

INNER CULTURE

EAST-WEST MAGAZINE



Vibration

Jesus as a Human
Personality

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

JULY

1936

Price 25 Cents

Vol. VIII., No. 9

Law of Common Sense

ACCCEPT the Law of Delay as a law of uncommon common sense. It is one of Nature's laws employed by the Absolute to educate human feelings for a better understanding and enduring of life. Your feelings and emotions, when unchecked and untamed, cause an unbalancing of your life. Even weather conditions unnerve you. What have your feelings to do with weather? Why should the weather of Nature determine the weather of your mind?

Your mental condition should be an unconditional and independent factor, never being dependent upon any freak or whim of Nature. In this lies your mastership, leadership, and seership over your whole destiny. If you do not gain control of your emotions, you will be just like a stray leaf rising and falling with the ascent and descent of the whimsical waves of life's circumstances.

Unexpected delay that delays the fructification of your expectations is one of life's unavoidable circumstances. The whims of Nature or of circumstances should not make you whimsical. Nature may be sulky, but why should that sulkiness make you sulky? This is not your natural estate. Yours is the state of eternal Peace and Joy.

Delay may be annoying and often inconvenient, but why should this annoy you? You are the child of the unannoyed and imperturbable. If delay is harrowing, spur yourself to action. If all actions have failed, and all methods have been exhausted, and yet delay destroys your hopes, destroy not the trust in the Eternal Trustworthy One. Submit not to the demon of despondency, but perceive the Imperceptible Hand of the Ever-Unforgetful One in the chaos of your delaying moments.

Do not imitate Nature in her bad moods. Imitate her in the grandeur aspect of her awe-inspiring canyons and in the beauty aspect of her golden dawn over the purple ocean. Imitate the power of her elemental earthquake, the will power of her boisterous storms, the sweetness of her flower-kingdom, the melodious song of her nightingales and the mild humility of her maiden lilies.

See Life and Nature as undulations on the bosom of the All-Life. With such an outlook, the exasperation of delay will be transformed into the blossoms of joy when they come as loving gifts from the loving hand of the All-Lover.

—By Sri Nerode.

INNER CULTURE

EAST-WEST MAGAZINE

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

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. 9

CONTENTS

Law of Common Sense	Sri Nerode	Cover, 2
Submission, Stoicism, Resignation	Louis E. Van Norman	2
Vibration	S. Y.	3
THE SECOND COMING OF CHRIST—		
Steps toward the Attaining of the Consciousness which was in Jesus Christ	S. Y.	5
Jesus as a Human Personality	Sri Ranendra Kumar Das	7
Training the Subconscious Through Concentration, Will Power and Faith	Elizabeth Hinckley	8
Mirrors	Mary Isabel Buchanan	9
Meaning of "Swami" and "Yogi" .....	.....	10
Meditations for July	S. E. M.	11
News From India .....	.....	13
Scientific Digest .....	.....	14
Door of My Heart—Chant .....	.....	15
Questions and Answers .....	.....	16
Diet and Health	Ellen Easton, B. Sc.	17
The Climbers	A Student	18
Illusion	Charles N. Gaskin	18
Science and Civilization	Luther Burbank	19
How Can Youth Contribute to the Realization of a Universal Religion	Paul Ri	21
Compensation	Katherine Maurine Haaff	24
Center News	Orpha L. Sahly	28

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.

July, 1936

Page One

Vibration

By S. Y.

DIFFERENT rates of vibration, balanced in the cosmic rhythm, produce before us the majestic cosmos. As the sun holds the planets and stars around it by its great magnetic force, so our ego binds our thoughts and cells together. If this ego is dead or unconscious, all the thoughts will gradually vanish from the body, the strings of forces will be burst asunder, and the cells will begin to decay.

Intelligent vibration creates and guides the universe. Vibration means motion—any kind of motion. Unless vibration has rhythmic intelligence to guide it, it becomes disturbing. Intelligence itself is vibration and consists of various forms of thought. Thoughts are separated from each other by different rates of vibration, and unless there were a relativity of vibration there could not be cognizance of any vibration in the universe.

Everything in creation has a different rate of vibration. If two waves move side by side, there is harmony, but if one wave strikes another, there is a contradiction of forces. In your life you must avoid contradictory vibrations in order to live harmoniously. The vibrations of the physical being must harmonize with the vibrations of the physical surroundings. The harmonious man has harmonious vibrations of color, form, and so forth, around him.

Even in foods God creates harmony of color, and when you cook foods too much, you destroy those colors. In this way you contradict the harmonious vibrations of foods, so that they become inharmonious. In eating, in arranging furniture, and so on, you must have harmony. Cheerful colors always create happiness in the mind. Some colors are soothing, while others are irritating.

In relation to people, how do you know when you get good vibrations or bad vibrations from them? First of all, there is a feeling. Some people do not realize the difference between real vibrational differences and mental judgment. You must keep a very kind feeling within your heart at all times—a feeling that is absolutely unprejudiced. That feeling can judge better than all the intelligence in the world.

Because A is fairly intelligent and B hasn't as much intelligence as A, A thinks that because he can read B, he can read everybody. However, behind A is C, who is more intelligent than A or B; and, because C can read A and B, he thinks he can read everybody. Do you see? Who is to judge who is most intelligent? Although it is natural to think that you know better than anybody else, it is folly to think so. The wise say: "Well, I know only this much today but I am always willing to learn."

The best way to know what kind of vibrations people radiate is to watch the microphone of your feelings, right in your heart. It is the most sensitive of all feelings. You must be free, however, from any attraction of the opposite sex and from all attraction and repulsion. You must have a neutral state of consciousness. When you have that pure microphone which does not judge from prejudice and emotion, then you have developed spiritual senses. You must love everyone. You love those who are dear to you so that you may give that love to the whole world. On the soil of your heart the seeds of love are grown, and you must cultivate those seeds with the water of universal love and universal sympathy. As soon as you love all people with the intensity of the love that you have for your family, then

you express Divine love. The whole purpose of love is to develop that kind of love. Universal love is trying to vibrate through you, but attachment, limitations, and concentration on the senses hinders the free expression of that universal love.

What is the vibratory rate of the body, mind, and soul of a person? If A is ill, he has wrong body vibrations and he must reject them. If you live with sick people all the time, they will make you sick-conscious. You must be stronger than the thoughts and suggestions from other people. That is the way to conquer wrong vibrations which come into your environment.

Vibrations of thought are so powerful that if you live in the same building with persons who have wrong thoughts, they will affect you if you are not powerful enough to protect yourself. If you have a very powerful vibration of your own, you do not need to be concerned about people who have wrong vibrations.

Some people vibrate nervousness, some temper, and some cruelty. Some people have no will and the minute you meet them you feel that they are spineless. Some people vibrate kindness and you love them immediately. Such vibrations are eternal and leave permanent marks in you. You must always keep in tune in your heart.

Then there are vibrations of reason. There should be a balance of feeling and reason if you want to be happy. That can only come by surrounding yourself with vibrations of kindness and intelligence. Not only do you get vibrations from outside, but you must create the right kind within yourself. What you need is a complete balance between the vibrations of reason and feeling. You must be ready to feel everything that is around you and yet you must be able to estimate everything according to its real value at the same time. That is why the combination of man and woman on a spiritual plane is very good, for then they combine pure feeling and pure reason. As one meditates deeply and unites soul with Spirit, this balance of pure reason and pure feeling is expressed in the highest degree.

Some people vibrate vitality and some vibrate weakness. Soul vibration results when a person is always conscious of being with God, and when you are with such a person, you feel the presence of God. That is the vibration to carry with you wherever you go, so that, whoever comes in contact with you may forget all but the power and love of God. Try to be the clear crystal through which the Sunlight may reflect to all mankind. This kind of vibration gives joy to you and at the same time it burns away all evil. The vibration of God is the most intelligent of all and produces perfect harmony. When you let that vibration pass through you, all other vibrations become harmonious within you. That is why Jesus said: "Seek ye first the kingdom of God, and all else shall be added unto you."

The God that I perceive is as real and more real than all this human life. By constantly desiring that my eyes should be opened, I received Him. I had closed my eyes to Him, but through unswerving determination and constantly trying to surround myself with harmonious vibrations within and without, through regular meditation, my eyes were opened and I saw Him templed everywhere.

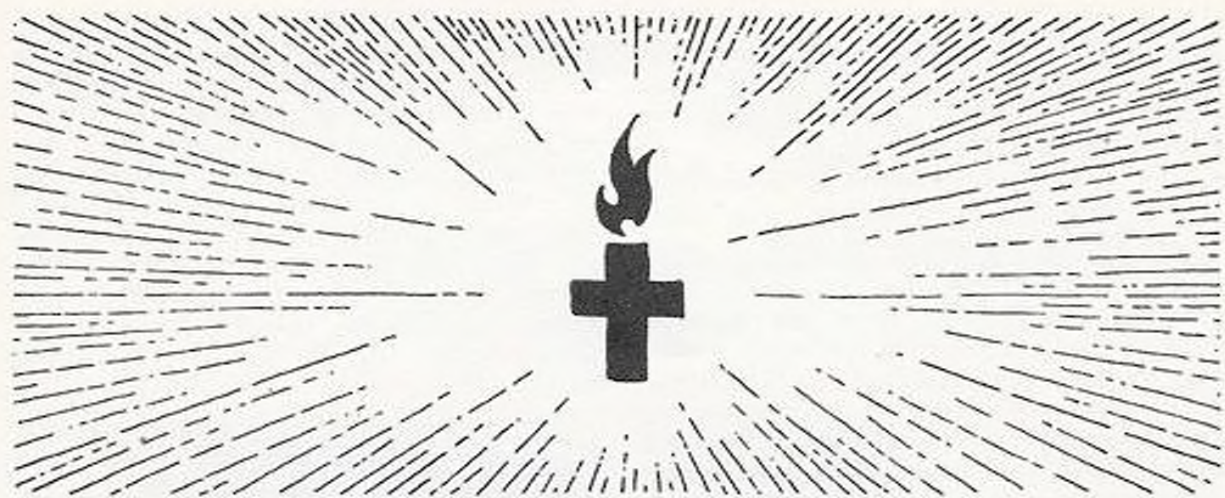
So remember this: develop a fine sensitiveness. After you meditate deeply, then use that perception and the sum total of the feeling that you have after meditation, and concentrate that feeling in the heart. Then it will give you power to radiate good vibrations and to absorb good vibrations, and it will also give you wisdom.

"Let that peace vibration flow through my hands and eyes and through my speech, and through every tube of my thought."

When that vibration flows on, you do not have to worry. If you are in a hades, you will make a heaven there, and if you are in heaven, you will make it better.

Let that vibration flow through your hands, eyes, and feet, and whoever comes in contact with you will feel its blessing. Just say: "God flows through

(Continued on Page 26)



The Second Coming of Christ

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

By S. Y.

Therefore take no thought, saying, what shall we eat? Or, what shall we drink? Or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) For your heavenly Father knoweth that ye have need of all these things.

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

DAY and night the worldly man thinks of food, drink, and raiment. By so doing, though he gets some food, drink, and raiment, still he does not enjoy them fully, for he is never satisfied and is always looking for more or is afraid of losing what he has.

As the Hindu Scripture says: "You cannot be a man of God if you work for your own gain or remain an idler and do not work at all." A man of God works diligently, performing only dutiful actions to please God and to share the fruits of action with God's children, and not for his own selfish desires.

We are sent on earth by God to work for Him, and hence those who work for the ego and its desires become entangled in the net of ever-recurring

imperfect earthly desires and cannot get away to everlasting freedom.

The wise man who eats, drinks, and clothes himself because God has given him a body to look after, is free. If the wise man neglects his body and starves it to death, he sins against God's laws of creation. The person who dresses, drinks, and eats to please his vanity and mortal desire is divorced from God also.

Jesus asked man not to be engrossed in the thought of food and drink and raiment, for God knows that man needs these things and must have them. God has created many varieties of food and drink and materials for man's necessities. Since God is so thoughtful of man, he certainly should not forget God. Jesus in nowise told people to neglect acquiring material necessities, but He spoke against giving to them the soul's entire attention.

Acquire everything you need with the thought of God, with your attention principally resting on God. That is the sure way to happiness. To acquire your necessities, forgetting God, is the certain way to infinite misery.

But seek ye first the Kingdom of God, and His righteousness; and all these

things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

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

Man should not seek possessions first, and then God, because those who seek material things first, lose the greatest thing—God. The mind, being like blotting paper, when it soaks up purified, dark material-desire first, cannot take up the fragrant purity of God. But the mind which seeks God first, gets everything along with Him. To possess God is to own the Universe. When you pull the ear, the head comes with it. When you pull at God first, then eternal prosperity of immortality, wisdom, and ever-new blessings are automatically added to you.

Seeking the Kingdom of God first is the greatest message of Jesus to individuals and nations of the earth because it is the surest way to lasting individual, social, and national happiness. Perishable material possessions do not contain the imperishable Kingdom of God, of immortality and everlasting Bliss, but the imperishable Kingdom of God contains in it all the perishable good of the world. Those who are foolish, seek perishable material things first and get so accustomed to working for them, due to the enslaving habit of the mind, that they are unable to seek the everlasting Kingdom of God. So Jesus said to be wise and not waste your effort in acquiring material things which you have to give up perforce at the time of death. Rather, first form the habit of acquiring the Kingdom of God, and if you are successful in acquiring that, you will have immortality and ever-new Bliss, not only in this life but throughout eternity, and in addition you will also be given all the perishable material things which you need in this life. No business man should turn down such an offer.

Besides, when a soul, made in the image of God, instead of seeking immortality, seeks material things, he becomes a beggar and receives only a beggar's pittance, but souls who seek first to return to the Kingdom of God, after

being prodigal and wandering away from it in earthly incarnations, once again become the true children of God and receive, without asking, the Heavenly children's share. To reclaim yourself as a true child of God is to receive all things—prosperity, immortality, and God without asking. To the true child of God, the Kingdom of God is returned and all material possessions are given in addition, for the Kingdom of God contains in it also the Kingdom of the earth.

Of course, just blind seeking the Kingdom of God will not do; neither will being content all your life in seeking the Divine Kingdom without receiving it get you anywhere. Man must know the technique of God-contact, (learned from the sages of India who have specialized in it) and when the ecstatic communion with God is an established fact, then will he know that with the acquirement of the celestial Kingdom, all things are within his reach. Jesus said: "I and my Father are One," (and that is why He could feed five thousand people with five loaves of bread, and could recreate His body after death—an achievement which no scientist has yet duplicated). Jesus had God first, so He had power over life and death, destiny, and all conditions.

It is ridiculous for man to question his Divinity, or to ask whether he can attain Christhood or not. Man does not need to acquire Godhood; he has only to know that he is made in God's image.

Therefore, real Christian living should consist in seeking the comfort of meditation first and then making material life very simple. A complex material life is only pleasing to the eyes, but few realize "what price material comforts." Economic slavery, nervousness, business worries, unfair competition, old age, wars, disease, lack of freedom, and misery and death are the harvest of a materially busy life, which is devoid of the appreciation of beauty, Nature, and God in life. Then why spend all your valuable life's time seeking perishable things? Why not spend your time seeking God first through deep meditation until you actually contact Him, and then with His contact re-

(Continued on Page 25)

Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

Avocado Cocktail
Onion Soup au Gratin
Tomato and Cress Salad
Italian Eggs
Baked Peas and Celery
Fresh Strawberry Pie
Pineapple Lemonade

AVOCADO COCKTAIL

Scoop out the avocado flesh in small balls or cut in cubes, chill, and marinate thoroughly with a dressing made by combining two-thirds cup French dressing and one-third cup mayonnaise in bowl rubbed with cut side of clove of garlic. Add French dressing to mayonnaise slowly, beating constantly. Serve in cocktail glasses. Cucumber cubes or celery may be added to vary this recipe and cress may decorate the top.

ONION SOUP AU GRATIN

4 cups vegetable stock seasoned with Vegex.
4 small onions, thinly sliced
2 tablespoons butter
4 tablespoons grated Parmesan cheese
4 slices whole wheat toast
Mineralized salt

Cook onions in melted butter until soft, but not brown. Add stock and season to taste. Put a slice of toast in each soup plate, pour soup over it and sprinkle liberally with grated cheese.

ITALIAN EGGS

2 tablespoons olive oil
2 tablespoons chopped onions
2 tablespoons chopped green peppers
2 tablespoons chopped celery
3 tablespoons whole wheat flour
1½ cups milk
½ teaspoon mineralized salt
¼ teaspoon paprika
4 hard-boiled eggs, sliced
1 egg, beaten

Brown onions, peppers and celery in oil. Stir in flour, add milk, slowly stirring constantly, and continue cooking slowly until sauce is thick and creamy. Add seasonings and sliced eggs, then beaten egg and serve immediately on whole wheat toast.

BAKED PEAS AND CELERY

Place shelled peas in glass or earthenware baking dish. Add butter, mineralized salt and a very little water. Diced celery, diced onions or lettuce may be added to make delightful changes. Cover and bake in a moderate oven until tender.

HEALTH

Oxygen is unstable, very active and unites with every known element except fluorine. Action and speed are its main characteristics. The process of its combination with other elements is called oxidation. According to M. O. Pretorius, "Oxygen stimulates the muscular system, arouses the circulatory impulse, increases the life processes, supports life, invigorates the functions, builds tissue, increases power of transmission, oxidizes blood and tissue, warms the body, repairs fractures, and feeds every organ of the body."

DIET

Oxygen foods are: air, all carbohydrates, fruit juices and water. To increase amount of oxygen in the body, take more foods which are rich in iron and sodium.

FRESH STRAWBERRY PIE

Crust

2 cups finely crushed wheat biscuits or
4 cups corn flakes
2 teaspoons cinnamon
¼ cup raw sugar
½ cup melted butter

Mix well, pat into a nine-inch pie plate and bake 15 minutes in a hot oven.

(Continued on Page 25)

The Second Coming of Christ

(Continued from Page 6)

ceive the immortal, imperishable things of heaven and all the perishable things of this life which you need.

Live with God today and He who guides the destiny of the world, including yours, will plan your morrow for you according to your acts of today.

It is hard to get rid of the evil of material attachments, and thus not go on accumulating seeds of evil attachment for tomorrow, but it must be done some time.

Men seek matter first, and are duped by partially receiving perishable things. Jesus knew that He was one with God. That is why He had everything—control over life, matter, and all conditions. Therefore, do not pray for material things first, for you, as a beggar, cannot get what you want to possess. If you just pray to be a millionaire, I assure you no matter how hard you pray you cannot be one. Do not pray as a mortal, but first know by deep meditation that "you and your Father are One." When you know this, you are richer than a millionaire. Hence, if you know God, you will not need to pray, to supplicate or beg, for you will become a Son of God and, being the Child of God, you will have everything which God has.

If you pray at all, do not pray as a mortal, for in so doing you cannot get more than your mortal or beggar's share, but pray after knowing God, then you can have anything in His Kingdom without supplication, on demand, as your divine birthright.

Do not make the mistake, as millions of people do, of praying and praying, and never getting anywhere. Pray to know God first, then pray for or demand afterward anything you wish to have. That is the real way to get your prayers answered.

Questions and Answers

(Continued from Page 16)

with His omnipotence do away with it at one stroke and ordain universal Self-Realization?

July, 1936

Answer: Suffering is the way to realization of God.

Question: Should He not ordain differently?

Answer: It is the way.

Question: Is Yoga or religion an antidote for suffering?

Answer: They help you overcome suffering.

Question: Why should there be suffering?

Answer: Who suffers? What is suffering?

The student thanked the teacher. He was told that the best way of showing gratitude is to retire within the Self.

Diet and Health

(Continued from Page 17)

Filling

- 1 quart fresh strawberries
- 1 cup raw sugar
- 1 tablespoon lemon juice
- 3 tablespoons cornstarch
- ½ pint of whipping cream

Mash ½ of berries, add sugar and cornstarch that have been mixed together. Cook for about 5 minutes until thick and clear. Add lemon juice and cool.

Place the whole berries in bottom of baked crust, then pour the cooked berries over. Chill. Just before serving pile whipped cream around edge of pie.

PINEAPPLE LEMONADE

- 1 pint water
- 1 cup raw sugar
- 1 can crushed pineapple
- juice of 3 lemons or limes
- 2 bottles of ginger ale or equivalent amount of cold water.

Boil sugar and pint of water for ten minutes, add crushed pineapple and lemon juice. Strain, cool and just before serving add ginger ale or cold water.

Page Twenty-five

Letters of Appreciation

Dear Friends

I want to thank you for the healing messages and prayers which you sent to help me when I was suffering from a dog bite. My lip is completely healed and the scar is very slight. Please accept the enclosed donation as a token of my appreciation.

My sister and I are enjoying the Weekly Lessons very much. They really are an inspiration and are well worthy of one's time and energy. We especially like the little prayers. They always contain such lovely thoughts, and are worded so beautifully that we make every effort to memorize them just as they are given. We are recommending the Course to some of our intimate friends, and we hope that they will join the Organization.

Sincerely,
E. B.,
Cincinnati, Ohio.

Dear Friends:

It is a year ago the first of April when I received the first Lesson of the Weekly Praecepta, and now I look forward every week for the new one, and every time when I re-read them, they seem to give something new that I didn't observe the time before.

The May issue of Inner Culture Magazine has especially meant much to me, though it always seems to fill my greatest need, and I lend my magazines to any friends who are sincerely seeking for the Truth. I miss the contact of the Sunday and Thursday meetings at Mt. Washington.

Sincerely,
V. C., Nevada.

Dear Friends:

Every day I enjoy these great inspiring Lessons in Truth, more and more. They are so clearly written too. God's blessings on Swami Yogananda and all the others working with him.

Yours in Truth,
M. C., New York.

Dear Sir:

I must tell you what happiness these Lessons have brought me. I have new zest for life which now has a new meaning for me. It gives added power to

my work, and I find that it "diffuses" from one into those pupils who are ready to receive it. I cannot express my thanks—except, perhaps, in the way in which I try to live my life.

Yours thankfully and humbly,
E. J., London, England.

Dear Sir:

I am deeply grateful for all the good your Instructions have done me. They have helped me in every way and made me happier.

Sincerely and most gratefully,
N. H., New Jersey.

Self-Realization Fellowship:

The Course of Study has brought so much peace and joy to my life I am proud and happy to be a member of Self-Realization Fellowship. I am growing in understanding each day.

Yours,
E. C., Illinois.

Dear Friends:

This Course is what I have always wanted and I like it immensely. I give about one hour per day to its study and about three hours on lazy days. You said in one of your letters that Swami Yogananda thanked me for my cooperation—I think I am the one to be thankful for being allowed to be a member of such an Organization. I thought I knew a lot, but Swami Yogananda has opened my eyes.

Yours in all sincerity,
G. S., Great Britain.

Back Issues of "EAST-WEST" (Inner Culture) Magazine Wanted

January-February, 1926
March-April, 1926
July-August, 1926
July-August, 1927
September-October, 1928
March-April, 1929
July-August, 1929
September-October, 1929
May-June, 1930
September-October, 1930
November-December, 1930
January-February, 1931
March, 1931

SELF-REALIZATION FELLOWSHIP
Mt. Washington Estates, Los Angeles,
Calif.

Center News

By ORPHA L. SAHLY

(Director of Center Activity)

IN OUR talks on self-control we have acknowledged the necessity for uprooting certain acquired and unthinking repetitions in human behavior, the curbing of undesirable tendencies and impulses, at their source. Now, before one can know undesirable habits from desirable ones, there is a process of discrimination necessary. Certain obviously detrimental habits are easily recognizable by the use of even an average amount of intelligence. It only remains for the feeling to become harmonized with thought, to put an end to the tendency. But there are more subtle habits which you have not even recognized as such. Perhaps a habit of conduct to which you have trained yourself is "good" in a certain set of circumstances. If, however, you are habit-bound by even a so-called good habit, you may sometime find that you have committed gross error by allowing your action to be guided by habit instead of by an ever-alert, wide-awake intelligence.

Possibly the most subtle habits are community, national, or racial habits. That habit of thought or conduct which you hold in common with fifty, five hundred, or a million other individuals, having accepted it without individual focus of intelligence, may be the very chain of bondage which has first to be recognized before it can be broken. People as a whole are like sheep; they follow, accept; seek shelter, comfort, reward. Few use clear intelligence in any act of life. The rare ones who stand forth in their own fullness and

integrity are reviled, crucified, for disturbing the stagnant, hypnotic comfort of standardization.

But after the crucifixion, what? What is *Self-Realization*? What is left after the denudation of *all* ego-expanding acquisition? That is something that only YOU can know. And you can only know, if this instant to you is timeless; if you stand balanced on the exquisite wire of infinite perception, fine to razor-blade sharpness.

The only place you can begin is from the place where you now are. Think and feel deeply, not superficially. Become AWARE. To BE and to DO is Life.

* * *

The Boston and Somerville groups enjoyed a social evening on May 9 at the home of Dr. M. W. Lewis, Conducting Teacher. The Somerville group is a branch of, and still an integral part of, the Boston Center, in that it holds regular independent meetings aside from the general Boston Center meetings; and membership is restricted to Praecepta recipients. That the membership is showing steady increase speaks highly for the initiative and earnest effort of these students.

Sri Nerode is still in Miami, Florida, where he has been for many months, building strong the foundation of Self-Realization in the hearts of his students.

Dr. Roman Ostojka is teaching in Cleveland, Ohio.

Sri Ranendra K. Das has completed a series of lectures and classes in Canton, Ohio.

INNER CULTURE

July, 1936

Volume 8-9

WRITINGS BY SWAMI YOGANANDA

The Second Coming of Christ

Jesus as a Human Personality

Door of My Heart

Questions and Answers

Cathedral of Life

Vibration

Meaning of "Swami" and "Yogi"

WISDOM OF SAINTS AND SAGES

News from India

GUEST AUTHORS

Law of Common Sense

Submission, Stoicism, Resignation—By Louis E. Van Norman

Training the Subconscious Through Concentration, Will Power, and Faith—By Elizabeth Hinckley

Mirrors—By MARY ISABEL BUCHANAN

Meditations—By S. E. M.

The Climbers—By a Student

Illusion—By Charles N. Gaskin

Compensation—By Katherine Maurine Haaff

How Can Youth Contribute to the Realization of a Universal Religion?—By PAUL RI

I. Explanation of the Concept: A World Religion

II. Capacities peculiar to youth, which fit it to assist in realizing this concept

SCIENCE DIGEST

Progress in the Theater

Control of Public Health

Old Age Postponed

To Revive the Heart

DIET/RECIPIES, HEALTH AND HEALING

Diet and Health—By ELLEN EASTON, B. Sc.

DINNER MENU

AVOCADO COCKTAIL

ONION SOUP AU GRATIN

ITALIAN EGGS

BAKED PEAS AND CELERY

FRESH STRAWBERRY PIE

PINEAPPLE LEMONADE

OXYGEN

THIS AND THAT

Letters of Appreciation

CENTER NEWS

Center News—By ORPHA L. SAHLY

BOSTON

Law of Common Sense (Sri Nerode)

ACCEPT the Law of Delay as a law of uncommon common sense. It is one of Nature's laws employed by the Absolute to educate human feelings for a better understanding and enduring of life. Your feelings and emotions, when unchecked and untamed, cause an unbalancing of your life. Even weather conditions unnerve you. What have your feelings to do with weather? Why should the weather of Nature determine the weather of your mind?

Your mental condition should be an unconditional and independent factor, never being dependent upon any freak or whim of Nature. In this lies your mastership, leadership, and seership over your whole destiny. If you do not gain control of your emotions, you will be just like a stray leaf rising and falling with the ascent and descent of the whimsical waves of life's circumstances.

Unexpected delay that delays the fructification of your expectations is one of life's unavoidable circumstances. The whims of Nature or of circumstances should not make you whimsical. Nature may be sulky, but why should that sulkiness make you sulky? This is not your natural estate. Yours is the state of eternal Peace and Joy.

Delay may be annoying and often inconvenient, but why should this annoy you? You are the child of the unannoyed and imperturbable. If delay is harrowing, spur yourself to action. If all actions have failed, and all methods have been exhausted, and yet delay destroys your hopes, destroy not the trust in the Eternal Trustworthy One. Submit not to the demon of despondence, but perceive the Imperceivable Hand of the Ever-Unforgetful One in the chaos of your delaying moments.

Do not imitate Nature in her bad moods. Imitate her in the grandeur aspect of her awe-inspiring canyons and in the beauty aspect of her golden dawn over the purple ocean. Imitate the power of her elemental earthquake, the will power of her boisterous storms, the sweetness of her flower-kingdom, the melodious song of her nightingales and the mild humility of her maiden lilies.

See Life and Nature as undulations on the bosom of the All-Life. With such an outlook, the exasperation of delay will be transformed into the blossoms of joy when they come as loving gifts from the loving hand of the All-Lover.

Submission, Stoicism, Resignation

By Louis E. Van Norman

W

E meet trials and adversity in one of two ways—by one of two methods. We fight, or submit, depending upon our mental and spiritual vigor or our physical vitality.

If we fight hard and long enough, we usually win. Even if defeated, as one gallant knight of chivalry has put it, we are not necessarily beaten, since he who fails "while undauntedly striving, has not failed."

If we accept "whatever ill betide" without struggle, we do it in one of three ways. These ways we call (1) Submission, (2) Stoicism and (3) Resignation.

Submission is so much like what the poets meant when they spoke of "dumb driven cattle" and the "man with the hoe"—"dead to rapture and despair, a thing that grieves not and never hopes," that it is not the way for vital human beings, even though Longfellow has defined that state of mind and character as the "footprints of faith in the pathway of sorrow."

Stoicism is a word that has taken on a meaning in the mind of the average man or woman quite unjustified by its historic significance. In fact, it gives just as distorted an impression as the idea that King Canute was a fool who tried to make the waves of the ocean obey him. The truth is that he spoke to the waves for the purpose of convincing his fawning courtiers that no man, not even the one they flattered him to be, could command the ocean.

The philosophy of the Stoics was a truly noble one, "which taught the

dignified acceptance of what could not be altered. In fact this philosophy may be aptly summed up in the words of Lauder: "We cannot conquer fate and necessity, yet we can yield to them in such a manner as to be greater than if we could."

In our modern life we are rather prone to look upon the Stoic as a sort of bloodless fellow who in most cases either has no "go" in him or who, from a mistaken idea by virtue, sternly represses all evidence of pleasure or pain. The Stoic is apt to pride himself a little on his power of endurance.

There is really only one way of accepting trials and sorrow, one way that works for our spiritual health.

Resignation, said Swetchine, is "putting God between ourselves and our troubles." Presseuse summed it up when he said: "My will not thine be done" turned Paradise into a desert. "Thy will, not mine be done" turned the desert into a Paradise and made Gethsemane the gate of Heaven."

Vibration By S. Y.

D

DIFFERENT rates of vibration, balanced in the cosmic rhythm, produce before us the majestic cosmos. As the sun holds the planets and stars around it by its great magnetic force, so our ego binds our thoughts and cells together. If this ego is dead or unconscious, all the thoughts will gradually vanish from the body, the strings of forces will be burst asunder, and the cells will begin to decay.

Intelligent vibration creates and guides the universe. Vibration means motion—any kind of motion. Unless vibration has rhythmic intelligence to guide it, it becomes disturbing. Intelligence itself is vibration and consists of various forms of thought. Thoughts are separated from each other by different rates of vibration, and unless there were a relativity of vibration there could not be cognizance of any vibration in the universe.

Everything in creation has a different rate of vibration. If two waves move side by side, there is harmony but if one wave strikes another, there is a contradiction of forces. In your life you must avoid contradictory vibrations in order to live harmoniously. The vibrations of the physical being must harmonize with the vibrations of the physical surroundings. The harmonious man has harmonious vibrations of color, form, and so forth, around him.

Even in foods God creates harmony of color, and when you cook foods too much, you destroy those colors. In this way you contradict the harmonious vibrations of foods, so that they become inharmonious. In eating, in arranging furniture, and so on, you must have harmony. Cheerful colors always create happiness in the mind. Some colors are soothing, while others are irritating.

In relation to people how do you know when you get good vibrations or bad vibrations from them? First of all, there is a feeling. Some people do not realize the difference between real vibrational differences and mental judgment. You must keep a very kind feeling within your heart at all times—a feeling that is absolutely unprejudiced. That feeling can judge better than all the intelligence in the world.

Because A is fairly intelligent and B hasn't as much intelligence as A, A thinks that because he can read B, he can read everybody. However, behind A is C, who is more intelligent than A or B; and, because C can read A and B, he thinks he can read everybody. Do you see? Who is to judge who is most intelligent? Although it is natural to think that you know better than anybody else, it is folly to think so. The wise say: "Well, I know only this much today but I am always willing to learn."

The best way to know what kind of vibrations people radiate is to watch the microphone of your feelings, right in your heart. It is the most sensitive of all feelings. You must be free, however, from any attraction of the opposite sex

and from all attraction and repulsion. You must have a neutral state of consciousness. When you have that pure microphone which does not judge from prejudice and emotion, then you have developed spiritual senses. You must love everyone. You love those who are dear to you so that you may give that love to the whole world. On the soil of your heart the seeds of love are grown, and you must cultivate those seeds with the water of universal love and universal sympathy. As soon as you love all people with the intensity of the love that you have for your family, then you express Divine love. The whole purpose of love is to develop that kind of love. Universal love is trying to vibrate through you, but attachment, limitations, and concentration on the senses hinders the free expression of that universal love.

What is the vibratory rate of the body, mind, and soul of a person? If A is ill, he has wrong body vibrations and he must reject them. If you live with sick people all the time, they will make you sick-conscious. You must be stronger than the thoughts and suggestions from other people. That is the way to conquer wrong vibrations which come into your environment.

Vibrations of thought are so powerful that if you live in the same building with persons who have wrong thoughts, they will affect you if you are not powerful enough to protect yourself. If you have a very powerful vibration of your own, you do not need to be concerned about people who have wrong vibrations.

Some people vibrate nervousness, some temper, and some cruelty. Some people have no will and the minute you meet them you feel that they are spineless. Some people vibrate kindness and you love them immediately. Such vibrations are eternal and leave permanent marks in you. You must always keep in tune in your heart.

Then there are vibrations of reason. There should be a balance of feeling and reason if you want to be happy. That can only come by surrounding yourself with vibrations of kindness and intelligence. Not only do you get vibrations from outside, but you must create the right kind within yourself. What you need is a complete balance between the vibrations of reason and feeling. You must be ready to feel everything that is around you and yet you must be able to estimate everything according to its real value at the same time. That is why the combination of man and woman on a spiritual plane is very good, for then they combine pure feeling and pure reason. As one meditates deeply and unites soul with Spirit, this balance of pure reason and pure feeling is expressed in the highest degree.

Some people vibrate vitality and some vibrate weakness. Soul vibration results when a person is always conscious of being with God, and when you are with such a person, you feel the presence of God. That is the vibration to carry with you wherever you go, so that, whoever comes in contact with you may forget all but the power and love of God. Try to be the clear crystal through which the Sunlight may reflect to all mankind. This kind of vibration gives joy to you and at the same time it burns away all evil. The vibration of God is the most intelligent of all and produces perfect harmony. When you let that vibration pass through you, all other vibrations become harmonious within you. That is why Jesus said: "Seek ye first the kingdom of God, and all else shall be added unto you."

The God that I perceive is as real and more real than all this human life. By constantly desiring that my eyes should be opened, I received Him. I had closed my eyes to Him, but through unswerving determination and constantly trying to surround myself with harmonious vibrations within and without, through regular meditation, my eyes were opened and I saw Him templated everywhere.

So remember this: develop a fine sensitiveness. After you meditate deeply, then use that perception and the sum total of the feeling that you have after meditation, and concentrate that feeling in the heart. Then it will give you

power to radiate good vibrations and to absorb good vibrations, and it will also give you wisdom.

"Let that peace vibration flow through my hands and eyes and through my speech, and through every tube of my thought."

When that vibration flows on, you do not have to worry. If you are in a Hades, you will make a heaven there, and if you are in heaven, you will make it better.

Let that vibration flow through your hands, eyes, and feet, and whoever comes in contact with you will feel its blessing. Just say: "God flows through me. What am I afraid of?" And wherever you are, that vibration will correct wrong surroundings. Only good vibrations can become absorbed in that spirit.

Suppose you come with kindness in your heart to a divine person who radiates that vibration; then your kindness increases and the giver receives more kindness too. That is the vibration you want to emanate from you. In the beginning it is better to have only good people and good books around you.

Some bacteria experience in two hours what it takes us one hundred years to feel. They are born, give birth, and die within two hours—the small microbes, I mean. Scientists also are looking for life in the electron and the atom.

There is a story of a scientist who wanted to experiment on the life in an atom and so he made arrangements with a Mr. and Mrs. John to reduce them to such a minute size that they could go into an atom and remain there for two hours. This was done, and at the end of two hours he called into the atom and wanted to see Mr. and Mrs. John, but instead he found thousands of strange little people. He asked: "Who are You? Where are Mr. and Mrs. John?" None of these minute persons knew of whom the scientist was speaking until one very, very old man came out of the group and said: "Oh, you mean Adam and Eve. They have been dead a long time and we are their offspring." So many generations had come and gone in those two hours.

This hundred years that you see of life is but a wink of eternity and we are just like bacteria. With every wink of God, one hundred years passes away. So, do not waste your time. Do not be controlled by your desires. Do not allow yourself to do anything that you do not want to do. Be the master of yourself. Within yourself, if you know that you are master, nothing else matters. Every minute is a link between you and God, so you must not waste your time here on earth, but must learn now to be master of yourself. Dispel all inharmonious vibrations from your life by meditating regularly. In deep contact, God comes as ever-new Bliss. The God of the clouds, the God of the moon and the sun, the God that is templed in all creation will come within you and manifest as peace. And you must learn to love Him as the peace and bliss of meditation.

May this Aum or Amen vibration, conjoined with the music of the spheres, dispel all your darkness and bring joy and understanding in your heart.

The Second Coming Of Christ

Therefore take no thought, saying,

What shall we eat?

Or, what shall we drink?

Or, wherewithal

Shall we be clothed?

(For after all these things

Do the Gentiles seek:)

For your heavenly Father

Knoweth

That ye have need

Of all these things.

D

AY and night the worldly man thinks of food, drink, and raiment. By so doing, though he gets some food, drink, and raiment, still he does not enjoy them

fully, for he is never satisfied and is always looking for more or is afraid of losing what he has.

As the Hindu Scripture says: "You cannot be a man of God if you work for your own gain or remain an idler and do not work at all." A man of God works diligently, performing only dutiful actions to please God and to share the fruits of action with God's children, and not for his own selfish desires.

We are sent on earth by God to work for Him, and hence those who work for the ego and its desires become entangled in the net of ever-recurring imperfect earthly desires and cannot get away to everlasting freedom.

The wise man who eats, drinks, and clothes himself because God has given him a body to look after, is free. If the wise man neglects his body and starves it to death, he sins against God's laws of creation. The person who dresses, drinks, and eats to please his vanity and mortal desire is divorced from God also.

Jesus asked man not to be engrossed in the thought of food and drink and raiment, for God knows that man needs these things and must have them. God has created many varieties of food and drink and materials for man's necessities. Since God is so thoughtful of man, he certainly should not forget God. Jesus in nowise told people to neglect acquiring material necessities, but He spoke against giving to them the soul's entire attention.

Acquire everything you need with the thought of God, with your attention principally resting on God. That is the sure way to happiness. To acquire your necessities, forgetting God, is the certain way to infinite misery.

But seek ye first

The Kingdom of God,

And His righteousness;

And all these things

Shall be added unto you.

Take therefore no thought

For the morrow: For the morrow

Shall take thought

For the things of itself.

Sufficient unto the day

Is the evil thereof.

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

Man should not seek possessions first, and then God, because those who seek material things first, lose the greatest thing—God. The mind, being like blotting paper, when it soaks up purified, dark material-desire first, cannot take up the fragrant purity of God. But the mind which seeks God first, gets everything along with Him. To possess God is to own the Universe. When you pull the ear, the head comes with it. When you pull at God first, then eternal prosperity of immortality, wisdom, and ever-new blessings are automatically added to you.

Seeking the Kingdom of God first is the greatest message of Jesus to individuals and nations of the earth because it is the surest way to lasting individual, social, and national happiness. Perishable material possessions do not contain the imperishable Kingdom of God, of immortality and everlasting Bliss, but the imperishable Kingdom of God contains in it all the perishable good of the world. Those who are foolish, seek perishable material things first and get so accustomed to working for them, due to the enslaving habit of the mind, that they are unable to seek the everlasting Kingdom of God. So Jesus said to be wise and not waste your effort in acquiring material things which you have to give up perforce at the time of death. Rather, first form the habit of acquiring the kingdom of God, and if you are successful in acquiring that, you will have immortality and ever-new Bliss, not only in this life but throughout eternity, and in addition you will also be given all the perishable material

things which you need in this life. No business man should turn down such an offer.

Besides, when a soul, made in the image of God, instead of seeking immortality, seeks material things, he becomes a beggar and receives only a beggar's pittance, but souls who seek first to return to the Kingdom of God, after being prodigal and wandering away from it in earthly incarnations, once again become the true children of God and receive, without asking, the Heavenly children's share. To reclaim yourself as a true child of God is to receive all things—prosperity, immortality, and God without asking. To the true child of God, the Kingdom of God is returned and all material possessions are given in addition, for the kingdom of God contains in it also the kingdom of the earth.

Of course, just blind seeking the kingdom of God will not do; neither will being content all your life in seeking the Divine Kingdom without receiving it get you anywhere. Man must know the technique of God-contact, (learned from the sages of India who have specialized in it) and when the ecstatic communion with God is an established fact, then will he know that with the acquirement of the celestial Kingdom, all things are within his reach. Jesus said: "I and my Father are One," (and that is why He could feed five thousand people with five loaves of bread, and could recreate His body after death—an achievement which no scientist has yet duplicated). Jesus had God first, so He had power over life and death, destiny, and all conditions.

It is ridiculous for man to question his Divinity, or to ask whether he can attain Christhood or not. Man does not need to acquire Godhood; he has only to know that he is made in God's image.

Therefore, real Christian living should consist in seeking the comfort of meditation first and then making material life very simple. A complex material life is only pleasing to the eyes, but few realize "what price material comforts." Economic slavery, nervousness, business worries, unfair competition, old age, wars, disease, lack of freedom, and misery and death are the harvest of a materially busy life, which is devoid of the appreciation of beauty, Nature, and God in life. Then why spend all your valuable life's time seeking perishable things? Why not spend your time seeking God first through deep meditation until you actually contact Him, and then with His contact receive the immortal, imperishable things of heaven and all the perishable things of this life which you need.

Live with God today and He who guides the destiny of the world, including yours, will plan your morrow for you according to your acts of today.

It is hard to get rid of the evil of material attachments, and thus not go on accumulating seeds of evil attachment for tomorrow, but it must be done some time.

Men seek matter first, and are duped by partially receiving perishable things. Jesus knew that He was one with God. That is why He had everything—control over life, matter, and all conditions. Therefore, do not pray for material things first, for you, as a beggar, cannot get what you want to possess. If you just pray to be a millionaire, I assure you no matter how hard you pray you cannot be one. Do not pray as a mortal, but first know by deep meditation that "you and your Father are One." When you know this, you are richer than a millionaire. Hence, if you know God, you will not need to pray, to supplicate or beg, for you will become a son of God and, being the Child of God, you will have everything which God has.

If you pray at all, do not pray as a mortal, for in so doing you cannot get more than your mortal or beggar's share, but pray after knowing God, then you can have anything in His Kingdom without supplication, on demand, as your divine birthright.

Do not make the mistake, as millions of people do, of praying and praying, and never getting anywhere. Pray to know God first, then pray for or demand

afterward anything you wish to have. That is the real way to get your prayers answered.

Jesus as a Human Personality

THE tendency of many minds is to become so engrossed in the Christ spirit of Jesus that the fact is overlooked that he was possessed of a human nature such as possesses all humanity. Because of this fact, Jesus is viewed as a sort of super-man, a god. He is admired and worshipped as such, but there is a void or a gap that is difficult to bridge in attempting to solve our problems as he solved his because of this erroneous conclusion. Man feels that Jesus was endowed with powers above and beyond those which he possesses, and thus reasoning, concludes that there can be no parallel in his accomplishments to those of Jesus. It is felt to be useless to attempt to fathom his power as such, for men being only human, he has only human power with which to cope with his problems.

Jesus recognized this tendency among the people of his day, and said: "Call Me not good, for only one is good, Who is God, the Father. I can do nothing except as My Father worketh through me. What I do, you can do, and even greater things, because I work the way the Father works."

He never spoke of his Divine Power, but his daily behavior and prayer were so patterned that his followers could trace the way and so live accordingly. In giving the key to his unquestioned mastery, he opened unto men an amazing secret applicable to each individual's life and gave the plan and the means by which each can rise to his divinity in the same manner as he did.

It was this new type of life that Jesus introduced into this world, and from this viewpoint one can the better understand and appreciate the outstanding events of his public career, the trite utterances he gave forth in the form of parables and hyperbole, as well as the precepts that he instilled into the public mind.

He was human and he never let his populace lose sight of the fact that it was God abiding within him as well as in them that did honor and pointed the way to man's greatest and highest destiny.

Despite the fact that Jesus was pictured as a meek, sorrowful, anaemic demi-god or a sort of inferior deity by some early artists, his physical make-up was of the robust muscular type. He was a carpenter by trade and a great traveler. He subsisted on food and drink as all other men. His nature was at times aggressive, with his eyes flashing fire, his face illumined with animation, his voice vibrant with feeling as his tongue lashed vehemently in rebuke and exhortation. Again, his touch was one of caress as he fondled the little children that came unto him and as he lent comforting aid to the sick and afflicted.

Jesus loved society and seclusion alike. He lived and walked in the valley so that he might be of service to people as their life problems needed solution and so that he could administer to the needs of humanity. At other times, he sought the mountain tops, where in meditation he received that inspiration and that power that refreshed and renewed him. Jesus was tempted as all humanity is tempted. He conquered and overcame all temptations. Every soul needs to protect itself against the sordidness of life, against the effect of prevalent sin, sickness, and sorrow. A journey to the mountain tops of meditation will supply that peace, purity, and serenity so requisite to keep life well-balanced in the valley.

Jesus' great love for people was exemplified by the fact that men, women, and children alike followed wherever he led. He was held in deepest respect by women and many were the faithful services extended to him by them. Mary, his mother, faithfully followed him in his darkest hour. Gratitude was his reward as he spoke to the woman who was stoned by the mob: "Go thy way and sin no more."

He maintained a dignified bearing at all times, as was shown by his manner under the circumstances of receiving lavish affection from women of notorious

reputation at the rich man's table. He was the superb master of any situation that confronted him and adapted himself to any and all conditions.

He was an indomitable leader and forged the way even though there were those who feared to follow him. As a forceful and dynamic speaker, he attracted and held the multitude with his skill and power, winning them not by flattery but by his genuine sincerity and pure love.

Training the Subconscious Through Concentration, Will Power, and Faith By Elizabeth Hinckley

THE spirit of Cosmic Life fills all space, and with every breath we draw, we inhale DIVINE LIFE.

Think only the thoughts you wish to manifest in your life. Your creative power is your power to think. Realize that you—the "I AM" within you—can be the architect of your own destiny, that you can be the maker of your fate, if you will. There is where the use of what is termed "Will Power" comes in.

Let this "Will" be the fixed determination, the definite, unyielding purpose. Strongly impress the subconsciousness. Let the will be backed by emotion, and there is nothing to keep you from achieving your purpose.

The subconscious will react in exact proportion to the impression given with all the backing of a determined will—bring quick and powerful reactions from the subconscious realms.

In the light of Divine Wisdom, we discover the fact that man's only means of salvation lies first in the control of his thoughts; and secondly in the choosing of right thoughts. This becomes still more important when we stop to consider that while deeds die with the body, our thoughts live on forever, and follow us like a specter, their vibrating influences in space persistently continuing ever with us. He who neglects himself, hoping to escape in the end from the result of his thoughts and actions, who accepts and depends upon delegated authorities for his soul's salvation, who does not practice right living nor supply the rules of right conduct in life, who does not find the Truth and does not know himself, who does not practice virtue and true goodness until it becomes constitutionally established—such a one will not find real happiness in the hereafter. Your future state of happiness and bliss depend upon the amount of happiness you create in the earth life. Build a structure that will endure. Affirm: "I desire to develop spiritual consciousness—to know Truth."

The influence of the affirmation will have an effect upon your mental outlook and upon all you say, think, and do, when you understand the Cosmic Law. It will give you a sense of confidence and hope such as you never had before. Go in your sanctum sanitorium. Visualize yourself as you desire to be. Picture yourself going forward to better things, overcoming difficulties. Realize that you can and will overcome old habits. You will have the power to raise yourself above the ordinary things of life. Picture yourself living on a spiritual plane; whatever you create in your mental world by means of visualizing, will in time manifest in the outer physical world. Meditate; concentrate. Affirm on your greatest desire for enlightenment.

Mirrors By MARY ISABEL BUCHANAN

ONCE the devotee commences to change his consciousness from that of the man who develops through the outer school of experience, to the man who consciously unfolds by awareness to the inner life as well as the outer, he sees that the world outside of himself—all persons and circumstances, are each mirrors being held up to him.

Each mirror is held at a different angle, oft times catching views of ourselves that we did not know were part of us.

Our reactions show us what is within—not what is outside. Just as the mirror of a dresser, or of a store window, causes women to frequently exclaim: "Oh, I must reduce; I'm getting entirely too fat;" or a hand mirror reveals an unbecoming thinness or frown-wrinkles; so do these other mirrors reveal mental wrinkles and emotional eddies and whirlpools that we didn't know were there.

The ordinary reaction to things is simply called "like or dislike." As long as we ignore the true cause of these reactions, so long will they be frequently unpleasant, and life continue to have moments of friction, and that lack of the harmony which every student is seeking. But when he begins to realize that the men and women he meets, and the conditions about him, are all mirrors in which he can see himself clearly, then he appreciates and values them all. Some will show where a bit of reducing is needed, or massage to tone up flabby emotions and will power, or even to stimulate mental and spiritual sluggishness.

Now, as everyone is to us a mirror, so are we in turn. Our growth lies in our knowledge of both these facts; our awareness to our actions in all mirrors, and our keeping our own mirror unspotted so that it reflects the best in others. We are not men's teachers; the true daily guidance is within man. but we are able to try to reflect only the God in man, instead of bringing out anger and irritation. For the man, who through meditation mirrors understanding and inward purity, will be able to bring that quality out of another if it is there ready to be kindled. If not, he at least shows the highest quality the man is capable of expressing at the time.

When we think of Jesus and saintly men, we feel the true, immortal part of our Self reflected. One can not "put" any feeling in another, but he can stir up what is there, for if the seed of thought still lurks within us, it will reappear unexpectedly. Through forming a new line of thought; a new action, the old is crowded out. An old habit reaction can only cease to be part of one through disuse, and the using of new ones. When the old habit has been unused for long enough, it becomes atrophied, and not a part of one.

Such changes in man come quickly when he has learned to meditate. The fires of meditation burn the dross. Fire has always symbolized purity—it is true in character, too. The uncontrolled flame destroys, but the steady flame, under control, will purify. Then, the snail-like pace of progress is quickened to the swiftness of the deer, and the sureness of the elephant who destroys all the obstacles in his path without ever turning aside.

A sore thumb is always getting knocked. If we see that some certain action always hits it, and keeps it irritated, it is better to stop that one thing until the finger is well; then the same act will no longer affect it in any way. So—it is better to keep away from those persons who irritate us, until they no longer do so. In keeping away lies the soothing salve we need for the present.

Also, when people persist in holding up dark mirrors, we need not look into them. Some have spots and curves. We should use wisdom in passing quietly by those which distort everything they reflect.

We do not look at the other person to find what the mirror shows us, but at our own reactions—our words and feelings. Sometimes it is the expression that we should watch. When alone, try to recapture the thought and feeling a person or situation has just produced, and then look into a mirror, and behold, the peace and purity of expression has completely vanished. All attitudes of mind, and habit-formed replies that deny the face its beauty of expression should be discarded. For our guidepost is how we are behaving.

The disciple who has commenced along the path of training is beginning to learn to react to all things with the soul's grace; to stand undaunted before a thousand men; "to come into Port greatly," as Emerson said, "or sail with God the seas."

Sometimes many inner and outer readjustments are necessary before this quality of mental and emotional poise becomes the king dictator.

Meaning of "Swami" and "Yogi"

WHAT is the difference between a "Swami" and a Yogi?" A Yogi is "one who has achieved union with the Divine through Yoga practices." Swami means "master" or "spiritual teacher."

A married or unmarried man, a woman, a child—all may be Yogis, regardless of their circumstances, position, or responsibilities of life, if they follow Yoga methods under the competent guidance of a Guru (spiritual Preceptor).

A Swami, however, is one who has pledged his life, not to one family, but to the great human family. He does not marry nor carry on personal activities. He receives his Yoga training, and his title of "Swami," from another Swami, his Guru and superior. He belongs to some branch of the Order of Swamis reorganized in the 7th century, A. D., by Lord Shankaracharya, and is usually engaged in active humanitarian and educational work in India or occasionally in foreign countries. In certain respects, the Order of Swamis resembles the Christian Monk Orders.

(Sometimes students call themselves "Swamis" or "Yogis" without any real authority to do so, just as some people call themselves "doctor" or "professor" without having earned those titles).

It is foolishness to ask, which is greater, a Swami or a Yogi? It is not the taking on of a name which makes one a Swami or a Yogi—it is the living of the life. There are some great Yogis and Swamis living in American and European and other non-Hindu bodies today who, though they may never have heard the word Yogi or Swami, yet are true exemplars of those terms through their disinterested service to mankind or through their great powers of concentration and genius, or through their control over their passions and thoughts. (Of course, such men would be even greater if they were taught the definite technique and scientific methods for conscious control of their minds and bodies, which they could easily master due to their superior present development.)

Meditations
By S. E. M.

Every cell, atom and electron
Of your body
Is composed of perfect
God-substance.
There is only
Perfect God-substance
In existence,
Therefore,
The fundamental material
Of which your body is made
Is pure and wholesome now
And always has been.
The impersonal, unqualified
Energy of God
Flows through you continually,
Animating
And revitalizing
Every cell and organ.
It is perfect, ever-sustaining energy
Which moves you about,
Which beats your heart,
And which enables
All of the complicated
And wonderful mechanism
Of your body
To function in order and efficiency.

The one Life
Lives you, grows you
And forever sustains you.
It is the same life
Which pushes the sap
Up in the tree,
Which sings in the bird
And which glows
In the beauty of the flower.
The one Mind
Thinks through your brain.
The infinite,
All-pervading intelligence
Guides, protects and inspires you.
Health, wisdom,
Success, and energy
Are what you are—
They are your very nature.
Health, wisdom,
Success, and energy—
You do not have to acquire them.
You are now every whit whole.
Realize this now!
Stand forth and be what you are.
You have created inharmony
In the functioning
Of the perfect elements
Of which you are composed
By wrong,
Uncontrolled thinking and feeling.
You have formed the habit
Of criticizing,
Condemning, disliking,
Resenting, fearing;
Of being angry, jealous, envious;
And all of the other
Discordant, warping,
And binding thoughts and feelings
Which limit you.
Each thought and emotion
Which you admit
Into your mind and heart
Makes an impression on your body,
On your actions, on your affairs,
On your environment.
Perfect material
Is given you to work with
And you are free
To choose what you will do with it.
Every moment
You are creating either discord,
Inharmony, sickness, and failure,
Or you are creating
Peace, harmony, joy, love,
Understanding and success.
It all depends

On you.
Your only problem is yourself.
You have
The power and intelligence
To govern
Your thoughts, emotions, and body.
You can live
In victory, peace, beauty,
Harmony, success and happiness
If you so choose and are willing
To put forth the effort required
To get rid of
The hindrances you have created.
Other people
Can give you temporary relief
From pain,
Can help for a time
To bring order and success
Into your affairs,
But only your own efforts,
Only your own enlightenment
And self-realization
Can bring permanent
Health, peace,
Happiness and success.
Do not get discouraged
Or impatient.
Remember
That it has taken many years,
Perhaps many lifetimes
To get where you are,
And in spite of
All the ignorance and mistakes,
You have been advancing steadily
Toward freedom—
Understanding—
Realization.
Now that you have become
Conscious of the process,
It looks at first
Like an overwhelming task—
This freeing yourself
From the results of past mistakes
And the gathering
Of all of your forces
Under your conscious control
So that you need not go on
Making more trouble for yourself.
Mental and emotional
Housecleaning
May be a bit difficult at first
Because the wrong
Habits, desires, appetites
And tendencies
Which keep you body-bound
And earth-bound

Have become so firmly entrenched,
But freeing yourself
Is the most interesting,
Fascinating and worthwhile work
You can find.
Freeing yourself
Requires a little practice
To be able to separate yourself
From your thoughts,
Feelings and body reactions.
You have been identified with
Your thoughts, feelings
And body reactions
And ruled by them for so long
That you have forgotten
Who you really are.
Now the time has come
For you to control
Your thoughts, feelings
And all outer activities,
To clear out all the debris
Of prejudice,
Narrowness and intolerance and,
Through regular meditation,
Get back to your source,
The real Self in you,
The intelligence and power
Which created and sustained you.
Concentration and meditation
Do require considerable effort—
At first.
It seems as if your whole being
Is in rebellion.
The senses are frightened
At unaccustomed Stillness
And clamor for their own way.
Thousands of unwanted thoughts
Pop up and shriek for attention.
But this is the beginning
Of concentration and meditation.
Regularity and persistence
Will convince
The most warring elements
That you are in command
And they will obey
Peacefully and happily.
Map out a definite program.
Decide what is needed
For the welfare
Of your physical body.
Your physical body
Must be brought
Under your conscious control
If it is to function efficiently,
If it is to be strong,
Beautiful and healthy,

If it is to be
Your willing and obedient servant.
It is rather silly
To go on creating pain, sickness
And all the other
Physical disturbances
And then to depend on
Someone else
To heal them spiritually.
Your body—
The temple of the Self—
Has been entrusted to your care.
Your body
Should be a loving responsibility.
Find out what it needs
In the way of diet,
Exercise, sunshine,
Rest and so forth
To keep it
At the right weight
And in radiant health
And energy.
Then set about
To supply these needs
In the quickest way possible.
Develop an interest in your body
By getting as much real, scientific,
Up-to-date information as possible.
Get so enthusiastic
(Without becoming a crank)
That it will be easy
To get rid of wrong habits
That may be hindering
Your progress.
To fill your mind
With what you do want
And to keep busy going after it,
Is a much more effective way
Than to fight
What you do not want.
Give your body
The attention that it needs
To keep it fit and strong and clean,
And then forget it.
Once your body develops
The habit of peace
And stillness in meditation,
You will have
No more trouble with it.
Until you can control
Your physical appetite
And your body generally,
You have done nothing.
This is the first step.
Do not expect
To control your affairs,

Your business,
Or to have a benefiting effect
On other people
If you cannot rule your own body.
Your thoughts and emotions
Must be brought under
Your conscious control.
Constant watchfulness is required
During every moment of activity
To see that undesirable
Thoughts and feelings
Do not slip into your mind
Unaware,
And to cast them out immediately
If they make an appearance.
During meditation,
As you come nearer
To the Presence within,
To your real God-Self,
Your consciousness
Is raised above
All undesirable qualities
And becomes identified
With the light of reality.
Transcendent experience
Cannot be put into words
But all
Who have attained enlightenment
Agree
That it is the supreme goal,
The only thing worth struggling for.
If you really contact God
In your meditation,
You will live out in daily action
What you receive
In those moments
Of Divine Communion.
Finding God,
You will grow in tolerance,
Loving-kindness
And understanding,
And people will be glad
That you have entered their world.
Finding God,
You will radiate
Peace and harmony and joy.
You came here on this earth
For a purpose
And that mission
Must be fulfilled—
Debts must be paid
And lessons faithfully learned
Before you can move on
To higher spheres.
Don't be so concerned
With being righteous

That you forget to be human.
Your karma has to be worked out
Here
And it is necessary
To become a perfect human being
Before you can be a perfect angel.
"True spirituality is a way of life."
Thoughtful kindness
And consideration for others
Are among the first
Outward evidences
Of real spiritual development.
Try to be understandingly aware
Of the people around you—
Not as they affect
Your desires and interests—
But to see what they need
In little acts of service
And loving, kindly words
Of interest and encouragement.

News from India

The Swami and his party have been doing so much traveling that they did not have time to write us a news letter for this month. Swamiji expects to lecture in London the later part of July and soon after that to be on his way back to America.

We hope to have a letter for the next issue.

Scientific Digest

Progress in the Theater

A ONE-MAN motion picture theater, which could be completely operated by a single attendant, including ticket selling, the making of change, taking the admission fee, and working the projecting machine, is described in a patent granted to A. N. Goldsmith, of New York City.

By a novel arrangement, the ticket booth would also become the projecting room, in which one person could run the whole "show." Use of fireproof film would eliminate the fire hazard. The film would be small, so that a complete two-hour show would be contained on a single reel. This eliminates the need for two or more projecting machines usually required where larger film is used, says the inventor. This arrangement is for use only in small theaters which charge but a small admission fee.

Control of Public Health

THE newly-appointed Surgeon-General of the U. S. Public Health Service, Dr. Thomas Parran, Jr., has six commands on his program for securing better health throughout the nation, which are as follows:

1. To finish the job of wiping out tuberculosis.
2. To wipe out that unmentionable disease, syphilis, the end results of which crowd our jails, our poorhouses, and our insane asylums.
3. To make available to people everywhere facilities of the proper diagnosis and treatment of cancer, which in Dr. Parran's opinion would reduce by 20 per cent the deaths for this disease.
4. To reduce the disgracefully high death rate of mothers in childbirth and of babies in their first month of life.
5. To correct the conditions resulting from improper diet.
6. To restore crippled children to lives of usefulness.

Dr. Parran has been called the foremost authority in the country on the public health aspect of syphilis control, but he has also taken an extensive interest in rural health work and, in fact, in all problems affecting the public

health.

Old Age Postponed

OLD age can be postponed from ten to fifteen years by living on a diet containing larger amounts of calcium, protein, vitamin A and vitamin G, Dr. Henry C. Sherman, professor of chemistry, Columbia University, stated in a recent report made at the Carnegie institute of Washington, D. C.

The studies were conducted on rats because the chemistry of rat nutrition is so much like that of human nutrition that the data obtained with rats do not need to be discounted when applied to humans.

According to present knowledge, Dr. Sherman believes that life and vitality could be extended by a moderate increase in the calcium of the diet, by eating not more than twice the minimum amount of protein, and by taking about four times the amount of vitamins A and G needed for normal nutrition.

To Revive the Heart

A METHOD of reviving hearts, which should prove valuable in surgical operations on the heart especially, has been reported by Dr. C. J. Wiggers, Western Reserve University School of Medicine, at a recent meeting of the American Physiological Society.

The method makes use of massage and a weak electric current. Both of these methods have been used before to revive hearts, but the new and important point reported by Dr. Wiggers is the order in which the two procedures are carried out. Massage first, then use counter-shock, Dr. Wiggers advises. By massaging the heart before rather than after passing the electric current through it, Dr. Wiggers was able to revive 40 out of 47 dogs whose hearts had been fibrillating for as long as 5 to 7 minutes. No drugs or chemicals were needed.

"The method should prove of value in revival of exposed human hearts that fibrillate accidentally during the course of cardiac operation," Dr. Wiggers stated.

Door of My Heart

Do—or of my heart
Op-en I -keep for Thee
Do—or of my heart
Op-en I - keep for Thee
Wilt Thou come Wilt Thou come
If for on—ce Come to Me
Wilt Thou come Wilt Thou come
If for on - ce Come to me
Will my days fly a - - - way
With - out see - ing Thee my Lord
Night and day Night and day
I look for Thee night and day
Do - - - - or of my He - - - - - art

Questions and Answers

(A conversation
Between a young Westerner
Visiting in India and a Hindu Master
Whom he met there.)

Question: How shall I realize God?

Answer: God is an unknown entity. Moreover, He is external, whereas the Self is always with you and It is you. Why do you leave what is internal and go after what is external?

Question: What is this Self?

Answer: The Self is known to everyone, but not well known. The existence is the Self. "I am" is the name of God. Of all definitions of God none is indeed as well put as the Biblical statement, "I am that I am" in Exodus 11. There are other statements, but none as direct as this "I am." The Absolute Existence is

what it is—it is the Self. It is the God known to Self. Know Self, and God is known. In fact, God is the Self.

Question: Why are there good and evil?

Answer: They are relative terms. There must be a subject to know the good and evil. That subject is the ego. Trace the source of the ego and there is God. This definition of God is probably more concrete and better understood by you.

Question: So it is. How can I attain Bliss?

Answer: Bliss is not something to be acquired. On the contrary, you are always Bliss. This desire is born of the sense of incompleteness. To whom is this sense of incompleteness attributed? In sleep you were blissful. Now you are not. What has interposed between that Bliss and this non-bliss? It is the ego. Seek its source. You are Bliss. There is nothing to get. You have to get rid of your ignorance, which makes you think that you are other than Bliss. To whom is this ignorance attributed? To the ego. Trace the source of the ego and the ego is lost and Bliss remains. It is eternal. You are that, here and now.

Finally, the young Westerner was told that, "Tracing the source of the ego is the master key for solving all doubts. The doubts arise in the mind. The mind is born of the ego. The ego rises from the Self. Search the source of the ego and the Self is gained. That alone remains. The universe is only expanded Self. It is not different from the Self."

Question: What is the best way of living?

Answer: It differs according to whether one is jhani or ajhani. Ajhani does not find anything different or separate from the Self. All are in the Self. It is wrong to imagine that there is the world, that there is a body in it, and that you dwell in the body. If the truth is known, the universe and what is beyond will be found to be in the Self. The outlook differs according to the sight of the person. The sight is from the eye. The eye must be located somewhere. If you are seeing with the gross eyes, you find others gross; if with subtle eyes, others appear subtle. If the eye becomes the Self, the Self being infinite, the eye is infinite. There is nothing to be differentiated from the Self.

Question: How is the spiritual uplift of the people to be effected? What are the instructions to be given to them?

Answer: They differ according to the temperaments of the individuals and according to the ripeness of their minds, spiritually. There is nothing to be differentiated from the Self.

Question: How is the spiritual uplift of the people to be effected? What are the instructions to be given to them?

Answer: They differ according to the temperaments of the individuals and according to the ripeness of their minds, spiritually. There cannot be any instructions en masse.

Question: Why does God permit suffering in the world? Should He not with His omnipotence do away with it at one stroke and ordain universal Self-Realization?

Answer: Suffering is the way to realization of God.

Question: Should He not ordain differently?

Answer: It is the way.

Question: Is Yoga or religion an antidote for suffering?

Answer: They help you overcome suffering.

Question: Why should there be suffering?

Answer: Who suffers? What is suffering?

The student thanked the teacher. He was told that the best way of showing gratitude is to retire within the Self.

Diet and Health
By ELLEN EASTON, B. Sc.

DINNER MENU

Avocado Cocktail
Onion Soup au Gratin
Tomato and Cress Salad
Italian Eggs
Baked Peas and Celery
Fresh Strawberry Pie
Pineapple Lemonade

AVOCADO COCKTAIL

Scoop out the avocado flesh in small balls or cut in cubes, chill, and marinate thoroughly with a dressing made by combining two-thirds cup French dressing and one-third cup mayonnaise in bowl rubbed with cut side of clove of garlic. Add French dressing to mayonnaise slowly, beating constantly. Serve in cocktail glasses. Cucumber cubes or celery may be added to vary this recipe and cress may decorate the top.

ONION SOUP AU GRATIN

4 cups vegetable stock seasoned with Vegex.
4 small onions, thinly sliced
2 tablespoons butter
4 tablespoons grated Parmesan cheese
4 slices whole wheat toast
Mineralized salt

Cook onions in melted butter until soft, but not brown. Add stock and season to taste. Put a slice of toast in each soup plate, pour soup over it and sprinkle liberally with grated cheese.

ITALIAN EGGS

2 tablespoons olive oil
2 tablespoons chopped onions
2 tablespoons chopped green peppers
2 tablespoons chopped celery
3 tablespoons whole wheat flour
1-1/2 cups milk
1/2 teaspoon mineralized salt
1/4 teaspoon paprika
4 hard-boiled eggs, sliced
1 egg, beaten

Brown onions, peppers and celery in oil. Stir in flour, add milk, slowly stirring constantly, and continue cooking slowly until sauce is thick and creamy. Add seasonings and sliced eggs, then beaten egg and serve immediately on whole wheat toast.

BAKED PEAS AND CELERY

Place shelled peas in glass or earthenware baking dish. Add butter, mineralized salt and a very little water. Diced celery, diced onions or lettuce may be added to make delightful changes. Cover and bake in a moderate oven until tender.

FRESH STRAWBERRY PIE Crust

2 cups firmly crushed wheat biscuits or
4 cups corn flakes
2 teaspoons cinnamon
1/4 cup raw sugar
1/2 cup melted butter

Mix well, pat into a nine-inch pie plate and bake 15 minutes in a hot oven.

Filling

1 quart fresh strawberries
1 cup raw sugar
1 tablespoon lemon juice
3 tablespoons cornstarch
1/2 pint of whipping cream

Mash 1/2 of berries, add sugar and cornstarch that have been mixed together. Cook for about 5 minutes until thick and clear. Add lemon juice and

cool.

Place the whole berries in bottom of baked crust, then pour the cooked berries over. Chill. Just before serving pile whipped cream around edge of pie.

PINEAPPLE LEMONADE

1 pint water

1 cup raw sugar

1 can crushed pineapple

juice of 3 lemons or limes

2 bottles of ginger ale or equivalent amount of cold water.

Boil sugar and pint of water for ten minutes, add crushed pineapple and lemon juice. Strain, cool and just before serving add ginger ale or cold water.

OXYGEN

Oxygen is unstable, very active and unites with every known element except fluorine. Action and speed are its main characteristics. The process of its combination with other elements is called oxidation. According to M. O. Pretorius, "Oxygen stimulates the muscular system, arouses the circulatory impulse, increase the life processes, supports life, invigorates the functions, builds tissue, increases power of transmission, oxidizes blood and tissue, warms the body, repairs fractures, and feeds every organ of the body." Oxygen foods are: Air, all carbohydrates, fruit juices and water. To increase amount of oxygen in the body, take more foods which are rich in iron and sodium.

The Climbers By a Student

I stood on a rung of the ladder,
At rest from a toilsome climb,
And surveyed with satisfaction
The gains which I counted mine.
The numberless rungs descending,
Stretched below
Through infinite space,
Disappearing in mist at the bottom,
As it seemed from the lofty pace.
Whereon I stood and rested;
And from the depths uncoiled,
Swarming upward
To just below me,
The feet of the millions toiled
In unbroken line, like an army.
As I watched them
My pride soared high,
For of all those untold millions,
Not one had attained as I.
Then I bent my gaze above me,
Far into the limitless blue,
'Til my vision failed
And my courage quailed—
So vast, so grand the view!
Deep in the distant heaven,
The rails passed out of sight,
And rails and rungs were blended
In a wondrous blaze of light.
But standing just above me,
Climbing from rod to rod,
Throughout the length
Of the ladder,
The feet of millions trod.

In the light around the summit,
So bright 'twas hard to see,
A climber paused in swift ascent,
Turned,
And smiled down at me.
His raiment was like the morning,
His visage like the sun;
From the silence
I gleaned the words he spake:
"Brother, we climb as one."
There is no sole attainment;
There is no separate gain.
Each one shares each triumph,
And each one bears the shame;
"For the pattern of perfection
Forms from a single thread.
Both high and low are weaving,
As ye mount from tread to tread.
The enlightened eye
May sweep the sky,
And the groping foot must crawl;
Yet the twain are ever one,
For the Spirit moveth all."

Illusion

By Charles N. Gaskin

There comes a wail
From the nowhere,
Uncreate and yet to be,
A tear from the mists
Of sad regrets,
A drop of dew
On the leaf of a tree.
The leaf may be torn
By the winds that blow,
Torn from its parent tree,
But there we trace
The tear on its face
For a cause we cannot know.
And so are the ears
For our sorrows,
Sorrows that never should be,
For ever and aye is the parting
As the leaf from its mother tree.
My heart is a temple of sadness
Because it is torn from Thee.

Compensation

By Katherine Maurine Haaff

Heartaches and disappointments
Are the foundation
Upon which is built
Moral and mental strength.
To the sensitive,
Adverses are more adverse,
Pain is more acute,
Little hurts more keenly felt.
But the compensation lies

In exceeding capacity
For love and friendship,
An understanding soul,
Keener intuition,
A forgiving nature,
And a heart and mind
That "sees" the good in every one.
And knows that life
Is worth the living.

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

By PAUL RI

Doshisha University, Asukaicho, Tanaka, Kyoto, Japan
(Third Prize Winner in the New History Contest)

Explanation of the Concept:

A World Religion

G

OD is the sum of the benevolent activities of the universe. Evil is the total of the opposing movements. The conflict between the two is never-ending, and insofar as the first is successful, higher and higher forms emerge in time and space. Man's attempt to determine the direction of this evolutionary movement so that he might thereby adapt his conduct to it, has been named religion. His attempt to integrate himself into the process has produced various forms of ritual, creeds and imperatives in different Ages and localities, but the metaphysical constant has remained unchanged throughout the centuries.

A universal religion conceived in terms of existing forms is an impossibility. None of the single organized religions is sufficiently flexible to make a place for itself within the present religious consciousness of all peoples. Furthermore, the inertia in this area of human relationships is too great to seek to effect such a common leveling. It is quite probably also that were this done, such a synthetic product would have lost much of its vitality in the process. The union of Shinto and Buddhism following the innovation of the Indian-Chinese religion in Japan is illustrative of what happens to the dynamic of a definite religion when it seeks to compromise itself for the sake of expansion.

The greatest possible goal towards which man can effectively give himself in this area is that of unifying the thousands of religious movements throughout the world upon those threads common to them all. In the principle stated in the first paragraph we have one such principle. Granted that the word "God" be omitted from the wording, it states a tenet characteristic of all religious systems, ranging from that of the Amazula who offer bullocks to the spirits of their snake-incarnated ancestors, to the materialistic world view of Communism.

Having established this metaphysical connection between the various religious systems of the world, we may now examine man in his relation to this concept.

There are two aspects of the individual's relation to the universe. The first, which we may indicate as the super-social, has in the past largely exploited man's religious fervor. Man has too often been content to seek adaption to the nature of the universe in an individualistic fashion. We would not disparage man's mystical devotions, his silences, his personal prayers, his confessions and repentances, which are the efforts of his most inward self to make contact with the most tremendous fact of the universe. But these within themselves are not sufficient. Man is a social creature. His adaptation to the universe must first of all be by way of effecting and maintaining harmonious relationships with his fellows and in efforts to realize the essential solidarity of the human race. His first obligation to the foundations of the world then is to discover and integrate his life purposefully with the world of

human society. Man's inner life thereby becomes a response to his social vision, rather than the other way round.

This fundamental demand of the universe that man ally himself with its benevolent movements, the greatest of which we believe to be sacrificial love, calls for an identification of man with those social forces which are seeking to produce a more abundant life. While these values vary somewhat according to different geographical points and degrees of civilization, insofar as modern communication has been established, their variations tend to be reduced to a minimum. In addition, the task of cooperating in practical work tends to make other differences disappear. While the different sects within a given religious movement often despise each other with an unexplainable hatred, they nevertheless cooperate in non-theological movements with great success. Now the common practical tasks of all peoples today, such as fighting disease, providing food and shelter, etc., are very much the same, the world over. So the tasks which a religion which conceives of its work primarily in cooperating with the benevolent forces of the universe to construct a higher type of human society will be very much the same the world round. For instance, a universal religion would certainly insist upon assisting the various peoples of the world to understand the social and economic nature of their world; upon taking a scientific attitude towards war and population problems, national and racial differences, imperialism, industry, economic systems, and other areas of life which contain patent evils; upon stating the proper aims for society; upon basic necessities for all men irrespective of nation or color before others could have necessities for all men irrespective of sible expensive technique for social change; and upon the creation of the will to effect a solution for all these and other problems.

Capacities peculiar to Youth, which fit it to assist In realizing this concept

Granted the need of a religious system based upon the metaphysics and incorporating these ethical demands, what can youth do to affect its formation and development? It is implied in the title of this paper that such a religion does and will contain mature persons. Indeed it is certain that there are already persons of advanced years working along the suggested lines who are nevertheless "young" in the sense that we shall define the contributions of youth. It is the gracious quality of some personalities that they do not become old. But speaking for the average person who participates in world movements, it is generally conceded that he usually camps by the advance fires he has lighted to see that they are kept burning for the benefit of those who shall exceed his accomplishments. In fact, the very persons who effect changes are necessarily the ones who conserve the values of these changes, and for this service are deserving the title "conservative" which is always applied by each succeeding generation.

This is perhaps the first service which we can render in developing along the lines suggested. By the preservation of a balance, and refusing to become millennialists, we are thereby fitted to be the conservators of the gains we shall make.

Secondly, we are peculiarly fitted to do the advance thinking for such a project. We see only in the future. We do not live in "the good old days," nor are we subject to sentimental prejudices. We are scientific-minded. Our perspective is not refracted by prior experiences. Consequently, we can provide the vision of the new social order, and draw the blueprints whereby this concerted move may be made.

Thirdly, we have a superabundance of energy with which to fire the crucible of modern events. The same vitality which makes us the best athletes and soldiers also makes us especially fitted to do the ground-work for such a movement.

Fourth, the absence of responsibility and obligation renders us alone free

to construct the channels which will in the future conduct the large part of the world's religious energy. The adults of our age are already relatively busy taking care of the world today. They haven't the opportunity to build of the morrow even if their mind sets would permit. We, however, are not only free from prejudice and memories of the past, our time and energy are as yet unemployed. Someone must dig those channels. Only we are free to do so. As an illustration, the persons who are already at work in this field, particularly as critics, are being referred to as the causes of the present debacle. There must be martyrs to every cause, and the defenders of the status quo, holding authority in their hands, find it easier to make a scapegoat of the critics of the age than to rightfully accept the responsibility and seek to make the necessary adjustments. Youth's adventuresomeness always makes it willing to be martyred.

Fifthly, youth can achieve the impossible. Perhaps not completely, but relatively so. In this field of social relationships, there is today the added inducement for effecting the unaccomplishable. We are finding that the modern world cannot absorb us. It is already overstocked with man power. We leave school ready to take our place in the world and only to find we have no places. We see the need for the service we can render, but under the present alignment of existing factors, we cannot be allowed to function without upsetting the whole system. We, therefore, have little to lose in lending our efforts to the overturning of the present order if, thereby, we can make places for ourselves.

Lastly, untainted by a world of capitalism, success, and group selfishness, we, the youth of this generation, are fitted to adapt our life to new principles of living. At the same time we are cooperating in the building of such a world, we are able to achieve the larger degree of success in disciplining ourselves to its needs.

III. Method: Means of channeling youths' capacities into the religious movement.

We believe we can make our greatest contribution to the development of this religious movement through the association of youth clubs and societies into a pyramided world federation. By uniting the existing youth organizations that are already committed to the building of a classless society, and forming new only where necessary, an immediate correlation of existing force is secured. This strengthened organization can, therefore, carry on more extensive research and extend its activities over a wider area than is now possible. It can sponsor youth conferences on a world scale; through it increased strength provide means for propagating its ideal over the whole world's surface; arrange for inter-country travel facilities for associated members; develop a system of international student exchanges; develop mass strength of registering protests where youths' rights have been abrogated; conduct a scientific study of world problems, evaluating them and making suggestions to local groups as to possible procedures that should be taken; and by a carefully planned system of education, keep before the members of those youth organizations the inherent solidarity of mankind, with the consequent obligations this fact imposes.

In swinging such a concerted movement, we have a cause to which we can give our lives and talents. We realize that the world of tomorrow should be ours. But we cannot take it save by breaking down the boundaries which separate man—national, economic and color. To achieve this goal is our religious task, confident that in doing so we are cooperating with the universe.

Letters of Appreciation

Dear Friends:

It is a year ago the first of April when I received the first Lesson of the Weekly Praecepta, and now I look forward every week for the new one, and every time when I re-read them, they seem to give something new that I didn't observe the time before.

The May issue of Inner Culture Magazine has especially meant much to me,

though it always seems to fill my greatest need, and I lend my magazines to any friends who are sincerely seeking for the Truth. I miss the contact of the Sunday and Thursday meetings at Mt. Washington. Sincerely, V. C., Nevada.

Dear Friends:

Every day I enjoy these great inspiring Lessons in Truth, more and more. They are so clearly written too. God's blessings on Swami Yogananda and all the others working with him.

Yours in Truth, M. C., New York.

Dear Sir:

I must tell you what happiness these Lessons have brought me. I have new zest for life which now has a new meaning for me. It gives added power to my work, and I find that it "diffuses" from one into those pupils who are ready to receive it. I cannot express my thanks—except, perhaps in the way in which I try to live my life. Yours thankfully and humbly,

E. J., London, England.

Dear Sir:

I am deeply grateful for all the good your Instructions have done me. They have helped me in every way and made me happier. Sincerely and most gratefully, N. H., New Jersey.

Self-Realization Fellowship:

The Course of Study has brought so much peace and joy to my life I am proud and happy to be a member of Self-Realization Fellowship. I am growing in understanding each day.

Yours, E. C., Illinois.

Dear Friends:

This Course is what I have always wanted and I like it immensely. I give about one hour per day to its study and about three hours on lazy days. You said in one of your letters that Swami Yogananda thanked me for my cooperation—I think I am the one to be thankful for being allowed to be a member of such an Organization. I thought I knew a lot, but Swami Yogananda has opened my eyes. Yours in all sincerity,

G. S., Great Britain.

Center News

By ORPHA L. SAHLY

(Director of Center Activity)

I

IN OUR talks on self-control we have acknowledged the necessity for up-rooting certain acquired and unthinking repetitions in human behavior, the curbing of undesirable tendencies and impulses, at their source. Now, before one can know undesirable habits from desirable ones, there is a process of discrimination necessary. Certain obviously detrimental habits are easily recognizable by the use of even an average amount of intelligence. It only remains for the feeling to become harmonized with thought, to put an end to the tendency. But there are more subtle habits which you have not even recognized as such. Perhaps a habit of conduct to which you have trained yourself is "good" in a certain set of circumstances. If, however, you are habit-bound by even a so-called good habit, you may sometime find that you have committed gross error by allowing your action to be guided by habit instead of by an ever-alert, wide-awake intelligence.

Possibly the most subtle habits are community, national, or racial habits. That habit of thought or conduct which you hold in common with fifty, five hundred, or a million other individuals, having accepted it without individual focus of intelligence, may be the very chain of bondage which has first to be recognized before it can be broken. People as a whole are like sheep; they follow, accept; seek shelter, comfort, reward. Few use clear intelligence in any act of life. The rare ones who stand forth in their own fullness and integrity

are reviled, crucified, for disturbing the stagnant, hypnotic comfort of standardization.

But after the crucifixion, what? What is Self-Realization? What is left after the denudation of all ego-expanding acquisition? That is something that only YOU can know. And you can only know, if this instant to you is timeless; if you stand balanced on the exquisite wire of infinite perception, fine to razor-blade sharpness.

The only place you can begin is from the place where you now are. Think and feel deeply, not superficially. Become AWARE. To BE and to DO is Life.

BOSTON

The Boston and Somerville groups enjoyed a social evening on May 9 at the home of Dr. M. W. Lewis, Conducting Teacher. The Somerville group is a branch of, and still an integral part of, the Boston Center, in that it holds regular independent meetings aside from the general Boston Center meetings; and membership is restricted to Praecepta recipients. That the membership is showing steady increase speaks highly for the initiative and earnest effort of these students.

Sri Nerode is still in Miami, Florida, where he has been for many months, building strong the foundation of Self-Realization in the hearts of his students.

Dr. Roman Ostoja is teaching in Cleveland, Ohio.

Sri Ranendra K. Das has completed a series of lectures and classes in Canton, Ohio.

Cathedral of Life By S. Y.

I have built
An ever-expanding Temple of Love.
I invite
The brown, white,
And the black man
To come in.
I even call my mute brothers,
The stars and starlets, the lamb
And the lion,
The bluebirds and the reptiles
To come into my Temple
And join in the worship
Of the One who loves us,
His children—
Men, beasts, plants, and stones,
All alike.
Welcome stars, welcome souls,
Welcome all creatures,
My brothers.
Join in my devotion unto the One
Who gives us daily sermons
In the temple of life,
In the temple of conscience.
All prodigal brothers,
Sidetracked in inharmony
On the pathway of ignorance,
And drifting
On the streams of misery,
Come Home
To the Cathedral

Of Everlasting Life.
Come, join the Cosmic Service
With your voices;
Unite your hearts,
Unite your devotion,
Unite your songs,
Unite your souls.
Ah, listen, He says:
"Naughty or good,
You are all My children.
Come home
From the wanderings
Of miserable incarnations
And I will rest you
On My bosom.
Meet Me in My unseen Temple."

Swami Yogananda in front of the presidential palace at Chapultepec, Mexico, July 15, 1929.
On this occasion Mr. G. O. Forbes (left), First Secretary of the British Embassy, presented Paramahansaji to Mr. Emilio Portes Gil, President of Mexico.

~~August, 1936—
Volume 8-10—
WRITINGS BY SWAMI YOGANANDA—
What Is Heaven?—
The Rose—
The Second Coming of Christ—
In The Land beyond My Dreams—
The Life of All Life—
Infinite Rhythm—
What Is This Life?—~~

~~WISDOM OF SAINTS AND SAGES—
News From India—EXCERPTS FROM A LETTER OF C. RICHARD WRIGHT—
True Culture—From Emerson's Essay on "Prudence"—
ACTION—By ORPHA L. SAHLY—~~

~~GUEST AUTHORS—
APPRECIATION—By Sri Nerode—
Words—By MARY ISABEL BUCHANAN—
The Silver Thread—By MARIE DAILY—
From Walt Whitman's "Leaves of Grass"—
The Christ Personality of Jesus—By SRI RANENDRA KUMAR DAS—
"How Can Youth Develop Cooperative and Harmonious Relations Among the Races of the Earth?"—By WYCLIFFE MLUNGISI TSOTSI—
——I—RACIALISM—
——II—CAUSES OF RACIAL ANTAGONISM—
——1. Economic—
——2. Political—
——3. Social—
——4. Psychological—
——III—HARMONIZING RACIAL RELATIONS—
——IV—THE CREATORS OF HARMONY—
Meditations—By S. E. M.—~~