

INNER CULTURE

EAST-WEST MAGAZINE



Mastery Over The Three
Worlds



Why Our Loved Ones Die

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

AUGUST
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Meditations for August

By S. E. M.

August 1. All power is at my command, since I am a child of the Infinite Creator. This is the power and intelligence which swings the planets through space and stirs the life in the tiniest seed. By understanding the Law I can direct this power to bring order, success, health, beauty and understanding into my life.

August 2. As I attain completer understanding, I radiate power and joy and am able to bring health, harmony, and understanding to others.

August 3. I cannot realize the Presence of God nor can I demonstrate any of the good He has in store for me so long as my mind is filled with negative thoughts, fear, anger or worry. Therefore, I shall release my hold on all negation and open my mind and heart to beauty, joy and wholeness.

August 4. The very life within me is God within me. I will trust it to carry me to my goal of health, success, and happiness.

August 5. I shall free myself from all resentment, dislike, criticism and fear so that the Power for good may find an unobstructed channel through which to pour out the blessings of health, peace and harmony to all who contact me.

August 6. I must be honest with myself and decide what it is that I really want. Do I care more for self-pity, for my pet resentments, prejudices, angers and fears than I do for complete understanding and the realization of the presence of God? I must search out my inmost thoughts and be careful what I think habitually for I shall manifest that which I most desire.

August 7. Do I really believe that I should "seek God first" and that then "all these things will be added unto me?" Am I acting on that belief? I shall set aside a time each day for a period of quiet communion with the loving Spirit so that I shall be led to understanding and realization.

August 8. Life already holds for me that which I desire and need. I open my mind to the inflow of Divine ideas which will lead me to the right thing that I should do or to the right condition or person that I should contact in order to bring to me that which I desire.

August 9. Because the life in me is God in me, I now have perfect health.

August 10. A perfect pattern was set in me in the beginning. As I contemplate this perfect picture and refuse to see the negation and misery born of ignorance, life unfolds for me in harmony, joy, beauty and success.

August 11. I know my good exists now. I know that I shall be led to it. I am glad and I give thanks that it is so.

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INNER CULTURE

EAST-WEST MAGAZINE

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Vacation Thrills

THIS is vacation season, and most of us will be given a respite of two or three weeks from the "daily grind," during which time we expect to visit new and interesting places, see new sights, and refresh our minds and bodies with the wonders of the unusual. However, most of us will return to our daily tasks with but little of real treasure gleaned from our few days of release from toil. Why so? Simply because we shall take with us on our vacations the same man and the same woman that has been toiling, sweating, worrying, eating, sleeping, and dreaming through the year, and we shall return with that same man and that same woman, our old, wearisome, prosaic selves.

During vacation, we have a specially good chance to brush the cobwebs from our minds, to rebuild our bodies, and to revivify our spirits, but few of us will take advantage of the opportunity. As a matter of fact, we have a glorious opportunity every day, every working day, if we please, to take a vacation. We can take a vacation even while we are engaged in the office, factory, or on the farm. We can renew ourselves with each dawn if we will sit quietly for a few moments, trying to realize that we are born anew into a new world and into a new and blessed day. We can cast aside the unbeautiful, unconstructive thoughts and qualities that enslaved us yesterday and begin the new day living in new houses, our own bodies, with new thoughts, new hopes, and new aspirations.

There are wonders in our Souls that we never have seen, glories of the Spirit that we never have discovered, and bright scenes in the empire of our Souls that we never have explored. Why not seek them out? Why not dare, each day, to go a little beyond the border of our small personalities, our insignificant selfhood? Why not venture out, each morning, on a new path to the shining home of our higher Selfhood? Why not take a vacation every day?

—By James M. Warnack

Why Our Loved Ones Die

By S. Y.

GOD was not satisfied with creating only fruits, and flowers and scenic beauties to entertain man, but He, Himself, took the form of parents in order to protect the baby-man. Not satisfied with only protecting man through the compelling instincts of parents, God also took the form of unlimited friends in order to extend unlimited love to Him. Thus God's Love is playing hide-and-seek in human hearts.

The baby grows up loving its parents. He grows into manhood; his parents die, and he feels a pang for the lost love. He seeks solace by falling in love, and he finds a powerful conjugal love swaying his heart and eclipsing all other forms of parental and friendly love.

As time goes on, he loses the first ardor of his conjugal love. He wonders: "Whither has my overwhelming love fled? Why did my loved one pass from me like a beautiful dream?"

Aged couples develop material attachments and friendly understanding for each other, but they never again can love each other with the passionate love of their youth. Love hides behind the screen of material attachments, and nearly always remains hidden there forever, never coming out to display its heart-dissolving form.

When your parents die and you lose their love, and when you are old and can no longer feel the ardor of conjugal love, remember that all love is not lost. Real love is still hiding in the breast of every Being, in flowers, and in dumb stars, so that you may find it again and behold it decorated with the robes of eternal splendor, where the love in all Beings twinkles like ever-shining star dust.

Pain warns us of our hygienic transgressions. It creates in us the desire

for health. Hunger was given to man so that he would seek food. Wisdom was given to him so that he might continuously use it until he finds the answer to all his questions. At death our loved ones leave with us a spark of undying heart-pang in order that we may fan it into a flame of wisdom, in the light of which we may behold all our lost loved ones.

Why does Nature make us love some people very dearly, and then why does she snatch them away suddenly from our view? Why should we love those near to us so dearly forever, when they are only impermanent bubbles of our fancy?

If you love your husband because of his money, then you do not know what love is. If you adore your beloved because of her beautiful body, then you do not know what love is. If you love your friend because he helps you with money, prestige, or power, then you do not know what love is. Remember, however, that love does not grow in emptiness, but it is born in parental, conjugal, or other relationship, or in some form of service. Nevertheless, love cannot be imprisoned in the chamber of material or psychological usefulness.

Love is supreme usefulness in itself. If the Cosmic Love reigns in your heart, it will be supremely useful to you by imparting to you such undying, ever-fresh happiness as nothing else can.

That is why, although Love peeps through the little windows of various

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Life's Growth Here and Now

By Elizabeth Louise Colvin

Part I

(Continued from Last Issue)

WE are living in a wonderful Age. Perhaps there have never been more severe and baffling problems to be mastered, but at the same time never before has there been such amazing equipment and opportunity available with which to combat them. Considering the turmoil and unrest throughout the world today, one is reminded of the words of Jesus, as recorded in the 24th Chapter of Matthew:

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

Note that, with this awful prophecy, Jesus says: "*See that ye be not troubled.*" He points out, however, the imperative need of alertness, of awareness. With the Master Christian, there was no procrastination. It was Watch, Work, Pray, and do it *now!*

It was in this connection that He gave to His followers the parable of the ten virgins. He said:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made: "Behold the bridegroom cometh; go ye out to meet Him."

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise: "Give us of your oil; for our lamps are gone out."

But the wise answered, saying: "Not so; lest there be not enough for us and you: but go ye rather to them that sell and buy for yourselves."

And while they went to buy, the bridegroom came and they that were ready went in with Him to the marriage and the door was shut.

Afterward came also the other virgins saying: "Lord, Lord, open to us."

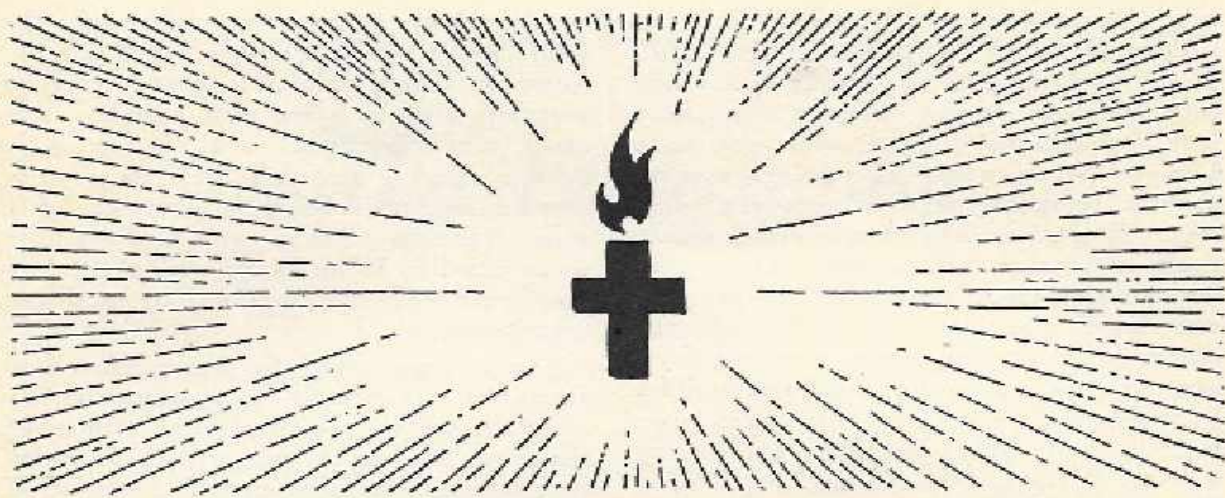
But he answered and said: "Verily, I say unto you, I know you not."

Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. 25:1-13.

Indeed, we know not when or through what channel a vision of Truth may light our hearts, *if we are ready*. The great opportunity of a lifetime may come to our very door *if we are attentive to its knock, if we are aware, and "in a state of activity" now.*

It is the poetic thought which seems most sensitive and responsive to great Truths. Hear how Angela Morgan has

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THE SECOND COMING OF CHRIST

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

The Value of a Day of Quiet

(Continued from Last Issue)

AND He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day and stood up to read. And there was delivered unto him the Book of the Prophet Esaias. And when he had opened the book, he found the place where it was written: 'The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' And he closed the book, and he gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, 'THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS.'"

("Walks and Words of Jesus,"
by Rev. M. N. Olmsted.
Chapter VII, Pages 33-34.)

THE VALUE OF SUNDAY WORSHIP ACKNOWLEDGED BY JESUS

Jesus went to his native land of Nazareth and in the synagogue, on the Sabbath Day, He stood up to read. Jesus believed that every man should recharge his vitality by the restful silence of the Sabbath. Eating heavy meals on Sundays does not produce rest, but bodily discomfort. Hence, light meals, fruit or vegetable dinners, or even fasting, is good on Sundays. Fasting, or light eating, gives the motors of the stomach and heart rest from their heavy weekly work. Too much eating keeps the mind busy with the body and diverts the attention from God.

The worldly man saturates his Soul with worries throughout the week and loads his body with excessive food and unassimilated food poisons. Hence, a day of introspective silence gives each individual a chance to think things over and reorganize a balanced mode of liv-

ing. Sunday sermons and periods of silence recharge the peace-hungry Soul. This Sunday peace, if deeply recharged into the Soul of the business man, may last him throughout the week and help him to battle with his restless mental moods, temptations, and financial worries. If the worldly man gives a whole week to money-making pursuits, eating, and amusements, he should at least give one day to the thought of God, without whom his very life, brain, activity, feeling, and entertainments are impossible.

Sunday worship may not have been necessary to Jesus because every day was to Him a Sun's Day, or Divine Wisdom's Day. However, great men always show good examples in order to help others who imitate them. If Jesus, Spiritual as He was, thought it necessary to go to the Temple on Sundays, why shouldn't sense-habit-driven people do likewise? Sunday prayers recharge the Soul of the average person until, at the end of the week, those Sunday influences begin to wear off; therefore, it is necessary for everyone to recharge his Soul-battery with Sunday silence at least once a week.

The average person usually finds the influence of material habits predominant throughout the week and can seldom retain sufficient of the sacred influences of Sunday worship to last until the following Sunday. Of course, a dime is better than no money at all. Even weekly Sunday sermons suggest to the materially-minded person the necessity of acquiring the peace-producing influence of Sunday silence, but to feel appreciably the predominating influence of Sunday peace one ought to consider early morning, noontime before lunch, evening before dinner, and especially the quiet time before sleep, as Sundays or real times in which to cultivate habits of peace through meditation. If anyone, even twice, during the earliest hour of dawn and in the depth of night, worships God in the church or meditation for fifteen minutes to one hour, he will find that the Spiritual habits of peace will predominate over his worry-producing material habits.

Of course, the so-called busy man who is busy with foolish, perishable things (such as stocks, bonds, and so

forth, which cannot pass through the fiery gates of after-life) until death, must at least make his best effort to worship God in some real church. He must remember not to keep his body in the church and his Soul away concerned with his business worries. He must worship with a calm body and a quiet mind. If he keeps doing this, he may eventually be inclined to meditate every day.

Jesus meant that the peace-church to attend is one hour's deep silence every Sunday, which may be at any time of the day, whenever one wishes to cultivate wisdom or bask in the daylight of the Sun of Wisdom and silence—Sunday. Besides, doing certain things at certain times creates the willingness to perform those actions. The body assimilates food better when breakfast, lunch, and dinner are served regularly. To go to church regularly on Sundays develops the habit of thinking of religion or of God at least once a week.

Regular eating, regular efforts at business success, regular church-going, and regular meditation, develops specific habits. When material or Spiritual actions are regularly repeated, either daily or weekly, they are bound to create physiological, and consequently psychological, habits. Most people are ruled by their bad material habits. Bad habits cannot be destroyed by mere willingness to eradicate them, but only by adopting the antidote of good habits.

Many people wonder why, in spite of their continued willingness to get rid of bad habits, they are still swept down that current. Willingness is not enough; one must act according to that willingness, not only once or twice, but repeatedly and continuously, then he can expect to get rid of bad habits. Hence, achievement lies in continued activity.

Knowing the above-mentioned law of habit which governs human nature, Jesus set the example by going to the synagogue on the Sabbath day. His sermon began with the reading of the Book of the Prophet Esaias. Jesus purposely read from the book of Esaias those portions which tallied with the kind of work He was destined to do.

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My Philosophy

WHenever a new thought arises in my mind, I at once stop thinking and put myself behind the new thought. I say to my new thought: "Are you pure and sincere? Do you come out of the realm of conscience and with love on your wings, or are you just a stray thought, laden with selfishness and besmeared with sordid desires?" I always invite a pure thought to stay and grow in my mind, but as soon as I find it otherwise, I push it overboard.

Whenever throngs come to me with a shower of praise and approbation, I look into myself and inquire of my Inner Self: "Are you what they say you are? Are you as deep as the well of wisdom and as broad as the openness of the blue? Are you as tolerant as a mother and as loving as a fawning child? Thus I search into my inner world with watchful eyes, while my Soul blushes with humility and cries out in prayer: "O, God of gods, lift me up to the higher ethers of nobility. Make me humble like a flower, heavy with honey and fragrance, so that I may grow in wisdom and flourish in prosperity."

Whenever I invest all my strength and ability, assets, and money in my work, and in return do not get enough to compensate me for the next move, I say to my Destiny: "O, Destiny, I have worked with as much honesty and integrity as is possible for any man to use, and I have worked to preach the gospel of Truth. If such are the returns, how can I meet my needs and feed my dear ones, and yet carry on the work that is more precious to me than the breath of my life?"

From within, a silent whisper confides to the ears of my Soul: "This is the voice of your God. Preach my Truth in the spirit of an apostle. Your reward is the love that you are capable of bestowing upon your brother Souls, and the Souls that I hand unto you are your returns. In giving, if you become destitute, look not outside for help, but just tell Me in silence. I will meet your higher needs and feed your dear ones." Instantly I gather all my strength and dare more than ever in the pursuit of giving. All acts of giving bring me nearer to the Divine Giver.

Whenever people fling slander, criticism, or unkind words at me, I enter into the chamber of silence and pray in gratitude: "O, God, may I retain the peace of my mind while Thy peace may run into the heart of the one that thinks ill of me, making him peaceful in his thought and kinder in his mind." Then I open my eyes to the Light, and the Light folds me up in its broad embrace.

—By Sri Nerode.

It is Only a Dream

By Starr Daily

I HAVE never testified in the manner of the Pharisees spoken of by Jesus, although I do believe that the giving of testimonials has its good side. I have been an inveterate dreamer, but on this score, too, I have never been a person to place as much importance to dreams as do the psychologists. Books that interpret dreams have never appealed to me greatly, and yet I have had certain dreams that impressed me so strongly with their vivid and consistent continuity that I could not help but feel that they possessed some decided symbolical significance.

The following testimonial to one of my dreams may leave in your mind nothing of value, save a rather entertaining picture of the grotesque at its fantastic best. Others of you, who have practiced the scientific art of controlled breathing under Swami Yogananda, might see in this strange dream of mine a symbolical prophecy, a possible forecast of future events. This dream, I might add, has been one of only two dreams ever to repeat itself to me during my dreaming career. It has appeared to me three times yearly since 1929. Its first appearance during this year occurred in April and has not reappeared to date.

Visualize, if you can, a flat plain or prairie that is apparently boundless. It is seared and desolate, as though vast armies had passed over it, dragging with them all their instruments of destruction. I, the dreamer, seem to be identified with this plain in a sort of omnipotent manner. I can see the plain, but I am not on it. It is earthly and I seem to be apart from the earth. It might be as if I had a reserved seat on the outside edge of a downy cloud

immediately above the drab panorama.

Presently, as I watch, there appears a dark wall-like mass some distance in front of me, which moves undulatingly in my direction. As it draws closer, I can see that it is a mighty horde of people and animals of all kinds. Great fear of something is in their movement. They are fleeing from some unusual enemy. They stumble on beneath me, and I start to turn so that I may better follow and mark their course, when suddenly another wall-like mass appears at the point where I had first discovered them. This second wall is also undulating in movement, but it is gray, and I soon learn that it is of vapor or smoke-like substance. It, too, passes beneath me, catches up with the fleeing people and animals, and then rolls over them, blotting them out from my view.

Bye and bye the plain is again clear. Not a sign of life can be noted, but I continue to watch it, apparently fascinated by the expectancy of something of which I have no knowledge. As I watch, there gradually begins to appear vague splotches here and there. Eventually I can make these out as being small groups of people sitting in cross-legged fashion. They seem to be lifeless. They sit there as still as a Buddha image in stone. Finally they begin to bestir themselves, and the dream fades.

So then, that is the dream. As I say, to me this dream, fantastic though it

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Mastery Over The Three Worlds

Spiritual Interpretation of the Bhagavad Gita

By S. Y.

Chapter I

Stanzas XXXV-XXXVI

English Literal Translation

O, slayer of Madhu, even though these warriors were to slay me, I could not kill them, not even if I attained the three worlds thereby. How much less could I do it for the sake of the earth.

Stanza XXXV.

What happiness indeed could we gain, O Janaardana, from destroying these children of Dhritarashtra? The slaying of these felons would only throw us into the clutches of sin.

Stanza XXXVI.

Spiritual Interpretation

O, slayer of the demon of difficulties, even though these sense desires were to destroy my Spiritual life, I do not want to slay them. Even if by so doing I became the eternal master of the physical, Astral, and Spiritual universes I would not want to slay them, and how much less can I do it for the sake of the earthly happiness of this life.

Stanza XXXV.

O, giver of deliverance, who is begged for salvation by people, (Janaardana) what other strange happiness could we gain by destroying the offspring of the King of Material Desire? The slaying of these sense enemies, even though they have already hurt me, is sinful according to the highest Scriptures.

Stanza XXXVI.

Elaborate Spiritual Interpretation

When the devotee finds that he has to relinquish the tangible, easily-secured happiness of the senses, he reasons and prays to God: "O Destroyer of all difficulties and Mediator of all problems, I do not want to destroy my sense pleasures, who have entertained me all my life, even though they may, as the Scriptures say, destroy my Spiritual happiness."

This mental state is naturally possessed by those who are beset with evil habits. The influence of bad habits seems pleasurable and people under their influence cannot picture their destructive results. When a Saint tells them to forsake evil habits, they feel their whole Souls rebel and they say: "We do not care if our sense indulgence does slay our Spiritual happiness. If death is the result, we would welcome sweet death in the hands of sense indulgence rather than be tortured with the pain of separation from the senses, in the hope of getting some unknown Spiritual happiness. Ah no, even if we gain self-mastery and happiness in this life, or gain Cosmic consciousness and mastery over all physical Creation—of all planets and universes, Astral Cosmos, and Spiritual Universes—we are not prepared to forego our tangible, intoxicating pleasures of the senses."

Before atoms, or man, or the Cosmos, or anything else was created it had to go through three processes of Creation—through Idea Creation, Energy Creation, and Material Creation. For instance, a sculptor, before creating a statue, thinks about it, then applies his mental and physical energies to create

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Practicality

By Dr. Sheldon Shepard

IT is beginning to be clear, even to the short-sighted dealers in things, stocks, and schemes, that there is little hope for civilization unless we can change the motivation which furnishes its driving power. This conviction, which has long been uttered in the pronouncements of the prophets, has finally sifted down until it is being heard in the circles of business, economics, and finance. Some men can hear much better when the noise of machinery is stilled in idleness!

In a recent issue of the *Atlantic Monthly*, H. A. Batten, writing of the future of America, declares that: "It is a commonplace of modern economics that the old individualism is dead. The employer can no longer play the lone wolf; his activities are affected by too many interrelated forces. He is a cog in an intricate industrialism, and he must mesh with all the other cogs."

The so-called "practical men," who have always argued against progress in brotherhood with the old bromide that "you can't change human nature" are having to eat their ignorant words. It is evident that we *shall* change human nature or we shall *destroy the human race*. Attempted advance has been met all along the line with the statement that Society will not progress except on the basis of selfish individualism. The prophets of the animal and the savage in human life now find themselves standing in the midst of ruins wrought by

selfishness, which in barbarism served man, but in civilization will destroy him. Individualism is at the crisis—it or civilization must go.

Driving Power

By Sheldon Shepard

IMPORTANT as is sound thinking along the lines of social progress, there is another approach to the whole problem of motivation, significant for every individual. It will offer each one an important development in his own life. Henry Ward Beecher called attention to the fact that "God made man to go by motives, and he will not go without them any more than a boat without steam, or a balloon without gas."

A strong motivation is necessary for successful living. Controlled motivation is essential to a meaningful life. For the ultimate of his possible attainment, one must have the drive of motives—intense, pulsating, fiery, pressing—and if he can arouse the compelling, driving force of a tremendous motive to urge and carry him on, he will do more than he dreamed was possible.

If those motives are selfish, he can be a Richard III, with more than human craftiness and cruelty. If those energizing motives are idealistic, he may be a Paul, with joy and victory in face of trial, imprisonment, abuse, and death. Without the unleashed fierceness of aroused motive, man drifts, limp, indifferent, mediocre. With its fury aroused and directed, he finds unguessed power.



The Systems of Hindu Philosophy

By Laurie Pratt

(Continued from June Issue)

THE Hindu scriptures tell us that liberation is attained through three paths—*Karma Yoga* (right works), *Bhakta Yoga* (devotion) and *Inana Yoga* (wisdom). The *Karma Yogi* fills his mind with the thought that service to the world is service to God. The *Bhakta Yogi* sees the Lord in every creature and thus maintains an unceasing worship. The *Inana Yogi* says, "I am *Brahman*" or the Supreme Lord, and attains to emancipation through this realization.

Mantra, Hatha and Laya Yogas, dealt with in previous articles of this series, are useful for *Yogis* who have not the extreme strength of mind demanded of a *Inana Yogi*. *Raja Yoga* is the practical side of *Inana Yoga*. *Raja* is the Sanskrit word for "king" and *Raja Yoga* is the kingly or highest type of *Yoga*. (The word comes from the root *ranja*, to please, hence the duty of a king is to please his subjects.)

Science of Mental Discrimination

Raja Yoga is the science of mental discrimination by which the unreal is eliminated and the real shows forth. Mental processes, their origin, development, control and cessation, are exhaustively inquired into in *Raja Yoga*; indeed, no other mental science of either ancient or modern times has ever approached the profound scope or detailed comprehensiveness of this *Raja Yoga* study.

The goal of *Yoga* is to liberate man from the prison-house of matter. Mind is the subtlest form of matter, and its nature must be thoroughly understood before mastery over matter can be achieved. The *Sankhya-Yoga* view of gross and subtle matter is explained

by DasGupta in his fascinating work, *The History of Indian Philosophy* (Vol. I, pp. 241-2):

"Knowledge-complexes are certainly different from external objects in this, that they are far subtler and have a preponderance of a special quality of plasticity and translucence (*sattva*), which resembles the light of *purusha* (soul), and is thus fit for reflecting and absorbing the light of the *purusha*. The two principal characteristics of external gross matter are mass and energy. But it has also the other characteristic of allowing itself to be photographed by our mind; this thought-photograph of matter has again the special privilege of being so translucent as to be able to catch the reflection of the *cit*—the super-translucent transcendent principle of intelligence. The fundamental characteristic of external gross matter is its mass; energy is common to both gross matter and the subtle thought-stuff. But mass is at its lowest minimum in thought-stuff, whereas the capacity of translucence, or what may be otherwise designated as the intelligence-stuff, is at its highest in thought-stuff. But if the gross matter had none of the characteristics of translucence that thought possesses, it could not have made itself an object of thought; for thought transforms itself into the shape, color, and other characteristics of the thing which has been made its object.

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Scientific Digest

Jungle Babies

Weird tales of babies mothered by wild animals, and influenced for life by their experiences, were told by psychologists attending the final session of the American Association for the Advancement of Science, recently. Recalling the story of Romulus and Remus, who suckled at a wolf's breast when they were infants, Dr. George M. Stratton, of the University of California, reviewed modern instances of animals "adopting" lost or abandoned children. Examples of "jungle children," those raised by animals, were selected from Europe and India.

Most of the children found after their strange experience were males, Dr. Stratton said. He took this as an indication that boys were better able to stand the rigors of babyhoods spent in caves, or the lairs of wolves and tigers. Speech functions of the children were affected, he said, so that a majority often never learned to talk.

Virtually all who had been left any length of time with their animal foster parents, before being found, crouched in their posture. Many went about on all fours, or crawled on knees and elbows.

Many of the "jungle children" were totally averse to human companionship when returned to society. They remained apathetic toward human emotions, exhibiting no compassion, little tenderness, and a minimum of joy or gaiety. All of the children subjected to life with beasts developed incredible speed in their movements. Many were captured with the greatest difficulty.

Most of the babies adopted by wolves or other beasts originally were snatched up to be eaten, Dr. Stratton said. Taken to the cave or lair of the animals, they were saved from this fate by some passing event which diverted the mothering

animal from its purpose. Once forgetting their intent, the animals apparently took the human children into their own litters and from that time on counted them as their own offspring.

High Cost of Smoke

"What is one man's smoke is another man's poison," to paraphrase Henry Obermeyer's eloquent sermon against the smoke nuisance. In "Stop That Smoke," published by Harper & Brothers, he does more than document the waste that goes up stack and chimney; he offers a reasoned procedure toward complete abatement. Beauty to some observers, a symbol of industry to others, smoke to this author is bad business—bad for business itself and bad for the community.

Against the polluting palls he brings a rather startling bill of particulars—\$140,000,000 a year for spoiled merchandise and building cleaning, untold waste in disease and death, destruction of trees and plants in our great cities, and virtual cutting off of the health-giving properties of the sun. These are only a few of the costly items in the toll taken by smoke. The estimate that it amounts to a high cost of \$6,850,000 a day provides its own emphasis of importance.

The Salt Standard

The salt standard in the history of commerce antedates the gold standard. As a medium of exchange, salt was widely used in many ancient countries. Besides being used as money, salt in days gone by was a powerful developer of commerce. Being essential to life, and unavailable to tribes remote from the sea from which the substance was obtained by evaporation, trade routes were early developed to provide for the transportation of salt.

Health, Intellectual, and Spiritual Recipes

PEANUT BUTTER CHOPS

Mix $\frac{1}{2}$ a cupful of peanut butter with one cupful of hot cooked rice, wheat grits, or hominy, $\frac{1}{2}$ cupful of bread crumbs, $\frac{1}{2}$ teaspoonful of salt, one egg, $\frac{1}{2}$ teaspoonful of celery salt, 3 table-spoonfuls of catsup, and one grated onion or $\frac{1}{2}$ teaspoonful of onion juice. Mix and form into shape of chops. Place in a well greased baking dish and bake for 15 to 20 minutes.

PRUNE AND WALNUT PUDDING

Remove the stones from one cupful of cooked prunes, and add the prunes to $\frac{1}{2}$ a cupful of prune juice. Add one cupful of boiling water and one cupful of sugar mixed with $\frac{1}{8}$ teaspoonful of salt and $\frac{1}{4}$ teaspoonful of cinnamon. Bring to the boiling point and add $\frac{1}{3}$ cupful of cornstarch mixed with $\frac{1}{3}$ cupful of cold water until smooth. Stir and cook until thickened, then cook for 10 minutes over hot water. Add one tablespoonful of lemon juice and $\frac{1}{3}$ cupful of shredded walnuts or almonds, then mold and chill. Two egg whites beaten stiff may be added after removing from the stove.

SUMMER SQUASH OR ZUCCHINI ITALIAN

Slice 3 medium-sized zucchini thin, parboil in salted water, drain, and place in a shallow baking dish. Chop one clove of garlic fine, and fry $\frac{1}{4}$ cupful of chopped parsley in $\frac{1}{4}$ cupful of salad oil. Beat one egg slightly, add one cupful of milk, $\frac{1}{2}$ teaspoonful of salt and the parsley mixture. Pour this over the zucchini and grate $\frac{1}{2}$ an onion over the top. Place the baking dish in a pan of hot water, and bake in a

medium hot oven, 350 degrees, until the custard sets. This serves six persons.

Creating Happiness

By S. Y.

ALTHOUGH it is necessary to make money, it is more necessary to gain happiness, for money is made for happiness and not happiness made for money. Those who concentrate upon making money as their only happiness do not find real satisfaction, for no amount of money can buy happiness if it is lost through systematic wrong actions.

People surrounded with money but unable to use it properly in order to make themselves and others happy, die of happiness thirst. Many people forget that making money is only a means to the goal of happiness. It is as ridiculous to concentrate upon the means and forget the end as it is to keep traveling on a road and forget your destination. It is meaningless to develop the phobia for accumulating money and not use it to make yourself and others happy.

Very many people make the mistake of running after money first instead of first seeking happiness. To try to earn money with a disgruntled, worried mind is not only unsuccessful, but it produces more anxiety and unhappiness. The best way lies in trying to make money after first making sure of happiness. Earning money with a serene and happy attitude leads not only to success, but insures happiness also. Happy people make others happy by their example, for actions speak louder than words.

The Problem of Evil

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

GREAT sages and brilliant minds have marveled at the inscrutable ways of Providence, but they all feel perplexed at the existence of evil and suffering in the midst of the bounty of Nature. On one side, man is provided with immense wealth of good, while on the other side he is harrassed by the forces of malign power. It seems strange that the faithful and godly people suffer, and the ungodly prosper; saints fail in their philanthropic undertakings, while tyrants flourish by their nefarious activities.

If God is all Power, all Love, and all-pervading Spirit, and Lord of Eternity, then how can the forces of evil maintain themselves in the Universe? Is God responsible for their existence? Are they a necessary evil? These are the questions that have been baffling great minds throughout the Ages.

All great religions recognize the existence of evil. Its denial is no solution to the problem. The existing state of affairs, as well as the history of the world, shows that there is conflict, trouble, pain, suffering, disease, and death in the Universe. According to the Hindu savants, the logic of the fish prevails; the larger fish devours the smaller species; the strong take advantage of the weak.

Races of people with superior fighting skill and organization subjugate other races for selfish exploitation. Principles of justice and fair play are thrown to the winds, and feelings of love are spurned with contumely. Human life is made miserable by the constant attacks of the malignant bacteria floating in the ether, and there is an unending struggle for existence. Undoubtedly, there is good to counterbal-

ance this evil, but the forces of evil are too strong and alive to be denied.

It is a mark of advanced intelligence that man recognizes the problem of evil. For the primitive man there was no such problem. He lived in constant terror of the Universe and found good and evil from the Spirit World. Beneficent Spirits brought him good and malignant Spirits were responsible for his ills. The same conception prevailed in the polytheistic religions, which maintained that Nature was ruled over by various gods. The real difficulties in explaining the problem of evil come in the monotheistic religion, which traces the order of the Universe to the will of one Supreme Being, who is all Love.

Various thinkers in history have marshalled arguments to give a reason for the discordant elements in the order of the Universe. In the Bible there appears the story of the "Fall of Man," which states that Adam and Eve were induced by a serpent to eat the forbidden fruit. Plato said that the material factor in life, conflicting with the idea, gives rise to wrong passions and evil desires. Plotinus, exponent of "New Platonism," finds the root of evil in the body, or Matter, with which the lower appetites are connected. He is said to have been ashamed that he had any body.

The Gnostics attributed evil to the imperfect agents whom God employed in the work of Creation. According to

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Love

By Rose Noller

LOVE speaks from everything. It is the sight which sees beautifully where the deformed vision sees only ugliness. It is the transparency which reveals the Infinite. It is the depth that shines behind the light of stars and suns. It is the moving force of the whole world and of all Creation.

Love is the redeemer from short-sightedness. It revels in distances which reflect on our human symbols and reveals them in their natural light, although Love is not the symbol. Love made the symbol for its expression as a poet makes a poem, although he is not the poem. It is a leaf which his voice of many leaves has dropped.

Love cannot confine itself in any one thing, because it is free, and freedom cannot be limited to confines. Love is the eternal Ego, not a person or persons, and that Ego or Self is in all persons. There is no person or thing in the universe separate from ourselves. There is only the one Self—Love.

Love is called by many names, although it is but one. Love revels in variety, for unless there were variety, Life would be uninteresting and Love is the very center of interest. It inspires us with its Beauty and keeps us from wrong (ugliness). Ugliness is some thing, some act, some word, accomplished without Love. Without Love it is not whole, and like a tree struck down by a storm, it leaves us sad, because it is not whole, although Love is not sad. It can see a new tree where the broken one laments. Love is not limited. Nothing can happen to it.

The world may deny it and mar our globe with strife and ugliness. Behind our ugliness Love is shining and wonders why there is so much ado about

nothing. It is strong. It will melt even the world's stubborn resistance. It is we who must wash our cups clean. Although they are smoked up with civilization's grime, they are crystal cups.

Sometimes we think Love is a cross. Love is not a cross. The cross is the world and its short-sightedness. Love delights in laughter and play. It speaks its language through all things; through the wind and the flowers and the trees; through hills and mountains and cities and people; through the skies and stars and endless worlds. All things spring from Love.

Love speaks through man in science and religion, as well as in art, for through man Love becomes most intricately conscious. It speaks as well through a useful invention as through lovely living, or a symphony, and greater science and greater living and greater art will result when use and beauty become one; when the business houses of practicality will learn to bestow beautifully, and Beauty will no longer be bartered for gain; when a rich, undogmatic worship binds all things with Love and finds its temple everywhere.

Love speaks so sweetly, with so slender, so silvery a sound. Only the closely listening ear may hear it. It is often drowned by the rude noises of the world, although the listening ear still hears, for that slender, silvery sound is

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Mysticism, Its Nature and Validity

By Mary Lake Rose

W HATEVER the field of research, one must know something of the nature of that for which he is searching before much progress can be made. This being true, let us look into the nature of Mysticism. Even a slight investigation into the field conveys to one the fact that the nature of Mysticism is variable as fashions. Carlyle insisted that: "The inward Life of mankind is the same in no two Ages." There are fashions in Mysticism as truly as there are fashions in clothes and automobiles. Mysticism will be influenced by the intellectual climate of the time, by the dominant modes of feeling and sentiment, and by the urges and expectant attitudes which are in vogue. Mysticism is dependent upon group life, upon literature, and upon previous and contemporary experience.

What, then, is this Mysticism which varies so greatly under different influences and in different Ages? Taking into consideration its origin, one finds the word Mysticism of very uncertain connotation. It has in recent times been used as an equivalent for two characteristically different German words. *Mystizismus*, which stands for the cult of the supernatural, for theosophical pursuits, for a spiritualistic exploitation of psychical research; and *Mystik*, which stands for immediate experience of a Divine-human intercourse and relationship.

The word "Mysticism" has furthermore been commonly used to cover both (1) the first-hand experience of direct intercourse with God and (2) the theologico-metaphysical doctrine of the Soul's possible union with Absolute

Reality, that is, with God. In the writings of Rufus Jones, the meaning of the word has been limited to the latter German term of *Mystik*. In summing up, Evelyn Underhill describes Mysticism as "A highly specialized form of the search for Reality, for heightened and complete Life, which has been found to be a constant characteristic of human consciousness."

Investigation into the meanings of Mysticism, as first known among the Indian Mystics, shows that its content is varied. Beside the nature already mentioned, there is a mystical experience of a more extreme sort, reaching the apex in trance and ecstasy. Such an experience transcends consciousness, has no content, focuses on nothing, and is a unification so complete that all difference, otherness, and concreteness vanish in a blank, abstract One. This is an extreme view, and is known as the mystical experience *par excellence*. But the wisest Mystics have usually been aware of the fact that the training of the Soul to become an agent for God in the world is vastly more important than the attainment of a Nirvana state of mind.

As to the history of Mysticism, it began in India, with the Upanishads and the Vedanta. It early passed to Europe; even Plato's "Dialogues" contain some hints of the Spirit; Aristotle's ac-

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Can the Foundation be Strengthened

CIVILIZATION is tottering. It is no good to blind our eyes to the shakiness of the foundations upon which it rests. The old machine, perfected in its mechanics and speeded up to record time, is shaking itself to pieces. The condition of the world at this minute is positive evidence that the present order cannot maintain itself without drastic alterations. The huge structure is rocking upon unstable foundations.

Can we rebuild the foundations without tumbling the building over? This is the problem for prophets and statesmen to grapple. Indifference would let come what will until the foundations crumble, bringing down the whole gaudy palace. Revolution would rebuild the foundations regardless of damage done in the process, and start to build again amidst a world of ruin. Intelligence and humanitarianism demand that we put under the institutions of society a foundation strong enough to support them, that we reshape the building for better service, and carry on operations with new efficiency for the peace and well-being of mankind.

The new foundation, without which modern civilization will crumble into the dust, is a human motive great enough to sustain the huge machinery of this complex social life. We cannot endure without this reinforcement of the foundations upon which we are building.

Both the world and the church are approaching this realization. By opposite paths they come. The church by advancing beyond its foolish doctrinal emphases and taking up the challenge of Jesus to the motives of men. The world approaches by sensing that in Jesus' teaching of motive lies the only hope of a tottering civilization.

Religion must come to understand that difference of intellectual opinion is not important. The emphases of the Ages have been misplaced. Nobody's theology is vital. The only really important element in anyone's doctrine is that he be intellectually honest and spiritually eager.

Statesmanship and economic leadership must learn that they must build a world in which the business of earning a living will be so incidental that one may give himself to building a life. Individuals must find out that in any civilization the healthful, efficient, and natural method of operation for the human organism and personality is with a sense of fellowship to all men, a spirit of kindness and service, and a thrilling love for all Creation and its Creator.

—By Sheldon Shepard

The Problem of Evil

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St. Augustine, sin is due to the weakness of human will issuing in the wickedness of human nature. But the Scholastics maintained that human nature was originally good; later it became admittedly bad. But what made it bad is not adequately explained.

Modern exponents of religious philosophy deal with the problem of evil in three ways. In the first place, it is said to be due to the free will of personal beings without any responsibility on the part of God. Originally the Universe was good, and there was no disturbing element to upset its harmony, until one of the powerful angels, Satan, led his fellow angels in rebellion against God. Satan was ambitious and jealous. Although he could not prevail against God, he had great powers to tempt man. Man listened to him and fell. His fall brought him sorrow, suffering, and disease. Once established, this kingdom of evil can be uprooted only by atonement for sin through suffering. Since man is finite and unable to atone for his sin, God sent His Son to make atonement and to redeem men from sin and suffering.

In the second place, the older theories of the inertness of matter are brought out to explain the problem of evil. Matter is said to precipitate a conflict with Spirit, and thus obstruct the power of love, justice, and the ethical and higher values of the human spirit. Even the finer forces in human existence, in the form of nervous organization, are not perfect instruments for Spiritual realization. Matter is a tool of Spirit, but its brutal and insensate character becomes a hindrance rather than an aid to the development of Spiritual life. It is, therefore, the source of evil in the living world.

Finally, evil is said to be a necessary factor to bring into prominence the real value of the beauty, goodness, and grandeur of the Universe. The way to Spiritual realization is through hardships and suffering, and the richest and most harmonious Selfhood is attained only by those who bear with patience

and self-abnegation the burden of evil in the service of mankind.

According to Leibniz, human beings derive their perfections from the influence of God, but their imperfections come from their own nature, which is incapable of being without limit. Imperfection is the source of evil, not the will of God. However, he avers, this is a desirable world; its good far outweighs the evil. For Hegel, sin holds a justifiable place, as it forms a necessary stage to virtuous Self Realization. Bradley admits that, although sin is a discord, "yet discord disappears if the harmony is made wide enough."

After all, divested from philosophic interpretations, evil is positive evil, rather than an instrument of good, and none of the theories advanced in its explanation can stand a rational test. If God is said to be Omniscience, Omnipotence, and All Love, how did He create Satan, who had the power to rebel? If this is true, then God is not free from responsibility, for He created beings endowed with evil powers, and He permits them to continue their mischief.

From a biological point of view, our rise, fall, and death are incidents in the evolution of animal life. Beings devoid of the sensation of pain and pleasure, and who are immune from death, are inconceivable in the scheme of the Universe. The theory of Satan, therefore, is an offense to human reason.

Is there any conflict between Matter and Spirit? Does this conflict cause suffering and sin in the world? So far as human knowledge goes, there is no scientific ground to suppose that Matter conflicts with the finer forces of Nature or obstructs the operation of intelligence. Matter is a necessary factor in the Universe, but it is in discovering the nature of material energies that some of the greatest Spiritual values are achieved. Moreover, disease and suffering are caused by the struggle of invisible microscopic organisms floating in the air. Even for these phenomena God is responsible, for He is all Power, and all-pervading Spirit.

Finally, the question arises: "What is the explanation of the problem of evil?" To deny the existence of evil

is either to allay its harshness or to live in a fool's paradise. Nor is the doctrine of Reincarnation any solution to this riddle, for this also is caused by the forces of evil. Man recognizes this problem at this stage of his development, and being finite, he attempts to delve into the secrets of the Infinite. He recognizes, however, that all these diseases and sufferings are for the material body, not for the Soul. The Soul is immortal, deathless, and scatheless.

When the physical body is fully under the control of the mind, and the mind is governed by the Soul, then there is no evil; an individual sees macrocosm in the microcosm, and his own Self in all existences. Finally he reaches a stage where he identifies himself with the all-pervading Spirit. Instead of a bubble that is subject to the dangers of winds and storms, he becomes the ocean. His problem of evil vanishes in thin air.

This realization is the result of a slow process of self-purification. The finite mind should have faith in the inscrutable ways of the Infinite Power, because human reason has not yet advanced to that stage where it may explain the operation of the Divine scheme. Faith in super-mundane affairs brings self confidence and power. By right living, and by ennobling and elevating worldly desires, one may follow the path of true Self Realization. When the mind and Soul are vibrating in harmony with the Cosmic scheme, there is no evil. Strong faith yields love, and man becomes convinced that "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."—Romans: 38, 39.

Mysticism, Its Nature and Validity

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count of God's inner life has relation to its motives, and it forms an element in the doctrine of Plotinus. Schopenhauer is a marked modern instance, in a part of his doctrine, of one result of mystical influence.

In the early days of English Mysticism the first translation of Dionysus' "Mystical Theology" was so readily welcomed that it is said to have "run across England like deer." Let us note also its influence upon philosophy as well. Dr. Cousin relates that Mysticism has exercised a large influence on philosophy, becoming at times the basis of whole systems, but more often entering as an element into their constitution.

Mysticism dominated in the symbolic philosophy of ancient Egypt. The Taoism of the Chinese Lao-tze is a system of metaphysics and ethics in which Mysticism is a fundamental element. The same may be said of Indian philosophy. There is little of Mysticism in the first schools of Greek philosophy, but, as I have already pointed out, it takes a large place in the system of Plato, in his theory of the world of ideas, of the origin of the world-Soul and the human Soul, and in his doctrine of recollection and intuition.

The Alexandrian Jew, Philo, (30 B. C.-50 A. D.) combined these Platonic elements with the data of the Old Testament and taught that every man, by freeing himself from matter and receiving illumination from God, may reach the mystical, ecstatic, or prophetic

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Meditations for August

(Continued from Inside Front Cover)

August 12. I am not an isolated speck, separate from the rest of Creation. I am made of the one universal God-substance, and the same power which pushes the sap through the trees controls my heart beat. The same energy which rolls the waves and pours forth from the sun flows through me, vitalizing and sustaining me.

August 13. The life in me is eternal, ever-flowing. It is the one life which flows through all Creation. As I realize this, I come to understanding and wholeness on all planes.

August 14. Infinite Love is ever present, surrounding me and permeating my very Being. I release my hold on all my burdens of worry, fear, failure, and lack, and rest in peace and confidence on this Presence within, which knows the answer to all my problems.

August 15. I no longer struggle and worry because I know that all the power and intelligence of the Father are available for my use.

August 16. I am free now because I know that I am a Divine child and that nothing can really hold or limit me except my own thinking.

August 17. Behind me, inspiring and supporting me, is all the wisdom and power of the Universe. Therefore, I am able to overcome any condition or obstacle in my path.

August 18. New, creative ideas are constantly pouring through my consciousness, demanding expression and trying to lead me to success.

August 19. Divine Creative Power expresses itself through my mind and body. My mind is a focal point of Infinite Mind.

August 20. Within me are infinite resources. I am no longer ineffective and weak when I realize that I am supported by Infinite Love and Intelligence.

August 21. Disappointment and frustration may be trying to tell me that I am on the wrong track. Instead of struggling and resisting, I shall recog-

nize them as tests and learn the lessons which they are trying to teach me.

August 22. The knowledge of Divine Love and Intelligence in me makes the accomplishment of all work easy and successful.

August 23. I listen to the voice within and know that I am always guided to right decisions. I gain this knowledge through meditation and practice.

August 24. There is no limitation in Divine Mind. As I meditate and realize my Oneness with It, I am released from my sense of limitation and I am able to create all the perfection which I can perceive.

August 25. When I am able to see things as I wish them to be, they manifest according to my vision.

August 26. The conditions in which I find myself today are the result of my previous thought. Today I am creating my future and I shall guard all of my thoughts, words and deeds so that I shall create only that which I desire to manifest tomorrow.

August 27. Each day I shall commune with Divine Wisdom so that I shall always be filled with enthusiasm, new ideas and new plans. I shall keep my mind ever alert and receptive to Divine ideas.

August 28. As I make myself a channel for the Infinite Creative Power, my life becomes interesting and effective.

August 29. I shall endeavor to be so conscious of the Divine Presence in my life that there will be no room for strain and tension, so that worry, fear, irritability and friction cannot disturb my peace and serenity.

August 30. I will remove all the destructive forces of wrong thoughts from my consciousness and allow the Divine Builder to heal my body and bring it back to the perfection which was originally intended for it.

August 31. I can live up to my highest ideal—to the pattern of perfection within me, because the strength, wisdom, power and love of God are behind me, supporting, counselling, urging me to manifest the Christ within.

The Systems of Hindu Philosophy

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"Thought could not have copied the matter, if the matter did not possess some of the essential substances of which the copy was made up. But this plastic entity (*sattva*) which is so predominant in thought is at its lowest limit of subordination in matter. Similarly mass is not noticed in thought, but some such notions as are associated with mass may be discernible in thought; thus the images of thought are limited, separate, have movement, and have more or less clear-cut forms. The images do not extend in space, but they can represent space. The translucent and plastic element of thought (*sattva*) in association with movement (*rajas*) would have resulted in a simultaneous revelation of all objects; it is on account of mass or tendency of obstruction (*tamas*) that knowledge proceeds from image to image and discloses things in a successive manner.

"The *buddhi* (thought-stuff) holds within it all knowledge immersed as it were in utter darkness, and actual knowledge comes before our view as though by the removal of the darkness or veil, by the reflection of the light of the *purusha*. This characteristic of knowledge, that all its stores are hidden as if lost at any moment, and only one picture or idea comes at a time to the arena of revelation, demonstrates that in knowledge there is a factor of obstruction which manifests itself in its full actuality in gross matter as mass. Thus both thought and gross matter are made up of three elements, a plasticity of intelligence-stuff (*sattva*), energy-stuff (*rajas*), and mass-stuff (*tamas*), or the factor of obstruction. Of these the last two are predominant in gross matter and the first two in thought."

Chitta or Mental States

To rise beyond the domain of *chitta* (thought) or the subtlest of matter is thus the goal of the *Raja Yogi*. *Chitta* is an inclusive term for *manas*, the mind which receives impressions from the

outer world, *ahankara*, self-consciousness or egoism, and *buddhi*, the determinative or discriminating faculty. These three stages stand between the pure *purusha*, soul, on the one hand, and the sense-organs and brain centers (*indriyas*) connected with *manas*, the mind, on the other hand.

Because of the law that "knowledge is power," the *Yogi*, by understanding the nature and functions of the mental instruments through which the *purusha* comes into contact with the external world, thereby gains the power to separate his consciousness from *chitta* and associate it with *purusha*, thus achieving his goal (his *swarupa* or true form.) The *purusha* is pure, untainted, free, unqualified, while *chitta* is bound to *prakriti*, root-matter, nature.

Samskaras, Root-Impressions

The importance of the psychological control of the mental states or *chitta* is due to the inherence of *samskaras* in *chitta*. *Samskaras* are the subconscious impressions of all actions, thoughts, and experiences. The same *chitta* accompanies any particular ego in all its rebirths from life to life. All the instincts, tendencies and potencies of past lives are inherent in the *chitta* as *samskaras*, which are thus the endless seed of *karma* (action and reaction, which produce effect from cause and thus continue the ceaseless cycle of reincarnation.)

All human beings are in a three-fold net of *samskara-karma*. The sum total of all past experience is called *sanchit* (stored-up) *samskara*. Only a small part of the *sanchit* storehouse is brought into prominence or activity in any one life, since a particular environment and heredity act like heat to bring out or revive only those *samskaras* which are in harmony or agreement with the conditions of such a specific life. The rest of *sanchit-karma* remains in total latency for the period of that one life.

Out of the whole fabric of subconscious impressions or the essence of the experience of past lives, that part which is active in producing a particular birth

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Mastery Over The Three Worlds

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it. Lastly, he brings the statue into actual existence. Likewise, God created the Cosmos and everything in it first in idea, then He condensed those ideas into electrical shadows, then He condensed those shadows or electrical objects into material objects.

To be owner of this whole earth would not be worth much because you would have to leave it all at death, but to possess power like the Creator, and to be able to materialize worlds out of ideas—this is something craved by many supremely advanced Souls in the Spiritual path. The devotee is so attached to sense pleasures and their immediate influence that he does not want the happiness and security which might ensue by attaining Cosmic Consciousness and mastery over the three worlds.

When the above mental state arises in the devotee; when he thinks that he would rather die in sense indulgence than look for the unknown happiness of after-life; then he should think in the following way: "I lack Spiritual imagination and Spiritual experience, and that is why I think that the present sense-happiness is the only happiness worth possessing. Let me gird up my loins and believe in the truthful words of the Scriptures and of my Master. Let me meditate deeply and attain the undying ever-new happiness of Cosmic Consciousness; then I shall see the difference between lasting Divine Happiness and temporary sense pleasures, and then I shall reverse my judgment and say that I would rather die for Spiritual happiness than yield to the false promises of the senses."

ELABORATE SPIRITUAL INTERPRETATION OF STANZA XXXVI.

Through Divine intervention, another thought springs in the mind of the dubious devotee: "I must slay the senses because they have already given me physical, mental, and Spiritual suffering." The Divine Presence points out to the devotee the many sufferings

which have come to him through listening to the false promises of the senses. Then the devotee, although realizing the harmful effects of the senses in the acquirement of disease, disillusionment, heartaches, bereavements, and ignorance, still argues: "O Spirit, the Deliverer of devotees, it seems to me that it is apparently right to slay the inimical senses who have already hurt me, but, according to Supreme wisdom, we are taught to love our enemies. Is it not better, O Lord, to gradually win the senses to the Spiritual mode of living, by love, rather than destroy them?"

This is one of the strongest arguments of the habits of sense pleasures with which to keep the fleeing devotee in their clutches. The Scriptures and Masters instruct the devotee not to slay the powers of the misguided senses, but to slay their blinding, gripping bad habits, which lead to nothing but misery. The devotee is not asked to blind his eyes, deafen his ears, and paralyze his senses of smell, taste, and touch. He is asked to dislodge the enemies of optical, auditory, olfactory, gustatory, and tactual attachments, who keep the Soul imprisoned and forgetful of its omnipresent Kingdom of Happiness.

When the kings of optical love of physical beauty, of flattery, and words of temptation, of love of greed, and love of sex are dislodged from the hearts of the senses, it is then that the senses relinquish their material prejudices, inclinations, instincts, and obsession and become ready to be attached to the Divine Bliss, self-control, and everlasting happiness of the Soul.

When the above false argument invades the mind of the devotee, he should suggest to himself: "My senses have been compelled, by the repetition of my ignorance-born evil actions and bad habits initiated by me, to love sense pleasures. Now I will undo the evil by substituting good actions of meditation, until good habits are formed. I will substitute for the evil habits of restlessness, the good habits of calmness and meditation, and my good habits will convert my senses of sight, smell, taste, touch, and hearing so that I may say that I see, smell, taste, touch, hear, think, and feel only that which is good."

The Systems of Hindu Philosophy

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is called *prarabdha* ("ripe" or predestined) *samskara*.

Kriyaman or Present Karma

Lastly, the new *karma* which man makes today as the result of his daily actions and thoughts is termed *kriyaman* (in progress) *samskaras*. Only over this type of *samskaras* has the ordinary man any control. The kind of life he lives today is determining the nature of some particular future life, its length (*ayus*) and its quality (*bhoga*), good or bad.

The strength of past *karma* or *prarabdha* "ripe" *samskara* is so great that actions performed or thoughts cultivated in a present life seldom bear their full fruits in this life. However, if the intensity of such a present mode of action or thought is of sufficient power to outweigh the *prarabdha* or ripened *karma*, i.e., if a man is either extremely good or frightfully evil in a certain life, he often precipitates the results of the causes he has set in motion, all in one life.

In this way, we can understand the mingled scene of seeming injustice and justice which the world-drama presents to our gaze every day, and why it is that, on the one hand, virtue often suffers while vice triumphs, and, on the other hand, why grief generally overtakes the evil man and peace comes to the pure-hearted, even in one life.

Destroying Seeds of Past Karma

Control over *chitta* with its inherent *samskaras*, then, is the goal of the *Raja Yogi*. Such mastery brings eternal, not transient, liberation, for the whole fabric of *sanchit samskara* or the seeds of all future rebirths are destroyed. The illustration is often made in the Hindu scriptures, whereby the *sanchit samskaras* of an emancipated *Yogi* are compared to fried seeds which can never germinate or come to fruition.

Though the tendency of *chitta* or the various mental states is toward the ac-

cumulation of *samskaras* which tie a man to the cycle of rebirths, another and opposite tendency is always discernible in the *chitta*—the urge toward liberation, the desire to be free. *Vyasa-bhusya* compares the *chitta* to a flowing stream with two river-beds, one toward the good and the other toward evil.

"In the midst of many bad thoughts and bad habits there come good moral will and good thoughts, and in the midst of good thoughts and habits come also bad thoughts and vicious tendencies. The will to be good is therefore never lost in man, as it is an innate tendency in him which is as strong as his desire to enjoy pleasures. This point is rather remarkable, for it gives us the key of *Yoga* ethics and shows that our desire of liberation is not actuated by any hedonistic attraction for happiness or even removal of pain, but by an innate tendency of the mind to follow the path of liberation.

"Removal of pains is, of course, the concomitant effect of following such a course, but still the motive to follow this path is a natural and irresistible tendency of the mind. Man has power (*sakti*) stored up in his *chitta*, and he has to use it in such a way that this tendency may gradually grow stronger and stronger and ultimately uproot the other. He must succeed in this, since *prakriti* (nature) wants liberation for her final realization."¹

Kinds of Concentration

The steady restraint of the various modifications or states of *chitta* and its final separation from *purusha* is the *Raja Yoga* object. Such is the meaning given to *Yoga* by its great expounder, Patanjali, in his *Yoga Sutras*. This goal is achieved through concentration. The latter is of various kinds, as (1) *ksipta* (wild) as the concentration of fury or other passion, (2) *pramudha* (ignorant) as instinctive or unreasoned attachment, (3) *vikshipta* (unsteady) as ordinary mental concentration, (4) *ekagra* (one-pointed), the steady application of the mind by will-power, and (5) the final *nirodha* (cessation) stage where the

¹ Das Gupta's "History of Indian Philosophy," pp. 269-270.

chitta fluctuations are wholly at rest and the *purusha* is freed from the meshes of *chitta* or mind.

16 Steps of Raja Yoga

The systematic training of a *Raja Yogi* comprises sixteen steps which are compared to the sixteen *kalas* or phases of the full moon. The first seven steps or *angas* are *vichar*, reasoning and discrimination, based on an understanding, through the help of a *guru*, of the Seven Systems of Hindu Philosophy (*Nyaya*, *Vaisesika*, *Yoga*, *Sankhya*, *Karma Mimansa*, *Daiva Mimansa* and *Vedanta*), by which he ascends the seven planes of *Karma Yoga* (works), *Bhakta Yoga* (devotion) and *Inana Yoga* (wisdom).

The next two steps in *Raja Yoga* are *dharanas* or concentration, one called *prakriti asraya* (dependent on nature) and the other *Brahmasraya* (dependent on *Brahman*). The next three steps consist of three types of *dhyana* or meditation on God in His three-fold aspect of *Virat* (the material universe), *Ishvara* (creation, preservation and destruction) and *Parabrahman* (the Supreme *Satchitananda* or Absolute Consciousness-Knowledge-Bliss).

Having come this far, the *Raja Yogi* is now fit for the last stage of his sixteen-fold practice—the four stages of *samadhi*—superconsciousness or absorption in God.

Samadhi, the Final Goal

Of these forms of *samadhi*, the first three are called *savi kalpa* or subject to change, i.e., there is still present in the *Yogi's* mind some link with *prakriti* or nature. The fourth and final stage of *samadhi* is termed *nirvi kalpa* or changeless, timeless, in which all danger of bondage to matter is forever past.

Raja Yoga or the Kingly Science is alone capable of producing the *Jivan Mukta*, literally, "living freedom," the perfected man who achieves the highest goal while still in a human body. Because India has produced a great number of *Jivan Muktas*, such as *Vasishta*, *Janaka*, *Krishna*, *Buddha* and many others whose lives are described in the *Yoga Vasishta*, *Sannyasa Gita*, *Surya Gita*, and *Dhisha Gita*, it is still a great

spiritual center of the world and the fountain-head from which all religions may draw inexhaustible refreshment.

With this study of *Raja Yoga*, our presentation of the various *Yoga* systems, surely the most glorious study and practice that ever engaged the thoughts and lives of human beings, draws to a close. We have been able to give merely a hint as to their profound nature and scope. The *Sankhya* philosophy of India will be the subject-matter of the next article.

Life's Growth Here and Now

(Continued from Page 4)

expressed her concept of the needs and opportunities of today:

"To be alive in such an Age!
With every year a lightning page
Turned in the world's great wonder-
book,
Whereon the leaning nations look.

Where men speak strong for brother-
hood,
For peace and universal good;
When miracles are everywhere
And every inch of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.
O, Thrilling Age!
O, Willing Age!
When steel and stone and rail and rod
Welcome the utterance of God
A trump to shout his wonder through,
Proclaiming all that man can do.

To be alive in such an Age!
To live in it!
To give in it!
Rise, Soul, from thy despairing knees;
What if thy lips have drunk the lees?
The passion of a larger claim
Will put thy puny grief to shame.
Fling thy sorrow to the wind
And link thy hope with humankind:
Breathe the world-thought, do the
world-deed,
Think highly of thy brother's need.
Give thanks with all thy flaming heart,
Crave but to have in it a part;

Give thanks and clasp thy heritage—
To be alive in such an Age!

Let us then give thanks and clasp the heritage that is ours: "To be alive in such an Age."

To claim our heritage of life and freedom, we must release ourselves from the bondage of fear and of self disparagement. Consider now the source of fear. Is there fear in God? No. Is God really ever present and all powerful? He is. Then whence comes fear? If we fear, we do not love God supremely and believe that He is the only power. Then if we seem to fear, what is the remedy? To turn thought away from the thing or condition which we fear and concentrate it upon God and His presence and power. Jesus said: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." The Bible tells us that the Kingdom of Heaven is within. What is this "Kingdom" and how is it to be attained? It is a state of consciousness, a state of awareness of the presence of God, of his unfailing care and protection. In this state of consciousness there can be no doubt or fear, and to realize this is to experience poise and confidence.

Closely allied to fear is Self-disparagement. Who is Self, that we dare to disparage it? The only real Self that you or I can possibly possess is that Self which is the expression of the One and Only Creator. This Self acts because endowed by God with the *power* to act and, knowing this, keeping constantly aware of it, we can act rightly at all times.

Jesus said: "I can do all things through Christ which strengtheneth me." And He always acted with absolute confidence because He was always actively conscious of the fact that He manifested the power of God and that this power was at all times and in all places instantly available.

The Bible admonishes us: "Let this mind be in you which was also in Christ Jesus." Let the consciousness be with you evermore, that the power of God may endow you now and every instant of your lives with the ability to do

whatever may be yours to do and to do it well. This consciousness will enable you to meet every crisis of your life with poise and equanimity; to live each day according to the admonition of the poet Maltbie D. Babcock, who says:

"Be strong!
We are not here to play, to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!
Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on!
Tomorrow comes the song."

Note what Dr. Sutcliffe has to say on this subject: "As the love and wisdom of the father can clear away the problems of the child, so will the all-wise, all-powerful, all-loving God sweep away the barriers of inferiority from human consciousness. Let God release the pent-up waters of life and free the Soul, mind, and body from the bondage of imagined failure and incompetence. Every force of Nature calls upon man to express faith, courage, will, and growth, and gloriously abundant life.

The following lines may well be accepted and faithfully applied by the shackled Soul:

"You were not born for failure, but success,
Not born for sorrow, but for happiness;
Keep that in mind through all life's storms and stress.
Hold up your head.

(Continued on Page 27)

The Second Coming of Christ

(Continued from Page 6)

"The Spirit of the Lord (or the Intelligent power of Christ Consciousness which directs all Creation) is upon my Soul." When one unlike mortals feels that his Soul is united to the vast Spirit, he is baptized with inexhaustible Spiritual wisdom, and thus he can ably and fittingly preach the Gospel, or God's intuitive wisdom, to the poor or to humble recipient minds. God-saturated Souls alone can put together the hearts of men broken by material desires. When the human heart is broken by the false promises of material happiness, then nothing can satisfy that Soul except the matchless, unending Divine happiness.

As immortals, we are sent on earth for entertainment, but when we forget that and become enmeshed in material desires, we begin erroneously to expect unending happiness from perishable matter, and hence we become broken-hearted. Then God-known Souls can come to the rescue by reminding us of the unending happiness of Spirit, which remains hidden within our own Souls. God-empowered Souls, finding all power coming from Him, can, by the exercise of matter-controlling Divine will, remodel even the disorganized atoms in a blind man's eyes. Such Divine Souls can also heal the Spiritual blindness of individuals. God-perceiving Souls alone can free other Souls who are bruised by worries and by the faithlessness of so-called friends.

The purpose of Jesus in reading the above passages from the Book of Esaias was distinctly meant to show that His coming had already been prophesied. This shows that, in spite of the apparent invisibility and secret presence of God, He sometimes reveals His plans to the world through the meek but true words of prophets. Of course, charlatans use passages of the Scriptures to serve their own nefarious ends, but Jesus knew that God had asked His Saints to prophesy the coming of His beloved Son through the Scriptures. Jesus, in his meek way, declared through the words of Esaias that He was not

baptized with water by man, but that He was bathed in the Ocean of Spirit, which inspired Him to be a God-chosen minister.

Some people read a little about the Scriptures, or get a Doctor of Divinity degree through the virtue of memorizing the Scriptures, and then they think that they are qualified to stand on a soap box or in a pulpit and pour out to others their imagination about scriptural Truths. Of course, such self-elected ministers do little good in the world. People let their unlivid sermons in through one ear and out through the other, but when one who has been a devotee for years meditates upon God and succeeds in pleasing HIM, then He chooses that devoted Soul to bring others back to His mansion. These advanced Souls are saturated with the Spirit, intelligence, and power of God, and anyone physically, mentally, or spiritually sick, coming in contact with them, becomes really healed.

In modern churches there is very little real beneficial relation between the minister and his church members. The minister, instead of giving holy sermons simply to create a vague devotion in the minds of his people, must be able to heal their physical, mental, and, above all, their Spiritual sickness of ignorance. Jesus, knowing the prevalence of false prophets, declared that He was not a self-elected useless minister, but one who had been taught by God and empowered by Him to heal His children. Besides, Jesus showed that God had declared in the Scriptures the coming of His special messenger, or Son.

The usual custom is to develop gradually from the physical and intellectual to the Spiritual, and then from the Spiritual people fall back to the physical again. During the material state of world civilization, when misery invades man, God from time to time sends His Christ-like devotees to redeem men. That is why some Souls are ordained to act as reformers chosen by God. That is why Jesus said: "THIS DAY IS THIS SCRIPTURE FILLED IN YOUR EARS," that is, in reality Jesus came to declare through His own words His coming, which had been written in the Scriptures a long

time before. As God chooses a special manifestation of Himself to redeem the world from its special state of darkness, He also works through His devotees at all times to redeem His erring children.

Why Our Loved Ones Die

(Continued from Page 3)

forms of human love, yet the minute you think that you have seen it, it keeps shifting, until you can behold its Omnipresent Being through the frameless opening of your Cosmic Consciousness.

The answer is that Love plays hide-and-seek in life, and hides behind death, so that we may seek it still and find its secret bower in Omnipresence. Love races through the mazes of life and death to lead us to the land where it shines in all its brilliancy, for even in death love lives on.

Love has to destroy the windows of mortal loving minds in order to show Itself in Its true form. The moon laughs at all the lovers who have sworn eternal love to their beloved ones, and whose skulls are now strewn in their graves and who can now no longer even speak to each other.

Yet, true Love says: "Let the moon and destiny laugh at human lovers, but they cannot laugh at Me. It is I who have broken their prison of bones and strewn the debris of skulls in graves because mortal man wants to cage Me there forever. But behold, although I have broken the skulls of lovers and let their Love be laughed at, yet I asked their Souls to follow the trail of heart pangs, until now they have found My hiding place in the breast of all space. And here all lovers of Beings and things will rest forever with Me in unending ever-new happiness, for it is My undying Love they sought in parental, con-

jugal, friendly, patriotic, social, and Divine love."

Divine Love says to all: "I give you objects of Love so that you may learn to love Me and not one object only. If you love Me, you will see Me in all objects. If you love Me, you will love Me not in one Being, but in all Beings. Remember, if you dare to try to cage Me in one Soul, I will destroy the body-frame which holds it—until you learn to find Me in all things."

Life's Growth Here and Now

(Continued from Page 25)

You were not born a slave, but free as air;
In all the beauty of the world you share;
Now, banish fear and brush away dull care.

Hold up your head.

The heroes of the world are your true kin;
You, too, have greatness buried deep within;
Give it a chance, no fight too hard to win.

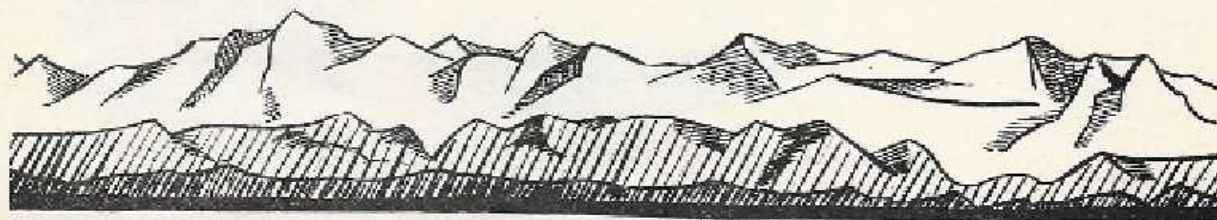
Hold up your head.

This great world has need of you,
Has need of all the work that you can do,
And of your visions and ideals too.

Hold up your head.

Hark to the drums of life; they throb and roll,
Inspire with courage the responsive Soul.
March on, my friend, you're bound to reach your goal.

Hold up your head."
(To be Continued)



It is Only a Dream

(Continued from Page 8)

be, has caused me to speculate upon whatever significance it might possibly have. About it, however, my conclusions are hazy. I have wondered if it might not represent the battle of Armageddon, or the next great war to be fought with deadly gasses, before which no instrument of artificial protection can afford safety to any one. I thought, too, that these sitting groups who remained to rise after the lethal pall had passed on, were those who had been trained to live without breathing, and thus to demonstrate, actually, that breathlessness is deathlessness.

It might, perhaps, be absurd to think that such an event might actually happen on this earth some day, and that the Noachs who survive to begin anew the work of repopulation will be those skilled in the science of breath control. Howbeit, I am not alarmed, nor is it my intention to alarm you. After all, it is only a dream. Something to amuse you for a moment, and perhaps something for some of you to think about if you find pleasure in playing mentally with apparently idle fancies.

Some day I shall get out my dream book that my grandmother obtained with a soap order, and look up the meaning of this dream, but in the meantime I think I will practice up on a certain science that I have been neglecting because of indolence and other factors, pertaining to the world of good sense.

Love

(Continued from Page 15)

stronger than all blatant noises, and more alluring, more compelling.

Love is the song maker of the world and is endless in songs for everyone.

Love has no end and no beginning. It always has been, it is now, it always will be. It is the one sovereign which does not compel obedience and makes no demands, since it is all. It is the one sovereign that humbles itself in all things and asks no honor. It is the one sovereign which is eternally sovereign.

Mysticism, Its Nature and Validity

(Continued from Page 19)

state, where he is absorbed into the Divinity.

I find that the most systematic attempt at a philosophical system of a mystical character was that of the Neoplatonic school of Alexandria, especially of Plotinus in his "Anneads." According to Plotinus, above all Beings, there is One, absolutely indetermined, the absolutely Good. From it come forth through successive emanations, intelligence with its ideas, the world-Soul with its plastic forces, matter inactive, and the principle of imperfection. The human Soul had its existence in the world-Soul until it was united with matter. The end of human life and of philosophy is to realize the mystical return of the Soul to God. This is to be attained by freeing itself from the sensuous world by purification, when the human Soul ascends by successive steps through the various degrees of the metaphysical order, or until it unites itself in a confused and unconscious contemplation to the One, and sinks into it; it is the state of ecstasis.

In the sphere of religion, Mysticism is a persistent testimony to a realm of Reality that supplements and fulfills the inadequate realm which man has explored and, therefore, called the "natural."

(To be Continued)



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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 Yogoda students meet for practice of the Yogoda Courses at the home of Mrs. Elizabeth Backus, 2301 East Lake of Isles Blvd., Yogoda Course No. 1 is taught by Miss Edna H. Hall, who also conducts reading groups who meet at 2301 Girard Ave., So. Noon Meditations every week day at the Yogoda Center, 433 Lumber Exchange Building, at 12:15 to 1 p.m.

*Kansas City, Mo.

Inner Yogoda Group.

Salt Lake City, Utah

Mr. B. J. L. Merck and Alyce Gubler in charge. Yogoda Center Meetings held every Sunday evening at 7 o'clock in the Newhouse Hotel.

*Tulsa, Oklahoma

Mrs. C. F. Koenig, Chairman; Miss Ruth Zimmerman, Acting Secretary, 1415 South Carson St. Meetings will be held on the first and third Thursdays of each month at 310 Public Service Building, at 8 o'clock.

St. Louis, Mo.

U. Punditji, Conducting Teacher, Sunday evening devotional services 8 p.m.; weekly classes, Tuesday, Wednesday, Thursday, and Friday. Prayer service at 12:30 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. Beginning April 1, all services will be held at the following address: 306 Castle Hall Building, 230 E. Ohio Street.

Washington, D. C.

Brahmacharee Jotin, Conducting Teacher. Several meetings weekly at 1424 K St., N.W.

Mexico

Yogoda Center of Progress. General Calv Mayor in charge; Esq. Ave. Coyocan Y., Tacubaya, Col de Valle, Mexico, D. F.

Santiago, Chili, South America

Yogoda Center of Progress.

Scotland

Yogoda Center of Progress. R. J. Calder in charge. 14 Devon Square, Alloa, Scotland.

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

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Teach Me

TEACH me to aspire to the best in everything—every day.

Teach me to crave the supreme lasting happiness in preference to the passing pleasures of the senses.

Teach me to think of Thee alone, when I am performing all my duties.

Teach me to think of Thee until Thou dost become my only thought.

Teach me to pray unto Thee until Thou dost listen to me.

Teach me to demand my lost Peace Palace until I get it back again.

Teach me to call Thee until Thou breakest Thy vow of Silence.

Teach me to seek Thee until I find Thy hiding place.

Teach me to love Thee until I feel Thy love.

Teach me to knock at the Portal of Silence until the doors are opened.

Teach me to break my heart, until Thy imprisoned love floods through my Being and through all people.

Teach me to beat the drum of my craving until Thou dost come into my Temple.

Teach me to exude fragrant devotion until it lures Thee into my Soul Garden.

Teach me to behold behind the velvet gloom veil of my closed eyes, the spread of Thy Infinite Presence.

Teach me to dig with the pick-axe of my Peace deeper and deeper into the soil of Silence until I bathe in Thy Bliss.

Teach me to see Thee in myself until I feel that it is Thou who hast become Me.

—By S. Y.