

INNER CULTURE

EAST-WEST MAGAZINE



How To Acquire
Initiative

The Daily Character
Bath

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

JUNE

1936

Price 25 Cents

VOL. 10, No. 6

SURRENDER

“O YE sons of men, how long shall my glory be turned into dishonor.”

The mind, the faculties that we use every day, belong to God. Our ability to think, to perceive, to will, is God's light and power within us, which, when used for selfish purposes, results in darkness and suffering, or what is termed "the wrath of God." The same mind and will, surrendered to God, will operate unto man's full redemption. So, man turns the glory of God into dishonor when he does not accord to God the honor of being his indwelling life and intelligence, but usurps that honor himself.

We often repeat the words, "God is the one and only Life, Light, and Power." But mere repetition will not produce Realization. There must be a daily disposition to surrender the consciousness of self; a joyful willingness that God's will be done. As the mind expands with Truth, it sees the incongruity of personal pride and self-exaltation. It sees that truly it is through the grace of God alone, that it has existence, intelligence, and identity.

Living in the Spirit is not a different life, in essence, from what we call "mortal" life, but the mind is differently focused, recognizing the Everlasting Source, the mystical inner fountain. Individual life is as a tree. From the planting to the fruitage, the same life is growing it, without a break, but with steady expansion, unto fruitage. Consequently, the life in Spirit is a fuller life, the natural faculties becoming increasingly enriched and intensified.

The truly surrendered life will not desire to shine any more in its own luster. It will not think, "How can I do something to make me appear great, or bring my name into prominence?" But its constant prayer will be, "Father, I am Thine; use me as Thou wilt; let me be conscious of only Thee."

This is not weakness, but true strength. This is building on the only unshakable foundation. When one knows that he is not limited to frail human capacity, there wells up in him a courage, peace, and security such as he could never experience if he continued to walk in self-sufficiency.

We must magnify God, and give Him more room to dwell with each succeeding day. As the Apostle Paul says, we should "make no provision for the flesh." This does not mean that we should neglect the body, for the body is the temple of God. It means to make no provision for fleshly tendencies, and to have the mind so filled with thoughts of God that there is room for no lesser subject. In the words of Swami Yogananda, "Never will I take down the vision of my lifted eyes, and place it on aught but Thee."

The redemptive process takes place in the mind. The desire for God must supersede every other desire. The pathway behind us was stony and dreary, only because we did not look to God alone.

—By Seva Devi.

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.

Copyright, 1936, All Rights Reserved.

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. VIII

Printed in U. S. A.

No. 8

CONTENTS

Surrender	<i>Seva Devi</i>	Cover	2
The Daily Character Bath	<i>Louis E. Van Norman</i>		2
How to Acquire Initiative	<i>S. Y.</i>		3
THE SECOND COMING OF CHRIST—			
Steps toward the Attaining of the Conscious-			
ness which was in Jesus Christ			
.....	<i>S. Y.</i>		5
A Priceless Jewel	<i>Sister Gyanamata</i>		7
Making Salvation News	<i>Mrs. J. H. Cochran</i>		8
The Truth Contained in Fairy Tales	<i>Mary Isabel Buchanan</i>		9
How Can It Be?	<i>Charles N. Gaskin</i>		10
Meditations for June	<i>Sri Nerode</i>	Meditations are missing.	11
Things for Which to be Thankful	<i>Katherine Maurine Haaff</i>		13
Scientific Digest			14
Om Chant	<i>S. Y.</i>		15
The Law of Human Destiny	<i>Elisabeth Hinckley</i>		16
Diet and Health	<i>Ellen Easton, B. Sc.</i>		17
The Pantheistic Play	<i>Bibhuti Bhuson Sarkar</i>		18
The Song of Humanity	<i>Bibhuti Bhuson Sarkar</i>		18
The Mystic Creation	<i>Bibhuti Bhuson Sarkar</i>		18
How to Conquer Worry	<i>Sri Ranendra Kumar Das</i>		19
What is Social Credit and What Does It Seek to Do?	<i>J. Crate Larkin</i>		21
News from India	<i>C. Richard Wright</i>		25
Letters of Appreciation			27

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.

How to Acquire Initiative

By S. Y.

WHEN you look at the vast panorama of this world, when you look at the vast crowds of humanity rushing hot-haste throughout their span of life, you wonder what it is all about. Where are we going, what is the motive, what the best way to get to our destination? Most of us rush aimlessly, regardless of our destination, like a runaway automobile, driving heedlessly in the pathway of life, never realizing the purpose of the path, the winding ways and straight paths that lead to our destination. How can you find your goal, if you never think of it? Many people, though they don't know their destination, still have initiative enough to find out and seek the thing they need—in connection with their desires, in connection with their environment, they always try to use the initiative within them. What is initiative within a person? Initiative is some creative faculty within you, a spark of the Infinite Creator within you.

America is a land of initiative in business, applied mechanism; India is a land of initiative in spirituality. What is this mysterious faculty? Examine a dozen minds; they all remind you of one-horse-power engines. Most people have minds like that; the whole process, the whole activity of their lives consists in waking, eating, amusements, and sleeping. What is the difference between yourself and the animals? One difference, psychologists say, is that man is a laughing animal. It is good to laugh. You need this consciousness of being human beings—if you lose your power to laugh, you lose one human development. Some people, day in and day out, take life seriously—they don't enjoy life at all, are afraid to smile. One quality of human beings is to laugh. Another quality, the greatest of all qualities, is initiative.

Initiative means power of creation, the power of creating something that nobody else has ever created. What have you ever done in this life which nobody else has done? Initiative means trying to do things in new ways and trying to create new things. Initiative means creative ability, which is derived from your Creator directly. How many people try to use that ability? Weeks, months, years pass, and they are always the same; they have not changed, except in age. The man of initiative is like a shooting star—creating something from nothing, making the impossible possible by the great inventive power of the Spirit. There are three kinds of people with initiative—the extraordinary class, the medium class, and the common class, and in "no-man's land" are hundreds huddled together.

Ask yourself this question: "Have I ever done anything new in life which nobody else ever did?" That is the starting point of your initiative; you must know that before you can start at all. Some people think they have absolutely no power to act differently; they are walking in their sleep, affected by somnambulism. Their subconscious mind has suggested them into one-horse-power people. In order to wake up, you must say: "I have man's greatest quality. Every human being has some spark of power by which he can create something new which has not been created before. How easily I could be deluded with the consciousness of the world, if I let myself be hypnotized by my environment!" "Every line is crowded, why try at all?" This thought is why, in every walk of life, so many remain unsuccessful, because of lack of initiative, hypnotized by the consciousness of the world.

How can you have initiative? The first quality of initiative is the common

quality—the man with little initiative tries only to improve on the inventions of other people. And in spiritual things, many people just follow the same path—they were born in some denomination and they die in that denomination. Or, "I was born a Baptist, but when I changed my residence, I happened to be near the Congregational Church, so I became a Congregationalist." You have a spark of Divinity within yourself, and you want to adapt yourself conscientiously according to its dictates.

My Master used to say: "Remember this: if you have that faith within you, and if there is something you desire which is not in the universe, it shall be created for you." And I had that peculiar belief in my own strength, in the strength of my will, and I found that some new lines were created to give me the things I wanted. The power of initiative within you remains undeveloped, unformed, unexploited, unused—and that power is native to the soul, actually given to all of you, but you have not used it. You have lots of solar energy in you. Your first attempt is to try to improve on somebody else, if you have not developed the power to think for yourself, the initiative to have your own way.

The second quality of initiative, the medium quality, is shown by people who write a little new book or invent something new, but small. That is the medium quality. The extraordinary quality of initiative is that which makes you stand in blazing fame before the world, like Burbank, Edison, men of initiative, spiritual initiative. Is God partial to these great men, that they had this particular greatness? Were they chosen by Divine will to take so much glory? Those who look for glory are never great—in their inflated pride they never receive the strength of God. Those who enjoy giving—giving strength, courage, music—they are great.

There is one way to be great, to have this extraordinary power of initiative, which not only gives you a medium quality, but can give you an extraordinary quality of initiative by which you can stand blazing before the eyes of the world. Most people who have become great have been subconsciously guided,

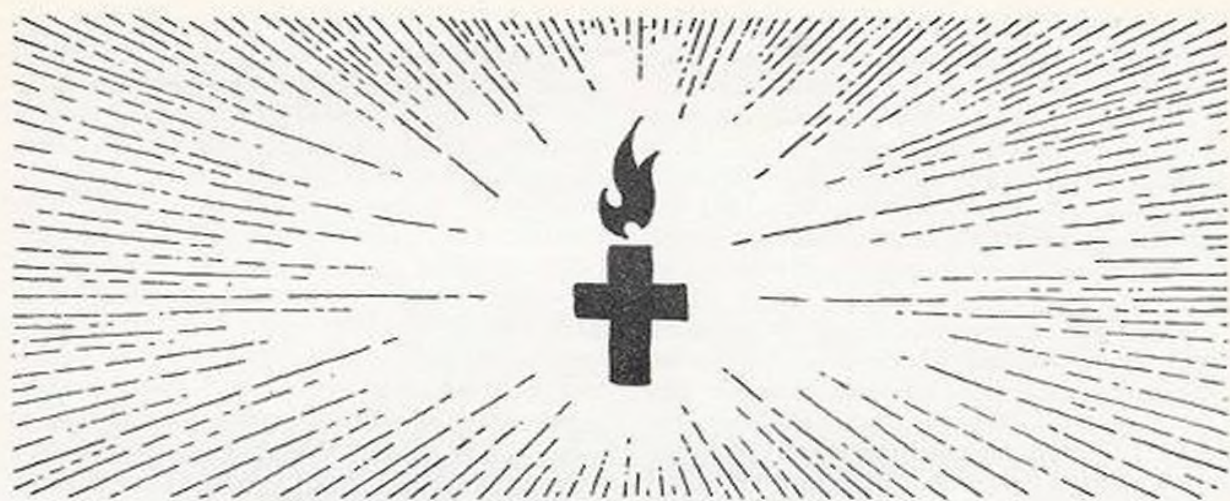
have had a tinge of heredity which gave them the initial advantage—and they used that in their life and thereby became extraordinary. Remember, if you have that extraordinary quality, you are led by unconscious forces of mind by which you change your environment, and in that new environment you can bring forth that great quality.

I believe, and I know, that great men can be made. By training and practice of Self-Realization, they can develop that initiative quality and bring it into play. The ones who struggled long ago see now the fruition of their activities. You must step out of that great horde who are just like automatons—step out and discover how much power you have, overcoming apparent impossibilities.

At first, I was afraid to be a teacher—the name of teacher frightened me. You have to be a shock-absorber, love everybody and understand humanity. The moment you get disturbed, you are one with the one who has come to get help from you. You must always be ready to withstand the opinion of the world, in order to succeed. Stay away from one-horse-power people; and then think differently, speak a little differently. And you must be untiring in your zeal. The man of extraordinary initiative swallows all difficulties, and says: "I am right." With unflinching steadiness march on your path, believing that the Infinite Creative Power is behind you.

You must first get yourself in conscious contact with that Infinite Power. When you contact that Power, which is the source of all initiative, your subconscious mind becomes super-powerful. I used to be apprehensive that if I created a little initiative it might run out quickly under different tests. I know now that within myself is that great Infinite Principle, which is the source of all art, all music, all knowledge. If that is behind me, how can I fail? Whenever you want to create something wonderful, sit quietly and go deep. That Infinite Power, that inventive, creative power is within you. Try something new, and always be sure that that great creative principle is behind anything you do, and that creative principle will see you through. Every human being is guided by the great creative power of

(Continued on Page 24)



The Second Coming of Christ

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

By S. Y.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

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

NO one can serve two different contradictory ideals with the same devotion. If you are a full-fledged matter and pleasure worshipper, you will forget God. If you are engrossed in the Bliss of God, then you will forget and lose the taste for material joys. So do not try to engage your attention on two contradictory ideals—God and Mammon. Of course, it is possible to keep your major attention on God with your hands and part of your mind performing material duties and enjoying material things. That is a better way of living—the Yogi life of happy medium—to live in the world for God rather than becoming a monk or an epicurean.

Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the

life more than meat, and the body than raiment. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

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

Take no thought, that is, do not use up all your thoughts worrying about your life which comes from God. Do not lose your mind worrying about what you shall eat or what you shall drink, or what clothes you will wear. Look how the fowls of the air, though they sow no grain nor reap, yet they are fed by God. In the Western world, Christian men think day and night of food, drink, and clothing, so much so, that at the height of selfish industrial civilization, they have experienced depression and inner discontentment, being gorged with materiality. Houses, money, and automobiles may be necessary to modern existence, but unless one gives some time to God and meditation, he can never make life happy.

The Aryan Hindu, on the other hand, thinks only of God and has neglected

his material life, and in spite of his spirituality is suffering from poverty, famine, sickness, and political slavery.

The old doctrine of complete renunciation is extreme; if people let go their duties, then cities will be dens of malaria and poverty. But because people are using all their thoughts to make money, they have forgotten in what lies the secret of a truly happy life.

What Jesus means is to put your principal thought on God—the Giver of Life and its necessities—and not on the necessities of life in utter oblivion of God. Complete concentration on material things in utter oblivion of God would produce nothing but inner discontentment, unbalance, and physical and spiritual unhappiness.

The Divine man eats, drinks, and clothes himself, but his whole attention is on God and not on the material necessities. The material man clothes himself and drinks and eats, and that is all he does; under the smoke screen of materiality he hides from God. To cut off life from its very Divine invigorating source, depletes life and makes it run dry of the truly satisfying joys of true existence.

The fowls do not store up food in barns, yet God feeds them, and how much more He would feed His better child, man, if he would only depend upon the Divine Bounty and not altogether remain engrossed in acquiring material things in utter oblivion of God. If God feeds the instinctively depending fowls, how much more would He feed man if he would only depend upon Him.

Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe ye, O ye of little faith.

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

As by no human effort or care can the body be made even a little longer,

Page Six

so also by all human care man cannot maintain himself without the help from God. God is the Maker of Life and the Creator of sunlight, grain, water, and air, which support human life. But because man does his share to acquire God-given things, he soon forgets the direct Hand of God in all human affairs. Man cannot make grain, nor power of digestion to digest food, nor life which absorbs the grain chemicals into his tissues.

Look how the lilies are attired with ethereal fragrance and beauty by God, even though they make no conscious effort to spin their petalled clothing. King Solomon, with all his glorious artificial royal robes, could not decorate himself like the naive lilies clothed by God.

Though almost all of the Western Christian brothers think first of breakfast, lunch, and dinner, and what to eat and how much money to make in order to eat and clothe properly, still it should be remembered that to think of the gifts of God all the time in preference to thinking of the Giver, is extremely wrong.

To think of God, the Giver, along with the struggle to acquire material things, is all right. The lilies are clothed directly by God and they do not have to pay for the sunshine, air, and soil chemicals which they require, but, in the present civilization, man has to pay for his food and clothing and he could not have them given to him without his thought and struggle to get them. In the Orient, when Jesus taught, people lived simply and could get themselves fed and clothed without much effort through charity or family help. Nowadays, conditions of life are changed; civilization is more individualistic and selfish, hence man has to struggle for his existence and give considerable thought to his maintenance.

Then the question comes, is it impossible to apply the above Christ doctrine in modern life? No. History shows that the smartest, wealthiest individuals of all Ages, with all their thought and effort and craftiness to acquire wealth and material success from time to time, have been made to wal-

(Continued on Page 23)

Inner Culture

Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

Celery Soup
Combination Fresh Vegetable Salad
French Peas
Baked Beets
Mushroom Cheese Souffle
Berry Delight

COMBINATION FRESH VEGETABLE SALAD

1 cup chopped crisp, young cabbage
 $\frac{1}{2}$ cup grated raw carrots
 $\frac{1}{2}$ cup grated beets (uncooked)
2 tablespoons minced parsley
2 tablespoons chopped green onion
Mix and serve very cold with well
seasoned French dressing.

FRENCH PEAS

1 quart shelled, fresh, young peas
1 heart of a large head of lettuce
18 or more tiny pickling onions, peeled
2 teaspoons sugar
Mineralized salt
 $\frac{1}{4}$ pound butter
2 tablespoons water
Put all ingredients into a very heavy
saucepan, cover and simmer until the
peas are tender. To serve, put peas in a
hot dish, divide the lettuce and place
it on the peas. Garnish with the little
onions.

BAKED BEETS

3 bunches young beets
2 tablespoons butter
1 cup boiling water
Mineralized salt
Wash, peel and shred the beets. Ar-
range beets in casserole, dot with butter
and sprinkle with salt. Pour the boil-
ing water over them, cover closely and
bake in a hot oven until tender.

MUSHROOM CHEESE SOUFFLE

3 tablespoons butter
4 tablespoons whole wheat flour
 $1\frac{1}{2}$ cups milk

1 cup grated cheese
 $\frac{1}{2}$ teaspoon mineralized salt
 $\frac{1}{4}$ teaspoon paprika
 $\frac{1}{2}$ teaspoon celery salt
1 tablespoon chopped pimentos
1 cup cooked mushrooms
3 egg yolks
3 egg whites, beaten

Melt butter, add flour and slowly stir
in milk. Stir constantly and when
thickened add cheese, seasoning, mush-
rooms and egg yolks. Beat for two
minutes, fold in whites and pour into
buttered baking dish. Bake in pan of
hot water 35 minutes in moderate oven.

BERRY DELIGHT

1 cup real maple syrup
2 egg yolks
 $\frac{1}{2}$ pint heavy cream
 $\frac{1}{2}$ lemon, juice only.
2 cups berries or shredded pineapple
Add the beaten yolks to the maple
syrup. Cook over low fire, stirring con-
stantly until thick and cool. Whip
cream and combine with egg and syrup
mixture. Put in a shallow dish and
chill in refrigerator. Just before serv-
ing add lemon juice and berries. Serve
in parfait glasses.

HEALTH

Dr. Sherman of Columbia University
classes silicon along with fluorine but
Mr. Martin W. Pretorius considers it
more important. He says that "silicon is
found in the skin, tendons, hair and
nails. It makes the muscles firmer,
blood warmer, hair more luxuriant and
glossy. It strengthens membranes, liga-
ments and linings of the organs."

DIET

Some foods containing silicon are:
lettuce, asparagus, dandelions, parsnips,
strawberries, cucumbers, onions, spin-
ach, beets, radishes, savoy cabbage,
pumpkin and romaine lettuce.

How to Conquer Worry

By SRI RANENDRA KUMAR DAS

"My mind to me a Kingdom is,
Such perfect joy therein I find,
As far exceeds all earthly bliss
That God or Nature hath assigned.
Content I live. This is my stay—
I seek no more than my suffice;
I press to hear no haughty sway.
Look! What I lack my mind supplies.
Lo! Thus I triumph like a king,
Content with what my mind doth
bring."

—Sir Edmund Dyer.

WORRY is a universal characteristic of the human race. In our daily intercourse with people, we find that much of the time of the average person is spent in worrying about something or other, especially in these trying times of the depression. Business anxieties, health problems, financial difficulties, problems of a social nature, continually present themselves in formidable array to us for adjustment, until one reaches the point where these worries are taken for granted as a part of one's life—as a daily routine. We must eat, drink, clothe ourselves daily, and, similarly, we accept worry as a part of the day's routine.

But here it is necessary to draw a distinction between worrying and thinking. As one faces a difficulty, through constructive thinking, he has control over the senses, the mental faculties, the will, and reasoning power. This process brings good results in the well-rounded solution of the problem. As one worries over the difficulty though, they become as helpless as a child. They become agitated, perturbed, and so confused that they cannot see even one ray of light for guidance, and the case seems hopelessly lost. They become swayed by emotion, lose all their power of resistance, and float like driftwood in the

current of the river of life without ever a struggle to reach the shore.

A physical defect can be a source of worry, and if one so allows, in time, an inferiority complex will quite naturally develop and the individual will become most miserable. A better way would be to accept the defect, but resolve to remedy it, if at all possible. If not, then create or enlarge on some other quality or faculty by means of which we shall attract others. Never accept defeat, which may be a product of worry, but courageously declare that all difficulties can be surmounted, and they will so be through patience, perseverance, and divine help. Many an unattractive looking person has developed other qualities to offset that handicap, and has even become more of a favorite than others having that wanted charm. One can develop fine qualities of mind, character, and genius, and thus counteract the effect of physical unloveliness or handicap.

Similar examples can be enumerated in the business world. As one is pushed into the corner, a better plan is not to wait for the inevitable to happen, but draw your robes about you and with the help of the divine power ever flowing through you, master the situation.

One grocer noticed that his competitor was running a special on sugar at a price lower than he, himself, could afford to sell. He realized that, as his customers read the advertisement, they would patronize his competitor and also would be apt to buy other groceries and become accustomed to dealing there. This would mean ruin to him.

He related the situation to his banker friend, who cautioned him not to worry about it, but offered a plan of action for him. The banker instructed him to call

all of his customers, take their regular orders, and, in addition, remind them that the season to make preserves was at hand, which would require an added supply of sugar; that he had a very special price to offer them and would be glad to deliver it to their homes.

His customers were more than pleased at the proposition. He not only met the competition, but increased his business as well. He forged ahead with a definite plan of action and conquered worry, bringing success to himself.

Worry creates a negative vibration within us by charging our body-batteries. We are de-magnetizing ourselves with low, depressing, degrading vibrations. When we do this, we are attracting those same things from others who are in that same negative vibration. We become surrounded by this negativity and, in our lowered state, bring disease, sickness, discouragement or loss of hope, skepticism, and, last of all, suffering, sorrow, and death.

Worry is primarily caused by fear, which encircles us in some form or other, as a spider web, from which it is difficult to escape. The following story explains this:

The god of death, requesting to enter a particular village in India, which was guarded by a saint, was refused admittance by the saint. The god of death argued with the saint that, through the law of Karma, some of the villagers had to die. The saint asked him how many lives he expected to take. The reply was "Only three." He was given permission to enter.

Three persons became the victims of smallpox, but the number of deaths increased to one hundred. The saint called the god of death to him in explanation for his action. He replied: "I took only three people. The rest died because of the fear that they would get the smallpox."

Are we not constantly afraid that adverse things will come our way, and do we not suffer because of that fear? In reality, we so often find that the things about which we worried so, did not happen at all. To some, the habit of worry has become so embedded in their consciousness that they almost seem to get joy from it.

Again, we worry, and fear grips us as we see unwanted conditions appear in the lives of other people, and we imagine that our life might perhaps be so patterned too. When thinking so, a deliberate turn to the opposite thought will encourage the happening of the desirable conditions for us, because, by saturating our minds with positive thoughts, we shall draw the same from the Divine current, the source of all good. Then we shall not be losing or wasting our precious vitality, strength, and health.

Another cause for worry is that of our status in the minds of other people. Are we loved or are we admired; do people approve of our manners, our dress, and so forth? We become suspicious that we are being laughed at or whispered about, and make ourselves most unhappy. If we shall always expect to meet the approval of all, we shall be sadly disillusioned. All are not in the same stage of growth and do not understand or respond as we think. As we disregard such conclusions of others, we are more free to do our own duty and march forward.

Coming a little closer into the family circle, we again find our thoughts on a parallel with those we held toward the outside world. Do our loved ones love us? Do our children respect us? Do our relatives and friends really care for us? Everyone feels that everyone is insincere. They become skeptical. Suspicion reigns in the air. Lack of faith spoils mutual understanding and happiness. It has even come to the point of bargaining, buying and selling, as in the market. If you like me, I will like you. Love me, and I will love you. Exchange and interchange, even for such a divine thing as love. We are bringing commercial tactics into our spiritual life. Instead of worrying, how much more elevating would it be to declare unto ourselves that we shall love each one without thought of return or gain. We surely must know that according to Nature's law, as we give out unselfishly, we attract the same unto us, and it returns to us in manifold ways.

Another fear that grips humanity is that of old age and death. We are un-

(Continued on Page 26)

ation of investment value. Suppose we consider the U. S. A. as a great business association of which every consumer is a member. The business of this association is to produce and distribute wanted goods for consumption and in this business every consumer is a partner. The association has officers and directors represented by the government.

The chief asset of this great association, the richest on the face of the earth, is its enormous power to produce wealth. This power is made possible principally by the sum total of its scientific knowledge—chemistry, engineering, and physics.

* * *

This body of knowledge is the cultural heritage of the nation. We do not ordinarily think much about our power and control over Nature. We carelessly take for granted the achievements of past generations who labored, discovered, and organized the knowledge which makes possible our present standards of living. We use telephones, we drive automobiles over paved streets, and we live in steam-heated houses lighted by electricity. All of these are every-day experiences of our common cultural inheritance. By virtue of our association and participation in this knowledge, every citizen shares in the values of the nation's cultural inheritance.

As a shareholder, every citizen would receive national dividends, payable monthly by check, out of the national credit account. Such dividends would equal the basic necessities of life—food, clothing, and shelter. The dividend would represent our share in the increasing benefits of power production and the consequent appreciation in our national wealth. Under present conditions it would be \$12.50 a month a person.

As the machine displaces men, the wage income previously paid to these men must continue to be paid by the machines that displaced them. The dividend is the logical successor of the wage.

* * *

Such national dividends can be paid to every citizen as soon as the national

credit account reflects in money the actual facts of our real wealth. The dividend would be delivered to every citizen in the form of a check drawn against the balance in the national credit account. The credit available in this account would then be used to increase consumption by means of the retail discount and national dividends. Both the discount and the dividends would operate together for the benefit of consumers at the same time and from the same source.

The postman who brings our mail would have the dividend at our residence the first of every month. The payment of such national dividends will in effect abolish poverty and make economic security a fact. Thus social credit bridges the gap between buying power and prices.

The achievement of economic security means that our national life will be enriched with a new prosperity not only in material things but in new human and cultural values.

* * *

We must understand very clearly that the proposals of social credit are not socialistic. They involve no confiscation or redistribution of existing wealth. They would provide instead more wealth for all of us based upon our ability to produce that wealth. Social credit is directly opposed in principle and practice to Fascism, Communism, or any other form of regimentation or dictatorship.

You may think that adoption of social credit must be a long time in the future. It need not be. Already the National Social Credit Association is working for it, bringing pressure to bear upon Congress to adopt the National Credit Issue Act. This act embodies the essential principles of social credit as applied to the United States.

Members of this association and others who know about social credit believe with Major Douglas that a "small impetus from a body of men who know what to do and how to do it may make the difference between yet one more retreat to the Dark Ages or the emergence into the full light of a day of such splendor as we can at present only envisage dimly."

The Second Coming of Christ

(Continued from Page 6)

low in the mire of poverty through the naive decree of Fate. Those who think that prosperity depends only upon man's effort and craftiness are mightily deluded.

Modern depression in America has humbled many millionaires who were sure of their ability to invest properly and preserve their mighty fortunes. The spiritual laws of "unselfishness" and "including the prosperity of others in one's own prosperity" were broken; hence, the advent of depression. Industrial selfishness was precipitated from dire human greed for gold, leading to unfair suicidal competition and the dumping of prices to kill the competitor and the all-destroying depression. Even the smartest business men have become children in the hands of destiny and depression, knowing not which way to turn. When the materially-minded business man's brain is befuddled with greed, his intelligence institutes plans which fail one after the other. This is the price all materially-minded God-forgotten egotistic people are bound to meet sometime or other.

The idea is this: a business man who keeps his mind principally concentrated upon the Almighty Giver of all things would never be left without anything (unless it is for a test) even in the worst depression which might come along. God is the Creator and Owner of all food, clothing, money, property, and life; it is He who gives all those things to man so that he can maintain his life on earth. If the nations of the earth lived as brothers in the United States of the World, no individual of the earth could die of starvation or go naked. But man, by giving artificial monetary value to production, has brought in strife between capital and labor, leading to systematically recurring inflations and depressions. When a member of a family gets sick or disabled, he is not the object of charity, but he honorably shares the family food and wealth. The same should hold good for each member of the world family. Nobody should starve because he has no job, or because he is old or disabled.

Brain and hands both cooperate to maintain the body and equally share the food in the stomach, so also capital (the brains of the society) and the labor (the working power of the society) must cooperate to make life prosperous and equally share in all they produce. Neither capital nor labor should get special preference in an imperialistic or socialistic form of government. Capital and labor have their eternal place, and they must do their respective duties in equality. Everybody should be rich, or everybody get along somehow, equally sharing in national wealth, or everybody should be poor if poverty comes unavoidably through the inclemencies of Nature. There should not be some richer than others. That is the root cause of crime, greed, selfishness, wars, famines, pestilence, and all untold social evils.

If nations realized that all possessions are gifts of God and that therefore all things should be shared equally, then they could live centuries without wars and famine. One nation possessing everything side by side with another nation starving to death, can never keep peace on earth. Nations must look after one another or they are doomed. That is why Jesus speaks to the nations of the earth: "Ye nations, do not be selfish and think only of food, industry, and raiment, in utter forgetfulness of brotherhood and the Giver of all things, God, or ye will bring complete disaster on yourselves through your own self-created ignorance and its attendant wars, pestilence, and so forth.

The prosperous nation might think: "What do we care for other nations: let us roll in plenty; what do we care for other starving nations dying by the millions, as long as we are prosperous." Well, the people of an intelligent prosperous nation must realize that national prosperity depends upon natural resources, moral conduct, harmony, and spiritual living of the people. A nation, no matter how successful, if it becomes debauched, selfish, and inharmonious, will have civil wars, treachery, and foreign aggression to disrupt its prosperity.

Hence, no individual or nation should be selfish and give entire thought to food or raiment, but should be humble,

(Continued on Page 26)

News From India

By C. RICHARD WRIGHT

(Continued from April Issue.)

This night is entrancing, for a moon nigh full is gladdening and enlivening the palms, the bayle, the banyan, the mango, and the sal trees with a brilliantly bluish hue like the dazzling blue-white diamond; all objects are alive or dead with the coldness of a phosphorescent bluish tinge; even the Ashrama building, mothering so many slumbering souls on her bosom, looks stark and cold beneath the moon's icy gaze. Once seen, an Oriental moon-lit night can never be forgotten. It's iciness is as stabbing as a cold, curt word—all scenery seems to have been frozen to a pale ashen whiteness beneath its merciless gaze.

And now, through the icy stillness of this Oriental night is throbbing the drums of the natives or Aborigines, echoed by shrill-throated mongrels, and re-echoed by the insistent shrill of the world-famous crickets. The slumbering hush of night is ruffled by the rolling of the drums and an occasional sputter of native chanting—only that which is caught on the crest of the night zephyrs. I daresay my pen feels like whispering, instead of scratching its way in this hush of night. A night like this is loved by all weak-voiced Nature, for then it reigns aristocratically; perhaps that's why I like the night—nothing and no one can stifle me or my thoughts. Be that as it may, I'm tossing around in the entrancing lap of the East, and hope I'm making you envious, envious enough to make you want us to return so that we may share our experiences with you.

Everything seems quite lonely and empty with Swamiji gone. I hurried to the evening dinner quite anxiously, hoping to fill in those dull, vacant min-

utes at least with food, and as I cautiously hastened along, swinging a flickering lamp, thoughts dancing with the shadows, I passed just beneath the small, grated window of Swamiji's old room when he was Acharya (principal) of the School, and just as the small, mischievous boys used to do to him, when he was meditating or sitting quietly, wrapped in seclusion, I fell a victim to such memories and stealthily and gleefully tossed a few pebbles into the room through the same small barred window, inwardly pleased with the tinkling of stone on some glass object inside, but sadness followed, for no Swamiji was there; but anyway I played as if he were there, and thus my reveries led me into an abbreviated childhood.

Well, I continued to dinner, headed for the kitchen veranda, where all the boys sit in two rows, facing each other, squatting before a brass plate the size of a round platter, with a brass cup at one side and a brass bowl at the other side, the former for water, the latter for dhal, when I was beckoned by an old friend of Swamiji's, Swami Shivananda, to come into his private den and eat with him as his guest.

Refusing not being my style, (especially when Indian food is concerned) I accepted and placed a two-square rug (very common as "squatting" rugs, as I call them) up on a discarded wooden bed, pre-sensing the numbness were I to squat on the cement floor, as is the custom, and, climbing aboard, I sat cross-legged awaiting food service.

First, a huge brass plate was brought, next a brass cup full of water, next an alluminum bowl with curried and spiced potatoes, and then the food was brought—a monstrous helping of rice, (bhat)

warm, (garum) was served, rutis (large, dry, wholewheat cakes, like our buckwheat cakes, and used nearly as commonly as we use bread), followed by dhal, and curried vegetables, plus several spiced dishes still quite foreign to me by name and content.

My right hand worked furiously and unhesitatingly with the food. "Scoop up with the fingers, lift to the mouth and push food into the mouth with the thumb" is the technique, and I might add, I can hold my own with the best of them in stoking my mouth thusly. I did quit finally, drank my "garum dood" (warm milk) and merely rolled off that wooden bed, for my latitude had grown to equal my longitude.

Sincerely, I intensely enjoy these strange, odd experiences. Every new experience, and the old ones too, makes my heart yearn and ache for you all to be here enjoying this wonderful atmosphere.

The Second Coming of Christ

(Continued from Page 23)

share prosperity with all brothers, and acknowledge God as the only Giver and Owner of all the earth's gifts.

God clothes the grass with green attire and then it is burnt in the fiery sun. All things of this earth are evanescent; hence, man, who is more important than the grass, should not be busy with temporal things and be cast in the fire of ignorance and misery. If the grass gets its attire from God, man, who is more important than grass, should not doubt about his food and raiment from God, but rather man should try to seek the Kingdom of Heaven and evade the fate of the grass which is clothed and then burnt by the sun to lifelessness. Man, being conscious, should have more faith in God.

How to Conquer Worry

(Continued from Page 20)

able to enjoy the material pleasures of life, feeling that at some time we must leave them behind and depart to a realm from which none ever return. We have not yet risen to the level of high spiritual vibration. We are still slaves to our

sense pleasures. Could we but understand the true significance of advancing age and death, we would not worry.

Thus we find that to many, life is a continual series of worries, which rob it of peace and joy. But there is a way out. Look back to your childhood days. They were comparatively free from worry and doubt. There was no conflict. We had complete faith in our parents. Can we not place our complete faith in God and realize that His light is ever guarding us and guiding us; depend upon Him the more; realize that He is our constant companion. Again, we can place more faith in Nature's laws. The birds and beasts do not worry. They are so free, and roam around in absolute ease. And yet, they are taken care of. In like manner, one can place absolute trust in the Divine Power and He shall take care of us.

Let us not burden our lives with too many unnecessary things, but live simply with our thoughts alive with devotion. God will care for us. Divine Will, Courage, and Power will flow through us as we raise ourselves to that high spiritual vibration where we shall be one with the Infinite Primeval Energy. Feel that what seemed unbearable yesterday, will soon be forgotten. Affirm: "I shall never again worry, but manifest Divine Courage and Power. I shall conquer all adversities, rise above all difficulties, and become successful."

Woman Doctor Describes Work in India

WITHIN a few years the purdah system of the veil for women of India will be abandoned, is the belief of Dr. Carol E. Jamison, State chairman of the endowment committee of the Medical College for Women of Vellore, India, who has just returned from thirteen years of service as staff member of the College.

"Women of India are becoming more and more progressive and are eager to become enlightened," she said. "India has compulsory birth education. The national law forbids marriage before 14 years of age, but public opinion does not always support the law. Women patronize only women doctors."

Center News

By ORPHA L. SAHLY
(Director of Center Activity)

Aims and Tenets of the Self-Realization Fellowship (Yogoda Sat-Sanga)
Super-Art of Living.

Established by Swami Yogananda.

1. Universal all-round education, and establishment of educational institutions for the development of man's physical, mental and spiritual natures.
2. Contacting Cosmic Consciousness—the ever-new, ever-existing, ever-conscious Bliss-God—through the scientific technique of concentration and meditation taught by the Master of all Ages.
3. Attaining bodily health through the Self-Realization Fellowship technique of recharging the body-battery from inner life-energy.
4. Intelligently maintaining the physical body on unadulterated foods, including a large percentage of raw fruits, vegetables, and nuts.
5. Physical, mental, and spiritual healing.
6. Establishing, by a scientific system of realization, the absolute basic harmony and oneness of Christianity, Hindu Yoga teachings, and all true religions.
7. Serving all mankind as one's larger Self.
8. Demonstrating the superiority of mind over body, and of soul over mind.
9. Fighting the Satan of Ignorance—man's common enemy.
10. Establishing a spiritual unity among all nations.
11. Overcoming evil by good; overcoming sorrow by joy; overcoming cruelty by kindness.
12. Realization of the purpose of Life as being the evolution from human consciousness into divine consciousness, through individual effort.
13. Realization of the truth that human life is given to man to afford him opportunity to manifest his inner divine qualities, and not for physical pleasure nor selfish gratification.
14. Furthering the cultural and spiritual understanding between East and West, and the constructive exchange of the distinctive features of their civilizations.
15. Uniting science and religion through study and practical realization of the unity of their underlying principles.
16. Finding the common scientific art of super-living underlying all religions.
17. The establishing of a small temple of right meditation in each home.
18. The development of a World Spiritual University where an universal technique of salvation, art of self-realization, and art of super-living and super-technique of body, mind, and soul perfection would be taught.

Sri Ranendra K. Das will conduct a series of lectures and classes in Akron, Ohio, early in May.

Sri Das gives a talk over the radio each Wednesday afternoon at 4:30, over Station WHIO, Dayton, Ohio.