

INNER CULTURE

EAST-WEST MAGAZINE



What Is The Best Religion?



On the Field of Introspection

September
1 9 3 4
Price 25 Cents
Vol. VI., No. 11

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



Meditations for September

By S. E. M.

Sept. 1. I must free myself from the habit of criticising others because every thought of criticism insulates me from Divine Power and makes the way more difficult for the other person. I shall endeavor to realize that each person I meet is a son of the living God and shall always see this Divine pattern for him no matter what his seeming appearance may be.

Sept. 2. I shall watch carefully and discover where I am allowing myself to be bound by public opinion, by the minds of others, by my particular education or family ideas, by authority, by fear, and by my likes and dislikes. Since I am a center in Divine Mind, my mind must be free and not weighted down by all the accumulated debris of the ages. It functions **now**, in the present, unencumbered. It is held lightly in balance so that it may respond instantly to the breath of intuition.

Sept. 3. In reality I am still a part of the great ocean of Divine Mind. Through meditation I can remove the feeling of separateness and thus I am able to receive inspiration, ideas and understanding. I am unfailingly led to greater and greater unfoldment.

Sept. 4. It is possible to draw out of life only that which is put into it. I am free to plant in the soil of universal consciousness whatever seeds of thought I will. I shall think clearly, demand definitely and believe implicitly that Life will manifest and bring into being the seed thoughts which I sow. I am careful not to sow seeds of fear or failure.

Sept. 5. I entertain only the thoughts which I want realized. I do not say of others what I do not want manifested in my own life, for what I think comes back to me.

Sept. 6. Creative thinking is clear thinking, steady and unwavering. It does not change with emotion or outside opinion. The idea mold must be definite and firm in order that creative substance can be poured into it and so brought forth into manifestation.

Sept. 7. My thought has absolute power because my mind is one with God's mind. I shall clarify my thought and shall hold steadily to those ideas which I desire to become manifest.

Sept. 8. There are no limitations of any kind on God's life. I am part of that Life and therefore I am now free, strong, wise, loving, successful, unfettered. Life in me is eternally unfolding.

Sept. 9. I am not my body. I use it as I use any other instrument. I am never ill, restless, unhappy, or discouraged for I am eternal energy, the same as emanates from the sun and causes the planets to swing through space.

Sept. 10. I shall search my mind for the hindrances which keep me from fully realizing my good and, in each case where I find any form of negation, I shall substitute the right, true thought for the wrong one I have been harboring.

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INNER CULTURE

EAST-WEST MAGAZINE

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

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Published monthly by Self Realization Fellowship (Yogoda Sat-Sanga Society), 3880 San Rafael Ave., Los Angeles, California. S. Yogananda, President. Entered as second-class postal matter, April 6, 1934, at the Post Office in Los Angeles, California, under the Act of March 3, 1879.

VOL. VI.

Printed in U. S. A.

No. 11

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All unsigned articles by S. Yogananda.

Yearly subscription, \$2.50; Canada, \$2.75; Foreign, \$3.00. Single copies, 25c.

Manuscripts should be addressed to "The Editors," not to individuals. Please enclose a stamped return envelope.

INNER CULTURE is the official organ of the Self-Realization Fellowship of America, founded in 1920 by S. Yogananda, A. B. Published Monthly by the Self-Realization Fellowship (Yogoda Sat-Sanga Society), 3880 San Rafael Ave., Los Angeles, Calif.

Changes of address should be sent to INNER CULTURE two weeks before the date it is to go into effect. Both the old and new address should be sent. We cannot be responsible for copies lost due to the subscriber's failure to notify us in time of his or her new address.

September, 1934

Page One

Philosophy of Faith

MY whole being is stirred from pole to pole with confidence in things we hope for. I see visions of ideal success and triumph, and ideal prosperity and happiness, taking form in the womb of the formless God-Substance and being polarized toward me. I see them shot through the infinite spaces and approaching toward me with God-Haste. I see them crowding in my life with abundant friendliness from all sides, spreading their blessings all along my Spiritual pathway. In whatever direction I turn my eyes I see victory and joy ascendant in my life—my ideal struggle crowned with God's beauty. This is not just a visualization or a day dream. It is an expected realization of my seasonal sowings.

I daily sow in the fluid ether of God-Mind the seeds of concentrated thoughts, and daily water them with righteous actions and humble prayers. Under the shadow of God's wings they are growing fast and growing into ripened fruit. They are already ripened in God's hands. O, God, as the cup beneath the faucet acquires the water without struggle, so now, from Thy Cosmic hands pour down Thy blessings into my humble life, without strenuousness, without effort. Such faith is the bulwark against failure, as well as the sustenance of hope and success. Faith always wins.

—By Sri Nerode.

The Story of Mary and Martha

By Louis E. Van Norman

THE Evangelist, St. Luke, tells a little story about two sisters. Although he tells it very briefly, just as a good newspaper man would "report" an incident in the day's news, it stands out as a neat little sermon which all of us modern Americans would do well to heed.

"A certain woman named Martha," says Luke, "invited Jesus to stop and rest at her house." Now Martha had a sister whose name was Mary. Martha, says the narrator, was "cumbered with much serving." Modern scholarship shows us that the original text contained the idea of "nervous activity," perhaps a suggestion of "fussiness." The cares of the household, all the chores, little and big, troubled her.

But Mary "sat at the feet of Jesus" and listened to His words. So Martha went to the Saviour and complained. Mary ought to help her with the household duties and not sit and dream while she, Martha, had so much to do.

But Jesus understood Mary. He understood Martha also. So he gently reminded the busy housekeeper that Mary had "chosen the better part." Of course, the duties of material life have to be performed—certainly. But, as Jesus said, Mary had chosen to "sit still and meditate."

There, in that little story, we have the sum of human life. Martha is the busy, hustling, "thing-doing," Occidental. Mary is the contemplative, Soul-examining Oriental. Together, they make up the ideal partnership, only Martha must understand the value of Soul-searching in concentration and meditation, and Mary must see the duty of meeting life's material demands even while she devotes more and more of her time to meditation and prayer.

What is the Best Religion?

By S. Y.

Q. Why is it that some students appear to idolize every teaching that comes to town, and yet stick to none?

A. Most people follow many different pursuits and are not led by any reason or necessity, but only by curiosity and imitation. There are some students who love to listen to new ideas from new personalities without ever assimilating the ideas. They are like people who set out on a path to go to a certain destination but become so enamoured with walking that they keep on walking forever and forget all about the point they wanted to reach.

Likewise, there are students who, out of curiosity, adopt a Spiritual path, hoping to reach the destination of Truth and true wisdom, but who are gradually side-tracked by their insatiable curiosity and keep trying new ways for the thrill of a change and never reach their goal. These people are interested in listening to Spiritual Truths, but never make the effort to apply the different Truths in actual life and realize them through experience within the Self.

Such superficial seekers find that their enthusiasm for a teacher and his teaching lasts only during the time he stays in town. They never get anywhere because they do not separate the kernel of Truth from the chaff of untested beliefs. Such external seekers imagine things about the Truth of different teachings, but they never try to feel the joyous experience that comes through Self Realization of a Truth.

People who draw inspiration from imagination fail to receive inspiration from Self Realization. They develop the habit of seeking inspiration through the imagination of new teachers in order to keep themselves going. This is

the reason they go to seek it anywhere. Of course, one must never settle down and cease seeking, due to the anaesthetizing effect of dogmatic belief, seeking new teachings is bad when it develops the habit of insulting them by a theoretical inquiry only, instead of trying them out thoroughly in daily life. Curiosity seekers are never satisfied except by new curiosities.

Real students are only satisfied when they can realize Truth within themselves. The difference between curiosity seekers and real seekers lies in the fact that the former always seek the imaginary satisfaction from Truth, whereas the latter seek and compare until they find real Truth.

Q. What is the way to find the best religion?

A. When a dietitian eloquently dilates upon the wonderful results which a system of dietetics will produce, Mr. John is inclined to be very enthusiastic, and then, if he never tries out that system of diet on himself he naturally loses interest in it. And, when another dietitian visits town, Mr. John likes to listen to him, because of the memory of the feeling of enthusiasm and imaginary stimulation which he felt while listening to the lecture about the good results of the above-mentioned dietetics. But that is all. When the second dietitian leaves town, Mr. John is too lazy to try out his system of diet. Perhaps he tries a little and falls back to his old habit of eating ham sandwiches made with white bread, instead of whole wheat bread and nut sandwiches, as might have been suggested by the dietitian. In this way, Mr. John, being impelled by the theoretical desire to live right, develops the habit of listening to

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Life's Growth Here and Now

By Elizabeth Louise Colvin

Part II

ONE of the great obstacles to constructive and vital realization of life's purposes and blessings here and now is the past—the feeling that we have perhaps failed to make the most of past opportunities and, consequently, are not ready to avail ourselves of new ones, or that past mistakes hang about our necks like millstones, dragging us backward and downward, and preventing us from accepting our right to live radiantly and purposefully now. In God's sight, there is no past. There is only the Eternal now. The past is over and gone. "Let the dead past bury its dead." Live now, as your Creator intended you should.

Let us turn our thoughts once more to the experience of that great leader, Moses. Had Moses wasted his time thinking about the past he would have missed the vision that came to him, for Moses, too, had made mistakes, serious ones—but what could be accomplished by vainly regretting what was past? The important thing for him was that he had left his mistakes behind, and with them vain regrets over lost opportunities, and he was living according to the larger wisdom that had come to him with the years. He was aware; he was attentive to God's voice, and he received the vision and the Divine message which enabled him to lead a great people out of darkness into light.

Observe what Dr. Sutcliffe says in this regard: "If, in the past, you have buried your talent in earthly considerations and material thoughts, then are you cloaked about with fears, failings, despondency, and disease. The brilliance of your gems is dimmed as the sun behind a cloud.

But, whatever your experiences have been in the past, the Truth now comes to you that your Talent is within you and to you alone is given the joy of the greatest of all discoveries; that is, that God HAS PLANTED THE JEWEL OF ETERNAL LIFE WITHIN EACH SOUL. Christ is the Light that shall light the way to its discovery." This discovery will help you to the realization of the kingdom of heaven within. Grasp this realization and—

"With every rising of the sun
Think of your life as just begun.

The past has cancelled and buried deep
All yesterdays. There let them sleep.

Concern yourself with but Today.
Grasp it, and teach it to obey

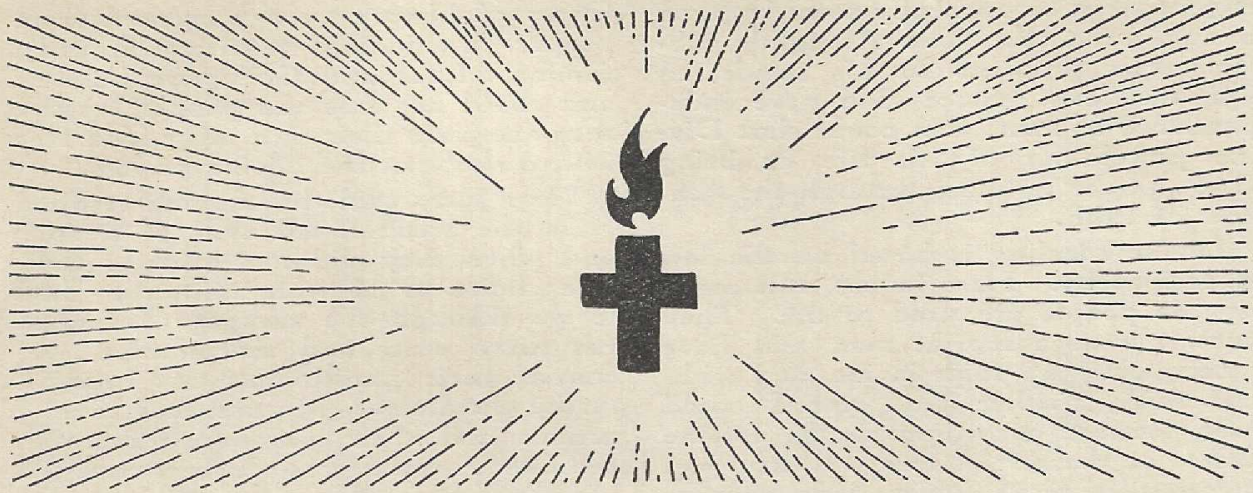
Your will and plan. Since time began,
Today has been the friend of man.

You and Today! A Soul sublime,
And the great heritage of time.

With God himself to bind the twain
Go forth, brave heart! Attain! Attain!"
("Today!"—Anon, from *British Weekly*.)

Another phase of the past which hinders progress is too great satisfaction with past accomplishments. Having

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THE SECOND COMING OF CHRIST

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

Who Was Jesus Before the Last Incarnation

AND all bear Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said: "Is not this Joseph's son?" And he said unto them: "Ye will surely say unto Me this proverb: Physician, heal Thyself; whatsoever we have heard done in Capernaum, do also here in Thy country."

And he said: "Verily, I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months; when great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman, the Syrian."

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

All those who heard Jesus were amazed at the prophetic words which gently flowed out of His sacred mouth, and they perceived the ring of Truth

in His words. And yet, while they were marveling at His profound utterances, they suddenly doubted in the mortal way and began to say: "O how could the son of our Joseph, one of our fellow mortals, prophesy and heal all people?"

As soon as Jesus heard this, He began to furnish reasons for the behavior of prophets, who only act according to the will of God and not like ordinary self-willed mortals.

Jesus spoke to the people in the following way, revealing the grand secret of His past incarnation: "My dear people, you expect me to heal here just as I healed the sick at Capernaum, and you may wonder why, as a Spiritual physician, I can heal foreign people and cannot heal my own people in my own country. Do you realize that a prophet is not usually accepted in his own country? Acceptance signifies faith, and without the good soil of faith, no heal-

ing seed can be fruitfully sown by even a man of God. The Almighty subjects His prophets to his inculcated Spiritual laws. Since God gave independence to man, man could shut Divine power out of his life or bring God's power to shine through the window of faith.

Divine Healing is based on the law of reciprocity. Here in my own country the people are used to me. They know me as a mortal man and have consequently no faith in me, and without faith, neither God nor I could heal, because according to the Divine decree of the gift of free will, man can successfully resist Divine influences as well as the influence of all Saints. There can be no greater healer than Omnipresent God. He is trying to heal His mortal children from all troubles, but He cannot do so, because man shuts Him out."

Besides, dear people, don't you know that the Scriptures are full of illustrations where prophets, like Elias, (Elijah) and my former Self as the prophet Eliseus, (Elisha) healed only those who spiritually deserved it and who were thus ordained by God to be healed?"

Jesus knew that John the Baptist, in a former life, had been Elias, (Elijah) the Guru-Preceptor of His long past incarnation. One attracts Spiritual teachers when he is desirous of Spiritual training, but a Guru, or direct messenger of God, is sent only when the disciple is extremely determined to know God. God uses the speech, mind, and wisdom of the Guru to teach and redeem the disciple. Jesus mentioned Elias, (Elijah) and Eliseus, (Elisha) in the course of his talk to the people, because He knew that His former Guru-Preceptor, Elias, and Himself, as Eliseus, had been supremely endowed with healing powers, yet were allowed to heal only in accordance with Divine laws.

So Jesus said to the people: "I tell you of a truth," that is, I tell you truthfully, as I remember from my past incarnation, that during the existence of my Guru-Preceptor, Elias, due to the accumulated evils of bad actions of people in general, and their destructive vibrations, Heavenly laws controlling all

forces of Nature were prevented from proper functioning, resulting in great famine. Elias and God were helpless and could not free the people because they exercised their own misguided free will to shut out the Divine powers."

Thus Jesus said that famine resulted from the accumulated evils of people, and when they did not exercise their free choice to cultivate faith they had to go through the ravages of famine for three years and six months. Of course, their punishment was brought on by themselves, because their wrong actions and their vibrations disrupted the finer Astral forces which control the ultimate forces, climatic conditions, and so forth, which govern the earth.

Jesus was not speaking of fatalism, but He was emphasizing the idea that man must suffer the consequences of his actions if he misuses his free will, and if he does not invoke God's aid when he is fallen. Thus, Jesus said that not even His past Guru Preceptor, Elias, nor God, could do anything to stop the famine in Israel. Jesus also pointed out that there were many needy widows in Israel at that time, but there was only one widow in Sarepta, a city of Sidon, who made enough Spiritual effort to deserve the God-ordained Spiritual aid from Elias.

Then, with a dramatic prophecy, He subtly and incidentally spoke of Himself as the Eliseus of yore, who was not ordained by the Spiritual laws to heal all the lepers who existed then, but only the one named Naaman. This reference of Eliseus is very significant. This Truth has remained veiled since Jesus spoke of Eliseus. This is the first time that this great Truth as to who Jesus was in the time of Elias has been revealed. Read about Eliseus, or Elisha, and you will find that he raised the dead and fed one hundred people with twenty loaves of bread, even as when he appeared as Jesus He raised Lazarus from the dead and fed five thousand people with five loaves.

In the above passage, Jesus said to the people: "My dear people, you do not understand how Divine laws operate, and that is why you ask me why I cannot heal in my own country. Now

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Let's Be Practical

IT may not be popular, in this day of idealism and attempted social and political reforms, to suggest that individuals do their share in helping to make humanity's great dreams come true, but certainly there can be no harm in such an appeal. After all is said and done, (mostly said) no governmental, social, or religious system, arbitrarily established, can "save" humanity unless, first, the system be wholesome, and, secondly, unless the individuals who function under the system help to "make it work."

The reformers, including well-meaning politicians, preachers, and teachers, have their own good place in the world, but history attests to the fact that no reformer can "make folks be good," and that the best and the greatest thing that any teacher ever accomplished was to persuade individuals to take a good look at themselves and be willing to assume responsibility for their conduct and its consequences. There IS "a destiny that shapes our ends," but that destiny is determined by ourselves, not by any leader, ruler, angel, demon, government, or god. It is time that we stop placing the blame for our troubles upon some one, or something, outside ourselves.

There IS a God, and that Deity has given to man everything that he needs, including mind, and the power of will to make of his life a thing of beauty and joy. However, the very possession of will-power absolves God from any part in the sorrows and tragedies that come to man through his failure to exercise that god-like attribute of his Being. He who employs that power for his own and his fellow man's uplift and for the glory of his Creator finally becomes a conqueror, and even in the stress of modern life, with its apparent injustices and inequalities, he stands serene, untouched, unhurt.

It is not the ebony-skinned "Uncle Tom," but his "master," Legree, who is the slave. If you are a St. Paul, you will sing in prison. If you are a tyrant, you shall tremble with fear, even though you be surrounded by purchased servants and a million "luxuries." What I make of my life is "up to me." What you make of your life is "up to you." The great teachers, Saints and Sages, are to be revered, but none of them can "save" us unless we abide by the good laws they give us. "I leave you now," said Buddha. "Be lamps unto yourselves."

By JAMES M. WARNACK

The Ancient City of Takshasila (Taxila)

By Edward Ulback

TAKSHASILA is situated in the Punjab. In the pre-historic Age, the site, afterwards designated as Takshasila, was inhabited by the Gandharvas. In the Ramayana it is stated that Takshaka (son of Bharata and nephew of Ramachandra) conquered the country of the Gandharvas and established his Kingdom there. Takshasila derived its name from him (Taksha). According to the Chinese pilgrim Hwen Thsang, Takshasila is the same as Taksha-Sira; taksha: severed, cut; and sira: head. He says that the city was so called because in a former existence Buddha made there an alms-gift of his head. Others hold that Takshasila (which literally signifies cut-rock) was known as such because it was built on a plain of rocks.

Some people maintain that Takshasila derived its name from the Takka race that reigned there. European scholars generally identify the Takka race with the Takshakas mentioned in the ancient annals of India. The Takshakas are said to be the aboriginal non-Aryan inhabitants of India. They were also called Nagas. A branch of the Scythian people, too, were called Takshaka.

In the old records of India we find that the Takshakas were worshippers of serpents. They have been described as being a kind of animate beings, who could, according to their will, assume the shapes both of men and serpents. Analyzing the Hindu legends, we come to the conclusion that Taksha (nephew of Ramachandra, the celebrated Aryan King of Oudh) conquered the Aborigines of the Punjab frontiers about 2246 B.C. Thus, the Aryan Kingdom of Takshasila was, on the authority of the Ramayana, founded more than two thousand years before the birth of

Christ. The facts underlying the legends of the Mahabharata are: that the above-named Aborigines of the frontiers raised a rebellion against Parikshit, and that Janamejaya subdued them about the year 1400 B.C. In the course of time, some persons of the serpent race accepted the religion of the Brahmans and became known by the name of agnikula (fire-race). In fact, they were formerly worshippers of serpents, and afterwards became worshippers of fire.

Ptolemy, and other classical writers, have made mention of Takshasila. Arrian describes it as "a large and wealthy city, and the most populous between the Indus and Hydaspes." Strabo declares it to be a very large city, and adds that the neighboring country was "crowded with inhabitants and very fertile." Pliny calls it a famous city situated on a low but level plain in a district called Amanba. General Cunningham has found its remains at Shahdheri, one mile northeast of Kalki Sharai.

In 327, B.C., Alexander the Great visited Takshasila and resided there for three days. About 50 years after Alexander's visit the people of Takshasila rebelled against Bindusara, King of Magadha, who sent his eldest son, Susima, to besiege the place. On his failure, the siege was intrusted to his youngest son, the celebrated Asoka, but the people came out 17½ miles to meet the young Prince and offer their sub-

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On the Field of Introspection

BHAGAVAD GITA
(English Liberal Translation)

Chapter I

Stanzas XXXVII - XXXVIII

English Literal Translation

THEREFORE, we are not justified in slaying our relatives, the children of Dhritarashtra. O, Madhaba, how could we attain happiness by killing our own kindred?

(Stanza XXXVII)

With understanding overwhelmed by greed, though these others behold no calamity in the decay of families, and no sin in enmity to friends, why should we, O Janardana (giver of Salvation), who distinctly perceive the evil due to destruction of families, not avoid this sin?

(Stanza XXXVIII)

Spiritual Interpretation

O, Madhaba (god of Fortune), we are not justified in slaughtering our own senses, the offspring of our own mind. How could we attain happiness by destroying the senses, through which alone the mind expresses itself?

(Stanza XXXVII)

During this psychological conflict, wisdom is controlled by greed, and the senses behold no calamity in the decay of their clan and in the hostility to their own friends, the discriminative faculties. "Why should we, (the discriminative forces) O Giver of Salvation, who distinctly perceive the evils of destroying, not turn away from this sin?"

Elaborate Spiritual Interpretation

The devotee, at the behest of Director Habit, like an obedient actor, plays

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various psychological roles on the stage of consciousness. When he is identified with his good habits and moods, he feels sympathetic toward the performance of good actions, and apathy for evil actions; but when he is under the influence of unwholesome moods and habits, he leans toward evil dictates and inclinations. This is the way, by being a good actor, the devotee acts as his own friend, and by being a bad actor he unknowingly acts as his own enemy.

This Stanza carries a great ethical warning for devotees travelling fast on the metaphysical path. Most devotees, when they are saturated with good habits, are inclined toward good, but sometimes when the hidden inner seeds of bad pre-natal or post-natal actions germinate under favorable psychological circumstances, they are equally and as strongly inclined to do evil. For instance, if you form the habit of moderate eating, regular work, recreation, meditation, and contacting good company, you will feel that is the only thing to do in life, but perchance, if you become different, due to the sudden appearance of latent evil inclinations, then you will feel sympathy toward immoderate eating, irregular work, overwork in idleness, lack of meditation, and the unholy pleasure of mixing with bad company.

In the Bhagavad Gita, the Thirty-seventh Stanza of Chapter I, you are warned that if you suddenly become identified with the invincible enemy of bad habits and moods, you will find yourself sympathizing with unwholesome actions whenever your wisdom calls upon you to fight and destroy your imposing evil inclinations. By a little

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The Sankhya System of Philosophy

By Laurie Pratt

(Continued from Last Issue)

WE have already examined three—*Nyaya*, *Vaisesika* and *Yoga*—of the seven systems of Hindu Philosophy. This article will outline the very interesting cosmological reasoning of *Sankhya*. The oldest treatise of this system is the *Sankhya Karika* by the sage Kapila whose date is pre-Mahabharatan and thus many thousands of years ago. A well-developed *Sankhya* cosmology is also to be found in the *Svetasvatara*, *Maitrayani* and other of the earliest *Upanishads*.

The philosophic or theoretical part of the *Yoga* system differs only slightly from *Sankhya*. *Yoga* gives *Ishvara* (the Supreme Lord) a definite place in its cosmology, while *Sankhya* does not stress this point. For this reason, a division is often made by scholars who speak of *Patanjali's Sankhya* and of *Kapila Sankhya*, or of *Sesvara Sankhya* (with *Ishvara*) and of *Nirishvara Sankhya* (without *Ishvara*, or atheistic *Sankhya*).

Sankhya Not Atheistic

Kapila Sankhya however scarcely deserves the charge of atheism, since it does not deny the existence of *Ishvara* but merely claims to be putting forth a purely rational explanation of universal creation, leaving the explanation of *Ishvara* to more transcendental systems.

The orthodox (*Kapila*) *Sankhya* philosophy postulates the existence of twenty-five categories or *Tattvas*, working principles of nature. The word *tattva* is derived from the roots *tat*, That (the Ultimate Substance) and *tvam*, thou, and thus has the meaning, thou art That. Nature is the shadow of

Reality, and at the root of the phenomenal world the Noumena shines.

Purusha or soul is the first *tattva*, the indispensable First Cause for whose sake all creation arises. The second *tattva* is *prakriti* or root-nature, undifferentiated cosmic substance. *Prakriti* is merely the name given to a state of equilibrium of three eternal opposing and diverse forces, *sattva* (illuminating), *rajas* (activating) and *tamas* (obstructing) *gunas* (qualities, literally, "that which guides imperceptibly", ultimate subtle entities whose groupings and regroupings in varying proportions make up all the created worlds of thought and matter).

These three *gunas* can never reach a state of equilibrium or undifferentiated *prakriti* except during *pralaya* (unmanifestation of creation, the *Night of Brahma* when creation sleeps, "and the earth is without form and void; and darkness is upon the face of the deep"). The Law of *Karma*, following *prakriti* or the three equilibrated *gunas* because of their activities in past creations, introduces a disturbance in *prakriti*. The perfect balance of the *gunas* is thus broken up and *Mahat Tattva* or Intelligence comes into being as the first-born of the mysterious union of the *purusha*, soul, and its fertile or productive female principle or *shakti*, which is *prakriti* or root-nature.

Thus cosmic creation begins. *Mahat*, (literally, "greatest"), the third *tattva*, and the first comprehensible working

¹Patanjali was the leading historic exponent of the *Yoga* system.

principle of nature, is composed predominantly of the *sattva guna* or illuminating quality of the three creative principles. *Rajo guna*, the active force whose function is to make manifest the other two principles or polarities (*sattva* and *tamo gunas*) continues its activity and hurls the quiescent *tamās* or obstructing force into manifestation to produce the fourth *tattva*, that of *Aham*, the principle of consciousness and individuality. *Aham* means I, and is derived from the root *aha*, to occupy separately.

Birth of Manas, Mind

The fifth *tattva* has a preponderance of *rajo guna* and is known as *Manas*, mind. It comes from the root *mana*, from which the word *manush* or man, a rational being, is also derived.

Mahat, Intelligence, *Aham*, Egoism, and *Manas*, Mind, as these first evolve from the inter-activity and manifestation of the three eternal *gunas* of nature, are universal and unlimited in their scope, and are only very imperfectly reflected in the human world among individuals. Nevertheless, man is in potential touch through his own channels of intelligence, consciousness and mind with the perfect source of these attributes, and great men occasionally contract these cosmic sources directly.

Rajo guna, continuing its activities on *Manas*, produces the ten abstract senses—*Jnana-Indriya*, the five abstract cognitive or knowing senses, and *Karma-Indriya*, the five abstract conative or working senses. These are the mental or subtle root-essences of the later physical senses of sound, touch, sight, taste and smell, and of the executive senses that enable man to speak, handle, move about, procreate and excrete.

Tamo guna, the principle of mass and resistance in nature, is by now very much stirred up by *rajo guna* and produces the five *Tanmatras*, subtlest form of actual matter. This word is derived from the roots *tat*, that, and *matra*, merely, and signifies Only That, or Merely That, the inconceivably subtle vibratory structure of matter. The five *Tanmatras* which determine all the varieties of matter in creation are *shabda* (vibratory sound), *sparsha* (touch or

texture), *rupa* (form and color), *rasa* (taste and fluidity) and *gandha* (odor).

Bhutas or Gross Matter

An increase in *tamo guna* activity results in the creation of the five *Bhutas*, the elements or gross matter in its strictly ultimate or atomic form. *Bhuta* means past; their true nature has been left behind in time, i.e., they are only effects of far subtler causes, such as the *Tanmatras* and so on back to *prakriti*.

In reference to time, it will be of interest here to point out that *Sankhya* does not conceive of time as an independent reality but merely as a construction of the mind whereby the latter grasps phenomenal changes. The minutest division of time or the ultimate "moment" (*ksana*) is considered by *Sankhya* to be that in which an atom or *bhuta* completes a movement in space equal to its own measure or size. Modern scientists must stand in awe at these inconceivably minute classifications mapped out thousands of years ago by the Hindu *rishis*.

The first of the five *Bhutas* is *akash*,² the ethereal fluid that interpenetrates the universe and is the vehicle of light and sound, and of magnetic, electrical and cosmic ray vibrations. The root meaning of *akash* is "the shining, all-pervading".

The second *Bhuta* is *vayu*, "that which flows". It is the root-material of air and all gaseous substances, and its function is to exert pressure.

Tej is the third *Bhuta*. Its derivation means "light", heat, magnetism. Fire is its element, expansion its work, and form and color its expression.

The fourth *Bhuta* is *Ap*, "the nourishing". It is the liquid element or water atom, that which contracts, preserves and cleanses.

The last *Bhuta* is *prithivi*, "the sustaining and fixed". It gives solidarity, compactness and the gravitational forces of the earth.³

Each of the five *Bhutas* has a quali-

²Sankhya physics is illuminatingly described in Dr. B. N. Seal's "Positive Sciences of the Ancient Hindus".

³The force of gravitation was known in India thousands of years ago, as Sankhya physics testifies.

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Scientific Digest

Electricity an Ancient Healer

ELECTRICITY was used to treat disease as early as the Third Century before Christ, Dr. Leo Pariseau, radiologist of Montreal, told members of the American Congress of Radiology at Chicago. Dr. Pariseau traced the history of the therapeutic use of electricity from this early time to the present time through statements in 100 famous old books from his own collection. He found first mention of this use of electricity in Aristotle's book, "De Natura." The electricity came from the torpedo-fish, whose live body was said to possess the quality of healing pain. From Aristotle, down to the Sixteenth Century, various writers told of the same fish, identified as the "Electric Ray." The word electricity, however, was not used until William Gilbert, physician to Queen Elizabeth, coined it.

The Chemistry of Sound

INTENSE sound kills bacteria in milk, water, fruit juices, and other liquids in a fraction of a second. It has now been discovered that many profound chemical changes can be produced by sound, some of which seem to explain the bactericidal action. The sounds are well within the range detectable by the human ear. In fact, one of the types of apparatus used is a modification of a horn used in underwater signaling and depth-finding by submarines and other vessels, which gives a pitch about two octaves above middle C on the piano. With other apparatus, higher pitches have been used to produce these effects. Interesting recent experiments along these lines have been made by Earl W. Flosdorf and Leslie A. Chambers, of the University of Pennsylvania. Following are

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some of the curious results made public in a report to the American Chemical Society:

Proteins, such as albumin and casein, are coagulated at room temperature, the coagulation beginning instantly. In fact, a hen's egg treated in this way for a few minutes at room temperature appears to have been soft-boiled. Acetic acid, the acid in ordinary vinegar, is obtained from ethyl acetate, a substance chemically somewhat similar to fats. Various vegetable oils have been cracked, producing acetylene gas and other substances. It is even possible that certain hydrocarbons, present in ordinary gasoline, may be cracked to a very slight extent.

Diseases Caused by Emotions

AN emotional disturbance may be the cause of such physical diseases as stomach ulcers, goiter, and diabetes. Not merely the symptoms of such ailments, but actual changes in the tissues of various organs and glands may be produced by emotional factors alone. These facts, showing the close relation between mind and body and personality, were brought out at a recent meeting of the American Psychiatric Association and were particularly emphasized by the Association's presiding officer, Dr. George R. Kirby, of New York.

Education has played a big part in reducing the annual toll taken by tuberculosis, diphtheria, and typhoid fever. In the same way, education can reduce the amount of disease due to mental, nervous, or emotional disturbance, Dr. Kirby said. People should learn to take their worries and difficulties to a psychiatrist just as they take physical aches and pains to a physician.

Inner Culture

Health, Intellectual, and Spiritual Recipes

GREEN VEGETABLE SOUP

Cover two pounds of spinach with one cupful of cold water, bring to a boil, and boil for five minutes; remove from the fire and drain. Run two cupfuls of cooked peas through a ricer. To 2 cupfuls of the pea juice and pulp, add one cupful of spinach juice. Season with butter, savita, and sea lettuce. Bring to a boil and let simmer for five minutes.

CHEESE BAKED ON TOAST

Grate or chop half a pound of soft American cheese. Put three slices of buttered toast in the bottom of a baking dish, cover with half the cheese, dust lightly with salt and pepper, and put over this the other slice of toast and the rest of the cheese. Pour over all two cupfuls of milk and let stand for five minutes. Bake in a quick oven for twenty minutes.

COLD RASPBERRY PUDDING

Scald one quart of fresh raspberries in their own juice, but do not boil. Add one small cupful of white sugar, and let stand until cold. When cold, put alternate layers of berries and bread crumbs into a mold, and leave on ice for several hours. This pudding may be served with or without whipped cream, after turning out of the mold. Blackberries may be used in the place of raspberries if liked.

Creating Happiness

By S. Y.

INDIGESTION generally occurs from lack of proper mastication, quick swallowing, and over-eating of

rich foodstuffs. Similarly, hurried readers, greedy book gourmands, and intellectual idea swallows suffer from intellectual indigestion through lack of proper mastication and assimilation of ideas.

The careless reader is apt to be very unwise in the selection of his intellectual foodstuffs. Some foods which satisfy hunger are not always wholesome and nutritious, so there are also lots of intellectual treatises which satisfy the book-reading hunger of some misguided intellectuals, but never nourish the health of intelligence.

Besides, the hurriedly swallowed, un-masticated, unassimilated ideas of too many books cause severe acute intellectual indigestion through over-feeding and quick-feeding. Such persons suffer from the acute pain of utter confusion and lack of understanding. Just as food remains as a foreign, undigested substance in the man suffering from indigestion, so also unassimilated, quickly swallowed ideas lie separate and useless in the person suffering from intellectual indigestion.

Just as poor digestion impairs the quality of the blood and lessens bodily strength and mental freshness, so, also, the hurried and indiscriminate study of many badly chosen books impairs the circulation of clear thinking in the mind of man, and impairs his strength of good reasoning and purity of intellectual satisfaction. Save yourself from bad books. Read nothing but what is conducive to the health of your intelligence.

The Church and Society

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

IN the history of civilization the Church has been an important institution to guide man's thought and action in the Christian world. Before 1500 A. D., the Church was a vast organization claiming a universal membership. Its maintenance depended not only upon voluntary contributions, but also upon compulsory taxes levied and collected by ecclesiastical authorities. The laws of the Church were enforced by the rulers of the States; any infractions of those laws were duly punished. Based as it was upon the teachings of Christ, the Church claimed the allegiance of every man, woman, and child born in Christendom.

At the head of the Church was the Pope of Rome, as successor to St. Peter, elected by a group of Cardinals. Under the Pope, the Church exercised a tremendous authority and regarded its functions as more important than those of any other Organization in existence; even the State was said to be subject to the influence of the Church. The argument as to the sacred origin of the Church was advanced in order to maintain the integrity of ecclesiastical prerogatives. It was said to be maintained to teach the religious and moral doctrines enunciated by Christ. Since Christ was the Son of God, it was the duty of all men to regard the Church as sacred and holy.

The strong Organization of the Church served the best interests of the Christian world for a long time. The Church men—priests, monks, and scholars—advanced learning by writing books, conducting schools, and preaching Christian principles. In times of political turmoil, the Church kept the people together. It spread the gospel of peace and brotherhood and allayed

the distress of the suffering world. By keeping a hold upon the rulers, the Church tempered their autocratic ways and introduced an element of humanity in the operation of their governments. Moreover, the Church took an interest in, and encouraged, the fine arts, so that the magnificent cathedrals and beautiful paintings and sculptures in Europe all bear testimony to the influence of the Church.

But, although the Church claimed to be founded with Divine sanction, it was after all a human institution and had its own weak points. In zealously guarding its rights to be a universal Organization, it constantly came into conflict with the Princes. It showed a narrow outlook and intolerant attitude toward those who were inclined to have a different viewpoint in matters of theology. Based upon Christian doctrines of love and brotherhood, it carried on religious crusades in the Orient, causing an unbelievable amount of bloodshed. It deliberately attempted to throttle scholarship by the nefarious institution of Inquisition, by persecuting men of advanced thought, and by burning at the stake men of honest convictions.

As a result of such unbearable atrocities as these, actually perpetrated and countenanced by a sacred Organization, the great Protestant Revolt came in the Sixteenth Century. Liberal thought prevailed, and the claims of universal membership and supreme authority of the Church were permanently destroyed.

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Our Alibis Betray Us

By Starr Daily

MAN discovers God, but he creates Satan. Could we dip back into the prehistoric past and spy on the first creative thought born in the brain of the first dawn man, I am perfectly certain we would find that thought an alibi. It is in this field of invention that man has demonstrated his most prolific genius. Then, too, it is one quality of genius not exclusive to the favored few. It touches every mind that stretches between ignorance and wisdom. It is the common denominator of the human race, the one level of intelligence on which all the people live all the time, and above which only one man has ever risen transcendent, and He was God incarnate.

Man, in his fight for cultural and Spiritual expansion, has never found his strongest foe in race habits, but in his ability to invent alibis with which to drug his conscience against the disturbing effects of these habits. We are all in revolt against our instinctive natures. When we yield to unnecessary elementals, we experience a self-accusation of weakness. Realizing that we cannot escape the sting of this accusation, we seek to relieve the pain by excusing its cause. And the salve we use is compounded especially to suit each individual case, but the component parts of that salve are always the same: Reason, Logic, Argument. From this trinity all alibis are born.

When he was asked to define the word alibi, the late Doctor Frank Crane said: "An alibi is that which proves to others that he who employs it is wrong." Mark Twain put it a little differently. Said he, with a twinkle in his eye: "A man's greatness is measured by the reach of his alibis." Of course, Mark Twain was a humorist who

always took full advantage of the license accorded his profession, and, although his definition represented pure levity, it nevertheless contained its kernel of Truth.

The weak are crushed beneath the iron heel of Empire, on the ground that progress must go on. Whole races are slaughtered and driven from homes and families because superior races have a Divine right to dispossess them and usurp their claims. The lords of industry build mighty temples to their names by grinding down labor, and justify their ruthless selfishness by creating altruistic motives. The scepter is handed to Tyrants and Despots direct from the hand of God. Ministers find excuses for mass murder in the Holy Scriptures, and opposing armies justify carnage by appealing to the same Deity for smashing victories. White logic and Scriptural preachments have condoned slavery in all parts of the world. The murderer kills in what he later claims to be the heat of passion, and in turn he is murdered by one invested with the alibi of legal duty. Animals are trapped so that vanity may robe itself in befitting fashion. Critics destroy reputations, blast hopes, and arrest ambitions so that the facts may be given to a gossip-hungry world, all in the name of disseminating knowledge.

But the strangest thing about an alibi is the fact that the alibi-maker, while he may convince his intellect that his excuses are sufficient, there is al-

ways a quiet little fellow deep within him who will not be so convinced. This is the little fellow we have all heard so many times and have heard so much about. Most of us call him the "Still Small Voice." Call him what you will. Names mean nothing in the realm over which he rules. No matter what you think or feel or do, he always speaks before and after. If you are right, he whispers his approval. If you are wrong, he shouts his disapproval. Whatever Spiritual growth man has made, he owes it to the discipline gained through the tutelage and censorship of this vague little dweller within. Were it not for him, we could not develop ideals, we could not expand our Souls, for he it is who distinguishes for us between right and wrong. Sometimes the correspondence between him and the intellect is broken, making it impossible for us any longer to discern between those two important faculties. The world has millions of such unfortunate people. Great institutions have been erected to care for them, and we have named these institutions "insane asylums."

Years ago I worked as a bartender. I had legions of alibis for the liquor business and my part in it. Indeed, drawing from the memory of that day, I could probably fill a large octavo volume with the excuses I had created on behalf of John Barleycorn. They were all logical excuses—reasonable, convincing. My own intellect was sold on each and every one of them. I was able to convince other intellects who were eager to be convinced. About the only passage I was familiar with in the Bible was the one where Jesus made wine in order to keep the party going. But there was one fellow I could not convert—plead, reason, and argue as I would. I even tried to drown him out with excessive bibbing. The whiskey would roar in my ears, but above the tumult his voice thundered, silently, persistently, annoyingly: "Alcohol destroys those who drink it." Nor could I escape the tangible proof of his indictment. I was confronted with this proof every time I entered a saloon and beheld the derelicts hanging to the bar. Always they made me think of

the title to one of Gorki's books: "Beings That Once Were Men."

When the eighteenth amendment came along, I was loud and long in my denunciation of it. I was one of the pioneers in the rising tide of opposition that finally swept it from the statute books. My alibis in justification of liquor embraced all the alibis others had made. Prohibition had filled our jails and asylums, corrupted our courts, and turned our country over to an army of criminals and snoopers. It had debauched our youth, had broken down respect for law and order, and had branded honest people with the stigma of criminality. It had destroyed our glass and copper industry; it had robbed our farmers of their best grain market; it had unbalanced our national budget, stolen our personal liberty, and, above all, it had given us a law no power on earth could enforce.

Powerful alibis were these, every single one of them logical, convincing, reasonable. And yet, despite the conclusiveness of their testimony, there was one little man who would not be budged from his position—who refused to be convinced. Deep down within me his quiet voice still continued to mutter the same monotonous phrase: "Alcohol destroys those who drink it."

Recently I talked to an old friend of my bartending days. He had been a large liquor wholesaler and an influential politician. After the eighteenth amendment had become a law, he began immediately to spend his wealth and influence toward its repeal. When I conversed with him, he represented the spirit of triumph. His tireless efforts had been crowned with success at last. He was jubilant.

"But now that it is all over," I asked, "would you be willing to take the responsibility of repeal upon your own Soul?"

The promptness and frankness of his reply surprised me. I had expected a firm yes, supported by a good strong alibi, or argument. But his answer was a vigorous "no." "That's an asinine question for you to ask anyway," he added, "knowing booze as you do. I also know its evils as well as its profits.

It is one thing to share in a nation's blame, but it is a different thing to take that blame upon your own shoulders." He laughed and then added philosophically: "Scattered poison escapes unnoticed, but concentrated it is deadly to an individual."

No alibi here. He could have offered many. I could not help but admire his honesty, although he had subscribed to an issue that he recognized as wrong from the outset. His victory was a double one. While his advocacy of repeal had been triumphant, his greatest victory was over himself, his refusal to whitewash that wrong or to justify it with a long string of reasonable excuses.

Every man who puts on the beard of Hercules and sets out to achieve victories over himself must determine first of all to shoot square with himself. Against his natural predisposition to alibi he must turn a face of stone and a heart of tempered steel. While he must realize that he is stronger than any race habit, he must not resort to the folly of conquering that habit by merely trying to deny its existence. That in itself is an excuse for weakness, an attempt to escape reality by running out the back door. The Spirit is stronger than the flesh and should therefore have the courage to meet it face to face on the front doorstep of its stronghold. He must be willing, also, to take the full responsibility for his actions. If those actions are wrong, he cannot escape the knowledge of it if he is a sane and normal person. If he excuses those actions, he adds insult to injury, and the brunt of that injury must fall upon himself. He must not be like the Wall Street gambler who sells out his friends and then washes his hands of their suicides in an alibi solution, claiming that it was the rules of the game and that he had only applied the rules.

As Pontius Pilate discovered long ago, one may not escape the judgment of his own Soul by dipping his hands in soap and water, but he must admit the wisdom of the "still small voice" within him, mobilize the forces of his will behind that voice, and be sport enough to take the consequences silently if he fails to heed.

September, 1934

A good salesman is one who never draws attention to the weaknesses of his product by excusing those weaknesses. He knows the psychology of boomerang action. Yet the same man will fail to apply the same law to his own moral and social conduct. To excuse a wrong is to emphasize it, and it grows in proportion as the excuses mount.

Those who succeed greatest in business do so by refusing to encourage minor failures and set-backs with the fertilizer of alibis. Wrigley sank a fortune or two in advertising. Had he wanted to admit failure, he could have justified his admission with a volume of alibis compiled from his experience, but to him the admission of failure supported by alibis represented weakness; the admission of temporary failure supported by the strength of conviction represented power. Instead of wasting energy on alibis, therefore, he directed that energy into renewed efforts. We are all familiar with the final outcome. He is now a business colossus; his advertising girdles the civilized world.

Weaklings have alibis; strong men act. We call Washington the father of our country, not because of his ability to find plausible excuses for proving this nation's impotence as compared to England's strength, but because he recognized within himself the might of a right Cause and was willing to prove his conviction on the field of action.

Lincoln had on his side all the alibis of the ages, had he chosen to employ them and remain in obscurity. His neighbors were denied the advantages of education: Lincoln made them. His neighbors excused indolence of mind by accepting futility of purpose: Lincoln attacked futility with intelligent self-interest. His neighbors condoned ignorance by criticising book learning: Lincoln said: "I will study and get ready, and maybe my chance will come." And because he refused to alibi himself into oblivion, he obtained immortality in the hearts of his countrymen.

I am acquainted with an old lady who is now seventy years of age. She had raised a large family, saw them all educated and one by one go out into the world to take their places. She might

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have said: "Now I have earned the right to rest. I have done for them, now they can do for me. The twilight shall be mine to enjoy. I shall sit by my window and watch it close in around me."

No one will deny the logic, the plausibility, the reasonableness of a claim such as this one. If ever an alibi could justify an idle old age, this one could. But this old lady didn't believe in the theory of self-imposed indolence. The "still small voice" within her condemned inaction of the kind and branded it as premature decay. To her, dependence upon her children was not freedom from life's obligations, but was slavery, as the inevitable penalty for avoiding life's duties.

So she did a little quiet advertising and then went into business. Her home became a part-time nursery for the tiny tots of working mothers. The business assures her an independence; it keeps her active, happy, and young. The boredom that so often encroaches upon old age, when the ordinary interests of life have been withdrawn, are far removed from her. By refusing to invent alibis in defense of a living death, she won life; and when the final roll is called and she answers: "Here, Father," I am sure His approbation will be: "Well done, my good and faithful servant."

Throughout the world today there is an alarming condition existing in the churches of all denominations. Some authorities estimate that the decrease in attendance has reached fifty per cent in the past twenty years. The causes offered are many and confusing. Some claim that the people are becoming irreligious; others contend that Spiritual hunger was never greater in the world. Some say the radio is defeating the church in the field of religious competition, that Seth Parker, an actor, has weaned more people from the churches than all other causes combined; others hold that the radio is an incentive to church attendance. Some hold that the New Thought movements are responsible; others claim that these have had no appreciable effect. Personally, I began wondering several months ago to what extent the old reliable alibi was behind the church problem. I decided to find out. I do not claim my discoveries

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to be conclusive, but they did prove quite enlightening.

My method was simple. I merely assumed the technique of a modern Socrates and began to ask questions. I went only among those who had formerly been members of churches and regular church attendants, but who had dropped their church memberships during recent years. The following is a fairly representative list of the alibis I gathered, peu-a-peu, over a period of four months.

Ministers had too little to say and too much voice with which to say it. Their sermons were platitudinous, critical, dull; their prayers dolorous, affected, meaningless. The announcements were dry, tedious, untactful; the appeals for money were caustic, coercive, untactical. The church interiors affected too much of the funeral atmosphere and too little of the atmosphere of sunshine, cheer, and optimism. The church seats were uncomfortable; the ceremony was outdated, time-wasting, and tiresome. The church symbolized too much of the negative side of life and not enough of the positive.

All excellent alibis, we must admit. But every person interviewed confessed a strong desire to attend church. It was simply the age-old conflict—desire versus inertia, with inertia on top, buttressed on all sides by a solid wall of good sound excuses. The time-worn case of excusing the weak flesh for its denial of the Spirit. The place and manner of worship would not arrest the feet of a Saint Paul. Were the interior of the church nothing more than a dank, dark dungeon to one of his zeal, he would illuminate it with the face of his Master; he would warm it with the fire of his Master's love. He would ream meaning into the ceremony; for him it would symbolize beauty, majesty, solemnity. The verbose platitudes of the minister would fall on his ears as jewels from the lips of Christ. Where you and I would leave a modern church service framing alibis to discourage our return, Saint Paul would leave with an epistle burning in his brain. The difference between him and us would be the difference between self-mastery and self-

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Inner Culture

Personal Welfare Department

The Personal Welfare Department has been instituted to help you to solve your problems. Messages appearing on this page are excerpts from letters written to students seeking our aid. On request, members will be given special instruction and help for specific healing or for any need.

“SEEK ye first the kingdom of God, and all these things shall be added unto you.” Because King Solomon chose wisdom rather than riches or power, he was given wisdom, understanding, and long life in addition to riches and power. God’s constant desire for all of His children is to express more of Himself through them. Every good desire originates in Infinite Mind. It is God’s way of showing man the things He has prepared for him.

We must learn to be patient in seeking His good. All growth that is permanent is slow. Consider the sturdy oak trees that have stood for centuries, adding only one tiny ring each year, and spreading their branches so gradually as to be scarcely noticeable to the human eye. Yet, how unmoved they are by the storms that play about them. On the other hand, take the cottonwood trees that mature quickly—how short-lived they are. Their roots are near the surface, not deeply grounded like the stalwart oak; they topple over in the first strong wind.

Our part, then, is to make our faith secure, even though our growth may be slow, in order that we may withstand the storms of life. Of this one thing make sure: God never fails us when we place our trust completely in Him. We have all reached periods in our lives when it seemed that we were facing a stone wall, with no way to turn and no means of escape, but just when things looked the darkest, God would say: “Lo, here is the way,” and show us the opening we had failed to see.

The following experience of a certain business woman will help to illustrate the point: As had been the case with many persons during the last few

years, collections had been exceptionally slow in her business, hence she owed money to the companies with which she was doing business, her taxes were due, and the house she had remodeled with the hope of renting and thereby increasing her income, was empty. Her situation seemed to be hopeless. There was apparently only one thing to do—trust in a Higher Power, and place everything in the hands of the Father.

As it happened, one day a friend came into her office for a friendly chat. While talking with this friend, the business woman relaxed and forgot her worries, and thus became receptive to the guidance of Infinite Mind. Suddenly the name of an old friend of her brother’s, whom she had not thought of for years, came into her consciousness with such vividness that it almost startled her. As soon as her guest left, she sat down and wrote a letter to her brother’s friend, telling him of her problem. The next day he came into her office and told her he would be glad to let her have all the money she needed to carry on her business, and take care of the indebtedness on her house, at an unbelievably low rate of interest.

This is just one of the many incidents that may be cited to show how God’s Law works when we are willing to let Him work through us. As long as our minds are cluttered up with worries, fears, and negative thoughts, we close all channels through which our good may come. We must be ready to accept God’s blessings whenever they may come, and recognize His Power working in all things for our good.

—By Hazel Salter.

Meditations for September

(Continued from Inside Front Cover)

Sept. 11. I can do this because I am not my mind but I control it. I refuse longer to identify myself with it but watch the thoughts as they come and go and choose only those which are positive, wholesome, helpful and true.

Sept. 12. To this end I shall search out and get rid of all forms of prejudice whether of race, religion, politics, class or country. It is my duty to see things as they are, impersonally, and not as they affect me or as I wish them to be. I shall cultivate clear, impartial, true judgment unaffected by personal desire.

Sept. 13. All power is behind my positive thought. If I have made mistakes I shall not regret and dwell on the results which wrong thinking has produced, but instead, I shall realize that the Law works unfailingly and continually. It will now bring me the results of my right thinking.

Sept. 14. All good is mine now. I accept and give thanks that it is so.

Sept. 15. Judging from my present conditions, have my thoughts for the past year or two been of the kind which would bring me that which I desire? Have my thoughts about others, have my criticism, reproach, fear, antagonism and prejudice brought either to myself, or to anyone else, health, understanding, happiness, peace, prosperity, richness of life, friendship, beauty, strength, or realization of the Divine Presence? If not, my duty is clear.

Sept. 16. I shall express love, understanding and trust in my thoughts, words and deeds toward every condition and person in my life. This is my responsibility. This is the way I open up the channel for the Divine Power to flow through me. This is the way I express what is given me during contact with the Infinite in meditation.

Sept. 17. Power comes through action, therefore it is necessary to do more than merely think. I must also speak and act truth, compassion, wisdom, gratitude and praise.

Sept. 18. Expressing compassion or love means seeking the good of others

with the same zeal which you expend toward seeking your own.

Sept. 19. Expressing Truth for anyone is seeing him as he really is—a child of the Infinite Creator, a perfect idea of God, and therefore possessing potentially the same qualities. It includes seeing the other as made of God substance, as being in reality the perfect pattern set in him of health, power, success, love, and enlightenment.

Sept. 20. Expressing wisdom and understanding lies in seeing things as they are and in acting impersonally without prejudice for the good of all.

Sept. 21. The active expression of gratitude toward both God and man magnetizes you and draws your good to you. Actively show appreciation and thanks in your thoughts, in your words and in your deeds every day. Begin where you are and see how much beauty, comfort, love and understanding you can be grateful for.

Sept. 22. I know that I tend to become like, or to take on the qualities of the thoughts which I think. Therefore I am careful to entertain only the highest ideals and mental pictures.

Sept. 23. Inspiration, beauty, and power flow through my mind increasingly as I express them. Each day I shall sit quietly and ask for guidance and inspiration, and then I shall endeavor to express as much of Divine Life as I can through loving service and creative work.

Sept. 24. The ever-renewing, ever-flowing, limitless One Life is the life in me. That is what I am. Therefore I am now health, energy and success.

Sept. 25. I am a center in the One Mind and therefore my mind acts with power, creative energy, and understanding.

Sept. 26. Since I know who and what I am in reality, and since I realize my relation to the Infinite Power and Creativeness, I am able to meet all conditions and problems calmly and with assurance.

Sept. 27. I would develop the consciousness of my identity with Infinite Life, Love and Truth. This is done by constant meditation and contemplation.

Sept. 28. I shall be able to judge

my spiritual progress by the way I express Divine Life in perfect health, success, compassion and understanding.

Sept. 29. Since I already am health, beauty, peace, joy, harmony and strength, I need only to release the power which is within me in order to express these qualities.

Sept. 30. Man is a channel, more or less obstructed by ignorance, through which God's power flows into manifestation. I gladly offer my mind, my speech, my hands, my whole Being to be used by the Infinite Creator as He wills.

The Sankhya System of Philosophy

(Continued from Page 11)

tative vibration or rhythm, caused by the resistance of *tamo guna* on the expansion of *rajo guna*. These five vibrations and their combinations are the typical pattern on which are based all the movements of the universe, whether of nature or of man. The characteristic vibrations are classified in a descriptive table which will accompany next month's article.

The *Sankhya cosmology* is explained more in detail in *Cosmic Creation*, a small work published, with the present writer as co-author, in 1922.

25 Tattvas Enumerated

The twenty-five *tattvas* enumerated by *Sankhya* have now been very briefly (and insufficiently) described, with the following order:

- (1) *Purusha*, the soul.
- (2) *Prakrtti*, the three *gunas* in equilibrium.
- (3) *Mahat Tattva*, Intelligence.
- (4) *Aham Tattva*, Consciousness, Individuality.
- (5) *Manas*, Mind.
- (6-10) *Jnana - Indriyas*, the five knowing sense-concepts.
- (11-15) *Karma - Indriyas*, the five working sense-concepts.
- (16-20) *Tanmatras*, five vibratory structures of matter.
- (21-25) *Bhutas*, five atomic forms or elements of matter.

This exposition of *Sankhya* will be continued in the next article of this series.

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The Ancient City of Takshasila (Taxila)

(Continued from Page 8)

mission. At the time of Asoka's accession, the wealth of Takshasila is said to have amounted to 360 millions of coin (gold or silver). It was here that Asoka himself had resided as Viceroy of the Punjab during his father's lifetime.

Early in the second century, B.C., Takshasila formed part of the Indian dominions of the Graeco-Bactrian King Eukradites, successor of Demetrius. In 126, B.C., it was wrested from the Greeks by the Indo-Scythian Sus, with whom it remained for about three-quarters of a century, when it was conquered by the latter Indo-Scythians of the Kushan tribe under the great Kanishka. During this period, Peshawar would appear to have been the capital of Indo-Scythian dominions, while Takshasila was governed by satraps. Several coins and inscriptions of these local Governors have been discovered at Shahdheri and Manikyata. Of these the most interesting is the copper-plate containing the names of Takshasila, the Pali form of Takshasila, from which the Greeks obtained their Taxila.

During the reign of the Parthian Bardanes, A.D. 42, to A.D. 45, Taxila was visited by Appolonius of Tyana and his companion, the Assyrian Damis, whose narrative of the journey Philostratus professes to have followed in his life of Apolonius. According to Philostratus, Taxila was "not unlike the ancient Nineveh, and walled in the manner of other Greek towns." He mentions also a temple of the sun which stood outside the walls, and a palace in which the usurper was besieged. He speaks also of a garden with a tank in the midst, which was filled by "cool and refreshing streams."

In A.D. 400, Taxila was visited by the Chinese pilgrim Fahian. He says that Buddha bestowed his head in alms at this place, and hence people gave this name (Taxshasira, severed head) to the country. In A.D. 502, the place was visited by Sungyun, who describes it as being three days' journey to the east of the river Indus.

We now come to Hwen Tshang, the

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last and best of the Chinese pilgrims, who first visited Taxila in 630 A.D. and again in 643 A.D., on his return to China. He describes the city as about $1\frac{3}{4}$ miles in circuit. The royal family was extinct, and the province which had previously been subject to Kapisa was then a dependency of Cashmere. The land, irrigated by numbers of springs and water courses, was famous for its fertility. The monasteries were numerous, but mostly in ruins; and there were only a few monks who studied the Mahayana doctrine of Buddhism. Two miles to the north of the city there was a stupa of King Asoka, built on the spot where Buddha in former existences had made an alms gift of his thousand heads. The present name of the district, Chacy-Hazra, is a corruption of Sirsa-Hazar (thousand heads.)

Hwen Thsang says: "According to tradition, we find that whenever there is an earthquake and the mountains on every side are shaken, all round a sacred spot in Taxila to the distance of 100 paces there is perfect stillness. Outside the city, to the southeast, on the shady side of a mountain, there is a stupa in height 100 feet or so; this is the place where they put out the eyes of Kunala, who had been unjustly accused by his stepmother; it was built by Asoka Rajah. When the blind pray to it with fervent faith, many of them recover their sight."

*Note: Takshasila was already in the seventh century, B.C., one of the most important centers of national life in India. Not only was it a great trading center, but it was also the recognized seat of learning, to which men of all ranks resorted from all parts of Northern India.

Our Alibis Betray Us

(Continued from Page 18)

slavery, between the Spiritual control of the body and the body's control of the Spirit.

All the wisdom confined between the book ends we owe to men and women who have been masters of themselves. We pay tribute to them in the silence of our Souls. We call them the real suc-

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cesses of life. They are men and women who have had no alibis to offer for their sins and failures, but who have builded from the experiences of sin and failure a golden staircase up which they have climbed toward the Son-Light.

Alibis are fashioned where the failures in life abide. The prisons of the world are filled with men and women who have made a muddle of their lives, but the warden of any such institution will tell you with a chuckle that none of his charges are guilty. There are a hundred mitigating circumstances in each one's case. Firmly barricaded behind their network of excuses, they remain failures and continue to nurse at the maudling pap of self-pity. As in prison, so it is elsewhere; in business, profession, trade, or home, the failures pity themselves and create alibis in order to endure their weakness.

He who would feel the thrill that accompanies a great victory, then let him stand still amid the wreckage of his shattered dreams, and, with a thousand excuses beating in his brain for expression, let him hold his tongue. Let him remember the tragic scene of the Master of men standing, with His worldly defeat, before the Roman Ruler, Pilate. To Him, to be defeated by men was not failure and needed no excuse. To the question: "What is Truth?" He said not a word. Truth required neither defense nor explanation. In His silence the supreme victory in all history was recorded: the victory of Spirit over Self.

The Church and Society

(Continued from Page 14)

Since then, religious thought has been free to develop. A number of religious Organizations have sprung up to introduce into the world a new and liberal interpretation of the old principles.

The Church no longer claims a universal membership. It is not primarily concerned with abstruse Truths to prepare man for the life to come, and it hardly considers itself as a vehicle to get the world across the storm of this

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Life. Men of God are no longer asked to keep away from this wicked world in order to keep pure and free from sin. These were the old mistaken ideas cherished by the churchmen, but the new light and liberal thought has replaced them by rational, human, and scientific Truths.

According to the law of change and progress, man's views regarding his institutions undergo constant modifications. There was a time when early Christians meditated and reflected in the grottos and hermitages. They produced great works of literary excellence and also copied manuscripts, but in this Age their place has been taken by scholars who enjoy the facilities of quiet libraries and well-equipped laboratories. In the past, the Church provided a haven to the people during disturbed political conditions, but now the Governments are strong enough to maintain peace and order. The Church is expected to preach the true religious ideals and to refrain from active interference in the functions of other institutions.

As the Church has been necessary and useful in the past, so it will be also necessary and useful in the future. It has influenced man's thought throughout the Ages, and it will keep on influencing civilization through Eternity. But its method must now change according to the changing times. It must serve the interests of man in the light of new thought. It should preach the real doctrines and true principles of Christianity. Instead of placing emphasis upon the Life to come or upon saving the Souls of men, it should teach men the art of living according to the highest ideals of Christianity in this world; the world to come will then be automatically suitable to them.

The Church should help men to establish a reign of peace and justice and to relieve the suffering of the poor and the needy. It should preach tolerance and love for all. In the interests of Civilization the Church should make man realize his own importance, his own powers, and his own place in the world. Above all, the Church should train people how to build a sacred temple of peace in their own hearts.

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The duty of the modern minister is to preach high ideals. The days of bigotry and intolerance are gone forever; this is the time of true Realization.

It must be realized that all religions, and all the schools of thought known to man, contain the Truth in some form or another. They all sing of the glory of God. The followers of one religion may differ from those of another religion in the matter of forms and ceremonies, but they all strive to make contact with the Infinite Power. The intelligent minister will realize this underlying principle. His duty is to serve humanity by expounding Truth in its pristine purity, and his services will then be real and sacred. He should be broad-minded enough to understand religion in the light of the new needs of man. His religion must be universal. Keeping away from creed or sectarianism, the minister of today should preach the law of Love. He must bring to people the realization of their duty toward themselves, and of their relation to the Supreme Reality. In a word, the minister should get away from the past and perform his duties with a rational point of view, and he should attempt to make the Church adjust itself to the new advanced thought, so as to be more Spiritual. Service to humanity lies in spreading the true message of Christ, as interpreted by St. Paul.

On the Field of Introspection

(Continued from Page 9)

psychological analysis of yourself, you will easily find how you are apt to equally support your good or bad actions when you are under their specific influences. You must realize that it is a very dangerous state in man when he loves to act according to the dictates of his injury-producing evil habits, as easily, as pleasantly, and as willingly as when he is under the influence of good habits.

The interpreter of this Stanza, in his diagnosis of many of his psychological

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patients, has witnessed many curious traits in people when they support their own favorite habits and condemn the habits of other people. One student, an inveterate smoker and drinker of strong coffee, but a rabid vegetarian, was arguing with another student who occasionally ate chicken, lamb, or fish but who strictly abstained from smoking and drinking coffee. "How terrible of you to eat a dead carcass. I wouldn't mind if you smoked or drank coffee, but I can't conceive of your eating meat."

The other replied: "It is impossible to eat anything that is not killed. You chop off the head of the cauliflower and eat its boiled carcass. No matter what you eat you are destroying some form of life and transmuting it into a different form as a part of your own living body. What difference does it make if you eat a little piece of meat or fish? Anyway, the big fish eat the little fish, so why not eat the big fish? This is nourishing and not harmful, but how dreadful of you to deliberately inhale nicotine and swallow caffeine when science tells you they are injurious."

We find in the above cases both the students talking and arguing according to the influences of their favorite habits. So, the Gita warns the devotee about the overwhelming influence of bad habits. That is why we find the Self-Control (Arjuna) in the devotee declaring, "O Spirit, behold that the senses, with all their psychological family of evil inclinations, are not afraid to be destroyed by their own psychological kinsmen of good inclinations."

The devotee beholds the armies of good and bad habits as members of the same family of consciousness, assembled on the battlefield of his introspection, to destroy each other. He thinks: "What a pity my favorite bad habits do not see how foolish they are to fight my favorite good habits and take the risk of being destroyed." The devotee in this state is unwilling to use his will power in destroying his favorite bad habits, and asks: "What is the use of giving up my loved bad habits and diminishing the members of the family of my inclinations?" In this state the

devotee wants to carry on both good and bad habits, as they both apparently satisfy him. He does not realize that his sweet-mouthed bad habits, though they belong to his same family of consciousness, carry with them hidden daggers of unhappiness, all ready for action to stab into the heart of his peace.

So the devotee says to the Inner Self:

"O Lord, since you are Lord of the senses as well as of discrimination, why destroy the pleasure-bringing senses by the wisdom-bringing discrimination, since they are both members of my consciousness? How could I live with only the dry wisdom-bringing inclinations and give up the company of my merry-making senses?"

(Stanza XXXVII)

In the next Stanza, the devotee continues to think in the same strain as above. He finds himself on the field of introspection, speaking to his Soul force: "O God of matter and mind: O Creator of the senses and discrimination; it seems unreasonable to destroy the family of sense inclinations, since they have their specific functions to perform in the drama of life."

The devotee sees that the sense inclinations are the expressions of the mind just as much as wisdom inclinations are, and thus he sees no reason why the one set of sense members of the family of consciousness should be destroyed and the other discriminating inclinations should be allowed to live on by themselves. In other words, the devotee at this state believes that evil animal sense-indulging habits could exist side by side with good habits and make the home of life complete. The devotee fails to see that the bad habits, though they seem to be familiar beloved inhabitants of his own consciousness, promise to bring happiness but bring nothing but misery, whereas the discriminative inclinations bring nothing but lasting happiness.

It is difficult to attain harmony and peace as long as contradictory forces work in life. The good habits and bad habits, even though they are the offspring of the same mind, are different. The good habits want to construct the

mansion of wisdom and everlasting happiness, and the bad habits find pleasure only in the destruction of that mansion of blessed understanding. The devotee can possibly keep both good and bad habits in his life and be really happy if he learns to spiritualize his sense inclinations.

When you want to cater to your bad habits of greed and to eat yourself to death—that is bad; but when you harness the pleasure of eating to Self-Control and moderation—that is good. The Spiritual beginner can scarcely distinguish between his reason-governed sense appetites and his greed-governed sense appetites.

Life's Growth Here and Now

(Continued from Page 4)

achieved certain results, we rest on our oars, as it were, and feel that we need no longer strive. With increasing years, certainly the nature of our work changes, but just as certainly our mental, moral, and Spiritual awareness and growth should never slacken. Each day is a new day. If we have lived the previous one well, we can live today on a higher level because of it; if we have wasted it, or lived it badly, let us drop it off like an old worn-out garment and greet the new day with new courage and new resolve.

May these lines express each day's awakening thought:

"I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

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I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine."

("A New Start"—author unknown.)

Still another hindrance to the expression of radiant confidence in our living here and now is worry in regard to the future. Do we start our day by thinking about the baffling problems that confront us? About the possibility of failure? If so, we are not remembering that God is the only power, that it is He who enables us to do our work and to do it well. And besides, the future doesn't belong to us. It belongs to God. This one second belongs to us. God owns every minute that is to come, and surely we can trust Him to lead us through. Live this moment now. Leave the rest with God and we shall fill this instant, and every instant as it unfolds to us, with the activity of good and utter the prayer contained in that familiar song:

"Lord, for tomorrow and its needs
I do not pray:
Keep me, my God, from stain of sin
Just for today.

Let me both diligently work
And duly pray,
Let me be kind in word and deed
Just for today.

Let me no wrong or idle word
Unthinking say:
Set Thou a seal upon my lips
Just for today.

Let me in season, Lord, be grave,
Let me be gay,
Let me be faithful to Thy grace,
Just for today.

So, for tomorrow and its needs,
I do not pray;
But keep me, guide me, love me, Lord,
Just for today."

("Just for Today"—
Samuel Wilberforce.)

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The very simplicity and reposeful influence of this poem appeals to me. And right here I am reminded of an experience which I should like to relate to you.

While taking a short steamer trip one soft summer day, a Boston student sat by the rail and gazed directly down into the maze of foaming, whirling turbulence below. As she watched, the thought came to her: "Why, that is like Life!" The bubbling, jossling waters as they were stirred by the movement of the boat seemed to suggest the hurrying of crowds, the conflict of minds, the rise to peaks and then the passing into oblivion. "Yes, this is Life," thought the student. "Life, with all its amazing complexities!" And she felt a little bewildered as she contemplated it.

The Summer air was not very stimulating and the student, leaning there upon the rail of the boat, listened drowsily to the swishing of the water with its suggestion of human struggles and worries. Then the boat's whistle sounded with startling suddenness and the student raised her head. As she did so, her eyes took in the broad sweep of the waters of the bay, a vast expanse of calm and peaceful blue. "Ah," she thought, "That is Life! How mistaken I was! Life seems complex and troublous only to those whose vision is too cramped and limited to take in the calm and vastness of its larger meanings." God and Life cannot be perceived by fixing the gaze upon the petty clamor for fame and praise, or the fear of criticism or blame.

Consider with me one more tendency of the human mind which delays the realization of life's fullness here and now. How many good intentions are never carried out! It has been said that: "Hell is paved with good intentions." If all the worthy activities we intend to engage in were actually done, what a great world this would be. How many kind and thoughtful acts are planned, but fall by the wayside before put into action. Our own Boston poet, Nixon Waterman, sounds a word of warning most effectively in the following lines:

"We shall do so much in the years to come,
But what have we done today?"

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We shall give our gold in princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of
fear,
We shall speak the words of love and
cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring each lonely life a smile,
But what have we brought today?
We shall give to Truth a grander birth,
And to steadfast faith a deeper worth;
We shall feed the hungry Souls of
earth,
But whom have we fed today?

We shall reap such joys in the by and
by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our Task?
Yes, this is the thing our Souls must
ask,
What have we done today?"

"What Have We Done Today"—
(Nixon Waterman in "In Merry
Mood.")

I have heard Mr. Waterman read this poem himself and he does so with a conviction which leaves no doubt that he meant what he said.

In rousing ourselves from apathy and procrastination, we might take our motto from Longfellow's well loved "Psalm of Life," when he says:

"Act—Act in the living Present!
Heart within and God o'erhead."

The Second Coming of Christ

(Continued from Page 6)

you know that it is nothing new that when I, as the prophet Eliseus, raised one from the dead and healed one leper, but did not raise all the dead people, nor heal all the lepers in Israel in my time. I, Eliseus, did only what the Spiritual laws influenced me to do."

In the above passages Jesus described the Divine law which works justly in

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secrecy and not in a sensational way before the curious-gazing eyes of people, and, incidentally, Jesus described His past as the prophet Eliseus, the disciple of Elias. It is for this reason that Jesus said that Elias had come already as John the Baptist. It is for this reason that he asked Elias to anoint Him and baptize Him with Spirit and with water.

A Guru-Preceptor, being ordained by God, is sent to the extremely anxious, and genuinely seeking disciple. Then the Guru-Preceptor and the disciple enter into a vow of eternal, unconditional friendship and pledge to redeem each other and help each other until final emancipation is gained. Human friends part through misunderstanding, forgetfulness, and death. Divine friendship, though born in mutual Divine usefulness, still is unconditional and continues beyond the portals of death. Sometimes the Guru-Preceptor falls down, only to be lifted up by the advanced disciple, as Jesus uplifted the fallen Elias, or John the Baptist, who could only baptize with water. Most of the time, the Guru-Preceptor follows the disciple through all necessary incarnations, until he is redeemed.

What is the Best Religion?

(Continued from Page 3)

all the new dietitians who come to town, without ever following their instructions.

He also develops the habit of going only to dietitians with a new name and a new teaching, no matter what it is. Mr. John, of course, thinks that he is smart and has outgrown perhaps the best principles of dietetics prescribed by the first dietitian. He imagines that he knows a great deal about the various systems of dietetics because he happens to listen to various disconnected lectures on diet. As long as listening to new principles of dietetics produces in anyone the desire to work them out in daily life, so long is it good for that person to listen to lectures on diet, but Mr. John should remember that he cannot follow all the systems of diet at

the same time and he should not discard a good system of diet, which he may be following, for a lesser system of food science, just because it happens to be new to him.

The above principles apply to religion also. Some people change their church affiliations in order to listen to soap box orators who make an attempt to teach others something which they have never studied or practiced themselves, but which they hope will bring them a few paltry dollars. Such curiosity seekers never practice any kind of teaching, and so they never feel the permanent satisfaction which comes from knowing the Truth. They keep on seeking to hear about Truth, because they find that the effect of imaginary stimulation from listening to lectures about Truth wears off very quickly.

Some students do not try to pick up their forgotten best teachings because they believe that they know them just because they happened to hear them once, or they happened to put into practice a few of the principles. Listening to new teachings is fruitless, and produces theological indigestion, if one swallows new ideas without assimilating them. If you are a curiosity seeker, you will never find Truth, for you are like the person who loved to listen to the description of orange blossom honey from new exponents of it, without ever tasting the honey.

The desire to know should be unlimited, but there are some people who want to swallow every good food that they hear about, without assimilating any of it. This produces indigestion. Likewise, there are scriptural students who love to swallow good ideas without making them a part of their lives. Naturally, they suffer from theoretical indigestion. If you have nothing to eat, you must seek anything in order to satisfy your hunger. After you have access to various kinds of food, then you can discriminate as to what kind of food you should eat.

Also, if you are spiritually hungry and you do not find the right teacher, who can teach you through his Spiritual experiences, then you are justified,

in the beginning, in trying to know Truth through the books within your reach and by means of lectures of any kind. But when you experience a little awakening, and you become increasingly hungry, then select hurriedly and deeply from many teachings the best system and stick to it.

Remember, if you want to go to New York from Los Angeles, do not spend a lifetime investigating the different kinds of conveyances, such as bullock carts, horse carriages, ships, automobiles, slow or fast airplanes, and the different long or short routes. Select the shortest route and pick up the safest and fastest airplane, and keep going until you reach your destination quickly.

Also, do not fail to forsake the blind alleys of imposed theological beliefs which lead you nowhere. You cannot ride on the fastest airplane of Self-Realization and in the old theological bullock cart at the same time, nor can you follow two contradictory, dogmatic, theological routes at the same time. The best way lies in selecting the shortest route, the best teaching, the best technique of meditation, and the fastest airplane to God, which lies in practicing the technique deeply, joyously, continuously, without ever stopping.

Q. You have not yet told us the method of finding the best religion. How can we be sure that we have found the best path?

A. Most seekers never find Truth because they lose themselves in the forest of theological imagination. They move from one thicket of fancy into thicker growths of imagination, until they feel that they are utterly lost.

The true seeker, however, never tries the imaginary satisfaction of listening to Truths. From the very beginning he gives selective, cautious, and practical attention. He judiciously selects the best and most suitable technique of meditation, with the help of his best teacher, and keeps on practicing it and finding out the results in himself. When he feels a growing satisfaction, an ever-increasing peace, wisdom, and assurance from within, he begins to know the best religion, which

consists of his continuously-progressing perception of his constantly-growing inner happiness of Silence.

One may find the best religion expressed in good books, but he can never know the best religion unless he sees it manifested in a living Soul or a great Teacher.

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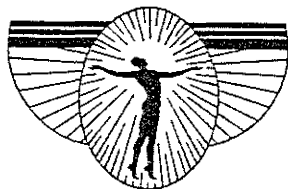
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Headquarters of THE SELF REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society,) founded by Swami Yogananda. Free public lectures when announced. All sincere souls are welcome to come and meditate and read at any time in the day. Address, 3880 San Rafael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

Self-Realization Fellowship Center, Trinity Auditorium, Assembly Hall, 9th and Grand Sts., Los Angeles. K. R. Samras, M. A., Ph. D., Leader in charge. Services held every Sunday at 11 a.m. Other speakers when announced.

*San Jose, California

419 West San Fernando. Conducting Teacher, Miss M. E. Richards.

San Diego, Calif.

Elsie Rae Nachant, Conducting Teacher. Every Sunday at 7:30 p.m. Public services, Chamber of Commerce Building, 449 W. Broadway. Friday, 8 p.m. Friday, 2 p.m., Edmonds Building, 8th Street, San Diego.

*Portland, Oregon

Self Realization Fellowship Center, 219 Platt Building; Harriet Mercer in charge; Sunday service at 11 a.m. and 8 p.m. Yogoda classes Tuesday and Friday at 8 p.m. and Thursday at 2 p.m.

Wednesdays: "Fellowship Day," at 11:30; half-hour talk followed by Cooperative Luncheon. Class at 2 p.m.; Class for public at 8 p.m., to interest new students. Reading Room and Lending Library open daily from 9:30 a.m. to 9 p.m.; Saturday from 9:30 a.m. to 3 p.m.

Boston, Mass.

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

Buffalo, N. Y.

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

*Des Moines, Iowa

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

Cincinnati, Ohio

R. K. Das, Conducting Teacher, 2729 Scioto St. Phone: Avon 8756-M. Miss Mary Hammond, Sec., 5430 Rolston Ave. Monday class meetings and Sunday public meetings held at 24 East Sixth Street.

*Topeka, Kansas

Meetings the first and third Wednesdays of each month at the Y.W.C.A. Building, until further notice. Mr. Roy H. Clark, chairman, 532 Kansas Ave.; Mr. A. E. Seal, teacher, 2732 Wisconsin Ave.; Mrs. Alta M. Redmond, Sec. and Treas., 1908 N. Kansas Ave., North Topeka.

Denver, Colorado

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

*Milwaukee, Wis.

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

Minneapolis, Minn.

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, 2201 East Lake of Isles Blvd., Yogoda Course No. 1 is taught by Miss Ednah F. Hall, who also conducts reading groups who meet at 2201 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.

The future meeting place of the Self-Realization Fellowship Society will be at the Park Lane Hotel, 4609 Mill Creek, Room 103.

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 12:20 and 1:30 p.m. every day except Sunday, at 208 Hotel Missouri, St. Louis, Mo.

*Indianapolis, Ind.

R. K. Das, Conducting Teacher; Miss Zella Garrett, Sec., 2906 McPherson St. Sunday services held at 11 a.m. Thursday class meetings, 8 p.m. Reading room and lending library open to the public daily from 10 a.m. to 4 p.m. Noon meditations at 12:15. All services are held at the following address: 306 Castle Hall Building, 230 E. Ohio Street.

Washington, D. C.

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

Mexico

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

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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.

God First!

BEFORE the baby sky was born as the blue, out of the dark breast of Eternity, who existed? God first. It was He who with His omnipresent brush spread blue all over the ceiling of dark space. Who was it who peopled the hall of space with the family of planets—God first. Naught could breathe without His first breath. That is why—God first.

The wind sighs after His sigh. The rain falls after He weeps for the parching throats of men and the dry earthly clouds. The sun shines when He warms the flesh of living creatures.

I saw His skiey face wrinkled all over with His smiling muscles of silver rays. I love His children, the frolicsome wind, the chattering liberal rain, the vitalizing sun, and the soothing moon, after I have loved—God first.

He first asked my father, and mother, and friends to love me, so I love God first. I breathe after He breathed through me; I throb after He flowed life into me; I think after He thought in me; I reason because He put reason in me; I will because He taught me how to use my will freely.

So the portals of my heart are open to God first. All my duties I can perform only after borrowing the powers of action from God, so my first duty is to love God first. The first thought of the morning, the first love of my heart, the first ambition of my Soul, the first desire of all desires, the first attraction of my feelings, the first and foremost effort of my reason and will is—God first.

If all my friends are taken away, I shall remember that God is my foremost friend, for He never leaves me even when I ignore Him. If dark death calls to free my caged Omnipresence from its prison-cell of flesh, I shall not moan because I have to leave my brother prisoners, or the prison furniture, temporarily given to me to use. I shall repent of my vagrant wanderings, my prison-term due to intoxication of ignorance, and joyfully think of my long-left home of Omnipresence and my ever-welcoming Father-God first. When I am free, I shall ask my Father to help me, so that I may help my other brothers to free themselves.

—By S. Y.