

# INNER CULTURE



EAST-WEST MAGAZINE



India Replies




The Superconscious State

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

October  
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# Yoga Philosophy of Joy

“ FATHER, from Joy I come, for Joy I live, in Joy dost Thou melt me. Thou art Sacred Perennial Joy. Thou art the Joy which I seek. Thou art the lasting Joy of the Soul. Teach me to worship Thee through the Joy born of meditation and doing good, and not through pleasures born of misguided senses.”

—From “Whispers from Eternity.”

The Joy of life is contingent upon the molding of the mind. Mind undergoes changes, and these changes are four in number. In order to extract Joy out of life, man has to know these modifications of his mind. In that case he will know how to control its different stages which hinder the inflow of Joy, as well as how to culture those which help.

These four stages are as follows: The restless; the infatuated; the distracted; the one-pointed; the controlled.

The restless mind is always unstable. Where is there Joy for an unstable Soul?

The infatuated mind falls into the evil hands of passion. Where is there Joy for those who lack temperance and control?

The distracted mind is occasionally stable, but yet, owing to the lack of training, is not fully free from instability. Where is there peace for such a mind?

The one-pointed mind is stable. It is focused on one idea. It is concentrated. It has the taste of peace and Joy.

The controlled mind is the Seat of Joy because for it all instability has ceased to exist. It is focused and concentrated, but its concentration is nothing but the highest Good, which is Self Realization. This state of mind is to be acquired by the methods of Yoga.

Joy is attainable only through God Consciousness. Self Realization is this God-contact.

—By Sri Nerode.

# 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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October, 1934

Page One

# The Strategy of Growth

By Dr. Sheldon Shepard

GROWTH is the law of life. Processes other than growing are steps in decay. The vital energy in living cells moves on and the point at which growth stops is the spot at which the end begins. There is something within the personality which obeys the same law. Sweeping on with the tide of the universe, it builds and strengthens as long as growth continues. When any blockade is set up across the pathway of progress, the pent-up force expresses itself in action which threatens destruction. These dams, holding back the stream of growth, are characteristic of modern life. The waters, surging against the barriers, swirl in violent inner conflicts and pretense. It is this weakness in our psychological structure which Calverton and Schmalhausen point out when they say that "Pretense is the key to modern civilization." Blocking of the stream of growth is evident in these charges which they bring:

"Men pretend to believe in God and sacrifice their lives to Mammon; they love liberty and persecute the champions of freedom; honor Christ and are obedient to Mussolini. They bow down to virtue as holy, and stain the earth with prostitution and syphilis. They defend marriage as the ultimate honorable basis of civilization, of life itself, and practice on the sly—the Freudian censor being bribed to keep mum—freedoms and licenses that range from guilty-innocent nibbling and flirtings and tampering, to libidinous experimenting, polymorphous perversions, and free love. They praise Truth and allow the cheats to occupy the seats of the mighty, making a ridicule of education and a mockery of enlightenment. They pretend to love the highbrow, and in their secret hearts most enjoy the lowbrow. They speak of the mind as evo-

lution's most wonderful achievement and do everything in human power to defy the illumination of consciousness. They shout for brotherhood, and shoot, imprison, or outcast those who will not join their drunken debauch in celebration of patriotism, nationalism, and war. Men's ideals are fictions; they do not sincerely believe in them. Pretense, it is important to repeat, is the key to modern civilization, which means that our civilization is psychoneurotic; sick with the irremediable conflicts between ideality and actuality."

The remedy for this disease is growth. A personality in which conduct is moving in the direction of ideals is breaking down its psychological difficulties. An individual whose life is characterized by forward looking and forward moving, escapes or heals his lesions of mind and spirit. In its neuroses, human nature is the victim of its failure to outgrow its inner conflicts.

Growth, unfoldment, and development seem to be the characteristics of life. When these cease, the process of dying has begun. Whatever may be the final scientific opinion on various phases of the theory of evolution, its general concept is undoubtedly correct. In individuals and species we see the processes of advancement and unfoldment. In cell, organism, and universe, life seems to manifest itself in growth—growth in size, strength, efficiency, coordination, harmony, and as Spencer said, complexity. The only way to

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# India Replies

## An Open Letter

By S. Y.

*This is a reply to a letter recently received by the author asking why Hindu Spiritual teachers come to teach in this country when the conditions in India are so wretched and poverty stricken.*

Q.—Since the newspapers recently wrote so horribly about India, why is it that you don't stay there to save her instead of coming here to save us.

A.—By the sole presentation of an exaggerated version of a few eccentric actions of criminals, and of distorted half-truths, such unscrupulous writers against India try to hide the best and most unique Spiritual aspects of her civilization which can inspire and profit other nations. This creates a prejudice in the minds of the ignorant masses, who thus feel a dislike to even investigate the great Spiritual Truths discovered by the Master Minds of India, and thus deprive themselves of great benefits.

On the other hand, since gossip is a drawing card in modern times, disparagement of India helps the minds of the world to be focused on her. From the advertising standpoint, it is better that the newspapers criticize India than remain stoically silent about her. Evil publicity about India excites in rational minds the desire to investigate all the true facts about her. A maligned, crucified Jesus became the object of interest of the whole world, so India crucified by unscrupulous writers may some day be the point of interest and the savior of the whole world.

To begin with, suppose you were in India, and as an American you opened up a Correspondence School to teach people the wonders of science and etiquette developed in civilized America, and I, a Hindu, read in the Hindu newspapers about America being a land of star-gangsters and divorcees and peo-

ple who lead indiscriminate lives, and I saw the picture of Hickman, a California Sunday school youth of sixteen years of age, who, just for pleasure, cut to pieces the body of a young girl 12 years of age, while she was in a bathtub, and I saw the pictures of the hovels where negroes and red Indians live in filth and poverty, and I saw the picture of Dillinger in his coffin, after he had been shot, and heard the exaggerated stories of the witches who were burned in Salem, Massachusetts, in Colonial days, and I read of the time when America did not have any bathtubs, and recently sanctioned the marriage of a boy 14 years old to an 11-year old girl, who gave birth to a child, (account printed in the Los Angeles Examiner, Sept. 16, 1934), and I read of the comparative ignorance of the majority of the people regarding science and scientific facts as compared with what Dr. Millikan knows, and of the terrible depression of the people, and of the \$1,000,000,000 stolen by youths from the ages of 15 to 30, and that one out of every four business concerns fail in America, and I read of the universal use of liquors, and the moral degradation of thousands of people, and that one out of every seven persons in New York City suffers from venereal disease, according to medical reports, and I read about the faithlessness of many wives and husbands to their matrimonial vows—I would surely write to you that you could not teach me anything about the superior wisdom of American civilization or about scientific facts.

Of course, you must realize that all

countries, more or less, have at least one deficiency. If America is spiritually deficient, then India is materially deficient, due to her lack of political independence. As India is spiritually efficient, so America is materially efficient. In spite of America's Spiritual deficiency and India's material deficiency, you must realize that India can give to America Spiritual efficiency, as America can give India material efficiency. This earth is a stage where a world game is being played by nations of various moods and habits, and it is by the constructive exchange of our experiences and cooperation that we can remove our one-sidedness and shortcomings and make this world play successful. But the trouble is, that many newspapers are gossip mongers. They live on the dead carrion of nations, due to the morbid mob psychology of the love of gossip. Some newspapers mercilessly bring out the useless sensational crimes of their own country and of other countries in order to satisfy the curiosity of a lot of gossip-hungry people.

If in India I read only of the evils of American life, then I would be behind the screen of delusion, and would fail to behold any hidden good in American civilization, as you have the idea by reading some of the extremely exaggerated, false, sensational stories and movies about India; for instance, the statement that India has no Spiritual Masters. I could write illustrated sensational stories about America, describing all the things that go on in the slums of Chicago, and in other parts of America, and could relate some of the operations of Wall Street and the confessed sins of some students that would shame anything written against India.

The depression in America is the result of Spiritual famine and is caused by industrial bandits who have usurped by stock manipulation, and so forth, the bread from the mouths of needy millions. There are thousands of people today who go hungry, and many hundreds have died of starvation here in America, and if those descriptions and crime stories of morons were placed in Hindu papers they would misrepresent America and hide her good aspect, and it would not prove that America has no

decent people, and that everybody is starving here.

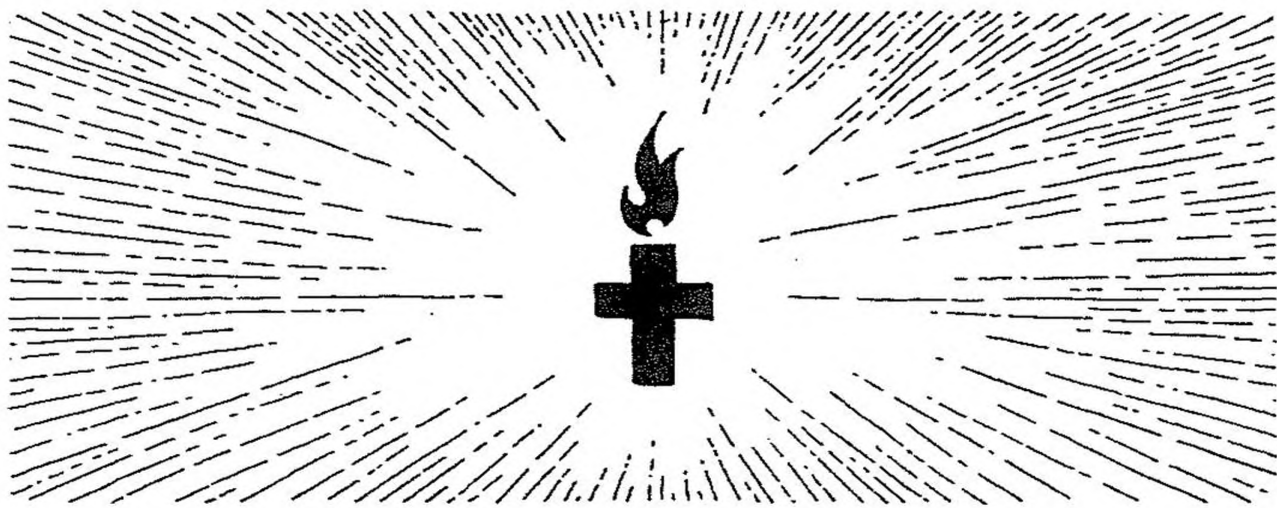
Materially, India is a poor country because of exploitation. From 4,000 B.C. to the 16th Century, A.D., India was the richest country on the face of the globe, until foreign nations exploited her. India produces enough milk and other food to support her nation, but because of lack of tariff laws, and because of foreign exploitation, thousands of people in India die of famine. If you own a big farm and have loads of food, and someone comes and takes away your food, and you starve to death, it would not be wholly your fault.

You may reason: Why does India not protect herself by guns and prevent foreign exploitation, and thus prevent starvation? I answer that it is because India does not believe in using material weapons against the English brothers, but seeks peace by the superior force of love and non-cooperation with evil in order to conquer the British. Mahatma Gandhi, one of the greatest prophets that has ever lived, is redeeming India, and he is uplifting the people, and has practically freed India without machine guns and without an army, proving that Spiritual power can work better and quicker than machine guns. During 700 years of armed resistance, Ireland scarcely obtained her material independence from the yoke of Great Britain, but India, within the space of 10 to 15 years, under the Spiritual Mastership of Mahatma Gandhi, has practically gained self-government. Mahatma Gandhi taught thousands of people to bravely stand unarmed before machine guns and charging bayonets and sticks and get killed, only spiritually opposing political tyranny. This resulted in the flight of the army, who became terrorized at seeing brave Hindus offering themselves to be killed, and fighting battle after battle without using weapons. Have you ever heard of such a battle between the armed and the unarmed, where the latter conquered the former.

In contrast to your picture of the starved skeleton which you sent me, I have to say that Zybisco, the world champion wrestler, who won 700 wrestling matches, told me himself that

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# THE SECOND COMING OF CHRIST

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

“AND all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way.”

(“Walks and Words of Jesus,”  
by Rev. M. N. Olmstead.)

Those who heard Jesus flawlessly expound the Divine Law were filled with wrath. The people wanted Jesus to operate the Divine Law of healing as if He were performing in a circus. They tempted Him to go against the will of the Father by saying: “Physician, heal Thyself; whatsoever we have heard done in Capernaum, do also here in Thy country.” But Jesus cut them short by saying that Elijah and Eliseus were great prophets, who did not do what they wanted to do, but who did what God directed them to do. Even though they had healing power, and could heal thousands, yet they healed only those who were commanded by God to be healed.

The people were frustrated in their attempt to dislodge Jesus from his consciousness of right action and from exhibiting an open display of Divine Powers, so they became filled with

wrath and thrust Jesus out of the city and led Him to the brow of a hill, to cast Him down headlong.

But, strange as are the decrees of God, Jesus was protected by Invisible Divine Power. God, being present in the Souls of all, secretly cast oblivion in the hearts of the adversaries of Jesus, who forgot to take the final step in the act of throwing Him down the hill.

“Now, when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, a city of Galilee, which is upon the sea coast, in the borders of Zabulon and Nephtholim; that it might be fulfilled which was spoken by Esaias the prophet, saying: ‘The land of Zebulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.’ From that time Jesus began to preach the gospel of the kingdom of God, and to say:

‘Repent: the time is fulfilled, and the

Kingdom of God is at hand: repent ye, and believe the Gospel."

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

Jesus went to Galilee. Leaving Nazareth, He dwelt in Capernaum, which is upon the seacoast at the border between Zabulon and Nephthalim, that the prophecy of Esaias, the prophet, might be fulfilled. Great prophets predict the coming of great Messiahs, who, from time to time, are sent to earth to relieve the misery of ignorance-inflicted mankind. God plans sometimes centuries ahead to send some of His liberated Saints to convert the people of the earth. So Esaias, or Isaiah, happened to be the mouthpiece of God to declare the coming of St. John and Jesus.

"For this is He that was spoken of by the prophet Esaias, saying: 'The voice of One crying in the wilderness, Prepare ye the way of the Lord. Make His paths straight.'"—Matthew, 3:3.

When the words of prophets come true, it should be a glaring testimony, to the disbelievers, of the consciously initiated plan of God in the world. In spite of the mystery of events and strange happenings in the world, once in a while definite prophecies, veiled in complex language, are given to the world so that people may awaken to the realization of the subtle presence of God in the world.

Jesus consciously knew about the declaration of the prophet Esaias, and was divinely guided to go into Galilee to preach the gospel of the Lord. The people who sat in the darkness of ignorance beheld the great all-revealing light of Christ-Wisdom.

In the Hindu Scriptures we find mentioned that the Saints live in so-called darkness of material poverty and in the light of Eternal Wisdom, whereas most people are living in the imaginary light of material prosperity enveloped by the thick darkness of unspirituality. Here darkness signifies Spiritual ignorance. Just as a thousand years of darkness lodged in a mountain cave is dislodged by a lighted match, so the vibrations of the gathered ignorance of Ages in a city can be dispelled by a Saint who bears the invisible torch of God's wisdom.

There are two kinds of people who sit

in the darkness of ignorance and love it, and there are those who become conscious of the gloom of ignorance and want to get out of it with the freeing light of wisdom. Through knowledge and subconscious memory in the Soul, the latter kind of people remember their experience with light and therefore abhor the pit of dark ignorance into which they find themselves fallen through their own wrong actions. So, in Galilee, only those people who realized their dark ignorance, and were inwardly clamoring for the light of wisdom, felt the great wisdom vibrations of Jesus.

Those also who were steeped in Spiritual ignorance and had been going through the mysterious death-like changes of life, were relieved of their inner gloom by the very presence of Jesus and His luminous wisdom. Usually Souls who are under the influence of this Cosmic dream behold life and shadowy death and all dualities, but when they wake up in the light of wisdom, they behold nothing but the Oneness of God's Light.

Krishna, in the Hindu Scripture, the Bhagavad Gita, speaks of this earth as the aggregate of delusive mysteries and the ocean of affliction. In the Christian Bible Esaias speaks of the worldly people as sitting in the shadow of death or constantly changing temporal events of this earth. How could changeless, permanent happiness be wrung out of the imperfect earth surroundings, mixed with the changeful events of sorrow and joy, disease, and health?

People are foolish to look for Paradise in earthly things. They should look for Paradise within themselves while living on earth. The earth conditions, being born of delusion, will always be more or less defective, and that can only be overcome by the contact of the unchanging Light of Wisdom perceived in meditation. Jesus made people open their closed eyes of wisdom and dispel the self-created darkness, so that they perceived the Fountain of Light spring from the broken soil of darkness.

To fulfill the words of the prophecy, Jesus, from that time on, began to preach the gospel, or God's pronouncements or commandments, and the laws

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# *The Power of Harmony*

“FOR the power of the Great Spirit is all harmony and perfection, abounding in time and in worlds to accomplish all possible imaginings.”

That is one of the beautiful sentences from the great book “Oahspe,” one of the many wonderful books by which men are made aware of the glories of the “Ineffable Mystery.”

As far as the writer is concerned, it is easy to believe that all truly great books written by men are inspired by the Glorious One, who is the essence of wisdom, beauty, goodness, power, and love.

If there is one law which is universal, (and probably there are many such laws) it is the law of harmony. Cognition of that law is inescapable. Probably there is no realm of life in which harmony is not operative, and the failure to behold its operation everywhere is only man's inability or unwillingness to probe to the heart of things.

In every sound, every tone, there is wondrous mystery, if the ear of the Soul is attuned to rightly hear, but in the consciously directed combination of sounds lies the harmony that is power. In every Soul there is the essence of the Eternal, but in the fraternity of Souls, in their love and action, there is a glory and strength which makes for the swift progress and increasing joy of every member of the society of Souls.

“No man liveth to himself,” said St. Paul. It is not true that “On the road to Gehena or up to the throne, he travels the fastest who travels alone.” On the contrary, he who travels fastest toward the kingdom of Light is he who associates himself with others who hold his ideals and aspirations. There is a strength in unity which no individual possesses. Those who spurn the value of organization put a brake upon their own advancement.

—By James M. Warnack

# Religious Consciousness

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

THIS is an advanced stage of civilization enriched by the experience of the past. At this stage all departments of human activity are considered to be of equal importance to the progress of the world. Men are free to express their views on various matters of interest and to interpret theories or dogmas to the best of their understanding. As long as they are advancing human knowledge, they enjoy full liberty to direct their efforts in all fields of thought.

The old days of bigotry are gone. No more do the churchmen or theologians thwart scientific investigations, which seemingly interfered with their religious dogmas in the past. On the other hand, religion and science help each other. Each following its own course, religion and science find no occasion for conflict. Nor do they interfere in the field of politics. Under the protective hand of political authorities, both religion and science develop side by side. Similarly, the arts, literature, and various industries find their respective places in the civilized world. For line of interest, it seems, there is no cause of conflict with the other. The human mind is free to devote itself to any branch of knowledge, according to its interest.

Religion is probably as old as mankind itself. Although its concepts have changed with the changing times and changing civilizations, its appeal to the human mind and its influence on human thought have been great through the Ages. Occasionally, a student of history finds an account of religious persecutions, in which a person or a group of individuals suffered because of their progressive religious ideas. But, as a matter of fact, these incidents had no

religious significance; either they were connected with a purely political scheme on the part of a ruler, or with the selfish motives of some fanatic churchmen who took advantage of the simplicity of their followers. Religion itself is above all persecutions, fanaticisms, and selfish acts of violence.

The real meaning and value of religion should be recognized with reference to mental attitude. Religion, if truly interpreted, leads to the development of Spiritual consciousness. It builds up faith in something more abiding, more permanent than the ordinary material possessions of every day existence. Undoubtedly, man loses himself in his attempts to attain happiness from the material attachments of this world. When he finally finds the higher pleasures of the Soul through religious faith, he realizes his limitations in the material world, and lives under the shadow of the Almighty.

In this consciousness man becomes pure gold, free from the mud of ignorance and immune from the influence of lower impulses. He develops in himself the finer powers and subtle forces often attributed to the Supreme Being. For instance, a truly religious man with Spiritual consciousness becomes saturated with a feeling of universal love and kindness. He can harm or injure none, and he feels pain and sympathy for all Beings in the world. His desires are elevated and his thoughts are ennobled, so that his life becomes har-

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# The Superconscious State

## BHAGAVAD GITA

### Chapter I

### Stanzas XXXIX-XL

#### English Literal Translation

With the destruction of the family, the age-old religious family rites fade away. When the upholding religion is annihilated, then sin also overpowers the whole family.

#### Stanza XXXIX

O Krishna, from lack of religion the women of the family have become bad. O Varshneya, women being a contaminated caste, adultery will spring forth.

#### Stanza XL

#### Spiritual Interpretation

By destroying the sense inclinations, by the wielding of wisdom's sword, the powers of the sense enjoyments of sight, hearing, touch, and so forth, will be annihilated. When the senses cease to form the ritual of their specific duties, sin or sorrow will overtake the entire family members of human consciousness—the senses, mind, intellect, and so forth.

#### Stanza XXXIX

O Spirit, from the predominance of the unbecoming habit of indifference to the senses, the sense perceptions for material things will become corrupted, and with the destruction of the material sense capabilities their individual characteristics will be destroyed.

#### Stanza XL

#### Elaborate Spiritual Interpretation

The family here referred to is the family of desires for objects of the senses, of which there are two kinds. The first kind consists of those material objects which are perceived by the senses of sight, hearing, touch, taste,

smell, and so forth. The second kind of sense objects consists of those subtle objects of the Astral world, perceived by the Godward moving inner consciousness. The first kind consists of gross material objects and the second kind consists of subtle material objects. The outward objects of the senses breed attachment, and the inner objects of the senses destroy physical attachment. However, long-continued attachment to these inner objects of sense may deviate the mind of the devotee from higher Soul perception.

These material and Astral objects are perceived by the ten senses, the five Life Forces, and the mind and intelligence. Desire, dispassion, and so forth, arise from these seventeen inner and outer forces of perception. "Family" refers to these inner and outer forces, consisting of the power of sight, smell, taste, touch, hearing, the powers of speech, and the powers of movement involved in the motion of hands and feet, and genital, rectal, and all other muscles. The "family" also refers to the mind which, like a rein, holds the stallions of the senses and the five Life Forces together. The five Life Forces are the metabolistic, circulatory, assimilating, eliminating, and crystallizing (tissue growing) functions of the one life present in the body. The head of the family is Intelligence.

Each inner and outer member of the family of consciousness manifests a distinct behavior. Each inner and outer member of consciousness performs the ritual of a specific function; for example, the duty of the sense of sight is to see, the duty of the mind is to coordinate the senses, and the duty of the Life Force is to keep the senses, body, and mind together in a psycho-

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# The Sankhya System of Philosophy

By Laurie Pratt

(Continued from Last Issue)

ALL creation, of thought on the one hand, and of matter on the other, is seen to be produced by varying combinations and preponderances of the three creative or causative *gunas*. All conscious manifestation and purposeful growth in the phenomenal world are due solely to the quality or *guna* of *Sattva*; all activity, energy and movement to *rajas* alone; all mass, resistance and stability to *tamas*.

Sattva, Rajas, and Tamas, so are named  
The qualities of Nature, "Sooth-  
fastness",  
"Passion", and "Ignorance". These  
three bind down  
The changeless Spirit in the change-  
ful flesh . . .  
When, watching life, the living man  
perceives  
The only actors are the Qualities,  
And knows what rules beyond the  
Qualities,  
Then is he come nigh unto Me . . .  
For nothing lives on earth, nor  
'midst the gods  
In utmost heaven, but hath its being  
bound  
With these three Qualities, by Nature  
framed . . .  
All things are everywhere by Nature  
wrought  
In interaction of the qualities.  
The fool, cheated by self, thinks,  
"This I did"  
And "That I wrought"; but—ah,  
thou strong-armed Prince!—  
A better-lessoned mind, knowing the  
play  
Of visible things within the world of  
sense,  
And how the qualities must qualify,

Standeth aloof even from his acts.  
Th' untaught  
Live mixed with them, knowing not  
Nature's way,  
Of highest aims unwitting, slow and  
dull . . .  
Whoso, for lack of knowledge, seeth  
himself  
As the sole actor, knoweth nought at  
all . . .

—*Bhagavad Gita* ("Song Celestial")  
Translated by Edwin Arnold.

*Sankhya* teaches that the *purusha* or soul, whose union with *prakriti* (root-nature) causes the universal creation or interplay of the twenty-four working principles, each one a different combination or proportion of the three causative *gunas*, is liberated from the ceaseless cycle of periodical manifestation through conscious disassociation. When the *purusha* has experienced all that *prakriti* has to show, the former withdraws itself through right knowledge and thus attains *apavarga* (emancipation).

Whoso thus knows himself, and  
knows his soul  
Purusha, working through the quali-  
ties  
With Nature's modes, the light hath  
come for him!  
Whatever flesh he bears, never again  
Shall he take on its load . . .  
Seeing, he sees, indeed, who sees that  
works

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# Mysticism, Its Nature and Validity

By Mary Lake Rose

(Continued from August Issue)

WITH the dawn of Christianity, Mysticism entered into a new period. The Fathers recognized the partial truth of the pagan system, at the same time pointing out its fundamental errors. They acknowledge the aspirations of the Soul, but made a distinction between reason and faith; philosophy and theology.

From a religious viewpoint, following in the footsteps of the Indian Mystics, comes Roman Catholic Mysticism. The Roman Catholic uses and applies the word exclusively to an extreme and rare type of contemplation which, like that of the Hindu, culminates in ecstasy, which seems to the person himself to be a marriage union of the Soul with God. The time process seems to be obliterated in an eternal now, and the finite Being is absorbed into the Infinite One. The Catholic church opposes the Pantheistic concept of the Universe, but it does teach that what one cannot know by natural reason, he can know by revelation and faith; that what he cannot attain by his natural power, he can reach by the grace of God. Through true mystical contemplation, God can be known by a few Souls (in this life) through a direct vision of Himself—the Beatific Vision. In such a procedure God becomes intimately present to the created mind, and thus one contemplates with ineffable joy, the Divine essence.

Protestant Mysticism, according to J. Bohme in his "Aurora," conceived the nature of God as containing in itself the energies of good and evil, and identified the Divine nature with the human Soul, whose operation it is to

kindle, according to its free will, the fire of good or the fire of evil.

Thus far only the outer surface of Mysticism, so to speak, has been taken into consideration. Attention may now be turned to a more detailed description of its nature. First-hand, or mystical experience, is primarily a psychological question; the doctrine of Mysticism is essentially a metaphysical problem. Mystical experience is as old as humanity; it is not confined to any one racial stock. Mystical experience is marked by the emergence of a type of consciousness which is not sharply focalized, or clearly differentiated into a subject-object state. The "subject" and "object" are fused into an undivided ONE. Whatever is seen, heard, or felt in these moments is flooded with an inrush from the abyss of the inner life. Deep-lying powers, not ordinarily put into play, seem suddenly liberated. The whole Being—in an integral and undivided experience—FINDS itself. This is not only so, but transcendent energies from beyond the margin appear to "invade" the individual Self; a larger environing consciousness, an enfolding presence, makes itself felt. Lofty appreciation of beauty or sublimity, absorbed enjoyment of music, serene companionship with Nature, sudden insight into the meaning of Truth, the awakening of Love, and moral exal-

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# Scientific Digest

## Restoration of Life

**R**ESTORATION of life to animals that have been put to "death" clinically by nitrogen gas, an achievement declared to be much more difficult than that involved in revivification of a creature asphyxiated with ether or chloroform, was revealed recently in Berkeley, California, at the laboratory of Dr. Robert E. Cornish.

The difference, it is explained, is that in asphyxiation by chloroform or ether, enough air remains in the blood so that if heart action and respiration are restored within a few minutes, the damage to the brain cells is slight. On the other hand, "death" through such gases as nitrogen, carbon monoxide (auto exhaust fumes) and hydrocyanic gas was considered to cause such instantaneous injury to the delicate mechanisms of the brain as to preclude its ever functioning again sufficiently to maintain even partial life processes.

The possible eventual application of the new achievement to human beings, it is believed, may be of vastly greater importance. There are said to be few, if any, authenticated cases where persons have been revived after stoppage of heart action and circulation by such gases as nitrogen, carbon monoxide, and cyanide. The theory has been that in the cases of these gases, they combine with the hemoglobin, which is the oxygen carrier in the blood, and with the brain deprived of oxygen, decay and other disastrous injuries immediately set in.

Although Dr. Cornish is reluctant to predict how soon it may be possible to extend the benefits of the technique he has developed to human victims of these more deadly poisons, he states that the aim is, of course, to apply what is learned eventually to the interests of the human race.

"It will be necessary," said Dr. Cornish, "to do much more experimentation with animals and to develop methods materially before there can be thought of transferring the experimental work to human beings."

## Raw Apple Diet

**C**HILDREN who do not like bitter medicine will be pleased to hear that a raw apple diet is now being used to treat that childhood ailment known as diarrhea, or "Summer Complaint." Dr. Harry Beckman, professor of pharmacology at Marquette University School of Medicine, Milwaukee, Wis., describes it in a new book.

Some inquisitive person was recently searching through an old "Volksmittel," or German remedy book, and found that at one time apples were used as a cure for the dreaded diarrhea in infants and children. Medical men saw its possibilities. They began to experiment and found that children did get well on the diet.

Ripe, mellow apples are peeled and cored and grated into a paste, then fed to the patient for two days. No other food is given, and there is no limit to the amount that can be eaten. At the end of two days the patient is put on a normal diet, consisting of food rich in proteins and poor in milk and fats. If the cure is not completed, another two days of apples seems to be sufficient.





# Health, Intellectual, and Spiritual Recipes

## RAREBIT CREOLE

- 1 qt. cooked tomatoes
- 2 tbs. butter
- 1 small onion chopped
- 1 green pepper chopped
- 2 cups fresh corn just cut from cob
- 2 eggs
- 1 tsp. salt
- 1/8 tsp. pepper
- 1 cup grated cheese
- Toast

Brown onion and pepper in the melted butter. Add tomatoes and simmer till liquid equals about one pint or 1/2 of original amount. Add corn and cook ten minutes. Add unbeaten eggs and stir carefully. Then add seasonings and cheese and cook until cheese is melted. Serve on toast.

## SPINACH RING

- 3 eggs
- 3 tbs. melted butter
- 2 cups cooked spinach
- 3 tbs. milk
- 1/2 tsp. salt
- 1 tsp. sugar
- Pinch nutmeg; pinch pepper

Press all liquid out of spinach and chop fine. Add beaten eggs, melted butter, milk, and seasonings. Mix well and put into well greased molds. Set in pan of hot water and bake for about 25 minutes in moderate oven. Remove from molds.

## Creating Happiness

By S. Y.

**I**F one somehow keeps out of the hospital, that does not mean that he is healthy. "Existing somehow" should not be the goal of life. The super-

steam-heated-hot-house-grown individual manages somehow to get a few winks of sleep and thinks he is all right.

The-quickly-catching-cold individual seldom realizes that he expands and contracts the cells of his throat by drinking hot coffee immediately followed by ice cream, or ice cold water, and thereby suddenly changes the temperature of his body. He hardly knows the result of going from an extremely hot room, perhaps with his overcoat on, and then going out into a chill atmosphere.

The man who eats without real physical hunger, actuated by the creation of a pseudo-mental hunger produced at the sight of food, certainly is skating on the thin ice of digestibility. When he begins to tax his poor digestive power by the gulping of greedily devoured, un-masticated rich food in large quantities, and drinks ice cold water with it, he hardly realizes what he is doing. The doctors say that ice cold water lowers the temperature of the stomach thirty degrees. This is extremely shocking and disastrous to the weak digestive power of an individual. It freezes the digestive motor almost for an hour before it warms up again and resumes its normal activities.

By little transgressions in neglecting a cold in the head, a man allows it to dangerously spread its territory down to the mucous membrane or throat. He keeps on neglecting, and then the wicked invader, Mr. Cold, enters the inner chambers of the bronchial tubes of the lungs and tries to make a permanent settlement there.

Catching cold, lack of hunger—these innocent looking troubles have had a great deal to do with the mental happiness of man. The man, newly caught

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# Meditations for October

By S. E. M.

Oct. 1. Realize that the condition which seems like adversity or trouble to you is really a message from the Great One to you. He is calling you to wake up, to take stock of where you are. He is telling you that the old way is finished and a new way is opening up for you. Stop clinging to the old ideas and welcome the good that is waiting for you.

Oct. 2. When seeming trouble comes, get still, and listen for the Father's voice. He has a message for you, a lesson for you to learn, and He is anxious to help you make the next move in your Spiritual unfoldment. Ask Him what He would have you do or learn.

Oct. 3. No matter what your conditions are, your next step lies right in front of you. You must start from where you are. Each time you fail, a new opportunity is presented to you.

Oct. 4. If you would be healthy, successful, and happy, then, each day master every disappointing, exasperating, irritating, and unhappy experience which comes to you.

Oct. 5. You must free yourself entirely from resentment, hate, fear, worry, anger, unkind criticism, irritation, regret, prejudice, and all tendency to blame others, or to dominate or dictate to them. This requires constant watchfulness. It is even more necessary to clean out the filth which has collected in your mind than it is to cleanse your body.

Oct. 6. Constantly fill your mind with the right ideas of kindness, faith, praise, love, gratitude, and success.

Oct. 7. Daily, during your meditation, send out these positive ideas to your friends, to your seeming enemies, and to all mankind.

Oct. 8. Every thought which you project into the ether has its effect on you. You cannot expect success and happiness if you constantly criticize and condemn other people.

Oct. 9. This day, and every day, recognize each thing and person you meet as potentially a perfect idea of God. Forget and disregard the outer appearances, and see only the Reality and the Truth for each human being.

Oct. 10. Such vision on your part calls Reality forth into manifestation for both the other person and yourself.

Oct. 11. Speak only words of kindness, seek something to praise in every person you meet, and always be quick to express gratitude. An attitude of praise and gratitude is the best method of demonstrating your own good, besides awakening and bringing out the God qualities in the other person.

Oct. 12. It is your birthright, as a child of the Infinite Creator, to have love, friendship, health, happiness, money, freedom, success, position and power. If you have not demonstrated whichever of these that you desire

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# Life's Growth Here and Now

By Louise E. Colvin

## Part III

(Continued from Last Issue)

HERE we may well pause for a moment to consider what constitutes purposeful activity. A great deal of human energy is wasted on fruitless effort, or mere mindless motion, which results in confusion and fatigue and accomplishes little or nothing. For activity to bear good and abundant fruitage, it must begin with a right mental concept. Right thinking results invariably in right acting. We must, therefore, concern ourselves primarily with taking stock of our mental household. What do we find? Is the consciousness cluttered with worry, fear, jealousy, envy, selfishness, and the like? If any of this rubbish or its kind is found, we have mental housecleaning to do, and the great cleanser to be used is Love.

Henry Drummond has referred to Love as the greatest thing in the world. And there is no doubt at all that Love is the very root and cause of all right activity and true service. Dr. Sutcliffe says:

"Love draws everything together. It is the force that will get any movement forward. If we base all our work on Universal Love, we are drawing a universal energy into our own Being, making our life dynamic and giving it purpose."

St. Paul, the great apostle of Jesus, states his view of the importance of love in that beautiful thirteenth chapter of First Corinthians:

"Though I speak with the tongues of men and of angels and have not charity (or Love, to use the interpretation of the Revised Version of the Bible) I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind, love envieth not, love vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoiceth not in iniquity, but rejoiceth in the Truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth.

And now abideth faith, hope, love, these three, but the greatest of these is love."

Truly, Love is the solution of all our problems—Love, the great cleanser that eliminates the mental refuse of fear, worry, jealousy, envy, and so forth. Love, the great fire that burns away all sin, sensuality, and hatred. Love, the great Light that casts out darkness, gloom, and ignorance. Love, the great Liberator that breaks down the barriers of self-love, self-will, and self-disparagement, and leads the human consciousness out of its limitations into the

fullness of the realization of life's possibilities here and now.

I would like to close with a simple but meaningful story written by Edwin Markham, that saintly figure so dearly loved by Boston audiences and poetry lovers. The story is that of a man who, though of very humble station, lived devoutly, purposefully, ever aware, keenly alert to the finer influences, one who loved and loved actively; one whose mental household was swept clean and its doors open to receive Divine inspiration.

Jesus said: "Inasmuch as ye have done it (that is, done good), unto one of the least of these my brethren, ye have done it unto me."

This is the story of Conrad, the Cobbler, who proved the truth of Jesus' words:

"Before the Cathedral in grandeur rose  
At Ingleburg where the Danube goes;  
Before its forest of silver spires  
Went airily up to the clouds in fires;  
Before the oak had ready a beam,  
While yet the latch was stone and  
dream,

There, where the altar was later laid,  
Conrad, the cobbler, plied his trade.

Doubled all day at his busy bench,  
Hard at his cobbling for master and  
hench,

He pounded away with a brisk rat-tat,  
Sheering and shaping with pull and  
with pat,

Hide well hammered and pegs sent  
home

Till the shoes were fit for the Prince of  
Rome.

And he sang as the threads went to and  
fro,—

'Whether 'tis hidden or whether it show  
Let the work be sound, for the Lord  
will know.'

Tall was the cobbler and gray and thin,  
And a full moon shone where his hair  
had been.

His eyes peered out intent and afar  
As looking beyond the things that are.  
Only the half of him cobbled the shoes;  
The rest was away for the heavenly  
news;

Indeed, so thin was the mystic screen  
That parted the unseen from the seen,  
You could not tell from the cobbler's  
theme

If his dream were Truth; or his Truth  
were dream.

It happened one day at the Year's  
White end

Two neighbors called on their old-time  
friend,

And they found the shop so meager and  
mean

Made gay with a hundred bows of  
green;

Conrad was stitching with face ashine  
But he suddenly stopped as twitched a  
twine.

"Old friends, good news! At dawn to-  
day

As the cocks were scaring the night  
away,

The Lord appeared in a dream to me,  
And said: 'I am coming your guest to  
be!'

So I have been busy with feet astir  
Strewing the floor with branches of fir.  
The wall is washed, the shelf is shined,  
And over the rafters, the holly twined.  
He comes today! And the table is  
spread

With milk and honey and wheaten  
bread."

His friends went home and his face  
grew still

As he watched for the shadow across  
his sill.

He lived all the moments o'er and o'er  
When the Lord should enter his lowly  
door.

The knock! The call! The latch pulled  
up!

The lighted face! The offered cup!  
He would kiss the hands where the  
nails had been—

He would wash the feet where the  
spikes went in;

Then at the last, he would sit with Him  
And break the bread till the day grew  
dim.

As the cobbler mused, there passed his  
pane

A beggar, drenched by the driving rain.  
He called him in from the stony street  
And gave him shoes for his bruised  
feet.

The beggar went and there came a  
crone,

Her face with wrinkles of sorrow sown,  
A bundle of fagots bowed her back

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# The Strategy of Growth

(Continued from Page 2)

postpone the beginning of decay is to prolong the continuance of growth.

1

Physically, there are grave limits to the possibilities of prolonging these movements. One cannot go on forever increasing in weight, stature, and strength. Nature prescribes this growth. At twenty, the football player is at his best. At thirty, the prize fighter's legs begin to wobble. At forty, one must be careful of strenuous exercise of any sort.

But there is a strategy of physical living by which one may prolong the period of growth and postpone decline. One may watch himself for correct posture and take exercises which are proper for his age and condition. A difference of years in the age of the body may be made by such procedure. But far more important and effective is training in coordination, dexterity, and efficiency. As long as there is intelligence to direct the action of muscles, one should be learning to do new things. Bodies are old partly because they have not been kept growing in coordination and effectiveness. Most people cannot, at seventy, do anything with the body they could not do at thirty, and many of the capabilities they possessed at thirty have been forgotten. This is the process of dying. As long as one is interested in life at all, he should be teaching his body new tricks.

Occasionally we see an individual whom necessity has forced to take just this course. And we watch the years roll off as new life begins. A person at seventy loses his eyesight, and has to learn to do a multitude of things in a new way. He finds youth coming to him by virtue of that necessity. An old lady who has been deteriorating under the care of many servants, finds herself compelled to take care of herself. She has to begin many new activities. She learns to cook, to sew, to take care of the house. Instead of breaking her, it makes her. She has been driven into

observance of a law of growth, and life pays her its bountiful reward.

At any age one may keep his body in the process of growing by development of new harmonious action, new dexterities. There are many inviting occupations for bodies of all ages. Every year one should learn at least one new physical activity. One can learn to shuffle cards, to knit or tat, to draw, to play a musical instrument, to dance new steps, to make shadow-graphs with the hands, to whittle, model in clay, dress hair, massage, to work jig saw puzzles—there are countless opportunities. Let everyone who is interested in growing be continually busy learning to perform new activities with his body. Growth is a process of developing new responses and coordinations. Until the very last drop of physical energy is exhausted, one may so keep growing.

II

The processes of decay can be postponed by keeping the mental capacities growing. It seems that in the process of evolution the Creator is in man much more deeply concerned with the emotional and mental life than with the physical. The mental, the most important part of human life, having more than anything else to do with true values, may be kept vital and growing to a greater age.

"Why is it that we can not keep the power of imagination alive as children do?" asked a studious young man in a group of college students. We do lose much of the vivacity of imagination. A child who cannot have a boat, can put a stick in a pan of water and shout: "Hooray, look at my boat!" He can create for himself by his imagination the states of life he wishes. Adults are likely to lose that capacity. But even more important is the unpleasant fact that we do retain the power of imagination but turn it from wholesome childhood uses to destructive processes of fear and worry. Adults unfortunately use the imagination mostly to create for themselves the states they do not wish. A wholesome-minded child, having a pain, treats it as nothing, and with his imagination is out on the path of adventure. An adult, feeling a pain,



may remember that grandfather had one like that and in a few weeks was dead. We use imagination, but in the wrong way. We barter its happiness for misery.

Or, instead of maintaining its vital growth, countless people let imagination deteriorate into day-dreaming, fantasy, and make-believe, the ultimate end of which is misery and the madhouse. The strategy of growth involves an increase in the capacity of the imagination to locate Truth and to appreciate beauty and goodness. Experts tell us that increasing numbers of apparently mature individuals collapse under the life load because they "take flight in fantasy from a world that denies them the realization of their wishes, and find refuge in a kinder world of their own creation." Such mental conduct represents imagination which has not put away childish things. Children may well live in a world of make-believe and play. But, for adults, imagination must grow by achieving the capacity to discover life worth living in the world as it is. This process of development is furthered by the pursuit of a philosophy which includes the goodness and worth of life. There is tremendous danger for any individual in a religion or philosophy predicated upon the evil nature of man and the preponderance of devilish influences in life. One may advance his growth by the strategy of expanding his interpretation of life so that day by day he discovers more beauty, goodness, and worth in all Creation.

To keep going, keep growing. To keep growing, see that the mind is stimulated by new thoughts. Learn a fact every day. Seek to change opinions concerning people, institutions, races, and destiny. Read a little of the new physics, new astronomy, new social thinking. Explore the possibility of new ways of living. Find people and institutions which stimulate the mind to new thinking. Listen eagerly to disagreeable opinions, always seeking to learn any Truth they represent. Endeavor to shed old opinions. Eschew all authority and orthodoxy. Their avowed chief purpose is to prevent growth, to freeze mentality.

(To Be Continued)

## Life's Growth Here and Now

(Continued from Page 16)

And she was spent with the wrench and the rack;

He gave her his loaf and steadied her load

As she took her way up the heavy road.

Then to his door came a little child  
Lost and afraid in the world so wild,  
The big dark world. Taking it up,  
He gave it the milk in the waiting cup  
And carried it home to its mother's arms

Out of reach of the world's alarms.

The day went down in the crimson west

And with it the hope of the Blessed Guest.

And Conrad sighed as the world turned gray,

"Why is it, Lord, that your feet delay?  
Did you forget that this was the day?"

Then soft in the silence, a voice, he heard:

"Lift up your heart, for I kept my word.

Three times I came to your lowly door;  
Three times my shadow was on your floor.

I was the beggar with bruised feet,  
I was the woman you gave to eat;  
I was the child in the homeless street!"

## Creating Happiness

(Continued from Page 13)

and choked by Mr. Cold, bursts out in the well-known, fear-generating, germ-spreading violent spells of sneezing. The sneezing violently bombards the fine cells of the mucous membrane, and the whole family of cells in the brain become disturbed and excited. Due to the close relation of the cerebral and mental processes, the man with a cold feels very miserable mentally. He does not enjoy reading or eating, or doing anything. He is at war with his own comfort.

You must not catch cold too often, for Mr. Cold is well known to be the "Happiness-Nagger." He may not be very dangerous on his first visit, but when he begins to visit you quite often, he can nag the happiness out of you.

—By S. Y.

# 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.*

**T**HERE is no accident in nature. This is an orderly universe. The same force that directs the course of the planets also directs the affairs of man, and with just as much order and precision. Each definite cause is sure to produce the same definite effect. The same chemical combinations always produce the same chemical reaction. Seeds of a certain variety are sure to bring forth plants of the same species. Thoughts of love and good will are certain to bring results of like character. Words spoken into the thought atmosphere go forth, and return to the sender with the same force.

If you were to plant a field of wheat, we would not expect to reap a harvest of oats. Yet, man apparently expects such irregularities from his thought seeds. "Can a fig tree, my brethren, bear olive berries, either a vine, figs? So can no fountain both yield salt water and fresh."

If one's thoughts dwell constantly on poverty and lack, how can one expect to reap a harvest of abundance and prosperity? Likewise, how can one expect to build up a perfect body by dwelling on all of its aches and pains. Seeing all of the faults in one's neighbors and associates will not attract to one harmonious surroundings.

Like attracts like. The way to attract prosperity is to fill the consciousness with ideas of abundance, and then make these ideas practical. If one wishes to receive, he must first open the channel through giving. The way to build up a healthy body is to live right and think high. The way to attain happiness and harmony in one's environ-

ment is to see good everywhere. Perhaps our neighbor does something that does not meet with our approval. What of it? He may be feeling the same way about us. "And why beholdest thou the mote that is in thy brother's eye, but consider not the beam that is in thine own eye?"

By seeing the good everywhere, and looking upon each experience as an opportunity for growth, we can rise above any condition. Not only that, but by seeing the good in our surroundings, we lift those about us to a higher level. "And I, if I (the I AM, the Father within) be lifted up from the earth, will draw all men unto me."

We do not just "happen" to be where we are in life. We have earned our place or position through past thoughts and actions. There are lessons to be learned in just this particular place, nor can we hope to escape the experiences we are going through by running away from them. We cannot run away from ourselves, and no matter where we go we shall attract to us the same conditions. We have planted the seeds and we must harvest the crop. To assure a crop of the highest quality in the future, we must begin right now planting the thought-seeds of good. We must carefully prepare the soil by daily meditation, water the young plants with God's love and wisdom, and see that no weeds of negation are allowed to grow.

If you would have more friends, be a friend. If you want more love, radiate love to others. If you want more good, express more of the God quali-

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## Meditations for October

(Continued from Page 14)

it is because of some obstruction in your mind. Discover what negative quality it is that is holding you back, and get rid of it forever.

Oct. 13. Remember that like attracts like, and so, if you do not like your conditions, look for the quality in yourself which attracts them to you.

Oct. 14. If you are irritable and fault-finding, you will attract critical and disagreeable people and conditions. Cleanse your own mind and send forth only thoughts of love, kindness, sincerity, and praise, and the people and conditions surrounding you will soon reflect these qualities.

Oct. 15. You have helped to create your environment, no matter how unpleasant it may be, and you have the power to change it by changing your own thought. Your first problem is yourself.

Oct. 16. You have the same kind of mind, Soul, and body as any genius or great man who ever lived. The perfect pattern for man, the perfect idea of God, is set in you. You have all power and wisdom at your command. You need only to call it forth and release it for the good of humanity. What are you doing with your Divine Heritage?

Oct. 17. It is as natural for man to be healthy, happy, and successful as it is for the sun to shine or the rain to fall. Just as Nature heals the body when given the chance, so do wealth, success, and happiness tend to come to you when you open the channel and make the conditions right by clearing away all negative thoughts and think Truth habitually.

Oct. 18. Lack, or inharmony of any kind, is an effect. It is the result of a cause. Look for the cause in your own mind.

Oct. 19. You are always successful, for the Law always works. You succeed in bringing to you that which corresponds to the kind of thoughts you think. Sow the kind of seed which will produce the harvest you desire. Watch your mind and see what it is centered on.

Oct. 20. Remember that praise and criticism both produce results—each ac-

ording to its kind. It pays to see the God idea in every one and to speak only words of praise and kindness.

Oct. 21. Do you know what you really want? Is the picture definite, and can you keep your mind centered on it until all conditions work to bring it into manifestation, or do you want one thing today and something else tomorrow? To get results, your ideal must be definite, and it must be kept in mind persistently. In this way you will attract to yourself all the power and conditions necessary to bring it forth.

Oct. 22. Strive for perfect expression of Divine qualities in thought, word, and deed.

Oct. 23. Express Love, which is the creative principle of life, by striving for the good of others while seeking your own good.

Oct. 24. Express Truth through your understanding of man's relation to God. See the Truth for each person you meet, (and see nothing else) and in this way you will help to free him from the limitation of poverty, sickness, and failure, and will help him to manifest health, success, and happiness.

Oct. 25. Expressing Confidence and Faith in people awakens a response of sincerity and friendship. Know that love is omnipotent, and express love, understanding, and faith under all conditions.

Oct. 26. Express Gratitude to God and to man, the channel through which He works for all the good and beauty which come to you. Gratitude magnetizes and attracts.

Oct. 27. Express Praise for some quality to every one you contact. When you understand the Truth about man, there is always something you can find to praise. Unkind criticism repels your good and praise attracts. Try always to reveal the Truth that each human being is a perfect idea in the mind of God. See as God sees.

Oct. 28. Consider the people you associate with regularly. They are attracted by and reflect, as a living mirror, your dominant qualities. If you do not like them, look to your own mental attitude, and as it changes to your ideal, you will find that your circle of friends will gradually change until you are with



people whose ideas and feelings are in harmony with your own.

Oct. 29. If your conditions and environments do not satisfy you; if you are not attracting all the good that you desire, pause, and take stock of yourself. How much of the Divine qualities of love, understanding, praise, and gratitude are you expressing?

Oct. 30. Each day strive to rid yourself of one negative quality and to establish a positive one in its place. This requires time and energy but remolding yourself to your heart's desire is a fascinating experiment and the results will repay any effort.

Oct. 31. By thinking and expressing the Divine qualities of mind, you surround yourself with a protective cloak of high vibration which keeps evil and destructive tendencies of others' thoughts away from you and which also attracts to you the positive conditions which mean success and happiness.

## The Second Coming of Christ

*(Continued from Page 6)*

about the Kingdom of Heaven and its happiness. There is time for everything. The whole Cosmos is mathematically adjusted by God and His angels so that it runs like a clock. Esaias had prophesied the coming of Jesus in Galilee, and as soon as Jesus reached there, He felt the Divine Vibrations of the Cosmic Cycle and He put His heart and Soul into giving God to all. At this auspicious time, Jesus was filled with the Holy Ghost, or Cosmic Holy Vibration, and was baptized by the Spirit, and from then on He began to declare the Truth of God's Kingdom as He perceived it.

Many people look for the vast Kingdom of God at a point of space in the clouds, far away from the noxious, sinful vapors of the earth, but they forget that the vast eternal land of God's omniscience is near at hand. Whenever you close your eyes, you shut out the land of finitude and matter, and the land of Eternity is found to lie tier upon tier in endless vistas before the inner vision of man.

If man repents of his folly of constantly gazing at the finite Cosmos, and

closes his eyes and constantly meditates, he perceives the land of Infinity within him. Repentance signifies seeing the folly of life in keeping the attention turned upon matter. The wise man repents because he knows the miseries resulting from the contact of matter. Then he makes up his mind and first believes in the Kingdom within, and then, by constant meditation, he perceives the Kingdom of Eternity lying close at hand within him.

First, one must believe in God's message as sent through His Saints, and repent of the folly of matter-attachment, then he must meditate ceaselessly and he will be sure to find the Kingdom of God within, which Kingdom he was looking for in the clouds.

## India Replies

*(Continued from Page 4)*

Gama, the Hindu wrestler, had a better physique than Sandow, and defeated Sandow any time in five minutes, and defeated Zybisco himself in a few minutes, or anyone else in the world.

Although the Hindu papers may prejudice some people against India, America has people like Henry Ford, who can teach the Hindus science and industrial development as no one else in the world can, so please remember that, although you have read false, exaggerated, and exceptional cases described by the prejudiced husband of Nila Cram Cooke, who was deported from India, you must remember that there are Christ-like Masters in India superior to those in any other country. Such unscrupulous writers are in the habit of going to Lunatic Asylums and hunting old police records of rare sensational crimes in order to build up best seller sensational stories, at the cost of unscrupulously crucifying and misrepresenting a great Spiritual nation like India. I know that enough gruesome, sensational, criminal records could be found in the police annals in America to offer food for unscrupulous writers against India and such writers against America.

Jesus taught in Jerusalem among the sinners and lepers, and if modern newspaper men could have visited Jerusalem in the time of Jesus, they would have

come away with sensational pictures of poverty and crime, so that the readers would have thought that Jesus could not have existed in such a land of poverty and crime. Mahatma Gandhi said that if you go to London and open up the drains and say: "Behold! This is London," that would be a travesty of Truth.

It is alleged that Nila Cram Cooke, whose husband has written these terrible stories, was deported from India because of her extremely eccentric actions, and I hear that she and her husband have already separated. I believe Mr. Hutchinson has no sympathy whatever for the better side of India, and for a few paltry dollars he is trying to crucify India, as Judas crucified Jesus. As Judas was the best publicity agent for Jesus, so writers like Mr. Hutchinson, who try to crucify India, really are the best publicity agents for the Christ-like Masters in India. The politically crucified India will be the savior of nations.

I wish I had the time to write to you about all the things that I wish to write in regard to these horribly injurious articles. When I go back to India, I shall not blaspheme my pen by telling the faults of America, in the hope of gaining a few paltry dollars. I shall tell them about George Washington, Lincoln, Henry Ford, and Hershey, the candy manufacturer, who gave \$40,000,000 for the public good, and about Eastman, the kodak manufacturer (who was a personal friend of mine), who gave everything for the public good, and about the wonderful roads, and about the many God-fearing people, and not about the indiscriminations of young people, or of wine drinking and bootlegging, or of gangsterdom, and all the evils that are here.

If you were in India, and even if the newspapers there vilified America, and I doubt that they would, you could just the same give many of the Hindus great ideas about business efficiency. As the Masters, although they happen to be born in a politically suppressed India, can teach America Spiritual freedom, so America, born amidst Spiritual deficiency, should not concentrate upon the material deficiency of India, but upon her Spiritual efficiency, and India should not concentrate upon America's

Spiritual deficiency, but upon her material efficiency. India's spirituality is not the cause of her material degradation, as America's material development is not the cause of her Spiritual undevelopment. Rather, India and America both are one-sided, and by a constructive exchange of their experiences they could reach perfection. You need missionaries of Self-Realization, as India needs missionaries of science and business like Thomas Edison and Henry Ford.

We do not consider cattle more sacred than other animals, but we consider that God is present in the cattle equally as much as in the other animals. If you place a diamond and some charcoal in the sun, the sun will shine equally upon them, but the diamond will reflect more than the charcoal, so it is with human beings and animals. The light of God is not present less in animals, only men reflect God more than animals.

There are thousands of Christian missionaries in India trying to teach spirituality to an already Spiritual people. No more than five or seven Hindus have come to America to teach, most of whom have come with their own money, to give God to the people because they are qualified to do so. As for myself, I want you to know that I have been financed by India to come here, and I have spent thousands of dollars to spread the Truth. I am not only giving Spiritual teachings, but also thousands of dollars of my own money for the promotion of Spiritual teachings. I had everything in India that I wanted, but I left all. I had a palace to live in and came here, not to gain money, but to give people something which money cannot buy.

The Lessons that you take from this Organization, the Self-Realization Fellowship, you might get by paying a small Membership fee just to cover expenses, but you will find in them that which can only be obtained through the proper attitude of mind, faith, assiduous study, and meditation. Let not my words be the book of Truth to you, but let me prove to you that India can give you that which no other country can give you. Study our discovered Truths diligently from six to twelve years, and at the end of that time if you think that



you have not been benefited, you can then throw everything into discard and then vilify India, but not before. It is better to decorate the living animals with diamonds than dead animals with sparklers. Some American ladies before the depression wore diamonds in the heels of their shoes.

I have a Spiritual school in India, and I am continuously trying to uplift my people, and as I know that I am a Hindu for a little while in the human body, so you are an American for a little while in the human body—a Soul made in the image of God. I have come to teach my countrymen here in America because I think they need me more than those, my countrymen, that are in India. My India is the world. There are many Christ-like Souls in India, but I can not say, according to my Spiritual standards, that there are such Masters in this country. America needs India, and India needs America. If universal statistics were taken, America would be found to be the most materially efficient and prosperous nation on the face of the globe, and India would be found to be the most Spiritual nation on the face of the globe, but that does not prove, as many Hindus imagine, that every American is a millionaire, or that every Hindu is a Christ, as many admirers of the philosophy of India believe.

About the purpose of my life—the only way I can prove to you is to show you my income tax reports since I came to America—that I have given thousands of dollars of my own money for this Cause, money that I could have put away and taken back to needy India. During my 14 years' stay in America, I have given India not more than \$300. This principle I especially pursued so that my countrymen in India would not expect that I came here to exploit my countrymen here in America. I believe in the bank of God, which is my Infinite supply, and that is why I have not so far saved anything, but live from day to day as God carries me along.

I am obliged to write all this to you because I saw that some sensational newspapers had caused you to have great doubts. India's princes like more worth-while and comparatively lasting jewels, but American princes like costly

but depreciating Rolls Royce and Packard cars, and they sometimes get the money from poor people through organized graft. As India has political slaves, so there are thousands of industrial slaves in America, employed by industrial czars. I could give you thousands of answers from facts, but due to lack of time, I cannot at present.

Lastly, I wish to correct one of the greatest falsehoods about early marriages and widow burnings in India. In India, they cremate the dead, and you usually bury your dead, and I have heard that in the last hundred years that there have been only one or two widows, who so devotedly loved their husbands that they willingly jumped into the flames with them, just as many American wives during the Titanic disaster willingly perished with their husbands, although they had a chance to save themselves according to the law of women and children first. Child marriage in India has been misrepresented, as it is only a formal ceremony in which a boy and girl may become engaged or betrothed even at the age of two years, but they never marry or live as man and wife until they are at least 16 to 20 years of age, and, remember, due to the warm climate in India, the age of puberty is much earlier, so that a 13-year old girl in India is as developed physically as a 20-year old girl in America.

In all parts of India early marriage has been abolished by law, and widow burning confined to one small part of India. It is almost an obsolete thing from time immemorial, and yet, some newspapers publish pictures and stories about widow burnings as if they are happening right now all over India. I am sure that they had artists and trick photographers to magnify all the horrible pictures that have been shown. Only one thing is true, and that is about the famine of India, which is terrible, not because India has not enough to feed her children, but because most of her food is exploited by foreigners and agencies. Mahatma Gandhi, and the Spiritual Masters, are doing their utmost to improve conditions in India, although there is still much room for material development. America's depression and troubles will spread infin-



ite mischief and conflagration if these selfish industrial forces and illegitimate money-making methods are not controlled and modified by a Spiritual standard of living, as exemplified by the Master Minds of India.

If I can further enlighten you, I shall be glad to do so. Please forgive any emphasis of negative thought that I may unconsciously have conveyed while writing this candid letter to you, and above all, I want you to follow this Truth which we have, and let the proof of the pudding be in the eating.

With very best wishes that my explanations will make matters clear and be the means of bringing you into the fold of the Master Teachings of India, I remain,

With deepest blessings,  
Swami Yogananda.

## The Superconscious State

(Continued from Page 9)

physical unity. The duty of Intelligence is to harmonize the inner and outer forces and make them live according to the supreme plan of wisdom, as behooves the will of God.

Now, in Stanza XXXIX of the Bhagavad Gita, the meditating devotee arrives at a state of Self Realization when he feels that, in the battle for Self-Realization, (growing perception of the Inner Self), all the inner and outer members of the family of consciousness will be annihilated, and with their destruction the specific functions of the senses, mind, vital forces, intelligence, and so forth, will be destroyed. In an ecstatic contact of God, the senses, mind, vital forces, and intelligence, all remain in a suspended state.

The devotee then wonders if all these inner and outer functions, remaining long in a suspended state, will ultimately be annihilated. The novice devotee further grieves, for fear that, by allowing the inner and outer powers to remain in a suspended state, the senses will lose their power to enjoy the beauty of Nature, and the exquisite objects perceived during visions, and

that the mind will lose its power of coordination, and the intelligence its power of determination and discrimination between right and wrong. Of course, this is a foolish fear, because, in the conscious contact of God, the inner and outer members of consciousness, even though suspended, do not lose their individual powers. Instead, they are doubly recharged by the Cosmic battery, which is the spring of all life and human powers.

Even in sleep the inner and outer powers, although suspended, become unconsciously recharged by the inner calmness and accumulated Cosmic Current in the brain. In conscious ecstasy (Samadhi) the truant inner and outer forces of consciousness turn away from their malevolent, devitalizing wandering in the land of matter, and come home to the presence of all-rejuvenating God to be revitalized. If sleep rests the inner and outer forces of consciousness, conscious ecstasy, attained by consciously staying beyond the state of dreamless sleep in the superconscious, not only rests, but reinforces the inner powers with limitless keenness, vitality, and Divine Wisdom.

The man of Realization develops extraordinary powers of clairaudience and clairvoyance, and the mind comprehends everything intuitively, and the intelligence is no longer guided by erring human reason, but by unerring Divine Wisdom. It is just as ridiculous for a person to fear the annihilation of the inner and outer powers during their suspended state in sleep, as for a devotee to be apprehended about the loss of the powers of the inner and outer forces of consciousness during the suspension of the senses, vital functions, mind, and intelligence during conscious God-ecstasy.

As in sleep, the vital functions slow down, so in conscious trance all the inner and outer sensibilities move in the deepest tracts of Spirit and become so engrossed in God that they become invisible and imperceptible in the body. In Revelation, St. John described this state of ecstasy, saying: "When I saw Him, I fell at His feet as dead." When John perceived Spirit, he did not become unconscious, but his consciousness

was so expanded that he perceived Spirit, or his Astral body, above him. His Astral body had gone out of his physical body and was hovering over the physical body during the trance. So he speaks of perceiving his physical body as dead, or in death-like restful deep trance, but not dead as human beings understand it. One can revive at will in trance, but in death no traveller returns from the mysterious bourne.

Later on, in Stanza XL, the devotee raves into further misunderstanding, and feels that the suspension of the sense perceptions in ecstasy would make them forever indifferent to all material objects and, once they became idle and corrupt, they would lose their individual powers or caste characteristics. That the feminine force, or the feeling perceptions, once corrupted by disuse, would forget their distinctive functions and would be mixed with indifference, indolence, and confusion. This is untrue, because the senses become rejuvenated and develop their individual characteristics in trance, and they enjoy roses, people, skies, everything, more and more, with the unending joy of God.

## The Sankhya System of Philosophy

(Continued from Page 10)

Are Nature's wont, for Soul to practice by

Acting, yet not the agent; sees the mass

Of separate living things—each of its kind—

Issue from One, and blend again to One:

Then hath he Brahma, he attains!

—Bhagavad Gita

The chief teaching in *Sankhya* is the nature of the three *gunas*, the eternal qualities or principles of nature or *prakriti*, forever opposed to the *purusha* or soul of man who, to be free, must realize that no action proceeds from him but from the *gunas* of nature alone.

October, 1934

The twenty-four working principles or *tattvas* (specialized modes of the *gunas*) of nature, through which cosmic creation proceeds, were described in the last article. The purest example of an unadulterated *guna* is *sattva* in *mahat* (intelligence), *tamas* in *aham* (egoism), and *rajas* in *manas* (mind). The rest of the *tattvas* are more complicated and compound in their nature. The cognitive senses are made up with a preponderance of the *sattvic* portion of the five elements, as the sense of sound from the *sattvic* part of *akash* (ether), and the sense of smell from the *sattvic* part of *prithivi* (earth). The conative or executive senses, however, are composed mostly from the *rajas* principle in the five elements, as the organ of speech from the *rajasic* part of *akash*, and the organ of generation from the *rajasic* part of *ap* or water. (Students of Astrology will notice an interesting correspondence here, for the sign Scorpio, ruler of the generative organs, is a water sign, ruled by Mars, the most active or *rajasic* planet.)

### The Qualities in Matter

The *tamasic* quality is apparent in the physical world of gross *bhutas* (atomic form) as, scientifically, the "skin" of matter. The skin or outer covering of water may be seen when a bubble is formed; the skin of fire when we see a flame being blown from side to side by a wind. We could not feel invisible air if it were devoid of a *tamo guna* covering. The cover of earth or gross matter is of course apparent to all.

All of the *Bhutas* possess some *sattvic* qualities, though naturally less than the preceding *tattvas*. The all-pervasiveness of ether or *akash* is due to *sattva*. Air and fire manifest upward and outward in response to *sattvic* characteristics. Water gets its buoyancy and ability to be converted into steam from its *sattvic* quality. In earth the *sattva guna* is unmanifested or latent.

The subtle body or *linga sharira* of the universe and of man is composed of all the *tattvas* except the five gross *bhutas* which are quickly perishable.

*Yoga* or *Patanjali Sankhya* counts

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the categories as twenty-six (*Ishvara* and *Purusha* in addition to the twenty-four working principles of nature). This system counts *Ishvara*, the Supreme Lord, as the first cause or first *tattva*, through whose direction all the evolution and involution of worlds take place. This subject will be discussed

from various angles in the present writer's forthcoming book, *World Cycles and Ages*.

The following chart is an attempt to sum up some of the *Sankhya* teachings about the three causative *gunas* of nature and their five *bhutas*, final expression in the physical world.

### The Three Gunas and Their Correspondences

Sattva	Expansion	Intelligence	Creation	Thought	Visions
Rajas	Activity	Energy	Preservation	Will	Waking State
Tamas	Obstruction	Mass	Destruction	Feeling	Sleep

Future	Potential	Blood Constituents	Examples in Food
Present	Manifest	White Corpuscles	Milk, wheat, rice
Past	Sub-Latent	Red Corpuscles	Red peppers, onions, liquors
		Carbon	Meat, poisons

### The Five Bhutas and Their Correspondences

Five Bhutas	Five Elements	Their Vibration	Illustrative Vibration	Property
Primary Atoms				
Akash	Ether	Atomic	Space	Pervasiveness
Vayu	Air	Circular	Whirlwind	Pressure
Tej	Fire	Triangular	Flame of Fire	Light & Heat
Ap	Water	Semi-Circular	Ocean Waves	Fluidity
Prithivi	Earth	Angular	Earthy Particles	Cohesion

Cognitive Senses	Their Organs	Conative Senses	Their Organs
Sound	Ears	Speech	Mouth
Touch	Skin	Execution	Hands
Sight	Eyes	Movement	Feet
Taste	Tongue	Procreation	Procreative organs
Smell	Nose	Excretion	Rectum

Biological Types	Distinctive Qualities	Astrological Correspondences
Cerebral	Idealistic	Pisces — Neptune
Thoracic	Assimilative	Libra — Venus
Muscular	Active	Aries — Mars
Nutritive	Preservative	Cancer — Moon
Osseous	Practical	Capricorn — Saturn





# Mysticism

(Continued from Page 11)

tation of Life in the pursuit of duty, illustrate some of the types of experience which immensely transcend "knowledge," experience in which "subject" and "object" are fused into an undifferentiated ONE and in which Self is identified with object. J. A. Stewart calls these undifferentiated experiences "transcendental consciousness," and says that they occur in a great variety of fields, in numerous ways, and with all degrees of depth inclusiveness.

The Mystic contends further that, owing to certain essential defects in the process of ideation, experience shows that explicit ideas, of human, perhaps of any type, are always profoundly false, just in so far as they are always partial feelings, contradictory, dialectical, and disunited. The thinking process, just because it looks to another for its guide, is always a dissatisfied process. Secondly, the Mystics admit that true Being is something deeper than what usually is seen or felt, or thought by men. The Mystic contends, further, that all our relative satisfactions take the form of finite ideas, but "The Absolute must then be ineffable, indescribable, and not yet outside of the circle within which we at present are conscious." Mysticism undertakes explicitly to deny that ordinary ideas are at all real.

From a still further psychological standpoint, Evelyn Underhill attempts to show that Mysticism is not merely an attitude of mind and heart, but that it is a form of organic life. She contends that it is not merely a theory of the intellect or a hunger of the heart, but that it involves the organizing of the whole Self, conscious and unconscious, under the spur of such a hunger: a remaking of the whole character on high levels in the interests of the transcendental life.

With this slight introduction into the nature and phases of Mysticism, may we now proceed to glimpse the Universe through the eyes of a Mystic. To all who work in the fields of science and philosophy, it has become very clear that the visible world has come out of

an invisible one; the real timber out of which the world is built is invisible timber. It may be that Plato and Aristotle's ground is, after all, an adequate course for sound thinking when they insist that the order and purposeful "forms" of the world must come from an intelligent Mind that underlies and yet transcends all that appears.

Perhaps there are no better words with which to express the mystical concept of the Universe than those of F. W. H. Myers, who announced his central faith in these bold words:

"There exists around us a Spiritual Universe and that Universe is in actual relation with the material Universe. From the Spiritual Universe comes the energy which maintains the material, the energy which makes the life of each individual Spiritual. Our Spirits are supported by a perpetual indrawing of this energy, and the vigor of that indrawing is perpetually changing, much as the vigor of our absorption of material nutriment changes from hour to hour."

Rufus Jones also presents a similar picture of the Universe in the following words:

"Nothing is more common in our world than this fact that Truth progresses in every field by this power of the mind to see the invisible. More and more the mind will heighten its powers to interpret the seen in terms of the unseen, and the realities that are seen with the mind will be held to be no whit less real than those that are seen with the eyes."

So far as the Mystic himself is concerned, it is not his purpose to find a Spiritual realm of calm and joy divorced from the present day world of experience, or the material world; but to find and to hold firmly to the eternal and Spiritual values revealed here in this strange mixture of light and dark which man calls Life. He insists that the finite is never a terminus; it is meant to be a thoroughfare on and into the Heart and Life of God.

(To be Continued)

## Religious Consciousness

(Continued from Page 8)

poise and calm which he constantly enjoys. In short, he becomes one with the all-pervading Spirit.

Religious influence, therefore, is wholesome on Society in general. It raises the moral and ethical standards of the people and introduces in them an element of the finer Spiritual side of life. After all, if a man lived all his life in search of material gain, to the neglect of the enjoyments of the Soul, there would be no difference between him and an animal who lived to eat, work, and pass away without Realization. Religion gives rise to a spirit of brotherhood in the world to disarm injustice, destroy prejudice, and banish hatred and fear from the hearts of men. Its purpose is to establish that Kingdom of God and democracy of man which means a social order based on the simple and noble principles of love, justice, and self-forgetting courage.

How can such religious principles conflict with the politics or laws of any Organization? On the other hand, is it not a fact that men professing those principles will prove to be an asset to any society? The state, as well as society, needs upright men and honest leaders. Men of character, of piety, and of courage are not many; they should be sought and placed at the helm of affairs. The more they come to the front, the better it will be for the world.

The affairs of the world are conducted by able men who have certain high ideals. In so far as they are above petty feelings of selfishness and bigotry, they are truly religious. They are actuated by a desire to do good to the general public by maintaining high standards of public service. In a sense, they are serving God by guiding the worldly affairs of His Creation. Such men should be respected, their principles should be exalted, and their religion of service and faith should be preached in the world. Theirs is the true religion that serves mankind. In the realm of religion there is no conflict; religion stands for peace, harmony, and universal service.

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## Personal Welfare Dept.

(Continued from Page 19)

ties in your daily life. The following poem by Madeline S. Bridges contains a wealth of wisdom:

There are loyal hearts, there are  
spirits brave,  
There are Souls that are pure and  
true;  
Then give to the world the best you  
have  
And the best will come back to you.

Give love, and love to your life will  
flow,  
A strength in your utmost need;  
Have faith, and a score of hearts will  
show  
Their faith in your word and deed.

Give Truth, and your gift will be  
found in kind,  
And honor will honor meet;  
And a smile that is sweet will surely  
find  
A smile that is just as sweet.

For life is a mirror of King or slave;  
'Tis just what you are and do;  
Then give to the world the best you  
have,  
And the best will come back to you.

## Notice to the Public Interested In Organizing Self-Realization Study Groups

TO give food for the body is good; to give food for the mind is better; to give Spiritual food is best.

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Any sincere persons capable of forming groups for the purpose of carrying on spiritually-uplifting discussions or practical meditation meetings are urged to write to Self-Realization Fellowship Headquarters for information regarding the organization of such groups.

No person fickle in disposition need apply. We prefer one Soul to a crowd, but we are seeking crowds of Souls. Only persons who are endowed with healthy bodies, keen minds, magnetic personalities, and, above all, who have developed the power of perseverance in carrying an endeavor to a successful end will be chosen as leaders of groups.

We shall be glad to hear from all who feel that they are fitted to do this great work, and we shall then send permission to qualified leaders to organize groups. To those chosen, we shall show a new way of carrying on God's work in a self-supporting way.

Write to SELF-REALIZATION FELLOWSHIP, 3880 San Rafael Avenue, Los Angeles, California, and your letters will receive prompt attention.

Inner Culture

# The Horn of Plenty Bank

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

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

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

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

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

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

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

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

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.

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

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

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

-----

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

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_





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... us to reach the persons to whom we should like to send our fascinating book; "Highest Achievements Through Self-Realization," going into detail regarding the aims and purposes of Self-Realization Fellowship. You can aid us by sending the names of five spiritually-minded persons. Will you write the names and addresses of these people on the lines below and mail to us?

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Think of it! Receive health, abundance, happiness through this unique and unlimited Cosmic Science. Make youth lasting; arrest old age; remove fatigue and ill health at will by recharging the body battery.

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# Directory of Self Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

## Ranchi, India

Brahmacharya Residential School for boys at Ranchi. Patron, Prince S. Nundy of Kasimbazar.

## Puri, India

Yogoda Sat-Sanga Ashram.

## Calcutta, India

Self-Realization Fellowship (Yogoda Sat-Sanga Society).

## Los Angeles, Calif.

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 30 a.m. to 3 p.m.

## Boston, Mass.

Dr. M. W. Lewis, Conducting Teacher, 29 Edghill 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 Street; Phone Avon 8756-M. Monday class meetings and Sunday public meetings held at Sinton-St. Nicholas Hotel, Fourth and Vine Streets. From Sept. 30 until further notice.

## \*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. F. Seal, teacher, 2732 Wisconsin Ave.; Mrs. Alta M. Redmond, Sec. and Treas., 1908 N. Kansas Ave., North Topeka.

## \*Louisville, Ky.

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

## Denver, Colorado

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

## \*Milwaukee, Wis.

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

## 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, 4600 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 1758 Columbia Road, N.W.

## Mexico

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

## Santiago, Chili, South America

Yogoda Center of Progress.

## Scotland

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

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

# Adorable Boss of the Blue

**A**DORABLE One, you are very meek, although you are the most colossal business man, running the factory of the Cosmos; yet you never speak about your great work.

You have caparisoned this Cosmos with the paintings of ever-changing scenery, so that your servants may work with delight. All living creatures, your employees, have been made audaciously prominent with a fleshly dwelling illuminated with multi-colored lights of thoughts, affections, and determinations, yet you have made yourself very unimportant and your mansion of space obscure and invisible.

You work hardest of all, since you produce everything, but we have to work hard to fulfill the unending needs of our lives. Why is it that, although it is you who made the life-giving grain, the vital breeze, the revealing light, the thirst-quenching water, the blood in our veins, and the heart-engine of our lives, yet you make us work very hard to get these things. We work hard and chisel things to suit our pampered desires, and doing so we falsely imagine that we are the makers of everything.

The gigantic thermal, astral, and gravitational forces are all purring and bounding, running your factory of mystery. We know that you, as the Boss of the Heavens, are pretty busy, and have to keep yourself aloof from us, lest we encroach upon your valuable time, and pester you with many foolish questions, yet we ask you: since you made us in your image, how long are you going to treat us as your children, as your employees?

We know that we have been very bad, rowdy, and intoxicated with ignorance, living in hovels of disorder and limitation, but O, Adorable Boss of the Blue, it is you who can mend our manners. It is your unlimited power alone that can help our meager faculties and spur our battered will to make the effort to redeem ourselves. We do not mind working for you, but do not let us be strangers. Help us to know that we are all your children, equally loved by you. You have remained hidden for a long time. You must forthwith leave your business and attend to the most important business of awakening us.

—By S. Y.