

CULTURE

INNER

EAST-WEST MAGAZINE



The Great Fire

What Is Reality?

December
1935
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*A Magazine Devoted to the Healing
of Body, Mind and Soul*

The Birth of Christ

INEFFABLE is the memory of Time, the Birth of the Child who came from God to Man to show him the path of Life, and went from Man to God to prepare a home for Man in the Mansion of the Father.

To a sick and despairing world, He brought the Message of Love and Cheer directly from the lips of God and, for the sake of humanity, He gave His precious life in order that mankind might know the Way and the Truth, by following which, man could flourish in sunshine and life abundant.

The Divine Child smiled on a hard world and moved amidst sneers and trials, but in the course of time He has seized the very blood-stream of human hearts and glorified the noblest ideals that Man has ever known.

The Child grew up to be the Man, and the Man became the Eternal Principle, stripped of all that is earthly and transient, and so, in the long run, the Son of God is no other than that Immutable Soul-Principle which branches out from the Universal Tree of Life. That Child is the breath of life, by which we live, thrive, and have our Being.

That Christ Child is the unborn Truth in you and me, which we must reveal in our actions and words in the very way that He lived and spoke and worked. Let this Christmas witness in you and in me the birth of the new Christ-Principle.

—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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SALOME E. MARCKWARDT, Managing Editor.

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Duty and the Dream

By ORPHA L. SAHLY

THE PATHS which your feet have followed have brought you to the forked place called "Choice." Pointing in widely divergent directions, the relentless fingers indicate that no longer may Procrastination be your companion. The Crossroads are named "Duty" and "Dream-Desire." Here you may not tarry long, but the pillar which supports the outstretched hand is a temple wherein you may consult the Oracle "Truth" if you can find the secret door by which to enter. The entrance is visible only to those in whom glows the unquenchable flame of high resolve.

Before you become aware of this Inner Sanctuary, you may stand with uncertain feet, gazing with longing eyes, down the road of "Dream-Desire." Ah, how many weary years you have struggled toward this goal! Now before you lies the enchanted vista of your life-long Dream. Eager feet can scarce restrain their dancing measure, for the path lies high and sweetly trellised with dream-blossoms of rare hue and feckless beauty.

Nigh breathless in entrancement with the nearness of your Dream—the other road is almost forgotten. Ah, yes! A backward glance, and your high hopes lie shattered. The pointing finger speaks its message, and the road lies straight and wide before you.

"Duty!" Must you sacrifice all your heart's desire to that stern task-master? Mayhap a loved one lingers there, beckoning wistfully as your feet stray once more from "Duty's" realm. Perhaps Honor, or a promise made in some dim past, or Conscience, rears its head and calls to you in grim reminder.

As you linger, sad, uncertain, torn twixt "Duty" and the "Dream," the Light that faileth not reveals the Shrine. Enter humbly, listen reverently, waken to your full wareness, for a secret long lain hidden is about to be imparted.

And thus speaks Truth:—From your eyes rend the veil of duality. Of human concept only is it formed. Sacrifice is but a word created to cover murky pools of consciousness wherein lies Lack, Lack of Understanding, Lack of Love. Stand forth in the clear, white Light of Intelligence, in which are cast no shadows.

Do you count it "sacrifice" to open the door to your Beloved? Do you "tolerate" the presence of that which is dearer than Self?

Those hands outstretched are but your own. This Shrine is your own Inner Self, which never is nor can be severed from Its Source. The Light flows ever through you, as does the life-blood from the Mother to the unborn babe beneath her heart. Bring you two hands together. There in your palms are merged, "Duty" and your "Heart's Desire."

In that Transcendent Love which encompasseth all Wisdom, Duty and the Dream are One.

—By ORPHA L. SAHLY.

The Great Fire

By S. Y.



A EVOLUTION proceeds in linear form. First comes material, then intellectual, and then spiritual development. Then life again returns to the intellectual and the material planes. This drama of God is constantly going on. We, the actors of many races, on the stage of time, play the drama of life again and again, but we must understand the purpose of this drama. We were put here in this world to play our parts well and not to become enmeshed in and identified with our roles.

If only we would see with the eyes of God, but, because we look with the eyes of narrowness and selfishness, we see life distorted. When we open our inner eyes, we behold the Light of God. The consciousness of Christ is present everywhere, knocking on the closed eyelids of our soul, and all we have to do is to look within in order to see all differences vanish—all ignorance vanish. To the one who has opened his inner eye, everything is One.

We must remember that there is a way to solve this problem of material experience. Stars, planets, plants, animals, and human beings are all let loose on a beautiful stage of the Cosmos, and we are just playing our assigned parts here. Very few people understand the meaning of the play because they do not pause to think about it. God did not make all people poor or all people millionaires because, if they were all alike, this drama could not go on. However, God does not want us to suffer because of these differences. Every actor must know, whether he is playing the part of a king or of a servant, that he must play his part well. And he must know that he is only playing.

So, on earth it doesn't matter whether

we scrub floors, or whether we are the leaders of great organizations. Unless man knows that he is playing on the stage of time, he is going to suffer from the consciousness of these differences in station and condition. On the stage, when actors play different part, they remember that they are playing, and when they know that, they do not bemoan their particular parts, but play their roles to the best of their ability. Do you see? It is only when they take life too seriously that they suffer.

While we recognize differences, yet we must not only know intellectually, but must feel spiritually, that One Life pervades everything. We know that there is but One Religion of God, One Truth that lies under the different names of religion. That state of consciousness is very hard to attain unless one has Self-Realization. There are small waves and big waves but they are all made of the same ocean. So, when we stand aside, and see impersonally every person and every religion, we shall see that everything is made of God.

Until we see in this way, we shall always appear to be different, and to have troubles and difficulties. No man, no prophet, will ever be able to wipe away all the differences of the earth. When you find yourself in the consciousness of God, then differences will vanish and you will say:

"Then life is sweet, and death a dream
When Thy Song flows through me.

Then health is sweet, and sickness a
dream

When Thy Song flows through me.

Then praise is sweet, and blame a
dream

When Thy Song flows through me.

Then life is sweet, and death a dream
When Thy Song flows through me."

This is the highest philosophy. Do not be afraid of anything. Remember, even when tossing on a wave in a storm, you are still in the ocean. You must always keep the consciousness of God's presence.

Try to feel brotherhood with all nationalities. Real brotherhood can never come unless we feel it in our hearts. Such feeling can only be attained through Self-Realization and contact of God in our hearts. We must realize the life of Christ as He lived, and try to find out how we can live as He lived. Christ had no nationality. He loved all races as the children of God.

Everything will betray you if you betray God. So, it is time to realize the spirit of unity with all men and to practice the feeling of that unity in the vastness of meditation. We must be very determined in that respect and shut out the world, lest the lesser things of God's world attract our attention from Him. In the sanctum of your heart there must be one power, one joy, one peace—God. If you have that realization, you will find Christ.

And remember, in your outer life you must be clean, and kind to all people. Even if the greatest of sinners comes to you, consider him as a living brother—a sleeping brother.

Destroy your moods. Trample them to dust. Be of even mind, and say: "I am fearless; I am made of the sub-

stance of God. I am a spark of the Fire. I am an atom of the Great Fire. I am a cell in the vast body of the Father. "I and my Father are One."

The contact of God is not oblivion of consciousness. Ecstasy is the awakening of consciousness, the extending of consciousness from the limits of the body to the boundaries of infinity. Watch the bubble of life in the Ocean of Infinity.

We are but figures in a dream, and maybe, some day, when we cease to be actors on the screen of life, we shall realize that we are but shadows, and that the only thing which is real is the life of Christ. Let us send this thought to all who are seeking happiness in any way, and who do not know that they are seeking God.

You must all make the effort to meditate. God cannot wait. Let all else wait, but do not keep God waiting for you. Wait no more. Tarry not, lest old age and disease suddenly terminate your life. Again and again, pray in your soul: "O Christ, O Lord, come, clear away the dust of my indifference. Flood my consciousness with Thy consciousness, O Christ!"

My greatest Christmas gift for you is the wish that the joy which Christ felt in His soul may come to you, and, as you enter the portals of the New Year, may you take the new joy of Christ with you every day.





The Second Coming of Christ

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

By S. Y.

CHAPTER IX

"Ye have heard that it was said by them of old time, thou shall not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

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

Jesus said that, not only is adultery sinful, but that, according to spiritual law, the lustful gaze at a woman involves the committing of adultery in the mind. It is a common occurrence in modern times for men to look at a beautiful woman with lustful gaze and yearning. Such looks from men seem to flatter some women, who dress up to draw such attention from men.

It is not only sinful for men to bestow lustful glances on women, but it is sinful for women willfully to awaken sex-thoughts in men, and also to feel flattered by lustful attentions.

According to human law, unless there is physical adultery, no one can be condemned. Human law does not condemn a man for constantly indulging in mental adultery, even to the greatest degree. But the Divine Law condemns mental adultery also because, without its first advent, physical adultery would not be possible.

The Hindu Scriptures speak of the following ways of committing adultery:

1. To think lustfully of a woman, without the woman being present before the physical eyes, is adultery.
2. To talk about a woman with a lustful desire is adultery.
3. To touch a woman with lustful desire is adultery.
4. To even gaze upon a woman with lustful desire is adultery.
5. To hold confidential talks with a

(Continued on Page 24)

The Eternal Birth

WRITING a Christmas sermon in the 14th Century, Meister Eckhart said: "Here in time we make holiday because the eternal birth which God the Father bore and bears unceasingly in eternity, is now born in time, in human nature. St. Augustine says this birth is always happening. But if it happen not in me what does it profit me? What matters is that it shall happen in me."

In a house that I shall never see again, save in poignant memories, I used to stand by a window and look out at a cherry tree. I did this in the early morning, and only upon days when discouraged by spiritual failure, or, if not complete failure, at least failure to attain the success I especially desired. It must have been in the winter time that this happened, because, as I now stand at this ghostly window and look through it at the cherry tree, its branches outlined against the sky are beautiful, but bare. This is the first scene that presents itself, and as I look at it, my soul passes again into the darkness of despair because this eternal birth, the birth of the Christ Child Consciousness, has not taken place in me.

Worldlessly my soul cries unto God: "O Lord! Is then my birth to be without fruit? Shall nothing be born in me?" Without sound comes the answer: "Whatever takes place in time, must have time to mature in. What would it avail if you went out under the tree and wept, demanding cherries on the instant?" Then, in pictures presented to me I followed the tree through the season. The clouds came and it was washed with rain. I saw it drenched with sunshine. The blossoms appeared. It was a pink glory. The leaves, the hard green fruit. Then the last transformation of all, baskets stood under it, piled with red fruit.

"As with the tree, so with the eternal birth. In darkness, in the rain of sorrow, in the sunshine of joy, the new consciousness is taking shape in you. On a day that may be distant, but is sure, it will be born, and you shall enter into the golden consummation which you have sought through many lives. Believe, stand firm, and you shall see the Glory of the Lord."

Eckhart ends the sermon with the prayer: "May the God who has been born again as man, assist us in this birth, continually helping us, weak men, to be born again in Him as God."

—Sister Gyanamata.

What Is Reality?

By S. Y.

BHAGAVAD GITA

CHAPTER II

Stanza XV

"O flower among men, the man who is calm and even-minded during pain and pleasure, the one whom these cannot ruffle, he alone is fit to attain everlastingness."

POETIC RENDITION

O flower among souls, the blessed Being who is unchanged like the anvil under the hammer stroke of trials, the one who is even-minded during both sunny and cloudy days, during the hailstones of pain and the temporary springtime of pleasures, the one who calmly absorbs trials into himself as the sea quietly swallows rivers, he is ordained by the Gods to attain the kingdom of everlastingness.

SPIRITUAL INTERPRETATION

The basic principle of Creation is duality. If one knows pleasure, he must know pain. One who cognizes heat must cognize cold also. If there were only heat or only cold, or only sorrow, or only pleasure, human beings would not have been bothered by the pranks of duality. Hence, as long as one is being influenced by the invasion of dualities he is under the domain of change and creation.

In order to take the attention away from the ravages of change, each soul must practice a neutral attitude to all earthly changes. Many people may reason: "Ah well, if we had an all-time, inner, neutral attitude, then how could we enjoy life?" The answer is that even though we enjoy pleasure after pain, still it seems hardly reasonable that, in order to appreciate health, we should have accidents and disease, and

that in order to enjoy peace we must have excruciating mental suffering. Friendship could exist between two souls without first indulging in terrible enmity. Friendship could grow deeper and sweeter between them without ever experiencing bitterness. So, the mortal way of taking life as it is, by letting it become subject to these periodical incursions of pain and pleasure, is the erroneous way of carrying on this mundane existence.

The Saints have found that the real way of happiness lies in having a constant mental state of unruffled peace reigning in the heart during all the experiences of earthly dualities. Once this unruffled state of peace is attained, then the individual finds ineffable peace visiting the sacred sanctum of the mind. The changeable mind perceives the changeable creation and is ruffled, while the unchangeable soul and the unruffled mind behold the changeless spirit reigning everywhere behind the mask of change. The oscillating mind beholds all Creation distorted into waves of change, but the man who holds his mental mirror steady, calmly beholds naught but the one Spirit reflected in it, undisturbed by the waves of change.

STANZA XVI

"That which is unreal is non-existent. That which is real cannot be non-existent. Men possessed of wisdom know the final truth about reality."

POETIC RENDITION

The flower that was never born could never exist to shed fragrance. Things that never were are non-existent. Stars which twinkled in the skies could only be real. Things real could never be

nothing. The wise alone know the mystery of the real and the unreal.

SPIRITUAL INTERPRETATION

The ocean can exist without the waves, but the waves cannot manifest without the ocean. Hence, the ocean is real and the waves, though temporarily real, are unreal in substance. The ocean, in essence, does not change whether it is calm or restless with waves, but the waves change their forms and, in essence, they do not exist due to constant change. Hence, the Eternal Substance is divided into two—the SAT, or changeless Spirit, and ASAT, the unreal or the ever-changing nature of twenty-four attributes.

There are two ways of perceiving substance—the changeless Spirit, and the ever-changing Creation. These are called the annlome and the belome ways. To behold nature from spirit to matter is the belome, or the delusive way. This way the vision, being toward the outward extremity, only the waves of creative delusion are visible. To see from the outward extremity of matter into the inner point of Spirit is the annlome or wisdom way of vision. By this annlome way of inner vision, one can trace the cause of all Creation's activities. By this inner vision, the mind is fixed on the primal root principle of all Creation. Then one realizes how gross matter is the result of the mixture of the fine, subtle, astral elements of earth, water, fire, air, and ether, and

how those subtle elements melt into the ultimate Cause, or the Spirit.

Hence, those who do not look into matter through the senses and away from the soul, but who look through matter into Spirit, really know the mystery of the real and the unreal. The real, being the same through Eternity, is existent and the unreal, being changeable, is only relatively existent or non-existent. Substance exists. Phenomena cannot exist without the existence of substance. Hence, phenomena has no separate existence except in connection with substance.

The ordinary individual takes life to be real (because manifest) and he ignores the real Spirit as unreal (because hidden.) Hence, he is deluded and thrown into the pit of ignorance and suffering. But the wise man should tear aside the appearance of delusive creation and look at the everlasting reality, and should become permanently happy.

The wise behold how the waves of unreality crop up from reality and cover its oneness, just as many waves hide the oneness of the ocean. In this way the wise ones become fixed in the unchangeable Spirit and ignore the changeable, so-called matter-of-fact world. Of course, the above knowledge should not make one vague or visionary, shirking duties. What is necessary is that every individual should acquire this inner knowledge as he performs the compulsory duties of life.





On Growing Old

By LOUIS E. VAN NORMAN

FOUR and a quarter centuries ago, on a sunny April day, a Spanish gentleman named Ponce de Leon landed on the shores of what we now know as the State of Florida. He was in search of the land of "Bimini"—the Indian name for the fountain of perpetual youth.

Since that day—and even long before it—a very large proportion of the inhabitants of these United States has been spending a goodly portion of its time, energy, and money in endeavoring to discover some method, some elixir, by which Americans, masculine and feminine, may remain young, or restore their youth when it has passed.

Since in both cases, however—that of Ponce de Leon and Mr. and Mrs. Average Citizen—it was a physical youth that was sought, the quest has so far been in vain. It is true, we talk glibly—at least our smart business folk do—and our beauty specialists, in terms of prettily named cosmetics, of exercise, of diet. Our scientists tell us of the marvelous results we are soon to witness when we know just a little more of the behavior of glands, hormones, and other learnedly named factors in bodily growth. But the secret of perpetual youth—the youth of the physical body—as yet eludes us.

Figures gathered by serious minded, patient economists of the President's National Resources Committee have recently conveyed to our rather startled minds the prospect that, if present trends in this country continue for the next twenty-five years, the population of the United States will stop growing, that, in 1960, there will be twice as many citizens past the age of sixty as there are at present, and that the number of young folk under twenty will be

lower in about the same proportion. This state of affairs will have deeply penetrating effects upon many of our ideas, habits, and National occupations. Quieter forms of recreation will replace the "whoopie era," fewer primary educational facilities will be required, while the demand for continuing adult education will increase.

To come back to our original theme. Why should a man, or, more particularly a woman, trouble himself or herself about the number of years that have passed over his head? Henry Ford, who comes about as near to being an epitome of this age as any man, recently remarked: "You take all the experience and judgment of men over 50 out of the world and there wouldn't be enough left to run it."

Yet, while we are frantically struggling to retain the physical tissues and nerves of our twenties, the irreparable march of time—so our statisticians tell us—will shortly bring upon us the results of our modern customs, practices, and prepossessions. Our insistence on material comforts, on gain, on exemption from childbirth pains and the harrowing cares of bringing up a family, birth control, and a host of other features of our life today, before long will take youth out of our picture. Age has its compensations. At 20, it has been well said, the will reigns; at 30, the wit; at 40, the judgment—afterwards, proportion of character.

A wise man comforts us with the thought that the evening of a well-spent life brings its lamps with it. I love to believe that old age is a blessed time. It gives us leisure to put off our earthly garments, one by one, and dress ourselves for heaven.

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Universal Truth

By B. JOTIN



TRUTH is one. Therefore, it is universal. Religion has discovered the Truth. It has reached the goal. It needs no further progress.

The ideal of knowledge is to discover Oneness. Religion has accomplished this. It has revealed that the whole universe, in its noumenal and phenomenal aspects, is the essence and modulations of one Reality. Having proven this, the purpose of religion from now on is to present this universal Truth and to point out the way, following which man can realize his absolute Oneness with it. Application of religion is the need of the day.

Science is struggling to discover the material Oneness of all things. The moment science discovers this, its object will be attained, but its practical application will be increasingly extended as time goes on. Science is gradually advancing toward its assured goal. Here let me proclaim to you that when science discovers its ultimate reality, its conclusion will be identical with that of religion. Science and religion will be united. They will become identical in their goal and complimentary on the way. Religion will guide science. Science will universalize religion. Then we shall know that science is Spiritual and religion is scientific.

Religion has given a specific name to the universal Truth, which is the goal of science and religion alike. Religion calls it God. But what is God? How many of us know what God really is? Few, very few. Yet, no other thought has been more powerful in shaping our life and conduct than the thought of God. Being inspired by the love of Truth, Buddha voluntarily left his mighty kingdom and became a beggar.

It was the love of God that inspired Jesus, while hanging on the cross, to bless and pray for those who crucified him. It was their love for God that gave the martyrs the mighty inner strength which enabled them to stand smilingly to be torn to pieces by ferocious beasts, rather than stop preaching the Truth. It is the love of God that makes man love and die for his neighbor. All moral and Spiritual ideals in man are inspired by his love for God.

Strange though it may appear to us today, yet it is a fact that man has spilled more blood on earth and he has committed more cruel deeds in this world in the name of God than for any other cause. Through his love for God, man has severed the head of his neighbor because that neighbor refused to follow his way. It was his love for God that led man to torture his fellow-beings in such a terrifying manner that even the thought of it chills the very life-blood in our hearts. True, the love that inspired man to be so cruel was, indeed, misguided love; nevertheless, it was the love of God.

Perhaps you will be surprised to hear that it is the thought of God that causes man to commit all forms of sin. It is the negative thought of God, commonly called the denial of God, that impels man to indulge in vice. How can a murderer ruthlessly thrust a dagger into the heart of his victim, without the absolute denial of God? What are anger, hatred, greed, pride, malice, conceit, selfishness, and all other vices and sins, but the result of our utter forgetfulness of God. Man does not commit sin by accepting evil; he commits sin by rejecting God. Let any man deny God and he will thereby destroy all that

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Meditations for December

By S. E. M.

- Sun.** Where have you chosen to live? Is it in a world of wholeness, beauty, plenty and joy? Whichever it is, remember that
Dec. 1. you made the choice yourself and that if you do not like your present situation, it is never too late to move into the light of radiant health, unlimited abundance, understanding love, and perfect expression of service to God and man.
- Mon.** Life is continually calling to you to clear from your spiritual
Dec. 2. path all of the obstructions of your wrong thoughts, feelings and actions so that it may flow through you freely to create the perfection you desire.
- Tues.** You do not have to die in order to live. Life in its fullness
Dec. 3. is here now, and where are you? Have you accepted Its great gift or have you so cluttered up your mind with wrong conceptions and attachments that you cannot see It? Wake up! Live completely now!
- Wed.** The greater your capacity for expressing the Light and love
Dec. 4. of God, the greater will be the supply at your command and the nearer will you be to realizing the divine plan for your life.
- Thurs.** It is your business to be and to express divinity. It is through
Dec. 5. your smile and kindly, understanding act that others are able to see the living Christ. Your thoughts, your words and your deeds are the power of God acting through you. You, of yourself, can do nothing. Then give the credit where it belongs, and be careful how you choose to use this precious power which has been entrusted to you.
- Fri.** Now is the time to see beauty, wonder and perfection where-
Dec. 6. ever you look, to read and to think true, inspiring, creative thoughts, to feel powerful, reverent, loving, uplifting emotions, and to express the radiant, glorious joy and perfection of God. It is only necessary to make the choice.
- Sat.** Each morning ask your Godself to come forth through you
Dec. 7. and to take complete charge of your thoughts, feelings and activities. Ask this loving Intelligence and Power to free you from the effects of your past mistakes and inharmonious creations and to guard you from making any more.
- Sun.** What gift have you made to the world? How much have
Dec. 8. you loved? How much of beauty has come forth through you? How much have you helped others to bear their burdens? What has your life added to the sum total of beauty, usefulness, knowledge, love, understanding, compassion, joy and friendship? You, who wish to receive so much, how much have you given to life?

Mon. Dec. 9. Of suffering and loneliness are beauty and wisdom born, and out of danger and great tests come forth power, understanding. Remember that gold must pass through the flame to be purified.

Tues. Dec. 10. The power of God cannot work through you to think great thoughts, to create great beauty, to perform great deeds, or to speak great words unless you prepare yourself and make it possible for it to do so.

Wed. Dec. 11. Whatever you are intellectually and spiritually is not an accident of creation. Whatever others see in you of character, kindness, understanding, love and wisdom represents your real achievement, the extent to which you have attained Christhood. It is always possible to go on to the complete realization and expression.

Thurs. Dec. 12. If you would realize to the full this great adventure of life, give all that you are to it. Give all you have to your home; give all you have to your work; give all you have to your friendships and your relations to people. Somewhere along the road the Light will break and you will know and understand.

Fri. Dec. 13. You reveal God in the beauty and understanding of your words, in the compassion and kindness of your deeds, in the patience, harmony and graciousness of your life. If you would see the Master, become the master.

Sat. Dec. 14. Give more service, give more kindness, give more faith, give more loyalty, give more understanding, give more love, tenderness, forgiveness, wonder and reverence if you would follow the path to God.

Sun. Dec. 15. Try to picture to yourself the way Jesus must have felt toward people. Such a state of feeling could not possibly harbor hatred or a grudge toward any man. Can you not see through the bitterness of your human experiences to the reality, to the God-Self of the friends who seemingly have betrayed and crucified you? Your own freedom lies in your ability to say (and mean it) "Father,

forgive them, for they know not what they do." Forgiveness means forgetting as well as understanding.

Mon. Dec. 16. Try to love as Christ loved; try to see with His understanding, try to act as He acted. Whenever you are in doubt as to what to think or do, try to picture how He would act in a similar situation.

Tues. Dec. 17. Try to so express the spirit of Christ in your home that everyone who enters it will feel the peace, joy and healing power which emanates from it.

Wed. Dec. 18. Real friendship is one test of greatness. Friendship requires humbleness, enthusiasm, appreciation, understanding, trust, loyalty, patience, forgiveness and love which endures through all tests and appearances.

Thurs. Dec. 19. Friendship is impersonal and asks nothing. It gives as the rain falls, as the breeze blows, as the rose blooms—simply because it is. How much real friendship are you expressing?

Fri. Dec. 20. A real friend sees us always as we were meant to be and, because he always expects the best from us, he helps us to realize our greatest potentialities. He makes us feel that we are worthwhile and this gives us the courage to strive to make what he sees come true. We all know how much easier it is to do difficult things when someone we love and trust believes that we can and expects us to perform seeming miracles. Interest, enthusiasm and confidence are a vital part of friendship. Jesus was the perfect friend.

Sat. Dec. 21. Only by daring to follow the path of Jesus will you find your Christhood.

Sun. Dec. 22. So live that the Christ will be revealed through the sublimity of your character, through the loving kindness of your deeds, through the understanding compassion, gentleness and joy of your words, and through the beauty and nobility of your thoughts.

Mon. Dec. 23. No one else can give you realization. You must have impetus enough to find the

key for yourself. Inspiration is the result of continuous, persistent struggle, of eternally keeping at it. God, like success, does not reveal Himself to quitters. Develop the power to go on in the face of all difficulties and one day you will see Him "face to face."

Tues. Today should be a day of quietness, and earnest meditation, a day of spiritual preparation for the realization of the glory and wonder of the coming of the Holy Child in the morning. Is the cradle of your soul ready to receive Him? Spend this day at least in thinking about Him and in deep prayer and meditation.

Wed. The sacred day of praise and rejoicing Christ's birthday is here again and surely the Light has dawned in more souls this Christmas morn than ever before. Guard the tiny flame of life in your soul carefully, that it may blaze forth into complete illumination for you. The love and blessing of the Christ go with you always.

Thurs. Every time you refrain from uttering the unkind or angry word which rises to your lips; every time you substitute thoughts and feelings of love, generosity, and kindness for hatred, envy, and malice, you have taken a step forward in the control of the outer self, a step which leads toward your goal of perfect freedom and enlightenment.

Fri. Health, happiness, and success are the natural states of man, and if there is weakness, or lack of harmony of any kind in

your life, there is a cause for it which can be removed. It is possible to bring perfection into your life now if you will but wake up and make the intelligent effort required.

Sat. Every choice of every day takes you either forward or backward, and every thought and emotion is creative. Each creates according to its own kind. Watch where your attention is and guard your thoughts and feelings so that they create according to your real desire. You must become consciously aware of what your mind and emotions are doing in order to control and direct them.

Sun. In order to attain any goal, material, mental or spiritual, it is necessary to have a definite purpose and to make a sustained effort. By keeping the attention centered steadfastly on this idea, power is generated to attract the conditions necessary to bring it to completion.

Mon. As you overcome in the right way each day's antagonizing experience, each day's problem, when it arises, you are progressing spiritually and you are gradually gaining dominion over yourself and your world so that inharmony, discord and lack can no longer come into your experience.

Tues. Each morning tune yourself, through meditation with the one Power, Intelligence, and Presence and ask It to guide and sustain you throughout the day, and then go forth in joy and confidence, knowing that it will be done as you decree.



Scientific Digest

Walks Safely Over Fire

A DEMONSTRATION of fire-walking, as practiced by natives at religious ceremonies in India and elsewhere, was given privately before a party of scientists and doctors at Carshalton, Kent, England, a few days ago without anyone being able to offer an explanation of how the feat was performed.

Kuda Bux, a young Indian weighing about 120 pounds, asserted his ability to perform the fire-walking ceremony on the strength of his faith that the fire would not harm him. Without suffering any injury that could be detected by doctors and scientists, he walked barefooted twice over a fire in two trenches twelve feet long and six feet wide, the surface heat of which was found to be 800 degrees F. Two medical students who attempted to emulate Bux's feat were severely burned after a couple of steps and had to jump to safety.

The materials used in preparing the fire included seven tons of oak logs, one ton of firewood, one load of forest burnt oak and charcoal, and ten gallons of kerosene. When the demonstration was given, the fire had been burning for eight hours and the charcoal, which had been put on top, had been fanned by a high wind to intense heat.

Bux's feet made contact with the burning embers for five seconds on each step. Before and after each walk, his feet were examined by Prof. C. A. Pannet, director of the surgical unit at St. Mary's Hospital, London, who found no scorching or other trace of injury. Under the arch of Bux's right foot Prof. Pannet had placed a piece of court-plaster, but even that was not scorched, while the recorded temperature of the feet was the same as before the experiment.

Bux declared that he was not con-

scious of the heat as he walked over the fire, although he appeared to be as susceptible to heat as others when standing near it. Prof. Pannet said that there was no unusual toughness or thickening of the soles of Bux's feet.

The Teeth of Mankind

E VOLUTION and diet are causing man to lose his teeth. This is foreseen by Dr. William Seidel of the U. S. Marine Hospital in Norfolk, Va. Dr. Seidel bases his forecast on existing knowledge of the causes of various dental ills.

"Loss of teeth through evolution has been going on for centuries. The great length of time is indicated by the fact that we have already completely lost 16 permanent teeth, having now only 32, while the usual number for mammals is 48. Individually one can lose a good many teeth at one time with an exodontist, but the evolutionary process is slow and it has required many centuries to produce such a change in our dentition.

Modern foods do not keep the teeth clean, and Nature surely intended that they should be kept clean through natural processes rather than by modern artificial means which are found so necessary today. While cleanliness may not be the only factor in decay, it is considered to be the most important one.

Aside from the nutritional aspect as a primary cause, modern diet has two very important secondary effects on the teeth: first, the decreased roughage results in failure in mechanical cleansing; the second, the increased starch and carbohydrate intake forms plaques on the teeth which make ideal growth media for bacteria. For practical purposes we should hold fast to that old prophylactic maxim that 'A clean tooth never decays.'"

A Little Dial Shall Lead Them

By STARR DAILY

LONG before the event, during their young Condor days in college, they wrote essays to each other on Love, Courtship, and Marriage. The time-long universal problem of marital inharmony had been settled by them in one sweeping academic sentence:

"When two people see alike and think alike and respond alike they are truly mated to each other, and from such a union only peace, permanence, and happiness can result."

They showed this piece of youthful penetration to their kindly old professor of psychology. He praised it highly, and then offered them, with much tact, a minor criticism. Was it flexible enough to ride smoothly along the rather whimsical currents of change?

Their likes and dislikes had been identical before marriage; and all went well until one of Dorothy's likes suddenly turned to a dislike. She decided to join the great church-deserting movement, as she called it, that was becoming so popular among both the younger and older generation. When she announced her decision, Fred smoldered but said nothing. The break came a few weeks later on a Sunday evening, as Fred was getting dressed for service.

He wanted Dorothy to go along; Dorothy wanted him to forego his church service and take her to their neighborhood movie show, where a picture that she especially wanted to see was being shown.

Fred bluntly refused. "This stuff about people leaving the church is just a silly fad," he declared critically.

"There's absolutely no excuse for it."

"There is too, plenty of excuse," retorted Dorothy. "People get weary of sitting on hard benches listening to long windy sermons that are mostly thread-bare platitudes strung together like sausages. They get tired of hearing affected prayers written to pattern-like stage lines and recited from memory. The church is gloomy, negative; the ceremony is old-fashioned and meaningless for our times."

"Blah!" exclaimed Fred. "Those are alibis, not excuses."

"And another thing," Dorothy cut in, "and you know it's true, Fred Dodson: the announcements of our pastor are insufferably dry and tedious. I always feel like screaming before he gets through with them."

"Tedious but necessary," Fred defended doggedly.

"If he had any imagination he could at least make them interesting, couldn't he? Or he could send them out on cards."

"You ought to apply for his job. You could do it so much better."

"Don't be sarcastic, Fred. If I was in his place I'd certainly find a better method of doing things. And there's one thing sure, if they ever get a church that does away with that moth-eaten custom of passing the hat I'll join it."

"It takes money to run a church," Fred said, and then added pointedly, "the same as it does a home."

Dorothy flinched under the barb. "I know it takes money to run the church," she granted. "It isn't that. It's the method people are getting sick of. It has something cheap about it, like common panhandling. Before the hat-passing starts, the pastor always puts on his

begging act, and he never fails to insult everybody by assuming that they invariably give less than they should. When one gives all one can afford, one should not be damned for it."

"Well, nobody claims that everything in the church is perfect," Fred admitted grudgingly. "Like marriage, it has its other side. But if it hadn't been for marriage, with all its faults, we'd still be in the jungle. Where would the world be if it hadn't been for the church? No, Dot, a house can't stand divided against itself. And neither can we. We might as well face the facts squarely."

"Why, Fred, what on earth do you mean?"

"I mean just what I said, Dorothy."

"No, Fred, there is always a compromise."

"Division of opinion such as ours holds no compromise," Fred affirmed. "It's hopeless."

"But we can try one. I'll tell you what—you want me to attend church with you; I want you to take me to the show. Let's compromise by both staying home and listening to the radio."

Fred demurred. "It'll do no good," he declared finally.

"But we can try," Dorothy persisted.

"Aw, well, but I know darn well it won't work."

Dorothy turned the dial, and the room suddenly began to vibrate to the music and words of an old-fashioned hymn. She started humming it timidly. Fred sat hunched in a far corner of the divan in stony silence. They were listening to the program of the Jones Port Neighbors. He relaxed a trifle as the second hymn got under way. The third, an old favorite of his, moved him in spite of himself and he began to hum reluctantly. When it was over, Dorothy said:

"I like living room church service, don't you Fred? It's so peaceful and comfortable."

"Seth Parker's no preacher," Fred evaded; "he's an actor."

"But they say he has a large congregation. He preaches like Jesus used to. He tells little stories with a point to them. And his prayer is just a spell of silence, leaving everybody to fill it in in their own way."

They listened attentively to Seth's parable. Somehow the story seemed strangely coincidental and apt to Fred. It had to do with an old married couple who had always disagreed on the issue of each other's particular religious creed; but because of all other things they had had in common they had lived happily together for more than half a century.

Dorothy turned off the light just before Seth announced the moment of thanksgiving silence. Only the firelight from the radiant mellowed the darkness. Dorothy, glancing from the corner of her eye, saw Fred lower his head.

When the next hymn was announced, Fred joined in lustily with Dorothy and the Neighbors.

"I think it's wonderful, don't you, Fred?" Dorothy asked tentatively. "Living room church service. Maybe some day, who knows? maybe the radio will be held in highest esteem for bringing about this very thing."

"It'll never replace the church," Fred replied. "It lacks something, some of the beauty and solemnity."

Finally, when the Neighbors had departed and Seth and mother Parker had returned to the organ to sing "Silver Threads Among The Gold," Dorothy nudged into the crook of Fred's arm. Long after the strains of the old favorite had died away, he held her close to him. Neither spoke a word. Finally, the girl's eyes closed and her head fell against Fred's shoulder.

"Poor little deserter," he whispered to himself, "she looks just like an angel."



Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

Cream of Mushroom Soup.
Cabbage Salad with Whipped Cream Dressing.
Nutmeat Roast with Browned Potatoes.
Stewed Tomatoes.
Carrot Glazed with Honey.
Spice Pudding.

CREAM OF MUSHROOM SOUP

1 lb. Mushrooms.
 $\frac{1}{4}$ cup melted butter.
1 quart milk.
2 slices onion.
2 tablespoons whole wheat flour.
1 cup cream.
Vegetized salt.
Wash mushrooms, chop fine and saute for about 10 minutes in 2 tablespoons of the butter. Heat the milk in a double boiler with the onion. Blend the remaining butter with the flour, add to the milk and cook until thickened. Remove the onion and stir in the mushrooms, cream and seasoning. Serve hot with chopped parsley on top.

CABBAGE SALAD WITH WHIPPED CREAM DRESSING

3 cups shredded green cabbage.
 $\frac{1}{2}$ pint whipping cream.
4 tablespoons lemon juice.
 $1\frac{1}{2}$ teaspoon vegetized salt.
1 teaspoon raw sugar or honey.
Scraped onion.
3 tablespoons ground horseradish.
Chill shredded cabbage thoroughly. Whip the cream, add the seasoning and combine with the cabbage just before serving. If allowed to stand after mixing, the juices are drawn from the cabbage and the dressing becomes too thin. Serve very cold in a hollowed out head of red or Savoy cabbage.

NUTMEAT ROAST WITH BROWNED POTATOES

Remove India Nutsteak from 1 pound can by opening both ends. Slice

and arrange in buttered baking pan. Cover with brown Savita or Vegex gravy. Dip boiled potatoes in melted butter and arrange around nutmeat. Bake in hot oven until potatoes are browned.

DELICIOUS SPICE PUDDING

$\frac{1}{3}$ cup butter or vegetable fat.
 $\frac{2}{3}$ cup raw sugar.
 $\frac{1}{2}$ cup sour cream.
1 teaspoon vanilla.
1 teaspoon cinnamon.
1 egg.
 $\frac{1}{2}$ teaspoon cloves.
 $\frac{1}{2}$ teaspoon nutmeg.
 $\frac{1}{8}$ teaspoon salt.
1 teaspoon soda.
 $1\frac{1}{2}$ cups whole wheat flour.
Cream butter and sugar. Add other ingredients as for cake and beat well. Pour into shallow greased pan and bake 30 minutes. Serve warm with spicy sauce.

SPICY SAUCE

$1\frac{1}{2}$ cups raw or brown sugar, 4 tablespoons whole wheat flour, 3 cups water, six tablespoons butter, $1\frac{1}{2}$ teaspoon cinnamon, $\frac{1}{2}$ teaspoon cloves, 2 teaspoons vanilla. Blend sugar and flour, add water and seasoning and cook in double boiler until smooth and slightly thickened. Add butter and serve.

HEALTH

Manganese is the last in our list of alkalizing salts. It somewhat resembles iron in physical and chemical properties. It is antiseptic and germicidal in nature and is effective in the lining of different internal organs. "Manganese is a nerve and brain tonic and is also beneficial in cases of weak eyes."

DIET

Foods which contain manganese are: watercress, egg yolk, endive, nasturtium, almonds, walnuts, parsley, and peppermint leaves.

Social Credit is Door to Golden Epoch

By J. CRATE LARKIN
Vice President, The Larkin Company

(Reprint from Buffalo Times.)

IT is a matter of common knowledge that the industrial plant and commercial facilities of the United States today are working, on the average, at less than one daily shift of six hours. It is shown that they could work two or more six-hour shifts to satisfy all the reasonable wants of the entire population.

If the entire population had the purchasing power to place orders currently for wanted and needed goods at something like their own capacity to produce them, they would be content.

The Social Credit program aims to put into the hands of every individual, through an assertion of the sovereign power to create credit approximating the national wealth, at a discounted retail price for all consumables and also as a National Dividend, ample means for life, liberty, and the pursuit of happiness.

Opposes Bureaucratic Body

Social Credit assumes that the individual knows best what he wants for himself and his family, and provides him with the means he now lacks, of getting it. It totally opposes the notion that some bureaucratic body is qualified to determine for the individuals making up a population of 25 millions what things they should eat, wear, warm and shelter themselves withal.

It opposes the Communistic exaltation of the State above the individual. Its aim is to develop individuals through their own initiative, their own share of the cultural inheritance, and the rich natural resources of the coun-

try, into the highest exemplars of civilization.

It holds that their real credit, in their individual and associational activities, consists of their collective capacity to produce and deliver wanted goods and services to each other. It sets about to provide the financial correlatives of that real credit, through governmental issues based upon the value of unused capacities, in order to increase effective demand.

No Regimentation

This involves no regimentation of industry or of individuals. It entails no expropriation or confiscation of property. It involves no taking from rich Peter in order to give to poor Paul. It would level up instead of leveling down for any class of society.

Social Credit does not favor such "redistribution of wealth" as is advocated today. Instead, it would make available more wealth for all, based on the ability to produce that wealth. It recognizes that the income of both Peter and Paul has shrunk by one-half during this depression in terms of consumable goods; that the problem is to restore the former income and assure the further growth of total income. It is ridiculous to reduce the standard of living by attempting to effect the redistribution of the meager portion that now remains.

Doubtless, if the entire population, based on productive capacity, could purchase the goods they need and want, the appeals of the Communists and of the Fascists and the Socialists would lose their force. What everybody wants is a competence for himself and his family, and assurance that such competence will not fail him.

He wants security for the future. He wants the opportunity to enter the great complementary activities of a power age, to benefit by its tremendous leverages, to satisfy his material wants, and be freed for the superior activities of leisure, of science, and the cultural arts that are not related to purely animal needs.

Would Restore Financial Plenty

At present, men in this and every other industrial country are tantalized by the abundant evidences of physical plenty which remains unused because of financial scarcity.

Social Credit would supply financial plenty in the midst of physical plenty, by a direct application of purchasing power for the products and services which society can produce when its own real demand is translated into "effective demand," or the purchase price for the entire potential output.

No clearer statement could here be added than these words of A. R. Orage concerning Social Credit:

Sees Elimination of Relief

"It's effect is to end the shortage of domestic purchasing power in relation to the cost price of the product of industry available for domestic consumption. Its incidental but none the less valuable aims are to end the evils of unemployment and the personal frustration that follows, and make the amount of purchasing power distributed within a nation correspond to its real power to produce the means of life and property;

to cease the accumulation of national, no less than international, debts, and to put an end to the continual and simultaneous existence of glut and poverty.

Further, this national solution of the economic problem renders unnecessary the expedients and palliatives now in use, such as unemployment insurance and relief, welfare movements and reflation schemes, world conferences, and capital levies. It puts in their stead increasing incomes and leisure for all, and a standard of living fully commensurate with the ability of the community to produce it.

All these advantages are attainable merely by the rationalization of the money system under national control, without a single act of expropriation of real property of any kind, or any interference with the management of industry. It does not even turn the bankers out of their banks, since their function as bookkeepers and agents of the National Credit Authority still requires to be carried on."

Freed from the artificial scarcity imposed by outworn financial limitations, our national life will be enriched with a new prosperity, rich not only in material things, but in new cultural and human values, for the permanent economic security rendered possible by applied science means liberation from our slavery to money. We stand on the threshold of a new Age, in which the human values must predominate. Social Credit opens the doorway to this new Age.

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Universal Truth

(Continued from Page 10)

is noble and sublime in his nature. For one who holds the negative thought of God, no treason is impossible.

Indeed, it is indisputable that, according to our understanding or misunderstanding of God, we are righteous or unrighteous. Even the pygmies of the African jungle have some form of religion, a certain conception of God, and they shape their conduct according to their belief. The thought of God is the guiding force of all human lives. Who can say that the birds and beasts, the plants and the planets, do not live by their dream of God?

No other knowledge is more vital to our life and living than the knowledge of God. Knowledge of God reveals the true purpose and meaning of existence. It imparts a new philosophy to suffering. It removes the fear of death from within us. It shows us our own true nature. Then, what other desire should be more dear to our hearts than to know God?

God

In approaching this subject, the first question that confronts us relates to the very existence of God. Is there any God at all? Does God exist? Yes, He does. The existence of God can be proved by metaphysical inference and by direct realization. But time will not permit me to enter into the intricate details of proving the existence of God. Other than these, the proof of the existence of God can be discovered in our personal conviction of self-existence. God exists because I exist. God exists because you exist. God exists because there is life. How could there be any expression of life without the existence of the Eternal Life? God does exist, and we believe it.

But what is the nature of God? God is Consciousness, Existence, and Bliss Absolute. God is infinite consciousness, in which immortality and bliss are found. You and I are rays of that Infinite consciousness. You and I are waves of that eternal life. You and I are partakers of that absolute bliss. God is Truth. God is good. God is beauty. God is Spirit. God is universal and One. God is transcendental and im-

manental. God is impersonal. There is no personal God in the absolute sense.

Yet we may form a personal conception of God, but that does not limit God to any personality. Each of us is at liberty to form any personal conception of God he may choose. You may have your personal God. I may have mine. Every human being may have his own personal conception of God. But none can have a monopoly of God. To try to limit God within any personality is foolishness. As well try to hold the ocean within a teacup.

Many religions have tried to monopolize and make a patent God, but all have failed in this, as they were destined to fail. God is not the sole property of any one individual, sect, or race. He belongs to all, to all of us impartially. Each of us may call Him his own. He will reveal Himself to each of us equally. Yet he remains impersonal. Herein lies the sublimity and grandeur of God. A personal conception of God, however, has great practical value in our moral and Spiritual unfoldment. But, in our ultimate realization, we are sure to know that God is impersonal and One, and we are That.

Nature

Let us turn our attention toward the world around us. What are the objects that we perceive with our senses? What are the suns and the planets? What are the galaxies of stars and the island universes? What is this manifested universe we call "Nature?"

The whole manifested universe is the manifestation of God. There is no matter, as it is understood in the ordinary sense. What we call "matter" is the manifestation of Spirit on the physical plane. In reality, the world is Spiritual. The whole universe is Spiritual. Every object reveals Divinity. Let us open our eyes and behold God around, above, and beneath us.

The beautiful flower, that adorns your garden, manifests the beauty of the All-Beautiful. The little bird, that sings its morning melody, plays a part in the universal symphony of that mystic music which transcends sense-perception. The mighty ocean that roars, heralding the message from Eternity,

(Continued on Page 26)

The Psychology of Happiness

By RANENDRA KUMAR DAS

SHOULD we question ourselves closely to determine the one desire that looms pre-eminent in our minds, without a doubt we would conclude that that desire is the attainment of Happiness, and we find it to be the ultimate aim for all actions.

From the day of birth to the day of death, we are constantly striving to do things to make ourselves happy. The child cries when hungry, lonesome, or fearful, and when the necessary objects to overcome these conditions have been imparted to it, then the child is happy. As it grows into manhood or womanhood and is deciding what field of activity it should adopt as its life work, it questions thus: "Shall I be happy if I accept this as my life's work?" "Shall I be happy if I marry so and so?"

When one contemplates undertaking some great responsibility which shall open the door of an entirely new phase of life, almost the first question that arises in the mind is: "Shall I be happy if I undertake this?" So the common question in every decision is: "What shall yield to me the greatest permanent share of personal happiness?"

This inquiry, however, betrays the fact that the individual wants to be happy, and believes that his personal happiness depends upon outward conditions. Therefore, he contemplates that in using proper judgment in choosing outward conditions of living, he shall be adorned with the bright luster of happiness. However, this is not a fact. Happiness is neither a fruit of external conditions nor the result of environment. For this reason, many individuals who have been blessed by

health, wealth, or power, are not happy. Something or other is always lacking and causes their unhappiness.

Outsiders may consider these people fortunate in possessing all that constitutes happiness, yet the so-called fortunates will find some fault and be unhappy. This hypothesis can be clearly exemplified by the oriental story of "The Man Without a Shirt."

The king of the country lay ill of a perplexing malady. The royal physicians racked their fertile brains to find the solution of this strange malady. At last, after many discussions and consultations, they assured the king that his malady would vanish if he could sleep for one night in the shirt of a truly happy man.

Now, to find a happy man and return with his shirt seemed to be a very easy task. Messengers were sent in all directions, but they learned that the finding of just one happy man was a task of the hardest kind. Dejected, they directed their steps homeward, and by a miraculous chance they encountered a man lying by the roadside, basking in the sun. He was singing and shouting in the very exuberance of gayety.

When questioned as to whether he was a happy man, he replied: "Certainly I am. The world is so beautiful, the moon so enchanting, the stars so glittering, the air so life-giving, the meadows so bright and green. How could I be other than happy?"

With thankful hearts, the messengers asked him to loan them one of his shirts so that the king might sleep in it for one night. The man burst into a

paroxysm of laughter and informed them that he did not possess a shirt.

Confounded, the messengers came back and related to the king this surprising incident—that the only happy man in his kingdom possessed no shirt. The king pondered over it, arose, and quietly assumed his royal tasks. From that time, he became a more understanding king.

The above story illustrates clearly that a man's happiness depends not on his outward circumstances, but upon his innate temperament. For that reason, the king with his palaces, gardens, wealth, and power could not be a happy man; yet a homeless vagabond, without any possessions whatever, proved to be a very happy one.

This vagabond had something entirely his own, which made him very happy. It is this personal factor which is the keynote of happiness, and not the outward conditions, nor the surroundings, that control happiness. Happiness is the result of inborn temperament.

This should not imply fatalism, carrying the thought that unless one is born with a cheerful temperament, happiness is shut off from that life. That would rob one's spirit of buoyancy. One's disposition can be modified and the temperament changed. This is human self-development. Evolution, of course, together with education and environment, play a very important part in the process.

Both apart from all these outward conditions, the most potent factor in acquiring genuine happiness is one's own ability to manifest the inward, ever-active, God-given power and Di-

vine qualities. One must realize his oneness with the Infinite. "I and my Father are one." "I am the vine, ye are the branches." One must feel that Divine Energy is constantly being received, just as the stem clinging to the branch is incessantly receiving the life-giving sap from the roots.

One loses happiness when swayed by fear, uncertainty, insecurity, grief, jealousy, anger, and similar terror-producing qualities. These qualities enslave when one does not know how to attune himself to the Father, the source of all power; when we do not know how to depend upon and lose ourselves in the ocean of the Father's Love.

One must have faith in the most High, and dwell on such Biblical passages as: "In him, we live and move and have our being," and, "The Father in me, and I am the Father." Feel that the great love of the Father will sustain, keep alive, feed, permit the beautiful sun to shine upon all and allow all to enjoy the blessings of Nature and have all other needs supplied also. This faith, this unquestioned confidence in the Divine Cosmic love and intelligence, will render comfort and will bring peace of mind and enduring happiness.

Thus invoking the assistance of the Divine Power that dwells within the Self, one would become trained in self-control and self-devotion. Somber melancholy would give way to a deep optimism. One would become conscious of the possession of resources that lift above the thralldom of misery. This knowledge would be the crowning glory of one's Self-Realization, and that Soul receiving it would be wedded through eternity to Everlasting Happiness.

Seek Truth; seek nothing else.
Mind not what other men pursue.
Untruth detected, weakens, melts,
While Truth stands forth more boldly
True.

—Anon.

The Artist's Eye

Most people say the sky is blue,
And that the grass is green,
That the whole earth, when bare, is
brown,
But surely they have seen

The sky a canopy of rose,
The hills and meadows, blue.
As for the bare earth's being brown,
It's almost every hue;

Red, gray, and full of yellow gold,
And when one turns the sod,
Sometimes it's royal purple,
Or lavender each clod.

And is there not about one's friends
Colors, surprising fair?
Why! even names their colors have,
One sees them in the air.

When Mother plays on her guitar,
Colors of sound play, too.
Once when a boy called: "Ship ahoy,"
It had a gorgeous hue.

When people say the grass is green,
And that the sky is blue,
I'm tempted quite to tell them
When it IS or is NOT true.

—By Julia Brown Calvert.

Suppose

Suppose you passed a window
One day when winds blew cold
And saw beside an ash gray hearth
A woman bent and old.

Suppose you paused to listen
And heard her humbly say:
"Dear Father, you are all I have—
Supply my needs today."

Suppose you saw the toil worn hands
In meekness fold to wait.
Would you hurry, hurry, hurry,
Before it was too late?

Would you seek the nearest coal yard;
Would you find a close-by store
And forget to even question
Why she was so lone and poor?

With no scientific wondering
Of mistakes she may have made,
With no learned calculation
Of the price she may have paid

Would you be God's willing agent
And take orders from above,
Just to glory in the glory
Of the miracle of Love?

And suppose when you lay down to rest
With thought unbound and free,
A gentle voice would whisper:
"You did it, friend, for me."

—By Anne Walker Doughty

The Changing Universe

It is human to cling to the sameness
Of everyday things.
We build homes, knowing that eventually
They will decay.
We make friends and acquaintances, knowing that
Life and circumstances will change them
As we ourselves are changed.
But it is a changing universe.
We long for permanency in all good things,
Yet there is consolation in knowing
That, although the pleasant things in life
Cannot remain forever unchanged,
Neither can the bad.

—Katherine Maurine Haaff.

The Second Coming of Christ

(Continued from Page 5)

woman with the ultimate hope of physical union is adultery.

6. The act of physical union without marriage is adultery.

How many ways there are to sin, no living mortal knows. The question of sex is a very puzzling one. Unless the sex-urge were given to man from within, he would not feel the desire. Since physical union is the law of propagation of the species, it should not be used for any other purpose than that.

To use the sense of taste to select food, and to eat the right things for health is good, but to convert the sense of taste to greed, disregarding the health of the body, is sin and leads to physical disaster, resulting in indigestion and ill-health.

Healthful hunger can be appeased, but greed for food can never be satisfied. In the same way, physical union for procreation is all right, but to concentrate upon sense pleasure is disastrous, for the desire can never be appeased. Indulgence is destructive to health and the nervous system, and the entire mental, neural, and spiritual faculties are disturbed.

The vital essence lost in physical union contains microscopic atoms of intelligence and energy, and the indiscriminate loss of it, due to excesses, is extremely harmful to spiritual development.

Jesus said that, as it is better to lose an eye than the whole body, so it is better to forego sense indulgence rather than to lose the whole Soul. People who live on the momentarily-alluring sex plane forget to achieve or even mentally imagine the vast unending joys of the Spirit.

The mind is single-tracked. If it ever gets used to sex-habits, it is very difficult to make it move in the chan-

nels of the unending happiness of meditation. It is very difficult for the sex-addict to conceive of the boundless bliss of meditation. Sex-addicts are very nervous and restless. Their minds wander constantly, and it is very difficult for them to concentrate upon the all-intoxicating, ever-new bliss of meditation. It is better that one of the physical pleasures of life be destroyed than to let it annihilate the entire happiness of the Spirit.

Due to economic reasons—lack of the chaperon system, co-education, and free mixing of the sexes, mental and physical adultery is common in modern times. In Russia, people can marry and divorce at will without cost or difficulty. Companionate marriage is sanctioned in many countries.

Animals cannot commit adultery, even though they are indiscriminate from the human standpoint, because they have sex-union for procreation only, and are impelled by instinct and nature. They do not indulge in self-created sex-thoughts. They obey the natural impulse of sex just like other calls of nature, and thus help procreation of their species.

Man, being endowed with reason, commits sin by adding his evil, insatiable, lustful thoughts to the instinct of procreation. According to spiritual law, therefore, to use the sex-instinct other than for procreation of the human species is considered sinful. A married man also, if he thinks lustfully of his wife, commits sin, for she should be considered as a temple of God's creation, through which a new Soul is to be born and nurtured.

It is true also that, for the material desire for name, fame, lust, possession, and love of money, people give up the entire kingdom of immortal bliss. Therefore, it is better to destroy one pleasure than to lose the entire happiness of the Being.



News From India

SINCE his arrival in India, the Swami has been so busy with lectures, interviews, and friends that we have received almost no news except that printed in the newspapers there.

The Swami visited Mahatma Gandhi at Wardha and his own school at Ranchi, and has since been in Calcutta, where the new Self-Realization Center is to be established. After that, he plans to open health and spiritual Centers all over Bengal and the principal provinces of India. His brother, Bishnu Charan, is to have charge of the physical and health branch of the work, and Swamiji will care for the spiritual training.

The Swami will soon start on his tour of India. On his way back to this country (some time next year) he plans to lecture and hold classes in London, and to visit both Mussolini and Hitler.

The object of the Self-Realization Fellowship, which Swami Yogananda organized in this country and which he is now establishing in India, is to bring peoples of all religious beliefs together in fellowship, and to teach all men, no matter what their creed or nationality, the universal principles of truth underlying all religion, and the scientific method of self-realization of these divine principles.

EXCERPTS FROM A LETTER BY RICHARD WRIGHT

Oct. 9, Calcutta, India.

The last real news I wrote was from Bombay, so I shall continue from there on. We boarded an antiquated electric train in Bombay on a certain day back in August (25), bound for Calcutta, via Wardha (Mahatma Gandhi's Village.) Our compartment was quite roomy with its leather cushion seats along three windows on each side. The moss-stained, weather-beaten, ugly tenement buildings in Bombay and its suburbs appeared quite jumbled together as we went racing by, or more appropriately,

as we went bouncing by, for Indian trains are better as massage machines than conveyances.

Gradually the scenery changed from antiquated buildings to more antiquated thatched huts, then to rich green marsh land, or lands spotted and striped with ponds and muddy streams wending weary trails through verdant verdure-appealing countrysides with green grass, blocks of rice fields, grazing cows and their lonely young, and scantily clad cow-herder, a mere lad hanging onto a staff and hiding from the burning sun in a pointed hood, gazing quite forlornly at the rushing trains.

Toward dusk my artistic appreciation swelled high as I saw whole herds of these "humped-back" bullocks trudging wearily along muddy winding trails, heading for some lonely cluster of thatched huts, while the dreary-eyed lad tagged along behind, perhaps with visions of repeating the same thing tomorrow and for many days to come, or at least until he has sons of his own. By the way, these humped-back bullocks, smeared gray with mud, and standing to the ankles and higher in thick, mud-soaked fields, give one the impression of a rare combination of beauty and ugliness. Reams could be written of this impression.

Majestically beautiful are the tall cocoon palm trees, outlined against a blue and changing sky, stalking like sad specters symbolical of the poverty and impoverishment of India. And how the emerald beauty of the hills, made round by jungle-like vegetation, glistened with the raindrops of the past few days. And the inspiration was climaxed by a huge, arching rainbow, toward which we seemed to be ever reaching, but never attaining. I shall reserve further descriptions for the future, so that I shall not be totally speechless when I return, but in one sense such descriptions could go on forever, for every new scene is worthy the pen of a poet.

(To be Continued.)

Universal Truth

(Continued from page 20)

manifests the power of the Almighty. The gorgeous sun, that rises in the eastern sky, unfurls the glory of the All-Glorious. It is a sin to look at a flower without realizing the beauty of God in it. It is unrighteous to perceive any phenomena of the manifested universe without the consciousness of Divine presence. It is sinful to live without the realization of God. Indeed, the whole universe is the kingdom of God, manifesting His Beauty, His Power, and His Glory.

Man

We have realized the truth about the world around us. But who are we? As human beings, what is our nature? What is a man? Man is potential God. Every man is essentially Divine. God resides in every man. God in us is our Soul.

The origin of man is in God. We are born of Divinity. We are born of Spirit. We all have come from God. We are children of God, children of Divinity. Allow me to call you children of Immortality, children of Bliss. Never call any one a born sinner. Man is not born of sin. To call a man a born sinner is a sin against God. What right have we, in our ignorance, to call the children of Divinity creatures of sin?

Whence could we come, except from God? Can any object exist which did not have its first origin in God? No. Our intellect refuses to accept it. Our heart cannot believe it. Our Soul knows that it is not so.

Persuasion, kind, unassuming persuasion, should be adopted to influence the conduct of men. The opposite course would be a reversal of human nature, which is God's decree and can never be reversed.

—Abraham Lincoln.

Salvation

Though we are essentially perfect, yet at present we are not being able to realize our absolute perfection. The goal of our life is to realize our original perfection, which is commonly called "salvation." Salvation is self realization. It is the realization of our true nature. The moment we realize ourselves, we know God. This is the goal of every man. Every man, consciously or unconsciously, progresses toward this ideal. Salvation is the birthright of every man. Damnation is for none. Salvation is for all. Yet, salvation is self-attained. None can grant us salvation. Every man must work out his own salvation.

But, let us not be afraid if we have failed to attain salvation in this present life. We shall all be given another opportunity; we shall be given infinite opportunities. Life is an opportunity. We have had many lives before. We shall have many lives hereafter. Many a time you and I were born, but we have forgotten. Many a time you and I shall be born; therefore, let us have faith, hope, courage, and determination. We all have come from God. We all shall go back to God. Saint and sinner, rich and poor, young and old, all will be ultimately received by God with equal blessing. Such is the justice of God.

In the absolute sense, it is a mistake to say that we shall attain salvation. We shall not have to attain salvation; we have only to discover it. We are already saved. Let us realize that. We are Infinite, but we have built the walls we refuse to break them and realize our freedom. We are immortal, but, throwing ourselves into the ebb and flow of death and life, we have veiled the vision of our eternal nature. We are blissful, but, tasting the happiness of the relative world, we have forgotten our Divine heritage of transcendental peace.

Center News

By ORPHA L. SAHLY
(Director of Center Activity)

Christmas Greetings to Self-Realization Fellowship Centers

WAY THIS Day be a symbol of the birth of Christ in your own Being. Christ is born in you when you recognize His Presence—that Light which shineth in darkness until you turn your eyes from outward things and look within. Give your attention wholly to this Divine Spark, and nurture it to full Stature, the Stature of the Man, Christed. Therein is your own fulfillment, and no greater gift could be given you. In your own Realization is your Christmas gift to Humanity, for, in the words of Jesus: "I, if I be lifted up, will draw all men unto me."

"Peace be with You."

St. Louis, Mo.

The students of Self-Realization Fellowship of St. Louis, Mo., held a birthday party for Punditji. There was a musical entertainment and a children's party. An "Astrological Horoscope," made by Astrologer Laurie Pratt, was read. A special discourse on "Wisdom of Ages" was given by the Center Leader. Hindu - Temple delicacies were served, and matters pertaining to the Center were thoroughly discussed.

* * *

Minneapolis, Minn.

Self-Realization Fellowship students of Minneapolis conducted their Home-Coming Services on Sunday, September 22, celebrating with special music, good speakers, and devotional meditation. Several interesting letters from other Centers were read to the students and guests. On October 27, a "Birthday Supper" was served, in honor of the eighth birthday anniversary of the Minneapolis Center.

December, 1935

Indianapolis, Indiana

A student of Indianapolis writes: "We have a very nice Center here, and a beautiful Temple. We have public services on Sunday, Sunday School, Devotional services at 11 a.m. and 8 p.m., and on Friday—"Hindu Bible and Applied Psychology" class. Thursday there is a class for students of Self-Realization only.

I have been a student since we organized. Since meeting Swami Yogananda my life has been a changed life from all angles. I am very much interested in this work, and like to see it progress."

* * *

Santa Barbara, California

From Santa Barbara comes this message as a result of the new plans for the Center, which have recently been put into effect: "The attendance has been better, and more old students have taken a definite interest. The Thursday evening meditations here are increasing in intensity; in fact, the wonderful vibration is felt by all who attend."

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On Growing Old

(Continued from Page 9)

Commenting on this, in a recent sermon a preacher observed: "The influence of youth will be on the wane and we shall be ruled largely by elderly people. We shall presumably be dashing around less in roadsters and sitting at home more, reading good books and newspapers and listening to the radio. It will be a slower national tempo." But, he added: "The curious thing today is that it is the young who drill and goose-step and salute and demand

to be coordinated and collectivized and deprived of freedom of thought and action, all for the sake of being made 'secure.' And it is the oldsters who hold out for individualism and self-reliance, with attendant risks."

Let us have the freshness, the open mindedness, the enthusiasm of youth, by all means, but with some of the deliberative carefulness of age added. In this sense the affirmation of our "Self-Realization Fellowship" is so helpful. "Eternal youth of body and mind, abide in me forever, forever, forever."

Letters of Appreciation

Words cannot explain the deep appreciation and thankfulness that I was able to meet my real instructor, in S. Yogananda, and I feel that the continuous study and practice through his marvelous instructions will enable me in time to gain the knowledge and experience I have been seeking for years.

R. L., Grand Island,
Nebraska

The lessons are always looked forward to with great delight. Something helpful is sure to be found in them week to week.

G. L., Nelson, England

I often feel like writing a few lines in praise and appreciation of the teaching which I so much enjoy in the various Praecepta, and would have done so but for the fact that the writings of Swami Yogananda need no commendation from a mere student like myself. However, I must express my thanks for the illuminating information contained in "The Inner Laws of Soul Magnetism" as given in the Praeceptum.

A. B., Ontario, Canada

I wish to say a word of thanks for the wonderful article by Swami Yogananda in the July issue of "Inner Culture Magazine" on "Mental and Spiritual Freedom." It is such excellent reading that I am sure every member of the "Fellowship," in fact all lovers of the "Bhagavad Gita" will feel indebted to the writer of the article—so lucid and wise.

A. B., Ontario, Canada

Would like to say that whilst I have read many books on Concentration, the information and instruction now being given in the Praecepta is far and away the best I have ever read or heard.

A. B., Ontario, Canada

At this time I want to thank you for the wonderful lessons of instruction in all-round development as they help and guide me in all departments of my life. I am thankful to say that I have a clearer realization and I am growing in understanding each day. I am encouraged to press on to the great illumination, the goal which I aspire to. Again, I thank you.

M. N., Washington, D. C.

To our dear Swami:

We want to thank you again and again for the Peace, Joy and confidence your wonderful teaching is bringing into our life . . . it is an inspiration to us! You are giving us the "Pure Water." Thank you Beloved Swami, and God bless you.

Sincerely,

G. V., Los Angeles, Calif.

Dear Friend:

I anticipate with pleasure the arrival of each week's "Praeceptum" and after studying three of them, consider this course a simple and sure way to happiness.

Very truly yours,

F. H., New Orleans, La.

I am finding the lessons and magazines very helpful and enjoy making the salads for two friends and myself. It is interesting to note that one of my friends is quite nervous and these salads make her calm and able to sleep much better. The other one is rather inclined to be the other way around, given to excessive relaxation and these salads make him very energetic.

Yours sincerely,

M. Z. F., Norfolk, Va.

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December, 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."

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Christmas Message to Students and Friends

In the silence of my soul I cry: "Divine Mother, manifest Thyself as Christ Consciousness to all men. Divine Mother, take complete possession of our lives. Divine Christ, forget us not though we forget Thee. Remember us, though we remember Thee not. Be not indifferent to us, though we are indifferent to Thee. May Thy love shine forever on the sanctuary of our devotion, and may we be able to awaken Thy love in all hearts."

The happiness which God gives is greater than anything the world can offer. Divine Joy is enduring, eternal. When everything else melts away, that joy remains.

If you would experience this joy, spend more of your time in solitude. Remember, the only real happiness is in communing with God in meditation. Although you meditate two or three hours at night, and then sing and talk to Him, at first you will find no response. Then, suddenly a light will appear. Suddenly a fragrance will come. This is the way God manifests Himself to man, but it requires great persistence on your part.

Separate yourself from your thoughts and emotions. Keep a secret room in your soul for Christ, and when you retire there to meditate deeply, you will find great happiness.

The whole ocean of joy rolls beneath the little wave of your consciousness. Do not be satisfied with a little silence. Go on endlessly. It requires a relentless pursuit of day and night meditation to get results.

Just behind your eyes, just behind your thoughts, just behind your feelings, is God. When you are calm, the whole universe of happiness rocks beneath your consciousness. The whole universe talks to you. That is God speaking to you.

Absence of physical light is darkness, but spiritual light shines everywhere—even in the darkness. Behind physical darkness is Light. When, in meditation, you pierce the darkness, you behold the Spiritual Eye. It is behind these clouds of darkness, with closed eyes, that Christ is perceived. Through the Spiritual Eye you can come into the sphere of awakened silence. Prepare your mind, and meditate until your entire consciousness passes through the telescopic eye and beholds Christ Consciousness now.

Christ must be reborn in your consciousness. First, you must perceive Him in Spirit, and then you will be able to see Him in the body. Meditate so deeply and so strongly today that you feel Him and know that He is real and not just mere imagination. Christ is real. He must come to you. That you will attain this happiness—this unending joy in Christ—is my Christmas wish for you.

If you want real emancipation, do not waste your time. If you want to be prince of the world and conquer fear, disease, suffering, and death, do not go to bed until you make the contact with God. Do not go to sleep unless you feel that He is with you. If you will do this every day, you will see such happiness come into your life that it goes beyond all understanding. You must make the effort, but the effort will be worth while. Follow the way of the Christ and do not give up.

Your most important engagement is with God, and the way to meet Him is through persistent meditation. Prepare your cradle for the Christ Child now.

May God bless you with the gift of Christ in your consciousness this Holy Christmas Day.

With deepest blessings,

Seane Yagumada