

INNER CULTURE

EAST-WEST MAGAZINE



My Dreams of God



The Voice of Intuition

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

AUGUST
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JEWELS

Have you ever felt lonely, achingly, heart-breakingly lonely? Not because you were alone, but because in the midst of living amongst others, the others, intent upon their own interests or their own loneliness, did not proffer the hand of friendship, and, with abstracted gaze, failed to note the need which lies in every heart?

True it is that aloneness is the price which must ever be paid by those who unswervingly set their feet upon the path of the Soul's High Vision. In the aloneness of Understanding, Man must face his hours of deepest joy or sorrow. And, in moments of great decision, even God seems to hide behind an impenetrable wall, that the Soul may maintain its integrity in the testing-furnace of Free Choice.

Free Choice? Nailed with mental spikes to the Material-Spiritual Cross, Man may struggle and writhe, thus bringing upon himself lacerating anguish. Or, recognizing the Cross, he may accept it, bear it, find its burden light and joyous—and the spikes, implements of service and love in his hands and feet.

Alone? Yea, each man must bear his Cross alone—must travel the road to Golgotha, and thereon be crucified, which is to say, "raised up;" not in ignominy but in Glory, and release from mortal bondage. To this end each man is born.

To this end, with goal ever in view, all must travel. But to those along the highway, in whom the Vision may not be so clear, to those who tremble in fear and desolate aloneness beneath their burdens—even to Comrades on the Path—there are priceless jewels which may be given to gladden and strengthen weary hearts, jewels which all may give with lavish hands, and in giving, find their own supply replenished and brimming over; jewels so easy to give but so often, in thoughtlessness or selfishness, withheld.

The very jewels which adorn the Crown of Christliness are Friendliness and Loving-Kindness.

Isn't it true that the sum of all the laws is the LAW of LOVE? That the Soul of all the commandments is in the one which Jesus gave when He said: "A NEW commandment I give unto you, THAT YE LOVE ONE ANOTHER?"

Travel not in austere seeking of the Goal, but in your own Soul's need, find fulfillment, by you, yourself, fulfilling the LAW OF LOVE.

—By Orpha L. Sahly.

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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SALOME E. MARCKWARDT, Managing Editor.

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Each in His Separate Star

By LOUISE ELIZABETH COLVIN

(Continued from Last Issue.)

DOES not the beauty and truth of the whole universe depend for its completeness upon the perfection of each part, be that large or small, high or low?

Our American poet and philosopher, Ralph Waldo Emerson, has pictured this beautifully in his poem, "Each and All." He begins the poem with a series of impressions—the red cloaked peasant patiently guiding the plow through the even furrow; the cow lowing in the upland farm; and the sexton tolling his noonday bell. The poet speaks of the unconscious pleasure and satisfaction that these may be giving to others who pass within sight or hearing, and he says that we, too, may be influencing the world more than we realize. In the words of the poem:

"Nor knowest thou what argument
Thy life to thy neighbor's creed has
lent;
All are needed by each one;
Nothing is fair or good alone."

He then proceeds to expand his thought and says:

"I thought the sparrow's note from
heaven,
Singing at dawn on the alder bough;
I brought him home, in his nest, at
even;
He sings the song, but it cheers not now,
For I did not bring home the river and
sky;
He sang to my ear—they sang to my
eye.
The delicate shells lay on the shore;
The bubbles of the latest wave
Fresh pearls to their enamel gave,

And the bellowing of the savage sea
Greeted their safe escape to me.
I wiped away the weeds and foam,
I fetched my sea-born treasures home;
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun, and the sand, and the
wild uproar."

While failing to sense the mighty law of unity governing all things, the poet decides to give up the search for beauty and to face reality:

"Then I said, 'I covet truth;
Beauty is unripe childhood's cheat;
I leave it behind with the games of
youth;—
As I spoke, beneath my feet
The ground-pine curled its pretty
wreath,
Running over the club-moss burrs;
I inhaled the violet's breath;
Around me stood the oaks and firs;
Pine-cones and acorns lay on the
ground;
Over me soared the eternal sky,
Full of light and of deity;
Again I saw, again I heard,
The rolling river, the morning bird;—
Beauty through my senses stole;
I yielded myself to the perfect whole."

The perfect whole! Truly, indeed, all are needed by each one. Even as the curling of the pine-cone wreath and the singing of the morning bird are as necessary to the beauty and harmony of the universe as the shining stars, so your life and mine, if lived in sweetness and honesty, true to our ideals and to our individual natures, contribute something real and vital to the fulfillment of the divine plan.

(To be Continued)

My Dreams of God

By S. Y.

(Reprint from *Whispers from Eternity*)

THE SPIRIT was invisible, existing alone in the home of all space. He piped to Himself the ever-new, ever-entertaining song of Perfect Beatific Bliss. As He sang through His voice of Eternity to Himself, He wondered if aught but Himself were listening and enjoying His song. To His astonishment, He felt that He was the Cosmic Song and He was the Singing. Even as thus He thought, lo, He became two: Spirit and Nature, Man and Woman, Positive and Negative, Stamen and Pistil of the flowers, the Peacock and the Peahen, the Male Gem and the Female Gem.

All these He became in thought only, as yet. All these dualities He only dreamt within Himself, as yet. Then He loved His dream of dualities, and He thought: "My dream is Reality! My imagination is Truth!

So this vast Cosmic Dream became the Cosmic Soul of Nature!

Then the Creator began to clothe His subtle dream with grosser dream-decorations and to condense His beautiful dream; and He asked the Cosmic Dream to awaken into consciousness, to come to life and shine like a star of Cosmic Vitality in the dark skies of human consciousness. He said: "My shadows of imagination and My dreams must have life; being a part of Me, they must have consciousness and vitality, they must be living, even as I am living."

So the dream-thoughts began to take luminous forms until all things were created as light. Star, man, herb, flower, and bee—all shone as living stars in the limitless firmament of His dream. Being endowed with motion, they danced and dazzled. Behold, the Spirit had be-

come God—the Father Protector of Creation! Now, although so many dazzling things were suddenly within Him and about Him, He saw that they suffered from sameness; so He dimmed the Light of His Power and focused all His rays in space and began to condense His Astral Cosmos. Lo! All things began to change their vibrations, becoming different in color and form and density. His Astral Cosmos became frozen, and the earth took a brown, solid form, and the lunar men became fleshly forms of definite, condensed dreams, and the nightingale dreamed its feathery plumes, and the trees wore flowers. He caused all things to dream with intensity, to dream definitely and continuously; He caused them to dream Astral and gross dreams, even as He dreamt them into being. Thus the Gross Cosmos came. The Idea Cosmos was born out of the Creator's desire to be twain. The Idea Cosmos froze into Astral Cosmos, and the Astral Cosmos froze into the Gross Cosmos.

As one can create in a dream a complete Idea Universe, or can see a Cosmos made of lights, and can see, touch, or hear a Gross Cosmos: so God created in His one dream other dreams and the relative experiences of an Idea Cosmos, of an Astral Cosmos, and of a Gross Cosmos. As in a dream, one can think and feel, or can see electric lights or experiment with the atomic or Astral composition of the Universe, or see or taste or touch a piece of ice, or move across the hot sands of the Desert of Sahara, or can see people born or as yet unborn: so God, the Creator, began to dream of nebulae, of born and unborn planets of an Astral, Electrical Cosmos, of thermal laws and laws of gravitation, and of thought, feeling, will, flesh, and sensations.

This Cosmic Dream is like our human dreams, only inasmuch as our

human dreams are miniature and relatively changing dreams, created after the pattern of the relatively unchanging (only changing in cycles) huge Cosmic Dreams. While the human being dreams that he is dying from an accident, it is hard for him to realize that the dream is a dream, but, upon awakening, it is easy for him to forget the ugliness and the pain and mental suffering endured during the fleeting life of the dream. It is only when the dream breaks and is known to have been a dream that one can laugh, realizing the unreality of that dream suffering.

The mental picture of an automobile accident, when condensed and focused, becomes a dream reality. The accident in a dream is relatively more real and painful than a like accident in a mental picture. If a little condensed imagination can cause pain, then the condensed imagination of a Cosmic Dream with all its trials must necessarily create greater complexity of pain and suffering. And it is only when we are fully awake in Cosmic Consciousness in God and not our human consciousness that we can realize that all the trials and the joys of the Universe are but God's Dream.

It is then that we can laugh at the trials and pleasures of life, and laugh equally at birth and death. When one dreams about a wall and knocks his dream-perceived head on the wall and it hurts, he must realize that even dreams have power to hurt. So long as God makes a man imagine or dream his body, it is subject to the joy and grief dreams of life and death, of pleasure and pain, of heat and cold, for all of these accompany the consciousness of the body.

The Invisible Dimensionless became visible with dimension—not in reality, but in a Cosmic Dream. For, according to the laws of cause and effect, the effect must be similar in essence to the

cause. So this Universe body, made up of bodies that appear so divided, separate, relatively contradictory, full of wars between solids and liquids, gases and energy—is in essence Invisible and Dimensionless. For the Universe and the body-cells of its Being are the frozen thought of God. Science shows us that all matter is frozen light. And light is the frozen dream of God's Intelligence. The Universe, as an effect, could not be different from the Spirit as its cause.

When The Invisible, the One, became the many, He condescended to give freedom of choice and power of independent self-evolution to all His Creations. So He gave to everything His own power—"to be able to do whatever one may want to do." Thus, all things went farther and farther away from Him by believing in the Cosmic Delusion and painstakingly working for it. Also, all things, by the right of self-evolving reason, could move ever nearer and nearer to Him until the many became the One again. But the Cosmic Creation, or Nature, being conscious and receiving unlimited independence, wants mostly to move farther away from the Divine Mother, or God, thus creating self-imposed suffering from self-made or man-made laws of evil.

Man stands in a position of independence, able to reinforce the misguided or wrong reason in him and so move away from God, or to reinforce God's emancipating wisdom and help God bring him back to the Divine Oneness of Infinity, as in the beginning. But God is powerless to help man unless he shall voluntarily accept God's ever-willing help. God can help only those who help themselves. After having once given unlimited personal freedom to man, God cannot become an autocrat and prevent His independent Creation from doing evil, for God would contradict Himself should He take away the freedom of man after having once given it to him.





The Second Coming of Christ

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

By S. Y.

Chapter IX.

"Blessed are they which are persecuted for righteousness' sake: for their's is the Kingdom of Heaven."

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

THE bliss of God will visit those souls who let themselves undergo the torture of the false criticism of so-called friends for doing what is right, uninfluenced by wrong customs or social habits. Do not drink because you happen to be at a cocktail party. If people call you crazy for acting right in not drinking, rejoice, for through self-control you will attain bliss and perfection.

Holding on to your spiritual beliefs, even if you have to lose your body, as did the martyrs of yore, is admirable, for you will inherit the immortal blissful Kingdom of God. A soul who relinquishes all material desires and cheerfully stands the ridicule of short-sighted friends, demonstrates that he is fit for the unending bliss of God. Worldly people prefer sense-pleasure to the unending bliss of God, and that is why they are foolish or unrighteous. They

do not know what is righteous or good for them. The true devotee is righteous, for he knows that to contact God's unending bliss is right and good for himself in the highest sense.

The above passage also means that those souls who are persecuted and tortured by the temptations of the senses and by bad habits in order to cling to the peace and power in self-control and to the happiness of meditation, are righteous, for they are following the right way which leads to the defeat of the senses and brings the Kingdom of unending bliss to the victorious.

No matter how powerful are the temptations of sense indulgence, and how strong are bad habits, you must resist them with the wisdom-guided power of self-control. Those who resist temptation, but are not convinced that temptation promises only a little pleasure, and always gives sorrow, and that temptation is not the thing to indulge in, turn into hypocrites and ultimately succumb to the wiles of temptation. When tempted, you must know that temptation is poisoned honey and that God is the honey of immortality sealed in mys-

tery. Those who meditate, break the mystery seal and drink the honey of immortality.

Heaven is that state of transcendental, omnipresent joy where no sorrows ever dare to tread. By following continuous good actions, souls ultimately reach that beatific state of bliss from which there is no fall. Only people who are not fixed in meditation slip and fall from this state of happiness.

Heaven is termed a kingdom because each devotee, gaining that state of cosmic bliss, becomes one with the King of Heavenly Bliss, or God. That kingdom of Cosmic Consciousness is owned by the King, God, or by any elevated soul who becomes one with God. The soul who merges himself with God feels the cosmic bliss of being one with God. Hence, any devotee who aspires to own the Kingdom of Heaven, must unite his ego with God and become the King of the Universe.

"BLESSED ARE YE, WHEN MEN SHALL REVILE YOU AND PERSECUTE YOU AND SHALL SAY ALL MANNER OF EVIL AGAINST YOU FALSELY, FOR MY SAKE. REJOICE AND BE EXCEEDING GLAD: FOR GREAT IS YOUR REWARD IN HEAVEN: FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU."
(*"Walks and Words of Jesus,"* by Rev. M. N. Olmsted.)

The above does not mean that one has to create a band of revilers or persecutors in order to reach the Kingdom of Heaven. It signifies that, if it so happens that, in the course of your spiritual living, you find that materially-minded people persecute you for your virtue, and you can pass through that test cheerfully without yielding to their wrong ways, then you will find the bliss coming from God and the happiness that results from clinging to the true bliss-yielding habits. If people criticize you for your wrong actions, even though you are outwardly good, do not flatter yourself that you are being persecuted for God's sake. It is only when people call you evil, when you know that you are good, and when they say

that you are wrong when you know that you are right, that you must not be sorrowful, but rejoice. You must retain the joy of meditation if you are right, in spite of praise or blame from people.

If you want to stop going to the movies too many times, or to forego idle talk with your relatives and neighbors, in order to preserve and maintain the acquired peace of meditation and thus be subject to their criticism for not wasting your time as they do, then rejoice, for you will, through adherence to divine habits of bliss, ultimately inherit the kingdom of unending bliss.

"To be persecuted for my name's sake" signifies being criticized for maintaining the feeling of bliss resulting from meditation. God is bliss and His first manifestation to the devotee is bliss in the temple of meditation.

Being rewarded in Heaven signifies the state of eternal bliss felt in stabilizing the state of peace resulting from meditation. The man who gives up meditating because of the criticism of his neighbors, relatives, or so-called friends, loses the contact of heavenly bliss. Those who can retain their state of bliss, acquired by meditation, are doubly rewarded, due to the stability of bliss increasing to greater bliss. This is the psychological reward resulting from the stabilization of the habit of enjoying the bliss of meditation. If anyone can become fixed in bliss, according to the law of habit, he will be rewarded with continuous bliss.

Heaven is not only a state of bliss felt in this life; it is also an after-death state in which ever-new joy is felt in the immortalized soul.

Completely redeemed souls are those who do not have any mortal desires in their hearts when they leave the shores of the earth. These are the souls who, by overcoming mortal desires, become permanently fixed as pillars in the mansion of Cosmic Consciousness, and never go out again or become reincarnated on the earth plane unless they do so willingly in order to bring earth-bound souls back to the mansion of God.

The Voice of Intuition

By S. Y.

BHAGAVAD GITA

Chapter II

Stanza IX

Sanjaya said: "Having addressed Hrishiksha (Lord of the senses) thus, Gudakesha (the conqueror of sleep and scorcher of enemies) spoke: 'I shall not fight, O Govinda,' and remained silent."

SPIRITUAL TRANSLATION

Introspection revealed to the mind that, having addressed the inner self (the devotee conqueror of the sleep of ignorance and the scorcher of the sense-foes), resolved within himself: "O Spirit, sustainer of the body and the world, I shall not fight the psychological battle to conquer the senses," and then became silent.

ELABORATE SPIRITUAL INTERPRETATION

The above stanza reveals a peculiar psychological state from which the devotee suffers. In this state the devotee is developed enough to behold Spirit as the Lord of the senses, and is sufficiently advanced to be spoken of as the conqueror of ignorance and tormenter of the sense enemies through the fire of self-control. And yet, though the devotee is partially developed, he resolves within: "O Sustainer of my body and the Cosmos, I shall not fight the psychological battle to defeat the senses." Thinking this, the devotee remains mentally inactive, neither advancing spiritually nor going backward.

All these experiences are revealed by introspection to the sense-inclined, wisdom-blind mind. Naturally, when the devotee becomes spiritually blind, the sense-inclined mind is delighted, expecting the capture of the devotee from self-control and its soldiers. But intro-

spection also reveals and warns the prematurely rejoicing blind mind of the temporary fall of the devotee. The introspective discrimination further tells the blind mind that, though the devotee remains inactive and undecided as to whether he will meditate or not, yet he is a potential conqueror of ignorance and an habitual scorcher of the senses with the heat of self-control.

In the above state, the devotee beholds the glory of the Spirit as the sustainer of the body, the senses, and the Cosmos, and yet tries to remain inactive, due to the subconscious pull of bad habits.

The devotee realizes that he is the conqueror of ignorance and that he has the ability to destroy his enemy sense-habits with the fire of self-control, and yet he feels pity for his once-dear, bad sense habits, which turned into enemies when he became spiritually inclined. Unable to decide, and finding the pull between virtue and vice of equal strength, he remains inactive, without meditating, inwardly saying: "O God of the Universe, I will not go through the pitiable task of slaughtering my once-dear sense habits."

Chapter II

Stanza X

To him who was lamenting between the two armies, the Lord of the Senses, as if smiling, spoke in the following way.

SPIRITUAL TRANSLATION

The advanced devotee, even when he remains still and inactive, due to the advent of doubt, beholds himself in the midst of the two psychological and discriminative armies, and hears the voice

of inner silence, the voice of Spirit-intuition, as described in the stanzas to follow.

ELABORATE SPIRITUAL INTERPRETATION

When the advanced devotee becomes inactive, surrendering himself to the Infinite, he beholds himself situated between his sense-soldiers and his discriminative combatants. The silent devotee beholds the Spirit smiling with lips of lightning, dispelling the gloom of his doubt. Very few advanced devotees are fortunate enough to behold the smile of Spirit, and to hear His voice of wisdom through intuition. Those devotees who can completely surrender themselves in silence to God, during the invasion of doubt, are able to perceive this indescribable, all purifying Light of Spirit and hear the strange whispers of inner intuition. When the mind remains neutral, beholding the two clashing armies of self-control and sense-temptation, it feels sad due to the effect of renouncing the sense-habits. And yet, the devotee who finds absolute resignation to the Spirit, hears the voice of Spirit speak through his own intuition.

The Spirit does not require a human voice and vocal cords. But the devotee who lifts his consciousness from the

senses and focuses it at the Christ (or Krishna) Center, automatically hears the instructive, etheric vibrations of the Spirit.

As our conscience whispers silent words of advice, so the Spirit can vibrate words of counsel to the mind of the devotee.

When the devotee leads a clean life of proper eating, proper behavior, and deep meditation, even though he is temporarily undecided, he hears all the secret sounds of emancipating vibrations. (That is why the Vedas, or the Wisdom Scriptures, are spoken of as "Sruti," or that which has been heard.)

In the state of Christ, or Krishna, consciousness, the devotee actually hears the voice of Spirit vibrating into intelligible, instructive words in the etheric expanse of his mind. The inner whispers of mind are different from the whispers of conscience, and the whispers of conscience are different from the voice of Spirit.

The mental voice is nothing but the vibrations of an undecided mind. The voice of conscience is the voice of discrimination and inner wisdom. But the voice of God is the voice of an infallible intuition. Prophecies result from the voice of intuition. The voice of Spirit vibrates through the devotee's intuition.

The Swami Continues His Journey

Swami Yogananda writes that he had a most delightful motor trip through Europe and Scotland. He has made many new friends and expects to return to London late in the Fall for a lecture campaign. In Scotland he had a most enjoyable time as the guest of Sir Harry Lauder.

He is now on the continent, where he will visit Paris, Berlin, Rome, and Athens before going to Egypt. The Swami expects to reach Port Said the first week in August and then to be home in India, after fourteen years of absence, on the twenty-second of August.

Besides establishing the new Self-Realization Temple and Center in India, the Swami is going to collect the material for his new book on the lives of some of India's spiritual Masters. This will be published as soon as possible after his return to America.

Jnana

(A Prayer)

O, Jnana, thou in the turret of thy castle
As a star in the firmament is set,
Reveal to us the path to thy enchanting realm;
Encircle thou thy pilgrims to thee bound
And dissipate the gloom about our feet.
Down through the Ages, from the twilight of antiquity, are thy
revealing beams,

And yet, so far from thee are we,
We languish on the plains of desolation.
O, Jnana, by what secret password
Yield the barred doors to thy threshold?
Interpreter of all there is, thou art, and more,
For only through thyself canst thou thyself as Self be known.
Unless thy light illumines, what are words?
Cold, senseless things, as stones in running brooks.
And Jnana, books are naught, or most, thy symbols
Petrified in stone. We gaze therein and dimly sense
The presence of thy treasures in the archives of the Ages.
Speak to us the language of our understanding, Jnana,
And lead us in the path we fain would tread.
Civilization is but the world's attempt to know thy ways,
Art, its longing to grasp thy hand in friendship,
Music, enchanting melodies intended for thine ear.

The ocean's pounding surf and noiseless dawn
Are one with thee. Attune our souls forever
To thy throbbing heart. Ourselves we cannot save.
Tragic are the hosts of earth who seek not thy compassion,
Who know not thou, with sweet content, can blot out their illusions.

When thunder clouds of mortal strife beset our path,
Beseechingly, we call to thee, we call to thee, O, Jnana,
And when with joy of pulsing life our heads we lift,
We know that thou art watching from thy castle tower.
O, let the pleasing fact be known, the ant is thy creation,
The elephant no more, nor less, in thy eternal realm.
Could earth be governed but by thy discretion,
The sun sustaining Life Force give to man?
Bequeath on us thy legacy, effulgent light,
And may our memories sweet meditations on thee be.
Upon what plane dost thou exist forever
Undimmed by cloud or setting of the sun?
Through what vales of mystery vibrates thy vigilance?
By what subtle sequence may we acquire of thy substance?
Thy way is the secret in the source of thy revelations,
And yet the source thou art in all completeness,
The river and its ocean, the singer and his song, O, Jnana,
THE SINGER AND HIS SONG.

—By Charles N. Gaskin.

Proposal to Enrich Dollar Explained

Government-Made Credit Held Powerful Stimulus to Business

By J. CRATE LARKIN
Vice President, The Larkin Company

PRESIDENT GREEN and his associated leaders of the American Federation of Labor have set their faces like flint against inflation of the price level of commodities. They know full well, from their experience in the years preceding the great deflation of 1921, that a "boom" in prices always outstrips wages. In fact, the wage level lags behind the inflated price level, on the average by about two years.

It is quite conceivable, however, that President Green would not oppose a justified expansion of credit-money that would enrich instead of diluting the purchasing power of every dollar of wages. Such enrichment of the dollar, as measured by goods, has been proposed by Maj. C. H. Douglas in his device of the National Retail Discount.

Make Dollar Buy More

The problem is to make active our unused productive capacity for wanted goods, so that the consumer's dollar may buy more of such goods.

The device proposed by Maj. Douglas to accomplish this end should place him high in the ranks of inventors of all time. For he makes the issues of new credit, to overcome our present shortage of buying power, contingent upon a fall in the price level to ultimate consumers, and contingent upon a steadying of the price level of commodities for retailers, wholesalers, and prime producers.

In simple, non-technical language, the proposal is that a statement be prepared to show the total productive capacity for

all manner of goods and services, with the present equipment of industry and facilities of distribution of the nation as a whole.

The estimates necessary for this statement would be based on a valuation of such capacity output on the existing general price level; that is, at the present average purchasing power of the dollar for these commodities, measured by official indexes.

National Discount

Let us suppose, arbitrarily, that the actual output of all manner of commodities and services during 1933 was 40,000 million dollars. Let us suppose it to be found that this was only two-thirds the actual capacity of industry to deliver goods; that the factories and stores because of deficient buying power were idle one-third of the time with overhead charges going on for the entire plant.

In order to overcome this shortage of buying power and to add one-third to the output of industry, purchasing power must be created equal to 20,000 million dollars additional during 1934.

By cutting the price one-third for consumers, in the form of a national discount upon all manner of goods, and services at retail, Douglas would add to the buying power of every consumer's dollar and evoke an immediate, effective demand upon the present means of production.

He would establish a National Credit Account in the United States Treasury. The figures entering into this account showing the facts of the production of

(Continued on Page 26)

Meditations for August

By S. E. M.

Thurs.
Aug. 1 The light of Spirit permeates my whole being. It bathes every cell with peace and health. Its brilliance clears up the mist of ignorance and confusion from my mind and floods it with understanding and creative ideas. The celestial light saturates my soul with beauty and inspiration and makes me increasingly sensitive to the divine whisperings of intuition.

Fri.
Aug. 2 Infinite Spirit sweeps over me in "fathomless billows" of love, carrying away all of my burdens of lack, sorrow and fear. I rest on the Ocean of Peace serene, happy and secure.

Sat.
Aug. 3 There is no need for me to struggle and worry because I know that I am one with my source; because the wisdom of God guides me, and the irresistible power of God supports and carries me through to victory and success.

Sun.
Aug. 4 I am a divine child—I was created perfect—free—a conqueror. Nothing can hinder or limit me but my own thinking. I now assume complete command over my body, my mind and my conditions and henceforth I shall live up to my royal birthright.

Mon.
Aug. 5 I am made of perfect God substance. In essence my nature is God's nature. In the "I am" we are the same, therefore I can at any moment return to my source, to the loving Intelligence which sustains me, for anything I desire.

Tues.
Aug. 6 There is no limit to Life. It flows eternally. It pours through me; it surrounds me; it saturates every atom of space. I am free to draw upon it for all the energy, health, and inspiration that I require.

Wed.
Aug. 7 I am a center of activity in the infinite sea of consciousness. As I tune my mind in with the highest vibrations by meditating, right thinking and acting, I attract and draw to myself all of the ideas, strength, love and success that I need.

Thurs.
Aug. 8 I surrender completely to the divine will and live in perfect peace, harmony and joy. God's plan for me is the perfect plan and I desire only to live in accordance with it.

Fri.
Aug. 9 I have no fear, for God's power in me is stronger than any person or condition which seems to be opposing me.

Sat.
Aug. 10 I do not doubt and waver because Infinite Intelligence, which works through my mind, always sees clearly and makes right decisions instantly. The Blessed Presence always overshadows me and points the way.

Sun. I am strong and well be-
Aug. 11 cause I know that the One
Life is my life. It flows
through my whole being at all times,
giving me unlimited vitality and radiant
health.

Mon. I desire only good for all
Aug. 12 men, and for myself I ask
only strength and wisdom to
live according to the Divine Plan of my
life.

Tues. The "I am" of me is per-
Aug. 13 fect in every respect. I am
one with Infinite Life, Love,
and Wisdom. I am health. I am wis-
dom. I am love. I am success. I am
power. I am energy. I am intelligence.

Wed. God is in all and through
Aug. 14 all. Omnipresent Wisdom
and Good surround and
protect me at all times. I am ever aware
of the radiant, loving, all-enveloping
Presence which is always with me.

Thurs. I will clear my mind of all
Aug. 15 criticism, condemnation and
negation of whatever kind,
and will clear my emotions of all re-
sentment, anger, fear and anxiety. I
will see only beauty and truth, and will
speak only words of peace, thanksgiv-
ing, compassion and loving understand-
ing. To express kindness and wisdom
in my actions shall be my aim at all
times.

Fri. My words have creative
Aug. 16 power, and therefore I think
and speak only that which I
wish to become manifest. I realize the
responsibility of this divine power which
has been granted me by reason of the "I
am" within me, and consider very care-
fully what I will to come into my life.
When I have decided, I speak the word
of command in confidence, knowing
that it will be as I decree.

Sat. The One Mind which
Aug. 17 thought all things into being,
functions through my mind.
This Infinite Intelligence placed the
universes in space and gave them the
unfailing law of rhythm, by which they
move majestically across the heavens in
perfect harmony. It made the tiniest

atom as intricately and exactly as the
greatest sun and stated the law of its
being with just as much precision.

This Intelligence functions through
my mind, giving it the power to travel
to the farthest star and the power to
realize and comprehend the whole vast
intricate creation. I am one with this
limitless Creative Power which brings
worlds into existence, and I share its
nature and qualities.

Sun. Life is limitless and ex-
Aug. 18 haustless. The more energy
I use, the more I generate.
The more love I give, the greater is my
capacity to love. The more success I
attain, the greater is my power to attract
prosperity. The more I use my mind,
the greater becomes its capacity to sup-
ply me with new creative ideas.

Mon. The Infinite, Intelligent
Aug. 19 Power created me as well as
oceans and daisies, as well as
humming birds and universes. It sup-
ports me and I can draw upon it at all
times for whatever I need. Realizing
this, I must henceforth live above all
anxiety, pettiness, and meanness. I rest
in God's care in perfect peace and con-
fidence.

Tues. Today and always the Di-
Aug. 20 vine Presence is with me and
I shall practice realizing this
continuously until I come into the com-
plete recognition of my own God Self.

Wed. The power which brings
Aug. 21 harmony to the whole uni-
verse can bring it into my
life. I rest on it with perfect assurance
and go forth in peace and security.

Thurs. As I realize the strength
Aug. 22 which works in me, I am able
to free myself from the petty
annoyances of every day and, in this
serene and poised state, I become aware
of and sensitive to the beauty and glory
which surround me everywhere.

Fri. As I increase my capacity
Aug. 23 to use and receive God
power and love, as I develop
my realization of truth and beauty, so
does my life become interesting, effec-
tive and happy.

Sat.
Aug. 24 The realization of the nearness of the loving, tender, flaming Presence, which is ever with me, makes my way easy. I am able to accomplish the impossible because I know that it is the Father within who does the work through me. I am relieved of all tension and worry. I have but to act, knowing that He guides and directs—knowing that His is the irresistible power which carries me through.

Sun.
Aug. 25 Infinite resources for accomplishing good, for creating beauty, for releasing power and wisdom are within me. I need only to become aware of these divine potentialities by putting myself in tune with my Creator and then, through practice, I am able to manifest more and more of my God Self in my outer life.

Mon.
Aug. 26 Life in me is eternally unfolding. I will remove all obstructions and work with it intelligently so that I may be of real service to others and so that I may soon come into complete realization of my identity with Truth, Love, and Wisdom.

Tues.
Aug. 27 I am eternal energy. I can never be sick, weak, angry or discouraged because I am not my body or my mind. These are the instruments through which I function and I do not identify myself with them. I give them care, exercise and training but at all times I am master of them.

Wed.
Aug. 28 Power comes through action. The more power I use, the more I am able to use.

I must speak and act truth, peace, prosperity, love and friendship, strength, beauty and gratitude at all times.

Thurs.
Aug. 29 Disappointment, frustration, and adversity are merely "Stop! Look and Listen!" signs on the pathway of life. They are danger signals warning you of impending disaster. Do not resist them or let yourself get submerged in emotion, but stop in your mad rush to nowhere and consider impersonally the message which they bring you. It is time to change your way of thinking. It is time to turn from the road of prejudice, criticism, fear, doubt, anger and worry to the highway of peace, happiness, praise, gratitude, truth, beauty, kindness and understanding.

Fri.
Aug. 30 Creative Mind is trying to express Its divine qualities through me. I gladly yield myself as an instrument for Its use and remove all barriers of wrong thinking and living so that I may be a perfect channel for the divine power. My mind is filled with new ideas, my body with new strength, and vitality, and my soul with new peace and joy.

Sat.
Aug. 31 God is all there is. There is no power or substance outside of Him. Life in its fullness is mine now and there is nothing for me to fear. Spirit is with me always. I cannot get away from Its loving protection and guidance. Divine Love and Wisdom surround me as a mantle and I move in perfect confidence and assurance.



Scientific Digest

Scientist Cooks by Sun's Rays

Dr. Charles G. Abbot, of the Smithsonian Institution, in Washington, D. C., puts the sun to work for him at his Summer cottage on Mount Wilson, Calif., heating a solar stove for the purpose. This stove bakes bread readily. "After the sun goes down," said Dr. Abbot recently, "the temperature inside the oven drops slowly during the night, but there is still ample heat to broil bacon and bake biscuits in the morning."

Dr. Abbot also has arranged a solar hot-water heater by coiling 150 feet of garden hose on the cottage roof. It heats five gallons of water at a time except in cloudy weather, when it isn't much use. This is the way the sun stove works: Upon the glass-covered top of a trough-shaped "furnace," sunlight falls. An ordinary clock mechanism keeps the face of the furnace turned toward the sun. Due to the curvature of the trough, light is brought to a focus along a copper tube, which extends lengthwise through the furnace. The tube is surrounded by a larger tube of special glass, thermos-bottle fashion, the space between the tubes being a vacuum. The inner tube is filled with heavy machine oil, which does not boil at ordinary furnace heat. When heated by the focused rays of the sun, the oil rises and circulates around three sides of the oven, which looks something like a sawed-off water tower. Leaving from 300 to 400 degrees of heat in the oven, the cooled oil gravitates back into the furnace to be recharged again, and thus a lazy circulation of about 60 gallons is automatically maintained. Barring leaking, the oil lasts indefinitely.

Noise Damages the Human Body

IF your blood pressure has leaped up a few notches, it may mean only that

little Willie's drum beats are beginning to take their toll. If you feel constantly in need of stimulants, it may be due to the fact that your energy is being impaired by the noisy conditions under which you are working. How effects like these can be produced on the human system through noise has been explained by Harold R. Berlin, a member of the Acoustical Society of America.

"The harm which noise does to the human mechanism is by no means a matter of guesswork," said Mr. Berlin. "It has been shown that typists use 19 per cent more energy working under noisy conditions and lose slightly more than 4 per cent in speed. The medical profession has ample evidence that extreme noise gradually endangers the sense of hearing. This has been shown for a number of groups of factory workers.

The New York Noise Abatement Commission reports that sudden loud noises produce a rise in the brain pressure, an increase in blood pressure, and an increase in the rate of respiration. Noise impairs the digestive functions by affecting the flow of saliva, gastric juice, and so forth. It is by no means accidental that each of us instinctively seeks a quiet place to work, or eat, or rest, or play. Noise takes its toll."

A Ray More Powerful Than X-Ray

Out of the clouds of neutrons, deuterons, and protons, there has been evolved a new Ray, the most powerful and penetrative ever known. The new development is both more powerful, and potentially more dangerous, than the X-Ray, but its medical possibilities are considered great, because it will penetrate deeper into the human body and disclose conditions that the X-Ray would

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Mystic Christ

By SRI NERODE

(Continued from Last Issue.)

DEAN INGE says: "Mysticism is the attempt to realize in thought and feeling the immanence of the temporal in the eternal, and of the eternal in the temporal, an attempt to realize the presence of the living God in the soul and Nature—complete union with God." Mark the words "realize in thought and feeling," as well as "in the soul and Nature," and "complete union with God." That is mysticism. What was Jesus but a mystic? "I and my Father are One," was His divine declaration. It was not an intellectual platitude with Him, but was a warm reality that flowed through His veins. As you talk of universal brotherhood, oneness, and so forth, do you feel like Tennyson when he said:

"The sun, the moon, the stars, the
seas, the hills, the plains,
Are not these, O Soul, the vision of
Him who reigns."

Feel like Jesus, think like Jesus, act like Jesus. Why can you not do so? Because you do not follow the Path which He followed. The Words and Teachings which He gave at the end of the journey cannot be lived unless you know of the journey and the road which He trod. His very ministry is the fruition of His Preparation. Unless you know the pains and trials, the beauty and magnificence of that preparation, how can you follow what his preparation brought into being?

The Path of the Mystic is the Path through the woodland of Inner Self. Let us look into the recorded life of Jesus, as He moved and had His being in the realm of Inner Light.

1. He went to John and said: "Suffer it to be now." That was the keynote

of the Master's life. He was humble in learning. Divinely gifted, He acquired all the wisdom of all Ages during the eighteen years of His unknown life. His teachings are full of words from the old prophets, and touches of the Eastern mystic lore.

2. Solitude is the nest of wisdom and illumination. He fasted forty days and forty nights without food or drink. What was He doing? How did He do it? Why did He do it? When He did such deep and prolonged contemplation and meditation just before his epochal ministry, He must have practiced it all the days of His life. It shows that Illumination is a result of constant practice and meditation. People want to get Illumination without the necessary troubles and adequate efforts. The Master's words cannot bring real Illumination without the spiritual discipline He subjected Himself to.

3. His temptation is just a phase of the psychological struggle that His mystic soul encountered. It was the finale of such struggles. He shows His mental watchfulness against and conquest over the evil. It is a mark of high mysticism. Every mental phenomena has to be watched with alacrity to make the mind a seat of God. Watch your thoughts constantly or you may fall into the hands of the unwanted. But do you know how? Only the results of the struggle have been recorded in the Bible; evidently the key to the results has been withheld.

4. The Mystic's love for the outdoors was supremely exhibited in His character. He lived outdoors, preached outdoors, and prayed outdoors, sometimes on the solemn Mount, other times by the singing brook, as opportunity offered itself.

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Dreaming and Living

*J*UST as truth, in essence, is no more nor less than the being of that which is true, so life is only the concept of an abstract idea, excepting as it is lived.

Perhaps the best part of living is dreaming. Happy is he who learns the art of dreaming without allowing himself to become identified with his dreams.

Once a man told me that he had stood on a hill at San Francisco and looked across the bay to beautiful Oakland, but that he had decided never to visit the city, lest his dream of its beauty might be shattered.

"I always have been homesick for my old southern home," said a friend to me. "However, I never revisit the old homestead, for I know the changes that I would find would make me sad."

Sometimes I think that these men were very wise, and that true wisdom never will become involved in its own imaginings to the extent that it will allow its dreams to crystallize into concrete experiences.

Nevertheless, the art of dreaming remains the art supreme. He who fails to practice this art will miss the sweetest, most innocent joys of the spirit. Made in the image of the Supreme, man is a creator, at least to the extent that he may assemble and rearrange forms and give them names for his delight. This is a mental process, at the command of spirit—and the process is the miracle of dreaming.

—By James M. Warnack.

Diet and Health

By ELLEN EASTON, B. S.

BALANCED DINNER MENU

Clear Onion Soup
Scrambled Corn and Cheese
Sliced Tomatoes on Watercress
Vegetables:

String Beans
Braised Celery

Peach Cobbler, or Shortcake, or any fresh fruit.

ONION SOUP

2 large onions sliced thin, 2 tablespoonfuls butter, 1 tablespoonful chopped parsley, 1 quart vegetable stock (water in which vegetables have been cooked), grated cheese, toast.

Cook onions in butter until yellow, add stock and parsley. Simmer one-half hour and season to taste. A little Vegex or Savita may be added if desired.

Put one slice of toast in each dish, sprinkle with grated cheese, and pour hot soup over it.

SCRAMBLED CORN AND CHEESE

Melt 1 cupful of hard grated cheese in 2 tablespoonfuls butter. Add 1 cupful cooked corn and 2 tablespoonfuls chopped green pepper. Stir until thoroughly blended and very hot.

BRAISED CELERY

Cook celery in very little salted water until tender. The water should be nearly gone when celery is cooked. Add butter and Savita or Vegex to season.

PEACH COBBLER

1½ cupfuls whole wheat flour, 3 teaspoonfuls baking powder, 1/8 teaspoonful salt, 3 tablespoonfuls raw sugar, 4 tablespoonfuls Crisco, 1 egg, ½ cupful milk.

Mix dry ingredients, cut in Crisco, add egg and milk. Pour over peaches.

PEACH MIXTURE

2 cupfuls sliced peaches, ½ cupful raw sugar, ½ teaspoonful cinnamon, ¼ teaspoonful cloves, 1 tablespoonful whole wheat flour, 2 tablespoonfuls butter, 2/3 cupful water or peach juice.

Mix peaches and dry ingredients and

put into buttered pan. Cover with dough mixture and bake about 30 minutes in a moderate oven.

DIET

The second mineral which is particularly helpful in the alkalinizing diet is sodium. Sodium keeps calcium in solution and is therefore valuable as a solvent for hard deposits in the body. It is a powerful alkalinizer and helps with the secretion and excretion of carbonic oxide. It has a soothing effect.

For alkalinizing, or whenever sodium is indicated to correct a physical condition, it can be obtained in a concentrated, though natural, form, in Celery Concentrate. This is only dehydrated and powdered celery and contains about nineteen times as much sodium as fresh celery.

Foods containing the most sodium are: celery, spinach, chard, romaine lettuce, tomatoes, radishes, beets, strawberries, cheese, watercress, pumpkin, asparagus, carrots, dandelions, leeks, lettuce, cabbage, okra, cow's butter, cucumbers.

HEALTH

The final organs of elimination on our list are the bowels. The most common causes of constipation are the use of refined and manufactured foods, and the lack of proper exercise. The foods in this class include white flour, concentrated sweets, excessive amounts of meat and starches, spices and condiments.

The diet should consist for the most part of natural unrefined foods with plenty of bulk. Use plenty of fresh vegetables and fruits.

The chemicals which are especially helpful in regulating elimination are magnesium, sodium, chlorine, and potassium. See list of foods containing these chemicals under "Diet."

Get plenty of outdoor exercise and particularly exercise the abdominal muscles.

"Whatever the Facts, this is the Truth"

By LOUIS E. VAN NORMAN

SINCE the race began to observe life and the natural forces, man has been accumulating a knowledge of facts. He is only slowly and painfully perceiving the truth.

Facts are often exalted to a place of supreme importance in our lives, while the truth of their interrelationship has been hidden from view. Measured by the footrule of life's Gradgrind, (whom Dickens tells about in his novel "Hard Times"), facts, so-called, outrank everything else. But truth does not consist in minute accuracy of detail. Truth lies in conveying a right impression. There are vague ways of speaking that often are truer than strict facts would be. Alford points out that, when the Psalmist said "river of waters run down mine eyes because men keep not Thy law," he did not, of course, state a fact, but he did state a truth deeper than any fact and truer.

We gather facts and statistics laboriously, painfully, into tomes without end. But we do not know what they mean. When we become conscious of the situation—that we do not understand what underlies these so-called facts—we dig for more facts. Then we make assumptions from tables of figures and graphs of diagrams and charts, in books and reports. Sometimes, even then, we dimly perceive that truth is more alive than these tables and diagrams would indicate to our physicists, engineers, and mechanics. It has a disconcerting way of upsetting these printed assumptions of ours every once in a while. George Canning observed once, when looking at one of the tables of figures: "I can prove anything by statistics—except the truth." Because, in the words

of an old English writer (Robertson), "truth is a thing not of words but of life and being."

The underlying truth of the universe—that is what the wise man seeks, often in spite of what seem "just plain facts." Often we mistake long-held opinions, without any evidence, as the truth. Only "stately periods of time" prove God's plan.

"Facts are God's arguments, we should be careful never to misunderstand or pervert them," said Tryon Edwards, and old Jeremy Collier warned us that "we must not let go manifest truths because we can not answer old questions about them." Moreover, we "know the truth, not only by the reason, but also by the heart." No less a thinker than the great Pascal made that observation. "Beauty," said the poet Oliver Wendell Holmes, (in his "Professor at the Breakfast Table,") "is a primary fact, and an index of a larger fact than wisdom."

Yes, indeed, facts may be large or small, depending upon the truth behind them. "What yesterday was fact," remarked the famous "Junius" in his "Letters," "today is doctrine," and Lord Lytton (who wrote "Lucile," as "Owen Meredith,") insisted that "to all facts there are laws. The effect has its cause, and I mount to the cause." More than one poet has told us that truth lies at the bottom of a well. Old Rabelais was one of the first to put it this way. Later, John Wolcot (who wrote as "Peter Pindar") put it thus quaintly:

"The sages say Dame Truth delights to dwell (Strange mansion!) in the bottom of a well. Questions

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The Egyptian Lotus

By EDWARD ULBACK

(Member of the Archaeological
Institute of America.)

THE disappearance of the lotus from Egypt has been ascribed to the disappearance of the religion of which it was a symbol. The scientific commission which accompanied Napoleon, and whose services to science have won far more honor to France than Napoleon lost under the shadows of the Pyramids, could not find any traces of the lotus in the waters of the Nile. The plant has vanished from the habitat where it flourished when it was celebrated by Strabo, Theophrastus, and Herodotus.

Herodotus described the lotus under the name of the lily of the Nile, and Theophrastus portrayed it as the Egyptian bean. The first historian and the first botanist have both described it with extreme precision, and it is mentioned by the first geographer, Strabo. The Arabs call it the bride of the Nile.

Herodotus says that the lotus grows in the country when it is flooded. Its flowers are white, and have petals like those of the lily. The lotus plants grow in great numbers, and crowded together. Their flowers close at sunset, and hide their fruit, and they open again when the sun reappears, and rise up above the surface of the water. They continue to do this until the fruit is entirely formed, and the flower has fallen. The fruit is as large as that of a large poppy, and contains a great number of seeds, like millet seed. The Egyptians pile the fruit in heaps, and allow the bark to rot, and they then separate the seed, wash it in the Nile, and after drying it, convert it into bread. The root of the lotus, which is called "corsion," is round, and about the size of a quince; and its bark is black, like

that of the chestnut: the root is, moreover, white inside, and it is eaten either raw or cooked.

Theophrastus says that this bean grows in the marshes and ponds; its stalk is about four arms long, and is of the thickness of a finger. It resembles a rush which is not knotted. The fruit it bears is of the shape of a wasp's nest, and contains as many as thirty beans, each in a separate cell. The flower is once or twice larger than that of the poppy, and is pink. The fruit grows above the surface of the water; the leaves are borne upon stalks like those of the fruit; they are large, and they resemble a Thessalian hat. The root is thicker than the root of a stout rush, and is partitioned like the stalk. It serves as nourishment to those who live near the marshes. This plant grows spontaneously and abundantly, and can, moreover, be sown in mud, with a bed of straw to prevent its rotting.

Strabo says that the ancient Egyptians used to sail over the lakes in barks which were covered with the beans, and shade themselves with the leaves, as their descendants, in the present day, shade themselves with the leaves of the sedges and date trees.

Pliny, the elder, mentions the lotus, which he compares to a poppy, showing that the lily of the Nile was known to the Romans, although it began to disappear in Egypt from their time.

Strabo says that the leaves were used as goblets and plates, and the shops were supplied with them. Travelers of the present day tell us that the Hindus use, as plates and dishes, the leaves of the plantain tree and those of the *nymphaea lotus*, the beautiful lily which abounds upon their lakes. The leaves

are large enough in Bengal to be used by the people without having been subjected to any artificial preparation. At each repast they renew these fresh and beautiful vessels, which cost them nothing but the trouble of gathering. In the upper provinces, where the leaves are smaller, several of them are plaited together to make plates, and the persons who make this work their trade are called "barbi." Just as in upper Bengal there are still to be seen the barbi, who made the lotus-dishes described by Strabo. The French traveler, Jacquemont, found upon the banks of the lakes of Pentapotamus and Kashmir, poor people living upon the lotus-roots, just as poor people lived upon their roots in Egypt in the time of Herodotus. In some parts of India the nut is eaten green, and preserved as a sweetmeat; the Fellahs of Damietta eat both the roots and seeds. When cooked, the leaves are said to taste like the best cabbages, and the roots like chestnuts.

The lotus which is represented upon the ancient monuments and altars of Egypt is no longer found in the lakes and marshes where it was first described; but, when it is met with in still

warmer climes, it is seen to be exactly the species of the most ancient descriptions and delineations. The botanists are considerably puzzled to explain the disappearance of the lotus from the canals of lower Egypt, where it formerly grew almost spontaneously. The supposition of the disappearance of a plant with the religion of which it was a symbol, is far from satisfactory, and there is more feasibility in imagining the phenomenon to be due to mechanical or chemical changes in the waters, the effects of clearings and cultivation, or of change in the climate. The lotus grows spontaneously where the average summer heat is twenty-one degrees centigrade above zero; the average heat of a climate has, however, less effect upon the lives of plants than the average variability; an increase in the violence of his floods, or of the suddenness of his changes, of the dryness of his droughts, or of the rapidity of his currents, may, therefore, be the reason why Father Nile has lost his lily. The Arabs having called the lotus the bride of the Nile, this may be only another case of separation on account of incompatibility of temper.

Love's Toast

The hand of twilight lifted high the jeweled West,
A chalice filled with sparkling overflow
From Love's intoxicating glory, brew of the afterglow.
The hand of evening raised aloft her cup of silver,
Dripping with the nectar of pale dream desire,
The toast was drunk while earth on bended knee
Received Love's benediction in a burst of Cosmic fire.

—By Anne Walker Doughty.

The Hindu Religion and Civilization

By S. A. BISEY, D. Sc.

WHY have the Hindu Religion and Civilization existed for thousands of years and survived several foreign invasions and foreign rules is another question I am asked to answer.

The life of a thing depends upon the solidity of its foundation. Hindu religion and civilization were based upon the teachings of the Divine Vedas—the world's Bible, which were founded upon Truth. As Truth is everlasting, so whatever is based upon it must also be everlasting. It is also governed by natural law—the survival of the fittest. By Hindu religion I mean the pure and original one, which was in vogue during the Vedic period, when there were no castes or creeds. The present state of Hindu Religion is degenerated, and it began to degenerate as it gradually departed from the true principles and teachings of the Divine Vedas, and several attempts are now-a-days made to discard the degenerated form of the present Hindu religion and bring it back to its original set-up, which is everlasting.

A seed when planted in the earth grows in opposite directions. First it sends its roots downward to get the required nourishment for its growth, then it shoots its stem upward, on which branches grow, bearing fruits and flowers. The seed becomes the dividing line between the downward and upward growths. If even the branches are cut off, the tree will live as long as the stem and seed are not destroyed. Some of the old civilizations in other foreign parts of the world became extinct in course of time because they were like the branches of a tree—cut off through various circumstances. But the Hindu

religion and civilization, even though they were degenerated, still survived, because they formed the stem and the seed of the tree.

There are two main channels or avenues for acquiring knowledge—instinct and inspiration. Animals get their knowledge through instinct, retaining some of the memories of the past incarnation. Human beings have no memories of the past incarnations, but they get their knowledge through inspiration—from the Spirit world. A human being is like a tree upside down. The brain is a shell or housing for the Soul, which is the seed. The hairs on the head are the roots, which draw inspiration. That is why Rishis and Yogis let their hair grow long. The hands and feet are the branches of the human body. The real nourishment for the growth and uplift of human beings comes from the divine knowledge through inspiration. The knowledge and power to cast off the degenerated form of the Hindu religion and civilization must come through inspiration, and spiritual power, and not through material power or selfish motives.

Regeneration of the Hindu Religion:

The degenerated form of the Hindu religion reached its height about a century ago, and the period of regeneration commenced with the establishment of the Arya and Brahma Samaj and the abolition of Suttee. Since the World War, the reform movements have taken an upward turn and particularly during recent years very great social and religious reforms regarding the removal of untouchability, converting into the Hindu religion people belonging to other faiths, and breaking the "Caste" barriers, have taken place, and we are

also making great progress toward regaining our lost freedom from foreign rule, and reviving our old industries and starting many new ones.

What is the reason for such rapid progress in all such reform movements just within recent years? The working of the laws of destiny, which rules worlds and individuals alike is the answer.

I have given this subject patient thought, and my viewpoint is this: There is nothing in the world that is permanent or everlasting. Everything has three different stages—beginning, middle, and end, then beginning over again. *The Sun of Prosperity is revolving Westward and completing a circle around the earth.* Take, for instance, the case of India. Some 5,000 years ago India was at her zenith of prosperity and civilization, and the center of all the arts and sciences. Gradually, in course of time, the Sun of Prosperity came in turn to Egypt, Greece, Italy, Germany, France, England, and America, and it has been in Japan for some time and is passing over China's new Republic, and is moving toward India to enable her to regain her former exalted position and lost glory, thus completing the cycle. That is why we are now waking up from our long sleep, finding out how our glorious religion and civilization became degenerated by the disastrous effect of long subjection to a foreign yoke and our slave mentality—and striving hard in all directions to gain what we lost.

Evening Time With God

By a Student

At cool of day with God I walk
My garden's grateful shade;
I hear His voice among the trees,
And I am not afraid.

I see His Presence in the night,
And though my heart is awed,
I do not quail beneath the sight,
Or nearness of my God.

He speaks to me in every wind;
He smiles from every star;
He is not deaf to me, nor blind,
Nor absent, nor afar.

His hand, that shuts the flowers to
sleep,
Each, in its dewy fold
Is strong my feeble life to keep,
And competent to hold.

The powers below and powers above
Are subject to His care;
I cannot wander from His love,
Who loves me everywhere.

I cannot walk in darkness long;
My Light is by my side.
I cannot stumble or go wrong,
While following such a Guide.

So, I walk with God, and I talk with
God,
In my garden's peaceful shade.
I hear His voice among the trees,
And I am not afraid.

No star is ever lost we once have seen.
We always may be—what we might have
been.
Evil in its nature—is decay,
And any hour can blot it all away.
Awake!

—By Procter.

Echoes of a Song

By DR. FRED VALLES

Echoette II

(Continued from May Issue.)

1. Oh Ye pure in heart! When you fabricate your canal, procure so that the walls shall be very smooth and do not harbor miry impurities apparently dormant, which muddles all the wealth on awakening. Men, pure of heart, are fit to receive the Truth.
2. It is not enough to renounce one thing, although this is already something.
3. It is not sufficient to abstain from acting, though this is a great deal.
4. We must know why we renounce, and what guides us in not acting.
5. He who stops in the way, not to go on again, is like the drop of water, which, in the middle of the stream, wishes to remain motionless and fixed, but all impels him to go on, and he marches by one of the paths.
6. To check subduingly the organs of action, and have the mind busy on sensation, is to be hypocritical and to delay spiritual advancement. The tamer gains the confidence of the wild beasts by love and knowledge, which he uses in his acts. The same animals continue to be savage for the strangers, but to him they are now only friends, known and subdued.
7. When the mind directs the action and subjugates the senses, is when progress is real and true. It is the only law by duty.
8. Action is superior to inaction; let it be erect and guided by knowledge.
9. The normal and frank action which results from knowledge is not sacrifice. All that you do, do it simply, without intention of sacrifice.
10. The multiplication of Being should be a sacrifice and great responsibility, and so the one became divided.
11. The sacrifice of the dross is for the benefit and purification of the precious metal it covers. To isolate the pure, the coarse must be crushed. To see and feel the warmth of the flame of the tree, you must burn it. Likewise, you scale to supreme goodness, separating the dross and the gross. "O, disciple, burn the form."
12. If this be sacrifice, the gods feed on such sacrifices, and it is wrong of him who receives all and gives nothing in return to them.
13. He is not virtuous who does this with egoism. When we attain pure nourishment, we should be generous and content ourselves with the indispensable. How difficult this is! Significant examples are to be seen daily! Many Beings perish spiritually, at least in this Incarnation, for lack of pure nutriment. "What will it be of the new born? What of the apostates, and even of the merely good?"
14. As the clouds open and the rains fall and quench the thirsty earth, and the seeds spring up as a maternal breast suckles its child, "So, brother, open your heart and give the precious metal, and distil love wherever you go, though the path be dark, and you see no one—even were it a wicked person who holds out a hand to you."
15. All we see are harmonious combinations of numberless Divine sparks, and it must follow that the Divine is everywhere. It is the primeval and eternal link; it germinates and makes us brothers, and unites us unceasingly.
16. To live in vain is to try and draw

away from all this harmony, which exteriorizes cause and effect, and the apparent separateness is only putting off the day.

17. When all your senses partake of this divinity in your superior personality, then only will your day bring satisfaction to you.

18. Those things which are attractive, the worldly things of the three terms, will have disappeared forever; no human being will deserve personal attraction nor earthly confidence.

19. Go on! Fulfill your duty, and all that you do, do in His name.

(To be Continued)

Vistas

The surging of the ocean far along
the sandy dunes,
The weirdness of the Spanish moss that
hangs in gray festoons,
The freedom of the prairie spreading
under spacious skies,
The greatness of a human Soul amid a
maze of whys,
Blue mists across the valley, and the
dusk among the trees,
How can we ever thank our God for
visions such as these.

The splendor of the sunlight through
a rift in cloudy skies,
The beauty of a hammock dark from
which a wild bird flies,
The sighing of the night wind blowing
through the trembling trees,
Reflections of a woodland pool between
the cypress knees,
Illuminating glory of the sunset on a
stream,
Perhaps the God we are searching for
dwells in each golden gleam.

—By Helen Manville Pierce.

The Kingdom Within

If you would see harmony everywhere,
Within and without, wherever you are,
Erase every thought about sickness and
sin
And enter the joys of the Kingdom
within.

To enter the Kingdom within is the
goal;
The Kingdom that's found in the depths
of the Soul.

'Tis boundless and timeless, with pleasures untold—
Ten thousand times as pure as the purest of gold.

When men say, "Lo here" and men say
Lo there,"
Follow them not; it may lead you nowhere;
But the "Voiceless Voice" from the silent within
Is the wonderful Truth; the "Saviour of men."

It is the Spirit of Life, of Truth, and
of Love;
The Spirit of God direct from above;
The indwelling Christ and always is
right,
And eternally clothed with the Heavenly
Light.
So, out from the silence, Christ. Love
will express
As radiant Health and abundant Success,
And you will see harmony everywhere—
Within and without, wherever you are.

—By S. E. Huff.

Don't worry about the future.
The present is all thou hast—
The future will soon be present,
And the present will soon be past.

—Anonymous.

"Whatever the Facts, this is the Truth"

(Continued from Page 18)

are, then, the Windlass and the Rope that will pull the grave old Gentlewoman up."

Falsehood often "banks" on alleged facts. But falsehood is always in a hurry. At any moment (in the words of Joseph Parker) it may be detected and punished. "Truth, on the other hand, is calm, serene. Its judgment is on high. Its King cometh out of the Chambers of Eternity."

After all, facts as we regard them are so often the result of our man-centered civilization, a civilization, as one writer has described it, "marked by eternalism and immediacy, and by isolated so-called facts and no adequate understanding of their relationship to underlying causes." This writer (an English clergyman) said further in developing this theme:

"We live on the surface. We are driven by things, by facts of everyday life. The robot is the symbol of national life, regimented, standardized, and impersonal.

Ours is a world of noise, fury, and haste. Loudness and speed mark our activities in every area. Our homes, our schools, our business, or legislation, and even our religion, are set to the tempo of ever-increasing miles per hour and quantitative production. The most tragic breakdown is not of economics, but of inner life—of personal character.

The supreme struggle is not of a man to save his property, but to save himself. We talk too much and listen too little."

The "facts" force themselves on us, but, to understand what they mean, we must say less and listen more attentively, not only with our physical ears, but also with the ears of the spirit.

August, 1935

The Sword

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."—St. Matthew, 10:34.

A sword I send, not peace!
Lo! When it fell between that selfish love and you,
It cut you to the heart.
Long did it take the wound to heal,
but healing,
Left you free.

Between yourself and son, it
slashed the bond that held him
as a chain.
Loosed him and let him go.
Your daughter too, for whom you
feared Life's lure—
It cut the silken thread.
Between the babe and your own
yearning breast, it slipped its
gleaming edge,
Bidding it onward soar;
Made of its tender body, dust beneath your foot.

Between yourself and all you
treasured most,
Your land, your gold, your precious
diadems, it drew the keen blade
of its severance,
Leaving you dispossessed and
homeless in the street.
Stricken, alone, you cried:
"O, sword personified! I grant
that all is Thine!

I, too,—I, too, am Thine!
Between Thyself and me there is no
severance!"
A splendor shone within, without,
The sword had had its day,
Dissolved within the shining radi-
ance of the Self.
And all the fullness and the peace
of that which IS was Thine.

—By Julia Brown Calvert.

Page Twenty-five

Proposal to Enrich Dollar Explained

(Continued from Page 10)

wealth as compared with its consumption would be gathered and tabulated under the supervision of a non-political Federal Credit Commission.

Operation Would Be Simple

On this account banks might draw, as they made up to merchants and service corporations, the amount of the discount advanced by these businesses as increased buying power to individual relief consumers.

Practically, this operation would be simple. When a retail sale is made, say in a department store, the customer would get the benefit of a 33 1/3 per cent discount on price. Both the retail price and the amount of discount would appear on the sales slip for accounting purposes.

The practice of showing this discount would be extended to cover all transactions. The total receipts of the retailer would be deposited at his bank, just as they now are, together with a certified statement of the amount of discount he had advanced to his customers.

The bank would credit the retailer's account with the value of these transactions reckoned on the total retail price. Thus the retailer would recover all his financial costs included in the selling price, while the consumer would get his goods actually below cost.

Treasury Certificates for Banks

The bank in turn, to balance its books, would receive Treasury Certificates, equal to the amount of the discount given by the retailers to their customers. The National Credit Account would be debited by the amount of these Treasury Certificates, balancing the total of all transactions.

Thus a great book credit, which the

Government would create based on actual wealth, might be put into circulation, on express condition that there should not only be no inflation of the price level, but that it should be reduced to all consumers and stabilized as to all producers.

The result would be an immediate and effective addition to the buying power of every dollar of consumer's income. A tremendous stimulus to business would follow. This process would be continued from quarter to quarter, with an eye upon the indexes of production, consumption, and the general price level.

Our ability to consume would then be raised up to the level of our capacity to produce wealth. The discount rate would vary quarterly in accordance with the facts of production and consumption.

Brakes Also Provided

If the rate of consumption were seen to rise too rapidly, as compared with the rate of production of articles and services, causing a resultant increase in the price level, then the discount might be reduced or even suspended. It would be a sign that the new credit had worked effectively to evoke output at capacity.

This would stimulate invention, superior forms of organization and would result in rapidly increased productive capacity. As such increase became manifest, however, a corresponding discount on price might be resumed with an added influx of credit to trade. Automatically the creation of credit would be correlated with the supply of goods.

Inflation would be impossible under this method but the buying power of the American people would be equated to their ability to produce needed goods and services. Business and consumers alike would prosper.

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Mystic Christ

(Continued from Page 15)

5. He was constantly aware of a different universe and higher Cosmic forces. "Meat that I eat, ye know not of." This and similar sayings always pointed to the realm of higher mystical perceptions. The highest love or wisdom, where ego is completely obliterated, can never be obtained without such mystic feelings of the inner world.

6. His very commandments, as compared with the old, showed the mystical depth of His soul that lived in the One and the Universal. The more you enter into the world of inner adventure, the more you become actually universal in your expression; otherwise, your ideal of universality and the actuality of your life remain at variance forever.

7. His healing personality was not a result of His intellectual training. It was a direct result of His meditative silence and God-Realization, which are the greatest gifts of the mystic.

8. He asked His disciples to enter into the closet and shut the door. He certainly meant the door of the subconscious and wandering thoughts that disturb the mind of the mystic. Again, the mystic method has been only hinted, not fully recorded.

9. He constantly talked from the high tower of Cosmic Consciousness. It was possible because His soul was always in mystic contemplation. Without contemplation, Cosmic Consciousness can never be attained.

10. His miracles are no miracles to a mystic like Him. To the Prince of the Mystics, there is nothing impossible in heaven or on earth; that is to say, the mystic can have control over the elements by acquiring control over his own being, because there is nothing in the universe which does not exist within us. Microcosm is just a duplicate of macrocosm.

11. St. John's various mystical riddles, such as the seven candles, the seven churches, the sealed book, the woolen hair, and similar symbols, are positive proofs of Christ Mysticism. To the uninitiated, his writings sound like myths. To the mystic they are a veri-

table storehouse of Truth. Mere intellectual understanding of the symbols is hardly enough. They must be actually perceived in life. There lies the beauty of meditative practices.

Volumes can be written on the Mystic Christ. Here have been put down only a few of the high points of His mystical personality and teachings.

Therefore, Christ should be regarded as an impersonal principle that is universal in its application. Like gravitation, it works equally over all things and all places for all time. It is true for today, tomorrow, and forever.

If the Christ teachings fail to universalize the human mind and human life, as much in actual expression as in theory, Christ has certainly failed to awaken God Consciousness. If Christ does not impart more than a little gift of health, wealth, and self complacent love, He has not given much. Because His cross was His glory. Unless we suffer for our fellowmen and limit our ego for their sake, we are not true followers of Him. To do it, we need to follow the Mystic Path of Inner Illumination and Self-Realization that He trod, instead of just committing to memory what He said and what He did.

Therefore, make your mind as wide as the sky, your heart as deep as the sea, your love as true as the Divine Presence, and your life as fruitful as the life of the Master. The way to such attainment is the path of Self-Realization and Holy Science.

Scientific Digest

(Continued from Page 14)

not show. Its developers see in it, furthermore, a valuable ally in conducting further experiments along the lines that produced the Ray itself.

The Ray is composed of neutrons, ultimate particles of matter, discovered in England about three years ago. Neutrons owe their penetrative power, scientists believe, to their lack of any electrical charge. Thus they are able to pass through the protective electric "wall" surrounding the atom. They are halted only when they crash directly into material particles within the atom.

The New Temple in India

In behalf of Swami Yogananda and the Self-Realization Fellowship, we wish to express our sincere thanks and appreciation to all students and friends for the splendid cooperation they have shown in contributing toward the new Temple to be located in Calcutta, India. We should like also to thank the Minneapolis Self-Realization Fellowship Center for their most loyal and devoted cooperation in helping to make a Center and Temple in India possible.

All those who are still desirous of expressing their gratitude and devotion by donating toward the India Temple Fund may send their offerings direct to

the Self-Realization Headquarters in Los Angeles. They will be forwarded to the Swami when he reaches India.

The names of all students and friends who contribute to the Temple fund will be officially enrolled in the Temple records and will be engraved on the commemorative tablet as a lasting testimonial to their loyalty, sincerity, cooperation, and feeling of world fellowship.

Please make all checks and money orders payable to the Self-Realization Fellowship Church, and send to 3880 San Rafael Avenue, Los Angeles, California.

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*D. B.,
Vancouver, B. C.*

To Personal Welfare Department:

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Very sincerely yours,

*A. J.,
New Westminster, B. C.*

I have received my first weekly Præceptum, which has quite excited me, as I have never read anything like it outside the Bible. What beautiful thoughts; what eloquent language; how delightful and Spiritual, and what a different outlook on life it gives me.

C. E., Alberta, Canada.

Special Notice

During the absence of Swami Yogananda from America, all letters should be addressed to "Personal Secretary of Swami Yogananda," 3880 San Rafael Avenue, Los Angeles, Calif. It will not be possible to forward any letters to him until he returns to this country. The secretary will be very glad to answer your letters and give any information desired.

All checks sent in for any purpose (including donations for building the Temple in India) should be made payable to the Self-Realization Fellowship Church.

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The Horn of Plenty Bank

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

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

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

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

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 unending 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.

August, 1935

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

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

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Page Twenty-nine

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NUT MEAT STEAK

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

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Shadows

(From "Whispers From Eternity")

Beds of flowers, or vales of tears;
Dewdrops on buds of roses—
Or miser-Souls, as dry as desert-sands;
The little, running joys of childhood,
Or the stampede of wild passions;
The ebbing and rising of laughter,
Or the haunting melancholy of sorrow;
The will-o'-the-wisp of our desire,
Leading only from mire to mire;
The octopus-grip of self-complacency,
And time-beaten habits;
The first, joyous cry of the new-born babe—
And the last groan of death;
The bursting joy of health
Or the ravages of cruel disease:
These, all of these, are but shadows—
Seen by us on the Cosmic mental-screen.
Shadows, and nothing but shadows!
Yet shadows have, Oh, so many shades!
For there are dark shadows,
And there are light shadows . . .
So even shadows may entertain!

—By S. Y.