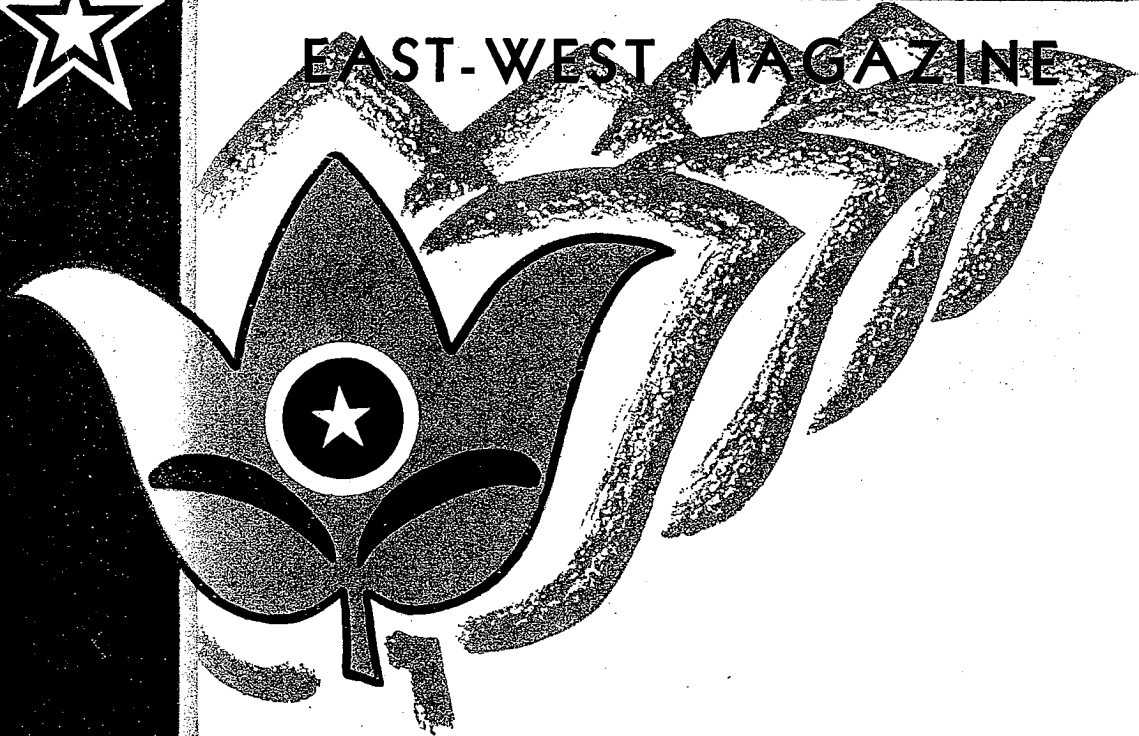
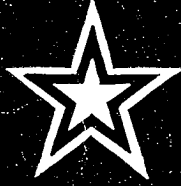


INNER CULTURE

EAST-WEST MAGAZINE



The Way of the Wise



Renunciation of
Fruits of Action

September

1 9 3 5

Price 25 Cents

Vol. VII., No. 11

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

On the Way to India

GLOWING descriptions keep coming in describing the wonderful time the Swami and his companions are having as they travel by automobile through the different countries of Europe.

They are overwhelmed by the ineffable beauty of the scenery, the quaint native dress of the different peoples, and their strange, interesting buildings and customs. They marvel at the windmills and cheeses of Holland, the forests, castles, and the Rhine and Danube rivers in Germany, and the majesty of the snow-capped mountains and crystal clear lakes of Switzerland.

Swami and the others are too happy, excited, and busy about it all to write much in detail and we shall have to wait, except for the barest outline, until they return, for the complete story.

However, they have had one truly astounding and sublime experience. In Konnersreuth, Germany, they saw and talked to Theresa Neumann, the young woman who bears wounds like those inflicted on the body of Jesus when He was nailed to the cross, and who passes through His experiences in a state of trance, or ecstasy, each Friday. At these times, blood flows from some of the wounds, and from all of them at Easter. It has been several years since she has eaten any physical food. She does not even drink water, but is sustained entirely by spiritual power.

The Swami and his party talked with her on Thursday and were invited to see her in the state of ecstasy on Friday. All agree that it was a most wonderful and awe-inspiring experience and that she is a real saint. The Swami will write some articles describing her when he returns, and it would be well for you to be informed about her before that time. It is very probable that the libraries have the booklet giving the details of her life. If not, one can be procured at any Catholic Church. Swami is especially pleased at having seen one so highly developed spiritually in the western world.

On July 24th, the Swami lectured in Rome as a sequel to his very successful reception and lecture in London, where he was introduced by Sir Francis Younghusband. He received tremendous response there and his message was sent from there all over India.

The party expects to reach Calcutta August 22nd. (More news next month).

—By S. E. M.

INNER CULTURE

EAST-WEST MAGAZINE

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

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

SALOME E. MARCKWARDT, Managing Editor.

VOL. VII

Printed in U. S. A.

No. 11

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

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

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

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

September, 1935

Page One

Each in His Separate Star

By LOUISE ELIZABETH COLVIN

(Continued from Last Issue.)

OUR important contribution to the "perfect whole," as described last month, is not made by trying to keep up with our neighbors, or by working for self-aggrandizement and shallow show. "What I must do is all that concerns me, not what people think," said Emerson in his stimulating essay on Self-Reliance. He argues that if we do what we feel deep down in our hearts to be right for us to do, we are quite certain to strike a universal chord. The all-important thing is to trust our own intuitions and to let nothing shake our faith in them. And how are we to become aware of these intuitions? In quietness, in solitude—when the world's clamor is hushed. It is then that the spiritual sense we call "intuition" can be heard. Then, as we listen, the gentle voice grows stronger, until we can take it with us wherever we go and the noise of the crowd will not be able to drown it. That is the attainment, the mental and spiritual poise, which is the sign of true greatness. Again let us quote Emerson where he says: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

Christ Jesus is one who fully attained this desirable state. We are told of Him that he was "in the world but not of it." Not even the cries of the destroying mob could disturb His spiritual poise or divert him from His mission, which was at once the highest and humblest ever undertaken.

Many large natures have realized and experienced a measure of this inner assurance, confidence, and steadfastness.

Page Two

Every great independent thinker in all times has brought it into his life in a degree proportionate to his spirituality. Hence, it is to the spiritual leaders we must look for the fullest expression of it. The inspirational value of the Bible lies partly in its many examples of leaders of this kind whose steadfast independent courageous thinking gave them the ability to carry through great undertakings. They listened not to the distracting voices of the world, but to the holy impartations of divine Spirit.

Perhaps the flowers, whose praise we have already sung, are able to maintain their sweetness, courage, and independence because of the habit of keeping their faces turned upward, as if they too were constantly seeking spiritual refreshment.

You remember the biblical account of the building of the wall of Jerusalem by the prophet Nehemiah. The wall was in ruins and the city was laid waste, a prey to its enemies. Much faith, determination, and perseverance was required to undertake this great task under the conditions which then existed, but Nehemiah did not fear. He gathered his men together and encouraged them by telling them how he had felt the hand of God upon him, impelling him to take up the work. "So," we are told, "they strengthened their hands for this good work." The first response of the observers was ridicule, for the narrative continues "they laughed us to scorn, and despised us, and said, 'what is this thing that ye do?'" To which Nehemiah replied: "The God of heaven: he will prosper us; therefore, we, His servants will arise and build."

So the work went steadily on in spite of other disturbing and distracting influences. Finally, those who were bent

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Inner Culture

Renunciation of Fruits of Action

By S. Y.

IN the western part of India there once ruled over Guzerat a divine warrior, King Krishna. This is told in the Mahabharata, which was compiled during the Epic Age (1400-1000 B.C.).

We hear of prophets in the woods who were men of renunciation only: But Krishna was one of the greatest of all prophets because he was a prophet at heart, while at the same time he performed the duties of a king. His life demonstrates that the renunciation of action is a conflicting doctrine. What is really necessary is the renunciation of the fruits of action. God has sent man into this life so circumstanced with hunger and desires that he needs must work. Without work, human civilization would be a jungle of disease, famine, and confusion. If all the people of the world should leave their material civilizations and live in the forests, then the forests would have to be transformed into cities, or else all would die because of lack of sanitation and other necessities.

Then again, material civilization is full of imperfections and misery. What possible remedy can be advocated? Krishna's life demonstrates that, according to his philosophy, it is not necessary to flee from the jungle of material life. The problem can be solved by bringing God here, where He has placed us; and Heaven necessarily then must come, in the mind, where God's contact reigns, no matter what the environment may be. "A Heaven without Thee, O God, I want not! I love to work in the factory if I can but hear Thy voice in the noisy wheels of the machinery. A material life without Thee, O God, is a

source of misery, disease, crime, ignorance, and unhappiness."

Complete Renunciation

Complete renunciation has been the theme of many, even of the Christian Bible: "Take no heed for the body, what ye shall eat, or what ye shall wear." Swami Shankara, the founder of the Swami Order, advocated complete renunciation. Other great prophets also have done so, with the theory that material desires might be a hindrance in the path of Self-Realization. On the other hand, those who plunge deeply into material life grow away from God. They wallow so deeply in the mud of mundane worries that they cannot extricate themselves and thus walk freely along the path of Self-Realization. To avoid these two extremes of, first, renunciation from the world, and second, drowning in material life, man should so train his mind by constant meditation that he can perform the necessary dutiful actions of his daily life with the consciousness of God within. All business men and women should remember that their worldly life can be freed from endless physical and mental ills, provided they add daily deep meditation to their daily business in the office, or to their family contacts.

The doctrine of the Bhagavad Gita stands as the only doctrine suited to our modern busy life of many worries. To work without the peace of God is Hades, and to work with God's happiness ever bubbling in the soul is to carry a usable, portable Paradise within you wherever you go. To be constantly worried by a large estate is to live in Hades; to live in a rickety shack with

(Continued on Page 26)

Are Prayers Answered?

By SRI RANENDRA KUMAR DAS

FOR ages immemorial, prayer has been a vital part of human life. Books have been written, sermons have been preached on the efficacy of prayer, and it has been considered that the person who does not pray is an agnostic. In the early days, people did not question, but accepted the importance and necessity of prayer. But, as time went on, science explained the mysteries of the universe and the laws of Nature, and scepticism started to creep in. With the advent of this new scepticism, the power of prayer was questioned. Today, some people pray just because it is a custom and good form. Some people pray because they fervently believe in it. Some people pray because they derive joy out of it, and some do not pray at all, as they do not believe in its utility.

Now, the question can be raised: What is the definition of prayer? From the theological point of view prayer will be defined as a petition addressed to a deity for the purpose of deriving some result and action from that deity which will be favorable to the interest or the desire of the petitioner. So the underlying intention behind the prayer is the gratification of some desire or wish. If this is granted, then the petitioner is elated and believes in prayer; if not, then distrust comes.

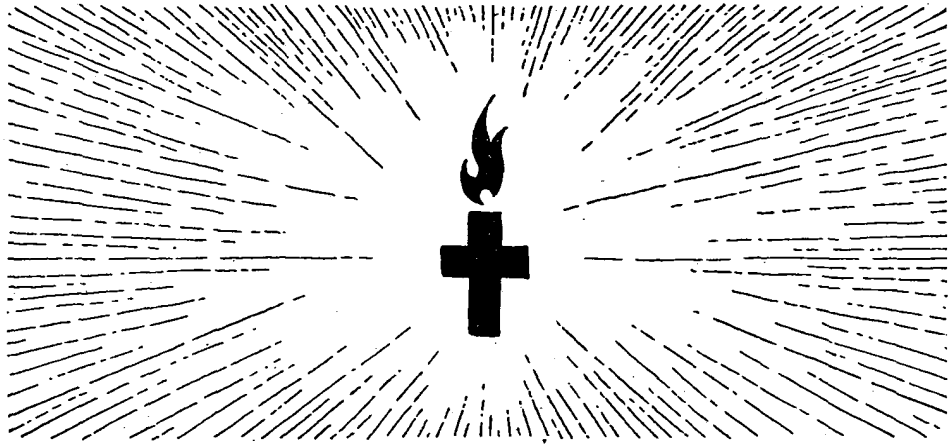
My intention in this article is first to show why prayers are not answered, and then show the benefit we derive from prayer. My first point is that there is no proof that prayers are answered. There are people who will say that they prayed for a home, and they secured a home; they prayed for wealth, and wealth has come to them; they prayed for better health, and they have become healthy. But these are not real proofs. There may be a thousand and

one different causes for securing these objects that they prayed for. Again, there are many other people who have prayed for the same thing, but they have not been fortunate enough to have their wishes fulfilled. Besides, it is a human failing to remember the good things, the incidents which have been crowned with success, and not remember ones which have met with failure.

We can take other examples to prove this point. There is unemployment all over the world. From every church, temple, and synagogue and house have risen prayers from the sufferers, asking God to relieve them of their present condition, yet unabated the suffering goes on increasing. When drought visits a land, people meet in their temples and churches, and led by their religious leaders, they pray for rain; yet history shows that rain has often failed to come.

All of these confirm the conviction of the Sceptic that prayers are not answered. The Sceptic says that it is not the prayer, but action, that relieves the distress of human beings. He explains that when a war comes, like our last world war, from both sides prayers are uttered to the deity, asking for victory through destruction of their enemies. Human beings all are the children of the same God, and how will God answer the prayers of both sides. Is He to be partial? Is He to deviate from the path of love, mercy, and kindness toward all? No, He cannot take part on either side, so He cannot grant the prayers of both—the prayers of victory out of destruction. But man, through superior knowledge and a God-given intellect, can create new institutions like a League of Nations, or a World Court, and establish new laws, like the outlawing of war, and thus mold public

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The Second Coming of Christ

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

By S. Y.

"Him that overcometh will I make a pillar in the mansion of my Father, and he shall go no more out."

BESIDES many others, Heaven is also the land of astral light, where atomic blossoms bloom in the garden of ether and where half redeemed souls stay to enjoy the superior joys of astral life, and then, after the results of their good astral actions (karma) are worked out, they are sent back to the earth through reincarnation. In the astral world, the climate, atmosphere, food, and people are made of different vibrations of light and are extremely beautiful and much more refined than the crudities of the earth. All furnishings, properties, climatic conditions, and transportation, are brought about by the will power materializing or dematerializing electro-atomic Life Force.

Partially righteous people, who fight temptation on earth, are allowed, after death, to go to this semi-permanent abode of Astral Heaven, where many half-angels and half-redeemed souls carry on a superior, but similar, life to that on earth, dealing entirely with vi-

brations and energy, but with no solids, liquids, or gaseous substances, such as have to be encountered during the earthly sojourn.

"For great is your reward in Heaven," signifies that if you perform good actions on earth, you will reap their fruits either on earth while living, or in Heaven after death. According to the testimony of Jesus, it is distinctly evident that life is continuous after death. In order to reap a reward for an earthly good action in Heaven, the good soul must subsist after death.

Prophets are souls who are anchored in Truth, who try to lead people to spiritual ways by their exemplary conduct. The prophetic state involves complete union with God. Prophets come on earth to declare God in the mysterious spiritual way. They are usually extraordinary reformers who come on earth at the command of God to show extraordinary spiritual examples to mankind. They demonstrate the power and super influence of love over hate by getting themselves martyred. Prophets refuse to give out their Truths just because of persecution and they refuse to

hate their persecutors. They demonstrate and retain the all-forgiving love of God even when severely tortured physically and mentally, through dishonor or false accusations.

"YE ARE THE SALT OF THE EARTH: BUT IF THE SALT HAVE LOST HIS SAVOR, WHEREWITH SHALL IT BE SALTED? IT IS THENCEFORTH GOOD FOR NOTHING, BUT TO BE CAST OUT, AND TO BE TRODDEN UNDER FOOT OF MEN. YE ARE THE LIGHT OF THE WORLD."

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

The above signifies that human souls are the most important of all earthly creatures, as sodium chloride is the most important salt for quelling the thirst in desert travels. In the orient, during desert travel, people carry large pieces of rock salt, which they lick during the extreme heat of the desert in order to quench their thirst during the shortage of water. If anybody shares that life-giving salt with another, one speaks of him as having "eaten his salt," that is, shared his highest confidence. Besides, salt gives flavor to all food. With human beings, earthly life would be tasteless without it. Therefore human beings are the salt of the earth.

Jesus says that if salt loses its savor it can not be used in anything, nor can its quality be revived; therefore, it must

be thrown away. So, people who are made in the image of God, if they desecrate that image through ignorant living, lose their essential quality of being souls, and thus cease to be the salt of the earth, or cease to be the most serviceable Beings on earth. Unspiritual souls allow themselves to be down-trodden by the feet of uselessness and death.

"YE ARE THE LIGHT OF THE WORLD," signifies that human beings make this earth luminous by their presence. If the stars and the moon shone on this earth and the bleak mountains kept themselves decorated with silver peaks, but, if no man lived to appreciate them, they would be in the perpetual darkness of oblivion. If blossoms waited and faded without the gaze of souls lured by their fragrance, ever entering their petal doors, who would know the beauty of flowers? Not the hard-hearted mountains nor the brainless skies, but only souls who, by the light of their consciousness, reveal the beauty of Nature and God. Without the light of human consciousness the star and moon-decked night, and the ocean, the scenery, and the sun-decked day, would live in the womb of dark aeons.

It is the light of human consciousness that reveals the existence of Nature, world, and God. Hence, man is the light of the world. No other living creature, except man, is endowed with the all-revealing lamp of human consciousness.



The Way of the Wise

By S. Y.

BHAGAVAD GITA

CHAPTER II Stanza XI

The Almighty Lord said: "Thou hast been lamenting for those who should not be lamented for. Yet thou dost utter words of love. The really wise mourn neither for those who are living nor for those who have passed away."

POETIC RENDITION

Thou hast been shedding tears of blood from the chalice of thy heart for those who merit no grief at their passing.

Souls who are fragrant with celestial knowledge should never besmirch themselves with the odor of dark grief emanating from the souls who are alive or from those who sleep forever beneath the gloom of the grave.

LITERAL SPIRITUAL INTERPRETATION

To speak like the wise and behave like the ignorant is contradictory. The devotee, under the influence of delusion, experiences the fact that he can speak words of wisdom even while he is behaving under the spell of error. Many devotees in this state speak as if they were calm with wisdom, while in reality they are actuated by restlessness.

The devotee, due to his attachment to the senses and his reluctance to slay them with the sword of self-control, and due to his desire to forsake everything rather than destroy the beloved sense-enemies, apparently looks as if he is a man of renunciation and wisdom. This state of dejection and "cold feet," in which the devotee does not want to slay the senses and forsake all, is not the sign of wisdom, but is the mark of mental weakness, of the lack of inner firmness, and the sign of deep subconscious

attachment to the delusive pleasures of the senses.

There are many people in the world who, while speaking words of wisdom, wallow in the mire of unbecoming misery. The true renunciate, who expresses words of wisdom, does not indulge in grief for things which are changeable in life or in death.

Those devotees who deeply practice the technique of concentration do not behold restlessness nor temporary calmness. The term "Restlessness," as used here, represents life, and "temporary silence" signifies death. Those who are riveted to the supreme unchangeable state in Spirit do not notice the restlessness of life nor the temporary calmness of death. Yet the unsettled devotee often talks like the one immovably anchored in Spirit, although he is always engrossed in the restless state.

The moral of this stanza is that this mental state of playing the roles of Jekyll and Hyde, of talking like the wise and acting like the ignorant, must be relinquished. In the spiritually unsettled state the partially advanced spiritual aspirant speaks like the wise, and acts like the ignorant. This must be avoided by speaking and also acting like the wise. The wise man synchronizes his action according to the words of advice he often gives to others.

To forsake the ignorant double-life, the devotee should not be stirred by the restless changes of life and the momentary calmness of death experienced in the soul. Just as the waves rise and sleep on the one unchanging bosom of the sea, so also the dance of life and the dance macabre must be unchangingly, immovably, unswervingly perceived in the calmness of the soul, which is attained by constant meditation.

When the devotee reaches the unchangeable state of perfection, he witnesses the temporary changes of life and death without being at all moved by them. Identification with the waves of changes leads to misery, for to live and find pleasure in the changeable cannot possibly produce lasting happiness, but only temporary pleasure. Hence, the wise do not toss themselves on the ups and downs of the waves of happiness and misery. They dive deep into the Spirit-ocean of bliss and avoid the storms of delusion and the furious waves of change raging on the surface of human consciousness.

The state of constant calmness (neutralization of restless thoughts) can be attained by perpetual practice of meditation and by keeping the attention fixed at the point between the eyebrows. When this state of calmness witnesses the thoughts and emotions and their workings without being disturbed at all, then it reflects the unchangeable image of Spirit lodged in the soul, which had been eclipsed by the clouds of restlessness.

Those who look at the surface of the sea must behold the birth and death of the waves, but those who dive beneath the ocean behold one changeless mass of water, so, also, those who acknowledge life and death are tossed by sorrow, but those who live in the unchangeable superconsciousness behold and feel the one ineffable bliss of Spirit.

A person, during the state of a sense-conscious dream, beholds the sorrowful

and the delightful changes of the dream experiences with one part of his subconscious mind, and with another part he beholds himself as the dreamer apart from the dream. So, also, the wise man, in his inner self, must perceive the One, undiluted Spirit, the dreamer of this Cosmic Dream, apart from the excitement of the dream Cosmos, and in his outer consciousness he must witness, without being affected, the sad and pleasant changes of the dream of life.

Dreams are made of life and death, sadness and pleasure, cold and heat, and all the pairs of opposites, and yet they are all made of one consciousness. On waking, all the opposite experiences of life and death, heat and cold, and so forth, of dreamland, are perceived as the tricks of one consciousness. All dreams melt into one consciousness. Hence, the gruesome, sorrowful trials and the pleasures of life are nothing but God's dream. Those who attain the state of godliness find all the awesome trials of death and the pleasant experiences of life nothing but the contrary experiences of dreamland. Attainment of oneness leads to the perception of that one Cosmic Consciousness in which all the differences of dream life melt into one experience of everlasting joy.

Forget the past, for it is beyond your domain. Forget the future, for it is beyond your reach. Control the present. Live supremely well now. It will whitewash the dark past and compel the future to be bright, when it arrives. This is the way of the wise.

Fulfill thou the perfection of truth.
Though the thunder bolt descend upon
thy head, yield thou never to the allure-
ments that beguile men from the path
of truth. As the sun at all seasons pur-
sues his own course, nor ever goes on
another, even so if thou forsake not the
straight path of righteousness thou shalt
become a Buddha.

—The Gospel of Buddha.

The Subjective Mind

By MARY ELIZABETH WELLS

Editor of "The Quest"

READING Lord Macaulay's "Essay on Milton," the observant student will readily conclude that the writer was familiar with the subjective element in poetry. In other articles and remarks, from the pen of this eminent writer and thinker, it will be clearly seen that he was a student of the various activities of mind power, especially the unconscious, the subjective-subconscious, as this great creative part of man is commonly spoken of.

The subjective mind has been termed, by students, as the seat of memory. The question often arises in the mind of the analytical reasoning student, as, for instance, in the works of Oliver Wendell Holmes, as to whether a "Comparison which suddenly suggests itself is a new conception or a recollection." If the subconscious mind is the seat of memory; if it registers all objective impressions, remembers all experiences of the objective life, or lives, as the student of reincarnation would say, then indeed it must be a storehouse of riches.

It is a fact that the subjective mind is incapable of inductive reasoning, while the objective mind is capable of synthetic, inductive, deductive, and analytical processes. The subjective mind of man has been classified by many psychologists as representing two-thirds of mind activity. It controls the emotions. The vital organs function according to the involuntary action of this mind force, while all objective mental activities are voluntary acts of that phase of man, designated as the guiding force of Being.

It is a fact that all children up to a certain age are more susceptible to suggestion than adults. This is because the objective or reasoning mind has not developed. Thus it will be seen that the

first impressions made upon a child's mind may determine its whole destiny.

All repressions, inhibitions, and superiority and inferiority complexes are the direct results of adverse impressions made on the subjective mind. There is no special time for these impressions to be made manifest. They will do so often when least expected; and the entire life's purpose may be thwarted by false impressions that man does not know how to eliminate.

Socrates recognized the peculiarity of subjective expression in the poetry of the young Athenians. He expresses his great disappointment. After searching diligently for a wiser man than himself, he says in his "Apology" in regard to the poets of Athens: "Taking up, therefore, some of their poems, which appeared to me most elaborately finished, I questioned them as to their meaning, that at the same time I might learn something from them. I am ashamed, O, Athenians, to tell you the truth; however, it must be told. For in a word, almost all who were present could have given a better account of them than those by whom they had been composed. I soon discovered this, therefore, with regard to the poets, that they do not effect their object by wisdom, but by a certain natural inspiration, and under the influence of enthusiasm, like prophets and seers; for these also say many fine things, but they understand nothing that they say."

By some metaphysicians, the subjective mind is classified as the soul of man, the eternal part of him; and it has been suggested that it was this phase of mind to which Jesus referred when he said: "The Father within me doeth the works."

It is a recognized fact, that the power of the subconscious mind is unlimited

in its scope; but, that without the aid of the objective it would be of little intellectual value to man. The two minds must work synchronously; there must be perfect harmony; and when it exists, such minds as Shakespeare illumine the path with prodigious intellectual attainments. Through inspiration, the subjective is made to yield up its treasures. All past learning, in brilliant flashes of wit and wisdom, is spoken and written by writer or orator. Truly, it may be said that, "Out of the fullness of the heart the mouth speaketh."

The subjective mind controls the heart beats and is often spoken of as the mind of the affections. It is an evident fact that the subjective part of man plays an important part in his activities on all planes of existence. Its great power should be studied and the laws governing its expression known to all. It is difficult to treat merely of the laws that govern the objective, the mental side of life, for the soul life, after all is said and done, forever furnishes the energy, the power, and the real fundamentals of a well rounded out successful life.

Stored Up Potentialities

There are stored up potentialities in the subjective mind; wisdom and understanding that, through the power of suggestion, may become known to the objective. The sub-mind is at all times amenable to suggestions given by the objective. Sound the depths of mind; analyze the inner self; realize the true God nature; then success and happiness will become a permanent reality in your life and affairs. It is essential, it is most vital, to develop all phases of Being. The mental alone is not sufficient. You place a limit on your possibilities as long as you open the door to mental powers alone. The spiritual must not be neglected.

The body is the temple of the Soul and the outward manifestation of the

mind. The Soul contains both Spirit and Mind, the affections and the intellect. The conscious mind controls the voluntary muscles, such as raising your hand or foot. The subconscious controls the heart beats and all involuntary muscles. The subconscious is really the mind of the Soul and the Spirit.

The Soul is said to be dual in its elements. It truly seems to contain both the cause and the effect. Many impressions that reach the consciousness, or the objective.

A man under the influence of alcohol is in a subconscious condition; any drug that deadens the Will, or the objective, places man in a subjective state. The clairvoyant must be able to place herself in this condition before she can see past conditions in a person's life; at least this is true of negative clairvoyance. Positive clairvoyance, or the development of the Sixth Sense, may be developed by an act of Will.

It is of the gravest importance to know the nature of the Subjective Mind, in order to prevent adverse impressions from being made by the improper use of the law of Suggestion.

Ignorance of the law is no excuse. Mankind must become aware and awake. The conscious Will, discrimination, reason, and judgment are all faculties that must perform their natural functioning if normality on all planes of expression is to be attained.

Thoughts of any nature, sown in the garden of the mind, blossom to fruition; it is, therefore, essential to hold only such thoughts as you would gladly welcome in materialized form.

The Subjective Mind is the creative realm of Being, the fertile field of vision and of desire; fill it with pictures of peace, prosperity, and poise, and become outwardly the magnificent expression of Divine Principle that you are in reality—The Image of your Creator.

If you have built castles in the air,
your work need not be lost—that is
where they should be—now put founda-
tions under them.

—Thoreau

Meditations for September

By S. E. M.

Sun. In the quietness of Spirit I can rest serene and unafraid.
Sept. 1 Here is all-perfection, beauty, and goodness. Here is my home. Here I renew my strength and courage. Here I commune with the Light of love and wisdom. Here is abundant life, and here I realize the truth of my being and my relation to all that is.

Mon. Today, and always, the Divine Presence is with me and I shall practice realizing His nearness continuously until I come into the complete recognition of my own God Self.
Sept. 2

Tues. Life is to be lived. If you would live abundantly, use all of your talents and energies to the limit every day and thus develop ever greater power and understanding. There is no end to the life, love, power and wisdom which may be yours if you rightly use what you have.
Sept. 3

Wed. Remember that a buoyant, joyous attitude releases energy. Develop your sense of humor. Life is to be appreciated and enjoyed.
Sept. 4

Thurs. Keep your mind fixed on the Holy Presence which is always with you and thus make it impossible for discord of any kind to enter your life.
Sept. 5

Fri. You reap the result of every negative thought or emotion which you allow in your mind. Inharmony registers first in your own mind, body and world. If you ever expect to have any peace and serenity of mind, or health and harmony of body and affairs, and if you ever expect to make any progress in spiritual development, you must consciously control your thoughts, words and deeds.
Sept. 6

Sat. Do not allow yourself to criticize, condemn, judge or find fault with other people. Keep your mind on God, realizing that His life and power sustain, protect and guide you at all times. Therefore, what other people think or do cannot affect you, for the protecting mantle of the Divine Presence always lovingly surrounds and shields you.
Sept. 7

Sun. Unkind thoughts and words, and feelings of irritation never benefited anyone and they keep you from realizing the glorious perfection which is yours now. Consciously cultivate an attitude of kindness, helpfulness and joy.
Sept. 8

Mon. When you know that you are divinely protected from all human thoughts, suggestions and activities—when you know that you work with an irresistible power which never fails, you have no need to be concerned with what other people think or do. You are free from them and they can in no way harm or hinder you.
Sept. 9

Tues. Sept. 10 Instead of being critical and irritated when people and conditions do not please you, ask that divine love and perfection be projected into them so that harmony and beauty may reign everywhere and in the lives of all people.

Wed. Sept. 11 You must not allow yourself to be affected by the thoughts and suggestions of the unenlightened world. Ask the One Mind for inspiration, understanding and guidance at all times. Loosen your mind from its hold on the petty things of every day and practice stilling it so that you may become aware of the Inner Voice when it speaks to you.

Thurs. Sept. 12 Look past the imperfect, outer appearance of the people with whom you associate and see only The Master in each. As you look at your friend or your seeming enemy, definitely see Jesus, or whatever form the Master most naturally takes for you. This is one of the most helpful things you can do, both for yourself and other people.

Fri. Sept. 13 Remember that the Christ Self is the reality for every one of us and, as we practice seeing the reality for each other, we help it to manifest more completely.

Sat. Sept. 14 There is a continuous stream of energy flowing through your mind and body from your Source. As it comes to you, this energy is perfect, unqualified power. After it flows through your warped, prejudiced and discordant mind and body, it becomes colored with your thoughts and feelings. When you say, "I am sick; I am poor; I am a failure," and so forth, it pours into the mental molds which you provide and creates more of the same kind of conditions.

Sun. Sept. 15 Realize that at every instant you have this new, unqualified divine power and energy at your command and with it you can create perfection in your body and affairs if you so will.

Mon. Sept. 16 The cells of your body are changing continually—old ones are being discarded and new ones are being formed. Why

not hold the pattern of perfection for these new ones until the life energy can manifest radiant health, vital youth, and divine beauty for you?

Tues. Sept. 17 If you have a pain or some inharmonious condition in your body, do not deny it and thus start an internal battle. If you have a pain, you know that you have it, but you also know that you do not have to keep it unless you want to. You do not have to accept and own it.

Wed. Sept. 18 Since you know that the "I AM" of you is absolutely perfect, that it is the Christ in you and is all-powerful, you are, of course, exceedingly careful what statements you put after "I am," "my" and so forth.

Thurs. Sept. 19 The life energy, without question, takes the forms you create for it with such statements. It is possible for you to create perfection (and you should be satisfied with no less) in your body, mind and affairs if you demand it and so qualify the energy which is yours to use and consciously direct. Think what unlimited power, responsibility and privilege are yours. You are made in God's image and likeness with His attributes. Try to realize what that means.

Fri. Sept. 20 Speak to your real Self and tell it what you want. Make your statement definite; say it as though you mean business and tell this inner "I AM" of you to bring forth perfection in the chosen field.

Sat. Sept. 21 If it is health you want, then stop wishing and complaining and get busy. Stop telling the new energy and the new cells, "I am sick" and "My head aches," and tell it with all your might "I AM perfect health now. Infinite Perfection animates and sustains me and is now creating the condition of freedom and wholeness which I decree." Say it and keep on saying it. Don't just repeat the words because someone tells you to. Understand what you are doing and why you are doing it. Unless your thought and feeling (particularly your feeling) are convinced of the truth, you

are not directing the life force to fulfill your desire.

Sun. Perhaps you have some habit which prevents you
Sept. 22 from attaining the completion of your desire. If so, this is the time to be absolutely honest with yourself. Do you really want to get rid of it or do you only think you do? There is a great difference and only you can decide. You must choose, and when you have chosen wisely, you will find that you have given up nothing but have gained all and more than you had asked for.

Mon. Speak to your real Self, to
Sept. 23 your all-wise, all-powerful, loving Christ Self and tell It to free you from the appetite, desire or habit which hinders you from manifesting perfect health, harmony and abundance now. Keep your mind fixed on the Divine Presence which is always with you and picture the finished state of wholeness which you desire. Do not struggle and fight with yourself. The wrong desire will fall away from you as if it had never been.

Tues. Why allow yourself to be
Sept. 24 dominated by false, ignorant ideas, both your own and those suggested by other people? You do not have to be poor and sick and miserable. It is up to you. There is something you can do about it and there will never be a better time to begin doing it than now. Some day you are going to have to come to wholeness and happiness. Why put it off and go on muddling along as if you didn't know better?

Wed. Get busy creating what
Sept. 25 you want and stop bringing into your life that which you do not want. It is time you had a good talk with yourself to find out what your fundamental desires and aims are. Until they are clear and definite you cannot realize them.

Thurs. You were created a ruler
Sept. 26 and look at yourself now. Your mind runs wild—you can't control, direct and hold it on one thing for even a single minute. Your body sets up a howl if it doesn't get all the pampering and comfort it wants instantly. Your emotions plunge you

into a helpless, chaotic condition of anger, fear or doubt at the slightest provocation. And you let them get away with it as if you were a slave and not born to rule by Divine Right. When will you wake up and accept both the responsibilities and privileges of your birthright?

Fri. "I AM" is the active pres-
Sept. 27 ence of God in you and your affairs. God in you is the owner, creator and governor of all activity and manifestation. Without His Presence and power you would not exist.

Sat. Of yourself you can do
Sept. 28 nothing. You cannot take a breath, move a finger, speak, think, digest your food, feel, hear or see. Why then do you not accept and acknowledge the loving, intelligent Power which creates, sustains and really lives you? Why not give It praise and thanks for the life you are allowed to use? Why not consciously commune with your Christ Self, or God Presence, and allow It to control and direct you to the attainment of complete freedom and mastery?

Sun. Such a great load is lifted
Sept. 29 from your shoulders with the realization of your relation to the divine Presence—God in you. All your struggling and fretting are of no avail. Without Life, the loving, intelligent invincible power which animates you, you could accomplish nothing. Then why not ask It to control you and your activities according to the divine plan, or idea and lead you back to the perfection which you have always been? Remove the barriers and hindrances of wrong thinking and feeling and Life will carry you through to victory. Each morning say, "The perfect 'I AM' is the power, love and wisdom which governs my thoughts and activities today."

Mon. Send all people divine
Sept. 30 love and good will. Ask for them all the good you desire for yourself and express loving kindness and helpfulness wherever you can. Make constant effort to free your life from pettiness and discord and turn often each day, in praise and gratitude, to your Source.

Scientific Digest

Universe Built of Energy Alone

ENERGY and matter are forms of the same thing, and space is discarded in a new concept advanced by a noted pathologist, Dr. Eugene J. Asnis. Abandoning mathematics, the theory likens the universe to a huge electric fan, with energy as blades, constantly speeding up and slowing down. Energy at maximum is like the fan blades at high speed, Dr. Asnis says. Neither can be detected by the eye. Energy slows down just like the fan, however, and eventually becomes visible as matter. Although contradicting the Einstein belief that space and matter are similar, Dr. Asnis agrees with the famous German's statement that science must go beyond mathematics to find the answer to the riddle of life.

Dr. Asnis substitutes zeros for numbers in a system he calls "zerotic." The terms "finite" and "infinite" are discarded and replaced by "maximum" and "minimum" because the latter are relative terms.

The minimum is matter, or mass; the maximum is energy in its purest form. As links between them, he gives, in order, the molecule; the atom; the electron; the photon, or solicule; the cosmic ray, or cosmisule, and finally, as the ultimate positive particle, the proton, or ether.

Space is ignored by the theory as mere manifestation. "This room is filled with space," says Dr. Asnis by way of example. "Now fill the room with coal. Where is the space? It is gone. Where did you push it to? It was never there."

Although a newcomer to the field of research physics, Dr. Asnis is a recognized expert in pathology, and credits

the birth of his theory to three puzzles of biology and physiology:

First, whereas a muscle when irritated electrically becomes gradually more and more fatigued, the nerve that controls the muscle never tires.

Second, no one knows where a nerve gets its food, if it gets any.

Third, the transmission of nerve impulse over the "synaps," or gap between the sensory and the motor nerves, has never been explained.

Thought Battles

THOUGHT battles which strike contenders dead without physical contact take place among the Mission Indians of Southern California and were described by Dr. John P. Harrington, ethnologist of the Smithsonian Institution in Washington, D. C., recently.

The mind is the only weapon. The fighters are medicine men. Dr. Harrington said they often compete at village fiestas before large crowds. In getting up a match, the home talent, usually four or five men, challenge an outsider to battle. To win, he need only walk across a line drawn in the center of the road, but it often proves as effective a barrier as a stone wall.

Breathless excitement falls over the watching throng as the visitor approaches the line. Meanwhile, the home town boys are doing their own bit of secret magic-making.

Sometimes the contender falls to the ground, struggles as in an epileptic fit, rises and falls again, finally crossing the line with considerable effort. At other times he may be knocked unconscious as effectively as though he had been struck by an uppercut.

How Can Youth Contribute to the Realization of a Universal Religion?

By LOUISE PIN YEN CHANG

(This essay won first prize in the contest conducted by the "New History Society" among the youth of Asia. There were 229 essays submitted from 14 countries of Asia. Miss L. P. Y. Chang is a Chinese girl living in Foochow, China. Her religion is listed as Buddhism and Christianity.)

I. The Influence of Religion

EVER since the appearance of human society on earth, religion has exerted a tremendous influence in social control. Where customs, law, and government have failed, religion has succeeded; for, as a rule, one does not subscribe one's efforts to any task unless one deeply believes in its principles. Recently, the development of science has, to a certain extent, counteracted its operation, but so far science has failed to solve the most vital problems; but, on the contrary, it has furthered the miseries of life. Our dreams of progress, of "Thy Kingdom Come," of "Heaven on Earth," are sinking farther away from realization. Recently, the Hague Conference, the League of Nations, the Disarmament Conference, and all other efforts that attempt at securing peace have been frustrated. It remains the task of religion to bring about the universal brotherhood on earth.

II. What Kind of Religion Do We Need?

Before answering the question, we must first determine whether we are utilizing religion as a means to an end, or are considering it as an end in itself. We must first formulate our object before we can answer this question. Is our object to be religious and religious only? Certainly not. Our aim is to bring Heaven unto Earth, to have Thy Kingdom Come, or to have Universal Brotherhood, as stated above. Unless a religion administers to this end, it has no legitimate place in our scheme. We will have no use of religion as a

culture-complex unless it serves our purpose well.

What, then, is religion? In my opinion, religion is the devotion of one to society, in which the Supreme Deity is our father rather than an autocrat. It should aim at fellowship rather than communion with the unseen power. It should will at universal peace and harmony in order to prepare for the realization of a universal peace and harmony in order to prepare for the realization of a universal family; for we crave for a household in which all are brothers and sisters working for the public good under the direction of our Father, the God. It should denounce dogmas, superstitions, orthodoxies, or partisanisms which blur the truth and obstruct mutual understanding. It should attack prejudice, envy, malice, and spite, which are the inveterate foes of magnanimity, kindness, and forgiveness, which are the stepping-stones to the land of idealism. It should obliterate national, racial, class, and sectarian distinctions which have forever been operating to estrange the union of all different elements. It should untiringly labor to uproot the desires for wealth, power, and fame, that are obtained at the expense or sacrifice of others. It should emphasize love, the love for others; and for love's sake sacrifice may be willingly made. On the rational side, it should lay stress on wisdom which will enable us to see the important part played by cause and effect, and which will make us see that we are the masters of our own destinies and that all the happiness and woes of the world are of our

own invention. On the behavior side, it is the conduct rather than the devotion of mental attitude that is called for. Prayer, contemplation, religious service, scripture reading, and evangelistic efforts will be meaningless unless supplemented by altruistic enterprise. Such is the kind of religion that all people will not object to even if they do not agree to. It is not the religion of a nation, race, or class, but of all human beings in the universe.

III. How to Realize Such a Religion

1. Above all, we should formulate our creed, or, rather, our aim of religion. It should be thus: We all, being brothers and sisters of the same father and mother, do hereby work for the Democracy of God in which all races, nations, sexes, and ages have an equal footing to develop our capacities for the good of mankind; we work for peace which will give us prosperity and conditions necessary for the development of culture; we cooperate for the production of common goods and allow chances for every one to do his share; we cooperate to eliminate all evils and prevent all vice, sins, crimes, and immoralities; we put love in front as our ruling motive in all our dealings with each other, place the individual interests behind those of mankind, and sacrifice for the preservation and progress of humanity.

2. To accomplish those, several factors should be utilized. The first is the organization of a society. We should organize a society whose members should consist of men and women in all walks of life, in all nations, of all races, classes, political parties, trades, or, in a word, any person, irrespective of his status or whatnot. His subscription to our creed is the only criterion for his qualification. But having been enlisted to the society, every member is expected to render his minimum service to the organization in one way or another. Let branch societies be organized in all countries regardless of any pressure or opposition. Every member is expected to be dauntless, firm in upholding the principle of the religion, willing to sacrifice for his faith, and not to be induced by economic gains, power, or fame to change his cause.

3. The second is the establishment of schools. The society should establish schools and make them responsible to train, or rather to bring up, youths in whom such ideas are to be inculcated. It is the youths whose minds are unpoluted that we want. Teach them with examples, lead them, suffer and enjoy with them, until they are willing to be crazy fellows to fight the battles of our religion. Let the teaching of the ideas of a universal religion be introduced in all subjects. As the knowledge of hygiene can be imparted in any course other than anatomy, physiology, and hygiene, so the ideas of universal religion can be imparted in any subject other than ethics or philosophy of life. In the meantime, the members who are teachers or leaders of schools may also preach the principles of universal religion in the classes.

4. The third is the building up of a religious family in every home. It is in the family that the universal religion is to be first taught. Parents who support the religion should very early train their children in humanitarian ideas and other principles of the religion. Give them chances to express themselves, but at the same time set before them worthy examples. Let them, for example, play with children of other races, make friends with them, and treat each other nicely. Here the parents must build up the foundations of the religion in children, so that when they grow up they will not shake themselves away from their faith.

5. The fourth is the organization of the press. The society and its branches should organize papers, magazines, journals, periodicals, and books to disseminate the principles of the universal religion. Where the financial resources do not permit, the members should secure the aid of the existing presses that are in sympathy with our motives and seek their active assistance. The contents of magazines or papers that we publish should consist not only of the principles of religion but also of the means of carrying these into effect, affording definite examples. They should now and then guide the readers in dealing with

(Continued on Page 25)

Diet and Health

By ELLEN EASTON, B. S.

DINNER MENU

Celery Soup (clear or creamed)
Special Cabbage Salad
Nut Steak with Onions
Corn on the cob (cook not more
than five minutes)
Broiled Tomatoes
Pineapple Delight

SPECIAL CABBAGE SALAD

1 cupful shredded cabbage, ½ cupful chopped celery, ½ cupful shredded lettuce, 6 chopped radishes, 1 tbs. minced onion, 1 tbs. minced cucumber, 1 chopped pimiento. Mix lightly and serve with sour cream dressing.

NUT STEAK WITH ONIONS

Slice India Nut Meat and place in well buttered pan. Cover with sliced onions, pour brown Savita or Vegex sauce over all and bake until onions are cooked—about one hour. Add fried minced onion and green pepper to plain brown gravy and season with Savita or Vegex.

BROILED TOMATOES

Cut the hard ends out and slice the washed tomatoes about ½ inch thick. Dip in beaten egg and roll in whole wheat crumbs. Arrange in a well buttered pan, sprinkle with salt and put a dot of butter on each slice. Place under broiler for a few minutes until cooked and browned.

September, 1935

PINEAPPLE DELIGHT

1 cupful crushed pineapple, 1 cupful grated apple, 4 tbs. maple syrup and juice of ½ lemon. Serve with cream in sherbet glasses.

HEALTH

Calcium is the next mineral salt on our alkalinizing list. It is the one which is so important in building bones and teeth. It also has much to do with the coagulation of the blood. Without it in the blood stream we would bleed to death from even slight wounds. "Children whose diet is deficient in Calcium have trouble with bones, tendons, feet, teeth, rickets, catarrh, and tuberculosis." According to Mr. Martin Pretorius, the following symptoms indicate a need of calcium foods: hemorrhages, trembling, soft bones, deformities, chilblains, ugly scars, cysts, catarrh, obesity and sores which do not heal.

DIET

Foods which have a high calcium content are, watercress, dill, kale, cheese, turnip leaves, cabbage, lettuce, dandelions, romaine lettuce, okra, spinach, chard, leeks, small radishes, skim milk, cottage cheese, butter, turnips, goat's milk, lemons, rhubarb, cow's milk, tomatoes.

It is very important for the expectant mother to include plenty of calcium foods in her diet as well as those containing all of the vitamins.

Page Seventeen

The Christ Within

I am the Everlasting Self,
Perfect and incorruptible,
Cast in the image of the One
Who made me His beloved Son.
Even before time was, I AM,
An ageless and eternal light.
When suns have died and worlds have
passed
Shall I still be a changeless Soul,
Perfect and incorruptible.

Into this house of flesh I come,
That I may learn to know my Self,
And thus the One whose child I am.
I kiss to life the consciousness
And seek to mold the growth. At times
I whisper in the silent halls
Of Inner Peace. At other times
I rise, a superhuman power,
Transcendent in the hour of need.

Through the subconscious mind, my
reigning force
Is relayed to my kingdom of the flesh.
Poured through the channel of "the
Mouth of God,"
(That gateway at the threshold of the
brain)
My tide of power surges down the spine
And vibrates through the nerves to
every cell.
My love contracts the heart, and in the
blood
Pulsates its stream of life to every part,
Bearing my currents of sustaining care.

I draw the breath that purifies the
blood,
Appropriating Cosmic Energy,
Which dashes ever on the puny shores
Of finitude from out that boundless
sea,
The surging ocean of Eternity.
Within my laboratory walls, I choose
Those elements from Nature's proffered
store,

Whose chemistry is needed in the realm
To build a stately Temple for my home.

I sing and vibrate in each molecule,
And purge the lower minds that dwell
therein
With purifying fire from on high.
Only the misconception of my power,
Held in the darkness of untutored mind,
Can interrupt my rule by cutting off
My subjects from their king, and bring
disease
By leaving them ungoverned, each to
strive
For Self alone, unmindful of the whole.

I bring the senses power to feed the
mind
With knowledge of the Outer World
and all
Its form and color, light, smell, taste,
and sound,
That, dealing with its problems and
ordeals,
The consciousness may come to know
my power
And rise a King, identified with Me,
To master matter and at last be free.
I am the Christ within, the perfect Love,
The source of Life, the living Word of
God.

I am the Way on which all forms of
life
Must journey to the House of God.
No man
Can come unto the Father but by Me.
Yet, every instant of Eternity
I stand here at the threshold of your
heart
And knock to let you know how long
I wait,
And dearly yearn to come and sup with
you.
Arise, O man! And open wide the door,
That Christ, your King, may reign for-
evermore!

—By Lawrence S. Apsey.

Unity of Religions

By SRI NERODE

THERE is but one God and that God is love. There is but one religion, which consists of human service and fellowship. There is but one country, which is the whole world. Any other interpretation belongs to the man of little experience and shallow understanding.

It is true that, according to the geographical distribution of population and cultures, there have sprung up different religions in different regions of the world to satisfy the hunger in the human soul at different evolutionary stages of human history. Nevertheless, it is also true that underlying all creeds and dogmas of the various religions, there runs a golden thread of unity. Those that run may read it.

The anthropologists claim that religions were born out of the primitive fears that lurked in the hearts of men. Confronted with a hostile world, the primitive man was supposed to have begun worshiping the antagonistic natural forces, which practice ultimately developed into the worship of universal deities and a Cosmic God; while, on the other hand, sociologists aver that religion is one of the expressions of the creative impulse in man which overflows in art, literature, music, and other forms of expression. They may be right in the interpretation of the expression of religion, but not in the origin of religion.

Down deep in the heart of man is rooted a Cosmic hunger to expand and express universal joy and beauty. The soul of man is mystically related to the soul of the Cosmos. The natural urge for the expression of that mystic affinity is the origin of religion. Mere form or exuberance of creative force could not awaken such a stupendous power as

prophets, the seekers and the adepts. Religion is the cry of the human soul that strives to transcend the limitations of the physical and mental worlds and find freedom in the bosom of the Infinite.

In the first place, all of the religions in the world, Judaism or Christianity, Hinduism or Buddhism, Mohammedanism or Zoroastrianism, Confucianism or Shintoism—all have proclaimed one God, one Father, one universal principle, or one universal truth, although they have called it by different names. The essence is the same, even though the names and the forms seem to differ. Judaism has worshiped the God of Gods, all other gods being thrown into the background before the One Supreme Infinite God.

In Christianity, there is no place for any other gods but the One who is Three in One and One in Three. So is the God of the Hindus. To the Hindus, God is One in Three and observed in the masters and the Three in One. They represent the three aspects of Creation. Brahma represents the creative force that runs through the entire Cosmos and beyond; Vishnu represents the sustaining force that preserves the equilibrium of Creation, while Siva represents the disintegrating force, through which everything is in the flux of eternal change; in other words, these three aspects of God rule the three expressions of Creation. Yet, they all merge into the One, the Universal Absolute, Brahma. The very word, Brahmanism, is a derivative of Brahma—the religion of the Absolute.

From this has been conceived the Hindu pantheon. God is omnipresent and manifests Himself piecemeal

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A Letter

THE question of, "Where and how to seek God," which appears as such a complicated puzzle to you at the present time, is really a simple matter after all, if you will only follow our line of reasoning. We are commanded to "Seek ye first the kingdom of God and His righteousness," in Matt., 6:33. As everything, animate and inanimate, is only a multiplicity of Electrons, each one of which contains a God Intelligence that directs each to its own kind, and also God's Love which prompts the attraction, therefore every created object—from the largest world down to the smallest subdivision of matter—contains, or is composed of, God, hence belongs to His Kingdom, therefore "Every Created Object Is God's Kingdom." A realization of this universality of God brings us a step nearer to Him, but not close enough. We have not found God yet, only His Kingdom. The Spirit of God dwells in His temple and we are told in 1 Cor., 3:16, that "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth within you." A realization of our Oneness with God is a Fundamental on which much of our development is depending.

When this Self-Realization of God Consciousness, or our Oneness with Him, is realized, it will be found to be the sustaining power that will hold its possessor above the petty trials and annoyances of this life, and in that plane that will keep one seemingly "suspended between the earth and heaven, in a veritable state of blissful exhilaration," as long and as often as one might wish to remain so. It is erroneous to believe that one must pass from the activities of this existence before receiving the reward from a Truly Spiritual life. The rewards of True Christianity and Spirituality (I do not mean Churchianity) begins with the first Realization of God Consciousness.

That "We are the master of our own destiny" is a Truth in fact as well as in theory. The God who gives us our reward for obeying His laws, as well as the devil who metes out the punishment for our disobedience, are both found to be Only Ourselves. And these powers can be controlled by the proper exercise and development of our Conscious Mind. Our Creator placed all the Powers of His Universe within the reach of every man and woman, and it is only necessary to develop to the degree that we are able to use this power intelligently. The higher the development, the greater the power at our command, provided, however, that it is used only for His name's honor and glory.

Don't misunderstand me when I speak of development. To be effective, from a standpoint of Christianity, development must be a three-way progressive movement—physically and mentally as well as spiritually. Taking good care of our body and developing our mental capacities is just as much our duty to our Creator as our efforts to develop spiritually; our body and our mind belong to God just as our Soul belongs to Spirit; in fact, everything contains and belongs to God, and must be recognized and treated as such by every true seeker of spiritual development. Without this realization, any development will prove to be a very slow and painful progress.

—By Elvin Gray.

Are Prayers Answered?

(Continued from Page 4)

opinion for peace, and thus abolish war.

In the Middle Ages, when pestilence visited a community, the people gathered in the church and prayed for relief, but today under the same circumstances, those who are suffering from pestilence are not allowed to gather in the church, but are segregated from the community and put under the care of trained nurses and doctors for relief. Here again, action through scientific knowledge, is helping the people.

In the olden days, when a storm swept the ocean, dark clouds covered the skies, and furious waves began to toss the boats to and fro like a toy, the relatives of the inmates of these boats gathered on the shore of the ocean and prayed for their safety. Today there are lighthouses to guide the boats safely to shore. Wireless messages will bring immediate help, and so the relatives of the occupants of the storm-tossed boats rest at home sure of the safety of their friends. This proves that the "latter is the truest prayer." Emerson says: "Prayer is in action; the prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of the oar, these are true prayers heard throughout Nature."

This is the case propounded by those who are against prayer. This seems to be conclusive. It seemingly proves that prayers cannot be answered, have not been answered, and, moreover, should not be answered. Yet I am not satisfied with these points and find that there are flaws in these arguments. To me these cases seem to be superficial and do not go deep enough. This is only one side of prayer, a kind of blind, theological prayer which is losing its ground under the onslaught of science, but there is another side of prayer, based on science and psychology, which is effective and deep, which I shall now describe.

When we look into this universe of ours, we find everywhere the signs of prayer. The trees spread their limbs upward as a gesture of prayer. The

lark from the top of the hill gazes upward and prays for water. The domestic animals always pray to their masters. The young children pray to their parents long before they have been taught to pray to God. All the religions of the world have extolled the value of prayers.

So there must be some importance in prayer, as it is a part of the world. This can be well explained from the psychological point of view. In theological prayer we only beg for material things, as a weakling asks for things from one who can give. But real prayer is an inner impulse of the spirit which, if answered at all, is answered by an inward psychological reaction of response.

Thus, when we pray for material things, there is created in our inner Being a desire to possess those things. So the prayer may not produce those material things, but it will produce a material soul, a heart eaten up with the longing for those things. A man who prays for fame will work hard to secure fame and will not rest contented until he gains reputation and applause. One who prays for knowledge will study and will acquire some knowledge, if not all. One who yearns to be a musician may not be able to play or sing, but through determination and effort and practice he or she may acquire the musical soul. One who prays for love will be a lover, though he may not be the greatest one.

The desire through prayer lifts our soul and creates within us a desire to be as near as possible the image of our prayer. It is true that if we pray for evil things, we shall become evil-minded and our actions will be evil, and if we pray for good things, we shall be uplifted. Jesus said: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for he that asketh, receiveth; he that seeketh, findeth, and to him that knocketh, it shall be opened."

This brings me to my last point, namely, that this desire which is an outcome of prayer leads us to real action. So our prayer in itself will not accomplish things, but we, under the

influence of prayer, will accomplish them. Thus, when mother prays for the recovery of her child, her prayer may not cure the child, but she, through prayer, becomes a transcendent influence of healing, and by her inspired devotion and loving care, brings the child back to health. A reformer may pray for reform of the social and political condition of his country, then prayer itself will not bring results; but the people moved by the prayer of the reformer become crusaders, and then the reform comes. So the prayer is not only desire, but the dedication of the soul to bring a change into this world.

Similarly, the result comes in our own life. We want to change our own life. We want to travel toward spiritual realms, and we want to transform the habits, thoughts, and dictates of our mind. They are accomplished by sincere and ardent prayer, which creates a desire for change, and then actions take place and we become reformed. That is why people need instructions in the

right kind of prayer. Then we shall find that the statement that "More things are wrought by prayers than the world dreams of" is true.

True prayer then is that upward yearning, striving, struggling of the vital principle of life, longing, yearning for something higher and nobler, where life mounts up beyond itself to a new spiritual realm, which is full of light, beauty, and love. It is an inner practice of discipline of the spirit which creates within our heart a new ideal. Under the influence of this ideal, we renounce selfish, mortal desires, and embrace uplifting, loving ideals. This new desire becomes so strong that we cannot rest until we have dedicated our life and consecrated our energy to the betterment of humanity and in the service of mankind, to bring the kingdom of heaven on earth. Then we shall live in the spirit and the beauty of our inward soul, which is reflected in our outward self, and then true prayer will be answered.

God's All-Aboutness

I see God in the deepening shades of Autumn's richest tints,
In yellow glow of stubblefield, where early morning glints
Along the rows of cornshocks brown, rich with their golden ears,
Bedecked with diamond dewdrops, like to happy laughing tears.

I see Him by the roadside, where tall cat-tails 'mid the stones
Are swaying in the wind, and where the sumac's crimson cones
Are flaunting forth their fulsome grace and telling all who pass
That God is in the flowers, in the trees, the shrubs, and grass.

I hear His voice in song of bird, I feel Him in the breeze,
I see Him in the dancing waves of lakes beyond the trees;
I catch a vision of His robes in orchards, heavy bent,
Bowling beneath the richness of the fruitage He has sent.

His trailing clouds of glory on the far horizon's rim
I see in shining sunset when the light is growing dim;
I sense Him in the stillness when the shadows close around,
And I know His All-Aboutness in every place is found.

—By Annie S. Greenwood.

Echoes of a Song

By DR. FRED VALLES

Echoette II (Cont.)

20. Do not forget those who lag behind. If your hand cannot reach them, your thoughts can, and HE knows no distance.

21. Example spreads and points out the way best for you to take; the clearer it is, the more who will be able to see it, and fewer will go astray.

22. As the beacon is the eye of the night, endeavor to be the perennial light of this eye, and this you will do when you have given up all, and no longer desire; then your actions will be inherent as your shadow on a sunny day.

23. They will continue to follow you in the inaction when your compass no longer marks your course; you must not forget that one example draws another.

24. Inaction would be fatal, and human creatures would disappear; anarchy would be so great.

25. Hateful is the ignorant who stores for himself alone, for ever so little he may rise he will be convinced that he is but the smallest part of a Great ALL.

26. A wise man's mind, based on a selfish or destructive action, ceases to be wise; and false wisdom abounds.

27. Do not mix your person with any good thing you do, for each time you feel that you are the doer, you take away a great part of the good you have done.

28. The deed is better when you feel it is HE who acts, if already good, and superlative if it were better and in HIS NAME.

29. Going upward is painful, but, O Brother, accustom yourself to descend. Do not complain if you must descend afterward and vibrate in unison with those below, not combating them that

they in turn may understand and have confidence in you. "How hard this is to do."

30. Never wait. Act each minute of your life as if it were the first and the last. Renounce forever to end the battle.

31. DO. Peace comes in action. Knowledge is linked with faith, this with intuition, so think not, do not worry and despair, unbalancing yourself.

32. Gain knowledge if you would not lose your way and wander thousands of years.

33. Juvenile knowledge should be taken the greatest care of.

34. The senses are apt to give way to play with them.

35. There is something in the first place that should guide your actions. Seek it in your most recondite Self—maybe it is your duty.

36. Bear in mind that other duties will tempt you and try to mislead you. Be alert, that your light does not wane; nor produce mirage.

37. There is delaying in you a cupping glass which will try and cling to all that is passionate, awakening in your body desires. You are warned; you have but one weapon, your will, and the handle thereof is knowledge.

38. The glass obscures the light, but the light was the same. The troubled pond did not look like water, yet the water was there. Keep your mirror clear; do not allow the dust to obscure and cloud the brightness of its surface and the iris of its facets.

39. Desire blunts purity and conduces ruin.

40. You are like an electric bulb; the nearer the crystal, the less the light

(Continued on Page 26)

Question

To the world I gave my question
Flung it far into the night,
Till it echoed all around me:
What is good, and what is right?

Then I sat in breathless wonder,
Thinking that the stars could find
Answers to the mighty questions
That were burning in my mind.

Far away I heard a whisper
From the black depths of the night;
Words I heard repeating:
Good is good, and right is right.

Then, I thought, there is no answer
Stars, or night, or time can give;
Man can only learn by striving,
And in striving learn to live.

In the seeking is the finding;
In man's soul there burns a light
That can guide him through the
darkness:
Good is good, and right is right.

—Virginia Thornton.

Treasure

Sometimes it happens,
A bright experience, in passing,
Touches one only lightly,
As the kiss of a butterfly wing
Of vivid hue—
Its color and soft caress
Are as a drifting dream,
Which reaches not to the depths
Of Being.

But think you not
Its brief beauty is lost.
No!
Some of the starry dust
Sifts into our consciousness.
And when Life in her wisdom
Sends for our growth
The dart which is bitter,
The Point,
Piercing deeply,
Till it wrings from our lips
The cry of pain,
Stirs at last
The bits of radiant treasure.

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The bitter poison is neutralized.
The dart's
Piercing sharpness,
But reveals an inner glory.

—By Orpha L. Sahly.

Worship

The wind was in the treetops
And God was in my soul.
The summer sky was blue above—
A vast unfolding scroll.

The leaves were softly rustling,
The grass in rhythm swayed;
The flowers bowed their radiant heads
And glad obeisance made.

I sensed the beauty round me
Too sweet for spoken word,
For Joy of truest worshiping
Is felt instead of heard.

And all within was silence,
And peace was deep and sweet;
The inmost Self was offered up—
The unity complete.

My life to God was given,
His love my only goal,
As wind swept through the swaying
trees
And God swept through my Soul.

—By Annie S. Greenwood.

Vibration

A soul vibrating at tremendous rate
At times appears to fall from high
estate,
Robbing Self of substance in it's greed
To satisfy a deep and cruel need.
A wanton and a thief, whose sin seems
great
Through mad desire to create.
This truth by Jesus Christ was seen
Flaming within the heart of loving
Magdalene.

—By Anne Walker Doughty.

Inner Culture

How Can Youth Contribute to the Realization of a Universal Religion

(Continued from Page 16)

whatever issue in politics, education, business, or society at large. The press should also issue literature which treats solely of ethical principles, with illustrations. The language, no matter of what nation, should be clear as can be understood by all. There should be translators who shall render these written works accessible to all peoples.

6. The fifth is social work. The society should not preach merely with tongue; it must preach also with deeds. We must propagate the religion with our character through our conduct rather than from the pulpit alone. Let us be ready to shine forth the light of love in all directions. For example, we should liberate slaves of other races; we should care for their welfare as much as or even more than we care for our own; we should urge our government to cease to serve imperialism; we should refuse to fight for material gain in order to make our country militant and triumphant; we should obliterate racial and class distinctions by demanding our government to give all the same voice in politics, chances in industry, and opportunities in education and leisure.

We should also take part in actual humanitarian work. We should help to eliminate the evils of opium, fight against alcoholism, attack prostitution, replace the prisoners in society, care for the orphans, aged, widowed, divorced, deserted, diseased, insane, epileptic, feeble-minded, unemployed, and other unfortunates. These works will disseminate the ideas of universal religion faster than any other organ.

7. The sixth is the missionary enterprise. There should be missionaries to propagate the principles of the religion in all walks of life; but they should not be exclusive missionaries. Members of the society, regardless of their occupation, may undertake the work at any time and in any place. But one thing is imperative. These missionaries must be trained in character: they must be

patient, philanthropic, willing to sacrifice—people who are ready to forego material comfort, reputation, or even life. They must preach with both tongues and deeds and never say or do anything inconsistent with the principles of the universal religion.

8. The seventh is the utilization of the existing religions. We should not criticize or attack any existing religion. Let all who desire to subscribe to our creed remain in their own religions if they choose; for, in fact, the fundamental principles of all religions are the same. But we do boycott professors, captains of industry, politicians, and missionaries who infuse the ideas of "my country first, right or wrong," "racial superiority," or "might is right." We should utilize all the existing religions to promote the growth of our religion. Let all the progressive members of the existing religions who subscribe to our creed congregate and incorporate such ideas into their churches, to be issued from their pulpits. Convince them that all religions come from the same God, our Father. Allah, Jehovah, Mazda, Father, God, or whatnot are the mere different appellations of the same principle, and that they have all been created by human beings. It may even be feasible that there be an inter-religion movement if the effort be economical.

9. The eighth is the appeal to the law. We do not expect the government to support any religion, for it is against the constitution of any country to have a state religion. We, however, can approach the politicians and try to influence or even convert them into our religion so that in legislation, administration, or judiciary procedure every act shall be based upon humanitarian principles that lead to the building up of a United States of the World. Let our youth labor to get into politics so that they will guide the government to carry out these principles and even adopt them as tenets or policies, such as "The Monroe Doctrine." Then our religion will automatically pilot the government to run in the right channel tending to universal brotherhood.

10. The ninth is the appropriation

of the results of science. Science has been denounced as the enemy of religion, but probably of only a narrow and inhumanitarian religion which exists for itself. For our religion it will be a helper, or even a supporter. A universal religion needs science to reveal the mysteries of life; for to us science means right knowledge. When we possess right knowledge, we will understand the universe better and we shall be able to formulate a conscious program to eliminate all dangers, to promote all improvements, and to accelerate progress in our lives. We will be able to find out the missing links between causes and effects, and will know better how to utilize our experiences to the proper enterprises.

Of the several sciences, Anthropology, with its theory of monogenesis, is of supreme importance. Let it be emphasized in schools so that all will be imbued with the idea that we all are from the same source, white, black, red, or yellow. We may then have good reasons to persuade all peoples to unite to work for peace rather than to fight for hatred.

Sociology, with its law of parsimony, which teaches us to acquire the maximum of effects at the minimum of efforts, hints to us that we should cooperate for spiritual values rather than for material profits. Such an idea we should lay stress on.

IV. Conclusion

Let all youths, men, and women, and even those who are chronologically or physiologically old, but spiritually young, cooperate in such a movement with tireless energy for the realization of such a religion.

Echoes of a Song

(Continued from Page 23)

be visible. The senses are your desires, and your light is the Divine Spark. Depending upon the color and density of the covering, the light will appear to change its colorings and to lessen its strength. But in your hand is the choice of the external materials. As the light

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is always the same, the quantity of it will not depend upon you.

41. True knowledge will give you nude wisdom, free of robes which cling to the traveler, though he be not aware of it. Control your senses if you desire great joy. Replace the inferior for that which rises above the majority of men.

42. Without senses, you would not be aware of Nature, and your mind would be void of sensation, but now that you live, not without, but within yourself, you must be grateful to them, for they have led you from the outside to the inside, as from a stormy sea to a quiet bay; and as from the external divinities to your own, although it is not yours.

43. Restrain your inferiority with your superiority from within, even as your personality with your individuality; your perishable and transmutable part with your true Self, which belongs to God.

44. Then He will triumph within you, for this you will do sooner or later.

End of Echoette II

Renunciation of Fruits of Action

(Continued from Page 3)

that inner, boundless soul-peace is real Paradise. Whether in a palace or under a tree, we must carry this inner Paradise always. Thus does the doctrine of Krishna strive to teach the modern business man. Ever grasping for more money, and plunging deeper into more prolonged work with attachment or blindness, will produce misery. The outward renunciation of material things, with still an inner attachment to them, leads to hypocrisy and delusion. One must be really convinced in his heart that God-happiness is preferable to sense pleasures.

Moderation In Everything

The path advocated in the Bhagavad Gita is the moderate, medium, golden path both for the busy business man

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and for the highest spiritual aspirant. Most Christians follow neither the path of complete renunciation, as Jesus advised when He said: "Sell all that ye have and follow Me," nor do they know how to find God in their busy material life. For such people to follow the paths advocated by the Bhagavad Gita would be their salvation, for it is a book of universal Self-Realization.

Unity of Religions

(Continued from Page 19)

through this manifoldness in the hierarchy of His Creation. Wordsworth and Emerson felt the heart throb of God in everything and everywhere. So does the Hindu. His pantheon is the diversified manifestation of the One Infinite Father whom he calls by the name of Brahma. Similarly, the Allah of the Mohammedans is no different from the Bodhisatta of the Buddhist, or the Father of the Christians. Irrespective of the climes or climate, all religions ultimately worship the One who is the God of love and mercy, the Creator of All. Their similarities are more pronounced than their dissimilarities.

God is One, the Creator is One; Hindus call God mother, father, brother, sister, friend, or what not. They want to feel God in all human relations, thereby raising the human to the divine and transcending the relativity of the mundane world. Therefore, at the bottom, all people of all faiths are worshiping just one God, one Essence, one Reality. They are bowing before one Love and thrilled with one Mercy.

In the second place, we find that all religions believe in prophets and have their own prophets. The common underlying belief is this: God incarnated himself as a prophet to save humanity from its transgressions and show it the way to liberation. In the Hindu Bible it has been beautifully stated in the following terms: "Whenever righteousness vanishes, giving place to unrighteousness, whenever virtue dwindles and sin becomes rampant, God incarnates himself in the world to re-establish Truth and His kingdom."

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Each In His Separate Star

(Continued from Page 2)

upon preventing the completion of the wall, sent messengers to Nehemiah urging him to come down and meet with them for an important conference, but Nehemiah's spirituality enabled him to detect the crafty scheme behind this request and he sent word saying: "I am doing a great work, so that I cannot come down: Why should the work cease, whilst I leave it and come down to you?" So the wall was finished and its gates repaired, and the beautiful city of Jerusalem was restored to its rightful position.

Figuratively speaking, we might say that each of us has a wall to build, a wall that is high enough and strong enough to protect the garden of the soul. It is a most remarkable wall, for its doors must be kept wide open at all times to give out of the sweetness and light and beauty of that garden, but they should always be found tightly locked when evil influences try to enter. Each has his own wall to build and its quality and effectiveness depends upon us. Through prayer and constant communion with God, we, like Nehemiah, should strengthen our hands for this good work. Then, when the clamor of mass thinking, with its suggestions of selfishness, envy, ridicule, unworthy ambition, pride, or criticism make their suggestion "Come down and meet with us," we can remain confident in our spiritual poise, while we reply in the words of Nehemiah: "I am doing a great work so that I cannot come down."

The End.

The advantages of possessing a masterful mind are frequently expressed in the ability to absorb and utilize the ideas and suggestions of others. One of Nature's anomalies is that she rarely makes creative minds executive. The successful utilization of a second-hand idea gives it currency — provides the vehicle of expression needed to make it kinetic. Therefore, read much and critically; listen much and thoughtfully; do much and thoroughly.

—Anon.

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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.,
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To Personal Welfare Department:

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Very sincerely yours,

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

I have received my first weekly Praeceptum, 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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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.

September, 1935

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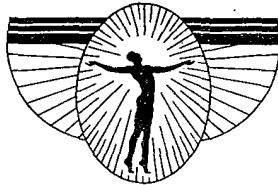
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*Santa Barbara

Mrs. Lloyd Briggs, Leader. Self-Realization Fellowship Center meetings held each Thursday evening at 8 p.m. at 701½ Anacapa St. Telephone 27338.

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Sunday evening services held at 8 p.m. in Pioneer Hall, street floor, Lumber Exchange Building, 5th St. and Hennepin Ave. On Wednesdays, at 8 p.m., all Self-Realization Fellowship students meet for practice of the Self-Realization Fellowship Courses at the home of Mrs. Elisabeth Backus, 2201 East Lake of Isles Blvd. Self-Realization Fellowship Course No. 1 is taught by Miss Ednah F. Hall, who also conducts reading groups who meet at 2121 Bryant Ave., South. Phone: Kenwood 4513. Noon Meditations every week day at the Self-Realization Center, 433 Lumber Exchange Building, at 12:15 to 1 p.m.

*Kansas City, Mo.

For time and place of meeting, telephone Lillian Fuller, Cavalier Hotel. Phone, Logan 6710.

Salt Lake City, Utah

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

St. Louis, Mo.

U. Punditji, conducting teacher. Daily Meditation: 7:20 a.m. and 12:20 noon, and 1:20 p.m.; three times 20 minutes' devotion. Wednesdays, 8 p.m.: Bible Study in Light of Self-Realization. Fridays, 8 p.m.: Psychological Study and Question Class. Sundays, 8 p.m.: Devotion and Discourse on spiritual subjects. All activities open for the public at 840-842 Hotel Maryland, Ninth and Pine Streets.

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R. K. Das, Conducting Teacher; Miss Zella Garrett, Sec. 2906 McPherson St. Sunday School at 10:30 a.m. Sunday Services held at 11 a.m. Wednesday, Thursday, and Friday class meetings, 8 p.m. Thursday Self-Realization class at 2 p.m. Reading room and lending library open to the public daily from 10 a.m. to 3 p.m. Noon meditations at 12:15. All services are held at the following address: 306 Castle Hall Building, 230 E Ohio Street.

Washington, D. C.

Brahmacharee Jotin, Conducting Teacher. Several meetings weekly at 1758 Columbia Road, N.W.

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Self-Realization Fellowship Center of Progress. General Cely Mayor in charge; Esq. Ave. Coyocan Y., Tacubaya, Col de Valle, Mexico, D. F.

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God Alone

I drank the crushed beauty of a sextillion stars;
I sipped the sap of all sane pleasures;
I made a bonfire of all sorrows and basked in the
blaze of bliss.

I quaffed the commingled love of all hearts;
I mingled paternal, maternal, and fraternal love
together,

And drank that to the dregs.

I squeezed the Scriptures for a drop of peace;
I pressed poems from the winepress of Nature;
I stole the sweetness from the honeycomb of pleasures;
I stole gems from the mine of thoughts;
I read, I smiled, I worked, I planned, I throbbed, I
aspired

But naught was sufficient,—

Only nightmares of incompleteness, ever-receding
Will-o'-the-Wisps of promised happiness, pre-
cipitated and haunted my heart.

But when I cast all dreams away,

I sat in the sanctuary of Peace,

And my Soul sang, "God alone! God alone!"

—By S. Y.