

INNER CULTURE

EAST-WEST MAGAZINE



Why Do Most People Pursue Evil?



Renunciation and Permanent
Happiness

JUNE
1934
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Vol. VI., No. 8

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

Meditations for June

By Sri Nerode

June 1. I am my own resurrection and eternal life. The more I let Cosmic Consciousness possess me, the more I become aware of my larger life. Pour into me, O Infinite, a deeper conception of Cosmic Consciousness.

June 2. I am my own fulfillment and ultimate achievement, but it is through the realization of Eternal Beauty and Service that I am enabled to reach the heights.

June 3. Thy good thoughts always find an echo in the thought-world of the right-minded person. For perfect success and the right contact, I will daily cultivate the right thoughts.

June 4. Success or prosperity is not a matter of attainment or something to be measured. To the degree that I cognize my mighty Self within, to that extent do I become a success at every point of the road.

June 5. I fulfill my unwritten covenant with my Inner Self and Cosmic Self as I serve my fellow Beings in the spirit of love. The more lovingly I serve, the larger becomes my share of love from those that I serve.

June 6. God stands at the door and knocks while my consciousness is unaware of Itself. I will also constantly knock at the door of my Inner Self through meditation and awaken my consciousness to the Divine Call.

June 7. Only my faith in myself can make me whole, for, as a fragment of the whole, I possess all the qualities and powers of the whole.

June 8. God in me calls aloud: "Arise and walk." My weaknesses and failures are but temporary and illusory. Now I am free of my self-hypnotism and am ready to walk in the light of eternal health, life, and success.

June 9. Am I a viper, or merely a money-changer in the Temple of Life? Or am I a master in the Temple of my Soul? A master I am, a free Soul I am, momentarily enmeshed in my ignorance and folly. Here I regain my freedom. I am free; the master of myself.

June 10. I am born of the Eternal Blood and Bones of the Infinite Presence. I am the power-house of Infinite Success.

June 11. The five elements cannot overwhelm me; dangers and difficulties cannot daunt me; nor can death annihilate me. I am the fearless, ever-existing, ever-praying, translucent Soul.

June 12. As I seek the kingdom of righteousness, I feel my life becoming more and more transparent; serviceful, yet aggressive. Here I pitch my tent forever in the hallowed heart of righteousness.

June 13. The Word is God. Every word that I utter is laden with God.

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EAST-WEST MAGAZINE

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Page One

The Purple Dream

By James M. Warnack

ONCE, in a saffron twilight, a purple Dream went searching for a Soul to whom she might offer her friendship, and she saw a rich man in his counting house, and the man pleased her, and she hovered about him with joy in her eyes, but when he left the mart for his home he took no wealth of thought nor gold of sympathy with him, and the Dream deserted him, for she saw that the shining treasure that his hands caressed was a symbol, NOT of GOODNESS, but of GREED . . . And the Dream flew away to seek for one more worthy of her beauty, and she found a man that she thought she could love, for she watched him as he passed through the doors of a Temple, whispering holy words from sacred books. But as he knelt at the altar, a SHADOW passed between him and the Dream and, entering the heart of the man at prayer, made murky all the red rivers in his veins. And the Dream passed on, for she could not dwell within a darkened mind.

A man of learning next she found, and thought to find a home within HIS heart, but soon she saw that he was one whose knowledge of APPEARANCES had made him BLIND to the glories of the UNSEEN.

On and on flew the Dream, hoping, ere the night should fall, to find ONE Spirit that would recognize and welcome her. Yet no one seemed to know her nor to want her, and she saw no one who made her heart rejoice.

The purple Dream folded her rainbow-tinted wings for a brief rest before her contemplated return to the Mother of Dreams, beyond the Vale of Time. Sitting alone, beneath a magnolia tree, she suddenly beheld a little girl, not far away, and the child was weeping because her doll had fallen to the ground and its tiny arms were broken. Gathering the doll in her arms, the little girl started homeward, pressing her "baby" to her breast and crying as if her heart would break.

And the purple Dream took the star-bordered mantle of evening and wiped the tears from the eyes of the child. And she followed the little one home, and lay by her side all the night. And the child awoke with a smile in the morning—for the Dream had found her own.

Why Do Most People Pursue Evil?

By S. Y.

Why Many People Are Evil

THERE are more poor people than rich ones, and there are more evil persons in the world than good ones. Why is it?

It seems that man's reason and will are buried beneath the soil of ignorance. Until the ore of wisdom is mined and modeled into sharp psychological instruments, the thickets of evil, which grow in the garden of human consciousness, cannot be cut down.

Some people say that evil is the result of psychological misunderstanding, leading to actions which are harmful to oneself or others. Because most people do not divorce intelligence from the flesh appetites, they take the easy path of evil. Nature and pre-natal actions are to be blamed for body attachments.

Good and Bad Are Relative

Evil is relative. For example, the untimely death of a dear friend makes us very sad, and yet, perhaps the body of the dead friend is good for the pining, hungry Mother Earth. Two thousand million persons perish every hundred years. They are two thousand million times one hundred pounds (average weight of an individual), or two hundred thousand million pounds of flesh or transformed earth, which had been taken from the ground in the form of vegetables and chemicals, and then were given back to replenish the earth.

If, during every one hundred years, two hundred thousand million bodies vanished from this earth by evaporation instead of in the usual way, the earth would grow leaner and leaner until it would pass out of existence in a short time.

When Death Is Good

Through the death of people near us, we learn to seek the mystery of life, and through death we learn to share our love with others. Death is a portal through which the Soul enters into the Imperishable Kingdom as it leaves its transitory body.

When Killing Is Considered Bad or Good

To kill, out of the animosity of personal selfishness, is considered bad. To kill, for one's country, is considered good and admirable, deserving of military decorations. To lie for no reason is bad, but to lie to save somebody's life or honor is considered good.

When Sex Life Is Good or Bad

Sex experience for propagating good children in married life is good, but sex temptation without self-control is bad, and is an absolute peace wrecker and destroyer of inner harmony.

Selfish anger is bad, but righteous indignation is thought to be good. Greed for gold is selfish, and creates universal poverty by taking money away from unthinking needy people. Greed for constant meditation or God-contact is good. To fear evil actions, or the influence of bad habits, is good, and to fear to do wrong is good. Therefore, we see that good can be bad, and bad can be good. There is no absolute standard.

When babies are born in a great nation of material or evil people, they naturally become evil or materially-minded. Even if a baby is born in evil surroundings because of bad influence or a pre-natal existence, he should salvage his better tastes as early in life as possible. Evil is the result

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Contrast

By Starr Daily

As evening drew Her shroud of lace
O'er the bier of a pale dead day,
I wandered in a desert place,
Like a man who had lost his way,
When, lo, before my probing sight
Came the gleam of a camp-fire's light.

I thereupon its welcome sought—
Beside it sat a man whose age
Was many weary years I thought,
For he was like a bearded Sage:
I spoke; he nodded briefly then,
As do most lonely desert men.

"Be seated, friend," he said at length,
"My fare, perhaps, is rough for you,
But in it there is rugged strength;
You do not look quite strong, that's
true;
A man of worldly goods, I'd say —
What brought you to the desert,
pray?"

"'Twas not a woman, friend," I said,
"And wealth I have, in this you're
right;
On fame I've sipped, on fortune fed,
My name has blazed in letters bright,
And I have also served that plan
Which best enriched my fellow-man.

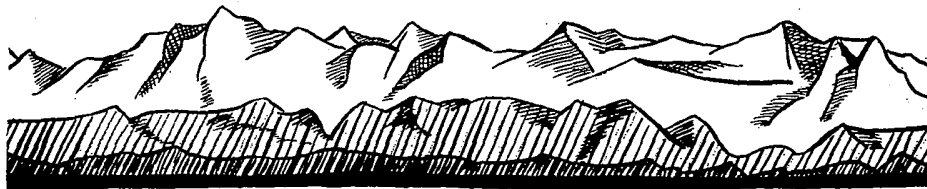
If from the dust all men arise
And then into the dust retire,
Why do men labor to be wise,
And why to goodness do they aspire?
What profits all my service, friend,
If earth and worm hold but the end?

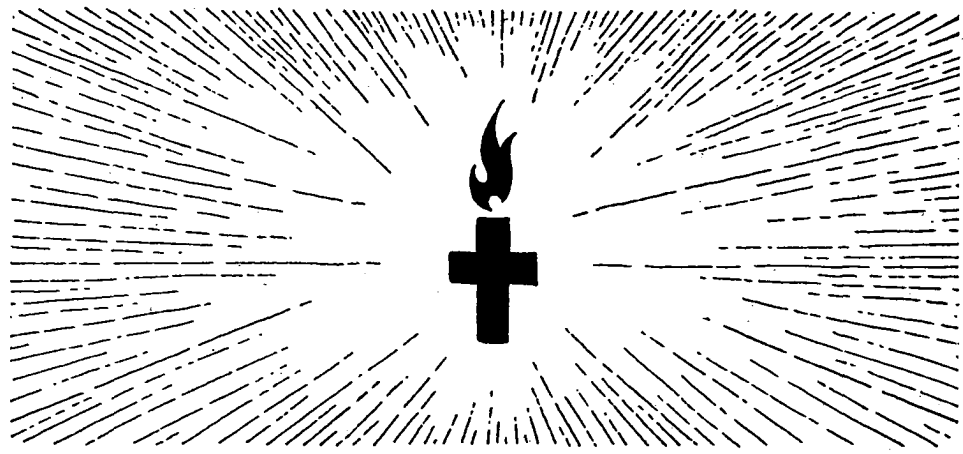
Anon no word; the camp-fire's blaze
Muttered in tongues beyond my ken
But drew the Seer's intensive gaze
In a way that seemed not born to men:
"Death, my friend," he at last replied,
"Marks but the ebb of Life's full tide."

Ay, earth and worm are but the way,
Faith and service are but the means
That lead to Life's eternal day,
And life here is not what it seems:
Entombed, the Soul must serve its
youth—
That is the way to Light and Truth."

Finis

I count each day a loss if I
A kindness to some one deny—
A gentle word, a helping hand,
A real desire to understand,
A bit of humor here and there,
To lighten someone's load of care—
I count each day a gain when
I serve somehow my fellow-men.





THE SECOND COMING OF CHRIST

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

"And many of the Samaritans of that city believed on Him for the saying of the woman, who testified: 'He told me all that I ever did.' So when the Samaritans were come unto Him, they besought Him that He would tarry with them; and He abode there two days. And many more believed because of His own word; and said unto the woman: 'Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.'"

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

About Advertising Truth

The above paragraph shows the way a prophet like Jesus Christ became known to the public. The one real way by which a Saint should become known is by the testimony from the lips of benefited students. Many people believed in Jesus because of the testimony of the woman of Samaria. Honest, true testimonials of students as to their Master's real qualities, may not be of any Spiritual benefit to him, but they enable him to become known, so that through his power of wisdom he can serve the people, if he wants to

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serve, and if the spiritually needy want to receive his help.

A flower needs no advertisement, and yet, its fragrance experienced by a few, may be told to those who did not experience its sweetness. The fragrant blossom of a Spiritual man hiding in a cave, selfishly enjoying God alone, is born to blush and die unseen, without benefiting others with the solace of acquired wisdom.

Consciously developed Spiritual Souls, no matter how they love seclusion, never act like the inert beautiful blossom which dies in an unknown nook without making anybody happy with its sweetness. Great Saints who experience the intoxicating joy of God-contact always love to share their Divine happiness with others, and demonstrate their Spiritual healing powers to worthy Souls. This serves a double purpose: the worthy souls are benefited, and when they feel better, they sincerely tell of their teacher's ability to serve and to heal.

The teacher should advertise through example and not merely by words, or by both example and advice. If it is right to advertise chewing gum, it is better to advertise real wisdom and

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thoughts which people can chew mentally, and assimilate for their highest Spiritual nourishment. It is only deplorable when commercial teachers, without practicing what they preach, try to impart their knowledge to others, and glaringly advertise it with only one end in view—that of making money. To advertise untruth is harmful, but to draw the attention of people to a usable, beneficial, Spiritual Truth, or to a good teacher, is admirable. A flower even advertises by its fragrance, calling people to come near and bathe in its fountain of sweetness. So, a Spiritual man draws eager Souls to himself by the perfume of his own qualities.

The woman of Samaria told of the telepathic power of Jesus, which he demonstrated to her, not for the sake of satisfying her curiosity, but for the purpose of lifting her from the pitfalls of error. A Spiritual teacher of high standing only demonstrates the power of the mind in order to glorify God, not himself. He turns the attention of his students, not to the delusive desire of acquiring miracles, but to God alone. In the course of planting the seed of God-Wisdom in a Soul, a Master Mind is entirely guided by God as to whether he shall draw the student to Truth by the demonstration of a miracle, or by the pure magnetic power of undiluted God-devotion. Those teachers who demonstrate miracles without consulting God usually love to advertise their own little power, and thus fall away from concentrating upon the mightiest miracle of all miracles—God.

Jesus, actuated by Divine Will, tried to uplift the woman of Samaria by the demonstration of a miracle. Most people are attracted to a teacher through the testimonial of benefited students, but there are others who have the keen perception to recognize and believe in a teacher by tuning in with his emanating Spiritual vibrations. There were others who believed in Jesus, not through the testimony of the woman of Samaria, but after they heard Him and felt His Spiritual vibrations within them. It is all right to believe in the testimony of a student about a teacher

or a Truth, but it is better for real students to satisfy their own hearts by trying out the Truth, or by contacting the teacher, and thus place their convictions on the indestructible foundation of wisdom, and not on the shaky basis of doubt.

Telepathy

Many people may wonder how Jesus knew about the woman of Samaria's life history. Did Jesus read her thoughts from her subconscious, conscious, or superconscious mind? If a person holds the mirror of his mind absolutely still, free from the oscillations of restless thoughts, he can reflect within him the thoughts which pass through the consciousness of another person. This is only possible when one is versed in the art of remaining without thinking as long as he wants to. When this is attained, then, on the virgin, unexposed plate of his mind, he can photograph any thought that is present in the conscious mind of another individual.

It entails greater mental power to know the buried subconscious thought experiences of others. Subconscious thoughts usually do not remain in the conscious mind, but are hidden behind its doors. By consciously projecting the subconscious mind of one person into the subconscious mind of another person, one can know the tabloid of thought experiences hidden there. It is possible to do this when one can go into his own subconscious mind by concentrating and can feel the experiences hidden there without being intruded upon by the thoughts of the conscious mind.

In the third still greater way, a Master Mind who has control of his all-seeing eye of deepest concentration can transfer his consciousness to the deepest region of Bliss of the superconscious mind. The superconscious mind hides behind the restlessness of conscious life and the fanciful dream state of subconscious life, and knows everything, not by reason or sense perception, but by the direct all-knowing power of God-given intuition. This intuitive power

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If You Were to Play God . . . How?

By Starr Daily

MARY PICKFORD has likened God to a twenty-four hour radio station. Just before I read the magazine article in which this definition of God appeared I had read another article in which another author asked the much-repeated question: "What would you do if you had a million dollars?" and then he proceeded to tell what he would do with a million—if he had it. A few weeks before this time, I had seen George Arliss in the picture called "The Man Who Played God." Now all these ideas took form in my mind at the same time and began to solidify.

What would I do if I had a million in the coin of the realm? If I decided to play God, how would I go about it? Well, to play God effectively would mean to serve the purpose of God; and since God's ultimate purpose was to identify Himself with His Creation through the consciousness of man, I would necessarily have to serve that purpose by serving man, and to apply my service to the greatest possible number. But how could I best do this? By radio, of course.

If God were a twenty-four hour station, as Miss Pickford said He was, then to play God I would only have to take God's abstract radio station and objectify it, and make God's reality man's actuality, which I could easily accomplish—if I had a million dollars.

So far, it all sounds very simple, this playing of God in this manner. We have the purpose and the million with which to carry it out, but just what sort of programs are we going to broadcast? How are we going to fill those twenty-

four hours on the air? Shall we formulate a creed of our own on which to pattern our programs, or shall we maintain a creedless attitude? Shall we recognize the innumerable creeds of others and arrange our programs in a diversified series of special appeals to each one, or shall we recognize no creed? In other words, with a twenty-four hour station at our disposal, with which to do the greatest good to the greatest number, how are we going to arrange our programs, and what shall they consist of on the whole? Just how are we going to play God with a twenty-four hour station at our command?

Here are a few things that I would like to plug in on from a station of this kind: At five o'clock in the morning I would like to tune in on some soft organ music played as the result of some exceptionally beautiful and inspirational poetry. At five-thirty I would like a half hour of meditation music on the same instrument. At six I would like to hear the affirmation for the day, to be followed by a prayer delivered in chanting rhythm, and this in turn to be followed by a choir rendition of some sacred hymn, in any tongue.

While I ate my breakfast, I would like something in a lighter vein, something humorous and whimsical. At ten o'clock I would like another affirmation, something to remind me that I possessed ex-

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The Systems of Hindu Philosophy

By Laurie Pratt

(Continued from Last Issue)

LAYA YOGA is the third system in the fourfold division of *Yoga*, and it requires more mental discipline than either *Mantra* or *Hatha Yoga* (described in our last article).

Laya is from the Sanskrit root *li*, to dissolve or disintegrate. In physics or chemistry, the state of *laya* would correspond to the zero-point of perfect equilibrium. The *Laya Yogi* achieves an equilibrium of mind which is the result of mental training and an understanding of the finer (*sukshma*) forces within the body. *Laya Yoga* teaches the connection between the *Vyashiti*, microcosm, and *Samashti*, macrocosm. The correspondence which exists between the *brahmanda*, solar system, and the *pinda*, individual entity, is pointed out in *Laya Yoga* as similar to that between the forest as a whole and its separate trees.

The illustration is given in the *Laya Yoga Samhita* that just as the beams of the sun entering a room reveal the presence of innumerable motes, so the *virat* (body) or *Mahakash* (great space) of *Purusha* (creative Spirit) is filled with countless *brahmandas* (solar systems), all of which are near the beginning, middle or end of their respective cycles of manifested existence. This is the *lila vigraha*, literally, "play image," the cosmic play of the Lord in the phenomenal world.

Divine Basis of Astrology

The forces of attraction and repulsion which connect the *brahmandas* of the universe also affect the *pindas* or individual lives. Patanjali tells us in his *Yoga Sutras* the method (*samyama*, a successive combination of *Dharana*, *Dhyana* and *Samadhi*; perfect one-pointed-

ness of the mind) by which the ancient fully-enlightened *yogis* trained their minds to be able to see the influences exerted by the planetary bodies on humanity and all which has life. From this knowledge the great *rishis* (sages) formulated the science of astrology on the basis of astronomy.

This study of the interrelation between the macrocosm and microcosm which is a predominating feature of *Laya Yoga* enabled the Yogic seers to point out the *pithas* or special seats of divine power in various areas of the human body. The highest center (*sahasrara*) on the roof of the skull is the *pitha* or seat of God (*Sachchidanandamaya Paramatma*). He is considered as *nirlipta*, the unattached witness. The lowest *pitha* (*muladhara chakra*) just above the anal outlet is the *pitha* of *prakriti shakti* (nature power, the female principle). In the average man, *prakriti shakti* is in a state of sleep (*sushupta*) and is considered as facing outwards (*bahirmukti*). Hence the outward world alone seems real to the ordinary man.

Kundalini Power

This *shakti*, power, is known as *kula kundalini*. It is the aim of the *Laya Yogi* to gradually awaken the *kula kundalini shakti*, under the guidance of a true *guru* (master) and to bring the *kula kundalini* up through the *shat-chakras* (six mysti-

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Renunciation and Permanent Happiness

Interpretation of the Bhagavad Gita

By S. Y.

Chapter I Stanzas XXX - XXXI

Nawcha shaknomyabashatum bhramateebacha ma manah. Nimitani cha pashyami bipareetani Kashaba.

—Stanza 30.

Nawcha srayodnupashyami hatwa swa janmahaba. Naw kansha bijayam Krishna na cha rajyam sukhani cha.

—Stanza 31.

LITERAL TRANSLATION

Arjuna said:

"O Keshava, (Krishna) neither can I remain standing upright. My mind is rambling, and I behold adverse omens.

—Stanza 30.

"O Krishna, neither do I perceive any wholesome effect in slaying my own kinsmen in the battle. I crave neither triumph nor kingdom, nor yet sense pleasures."

—Stanza 31.

SPIRITUAL INTERPRETATION

Self-Control (Arjuna) guided by Ego thought to itself:

"O Soul Force, I cannot keep my balance. My mind wanders during my efforts to attain victory over the senses. I feel a premonition of impending misery."

—Stanza 30.

"O Soul Force, I do not perceive any psychological happiness to be gained by slaying my intimate sense habits in the battle between the senses and discriminative forces. My mind loathes the idea of the destruction of sense pleasures. I crave nothing, neither mental victory, the kingdom of happiness, nor sense pleasures."

—Stanza 31.

ELABORATE SPIRITUAL EXPLANATION

Stanza 30 describes the restless disagreeable feeling of the devotee when he realizes that he has to slay his dear old pet bad habits. His mind can hardly remain concentrated upon any one thing. He pictures naught but premonitions of impending joyless states of misery.

This state is often experienced by devotees on the path of Meditation. In this state, the mind suddenly remembers the joys of old bad habits and fails to picture the happiness which emanates from the calmness of meditation. Again and again the mind wanders into a hundred subconscious experiences and is unable to remain concentrated upon any particular object. It feels a dreary loneliness and it beholds a mental desert created by the renunciation of all superficial joys.

When tilling the ground for cultivating crops, one must destroy the overabundance of the green, useless weeds, but when the weeds are destroyed, the ground looks barren until the invisible good seeds sprout into plants, which yield a good crop. Likewise, the field of consciousness is overgrown with weeds of useless sense pleasures, such as card playing, useless talking, reading cheap novels or newspaper sensations, and so on, which, in the beginning, are very difficult to forsake.

People would rather do anything to while away the time, except meditate. When the Preceptor and Self-Control ask the devotee to destroy these mental weeds and plant the Spiritual habits of

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Mysticism Explained

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

MYSTICISM is defined as the most concentrated form of religion, resting upon the inner experience of a Spiritual enlightenment. The Mystic is an enlightened person who, having complete control over his senses, is always in tune with the Infinite power. He feels the imminence of the eternal in the temporal and of the temporal in the eternal. For him all that is visible is the manifestation of the Divine Presence, and he sees the power of the Supreme Being working in all the phenomena of the universe. In the roaring of the seas, in the rustling of the trees, in the grandeur of the skies, in the beauty of the maiden's eyes, in the fragrance of a flower, in the mind's power—everywhere the Mystic sees the working of the Divine will.

Despite the high attributes of the Mystics, however, certain misconceptions about them have arisen among the people. The average person regards the Mystic as mysterious, dreamy, and unpractical thinkers, who practice black magic, occultism, and the lower forms of psychic development, under the cloak of Religion. Mysticism is said to be a dreary other-worldliness, embodying a life of inactivity and fanatic asceticism; a joyless and morose creature.

On the contrary, however, "mysticism is the certainty that grows up in the presence of mystery," and the Mystic is as far from the lower forms of human development as a Saint is from criminal propensities. Mysticism embodies a life of extreme joy and contentment, and the Mystic is the most serene and calm individual, who is constantly in communion with the Divine Presence, and who enjoys every breath of his life. It is only due to the limited understanding of the finite mind that

the term "mysticism" has been confused with mystery.

It is true that in the Middle Ages the Mystics resorted to torturing methods of discipline in order to gain self-mastery. They denied to themselves bodily comforts and adopted such measures to gain their end as meditation in cold water, sleeping on rough ground, wearing extremely uncomfortable clothes, and various other terrible forms of asceticism. In India, the Mystics went to still further extremes of asceticism, such as the fanatic practices of the Hatha yogis. But in all cases it was found that self-mastery was not attainable by punishing the body, but it came as a result of control of the mind and its thoughts.

Buddha, the great enlightened Sage of India, St. Francis of Assisi, Henry of Suso, and all the great Mystics of history came to realize the futility of the torturing practices. It is probable, however, that the examples of the great Mystics who underwent rigorous self-discipline may have contributed to the rise of widespread misconceptions about mysticism.

True mysticism commands the great respect of modern thinkers. Presenting to an individual a sublime understanding of the sacredness of life, it has created a reaction against the authoritative nature of philosophy and dogmatism in theology. It has given inspira-

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The Strategy of Creative Thought

By Dr. Sheldon Shepard

HERE are two general fields of creative thought. One is that process which occurs all the time we are awake—the process of conscious thinking. At any time any idea enters the mind, even for the slightest instant, its creative force is expressed. So powerful is it that psychologists tell us our actions invariably follow the ideas our minds entertain. In addition, every idea becomes a direction to the inner bodily forces, releasing chemical and electrical elements which cause a change of conditions. Every thought is an instruction to all the instinctive powers to give certain direction to their creative forces. Indeed, each idea held in the mind is a prayer of faith to the great Ultimate in Life to bring to pass the kind of things to which we give attention.

Every thought is a power wielded to bring into the range of the life the kind of things of which it is made. It affects bodily condition, mental power, traits of character, phases of temperament, degree of success or failure, and all the whole realm of happiness and usefulness. An idea in the mind is supreme while it is there. There is only one thing which can overcome it—another idea.

Examples of the power of the idea in the mind are seen in suggestion and hypnotism. Hypnotism is but the process of clearing the mind for the sweep of ideas. And their power is there seen in the clear. Ordinarily, groups of conflicting ideas are struggling against each other. We are not given to any definite direction of thought. We are tossed about on the sea of conflicting ideas as they come to us from

conversation, reading, amusement, experiences, and so on. One idea is continually displacing another until the power of all is lessened.

Everything one reads, hears, says, gives attention to, thinks or imagines, thus becomes a productive force for him. At each instant of the waking life, this conscious thought is having some effect on health, condition, and circumstance. It is making something of its own nature for expression in the life of the thinker.

This kind of thinking is not difficult; it does not involve the analysis of events nor any logical arrangement. It consists simply in the entertaining of the idea. Not all thoughts entering the mind have the same degree of influence, but all have some power by virtue of their mere existence.

Spend a few minutes analyzing the thoughts which find lodging in your mind during a period of twenty-four hours—all your ideas, moods, feelings, words, readings, and so on. Remember that every one of them is a powerful creative force, having something to do with your health, happiness, circumstances, and conditions. Do you not see immediately a way in which you can shift vast powers in your daily living from destructive to constructive expression?

These elements of creativeness are
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Scientific Digest

Intelligence Increased by Education

THE idea held by many modern psychologists that your intelligence is something fixed and not to be changed by education or environment was condemned by Dr. Frank N. Freeman, of the University of Chicago, when speaking to the Conference on Research in Child Development, recently held in Chicago by the National Research Council.

"It is at least conceivable that intellectual training may improve intelligence, as it has been defined," Dr. Freeman said. "The pace of mental operations may very well be influenced by practice, and mental alertness probably varies considerably with appropriate training."

Ability to concentrate the attention, to think effectively, to avoid fallacies, and to grasp difficult relationships between thoughts, are among the other aspects of intellectual ability which Dr. Freeman declared could be improved or controlled by proper education.

Child Intelligence Tests

Intelligence tests given to children of defective parents, who were adopted into superior homes, to children of the same family adopted into families of differing advantages, and to identical twins who had been brought up separately, gave results showing that the intelligence of adults in the home and the type of education do have considerable effect on a child's mental ability. Not only does he increase in knowledge when given advantages of proper training, but his ability to learn is also increased. There is no such thing as intelligence apart from training, Dr. Freeman said. "Ability is always a composite of the two, and the belief that they can be separated by means of tests is an illusion."

When a child reaches the age of six years, his brain has grown to approximately its full adult size, scientists have learned from a report by Drs. Y. T. Loo and T. Wingate Todd, of Western Reserve University, to the American Association for the Advancement of Science. Although it takes the human physical body about 20 years to reach its adult size, the brain takes only six years, and in better nurtured children, only about four years. By this time the child has also attained adult mental capacity, the investigators conclude, and it remains only to convert this potential capacity into ability by learning and experience throughout the school and college period. Parts of the brain are fully developed even before the child reaches kindergarten age. The parts of the cerebrum which govern vision and hearing are fully grown and developed by the end of the first year, the scientists reported.

The area of the brain where memories are stored, and the area devoted to learning, grows vigorously from soon after birth, but has made its greatest changes before the child is two years old. The area utilized in attention and concentration, on the other hand, makes its most vigorous progress between two and six years of age.

The investigators have been hampered in their study of the development of the various parts of the brain by the fact that the brains studied are of dead and therefore defective children. Unless death is swift and accidental, the child has suffered through an illness that may have affected the brain as well as all other parts of the body. Psychological tests on living children, however, give results in harmony with these examinations of the brain.

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Health, Intellectual, and Spiritual Recipes

CORN CUSTARD

Cream one-fourth cupful of melted butter with one tablespoonful of sugar, one heaping tablespoonful of flour, and half a teaspoonful of salt. Break 3 eggs into the mixture and beat vigorously for two minutes. Add one can of corn and one cupful of milk, and beat again. Pour into a buttered baking dish, and bake until the custard sets and browns.

PINEAPPLE-STRAWBERRY SALAD

Sprinkle one pint of fresh strawberries, hulled and halved, with half a tablespoonful of lemon juice and 1½ tablespoonfuls of confectioners' sugar. Add ¾ cupful of diced and drained canned pineapple. Arrange on crisp lettuce. Serve with dressing made by folding 1/3 cupful of mayonnaise into 1/3 cupful of cream, whipped. Sprinkle with chopped nuts if liked.

Creating Happiness

NEVER can I thank my teacher enough for constantly saying to me: "Learn to behave." I used to resent this extremely, for, like most people, I thought that I was a winged angel and nobody could say anything to improve me. And when anyone did criticize me, I laughed at him, trying to argue violently as to how wrong he was.

However, as wisdom grew, I found out that I had mental mirrors all around me, and that I could see myself better in others, especially in my Master's unprejudiced mind, than I could see myself in the little mirror of my own hazy understanding. I began to associate with calm minds and to ask

them how I looked from their mental perceptions, for I found out that there was a difference between what I thought others thought of me and what others actually thought of me in their inner minds.

It takes a lot of courage to risk a word battle, or other trouble, just for telling people their faults. That is why most people are afraid to criticize you to your face. Most people bite you behind your back and silently criticize you in their own minds.

Your intimate friends do not criticize you openly for fear of offending you, but do not forget, they criticize you inwardly, as you do them. If you want to know what your friends think about you, behave yourself perfectly and keep constantly improving yourself by being unselfish, wise, calm, meditative, fearless, sweet, sincere, courteous, methodical, true to your word, unafraid to be firm, and just, so that your friends will be so overwhelmed by your goodness that they will think, and talk loudly, about what you are. Then you will know, if you want to know.

Learn to make yourself behave, and be happy, and you will influence all the people you meet to be well-behaved and happy.

TRUE GREATNESS

A man's true greatness lies in the consciousness of an honest purpose in life, founded on a just estimate of himself and everything else, on frequent self-examinations, and steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not that which he thinks and says and does.—Marcus Aurelius.

Meeting the Needs of a Chaotic World

By Louise E. Colvin

AT this time, when both great minds and small are vitally concerned with finding a remedy for the chaotic condition existing in the world today, perhaps even the least of us may be permitted an opinion.

This is not the first time in the history of the world that chaos has seemingly held sway, and may we not learn something from the past about the means of restoring a semblance of order, abundance, and harmonious activity? "But," you may say, "the world has moved so swiftly and changes have taken place with such breath-taking rapidity that this present condition can scarcely be said to resemble former so-called 'depressions' in kind, even if similar in effect, and remedies applied in an earlier period in history would have little place or use now."

This argument is not lacking in evidence to support it, but I believe that it would not be too much to say that one influence has played an enormous part in every period of low ebb, and that influence is *loss of moral and religious stability*. It may be said with equal truthfulness that the restoration of faith and confidence in Spiritual and moral values has figured largely in the return to a normal tide in human affairs.

The thunders of Mount Sinai gave to the world through the receptive thought of Moses a set of rules for human conduct which are as true and applicable today as they ever were. These rules became known as the Ten Commandments, and a profound need of humanity today is a renewed appreciation of and adherence to the Mosaic Decalogue. "But," says restless mod-

ern thought, "I am not going to be tied down to a list of 'Thou shalt not's'."

It is sad but true that many people of the present generation have mistakenly come to regard that sacred revelation as merely a set of limiting and constricting rules, yet they were never designed to constrict, but to protect humanity from its own blunders. Think what it would mean to the world right now if every person in it would begin to obey the Ten Commandments. "A beautiful Eutopian ideal," you may exclaim, "but what can I do about it? What can any one person do about it?"

The world is made up of you and me and millions of others very much like you and me. Thus are world conditions the direct result of your thought and actions and mine, as well as of those millions of others, so let us not fail to contribute our individual portion of constructive thinking and doing to the sum total of human affairs, and let us not fail to be as diligent in our care to refrain from complaining and destructive thoughts and actions.

The very first Commandment of the Ten holds the essence and import of them all: "Thou shalt have no other gods before Me."

What are the gods of humanity? Money, ambition, speed, position, popularity. But the Decalogue is imperative in this: "Thou shalt have no other gods before Me."

What is this *Me* before whom there should be no other? This *Me* is God, the Infinite, Eternal Cause and Creator, the One and Only absolute Governor of the Universe; God, who is Love; God, the controlling Intelligence; God, who is Life, the Center and Source of all Being. And "Thou shalt have no other Gods before Me."

Obviously, obedience to this Divine demand requires an understanding of God and, in the press and stress of present-day life, mankind does not take time to learn to know God. Can we expect to know God in one brief hour spent in church each week? And perhaps even in that one hour consciousness is distracted by thoughts of business, money, clothes, houses, lands, or of personal relations.

We become acquainted with God in Silence, in quiet contemplation, alone with Him. It was the shepherd boy, alone with his flock, who heard the Divine voice saying: "Be still and know that I am God." And when Elijah sought God upon the Mount, we are told that "a great and strong wind rent the mountains and brake in pieces the rocks . . . but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a *Still Small Voice*." (I Kings 19:11-12). Always God is to be found in the *Still Small Voice*, the voice that can be heard only in quietness.

It is a great thing to know how to be still. The Bible abounds in illustrations of the inspiration and revelation derived from quiet contemplation. Of Jesus we are told that very often He withdrew from society and went up into a mountain to pray, and the writer of the Psalms drew from silent communion with God his sweet songs of confidence and praise which have cheered and comforted throughout the centuries all who have paused to become acquainted with them.

A Hindu poet caught the joy and inspiration of Silence when he wrote:

"Hush! This is the hour of Silence,
When Soul seeks its refreshment.

June, 1934

Turbulent mind, thou art ever restive
for sport and gain;

Thou art ever mad for new sensation,
and art in feverish plight.

Wouldst thou rob me of my true happiness?

Be still, that thou mayest not miss this
new and blessed joy.

How sweet is the sound of Silence!

How tender is its touch!

How fragrant is its breathing!

How lovely is its form!

O, be still yet awhile, that my Soul
may see and feel, hear and touch
its own in this realm of peace
Divine."

And in his book entitled, "The Creative Power of Silence," he says: "In the world of religion and philosophy, the practice of Silence plays a most vital part. It creates an atmosphere and enables the seeker to find access to an inner sanctuary entirely hidden from the restless and turbulent material world. We can never hear the language of the Soul if our ears are filled with the loud noises of the world."

Does this not, at least in part, define the problem of the chaotic condition of the world today? The ears of humanity are indeed filled with the loud noises of the world. "But," perhaps someone will say, "silence is very restful and pleasant and all of that, but it will not repair my depleted business or pay my bills, or fill my empty purse."

Do not make the mistake of confusing Silence with inactivity. "An empty wagon makes the most noise," as the old saying goes, while machinery that is well oiled and cared for runs smoothly and quietly. The machinery of world activity seems to have become clogged, its movement labored, inefficient, and noisy. Hurry, clamour, and confusion vie with depression, discouragement, and inactivity for first place in the lives of men and women, and one extreme is as bad as the other. The first is like a crowd at a bargain counter, all clamouring to get the best and usually going away with little besides disappointment and fatigue. The latter is like one who struggles along in a dream with leaden feet, never quite

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arriving or attaining. But the dreamer eventually awakes, and so will weakened and discouraged mortals.

But what of those who, rushing madly, clog the machinery and cause friction? The Bible tells us that "Great peace have they who love thy law," and Isaiah declares: "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Here, then, lies the remedy for the unrest, the friction, and the confusion—Knowledge of God and His Infinite Law of Love. Let the human heart be still and know God and prove His

presence and government in human affairs. God's presence can be felt as surely in the busy mart as in the church edifice if we have made a sanctuary for Him in our hearts, and this sanctuary is maintained by frequent and reverent moments of quiet contemplation, of silent communion with Him and listening for His voice.

Often God speaks to us through what we humans may call "conscience," but by whatever means the Still Small Voice is articulated, it is the listening, receptive mind, in which the harsh noise of the world is hushed, that hears and understands.

Divine Resolutions

MANY a time Ego has made many a pious resolution in search of happiness and enlightenment, but passions of the heart and habits of the senses have always made its intentions void and fruitless by putting it off from the right track, but this time Ego collects itself by a long series of contemplations and introspection, and thus resolves:

1. I stand on the granite rock of firm determination. I will scrape off all my ignoble treaties and compromises with the lower appetites and lower senses, and perverted ambitions, and twisted opinions. I will, I will, I will.

2. I am grounded in the Heart of God. In the name of righteous and noble living, I will follow the path of Good, discriminating between the essential and the non-essential, the necessary and the unnecessary. I say: I must, I must, I must.

3. I am the Teacher and Healer of My own Self. I will train my own eyes to see the Good and Beauty that Sparkle everywhere in colors and qualities. I will train my ears to hear the whispers of power and dignity, and songs and melody in every sound that reaches their borders. I will train my palate to taste only the nutritious and the beneficial, and my sense of touch to touch only the Good in everything, everywhere. I will, I will, I will.

4. I will create a little success and a little happiness for myself every day. I will, I will, I will.

5. I will tread the Path of Self Realization every day, in the darkness of the night as well as in the opening of the day. I will, I will, I will.

6. I will build up the House of Attainment and Abundance little by little each day. I will, I will, I will.

—By Sri Nerode.

The Poet at Home

By James M. Warnack

Under a tree the poet sat and wrote:
"O, my Beloved, I have seen you in
dreams,
And I know your beauty and perfec-
tion,
And I am assured of your love for
me—
But how can our joy be told in song?

O, you precious jewels, flashing flam-
ing
On the snow-white bosoms of fair
women,
And on the crowns of heroes and of
kings;
And you bright gems that gleam in
dark places,
Wherein the foot of man has never
wandered,
I know where every one of you is shin-
ing—
But how, ah, how can I reveal to men
The pathway to these treasures?

O, you sweet flowers of the yesterdays,
Bright blossoms of today and all to-
morrow,
I know; I know where all of you are
blooming
In one vast tree-lined garden of the
Soul—
Yet none believe me when I tell them
so.

O, forests, with your clear and quiet
rivers,
With the wild birds rejoicing in your
trees—
Do you not feel my presence in the
dawn,

Through the long day, and in the
amber twilight?

O, time and space, O, wondrous,
floating forms—
You cannot hide your mysteries from
me,
For I am universal and eternal.

O, you fair children of my loving
thought,
I have but one desire for all of you—
And that is, that you know me as I am,
And send me back my gift of Love to
you.

O, wave and wind, I know why you
are restless—
You seek to lave my feet and kiss my
brow.
But know you not that I am in the
waters,
And racing with the winds around the
world?

O, sweetly throbbing silence! Bliss
of my Spirit!
I have no words nor voice to sing of
you—
For all my breath has turned to Holy
Tears,
Forevermore my only speech and
song."

And, having written thus, the poet rose,
Stood quietly a moment, wrapped in
thought—
Then slowly tore the poem into shreds,
Folded his arms, and smiled.

The Strategy of Creative Thought

(Continued from Page 11)

directly under the control of the individual without special training, exercises, or any mastery or magic. It is simply a question of ATTENTION. Whatever we give attention to becomes a strongly creative force in life.

II

But this matter of attention, or conscious thought, by no means exhausts the creativeness of thought. In fact, the most important effect of this thinking is its guidance and direction of subtler and more powerful forces. Within every personality is a depth of tremendous vitality and power. Something moves with intelligence and might to work wonders. The heart, a muscle about the size of the fist, lifts through its valves several tons of blood every twenty-four hours. It performs its work steadily and effectively, be one awake or asleep, but let it be disturbed by emotion and its entire action is changed. It seems to operate at the instigation of some superb intelligence, which is disturbed by upsetting emotions. Anger, fear, worry and anxiety give different impulses to the nerves and muscles, resulting in disturbed action, or even in cessation of all activity.

All the telephonic communications in the world do not compare in intricacy and effectiveness with the interlocking system of communications within a single human brain. What magnificent intelligence guides and performs these miracles of adjustment! The story of digestion, respiration, and circulation cause one to marvel at the physical, chemical, and electrical processes taking place at the most ordinary moment of living.

Some great reservoir of knowledge holds all the elements of our knowing and all the technique of our artistry and efficiency. In the conscious mind one can hold only one idea at a time, but while thinking of the football game, a mighty unconscious intelligence carries knowledge of where the car is

parked, the location of home, and all the countless things one knows. Our traits of character and habits of disposition are trends in the same deep force.

This great unconscious intelligence is the most important influence in any life. It literally determines, controls, and builds the condition of health, strength, character, and happiness. This is the part of the personality referred to by the wise man of old when he said: "As a man thinketh *in his heart*, so is he." We have not touched even the outskirts of the vast territories of meaning in that much-abused quotation when we speak only about conscious thinking, or the holding of ideas in the mind. As a man thinketh in his heart—in his innermost Being—in that intelligence which controls all the intricate, marvelous processes of his body, his memory and knowledge, his traits and ability—as a man thinketh in his heart, so is he.

The "thinking" of this part of the personality can be changed. Worry changes the "thinking" of the liver and may produce diabetes. Dr. Crile, of Cleveland, recently told the Michigan Medical Association that it is his opinion that peptic ulcers are caused by the discharge of electric batteries in the stomach, due to worry, anxiety, and wrong thinking. Fear may produce disease and faith may cure it. Anger tears down the body; love builds it up. Criticism and antagonism lessen personal capacities; commendation and admiration expand and enlarge them.

The most important asset of any individual is the wholesome thinking of this great unconscious intelligence. Nothing else can compare with it in value and influence, for as it is, so is he! Correct conscious thinking is important because alone it has a vast influence on the life. It is more important because it is a constant influence in the changing of the deeper thinking.

The program called for in the development of full usefulness, strength, and happiness includes both continuous right-thinking and the process of rebuilding the unconscious attitudes into more wholesome influences.

All education, training, and practice are methods of so changing the inner intelligence. Every thought and act is an influence upon the unconscious. Emotions and imagination play a large part in its forming. No act of life is well performed until it becomes, as we say, "habit," which means that the unconscious intelligence is doing much of the work that the conscious mind formerly had to try to do.

We have been led to believe so much in the power of material things, of forces outside ourselves, that hardly anyone is aware of the mighty creative power he wields every minute of his life. Conditions which we attribute to luck or fate, or other causes, are nearly always the result of creative forces which we control. Most of our resources are devoted to wrong ends. With gossip, fear, worry, unwholesome amusements; with hatred, envy, anger; with laziness and indifference, we direct the mightiest forces of all the Universe to build for us conditions of unhappiness and weakness. Then we lay the blame upon other elements of life.

Realize your own mastery. Understand that you control powers to remake all the conditions of your life. Awake to the consciousness of your real kingship. Send every known personal resource in the direction of health, effectiveness, and success. Be aware of the dominion which has been granted you, by virtue of your creative mind, a part of the universal creative mind, which builds and directs all the forces of the Universe. You are mightier than you have dreamed.

Scientific Digest

(Continued from Page 12)

The Adult Body

New, fundamental light regarding the human body, upsetting old, accepted ideas, was announced by Dr. Ales Hrdlicka of the Smithsonian Institution in an address before the Anthropological Society of Washington, D. C.

"It has always been considered that human characteristics become fixed and finished when adulthood is reached," Dr. Hrdlicka stated. "In these new collections we have sufficient juvenile material of all stages of growth and also fairly sufficient material showing different ages of the adult, into senility. All of this is now showing that every feature—teeth, hair, bones—changes without cessation from the beginning of life, before birth, to the oldest age. Every feature has its definite life curve or life cycle. The change may be slower and less marked in some features than in others, but it never ceases."

Do You Think Scientifically?

Most people do not, says Dr. Victor H. Noll, of Teachers College, which is part of Columbia University, New York City. Following are six fundamental habits that should be cultivated:

1. Habit of accuracy.
2. Habit of intellectual honesty.
3. Habit of open-mindedness.
4. Habit of suspended judgment.
5. Habit of looking for true cause and effect relationships.
6. Habit of self-analysis.



Meditations for June

(Continued from Inside Front Cover)

Truth alone will come out of my mouth. Such words, born of God and Truth, are invincible.

June 14. Life is a mere breath, but in it is the stamp of immortality.

June 15. May my crown of thorns be a crown of glory.

June 16. Purity alone can perceive purity. I make my vessel pure in order to fill it with the pure Consciousness of God.

June 17. The yoke of the godly is easy and his burden is light, for union with the Divine Consciousness puts one in harmony with the Cosmos, making life easy and its struggles void of strenuousness. I am yoked with Thee, O Infinite One.

June 18. The burdens of the teacher who teaches me how to know God are my burdens. As they are of God and for his work, they are easy, and I shall also share the Divine yoke for the benefit of my fellow Beings.

June 19. I shall work more for God and humanity than for my own flesh and comforts. I shall give more, rather than less, for a noble work, because only few give, although many receive.

June 20. The true teacher and the truly taught are two poles of Truth. Unless the taught are forgetful of their narrower Selves, there can be no enlightenment in spite of lessons, so I will open the door of my larger Self with the key of justice and determination.

June 21. Love and determination are the two links between the Lessons and perception. I shall always keep alive my love of the practice of the Lessons, and I shall also continue to show my gratitude for the work of the Teacher.

June 22. I am poor because I am poverty-conscious. I am unhappy because I am sorrow-conscious. I am spiritually unconscious because I am always doubtful and indifferent. At this instant I resolve to break up my

poverty, sorrow, and doubt consciousness, and, lo! I am caught up in the heaven of prosperity, happiness, and God Consciousness.

June 23. Money is the utility vibration of God-Essence on the earth plane. With honest work and submissive heart, I shall look unto the God-Source for material abundance, in order to render earthly service to myself and others.

June 24. Matter has its own utility and service on its own plane, just as mind functions on its own mental plane. Therefore, I invite both material and mental manifestation in my life on the background of Effulgent Cosmic Consciousness.

June 25. The laws of Spirit are the source of matter of all material laws, and of all mental laws. Since I am yoked with God, mind and matter, and their laws, are unconditionally subservient to my Divine purpose.

June 26. I need no false type of economics or psychology to improve my condition. With the help of the Science of God, I shall bring about prosperity and wisdom in my business and in my life.

June 27. Materialists love money inordinately, while idealists hate it with suspicion. Both are wrong. I shall neither love nor hate it, but shall receive it from God by Divine methods and shall use it to conquer conditions and manifest Divine service in life.

June 28. To allow myself to be chronically poor, unhealthy, or unspiritual, is a crime. I shall cling to God and his laws until I manifest Him through my body, business affairs, and whole life. O God, be the Captain of my Ship.

June 29. I am settled on the summit of Truth. Light and freedom surround me, while God whispers the psalm of beauty and joy into the ears of my Soul.

June 30. I feel boundless blessings coming toward me. I shall hasten the day of their arrival by my intense absorption of the Eternal Source of all blessed things.

Why Do Most People Pursue Evil?

(Continued from Page 3)

of pre-natal bad habits as well as of wrong actions in the present life, initiated through bad company within or without, or through poor discrimination.

Pre-natal evil influences and actual bad human company are the worst influences because they create bad habits and enslave the independence of will and reason. Habits are automatic, psychological machines, which help to perform necessary actions easily, and which have to be oft repeated. If many evil people are assembled together, they quickly, unconsciously or consciously, influence the will of a new arrival. Likewise, if you live with good people who have an inner desire to be good, you will automatically be good. Repeated good or bad actions produce good or bad habits which compel one to gladly become good or evil. A company of people, the majority of whom are evil, will have a bad influence over an uncontrolled child living with them. Because evil promises great happiness, and gives misery instead, most people at first are attracted by the extra gloss of the spurious coin of mundane evil pleasures.

People do not intentionally love to be evil. They are evil because they do not know the greater charm of good habits, and are unable to compare and select the best. Most people become evil due to the influence of opinion, and most people are unconsciously led to evil. People are evil due to the precedence of evil in their environment in early life, and people are evil because they do not know any better. People are evil because they wrongly think that through evil they will get happiness easily. People love evil because they falsely magnify the dread and torture supposed to be involved in self-control. People are evil because they are compelled to become so by the compelling influence of evil instincts or wrong determinations.

Take away the compelling instincts

of anger, fear, temptation, selfishness, and greed that are planted in man by the unseen Cosmic evil force, and the world will be entirely free from evil. If these evil mental traits did not exist, man's reason, or will, could not be influenced to become evil. People become easily influenced by evil due to the predominance of evil instincts from early childhood.

Q. Is there ultimate good or evil?

A. We have seen that good can be evil, and evil can be good, but God can be nothing but good. Continuous bodily pain is evil to man, always. There are several instances of ultimate good or evil in connection with man, for good can only be good to man, and ignorance is perpetually bad.

Hate the sin as much as you can, with all your mental and physical strength, but love the sinners, so that you may heal them by that only lasting panacea.

When you meet people who lie, gossip, create inharmony, and deal evil for good, forgive them, for they are acting under the intoxication of evil. No matter how intelligent they are, their will and reason are enslaved only to do evil. Great criminals consciously do evil, knowing its harmful consequences, yet they cannot help it. So, with Thomas á Kempis, say, as he once said, when seeing a man condemned to death: "But for the grace of God, there goes myself."

Why the Good Are Few

To be good is more charming and beneficial than to be evil. Though many people are evil, yet a few good people, by their qualitative worthwhileness, counterbalance the influence of evil. One moon gives more light than all the stars. The little sun drives away the darkness from a space millions of times larger than itself. A good man, whether he preaches or not, by his very presence in the world sets in motion invisible vibrations which counteract the vast volumes of vibrations of myriads of evil people.

Therefore, we must say that there is more good in the Cosmos, for all the greater influence of good people must

be conjoined with the highest permanent goodness of God. The Cosmic evil force, with all his evil psychological agencies of anger, fear, et cetera, is only relatively existing and is impermanent.

In reality, there is more good than evil in the world. Therefore, an increasing number of people become good, and it is wrong to say that a greater number become evil. In the end, evil becomes a tool of God. Since evil does not keep its promises, and deceitfully administers the poison of sorrow with a sugar coating of promised or temporary happiness to those who follow it, its followers, sooner or later, become disillusioned by it and turn to good, or God, which alone can offer lasting, true, ever-new happiness.

The Second Coming of Christ

(Continued from Page 6)

can be developed by learning the step-by-step methods of Self Realization, and by deepest meditation.

When this superconscious intuition is developed, it can instantly feel all that is going on in the consciousness of another individual, all that is lying hidden in his subconscious mind, and all his pre-natal experiences of former in-superconscious. Jesus had this usable, controlled power of superconscious intuition, with which he instantly knew everything that lay hidden in the conscious, subconscious, and superconscious mind of the woman of Samaria.

If You Were to Play God... How?

(Continued from Page 7)

haustless energy with which to chase away the fatigue that was already taking hold of me. Perhaps this affirmation would have to do with the physical things that relieve fatigue also, such as bathing or taking a brief turn in the

open air, or taking a drink of water. A reminder, it would be, at any rate.

Just before the lunch hour I would like to hear something authoritative on the art of eating, so that I might be reminded of the dangers involved in over-eating and of eating too hastily. During the lunch hour, I would like to join mentally a universal prayer, and at three I would be ready for another strong affirmation.

In the evening, of course, I would like some fine Spiritual dramas featuring the lives of our great ethical Masters, those living today as well as those who lived in the past. At ten o'clock I would like to join another universal prayer service, and at ten-thirty I would like to retire with some more meditational music. With this, I have covered a few of the twenty-four hours with the sort of programs I would like to hear on a radio built by a man who played God.

If you had a million dollars, and you decided to play God by building a broadcasting station that would broadcast twenty-four hours a day, how would you manage it? What sort of programs would you put on? How would you play God? I am quite sure that the editor of *Inner Culture*, *East-West Magazine* would like to know.

Some day there will appear a wealthy person suddenly awakened to the fact that boredom is poor compensation for a lifetime spent in the accumulation of gold, and this person will cast about for a way to spiritualize his wealth, to use it in the service of God, to do with it the greatest good to the greatest number, and he will build a twenty-four hour station, into which millions may tune in for the bread of life, inspiration, encouragement, wisdom — all the things that God gives to help man to help himself. This person will play God, and in playing God will find God's unalterable happiness. He will also immortalize himself in the hearts and minds of the generations now living and the generations that will follow.

But what will he put on the air? How will he go about arranging a program

that will serve the greatest number? Will he deal with government, economics, politics, science, philosophy, and religion? And if so, how will he handle these dynamic controversial subjects. In a word, when some wealthy person objectifies Mary Pickford's definition of God, and decides thus to play God, how may such a person best achieve his purpose?

Miss Pickford says: "God is a twenty-four hour station, and all you have to do is plug in and you can have all the cheerfulness, love, power, courage, energy, activity, and kindness you want."

Can the man who plays God so arrange his program as to assure his listening audience these and other virtues? If I had a million dollars, I would try. Would you—and how?

Renunciation and Permanent Happiness

(Continued from Page 9)

meditation, and read good books, and so forth, the devotee feels lonesome. His mind becomes a dreary desert of consciousness without the crowded mental weeds of useless activities. The devotee forgets that when the field of consciousness is sown with the seeds of good qualities, they sprout forth into plants of noble activities, yielding abundantly the fruits of real happiness.

In this state, the mind sees the necessity of destroying mental weeds, and at the same time visualizes a barren mental state without any real happiness; hence it cannot stand still, concentrated on any one thing, and sees nothing but impending misery through complete mental indecision.

Stanza 31 is the mental state following the state of indecision born of restlessness during meditation. As a result of despair and indecision, the mind becomes negative and concentrates upon the results of mental renunciation of pleasant bad habits. The restless devotee perceives the dreariness of self-control

and is unable to visualize the lasting peace resulting from it.

In a despondent state, unable to decide, the devotee suddenly decides and says to himself: "O my Soul Force, I don't see any use in destroying all sense comforts during my inner battle. I do not want empty mental victory. I do not want the Kingdom of Cosmic Consciousness. I do not want sense happiness."

In this state the devotee turns from the torturing state of bewilderment to the state of negative definiteness. The devotee says to himself: "Down with Spiritual and sense happiness. I want nothing, since I have to destroy my very dear sense habits with whom I have lived in the cozy home of life. I do not want Cosmic Consciousness."

Here the devotee must know that renunciation is not an end in itself. Forsaking some money in order to get more may be sorrowful in the beginning, but not in the end, when money brings more money. So, renunciation of useless daily habits, for example, wasting time gossiping, playing, and so forth, at first seems very unpleasant and useless, but the mind of the devotee must be reasoned with. He must be shown that renunciation of false pleasures is only necessary in order that better lasting happiness in Spirit may be sought. Sense pleasures, however close and enjoyable, can never produce as much happiness as the inner Spiritual forces can.

Many people think that the Saints who dress in sackcloth and live in seclusion, live in self-denial and misery, and that people of the world, with their quarreling yet sympathizing home members, dinner parties, radio, dances, and over-indulgences, are happier, but this is not so. Most people run after this and that in the hope of finding the happiness which they never find. The Saints, knowing that happiness can be found only in the honeycomb of inner perceptions, do not waste time trying to squeeze the honey of happiness from the rock of bad habits. The Saints renunciate erroneous ways, which do not lead to happiness, and follow the path of Meditation, which alone can yield happiness.

Most devotees, not knowing the positive side of the renunciation of the bad habits of restlessness for higher happiness, give up meditating after a few trials and plunge into the eddies of ordinary habits of living, and are drowned in ignorance. But the real devotee should use Spiritual imagination and should not yield to the memories of restless habits, which say: "Mr. Mind, it is no use meditating in the dark. Go out and have a good time every day going to the movies, and so forth," while the mind inwardly says: "Do not do away with the pleasures indulged in by most people and sit in fruitless meditation."

Exercise your imagination and think of Jesus and the great Masters who attained immortality and lasting happiness by renouncing the false pleasures flaunted before the mind by the Satan of Cosmic Delusion. Just when the mind feels sympathy for forsaken sense pleasures, right at that time, picture that your very dear sensitive pleasure-loving body eventually will have to be dumped into the grave or cast into the hungry crematory flames, and make a stronger effort to contact God through deep meditation, and get acquainted with the forgotten, deathless, indestructible, real Soul which is hidden behind the false pleasure-infested, perishable, pretending-to-be-your-own, body.

The devotee who has once felt the ever-charming Soul Force in deep meditation can never forget the joy of it, even though he comes down from that state for a while.

After deep meditation, if thrown into restlessness due to the memory of sense joys, the devotee feels great inner discomfort and bewilderment and suddenly finds neither inner joy nor the passing pleasure of the senses, and resolves: "O great Soul, I wish neither inner happiness born of self-control and Spiritual adeptship, nor the pleasures of the senses."

This mental state should be overcome, and can be overcome, by regular, deep meditation and by picturing the ever-new Bliss felt in the deep caves of contemplation.

Systems of Hindu Philosophy

(Continued from Page 8)

cal centers along the spinal column) to the highest point of *sahasrara*. Thus *prakriti shakti*, the female principle, is merged with the *Purusha* (*chit satta*), the male principle, and the mystic marriage is accomplished. This is the liberation (*nirvikalpa samadhi*) which is the goal of all *Yoga*.

We have seen that *Mantra Yoga* is mostly allied with the outer world of name and form (*nama-rupa*); *Hatha Yoga* with physical powers and bodily control; and *Laya Yoga* with the super-physical *pithas* or mystical centers and all the finer forces that link man, the microcosm, with the *brahmanda*, macrocosm. In *Mantra Yoga*, the devotee meditates on forms or images as the phenomenal manifestation of the Spirit; the *Hatha Yogi* meditates on Light; and in *Laya Yoga* the *prakriti shakti* in the *kula kundalini* reflects itself in the third divine eye of the devotee, and on this reflection he meditates. This reflection is known as *jyotishmati*, untainted. When by perseverance in practice this *jyotishmati* becomes permanent it is called *bindudhyana*.

When the yogi's mind rejects all thought of worldly pleasure (*vairagya*, renunciation) he advances gradually by regularity in practice (*abhyasa*), the cultivation of faith and confidence (*sraddha*), strength and energy in his discipline (*virya*) and thus gains wisdom (*prajna*).

9 Divisions of Laya Yoga

Laya Yoga has a ninefold division (*angas*, "limbs" or parts). The first *anga* is *yama* or control over ordinary temptations. *Yama* includes harmlessness or non-injury (*ahimsa*), truthfulness (*satya*), non-stealing (*asteya*), continence (*brahmacharya*) and the avoidance of any gift or luxury, of anything not strictly necessary to life (*aparigraha*).

The second stage is *niyama*, a stricter set of moral disciplines. *Niyama* in-

cludes cleanliness, both of the body and the mind; mental contentment or equilibrium; mortification and endurance of the body against outward irritations such as heat and cold; and silence in speech (collectively called *tapas*); the philosophical study of the scriptures (*svadhyaya*), and meditation on God (*Isvara-pranidhana*).

Other moral disciplines include control of selfish motives by self-sacrifice (*pratipaksa-bhavana*), considering all beings as friends (*maitri*), compassion for those who suffer (*karuna*), sending thoughts of happiness for the world (*mudita*) and equanimity in the face of the sins and vices of other men (*upeksa*).

The third *anga* or stage is *sthula kriya* or physical processes. These include *asana*, posture, and *mudra*, certain physical exercises. Only a few of the 33 *asanas* and 24 *mudras* developed in *Hatha Yoga* are considered of use in *Laya Yoga*.

Science of the Inner World

The fourth stage is *sukshma kriya* or control of the finer forces. It comprises *pranayama* (explained in our last article) and *swarodaya*. *Laya Yoga* utilizes only two of the eight kinds of *pranayama* mentioned in *Hatha Yoga*. The *swarodaya shastras* or teachings explain the marvelous science and mystery of the inner world (*prakriti sukshma rajya*), including the *ida* and *pingala*, two nerve currents in the spinal column, and the *susumna*, the hollow canal running through the spinal cord, and the *kundalini* power stored therein.

The *swarodaya* scriptures also explain how to know the five basic elements (*pancha tattwas*, or ether, air, fire, water and earth) in their subtle essence, and control over the *sukshma prana* or essence of life in force.

The fifth *anga* is *pratyahara*, which brings the mind under full control, withdraws it from the outer world, and enables it to hear the various *nads* (primal sounds) of nature. The subtlety, profundity and detailed compre-

hensiveness of the *swarodaya* science testifies to the indisputable fact that only divine *rishis* could have formulated a science of such overwhelming grandeur and complexity.

Dharana, Chief Laya Feature

The sixth step is *dharana*, concentration or one-pointedness of the mind. Just as *japa* or the repetition of certain mystical *mantras* is the chief feature of *Mantra Yoga*, and *pranayama* the main feature of *Hatha Yoga*, so *dharana* is the outstanding *anga* of *Laya Yoga*. Through *dharana* the devotee guides the *kundalini* power through the six *chakras* along the *susumna* channel.

The seventh step is *dhyana* or meditation, where the *bindudhyana* or reflection of the *kundalini* power becomes fixed in the third or spiritual eye of the *yogi*.

The eighth *anga* is *laya kriya*. The exercises under this division are so transcendently fine that there are no words in which to do them justice. Only practice under a *guru* can convey any idea of their nature.

5 Stages of Samadhi

The ninth and last *anga* is *Samadhi*, called *Mahalaya* in *Laya Yoga*. This is the goal of all the *Yoga* systems; in *Mahalaya* the devotee looks upon the face of God.

Samadhi is of five stages. The first four stages are *vitarka*, *vicara*, *ananda* and *asmita*. These are called the *samprajnata* (with knowledge of objects) stages, because to attain them the mind must first concentrate on definite objects. The last and highest stage is the *asamprajnata* or *nirodha samadhi*, free from objects. In this stage the *samskaras* (impressions in the mind-stuff which produce habits and actions) are destroyed, the *buddhi* (intelligence) becomes pure like the *purusha* (Spirit) and the *chitta* (mind-stuff) returns back to *prakriti* (nature).

Miraculous Powers

Many miraculous powers (*vibhuti*) come to the *yogi* as he progresses in his practice. Patanjali has given a most

enthraling description of some of these powers in his *Yoga Sutras* (third chapter). They include the Yogic power to make oneself as light as air, as heavy and huge as the earth, invisible, omnipresent, etc. But the true *yogi* rejects the use of these powers.

"By giving up even these comes the destruction of the very seed of evil; he attains *kaivalya* (aloneness; independence). There should be entire rejection of enjoyment of the temptations from celestial beings, for fear of evil again." (*Yoga Sutras*, III, 50-51).

Raja Yoga, the highest Yogic system, will be described in the next article.

Mysticism Explained

(Continued from Page 10)

tion to the study of literature by stimulating thoughts of beauty and gracefulness in the workings of Nature. Where there is beauty, there is love for the Mystic. Love, he maintains, is the fulfillment of the Divine law. Not only to literature, but also to the church, has mysticism offered fresh and inexhaustible sources of strength by stimulating an appeal to the tender feelings of the heart.

An individual aspiring to the attainment of the Mystic Heights, passes through certain stages. At first, he awakens to the perception of a transcendent reality and experiences the opening of the Inner Eye of the Soul. Since this phenomenon is intimately connected with his Spiritual development, he begins to feel during meditation that there is a flood of light all around him. This awakening varies among individuals, but the result is the same in all cases, as it leads the individual to acts of self-discipline. This is known as purgation. It is a process of bringing the Self into line with the Divine will through the control of the senses; in other words called "Yoga." It may be practiced by simple disciplinary exercises without resort to the rigors of asceticism.

This self-mastery leads to illumination. At this stage, the individual be-

gins to have higher Spiritual experiences. He sees visions; his mind becomes unusually clear, his intuition becomes sharp, and to his Soul come glimpses and revelations. His heart is filled with overwhelming love, and he becomes a radiant figure. In the next stage in the Mystic way, the individual becomes one with the universal Spirit.

At this stage, called "unitive life," or unification with the Infinite, the individual becomes a center of life. He is above pleasure and pain, and dwells in the shadow of the Almighty. The Mystic becomes vast and calm like an ocean. The winds and storms, rivers and streams of sense experiences, all rush toward him to disturb his equilibrium, but he is so deep in his serenity of thought, so firm in his conviction of the vastness of his higher Spiritual powers, and so sublime in his intimate association with Divine Presence, that he feels no ripple of disorder on his calm surface.

Beautiful and ennobling are the experiences of the Mystic path, which may be followed by any person. Since all human beings are children of the Divine Father, all have the potentialities of Spiritual development. The Mystic path, in other words, is the path of self-development in Spiritual lines, and self-development means Self Realization. The unitive stage is equivalent to a super-conscious state of mind, when an individual withdraws his sense perceptions like the limbs of a tortoise and becomes merged in the universal Spirit. This state may be attained with constant application by all normal individuals who can gain self-control and self-mastery. It is spiritual union with the universal Father, and, therefore, its attainment (the heights of mysticism) should be the aim and ambition of every human being.



"Let There Be Light"

When you have lighted the intellect,
you might indeed be compared to a
great lighthouse, the top ablaze, radiat-
ing the glow far across life's waves,
guiding stately ships safely into port.

But what of the small vessels plying
near the rocky base? The high light
of the intellect is too far above for them
to see, and unless the low lamps of
Love, Patience, and Understanding be
lighted also, they will find a stumbling
block instead of a guidance.

—By Ann Walker Doughty.

Aum Speaks

I am higher than any Destiny, stronger
than any Fate,

Born a conqueror and not a slave;
For I am THAT I AM.

I am in and through and over all;
The heights declare it; the depths un-
sound it;

The waves of high and low proclaim it;
For I am the UNIVERSAL, THE
SUPREME;

Besides me there is none else.

Suns may come and go; I remain;
Worlds may burn or fade, I remain;

Beyond all else I am—
The Liver in all Life,
The Sound in all Silence,
The Height in all Mystery,
The Depth in all Deep,
For I am THE ALL.

With Christ in Glory

I shall live with Christ in all His glory,
As I see Him cradled everywhere.
I shall sing the ever-matchless story
Of His love effulgent, now and here.

By B. J. L. Merck.

June, 1934

Prayer for Peace

God give us peace!
Not peace from war's alarms,
But peace of mind, as in its mother's
arms

A babe lies sleeping; cloudless, calm its
brow

And deep its breathing.

God Almighty! How
We stretch and strain
And falling, rise and struggle on again.
Over our heads the sky is blue,
And sweet the meadow lark is calling;
At our feet flowers are springing,
Yet we scarcely know

That Beauty is, or sweetness.

On we go
Headlong together!
Even in our beds,
While night's white diamonds shimmer
overhead,

We toss and turn,
And turn and toss

'Till dawn;
Then up again
And on—

And on—
And on!
Whither?

And will this turmoil never cease?
A moment, but one moment, God,
Of Peace!

—By Ethel A. McDonald.

Who Makes a Garden?

Whoever makes a garden,
Has never worked alone;
The rain has always found it,
The sun has always known,
The wind has blown across it
And helped to scatter seeds—
Whoever makes a garden
Has all the help he needs.

Whoever makes a garden
Has, oh, so many friends!
The glory of the morning,
The dew when daylight ends.
The wind, and rain, and sunshine,
And dew, and fertile sod,
And he who makes a garden
Works hand-in-hand with God.

—Douglas Malloch.

Page Twenty-seven

The Horn of Plenty Bank

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

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

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

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the holy work of spreading God's message to suffering humanity.

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

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

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

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.

Inner Yogoda Group.

Salt Lake City, Utah

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

*Tulsa, Oklahoma

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

St. Louis, Mo.

U. Punditji, Conducting Teacher, Sunday evening devotional services 8 p.m.; weekly classes, Tuesday, Wednesday, Thursday, and Friday. Prayer service at 12:20 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. Beginning April 1, all services will be held at the following address: 306 Castle Hall Building, 230 E. Ohio Street.

Washington, D. C.

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

Mexico

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

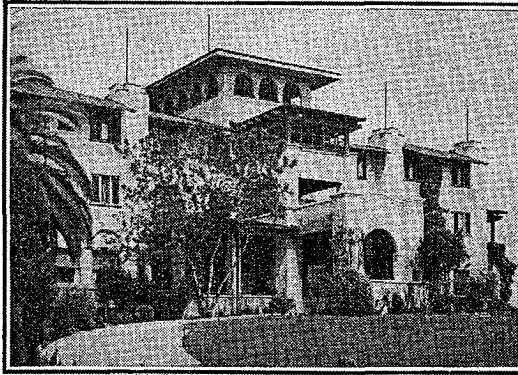
Santiago, Chli, South America

Yogoda Center of Progress.

Scotland

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

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



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Some Time I Shall Catch Thee in the Net of My Devotion

I CAST my net of Devotion in the vast sea of my mind. Thou hast fled from me many times, diving deeper in the farthest depths of my Peace. I am unceasingly casting bigger nets of Devotion, everywhere—over the Surf, on the wavelets of Life, over the waves of Stars, and all over the billows of Souls, with the conviction that some time Thou wilt be caught in the deep net of my Adoration. All I know is that I am a fisherman, and I must keep fishing for Thee until I find Thee.

Storms and gales of trials rock my boat of unceasing effort. I am being tossed, but I shall keep casting my Net of Love until Thou dost get entangled in it, and, unable to escape again, Thou wilt surrender Thyself unto me. I know that some time I shall catch Thee in the Net of my Devotion.

—By S. Y.