terminal apparatus. Typewriters and high-speed recorders have been available, but we needed a successful track to link the transmitter and recorder. This we have in micro-waves

(Continued on Page 20)

How to Pray to Have Prayers Answered

By SRI NERODE



OW To Pray To Have Prayers Answered," is indeed an old-fashioned sort of subject, but all old things and usages are not as bad as many of our new-fangled and commercialized ideas. Many new ideas lack the germ of Truth, sometimes, more than the old, stereotyped conception of things. Humanity has prayed for thousands of years, but how many of its prayers have been answered? People pray every day in millions of ways, but how many find their prayers responded to by God? If prayers are not answered, why are they not answered?

God wants more of our heart than of our head. In the vault of our hearts God has locked up His treasures of love and beauty, wisdom and glory. We must think; indeed, we must have great will power. We must have it. People seldom think for themselves. Many people do not possess much will power. Yet, mere thought and will power are not enough for higher ascent toward better understanding and the larger joys of life. Head helps, will helps, but heart must set fire to the Soul of man.

Prayer means that I willingly and unconditionally become a captive in the arms of the Almighty. All of my desires, my will, my heart, my life, are constantly offered to God to purify them, cleanse them, mold them, and build them. My life becomes a flute in the hands of God. I become a part and parcel of His very Self. So my wish becomes His will; my desires turn into His motives; my prayers are rendered into His actions. The prayers which I offer become finished facts in His hands.

When you pray, do you feel that you are fondled in the arms of the Father? Do you feel that you are like a Divine straw, carried in the flow of the Divine Stream? Do you feel that He hears your appeal? Do you feel that he holds your hands when you weep in sorrow and when you smile in joy? That is prayer.

Do you experience the Divine Presence in and around you? Many people feel His presence emotionally. Many visualize the Divine Contact. In both cases, neither is the heart changed nor is the life transformed. It does not come as an experience from the core of the Being. At best, it is a grafted idea on the Ego; there has not yet taken place the absorption of the individual heart into the Divine Heart. It must. That is prayer.

Do you inwardly feel that you can trust Him for guidance? Do you rest assured that some form of change will be wrought about you and within you? Do you? That is prayer.

Does your heart melt at the time of prayer? Do you positively perceive that your pride is broken and that humility grips your Soul? Do you feel calm and peaceful, as peaceful and calm as the twilight world waiting for the coming of the impending dawn? Do you? That is prayer.

Do you feel that you can once more gird your loins and fight the battle with a smile on your face? Do you feel that your troubles and miseries are over forever? Do you? That is prayer.

Do you feel that some Unseen Hand will take your heavy load and extend help and assistance according to His

choice, not according to your own choice? Do you? That is prayer.

Do you feel that whatever comes into your life comes as a messenger of His good will and for your Spiritual unfoldment on earth? Do you feel that whatever happens to you happens because of Him and through Him and His knowledge? Do you? That is prayer.

Do you believe that without wishing you can have your wish-fulfillment, that without praying you can have your prayers answered, without speaking you can have yourself heard? Do you? That is prayer.

Therefore, prayer means the complete surrender of self-will to God's will, self-love to God's love, self-discretion to God's discretion, self-wisdom to God's wisdom, self-wishes to God's wishes; that is, the complete absorption of self in the Divine is the way, means, and end of prayer.

Since the dawn of Creation man has prayed to his God. From the unlettered aborigines of the earliest days up to this day of high culture and science, man has never ceased to pray to his God or to a multitude of gods. Some worship the forces of Nature as gods, while others pray to one God, who is the Creator of the Universe. The red Indian on his horse worshipped the liquid gold of the sunset sky, wherein he saw the mystic glory of God. The Norse worshipped the winds and thunderstorms and the expressions of Divine Power and Divine Wrath. The Greeks, the Romans, and some sections of the Hindus have prayed to many virtues any many phases of mental and physical powers as gods, whereas the Jews, the Christians, the Mohammedans, the Buddhists, and another section of the Hindu world have prayed only to one God. Monotheism and polytheism have flourished side by side.

Prayer is as old as the foundation of the human heart. Every human being has a song of prayer hidden somewhere in his Soul. Even the Soul of the atheist thirsts for praying. One atheist prayed: "O God, if there is any God, save my Soul, if there is any Soul. Hear, if thou hast ears to hear, my prayer, if Thou can call it a prayer." What is the uttered wish of the atheist but a

prayer striving to express the longing of his deep heart? Even the colossal egoist feels at times that there is a Power before which his vanity and glory are dust.

When you have a black sorrow gnawing at your very Soul, what do you do? Of course, if you do not know any better, you are torn to pieces under the pressure of the shock. On the other hand, if you have enough sense, you can pray out of your sorrows into thankfulness, saying again and again: "God help me. May Thy will be done." Constantly you discriminate and grow wiser. When you lose your father, mother, sister, brother, wife, husband, child, or friend, what do you say? You pray: "O God, be merciful to us and bless the dead." Do we not want the help of God to overcome the disasters and agonies of life that visit us daily? We seek relief. Our power is so limited that we are amazed at the stupendous plan of the Universe. We are so circumscribed, so pressed in from all sides, that we pray to the Unknown Power, which is, however, known to the prayer-laden heart. In the hours of temptation you pray: "O God, free me from the chains of jealousy, hatred, pettiness, selfishness, and the rest of the evils. O God, O God, help me, help me!"

The whole of animated Creation is crying for cessation of pain. Even the plants shrink from pain. Primarily, prayer is a cry for Divine Help in moments of pang and pain. As long as there is any kind of lack in life, and it will ever be, there is no fullness or fulfillment. Unless there is fullness, there can be no cessation of pain. As long as there is no God-contact, there is no fullness. Fullness is only possible in and through God. Complete surrender to and absolute absorption in His thought is the ultimate nature of prayer.

The famous story of Queen Elizabeth and the Spanish Armada is a familiar example of prayer in our history. When the invincible Spanish Armada set sail to invade England in 1588, helpless England could do nothing but crowd the churches of the whole island and pray. There arose a terrific storm in the Atlantic which destroyed the fleet. You

(Continued on Page 18)

Health, Intellectual, and Spiritual Recipes

By MERIAN JAVNÉ

This Body:



HE Temple of The Living God!" (for does not Man express God through his physical vehicle?) How shall the Spiritual Essence, housed Within, go on developing toward its Zenith unless that Body is made a fit dwelling place, an obedient, competent, co-operating servant to that Unseen Power which demands unrestricted Freedom for its highest Radiant Expression?

Are you making Conscious effort to understand its Laws, and then putting that Understanding into Works? For He who aspires to the realm of psychic attainment must, with "all his getting, get Understanding" of the fundamental physical Laws, else he tampers with dangerous electrical currents that may at any time SHOCK him from his moorings, no matter what degree of mental capacity he possesses. The ancient wisdom of India taught the lesson in kindergarten steps of training the Superman: "He who fasts, and he who eats too much; he who does not sleep and he who sleeps too much; he who works and he who does no work. . . . none of these can be adepts."

Rheumatism Fought

"A National War Against Rheumatism Is Being Started in England."—NEWS ITEM.

COMMENT: Dietary education would be the first step advocated. Less roast beef, tea, and toast, Yorkshire pudding, white (devitalized) sugar, fried ham, crumpets, cornbeef hash, plum puddings, jam, and preserves—all acid-producing.

April, 1935

Spring

The Message of Spring is definite! It is an unquestionable suggestion of the Eternal Law of Change. It is the period of Rebirth, an Awakening and challenging command to the OLD to slough off and discard its accumulated burden of debris to make room for the NEW! For Spring is the sign of Renewal, and with the swiftness of the God Mercury heralds an Order for the weeding process to begin, clearing away the ash of the fuel which has served its purpose, so that Spring may inherit its rightful Youth Quality, the Creative Spirit.

Courage is born anew; then follows a Desire for unfettered expression; a cry of gladness escapes the Soul in appreciation of mere existence! THAT is Spring; WHAT IT SHOULD BE, regardless of the calendar of winters struggled through.

A Luscious Spring Salad

Upon a dinner plate (NOT the salad-dish) place mounds of colorful grated small young carrots, beets, cabbage, radishes, turnips; add sprays of crisp watercress and minced parsley. Cover with home-made mayonnaise. Top with ground nuts. Raisins and dates may be added.

All machinery, from the door hinge to the locomotive or airplane, squeaks for lack of oil, human machinery included. (For the latter, there is no better lubricant than olive oil.)

(Continued on Page 20)

Page Seventeen

How to Pray to Have Prayers Answered

(Continued from Page 16)

may say that it is just a coincidence; however, every coincidence is a part of the Divine Plan. God's ways are not man's ways. He works out His plan through seeming impossibilities and improbabilities.

St. Augustine, delinquent and dissipated, wept with the bitterness of his heart in compunction. Presently there came a child's voice to his ears, addressing someone else: "Read a book, read a book." St. Augustine took the cue, pondered over the statement, and read St. Paul. The rest of the story is familiar to all. The sinner turned into a saint. It also may be a coincidence; but such are the methods by which God does miracles in the lives of those who give themselves up to Him.

In my own life God has shown many miracles. When darkness sweeps over the horizon, God makes His sudden appearance. Through sincere prayers we universalize our consciousness, thereby bringing changes through the Divine Agency.

Mohammed and his servant were fleeing from Medina, followed by a horde of enemies. Fearfully said the servant; "Master, what can we do? We are two and they are so many." Calmly replied the prophet: "Never mind; we are three, you, myself, and God." God-men are never alone; they are never forsaken.

Do you feel that you have an everlasting friend in the high heavens? Do you feel that you are not alone? Why do you not have such feelings? Perhaps you do not know the way to master your forces to dwell on the One. Self-Realization shows the way.

Jesus prayed for those who crucified Him. Stephen prayed for his murder-

ers. Jesus prayed: "God forgive them, for they know not what they do." Stephen prayed: "God, charge not this against them." Do you pray for your rivals, competitors, persecutors, debtors, let alone the murderers? Amidst the agony of death they prayed for the sinners. So self-forgotten were they that they did not think of their own Souls. Why should they? Theirs were Souls, parts of God's own. Do you pray for those who hurt you? Do you? That is prayer.

Jesus prayed for the lepers and the blind sinners and the publicans, his disciples, and the whole world. Fill the cup of your heart with consideration for other Souls. Do you pray for others more? That is prayer.

While Jesus prayed, His disciples asked Him: "Lord, teach us how to pray?" He gave them the Lord's prayer, that exquisite piece of faith, trust, humility, love, and understanding. "Give us our daily bread." How do we pray? People pray: "Give us money enough to buy our daily bread and a little more to put away in the bank for tomorrow, day after tomorrow, and so on." What a faith! He told us to take care of ourselves today honestly, conscientiously, and religiously. Instead, the fear of the morrow misleads us today and some people do not hesitate to steal the bread from some child's mouth. Through short-sightedness, people forget the Cosmic law that if honestly we earn our living today, God has His way to provide us for the morrow. This does not mean that prudence should not be our guide. What is prudence when it is built on dishonesty and exploitation of the hopes and happiness of others. A little faith, like a mustard seed, can move mountains. What little faith have we in God! While we are holding on to our money, some child of our neighbor may possibly be starving or unable to attend school for want of funds.

(To Be Continued)

Anger is never without reason, but seldom with a good one.—Benjamin Franklin.

Each in His Separate Star

By LOUISE ELIZABETH COLVIN

IN lines well known to all of us, Kipling describes an ideal state of Being in which he says that—

"Only the Master shall praise us,
And only the Master shall blame,
And no one shall work for money,
And no one shall work for fame,
But each for the joy of the working,
And each in his separate star
Shall paint the Thing as he sees it
For the God of things as they are."

Flowers teach grand lessons. We have often been reminded of their lessons in humility, patience, perseverance, and so on. But one of the greatest messages these floral apostles have presented to me is a lesson in independence and genuine individuality. It was a friend, a devoted lover of Nature, who first made me aware of this message. She related three experiences which gave flowers a new meaning for me. Said she:

"One day while walking along beautiful Commonwealth Avenue in Boston during the season when magnolias are in bloom, there came the thought: How brave those wonderful flowers are! To dare to be different by putting forth their great tufts of pink blossoms before a green leaf has appeared! To have the courage to reverse the common order of foliage, bud and blossom, and precipitously to awaken bare black branches to a glory of delicate pastels without the customary green preliminaries!"

"I recall another walk," she continued, "in another part of the country one mellow morning in early Summer. I had left the city far behind and was rambling over fields and meadows when, just beyond a clump of rather sprawling trees, I came upon the most heavenly bed of violets I had ever seen. The

trees seemed to have gathered these small plants into their shade to keep them from being faded by the sun and the tiny flowerets huddled together in such a compact mass that their royal purple seemed even deeper and richer than it really was. They were so exquisitely lovely it seemed as if nothing in all the world could equal their charm."

Then my companion looked happily reminiscent as she said:

"There is another picture that memory brings to my mind: On the grounds surrounding my early home hosts of hardy plants appeared without special cultivation year after year. One generous corner was entirely claimed by huge red poppies. At about the latter part of May they would burst into a brilliant flame of color that would dim the most florid hue imaginable.

While they bloomed in all their glory, the syringa bushes with their soft creamy white blossoms seemed not in the least disturbed by the proximity of their more showy neighbors, the poppies. They blossomed abundantly and made up in numbers what they lacked in brilliance, and when they were cut for the house, the gorgeous beauty of the poppies was greatly enhanced by a background of the white syringa."

My friend paused here and then concluded significantly: "Flowers never strive; they simply are. Each in its own place and kind, each expressing its own degree of beauty, simplicity, color, and fragrance."

How true that is, isn't it? What a really grand thing it would be if we were more like that. We humans are mimics. We express not so much what we individually think and feel and are

as what others expect us to think and feel and be. We follow the mode like so many sheep—in our dress, our manners, our customs, and our habits.

Everywhere in Nature we find expressed infinite variety, unity, individuality—from the blade of grass we trample beneath our feet to the rare and exquisite orchid we choose for its Soul-satisfying grace and delicacy. In human nature we find that much individual charm and usefulness is sacrificed in the struggle for fashion and social position, for prestige and power.

Our individual heritage is a great privilege and responsibility. Do we accept it as such, rejoice in it, and make the most of it? Or do we dissipate our energies, bemoaning our present lot and striving to be like some one else or to secure a place or position that rightfully belongs to another? There is so much to be done by each one of us. Why not perform well what is ours to do? Then we shall have no time to find fault with others, or to attempt to displace them.

(To be Continued)

Psychological War

(Continued from Page 10)

The Soul itself is not imposed upon by an idea or by sensations, as the mind is by physical sensations. The Soul is self-born and contains some natural bliss-producing qualities. Contentment, ever-new joy, omniscience, omnipotence, and omnipresence are not acquired qualities, but are a part of the Soul. Hence, the devotee, who is engrossed in those Soul qualities, is enjoying real lasting pleasure belonging to his own true Self.

As there is a difference between the self-born contentment of your own mind and the happiness issuing from beholding a long-lost dear friend, so also, the happiness of meditation is self-born, whereas the Ego's enjoyment of a sensation is due to identification with it.

In this Stanza the devotee, through meditation, is described as being filled with the memory of the vanishing Ego and pre-natal instincts. He is afraid

to use the darts of his controlled mind and his inwardly retiring Life Force to destroy the memory of his so-called pleasurable, egotistical, pre-natal sense-habits in order to gain the naive, but deep pleasures of Soul expansion.

To take the mind from the senses by meditation involves a psychological war in which the retiring Life Force and concentration act as arrows to destroy the venerable, ignorantly-worshipped physical Ego and pre-natal tendencies in the state of delusive ignorance.

Scientific Digest

NEW RADIO WAVE

(Continued from Page 14)

and in short waves such as those used to span the sea and continent. Now we have the micro-wave for inter-city communication.

I am certain that progress will be extremely rapid. We are already building stations for a domestic Facsimile service and the oversea channel has already proved its value in flashing news pictures between Europe and America. Today we see radio stepping into a new field of expansion—the Micro-Wave Facsimile, and I believe that the day is not so far distant when radio will dip into the mailbag."

Health, Intellectual and Spiritual Recipes

(Continued from Page 17)

Sweet Dream! Giving way to actualities of house-cleaning, spring wardrobe, epidemics of fever, and witch's brew of sulphur and molasses. Spring Fever? Usually overworked Livers! Brain fag, worn-out nerves, depressed spirit, and congested internals respond beautifully to a canned tomato juice spree; inexpensive, and procurable wherever food is sold.

Universal Political Ideals

By K. R. SAMRAS, M.A., Ph.D.

(Continued from Last Issue)



AS the political philosophers in both the East and the West expressed similar ideas on the human nature which was responsible for the origin of the State, so did they think on the organization of government. Neither one form of government nor the other was characteristic of any part of the world. Both monarchies and democracies existed side by side in Asia and Europe, and both parts of the world developed equally strong tendencies of benevolence and selfishness. History shows that there was no question of superiority or inferiority of racial or national ideals. All peoples and nations have had their quotas of struggles among the kings, nobles, and the common peoples.

In the early literature of India, the Aryan kings are said to have owed their throne to the will of the people. The Aitraya Brahmana records the oath of coronation: "May I be deprived of heaven, of life, and of offspring if I oppress you," which means that the people enjoyed their constitutional rights. Further, it is said in Kautilya's Arthashastra that the king should consider the welfare of his people as his own welfare, and that he should protect his people against the inroads of impoverishment, greed, and disaffection. He is advised to be educated and disciplined in sciences, efficient in matters of government, and devoted to his people, so that he may exercise his powers unopposed. Kautilya also recommends a council of ministers to deliberate over the affairs of kingdom and to assist the king. Rhys Davids says in his "Buddhist India" that public opinion was scrupulously respected by the kings as

well as by the representatives of various Republics that flourished side by side in ancient India.

In China the ancient and modern thinkers have given valuable suggestions in matters of the State. Confucius had great admiration for the sage kings, Yao and Shun, whose examples he recommended to the rulers. If the personal character of the king is praiseworthy, his government will be effective, and if the right men are at the helm of affairs, the people will prosper. The ruler must be virtuous and able to regulate himself; only then can he control and regulate others. Mencius also emphasized virtue and moralism on the part of the ruler, and he went so far in defending the rights of the ruled that he preached doctrines of anti-monarchism. The same moral and ethical philosophy in politics came down to influence Chinese emperors through the Ages, and China developed a flourishing civilization with high cultural attainments.

Europe also produced a number of political philosophers whose influence had been restraining on the rulers and favorable to the people. Plato found the essence of justice in order, and he favored constitutional monarchy, under which the king and his subjects were to obey the fundamental laws of the State. Statesmanship was the practice of virtue in public life, and its distinguishing features were wisdom and knowledge of moral values. Laws of the State were sacred and golden cords of reason, and in order to execute them effectively, education of the people was to be considered as a matter of supreme importance. The highest function of the State was to bring about harmonious coordination of the separate classes of the people and ultimate happiness to individuals.

Since the time of Plato, political thinkers in Europe have made great contributions to the science of the State. According to Aristotle, the best government is a relative term, and differs with the development of the people to be governed. The rule of the law is preferable to that of any individual. The State must impart sound education to individuals with a view to fitting them for virtuous life and promoting their general welfare. Virtue must be the foundation of law and government. Similar thoughts have been expressed by later writers in history regarding the forms and functions of the State.

On the rise of the ecclesiastical power, the functions of the State began to conflict with those of the Church, and great controversies kept on raging all through the Middle Ages. But the ultimate aim of both the kings and the peoples was to bring happiness to Society. When modern national States came into existence, with powerful kings at their head, the Church gave way to royal authority, and the new doctrines of extreme nationalism, enunciated by Machiavelli in his famous work, "The Prince," found acceptance throughout the world.

The philosophy of Nicolo Machiavelli (1469-1527) was undoubtedly the product of that time in Europe which was marked by turmoil and confusion. Italy was the worst victim, as she was torn into chaotic states and principalities, held in the grip of chicanery and intrigue. Machiavelli was an Italian patriot with a burning desire to see his land unified and strong, reminiscent of the old glories of Rome. Being an intellectual realist by training, he introduced into politics the naturalistic and empirical method of investigation and completely ignored the old moralistic idealism and theological dogmatism. He maintained that the State exists for the highest achievement of material prosperity and its safety depends upon the efficiency of its laws and the superiority of its arms. The ruler is advised to strike terror into the enemy's heart and awe in his own people, who must obey and respect his laws. He must not encumber himself by dictates of ethics and

morality if he can serve the best interests of his State by purely political methods. The end will justify the means. For this reason, Machiavelli is said to be opportunist, unreligious, and unmoral in politics.

The same doctrines of unscrupulous statecraft had their reverberations in other parts of the world. Abul Fazl, a brilliant minister of Akbar the Great, (1556-1605) of India, advised the monarch to be ambitious to extend his dominions. "A wise prince," writes the minister in his "Ayeen-i-Akbari," "should banish all corrupt and designing persons from his court. His functions are those of a gardener, and he should detach from the nobles their too numerous friends and dangerous dependents." He should not consult with many in important affairs. Further, the philosopher statesman argues preparedness and precaution for a ruler and says that "the prince whose territory adjoins his, although he may be friendly in appearance, yet ought not to be trusted; one should be always prepared to oppose any sudden attack from that quarter." If an offensive war is necessary, "one should invade the enemy's country during the time of harvest."*

The above illustrations show that neither in political nor in social philosophy, nor in the art of government, can the East and West stand divided. Human nature has been the same everywhere, and regardless of age and clime, men have thought alike and acted alike. They have expressed ideas which are neither characteristic of any one people nor of any particular part of the world. They have manifested moralistic tendencies based upon virtue and benevolence just as much as upon unscrupulous inclinations resting upon narrow selfishness. In their racial and national contact they have given vent to their lowest feelings, to which history bears unimpeachable witness. Consequently, no intelligent mind can fail to recognize the universality of human thought, as opposed to Eastern or Western ideals, in the civilized world.

* Sarkar, B. K., "The Political Institutions and Theories of the Hindus," pp. 169-170. Under the caption, "A Moslem Review," the author gives quotations from the "Ayeen-i-Akbari," of Abul Fazl.

Echoes of a Song

By DR. FRED VALLES

(Continued from Last Issue)

20. But there are other organs of internal perception which actuate in a different light within ourselves, which, being finite and limited, we cannot understand in all its magnitude; that which is this eternal and omnipotent light.

21. The inferior must rise as the lower link strikes the upper one and wears it away. Being free, it transforms itself into the superior; likewise, the animal is converted into the human, and this in turn becomes Divine.

22. It is not sufficient to adapt oneself to a borrowed and superior mold; the paste must be kneaded and beaten through the sieve of sacrifice, each opening narrower than the former, to put away all roughness if we wish the future surfaces to modulate its light without being burnished.

23. The lake of crystalline waters in the course of its purification did not think in the reward of becoming a mirror. The reluctant veils and colored lights of the rainbow are not a selfish optical tournament. The perfume of the woods, of those censers unprovided with human finality, are a natural psalm. Procure also, that the acts of your life be transparent to brighten and perfume the path you tread.

24. Material riches and power are contrary to real evolution; if we use extreme means, we understand this better.

25. The cuspis of evolutionary bliss is a quiescent sensation, rhythmical, pure, and harmonious, but to get to it you must initiate a temporal of purification and triumph in the agitated zone.

26. Your eternal goodness should be as great as life is, full to overflowing in the universe.

27. Do not accustom yourself to do nothing, nor to expect reward for what you do, neither consider it as a pastime. Do it all in love and in His name, not in your own name.

28. Fulfill yours; part all that is vain and useless from you until you are submerged in the One, after having renounced all, and you are not besieged by success or failure. Doing so, you will be most serene, calm, and quiet.

29. Action is a material thing, linked to intuitive meditation, as the intellectual is to the Spiritual, and intelligence is to knowledge. Subduing forever the inferior intelligence, there are no more material desires, and if it be the superior intelligence, there ceases the retributions of this order. In the summit of the Spirit there are no shades, neither Good nor Bad.

30. Judicious action is a valuable method, because it adapts itself to all, being methodical and adequate to everyone. Step by step we must destroy that which is inferior, to enable us to rise firmly; one cannot conceive obtaining a virtue without the opposing force being forever dead. Such is true virtue.

31. The wicked find themselves in the ill-fated Sea without knowing how, and sometimes without so desiring. So, sometimes the wise bases the contrary, unconsciously and not of his own will.

32. The first and last stones, one without the other, with evolution.

33. The real man is the superior, whence rises the power of mind, strong and constant.

34. Indifference to pain or pleasure, fear or anger, are attributes of the Being who communicates silently in sound meditation and awakens a firm intuition about the things which he thinks.

35. The indifferent are better still; those without any material ties have an equal, balanced, pure mind, subtle, and of rapid vibrations.

36. Their senses converge toward the inner man, and not to the things which surround them.

37. Want of desire puts at a distance the objects which were the motive there, although it does not kill them, and they remain latent.

38. The supreme vision puts at a distance and kills latent passions.

39. The voice of the senses compromises the heart.

40. The outward dumbness of them finds no earthly echo.

41. The Supreme has no material sense, nor should that which fuses in the Supreme have material sense.

42. Attachment makes desire, and this becomes disordered appetite, much as one who drinks salt water becomes more thirsty as he drinks.

43. So is born illusion, and from this forgetfulness of other things; thence the loss of discernment. Therefore, one lives in a world without comparison, and as there is no knowledge, man perishes.

44. On the contrary, be the former, who has authority because of the superior "I." He is each day more master of himself and of his real life.

45. The Supreme Peace is an enemy to all suffering, and in this serenity, discernment is well balanced and OMNI-JUST.

46. If the instrument is not well tuned, there is no room for the sweet tunes nor the harmony of sound. And so it is when concentration is impossible there is no peace, and happiness is not possible.

47. A ship without a course is like a compass which has lost its magnet; or an individual with erratic senses and with no will; the things around him knock him about, and make a toy of him to its means. He is not master of the situation, but quite the reverse. He is a slave to his sensations.

48. He who has a will and a goal goes forward firmly and serenely.

49. The more the physical body sleeps, the more that which is not dense matter lives.

50. Real peace knows no desires, for these are the foundation of pain.

51. Kill egoistic desires and you will be free, and if you march by the light, toward the light, and in the moment of death persist firmly in your place, you will be eternally happy.

The Second Coming of Christ

(Continued from Page 6)

God, but Jesus could stop the impending result of an evil action by astrally taking the result of the evil action upon Himself, and thus sparing the person guilty of the evil action. You will ask how that can be. Well, if you angered John, and he suddenly raised his hand to beat you, and I suddenly came between his fist and you, then you would be spared the hurt and I, being stronger, might not be affected at all by the fistic display of John.

So, also, when an evil action was perpetrated by Peter, according to the law of cause and effect he had to suffer, but, if a powerful Soul like Jesus wanted to save Peter, he could deflect the havoc caused by the evil action and work it out and spend its evil force within himself. Some Saints have been known to actually take into their own bodies the diseases of wicked persons, and thus cause the sufferers to be relieved. This does not mean that every healer has to suffer if he wants to heal someone by Spiritual law. Only extraordinary Christ-like healers can take on the sufferings of others resulting from mental disease and Soul sickness, and work them out in their own bodies.

The sins of the disciples, and many other Souls, according to the law of cause and effect, were powerful enough to deal death to the evil doers, so Jesus took their sins upon Himself and let His body be crucified. But this crucifixion could not touch Jesus, for He had said long before His physical death:

"Destroy this temple and I shall build it again in three days."

Jesus prayed in the morning and went to a solitary place for prayer. This shows the way people in general should learn to pray. There is a time for everything. We eat three times a day at certain hours. This nourishes the perishable body. People work eight hours or more a day to make money to maintain themselves and others who are dependent upon them. In childhood, eight hours a day, plus a few hours at home, are spent in nourishing the mind. Mental education gives each individual at least the common sense by which he knows what methods to adopt in order to uniformly perform all the physical, mental, and Spiritual duties calculated to bring real happiness.

That education is fruitless which makes an individual one-sided, either intellectually or spiritually. No duty should be performed by starving out other duties. One-sidedness brings unhappiness. Those who follow health laws usually enjoy good health, but if one spends all day long in the pursuit of health and neglects to be prosperous or Spiritual, he will encounter the miseries arising from poverty and ignorance.

Of course, if you are naturally healthy and rich due to an inheritance, you should spend all of your time in cultivating your Spiritual life. Also, the rich do not realize their Spiritual poverty and, as a result, foolishly spend their unique opportunity in indulging in the most insecure happiness of the senses. The rich should spend their time exclusively with God. That does not mean that one has to be rich before being Spiritual, or before knowing God. Anyone who performs the highest duty of knowing God automatically has performed all other lesser duties, for God, once attained, makes one rich with imperishable life and eternal riches. So it is right to seek God first by ignoring everything else. Only, it is disastrous to seek prosperity at the cost of health or to seek health by entirely forgetting to strive to be prosperous. Since God is the source of all power, it is all right

to seek Him first by ignoring all other duties, for, with God, health and prosperity are added, but with the acquirement of health and prosperity alone, God cannot be attained. Besides, the prosperity gained by human effort is perishable, whereas the prosperity which comes after the attainment of God is imperishable.

Man should use the proper time and the proper place for performing his different duties. Just as sleep is performed in a quiet bedroom from 6 to 8 hours, and as business is carried on in an atmosphere of business from 8 to 10 hours, and just as intellectual studies are carried on in the morning or at night in a quiet library, so, meditation, or contact of God, should be performed in a quiet, solitary place, at early dawn or late in the evening before retiring, for an hour or longer.

Resurrection in Love

(Continued from Page 7)

Purity of Thought, High-Selfishness, Generosity. There are many of them, each one capable of being used by the Ego to generate a vice; each one capable of being used by Soul to generate a virtue. Patience, for instance, can be a deadening vice when the Ego employs it as a means of yielding to inertia when duty summons.

But when they are virtues, these qualities are the component parts of love, and love being the greatest thing for which we can yearn and labor, they are worth cultivating. It would seem an impossible task to attempt to condition one's life to such a large array of abstractions; but love being generous has so contrived things that the task becomes easy. For we have only to set about conditioning our lives to one of them, any one of them, and the remainder become ours automatically and simultaneously.

None of them can be acquired by hate or indifference. When hate and indifference and egotism die, then it is that these things are resurrected. And it is these things that give us the one thing that is eternal—LOVE.

Meditations for April

(Continued from Page 12)

radiant, and dependable? Are you patient, gentle, compassionate, and generous, as well as brilliant and successful?

Wed.
April 10 What kind of a picture of God do people get when they contact you? How near to the pattern of the Master have you been able to mold yourself? To manifest the Christ in your life is the greatest aim you can have. Nothing else really matters.

Thurs.
April 11 Do not ask for the easy thing. Ask that you may see existence as a great adventure and that you may go forward courageously with a song in your heart. Ask that you may be found adequate and that you will not fail Him when the testing comes. Ask that you may be strong and true when confronted by pain, betrayal, or loss. If you stand firm and do not doubt, you will be led victoriously through all difficulties.

Fri.
April 12 What does all the chaos and confusion in the outside world matter if God is reigning on His "throne of poise" within you? Have you prepared your temple, and do you go regularly to meet and commune with Him in the Holy of Holies, in the place of stillness and peace within yourself? This center of power and wisdom and beauty is your real home and you can go there whenever you will to escape from outer noise and ugliness, and to receive courage, energy, inspiration, and rest.

Sat.
April 13 What does it matter if you suffer and feel wounded if that is the only way to wake you up? You cannot get inspiration, or strength, or enlightenment by sitting and wishing for it. It is necessary to live, to act, to experience, and to think. The Great Power works through you and can only do so when you are doing your part.

Sun.
April 14 Don't let it take a whole lifetime for you to learn the simple lessons of kindness, friendliness, unselfishness, and compassion. Remember that you are a royal

child and have great responsibilities and great potentialities. You can be what you will. You have a noble and sublime heritage and all the power of the Emperor, your Father, to sustain and carry you through any achievement. All intelligence, wisdom, and energy are at your command. Have you forgotten who you are and what your goal is?

Mon.
April 15 Pull aside the obscuring veil of illusion and view yourself as you really are, and not as the poor creature saturated with fear and doubt and laden with dreariness which you have appeared to be. You are a glorious, radiant, noble Being which has so shrouded itself in negation that no one recognizes it, and the warmth and light of God cannot penetrate the insulation. Unwind the shroud of anger, fear, possessiveness, malice, and all the unlovely things you do not want, and discard them forever. Resurrect your real self in all its beauty and wisdom at this time of rebirth and the bursting forth of new life.

Tues.
April 16 Would you follow the Christ? Then you must try to live life as He lived it. Every time you allow your heart to be filled with bitterness, hardness, resentment, pride, and greed, you are turning from Him. Remember His loving kindness, compassion, tenderness, forgiveness, and understanding.

Wed.
April 17 When you have order and peace in yourself which is based on Truth and understanding, and not on a false feeling of security and freedom due to the turning over of the responsibility for your opinions and actions to the authority and judgment of another—then you will have order and harmony in all your surroundings. The only way to overcome sorrow and suffering and confusion is to get complete understanding, and there is no other way about it. You must get it for yourself. No one else can give it to you.

Thurs.
April 18 The one power, the one essence of life animates every thing, every flower, every animal, and every man. All things and all people can help to give you understanding if you are alert and interested. There is a lesson for you in every experience.

Fri. Your power of speech is a sacred responsibility. Words are powerful missiles carrying either good or evil to others and returning to you with the same message. You have no right to discourage or judge anyone. See that you learn how to use this power that has been placed in your hands, with which you can either create or destroy. Beware of gossip, fault-finding, pettiness, and idle words generally—they are escaping energy and bring only disastrous results. Speak only vitalizing words of kindness, understanding, gratitude, and helpfulness. If you can't do this, keep silent.

Sat. When you criticise and talk about undesirable qualities in others, and when you read and dwell on details of criminal deeds, you lend your power of visualization to these ideas, you identify your mind with them, and then you wonder how so much trouble and confusion is drawn into your life. You are free to choose from the stream of consciousness the pictures and ideas which shall enter and find shelter in your mind, and you are free to decide what words and ideas shall go forth into the world to represent you. They may carry joy, peace, and inspiration, or they may be messages of destruction. What is your will?

Sun. It requires effort to live beautifully, to live harmoniously, to live selflessly, to build a Christ-like character. You need the refining fires of sorrow, loss, loneliness, and betrayal to ennoble you, to consecrate you, to dignify you, to raise you to the understanding of the cross and the resurrection. By the way of struggle and suffering are great souls and prophets created. There are no exceptions to this rule. May your soul be resurrected in all its strength and glory on this happy Easter Day.

Mon. You cannot run away from experience. It will follow you and reappear in some form or other until you have learned the lesson it is intended to teach. Therefore, face each situation and see it through to completion and understanding so that you will be through with it and not have a lot of unfinished lessons turning up continually to plague you with unpleas-

ant experiences and to call attention to faults which you have not corrected. Learn your lesson, pass your test now and be free.

Tues. To understand the real significance or value of any thing or experience you must be free from prejudice and muddleheadedness. If you see and judge things, events, and people only as they affect you, you will never see clearly and with understanding, and will go on blunderingly creating more difficulties to be overcome in the future. Your mind cannot function efficiently, and you cannot act spontaneously, if it is burdened with misconception and misunderstanding. Make the effort now to watch your thoughts and feelings and rid yourself of your mental stumbling blocks. Understand your experiences now and do not create more trouble and torture for yourself.

Wed. Are you vain, conceited, spiritually proud? Are you absorbed in the effort to attain some particular achievement? Are you bound by some religious, class, or national idea? Whatever your particular prejudice or mental bias, it prevents you from seeing things as they are in reality—apart from their influence on you—impersonally as God sees them.

Thurs. Free yourself from your narrow boundaries or you can never know Truth. The recognition of such fetters and the realization of their utter uselessness is the greatest step in ridding yourself of the burden of any qualities which hinder the growth of your understanding.

Fri. It is wonderful to welcome each experience freely, joyously, spontaneously, with a fresh, unspoiled outlook unfettered by the binding grip of preconceived ideas. Such an attitude toward life means adventure, fascination, eagerness, and happiness.

Sat. Gratitude and praise have great power of attraction. That which you do not appreciate is either not attracted to you or is removed from you. Therefore give praise and thanks for that which you desire in your life.

Sun.
April 28 No philosophy or lesson is of value to you unless you can apply it. Your concern is to learn to live—to live intelligently, beautifully, and understandingly. This you cannot do if you go off in a maze of words and intellectual gymnastics. Playing with theories and ideas about life may give you a feeling of mental superiority and satisfaction but will never bring you to Reality. Life, God, or Reality has to be experienced and cannot be conveyed through the medium of words. Live spontaneously, courageously, and apply your intelligence to the understanding of your experience. What is the use of speculating about God, of accepting other men's ideas about Him when you can know and experience Life for yourself? Words and thoughts of others may bring you inspiration but you must do the living—and the dying—alone.

Mon.
April 29 If the world seems a dark, miserable place that you ought to clean up, the best thing you can do to help it is to radiate gladness, confidence, peace, and kindness from your own heart. Become enlightened yourself and you will automatically help and heal every one who contacts you. You do not have to make over anyone else; your only problem is yourself.

Tues.
April 30 The greater your understanding, the greater is your responsibility, for as you progress spiritually your power increases and the results of your thoughts and actions are more far reaching. You must learn to understand and use all of the forces of life constructively and helpfully.

Letters from Grateful Friends

In one week's training under the teachings of Self-Realization Fellowship, I have received more genuine education than in two universities of which I am a graduate. I have found the Course so far just what it claims to be. Already with the Third Praeceptum that I've received I have experienced physical, mental, and Spiritual improvement.

After suffering from stomach gas and head-

Page Twenty-eight

ache for the past seven years, after carrying out the exercise in Lesson 1 I have cured myself of all these ailments. I feel 10 years younger, and no matter how hard I work I never feel tired. The Lessons can't come fast enough for me, I am so anxious to receive them. I must say: "Thank God for the man who founded Yoga."

R. B. E., New York City.

Since I'm a Student and a Member of "Self-Realization Fellowship," I must express my honest appreciation of this wonderful, wonderful teaching, which I'm able to grasp very nicely, (the true meaning of Life) in the deep meditation which you advise. I taste some of that rare Peace and Comfort beneath the wings of All Love. I surely count myself a fortunate one to be a Member of such an honorable and beautiful Movement as Self-Realization Fellowship, and now, with Joy, I look forward for the next Lesson. Thank you.

A. R. S., Houston, Texas.

I feel that I am gaining in every way every day, physically, mentally, and Spiritually. What a blessing I have found in Yogoda Sat-Sanga and Self-Realization Fellowship.

W. R. H., Elmer, N. J.

As you asked for constructive criticism, I must state, that in the volumes of books that I have read in Public Libraries, I found not as much truth in them as I found in your twelve typewritten pages. The intuitive deduction contained therein appears to me logical, and my claim is, that anything similar cannot be found in the numerous Textbooks and Psychology.

H. B., New York City.

The Course of study has brought so much peace and joy into my life. I am proud and happy to be a Member of the Self-Realization Fellowship Movement. I wish that I could tell you how interested I am in my study, and how happily I receive each succeeding Lesson. When I started into this study, I felt that I could not go very far. Now I want to continue as long as I can make the required progress—as long as I am permitted.

E. M. W., Industrial College, Ga.

I am receiving my Lessons each week and trying to live up to them. They are helping me to be more tolerant and happy. I am very grateful to belong to this wonderful Fellowship.

E. E., Highland Park, Mich.

I am a Member of several Mystic Schools, but your method of calming the "Breath" surpasses all known methods. The magazine of October is very interesting, especially the article, "India Replies." That's great. I love it, and have read it several times. I also mentally shake hands with S. Y. I am progressing nicely and am in perfect good health. I wish I was standing personally to give you my congratulations on "India Replies."

E. S. S., Canal Zone.

Inner Culture

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Thought is another name for fate;
Choose then thy destiny and wait,
For love brings love and hate brings
hate."

—Ella Wheeler Wilcox.

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," until 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.

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

It helps you to realize and develop faith in the one unailing 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.

April, 1935

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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

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Page Twenty-nine

SPECIAL NOTICE!

Important Announcement!

We want to warn all our students and friends that only authorized representatives are to do any work for the Self-Realization Fellowship. This announcement is of particular importance, and we caution everyone against making any contributions to anyone who cannot indisputably prove that he or she is a specially authorized representative of the Self-Realization Fellowship. We do have bona fide teachers who have the endorsement of the International Headquarters, and we want you to give them every consideration. They have certificates signed by S. Yogananda, and only they are entitled to your attention. Remember this next time anyone comes to you, claiming to be from the Self-Realization Fellowship. True representatives can prove their identity.

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Cut Nut Meat into slices and fry in butter or other fat until nicely browned on both sides.

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H E L P !

us reach the persons 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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Self-Realization Fellowship, 1322 C Street; phone Main 8858. Conducting teacher, Elsie Rae Nachant. Meetings the first and third Fridays in the month at 7:30 p.m.

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Dr. M. W. Lewis, Conducting Teacher, 29 Edghill Road, Arlington, Mass. Monday weekly meetings, 543 Boylston Street, Boston, Mass.

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Anna Krantz, Sec., 18 Goulding Ave. Sunday public meetings and Wednesday classes held at 475 Franklin St., Room 9. (Copies of Inner Culture Magazine may be obtained at news stands in Hotel Lafayette, White Building and Ellicott Square Building, and from Mrs. Sutly's Art Store on Tonawanda Street, and the Unity Rooms in the Hotel Statler.)

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Meetings held the first and third Wednesday of every month, at 8 o'clock, p.m., at the home of Mrs. Flora M. Lucas, 1428 46th Street.

Cincinnati, Ohio

R. K. Das, Conducting Teacher, 2917 Sanders St. Phone: University 1631 J. Meetings held in Parlor A, Sinton St. Nicholas Hotel, Sunday evenings at 8 p.m. Classes Monday evenings only. Mrs. Ada Huggins, Sec., 2618 Norwood Ave., Norwood, Ohio. Phone: Mc. 1721.

*Topeka, Kansas

Meetings the first and third Wednesdays 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, teacher, 2732 Wisconsin Ave.; Mrs. Alta M. Redmond, Sec. and Treas., 1908 N. Kansas Ave., North Topeka.

*Louisville, Ky.

Mr. T. J. Cox is the conducting teacher, Federal Reserve Bank of Louisville; Virginia E. Nunnally, Sec., "Maplehurst," Route 7, Louisville, phone Highland 0277w. Meetings are held every Tuesday at 8 p.m. at the Brown Hotel.

Denver, Colorado

Frederick Wadley, Conducting Teacher, 3428 East Colfax Avenue A. Miss Dorothy J. Ladwig, Acting Sec., 1536 Willow St. Friday weekly meetings held in the Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m.

*Milwaukee, Wis.

Meditation and Class Meeting will be held Sundays at 8 p.m. at the residence of Mr. Robert H. Meyer, 3055 N. 14th Street. All other meetings will also be held at this address.

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Sunday evening services held at 8 p.m. in Pioneer Hall, street floor, Lumber Exchange Building, 5th St. and Hennepin Ave. On Wednesdays, at 8 p.m., all Self-Realization Fellowship students meet for practice of the Self-Realization Fellowship Courses at the home of Mrs. Elisabeth Backus, 2201 East Lake of Isles Blvd. Self-Realization Fellowship Course No. 1 is taught by Miss Ednah F. Hall, who also conducts reading groups who meet at 2121 Bryant Ave., South. Phone: Kenwood 4513. Noon Meditations every week day at the Self-Realization Center, 433 Lumber Exchange Building, at 12:15 to 1 p.m.

*Kansas City, Mo.

The meeting place of the Self-Realization Fellowship Society is at St. Paul's House, 4010 Walnut Street. For time of meeting telephone Lillian Fuller, Cavalier Hotel. Phone, Logan 6710.

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Mr. B. J. L. Merck and Alyce Gubier in charge. Self-Realization Fellowship Center Meetings held every Sunday evening at 7 o'clock in the Newhouse Hotel.

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U. Punditji, Conducting Teacher, Sunday evening devotional services 8 p.m.; weekly classes, Tuesday, Wednesday, Thursday, and Friday. Prayer service at 12:20 and 1:30 p.m. every day except Sunday, at 208 Hotel Missouri, St. Louis, Mo.

*Indianapolis, Ind.

R. K. Das, Conducting Teacher; Miss Zella Garrett, Sec., 2906 McPherson St. Sunday services held at 11 a.m. Thursday class meetings, 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: 306 Castle Hall Building, 230 E. Ohio Street.

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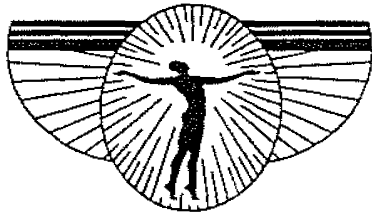
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Easter Awakening

THE little wavelet of Christ Life played helpfully over the bosom of the Cosmic Life for a while, and then it vanished within the ocean's tenderness, not to die, but to be fed with eternal Ambrosia, and to come back again to declare the immortality of its tiny existence. The ocean of God throbbed once more in the resurrected Prince Jesus.

Flowers fade never to return, but Jesus only slept to obey the sweet command of Nature, and woke again to declare His mastery over Her.

Jesus has silenced the laughter of unbelieving eyes and the audacious poetic assertion that no traveller has ever returned from death's bourne, by coming back from the place from which no one ever returned before.

With the return of Jesus to this mundane domain, a hope was resurrected in the hearts of a thousand million mortals—the hope that they, too, could wipe away the sting of death from their breasts of everlastingness.

Christ hid Himself again to show that He could not only resurrect His eternalness in the body of Jesus, but also in every blossom, and in every living Being that would ever smile in the garden of Creation through endless aeons.

Christ was resurrected not only on Easter Morn, but He reanimates Himself in the dawn of each Soul's awakening. Our Souls die every day, whenever we are buried in the tomb of ignorance, and we resurrect ourselves again in Cosmic Wisdom.

Banish the death-consciousness perceived during the sleep of delusion, and resurrect your Soul in the ever-reigning Light of Immortality. Let this be your Easter Awakening.

—By S. Y.