

CINNER CULTURE

EAST-WEST MAGAZINE



Faith, Hope, and Charity

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The Path of Emancipation

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



Meditations for May

By Mary Isabel Buchanan

May 1. All wear colored glasses of outlook that paint the world for us. We have the free will, through effort, to keep changing them until their hue and focus show all life as Joy.

May 2. I will ask myself concerning each act or thought: "Is this thought or act a step by which I am coming nearer my goal?" For great mountain climbers years of effort are needed to reach the highest summits. Each struggle and victory won brings me to a higher landing from which I cannot descend.

May 3. My joy comes entirely from within; my sorrow when I react to the "without." My one great duty is how I feel toward God—not what others do, or feel toward me.

May 4. I will watch my dreams, realizing that many subconscious thoughts are pictured there. I will become so interested and attentive to eternal things that my dreams will become universal and true.

May 5. I want realization, not information, to feel the Presence of God, for accumulated meditations rather than accumulated facts will carry me to Him.

May 6. My mind must be as smooth as a lake, without a ripple, in order that God may be mirrored in my consciousness. I will endeavor more and more to bring my mind under absolute control in order to worship God in that state.

May 7. Instead of bringing my daily life into my meditations, I will bring my meditations into my daily life.

May 8. I know that to live "now-this-instant," without dwelling on tomorrow or yesterday, is to live in the light of Eternity.

May 9. I know that true attainment is the result of individual effort, and to be reached by those who value it enough to place it before other things.

May 10. On this little ship I am sailing the seas. If a banner be unfurled to the winds, let it be "No Compromise," for I will always be true to myself. My cargo must be the best, or I carry none. My Compass: Truth, for no other can guide me aright to the Great Port.

May 11. Balance and awareness are impossible to maintain where there is desire or fear. Faith and an understanding love bring peace, and leave no room for desire and fear.

May 12. Mentally, to forget body consciousness, I will dive off the spring-board of renunciation and my body will fall to its death, while I will bound through the air into eternal space. My real Self is not bound by the laws of gravitation, but by Spiritual laws.

May 13. Real freedom is not when an airplane takes me from place to

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INNER CULTURE

EAST-WEST MAGAZINE

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Page One

A Mother's Heart

A YOUNG wife misunderstood and hated her mother-in-law. On her birthday, her husband said to her: "My darling, I wish I knew what I could offer you to make you happier. Is there anything in the world you want that is in my power to give you?" And the bride answered: "Yes. I want your mother's heart."

Although he loved his mother dearly, the husband was passionately fond of his wife, so he went to his mother's home, obtained her heart and, placing the precious red gift under his coat, started on his return journey. Rain was falling and he slipped and fell. As he staggered to his feet, he heard a voice say: "Son, did you hurt yourself?"

It seems almost a sacrilege for any one to even try to write about a mother's love. Excepting for the love of the Mother of Life for Her children, there probably is no love so sacred, so wondrous, so unselfish, so perfect as the love of a human mother for her child.

To protect and develop the Soul which took form and came into the world from her own wonderful body, there is no depth to which the true mother will not descend, no height to which she will not dare to climb. I have seen even mother cats and dogs, when they were hungry, leave plates of milk and meat to their little ones and stand aside to watch their babies enjoy the food.

"That is only the maternal instinct," some cynic may say. Very well. What is maternal instinct? Is there anything nobler; is there anything which challenges our admiration like this "instinct" planted in the Soul of every mother by the Mother Supreme?

In the human mother, this "instinct" reaches a sublimity, a strength of will, a glorious consummation that transcends every other quality of human nature. There is about it something so holy, so Divine, that the lowest criminal, the most ignorant individual, the greatest scholar, and even the Saint, stands in awe and reverence before it.

Jesus came to the world to seek and to save those who had lost their way in the darkness of ignorance, but let it never be forgotten that the temple of flesh, which held the Spirit of the compassionate Christ, had lain for nine long months beneath the heart of the Blessed Mother.

—By James M. Warnack.

Faith, Hope, and Charity

By S. Y.

THE following is a reproduction of a conversation between Swami Yogananda and an advanced student:

Q. Which is the most important: Faith, Hope, or Charity?

A. Instead of putting "Hope" between the other two words, it should come first, for hope is the result of human reason. People hope blindly or consciously due to the latent Divine Mason within which intuitively reminds them that "All is not lost forever." Death and failure are not the final experience, for behind the dark clouds of temporary disillusionment awaits the silver lining of eternal fulfillment. We must keep hoping to know God even to the last breath, for we have all Eternity in which to hope for the best and the highest. The greatest insult to the Soul is to label it with the consciousness of final despondency.

Hope is the eternal light on the dark pathway through which the Soul must travel through incarnations in order to reach God. Never extinguish hope, as you would then have to wait miserably on the pathway of darkness until you chose to rekindle your searchlight of hope and start again on your journey toward God.

Human beings hope and try for a while, but if they fail a dozen times they cease to hope and become despondent. The Divine man never ceases to hope, for he knows that he has all Eternity in which to materialize his dreams.

We must not think of death as an eternal abyss of oblivious sleep where we remain forever, but we must consider it as a caravanserai where we rest for a while so that we may, with fresh hope and energy, journey on and on until

we reach our mansion of eternal fulfillment in God.

To kill hope and to be despondent is to put on an animal mask of limitation and to hide your Divine identity of Almightyness. Instead, hope for the highest and the best, for, as a child of God, nothing is too good for you. Keep on hoping. Move in that light until you travel through pathways of incarnations to your luminous home in God. Hope is born out of the intuitive consciousness in the Soul that sometime or other we shall remember our forgotten image of God within us. This intuitive consciousness is Faith.

Q. Why do you say that Hope comes first?

A. Metaphysically, Faith, or intuitive experience of all Truth, is present in the Soul. It gives birth to the human hope and the desire to achieve, but it also hides behind the wall of ignorance. Ordinary human beings know practically nothing of this intuitive Faith latent in the Soul, which is the secret spring of all our wildest hopes.

No hope is too grand or too impossible for this all-seeing eye of intuitive Faith, or ultimate perception through which we know all things as they are, to bring into manifestation. That is why in ordinary mortals we see the manifestations of Hope. When Hope is used properly to work for the acquisition of the Soul's lost intuition, then Faith, or intuitive Self Realization, develops.

The word "Faith" is often erroneously used for "belief," as: "I have faith in him." A belief is only problematic and may be followed by disillusion-

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The Inner Force

BUDDHA said: "If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him." Even in this world of chance, change, and chicanery, if one motivates his life aright, happiness will be his constant companion, even as his shadow in the sun. The heart of the challenge of Jesus is a change in motivation. He summed up all the laws in a matter of motive, and promised greatness to those who live according to a certain kind of purpose. Mr. Leach, of *The Forum*, finds the beacon for the bark of happiness in the same source, saying: "Love thy neighbor as thyself" embraces all laws, and solves all personal problems. It eliminates automatically all selfishness, condemnation, anger, and doubt. It is a complete, joyful way of life for social man."

With a proper inner urge, one may change the direction and increase the power of those forces active within him. While striving to improve the world, and still living in the world as it is, the control of motivation offers a field for achievement, and promises an enlargement of life. With the arrival of an individual at that stage of development wherein his motives are sound, there comes his proper fitting into the universal plan of things, whereby blessedness shall come to him.

—By Sheldon Shepard.

Sonnet to Mother

My blessed Mother, so surpassingly fair,
With violet eyes and soft golden hair.
Her loving face I sometimes see,
And hear her last words: "Child,
you've been good to me."

Backward I gaze, with love of the days,
Mother o'mine, and with tears suppressed—
Again my head is on thy breast.
Fondly she takes me by the hand.
It is then she seems to understand.

As a child I was so happy there,
At play, in laughter, and at her knee in prayer.
Truly we miss our dear ones, leaving us here;
But for them why should we grieve?

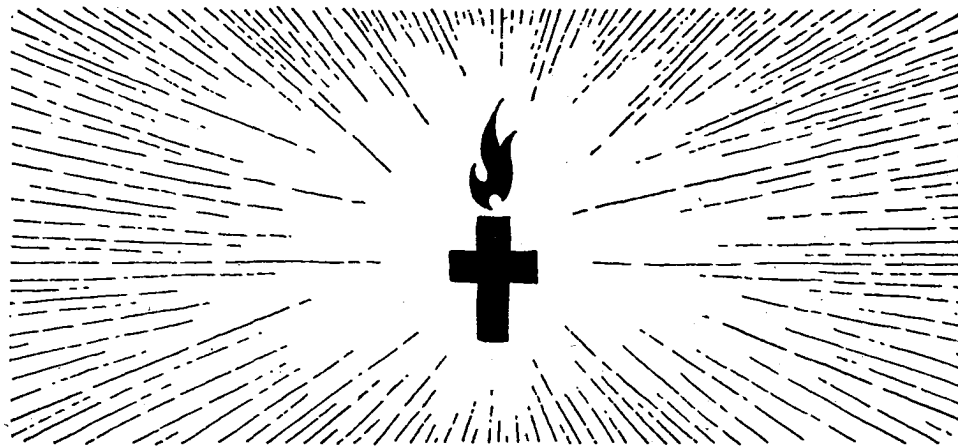
We review fond recollections year by year,
And with these memories, Love's garland weave.
It is the sorrow and gloom we must reject,
Interweaving the joy and happiness we collect.

It is we, who live as in a dream,
Their radiant life, the reality, I wean!
Brave mother! with self-sacrifice so rare,
Has ascended to a land more fair,
And with arms outstretched will greet me there.

—By Mignon Splane.

Judgment

Not by my sins will He judge me,
Not by the flagrant misdeeds,
But by the sweet hidden blossoms
That grow 'mid the shadowing weeds.
He will judge by the love I have given
Those little intangible things
That lent to some moment a fragrance
That gave to some sad heart its wings.



THE SECOND COMING OF CHRIST ✓

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

INTRODUCTION

Intuitively Perceived Spiritual Interpretation of Words Spoken by Jesus Christ

(To be studied every day conscientiously and meditated upon by true Christians, true devotees of God, and Yogodans. These truths are found in meditation and those who want to perceive the Second Coming of Christ must meditate upon them.)

Universal Christ-Consciousness appeared in the vehicle of Jesus, and now through Yogoda Self-Realization, and these intuitively received interpretations of the Scriptures, the Christ-Consciousness is coming a second time to manifest through the consciousness of every true Yogodan. "All those who received Him, to them gave He the power to become the Sons of God."

As a small cup cannot hold an ocean within it, no matter how willing it may be to do so, likewise the cup of material human consciousness cannot grasp the universal Christ-Consciousness, no matter how desirous it is, but when the student, by the Yogoda method of Meditation and Concentration, enlarges the caliber of his consciousness to Omniscience, he can hold the universal consciousness in all atoms (Christ-Consciousness) within his own. This is

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what is meant by "Received Him." Thus, according to Jesus, all souls who can actually find their souls one with Christ-Consciousness, by intuitive Self-Realization, can be called the "Sons of God."

Threefold Meaning of the Hindu and Christian Bibles

All Oriental Scriptures, such as the Bhagavad Gita, or the Hindu Bible, and the Christian Bible, have a three-fold meaning. In other words, the Scriptures deal with the three factors of human beings, namely, the material, the mental and the spiritual. Hence, all true Scriptures have been so written that they serve to be beneficial to the body, mind, and soul of man. True Scriptures are like the wells of Divine waters, which can quench the threefold material, mental, and spiritual thirsts of man. In addition, the Scriptures, in order to be worth while, should really help the business man, the mental man, and the spiritual man. Although both the material and the psychological interpretations of the Scriptures are necessary, it should be remembered that the scriptural authors undertook with great pains to point out to man that the spiritual interpretations are of supreme importance to him.

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A material or intellectually successful man may not be the truly, scientifically successful man who makes a perfect success of life; whereas, a spiritual man is the happy "all-round" man, who is healthy, intellectual, contented, and truly prosperous, with all-satisfying wisdom. Since by intuition the spiritual authors first sought to make man primarily spiritual, I give the spiritual interpretation with the psychological and the material interpretations interwoven. These interpretations will help alike the spiritual aspirant, the intellectual man, and the business man.

(Reprinted from June, 1932, issue of East-West)

Therefore, said the disciples one to another: "Hath any man brought him aught to eat?" Jesus said unto them: "My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, there are yet four months and then cometh harvest. Behold I say unto you, lift up your eyes and look on the fields: For they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life Eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored and ye are entered into their labors."

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

The disciples erroneously thought that Jesus had already had some food when He said: "I have meat to eat that ye know not of." Ordinary food temporarily nourishes the perishable body and gives it a passing pleasure arising from the sense of taste. Jesus was telling his disciples that to human eyes, although his body needed food, his real Self tasted the ever-satisfying, eternally-nourishing manna of Divine Wisdom and Celestial ever-new Bliss. The disciples did not know how to nourish their Souls.

I often find in homes comprised of materially minded members that most of the members wake up in the morning

with the consciousness of a cup of coffee, toast, and ham and eggs, and go to sleep at night thinking of beefsteak. In the Spiritual homes in India, the home members think first in the morning of drinking the cool nectar of Peace from the bowl of deep contemplation, and they think of the voice of Divine Peace singing softly, inviting them to rest on the bosom of Divine Peace.

Upon wakening in the morning, and at night before going to sleep, and at meal time, people should fumigate their material consciousness with the thought of God. The idea is to remain in the world but not to be of the world. To remain unattached, like the dewdrop on the lotus leaf, is to be really happy, ready to slip the consciousness into God. The dewdrop cannot slide on a blotting paper, so the average Soul cannot keep the mind free to slip into God if he associates with materially-minded people who are attached to things.

Jesus repulsed the idea of food, not because He thought that it was unnecessary for Him to eat, but because He wished to show to the disciples that the consciousness of man should be predominantly on God, the ever-satisfying food, and not on a material diet.

Jesus said that, as meat is loved by most people, so His relish consisted in doing the will of God cheerfully and not like a puppet. Prophets have come for the distinct purpose of filling a world need according to the Cosmic Divine plan. Jesus knew how long He was to stay on earth, and realized the possibility of being crucified, and so forth. He was aware of the stupendous mission He had to perform on earth while He lived. "TO FINISH HIS WORK" signifies the finishing of the Divine Task which was His part to carry out during His incarnation as Jesus, and not the work of redemption which He has to carry throughout Eternity.

Jesus used the parable of the sower, the laborer, the harvesting time, and the harvest to illustrate the superior law of the Divine Harvester. In ordinary farming there is a great deal of labor, and the harvest comes in about four

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Doubt is a Resurrection of Truth

A Modern Message

By Dr. Sheldon Shepard

(Continued from Last Issue)

If doubt were recognized as the wholesome symptom of growth which it is, we should reap the rewards of its coming rather than the disaster of refusing to heed its warning. Most people have to be skeptical because it is the only way they can maintain their honesty. Most people have to choose between a final, dogmatic creed on one hand, and their own honest thinking and sincerity with life on the other. Some pay the price of their honesty for the sedative of a creed, and some pay the price of a creed for the exhilaration of the search for Truth. One cannot grow mentally without changing his opinions, and in that field wherein he refuses to change, he forges a chain to bind about his mind.

At every debacle of some dear crumbling faith, let one ask: "Where is the greater good to take the place of this partial Truth which has succumbed before the currents of changing times?" Skepticism thus becomes the door to faith. Colton called doubt "the vestibule of faith." One may have credulity without ever having doubted, but not faith. That is why:

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

Faith is not doubt, but it is a child of doubt. Gullibility is the child of credulity, and faith is not even its cousin. Faith is a piercing of things. Credulity is the ally of the purveyors of gold bricks and finalities in theology. Faith, rich, strong, and mature after

the metamorphosis of doubt, makes one stand on its own, uniting with Life itself in its sublime task.

Withering doubt in times like these can assail the weary heart of the saddened wayfarer, but it leads to an unshakeable foundation of faith. We doubt only that we may believe in something better. We put by the toys of our childhood, but the delicacy and certainty of touch, the capacity for coordination, the abilities they have developed in us, we set at the larger tasks of growing Life. So we put by the tender convictions we have loved, the items of creed which have been dear to us, the forms and expressions, the theologies, and the philosophies. We put them by tenderly; we may feel like crossing ourselves as we place them aside, but we take the attitude of faith, the capacity for love, the strength of idealism which they have developed in us, and we set them at the larger tasks of our new faith.

With all our doubting, we can never doubt Life. We know enough of goodness to believe in an Infinite source of goodness. We know enough of plan and purpose in all we do, in the way of the winds, the stars, and the seas, to believe we are in the midst of a Universal plan. We are sure with Dr. Harlan T. Stetson, professor of astronomy at Ohio Wesleyan University, that "we live in a world of beauty, a world of motives, and a world of values based on

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The Systems of Hindu Philosophy

By Laurie Pratt

(Continued from Last Issue)

WE now come to a consideration of *Yoga*, the most practical, or objective, of all the seven systems of Indian philosophy, and the one whose name is best-known, through various translations of the *Yoga Aphorisms of Patanjali*, to western readers.

The word *Yoga* is found in the *Rig Veda*, oldest of the four *Vedas*, in the sense of yoking, uniting, harnessing, accomplishing the unaccomplished, and this word of ancient Aryan lineage is present today in the English language as "yoke".¹ The original Vedic meaning of the word had reference to the control of steeds and later was applied to the control of the senses which were compared to wild or untamed horses. The following passage from the *Bhagavad Gita* (translated by Sir Edwin Arnold as *The Song Celestial*) conveys the difficulty in controlling the senses and also refers to *Yoga* as the science of such control:

Arjuna:

"The heart of man
Is unfixed, Krishna! rash, tumultuous,
Wilful and strong. It were all
one, I think,
To hold the wayward wind, as
tame man's heart."

Krishna:

"Hero long-armed! beyond denial,
hard
Man's heart is to restrain, and
wavering;
Yet may it grow restrained by habit,
Prince!
By wont of self-command. This
Yog, I say,

¹Compare Latin *jugum*, German *joch*, Anglo-Saxon *geoc*.

Cometh not lightly to th' ungov-
erned ones;
But he who will be master of him-
self
Shall win it, if he stoutly strive
thereto."

Patanjali, Compiler of *Yoga*

The *Yoga* system is generally associated with the name of Patanjali (147 B. C.), and his *Yoga Sutras* are indeed a masterly formulation and systematic presentation of the doctrines of this school. However, *Yoga* teachings and practices were known and followed centuries before Patanjali. We find this system mentioned in the *Mahabharata* and in two of the earliest *Upanishads*, the *Katha* and *Svetasvatara*. The *Maitrayani Upanishad*, also very ancient, contains a well-developed presentation of *Yoga*. The oldest Buddhist teachings (*Satipatthana sutta*) are full of *Yoga* references and practices. Hence we may be sure that Patanjali merely systematized the doctrines of a very ancient school.

The philosophical basis of *Yoga* is in fairly close agreement with the *Sankhya* metaphysics. The latter will be discussed in a later article of this series.

Four *Yoga* Systems

The *Yogatattva Upanishad* classifies *Yoga* into four groups, (1) *Mantra Yoga*, (2) *Hatha Yoga*, (3) *Laya Yoga* and (4) *Raja Yoga*.

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The Path of Emancipation

Interpretation of the Bhagavad Gita

By S. Y.

Chapter I Stanza XXVIII

Dristamong swajanam Krishna yuyutsum Samupasthitam; Shidanti mama Gatrani mukham cha parisushyati.

Bhagavad Gita, Chap. 1:28.

Bapathuschya sharira ma romaharsascha jayata Gandibam samsrata hastwatwak chaiba paridajhata.

Bhagavad Gita, Chap. 1:29.

Beholding, O Krishna, these, my relatives, met together desirous of battle, my limbs are failing and my mouth is parched. I quiver all over and my hair stands on end. The sacred bow of Gandiva slips away from my grip and my skin scorches.

Because of the primary, inwardly-starting concentration felt within, O my Soul's Bliss, I am reluctant to fight and kill my kinsmen of senses, who have dwelt for so long in my bodily house. My limbs of will power to exercise self-control are failing me, and my mouth of Spiritual intuition is dry. I am restless and quivering with mental nervousness. My energies and thoughts shoot toward the senses. The sacred bow of self-control and spinal perceptions are slipping and my mental skin (covering my consciousness) is scorched with restlessness.

The above state is experienced by a Spiritual aspirant who has travelled some distance on the Spiritual path. In the beginning, every Spiritual aspirant, due to the exuberance of the initial experience of happiness realized in meditation is eager, happy, and satisfied. But, as he begins to progress and to

find that the sense desires are die-hard inmates of his life, he begins to wonder if it was right to kill material joys even with the abundance of Spiritual happiness. Thinking this, the devotee half-way concentrates on the body and its sense enjoyments and half-way looks at the inner assembly of Soul happiness. Then he feels pity for the age-old sense habits and the failing limbs of will-power, being paralyzed by latent sense attachment, and he feels the finer taste for Spiritual perceptions dying away. The taste for evil habits, like fire, dries up the taste for better Spiritual perceptions.

At this time, just as physical fear causes the hair to stand on end, so the fear of losing sense enjoyment causes all the thoughts and the hair-like nerve energies to flow like streams away from Soul happiness toward the senses. And at this period of dubious mentality the Astral perception of the spine and the vital perception of meditation begin to fade away at the thought of bodily happiness. When one walks or works with the body, he is cognizant of the body and its sensations, but when one meditates, gradually bodily sensations vanish, the sense of physical weight is forgotten, and a strong perception of Astral and spinal power and calmness possesses the consciousness of the Ego. But, when one begins to be restless, the Spiritual bow of spinal energy and perception, which can kill sense attachments with arrows of super-happiness, is destroyed and the Ego's surrounding thoughts begin to be scorched with restlessness, even as the skin is scorched with over-heated sun rays.

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Some Old and New Thoughts on Silence

By Louis E. Van Norman

IN a very stimulating new book by Dr. James Henry Breasted, entitled "The Dawn of Conscience," which he has subtitled, "The Sources of Our Moral Heritage in the Ancient World," there is described the development of moral ideas among the Egyptians as far back as 3,000 years before Christ.

Quoting from the "Wisdom of Amenemope," an Egyptian sage, translated from a papyrus now in the British Museum, Dr. Breasted gives us the following:

"The most effective means of gaining the favor of God is contemplative silence and inner communion . . . be not of many words, for, in silence, shalt thou gain good."

"The self-controlled man is the truly silent one."

"Set thyself in the arms of God until the silence overthroweth thine enemies."

This "Wisdom of Amenemope" was translated into the Hebrew, we now find, and circulated among the Jews just before the Book of Proverbs was compiled. Who knows if it did not influence the writers of this storehouse of Hebrew wisdom?

Another ancient Egyptian writer, living about 1,000 B. C., said:

"O Amon, Thou sweet Well for him that thirsteth in the desert. It is closed to him who speaketh, but it is open to him who is silent. When he who is silent cometh, lo, he findeth the Well."

Modern German biographical writers are not inclined to be spiritually minded. However, there is a sentence worth pondering in Stefan Zweig's re-

cent biography of Marie Antoinette. He says: "Quiet is a creative element. It assembles, it purifies, it arranges the internal energies; it brings once more together what riotous movement has dissipated."

The other day the great, but simple, Einstein, in addressing the freshman class at Princeton University, advised them; "as an old man to young fellows:"

"Always find time to sit down and think without talking or making any noise. Moreover, never regard your study as a duty but as the enviable opportunity to learn to know the liberating influence of quiet beauty in the realm of the Spirit for your own personal joy and to the profit of the community to which your later work belongs."

There are some very suggestive sentences in a recent sermon by Dr. Charles W. Gilkey, Dean of the University of Chicago. Dr. Gilkey thinks we use too many words. Religion, he tells us, has come down to us, first, as a heritage from the past, "all wrapped in words." At Christmas time it is "wrapped in all sorts of gay colors." No wonder children think the value is in the wrappings. It will take life to send them ruthlessly through the paper and box to discover the wonder and value of the pearl of great price."

Words, he said further, are the "vestibule of religion." When one has

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Like Ships That Cross in The Night

By Starr Daily

SHE was an old lady. I have never seen an older person, nor one with more illusive shadows playing about her. They danced in her tiny bright eyes; they flitted about her withered, care-worn hands; her seamed and furrowed face had as many expressions as a diamond has facets.

One blustery day she took me in and gave me food. I didn't remember the food I ate. But she said things—things I had never heard before. I didn't know what they meant, only that while she said them I was reminded of something my mother used to say to us children: "Man shall not live by bread alone." Why I thought of that was a mystery. It had been many years since I heard it.

She was queer, of course; different from the other folks I had met in this town. They had passed a sort of law—there had been so many tramps of late. They had sort of pledged themselves not to feed the strangers that came along. In this way, they said, the tramps would be discouraged. And of course one of the many odd things about this old lady was that when I came along, hungry and cold and wet, she broke this rule, or village ukase, and she told me to come in.

She opened the oven door of an old-fashioned wood-burning stove and drew a chair up before it. She hung my threadbare overcoat behind the stove to dry, and then to my embarrassment and confusion she knelt down at my feet and started to unlace my shoes. Of course I protested.

"That's funny," she said, "that you object. I, too, have been a sinful woman,

like that other woman of long ago, who bathed the Master's feet and dried them with her hair. He didn't say no to her. She only wanted to serve Him, and He understood. By serving Him she served herself."

"But I'm only a tramp," I muttered. "He was the Christ."

What could I do. The woman was obviously old and childish with peculiar notions in her head. To refuse her this thing she had somehow conceived to be a service, this lowly privilege of removing the tattered shoes from my wet feet, would have offended her. And yet to allow her to do such a thing.

As she knelt there at my feet, fumbling with the soggy, knot-patched laces, she bowed her head and I heard her whisper, "Master."

"Please," I begged, "won't you get up. I'm not the Master. I have scarcely read the Bible. I'm only a tramp."

"No, no," she protested. "You are the Christ. You speak words that are not His, but He is within you. He listens; He hears. O, why do you deny yourself!"

I knew, to be sure, that her reason had been enfeebled. Her monotonous repetition that I was the Christ, I, a hungry, road-weary vagabond—the Christ. And yet I felt her unreasonable words doing something to me, something psychic that I could neither define nor understand. It was like the

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Scientific Digest

Important Discovery

THE heavy water discovered by the Bureau of Standards chemists, in Washington, D. C., may be the universal "elixir of death." That this water, chemically indistinguishable from ordinary water, but in which the ordinary hydrogen atom is replaced by a hydrogen "isotope" which is twice as heavy, may be the cause of old age in human beings, is suggested in a note to the official journal of the American Association for the Advancement of Science by Drs. I. W. D. Hacker and E. H. Westling of the Los Angeles College of Surgery.

A peculiarity of this water is that its boiling point is 101.42 C, slightly above the boiling point of ordinary water. It does not evaporate so easily, hence it tends to remain in a body, while the ordinary water is lost by evaporation. Thus, with increasing age there should be an increasing, even though indistinguishable, amount of the heavy water in the tissues.

Other experiments have shown that the heavy water inhibits the growth of seedlings. It may have an inhibitory effect on protoplasm in general, including the protoplasm of the human body. Hence, the greater the accumulation of it, the more the normal processes of cell division and cell functioning are inhibited. This inhibitory effect is the outstanding phenomenon of growing old.

If the suggestion is confirmed by experiment, a hitherto unsuspected, although negative, way may be opened to search for an "elixir of life," the dream of alchemists and the goal of explorers. It would consist of a means to keep the system free of the accumulating "heavy water."

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The hydrogen isotope itself was first isolated in a cooperative research of Columbia University and Bureau of Standards scientists, while the method of isolating the water containing this isotope was discovered by the late Dr. E. W. Washburn, chief chemist of the Bureau of Standards, for which he has just been awarded posthumously the Hillebrand prize of the Chemical Society of Washington, D. C.

The work at the Bureau of Standards has been concerned primarily with the physical and chemical properties of the new substance, while research on the physiological and other phenomena associated with it has been taken up in laboratories all over the world. Since water is fundamental in all life processes, this research promises revolutionary developments.

The cause of old age, which sooner or later comes inevitably to all living things and brings death, has been the subject of many conjectures. Since the physiological studies of heavy water started, it has even been suggested that the existence of this substance in Nature may be the eventual cause of the aging and death of all life and earth, since the heavy hydrogen atoms will remain while the lighter ones gradually are lost into space.

Personal Letters

A personal letter is a legal form of manuscript and therefore is not the property of the recipient but that of the person who wrote it. Even excerpts cannot be published without the permission of the writer, his heirs, or his executors.

Inner Culture

Health, Intellectual, and Spiritual Recipes

SPRING SALAD

Put 4 young spring carrots and 2 young green onions through a food chopper. Mix with $\frac{3}{4}$ cupful of cottage cheese and add one teaspoonful of salt and one tablespoonful of sugar. Shred enough spinach to make one cupful, and make a bed for the salad with lettuce leaves. Combine the greens with $\frac{1}{2}$ cupful of mayonnaise and the curd mixture shortly before serving, and pile on the lettuce arranged on a large dish. Garnish with a wreath and crown of cooked vermicelli or noodles, about one cupful, first chilled, and a dab of mayonnaise topped with a bit of grated carrot.

SWEET POTATO ROLL

Mix together 3 cupfuls of baked mashed sweet potatoes with one cupful of white sugar, half a cupful of melted butter, 2 eggs, half a cupful of sweet milk, and vanilla to flavor. Spread out flat on a damp cloth, about 8 by 10 inches, and sprinkle with half a cupful of chopped raisins, half a cupful of broken pecan meats, and half a pound of marshmallows cut fine with scissors. Roll as for a jelly roll, place in a well-buttered dish, and bake for 45 minutes.

RADISHES

Radishes sometimes come on so fast in the home garden that they are a drug on the market. Washed and cooked, tops and all, they make delicious greens, especially if mixed with beet greens or chard. The roots lose their fiery taste and take on a delicate turnip flavor.

May, 1934

ESSENTIALS OF HAPPINESS

The grand essentials of happiness are: Something to do, something to love, and something to hope for.

—Chalmers.

FAIR PLAY

If every person were to make fair play his objective in his dealings with others, most of our problems would disappear, many of which have arisen because of greed and selfishness.

—President Roosevelt.

OWNERSHIP

A man owns only what he uses, and no more. To him who uses wisely and well what has been entrusted to him shall be added other talents. The talents not used shall be taken away. If you use your mind, it expands, and if you do not, it goes in the direction of idiocy. If you use your riches wisely, you will become richer.

—Dr. George Alexander.

BUSINESS

All our institutions rest upon business. Without it we should not have schools, colleges, churches, parks, playgrounds, pavements, books, libraries, art, music, or anything else that we value.

—Cassius E. Gates.

SPIRITUAL POWER

The supreme need of the hour is spiritual power. It is true that our Age has more comforts, but it lacks satisfaction; it has more ease, but it lacks peace; it has more science, but it secretly hungers for God in Christ.

—John McDowell, D.D.

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The Mysterious ✓ *Guest Within*

By Reinhold Ottesen

AS WE advance upon the path of Spiritual unfoldment, we cannot help but notice that apparently we are confronted with much opposition from within. This is only illusion, however. The very opposite is the truth. The strange, inconsistent, whimsical, and disconcerting character of the "unknown entity" within us seems to live on nothing but nondescript fare borrowed from worlds to which our intelligence, as yet, has no access. It lives under our reason in a sort of an invisible, and perhaps an eternal palace, like a casual guest dropped from another planet, whose interests, ideas, habits, and passions, hold naught in common with ours.

If this unknown entity seems to have ideas of the hereafter that are infinitely wider and more precise than those which we possess, It has only a vague idea of the practical needs of our existence. It ignores us for years, absorbed, no doubt, with the numberless relations which It maintains with all the mysteries of the universe, and when suddenly It remembers us, thinking, apparently, to please us, It makes an enormous, miraculous, but at the same time clumsy and superfluous movement, which upsets all that we thought we knew, without teaching us anything.

We think that this unknown entity is making fun of us; It is jesting, amusing Itself; It is facetious, teasing, or simply sleepy, bewildered, inconsistent, or absent-minded. In any case, it is rather remarkable that It evidently dislikes to make itself useful. It readily performs the most glamorous feats of sleight of hand, provided we cannot derive any benefit from them. It lifts up tables,

moves the heaviest articles, and produces flowers in the hair out of the ether, apparently. It sets strings to vibrating, gives life to inanimate objects, and passes through solid matter. It conjures up ghosts, subjugates time and space, and creates light. All this, it seems, is done on one condition, namely, that its performances shall be without rhyme or reason and keep to the province of supernaturally puerile recreation.

The case of the "divining rod" is almost the only one in which the unknown entity lends us any regular assistance, this being a sort of game of no great importance, in which It seems to take pleasure. Sometimes, to say all that can be said, It cures certain ailments—cleanses an ulcer, closes a wound, heals a lung, strengthens or makes supple a leg or arm, but always, it seems, as it were, by accident, without reason, method, or object, and in a deceitful, illogical, and preposterous manner.

This unknown entity may be compared to a spoiled child, who has been allowed to lay hands on the most tremendous secrets of heaven and earth. It has no suspicion of their power, jumbles them all up together, and turns them into paltry, inoffensive toys. It knows everything, perhaps, but is ignorant of the uses of its knowledge. It has its arms loaded with treasures which it scatters in the wrong direction, and at

the wrong time. It gives bread to the thirsty, and water to the hungry, overloading those who refuse, and stripping the suppliant one.

It pursues those who flee from It, and flees from those who pursue It. Lastly, even in Its best moments, It behaves as if the fate of the Being, in whose depths It dwells, interested It scarcely at all, although It has only an insignificant share in his misfortunes, feeling assured, one may think, of an independent and endless existence.

What is this mysterious and indescribable power that increases the rate of energy of the superstitious person to such an extent as to give him strength to almost outrun a ghost? What is it that so cleverly raises and lowers the vibrations, so that one is enabled to balance the temperature so as to preserve one's equilibrium when stepping out from a heated room on a cold morning, and again, vice versa, when returning to a heated apartment?

This unknown entity performs with unvaried skill what no chemist or engineer would dare to attempt. It is unreasonable to assume that such power could be accumulated during this short span of life, that we here enjoy. No, my friends, it has taken that "stranger" perhaps millions of years to so perfect this body machinery, which, through ignorance, is attributed to the five senses. For instance, it is impossible for the conscious mind to pour the exact amount of sugar into the blood, when a fraction less would not produce the desired result, and a fraction more might prove disastrous.

We are face to face with a force that we know little about, and it behooves us to get acquainted with it. The only way to get a start is to unlearn all that we have learned so far, and try to get into the mental attitude which the Great Teacher suggested, namely: "Unless ye become as little children, ye cannot enter the Kingdom of Heaven." In other words, unless one can place himself, or herself, in a receptive, grateful attitude, backed by the unlimited faith that a child possesses, it is hopeless to expect to make much progress. In order to get into that attitude, it

becomes necessary to unlearn all that we have taken for granted up to the present time. The old slogan: "What was good enough for my father, is good enough for me," no longer holds good. Fortunately, many of us do not have much to unlearn. No wonder that the gentle Nazarene chose His disciples from among the lowly.

The Yogoda teaching of meditation is perhaps the easiest way of becoming acquainted with that mysterious power within, but most people, although they do not wish to admit it, are too lazy to meditate, or want to attain Self Realization in their own way, or by the old method of sitting in the silence, and by saying, as General Grant did: "I am going to fight it out on this line if it takes all summer." Some foolish ones declare: "I expect to reach my attainment through sitting in the silence, which I faithfully practice, but beyond that I have no desire to go. It may take me several incarnations to attain the desired result, but I shall not be alone in so doing. Perhaps the subconscious mind will some day roughly awaken me and make me do different. I am expecting this because it never gives up. No matter how often it appears to slumber or sleep, it always has an eye open, and never misses a chance to point out the new opportunities, and new avenues of accomplishment."

It does not matter how old you are, how often you have previously failed, what the world thinks of you, or what your heredity and circumstances are. None of these things seem important to the guest, the "stranger within." All he is looking for is quick release to prove that you two may accomplish anything together, and what he can do through your body, mind, and consciousness if you are only willing to give him full charge of all of your affairs. This you must do if you ever expect to reach the heights of attainment.

As you look back over your past life, can you not see how some unseen power has guided you over the pitfalls and dangers that all of us have to overcome in the struggle for existence, but after the dangers had passed how easily

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Like Ships that Cross in the Night

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shifting of a burden; like a dull thought of negation suddenly touched with a positive affirmation. It was as though my own sane reason had been affected. I was forced to struggle against the thought that I might, after all, be the Christ.

When I had partaken of the warm breakfast she put before me, she drew her own chair up to the stove.

"Have you been to other houses this morning?" she asked.

"Yes," I said, "many of them. And to tell you the truth, I had begun to lose faith in what they call the essential goodness of man, until—well, until I found you."

It was at this point she told me of the village ukase against the tramps that came along. "I'm not good," she finished. "Did they tell you about me?"

"No," I said.

"They say I'm an infidel."

"You, an infidel? They say? Who?"

"It was many years ago," she went on. "I sinned. They didn't tell me I'd have to leave the church, but—" She hesitated at the critical note.

A slow fire began to gather around my heart. "No," I caught up the note she dropped, "They didn't tell you to leave, but they cast mental stones at you."

"And you forgive?" she said almost eagerly.

"I—forgive. Who am I to judge? Forgive—why I can't even see your sin. You are beautiful: because you are kind and true and real." I was exasperated at the narrowness of those who judged her.

"I knew you were the Christ," she said again.

"But I am not the Christ." Why I argued with her, knowing as I did that she was strange, I don't know.

"And then when I didn't go to church," she continued, "they said I was an infidel. I wasn't though, was I?"

"Of course not. You are a saint."

"She smiled briefly. Then if I'm a saint, why aren't you a Christ?"

Her question annoyed me. "That's different," I stammered. "To me you are a saint. I see you as one."

"Then why can't I see you as a Christ?" she said softly.

"But I'm a tramp. Everyone knows I am."

"Not every one," she said. "Others say I'm an infidel. You say I'm not. I believe you, because you are the Christ. I can see Him in your face."

There came a knock at the door, which the old lady promptly opened. Two men and a woman pushed through the door rudely without speaking. The man introduced himself as the village mayor. The other man was the village pastor. The three represented a hastily formed committee to advise the old lady that she was harboring a tramp in violation of the village ukase.

"Aunt Sarah," the pastor spoke gravely, "you are a sinful, disobedient woman. God shall find a way to punish you, and we being children of God shall find a way to help Him. It is our duty."

That the Master's words came into my mouth, howbeit in paraphrase, was strange, for I had never been given to quoting the Scriptures. I said:

"Well, Parson, since you are the most likely one here to be without sin, you throw the first stone at her."

The mayor glowered at me. "We'll have you on the rock pile if you don't hold your tongue."

"That's where you should be," I said sarcastically. "There you would have stones to throw and to spare."

"Aunt Sarah," the pastor went on, "You stand convicted in the sight of God and this committee of your townsmen. Do you deny that you have harbored this tramp against our wishes?"

"The Father's wishes are my wishes," she said quietly. "And if I've read His message right, He has told me to feed the hungry and give shelter and warmth to the homeless."

"There is nothing in our interpretation of the Scriptures," the pastor in-

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Judaism, Essenism, and Christianity

FROM the foregoing survey, we arrive at an interesting question as to how much Essenism owed to Judaism or Christianity owed to Essenism. A number of scholars and thinkers, like De Quincey, E. Planta Nesbit, Emil Berg and others, believe that Jesus was educated among the Essenes and that Christianity owed its many tenets to Essenism. Some claim that there was room for definite contact between John the Baptist and this brotherhood. His time of preparation was spent in the wilderness near the Dead Sea, the habitat of the Essenes.

There are those, like W. Fairweather, who claim that differences are very radical whereas the resemblances are only in minor details. The emphasis of John the Baptist on righteousness toward God, justice toward man and baptism was in accord with the doctrines of Essenism. But the Baptist was more ascetic than an Essene and had more of the Messianic outlook. However, the basic teachings, love of God, virtue and mankind existed in Judaism. These teachings are also the vital breath of Christianity. Essenism had its roots in Judaism. Its rigid ceremonial purity showed it to be a refinement of Pharisaism. Essenism also shows foreign influences in its body of beliefs. Its Sun worship, ascetism and a few of the other qualities seem to be imbibed from the Orient, since long before their appearance, the Eastern culture was orientalizing the West.

As has been said, the Essenes were called by the name Therapeutae, physicians, attendants, or worshippers of God. Even Plato and Eudoxus used to consult them. These Therapeutae resembled the Christian monks. Struck by the resemblance, Eusebius claims them to be Christians, converted by Mark. However, it is now generally held that Therapeutae are a variety of Essenes, distinguished by a love of contemplative devotion.

After the second century A. D. the Essene Brotherhood seems to have faded out of history. Their practice of virtue and their cult of saintliness being a part of Judaism and Christianity, lost its distinctive mark and necessity for individual existence. The *raison d'être* of the Essenes disappeared with the dissemination of their ideas in the growing flame of vital Christianity. Their high idealistic life raised the general level of character among their contemporaries and consequently died out in the awakened consciousness of the prevalent faith of the Messiah.

—By Sri Nerode.

Creators

By James M. Warnack

BERT SMITH and I were talking about genius, and Bert said:

"Genius is not peculiar to any one man or woman. The Lord of Life has given to every Soul some special gift which it is his privilege and duty to employ and develop to the glory of his Creator and for the happiness of himself and his fellow Beings. As a matter of fact, creative genius is not at all rare; it is very common. Not a day passes that each one of us does not create, by the use of words, forms of thought and feeling that go out into the ether to bear an influence for good or evil upon thousands of persons who are attuned to the Creator's transmitter."

Perhaps science has not proved Bert's words to be true, but in my opinion he is absolutely right. Certain it is that every word one speaks in another's ear will have an influence upon his thought, his feeling, and his conduct. Of that much we are sure. In turn, the hearer's thought and conduct will influence OTHER lives and, so far as one may logically judge, the original words spoken will be deathless in their effect.

Every man is a creator, especially in the words he speaks. Man may not be altogether responsible for his feelings and his thoughts, but he is responsible for the words he speaks. Says the poet:

"Words left unspoken sometimes
fall back dead—

But God Himself can't change
them, once they're said."

And the "Good Book" says a more beautiful thing when it declares:

"To him that ordereth his conversation aright will I show the salvation of God."



The Mysterious

Guest Within

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you forgot Him? Did He then leave you, or forget you? No, He did not. The next time His assistance was needed, He was again ready, and as faithful as ever. As the gentle Master truly said: "Lo, I am with you always, even unto the end of time."

Read the biographies of those men and women who have been a source of great inspiration in all Ages and you will notice that in every instance, no matter what methods were applied, whether through fervent prayers or affirmations, the results were always the same.

This Giant within is constantly leaping and straining at His leash, waiting for release. When are you going to loosen His bonds, and follow Him to freedom and victory? You, with your five senses, have run the machinery until now, and what a mess you have made of it. Start right this very moment and give that Giant within a chance, and soon you will notice how much brighter the outlook is.

Some Old and New Thoughts on Silence

(Continued from Page 10)

made one's way into the inner shrine, he discovers that silence goes even further than speech.

"This involves not only the inevitable difficulty of every generation with the wrappings of a previous one, but a peculiar difficulty for our own generation. We have been keen on discussion of religion, and the only implements for discussion are words. Half the time we come back to the relative insulation any generation may suffer which thinks it can get at religion by talk. The round table, the lecture room, even this pulpit, are the outer courts of religion. The inner shrine is beyond them all."

Those Mysterious Eighteen Years

By Louis E. Van Norman

(Continued from Last Issue)

The opposition of the priests finally forced Him to leave Benares, and He journeyed to Nepal, where, "in the city of Kapivastu, in the mighty Himalayas, He abode with the priests of Buddha." There He taught and was called Vidyapati, "Wisest of the Hindu sages," and the "Rising star of wisdom, deified." Some proclaimed Him "Buddha come again in the flesh." We next hear of Him in Lhasa, where Meng-ste, "the greatest sage of all the farther East, opened to Him wide all the temple doors."

Jesus lived and taught for some time in the Tibet country. Finally, a caravan of rich merchantmen, seeing that He "had no beast on which to ride," "freely gave Him a noble Bactrian beast ("camel") . . . and Jesus journeyed with the caravan back to Lahore. Then, crossing Persia, and "teaching and healing in many places," He came to Persepolis, where He taught the Magi, to whom He said: "Men carry with them all the time in themselves the secret place where they may meet their God." "Four and twenty years of age was Jesus," says this record, "when He entered Persia on His homeward way."

Then, we are told, He went to Assyria and taught the people in "Ur of the Chaldees where Abraham was born." Ashbina, Assyrian page, conducted Him "through the towns and cities of Chaldea and of the lands between the Tigris and the Euphrates," including "Babylon in ruins." Then He "crossed the Jordan to His native land, and at once sought His home in Nazareth." The "Aquarian Gospel" says

that Jesus told the story of His travels only to His mother and His "sister Miriam."

Soon after this, attracted by the "pungent truth in the Greek philosophy," Jesus crossed the Carmel hills, and at the port took ship, and soon was in the Grecian capital. He studied before the Areopagus, preached with much success to the "learned masters," visited the famous Oracle at Delphi, which testified to His wisdom and holiness, and then left for Egypt. He "tarried not on the coast but went at once to Zoan, home of Elihu and Salome, who, five and twenty years before, had taught His mother in their sacred school."

He stayed there many days and then journeyed "into the city of the Sun that men call Heliopolis, and sought admission to the temple of the Sacred Brotherhood." The hierophant, hearing the replies Jesus made to his questions, exclaimed: "Why came you here? Your wisdom is the wisdom of the Gods. Why seek for wisdom in the halls of men?" Jesus received "His mystic name and number."

Then, having passed the six "brotherhood tests" (making Him worthy of the "Degrees" for Sincerity, Justice, Faith, Philanthropy, Heroism, and Love Divine, and which all men must pass), He became a "private pupil" of the hierophant and was taught the mysteries of Egypt.

In passing the seventh test He "worked in the Chamber of the Dead" and this seventh "Degree," conferred

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Meditations for May

(Continued from Inside Front Cover)

place, but when I can consciously go anywhere without airplane and body-weight consciousness—in the airplane of concentrated calmness. That is the true freedom to be found.

May 14. Thinking is identification, so I will entertain thoughts that I want to make part of me. I will talk much with God today. I want His friendship.

May 15. I will renounce my critical faculty when I find my attitudes are too analytical, in order to see with transparent purity.

May 16. I will possess that inward calm that none of life's problems can move; a joyous calmness without passivity. Whenever I feel tenseness, I will relax and mentally affirm this.

May 17. Everyone, including myself, is seeking happiness. I will rejoice with every friend who finds new Divine friendships to increase his happiness. Thus I will be a true friend.

May 18. Some days we progress by not going backward. Our gain is in holding our footing.

May 19. Placidity is not peace. Excitement is not joy. I will try to comprehend the true meaning of peace and joy.

May 20. In the face of every seeming obstacle I will remember that "He makes ways where there are no ways."

By Sri Nerode

May 21. I will concentrate on the Eternal Principle of life. When everything else is swallowed up by death, It alone stands unscathed on the sands of Time.

May 22. May I find meditation in my activity and action in meditation, so that my whole life will be a love offering to my Lord.

May 23. Life is the expression of infinite beauty. May this eternal urge of beauty burst forth through the petal of my every action and thought.

May 24. Holy is the dust whereon treads a humble soul. Crumble, Oh God, all my earthly pride into non-existence.

May 25. Mind is unsteady like quicksilver. May Thy peace lull the riot of my desires.

May 26. Matter swings with the rhythm of thought. May my thought charm matter to dance in the joy of renunciation.

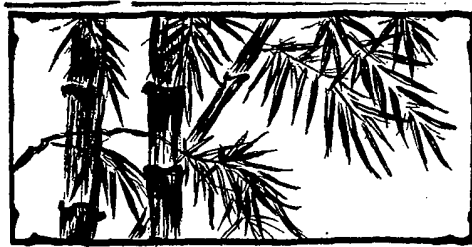
May 27. May my soul bathe in the beauty of nature. May I lose myself in the thought of that which is deathless in me.

May 28. In coordinating the triune principle of head, hand, and heart, life finds its ultimate fulfillment. May the trinity of wisdom, activity, and devotion grow in the tree of my life before my earthly season is over.

May 29. I will not merely move in the maze of theories on morality. I will be ever-vigilant to be supremely moral even in my secret thoughts and private actions.

May 30. The moment I am agitated, restless, or disturbed in mind, I will retire to silence, discrimination, and concentration, till calmness is restored to my unhappy mind.

May 31. I will forget my past difficulties. I will face my present with courage and with perfect trust wait for the future.



Faith, Hope, and Charity

(Continued from Page 3)

ment. Belief is the initial experimental feeling about the truth of anything. Untested belief crystallizes into dogmatic sentiment or, if discouraged, it may change into skepticism or unbelief.

When belief turns into dogmatic sentiment or skepticism, it is destructive. Constructive belief is the attitude of mind necessary for testing the truth about a thing in the beginning. The person who refuses to believe in anything, refuses to test and experiment. These are the only means by which to know Truth.

Constructive belief is good when one continuously believes and experiments with a truth until its real nature is revealed. Destructive disbelief is limiting because one disbelieves for the fun of doing so. Constructive disbelief or doubt is good because one assumes an attitude, not of final skepticism and turning forever away from Truth, but because one says: "Well, I am from Missouri; I shall not believe your statement until you prove that it is true."

According to Jesus, Faith is the proof of things unseen; that is, all phenomena or visible matter can be recorded by the senses, but not invisible substances, such as vibrations, subtle Cosmic forces, and super-electric lights, which are unseen or unknown to, and unregistered by, the limited power of the senses.

The proof of the existence of all subtle forces and of God as final substance, lies in Faith, or the instantaneous all-knowing, all-seeing, intuitive power developed through deep meditation and Soul contact.

Jesus said: "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Matt. 17:20.

If a fanatic, or mad man, or religious zealot, strongly believes that he can move a mountain into the sea, and for years tries to do so, he can never accomplish the feat. Also, if a man says, in a meek, squeaky voice: "Mr. Mountain, please go into the depth of the

sea, for Jesus said it was possible to make you move, although I myself don't believe it," the mountain will not listen to that either. If, however, one has faith in, or intuitive knowledge of, Cosmic Consciousness as the prime mover of all atomic Creation, then, through that all-pervading consciousness one can act on or control any portion of matter on the earth or on a distant star.

Just as your consciousness is omnipresent in every part of your body, and as you can swing an arm or move your muscles, that is, you can cause consciousness to act in any part of the body, so the man of Cosmic Faith, or Cosmic Omnipresent Consciousness, can cause any portion of matter to react to his command. This Faith is inner light, in which the presence of all finer forces invisible to the eye and the senses are revealed as true.

Q. What is Charity?

A. After one regains the latent Cosmic Intuitive Faith through continuous hope and efforts in meditation, he becomes very selfish and wants to enjoy the acquired Kingdom of God alone. Charity is born of sympathy, and sympathy is born of the consciousness of omnipresence, in which the advanced Soul can transfer his consciousness to limited Souls, and other suffering bodies, and experience their limitations and sufferings. When he feels their sufferings, then the Charity desire to offer help springs forth.

Selfishness cramps the Soul and stunts the omnipresent Soul in the prison of limitation. Selfishness defeats its own purpose. Instead of producing happiness, it produces misery, and often with the fog of imperfect, limited desire for happiness, it shuts out the desire for the perfect unlimited happiness in God's omnipresence.

I used to want salvation for myself alone, but my Master once said to me: "You selfish thing; you want to eat the cheese of Eternity all by yourself, whereas, you should acquire for the purpose of giving. Final happiness lies in sharing your happiness with others."

Ever since that time, I have said that I want salvation so that I may give it

to everyone, and through the mouth of not only one Soul in me, but also through the countless mouths of all Souls, I want to drink God's omnipresent nectar. I want to share Him with all. That is Charity.

Remember, you must first have God yourself before you can give Him away to others.

Like Ships That Cross in the Night

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formed her, "that says we should encourage the shiftlessness of tramps by tolerating them in our midst. We have made a law against such actions, and you have broken that law. If you do not live by the laws of our community, then you presume to be a law unto yourself."

"I know but one law," she said, almost inaudibly: "Truth."

The mayor allowed a withering grimace to cross his gaunt features. "Truth. What do you know about Truth? what is Truth?"

The old lady made no comment. I started to answer for her. And then once more one of those strange remembrances out of a forgotten Scriptural past rolled across my mind. I saw the Master standing before the makers and enforcers of little laws. He was guilty of violating those laws. He said something about the greater law of Truth. He was asked the same question, "What is Truth?" And He, like the old lady, made no comment. It dawned upon me then that he who asked a question of this kind and in this tone of voice knew nothing of Truth, nor was he ready to receive it, even though a definition of it was clearly given.

Knowing this fact, the Master had remained silent: knowing it, the old lady had kept her peace.

When they had gone, I expressed my

regrets for having brought trouble to her door. Her sweet face—a face though seared with age—broke into a soft smile, and I saw youth reflected there, the sort of youth that is born of tolerance, of many trials and injustices borne patiently through the years. "You didn't bring me trouble," she said. "You brought me happiness."

"But they may injure you because of what you've done for me."

"Others may not injure us," she said, "unless we allow them to." Again she was off on one of those queer notions of hers. And yet, years later the same thought recurred to me, and I wondered if, after all, she may not have been right. I wonder if it were not possible for man to possess a sort of inner safeguard or protection against influences beating adversely upon him from without.

Certainly, I thought, if I am not strong enough to assimilate the good that comes to me in pills of criticism; if my Soul growth has not been sufficiently advanced to support my convictions under fire of adverse argument, I am intelligent enough to avoid as many of these adverse things as possible, avoid them until I have grown to that place where I can seek them for the good they all contain.

Although the old lady's notion about me being the Christ was odd to me then, I have thought many times since that perhaps she was right even in this conjecture. It may be, who knows, but that the life and spirit that was in Christ Jesus, is also in each and every one of us.

At any rate, like the ships that pass each other in the night, my life brushed across hers in the warmth of an humble kitchen. She gave me bread with which to appease my physical hunger, and then she dropped a few queer hints that I have nibbled on for many years.

I wonder if these hints may not be the Bread of Life?



The Second Coming of Christ

(Continued from Page 6)

months after planting, but Jesus said that the Spiritual harvest is not a matter of waiting, laboring, and then acquiring the Spiritual harvest, but it is a matter of knowing that one already, in a latent form, possesses in his Divine Image all the inheritance of the Divine Father. When this knowledge comes, the contact of God instantaneously manifests itself in the Soul from beneath the wisdom-seared veil of ignorance.

Jesus said that all one has to do is to lift the consciousness from the play of material vibrations to the ever-ready harvest of wisdom, glistening on the fields of pure white Cosmic Consciousness. Human wisdom has to be acquired gradually through the medium of the limited senses and intelligence, but Divine Wisdom can be grasped instantaneously through the medium of Intuition, which is developed by meditation.

The idea is that if one closes his eyes, he shuts out the light, and the minute one opens his eyes, he perceives light. In the same way, the minute one opens his eyes of wisdom, he beholds the light of God. This is a great consolation, for the mortal law is governed by the law of "as you sow, so shall you reap."

To reach perfection as a mortal through this law, one has to travel through endless incarnations, which is almost an impossibility, but to know oneself through meditation as the Son of God is to claim instantaneously the forgotten Divine Inheritance.

As human beings, we need to acquire everything; as children of God, we do not have to acquire, but we need only to realize that we already know everything. The human harvest has to be sown and reaped, and then enjoyed for a short time, but the Divine Harvest has only to be reaped and enjoyed throughout Eternity.

Jesus said not to waste time becoming materially rich, only to lose what you get through great effort, but He said to

just make the effort to know what you have as a Divine Child by taking off the death-mask of mortal consciousness from the Immortal face of the Soul, and to enjoy the eternal harvest of Bliss in God.

Some people may say: "Well, it takes great effort to be Spiritual." I say: "No." The only effort we have to make is to forget our unspiritual mortal consciousness, and as soon as that is done we know we are gods. He who reaps Divine Wisdom through meditation receives the wages of Eternal Wisdom, and he gathers the forgotten fruits of ever-new Bliss as the result.

"That both he that soweth and he that reapeth may rejoice together," signifies that God, as the Sower of Wisdom in Souls, is pleased when He finds that His true children reap the harvest grown by Him and not the harvest of evil sown and reaped by mortal ignorance.

"One soweth and the other reapeth" signifies that God is the only Sower, the only Source of Wisdom, and that we, as His children, must reap what He has already grown for us.

Jesus says that God sent people to reap the harvest of Wisdom and Bliss stacked in their Souls, for which no human effort was made. We have, by meditation, only to rise above our self-created nightmares of human miseries, that is all, then we shall instantaneously remember our forgotten image of God. In the world, just forgetting poverty does not make us rich. We have to acquire riches, but as God's children we immediately become Divine, endowed with all powers, the minute we forget our self-created mortal consciousness by deep meditation.

It is easy for all of us to be a Jesus Christ in one life by proper meditation because we are potentially already Sons of God, made in His image, but for all of us to try to become rich like Henry Ford is almost an impossibility because of the limitations of earthly life.

"Other men labored and ye are entered into their labors" means that other mortal Souls labor for perishable material things and you foolishly imitate

them and struggle on for something you cannot have. Rather, by meditation and calmness, open your age-long closed eyes of wisdom, and in the light of awakening find yourself as the owner of the entire Cosmos.

The Path of Emancipation

(Continued from Page 9)

Therefore, when this happens, the devotee, instead of feeling pity for the first-established upstarts of the sense pleasures, ought, by discrimination, to awaken Divine sympathy for the lasting Soul perceptions.

The trouble is often that the hard-earned Spiritual perceptions are momentarily completely overclouded by a revival of old desires for sense pleasures, and then the devotee is thrown into utter Spiritual doubt and despair. This, the devotee must ignore, and he must learn to behold the silver lining of Spiritual happiness which hangs beneath the clouds of material perceptions.

The Bhagavad Gita is the greatest metaphysical, psychological treatise that was ever given to the world. It describes definitely, in detail, all the experiences of the Spiritual traveller in the path of emancipation. The true devotee not only trusts in God, but worships Him through understanding and wisdom. Blind worship may be meagerly accepted by God, but we, being gifted with the greatest Divine gift of human intelligence, that of reason and free choice, must worship God in Truth and Understanding. It pleases God to see His human children, who are made in His image, employ His highest gift, the searchlight of Intelligence, in quest of Him.

Those Mysterious Eighteen Years

(Continued from Page 19)

in the purple room of the temple, made Him THE CHRIST, "the Anointed One." After attending the meeting of

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the "Seven Sages of the World," in Alexandria, and being blessed by them, He "went His way and, after many days, He reached Jerusalem, and then He sought His home in Galilee."

Here the text of the "Aquarian Gospel" takes up the Bible story of the life of Jesus, beginning with the ministry of "John, the Baptist," known in this work as "John, the Harbinger."

Very interesting and rather impressive "confirmation" of the possibility that Jesus visited even the Far Orient before taking up His mission in Palestine, now comes to us in the form of reports from Tokyo that a native clergyman, Rev. K. Miyazawa, after many years of study, of Japan's most ancient archives, has found stories describing the Annunciation, the Nativity, the Transfiguration, and the Resurrection of our Lord. These were evidently taken from ancient Hindu sources, and, as he puts it, "rhetorically refashioned to the Japanese taste of the early seventh century."

The episodes and deeds of this Japanese version of the life of Christ are attributed to the personality and career of Japan's national hero, the Prince Shotoku, who (say the records) lived from 572 to 621 A. D. From these old records, Dr. Miyazawa, as reported in newspapers, infers that Japan "knew and rejected Christianity at the very time, thirteen centuries ago, when St. Augustine was preaching it at Canterbury, England."

Is it possible that Christianity may have reached Japan at that very early date? Historians have always told us that the faith of Jesus was first introduced into Japan about 1630 by the Jesuit Fathers. Dr. Miyazawa, however, believes that Christianity was preached in Japan in the early years of our era through stories told of the mission of Jesus in India and His later preaching in Palestine. It should not be forgotten in this connection that, not only Christians, but Brahmins, Buddhists, and Mohammedans, all acknowledge Christ as a great prophet, a miracle teacher, or as the incarnation of God Himself.

While the literalists among the skept-

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tical critics are not willing to admit any validity to legends or traditions, there is a growing tendency among the more open-minded scholars of our day to accord a certain amount of credibility to oral traditions. Why, they ask, should a legend or tradition, which is ignored or repudiated, instantly become worthy of credence when written down in some ancient manuscript, or in some thousand-year old brick tablet? Legends and stories, beliefs and "tabus" often fit in remarkably well with our expanding knowledge of physical and social conditions in the history of the race.

The geologists, the physicists, the biologists, and the archaeologists are constantly bearing testimony to the basic truth of many of these so-called "old wives tales." As time goes on, no doubt, in out of the way corners of the Earth, in buried temples, perhaps, we shall come upon other mute, but eloquent testimony as to what "Issa" did and said, and where He went, lived, and studied, and meditated during those mysterious eighteen years of which, as yet, recorded history tells us nothing.

Through almost all that Jesus said and preached, His parables and similes, there runs the thread of Eastern lore and wisdom. It is all colored with the imagery of the Orient, a more Oriental Orient than the little corner of Palestine in which He moved during those three years before His death on the Cross. It is not hard to believe that Jesus journeyed to India, perhaps to Persia, to China, and, as we are now hearing, perhaps even as far as Japan.

To those of us who have studied the sublime truths of the Hindu Scriptures and have found them so much in harmony with the teachings of Jesus, to us, who remember the injunctions of the Christ as to meditation and prayer, as to the Fatherhood of God and the brotherhood of man, there is something that yields a deep Spiritual and intellectual satisfaction in the belief that perhaps Jesus did go to the Orient for study, and that in India, and perhaps other lands of the East, He spent the years of preparation for His mission

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which ended, physically, on Calvary, but spiritually will never end, never until the whole human race shall know the universality of the truths He taught.

Doubt is a Resurrection of Truth

(Continued from Page 7)

standards other than the metric system."

With Prof. Russell, of Princeton, we see in our universe "the operation of a power so patient that not a mere thousand, but a million years are but as one day in the accomplishment of its design. God never fails to surpass our human imaginations, and, if we are to believe in the kind of a God who alone is credible in these days of even partial knowledge of His works, we can safely trust such a God to provide for us some future which goes beyond our dreams."

"Our doubting blasts our way to believing," as Dr. R. A. Millikan, President of California Institute of Technology, suggests in "The Way of the Modern Man," "either through the promptings of our religious faith or through the objective evidence which the evolutionary history of the world offers, in a progressive revelation of God to man; to feel that there is a meaning and purpose for existence; to believe in the beauty, the meaning, and the purpose of this Life as revealed by both science and religion."

Such sublime heights, never reached by any other road, we find at the end of our trail of doubt. We are part of a great universal plan. In its beauty and wonder we may glory. We may live for it, love it with all the heart, mind, Soul, and strength. Let old thoughts fall by the way, as they must; let dreams crumble to ashes, let opinions be outgrown; we only throw our Souls with greater devotion and faith back on the Infinite purpose, beneficence, and love.

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We ask, and we are answered not,
And so we say: "God has forgot."
Or else: "There is no God."

The years
Roll back; and through a mist of tears
I see a child turn from her play,
And seek, with eager feet, the way
That led to her father's knee.

"If God is good and kind," said she,
"Why did He let my roses die?"
A moment's pause, a smile, a sigh,
And then: "I do not know, my dear;
Some questions are not answered here."

"But is it wrong to ask?" "Not so,
My child. That we should seek to know
Proves right to know beyond a doubt;
And some day we shall yet find out
Why roses die."

And then I wait,
Sure of my answer, soon or late;
Secure that love doth hold for me
The key to Life's great mystery;
And oh! so glad to leave it there!
Though my dead roses were so fair.

We had nothing to do with our coming to this earth; the human race did not plan its arrival; Life was not consulted on its beginning. But come it did, and you and I. Why? With what far-reaching plan? For what mighty purpose? For what great beauty? For what eternal good? In the working of what sublime dream? Let the dogmatist answer in detail. Courageous Souls can not. We catch glimpses of it. We feel the thrill and the throb of it. We see enough to know the direction to take in our allegiance with it.

Whatever that purpose, beautiful and good, we pledge our lives to its pursuit, our Souls to its slavery. And in the dark heart of every shadow, in the fiercest storms that blow, even in the very teeth of the gale, we pledge our smiling faith in its undying Reality, its essence of goodness and infinite value, in the never-failing sureness of the sublime and eternal purpose of Life.

Systems of Hindu Philosophy

(Continued from Page 8)

Mantra Yoga is concerned with *nama-rupa*, the world name and form. The word *mantra* means sacred chant, prayer or mystic word such as *Om*. Because the mind is powerless to comprehend anything without the aid of names and forms, *Mantra Yoga* utilizes this defect of the mind as a virtue, and through name (i. e., sound, *mantras*) and form (images, symbols) enables the mind ultimately to reach That which is nameless and formless.

The illustration is given that, just as a man who falls on the ground raises himself to an upright position by supporting himself with his hands on the same ground, so the human mind, enslaved by name and form, can nevertheless utilize these very bonds to achieve its emancipation, in accordance with the methods prescribed by *Mantra Yoga*.

Vibratory Sounds of Creation

Where action or motion exists, there is always vibration and hence sound. The *pranava* or *Om* sound is the creative vibration, when nature is first released from its state of equilibrium and the act of creation begins.² ("In the beginning was the Word, and the Word was with God, and the Word was God". —*John* 1-1.) Just as nature in its state of equilibrium is related to *pranava*, so nature in its disturbed or manifested states is related to various sounds (*bija mantras*, root-formulae). The verbal *bija mantras*, taught in this system of *Yoga*, are the spoken equivalents of the inaudible or subtle primal sounds of nature (*prakriti*). The *pranava mantra* is thus the equivalent for Brahman or the Creator, and the *bija mantras* for various lesser powers, gods and goddesses (*saguna rupas*, forms with qualities). The *guru* or spiritual teacher imparts to each devotee that *mantra* for which the latter is best fitted by nature and capacity.

The devotee utilizes the power of his *mantra* in three successive ways, as he perseveres in his practice, (1) *vachanik*,

²This is Sankhya doctrine, and a fuller explanation is given in the present writer's book, "Cosmic Creation."

verbal or repetition aloud, (2) *upanshu*, semi-verbal, where only the organs begin to vibrate but no sound is heard and (3) *manasik*, mental, repeating the words only in the mind.

Meditation on Form

Besides utilizing the power of sound, this *Yoga* system prescribes the contemplation of *sthula* (material form). Concrete symbols or images of Vishnu, Surya, Devi, Ganesh and Siva, or the five divine attributes, are used for this purpose. This fivefold division corresponds to the five primary elements in nature by which mankind also can be classified into five basic groups. Each group is naturally allied sympathetically with one of the five divine attributes, and the *guru* understands this point of correspondence in choosing the proper symbol or image for the contemplation of each devotee. This *saguna dhyana* or meditation on form is not image-worship, but is an utilization of the natural tendency of the mind to concentrate on form. Thus the divine qualities symbolized by various sacred forms are gradually perceived in the course of meditation.

16 Stages of Mantra Yoga

Mantra Yoga is divided into sixteen stages, (1) *bhakti*, devotion, (2) *shuddhi*, purity (of body, mind, place of worship, etc.), (3) *asana*, proper bodily posture for meditation, (4) *panchang sevana*, reading of sacred books, recitation of *stotras*, hymns in praise of the Lord, repeating His prescribed thousand names (symbolized by the "thousand-petalled lotus" in the brain, the seat of superconsciousness), (5) *achara*, proper mode of life or training, (6) *dharana*, concentration, holding the mind to one thought for twelve seconds, (7) *divya desha sevana*, the medium through which the system of worship is performed, as, fire, water, emblem, sacrificial altar, picture, figure, *piṭha* (one of the mystical centers of *prana* or life-energy), image, saint or teacher, or one of the sacred centers of spiritual power in the human body, as the heart, navel or third eye, (8) *prana kriya*, (a) *pranayama*, control of the *prana* or life-energy through regulation of the breath, (b) *nyas*, locating and controlling the *prana* in various parts of the

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body, (9) *mudra*, physical exercises to bring the body under complete control of the mind, (10-14) five forms of worship or sacrifice, (15) *dhyana*, meditation and (16) *samadhi*, absorption in God.

Hatha Yoga, Bodily Control

Hatha Yoga is the second system. It comprises those *sadhanas*, methods of procedure, which give perfect control over the physical body. The underlying idea is that the gross outer body is intimately connected with the mental and subtler bodies of man, and that full control of the former brings control over the passions and impulses of the mind, and thus fits the *Yogi* for true spiritual communion.

In *Mantra Yoga*, certain outward ceremonies must be observed, and various restrictions are found, such as concern duties of caste, of the various stages or clasified periods of life, of the two sexes, and of family or race. But in the initiation for *Hatha Yoga*, there is no such question of fitness in relation to the outer world, but only of the fitness of the physical body to withstand the *Yogic* discipline, and of the *adhikara* or moral worthiness to receive such training.

Concentration on Light

No images are used in *Hatha Yoga*, but the devotee is directed to concentrate on a center of light in the body. "In *Hatha Yoga* it is prescribed to contemplate the Light-appearance of God who is the Light of all light."

The *Hatha Yogis* claim that *mana* (mind), *vayu* (life breath) and *virya* (vital fluid) are three aspects of one force, and that control over one automatically brings control over all. *Mantra Yoga* lays more stress on mental and physical chastity or control over *virya*, while *Hatha Yoga*, in addition to chastity, requires control over *vayu*. To this end, the practices of *pranayama* (regulation of the life breath) and *vayu nirodh* (holding of the breath) must be mastered.

7 Stages of Hatha Yoga

The system of *Hatha Yoga* is divided into seven stages, of which the first is *shat karma* or six processes, whereby the cranium, throat and abdominal cavity are cleansed of all impurities and the

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body becomes a fit instrument for the practice of *Yoga*. Many incredible feats which would baffle western anatomists and psysiologists are accomplished through *shat karma*. Perfect control is established over every muscle and organ of the body; perpetual youth, health and energy are attained.

The second stage of *Hatha Yoga* is *asana*, or postures, thirty-three in number, whereby pressure is exerted on or withdrawn from various nerves of the body. These *asanas* enable the *Yogi* to hold the body steady throughout long periods of meditation so that no physiological process or bodily uneasiness can interrupt the spiritual communion. The main object is to hold the spinal column free and erect, so that the seven mystical centers of spiritual power within the spine, starting with the *muladhara* or lowest center at the base of the spine and ending with *sahasrara* or "thousand-petalled lotus" in the brain, may be opened up.

The third stage of this system is *mudra*, twenty-four varieties of psychophysiological exercises, more advanced than the thirty-three *asanas*.

Prana, Source of Energy

Pranayama is the fourth stage. This process, basic to all the four *Yoga* systems, is misunderstood in the West as being "breathing exercises." The word means, literally, control (*yama*) of the life energy (*prana*). Breathing exercises are only one of many means by which *pranayama* is accomplished.

According to the Hindu sages, *akasa* is the subtle omnipresent primal material of the universe, and *prana* is the infinite omnipresent energy or force which produces all motion, magnetism, activity. Knowledge and control of *prana* bring infinite power to the *Yogi*; he is then a lord of nature, and could create or annihilate worlds, due to his mastery over the source of energy or *prana*.

Because the *prana* which is carrying on the vital processes of the body and the thought in the mind is the nearest and most accessible *prana* to a man, the *Yogi* begins his effort at *pranayama* with his own body and mind. Breathing, or the motion of the lungs, is the most perceptible effect of *prana* in the human body, and the *Yogi*, gaining control over the breath, is thus enabled to reach the *prana*, first in all other parts of his body and finally in all other bodies and the universe. He uses the breath as a silken thread which guides him through the labyrinth of *prana*, or as a flywheel which sets all the rest of his complex bodily machine to work.

Kundalini, "Serpent" Power

The *Kundalini*, "coiled up" (hence like a serpent) power in the basic *muladhara* center, the "root receptacle," is released through the power of *pranayama* and travels up through the other mystical centers to the brain, when superconsciousness and omniscience result. The *pranayama* exercises are eight in number and are only practiced in India under the spiritual guidance of a *guru*.

The fifth stage of *Hatha Yoga* is *pratyahara*, literally, "gathering toward" a center; restraining the outgoing tendencies of the mind. Through *pratyahara* the *Yogi* secures *dhirata*, equipoise or steadiness of the *sukshma sharira*, subtler bodies.

Dhyana or meditation is the sixth stage. In *Hatha Yoga* this meditation is directed to the point of light (*jyoti*) within the body, arriving at the state of *ek-tattva* (all-in-one and one-in-all).

Samadhi (*mahabodha*) is the seventh and last stage (*saptamadhikar*), where the goal of all *Yoga* is reached by the realization of God.

The higher *Yoga* systems, *Laya* and *Raja*, will be considered in the next article.



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I AM enclosing remittance to subscribe to the Inner Culture (East-West) Magazine for one year so that I may become familiar with the helpful teachings of Self-Realization Fellowship. I am given to understand that if I decide to become affiliated with the Fellowship within ninety days after this date, the entire amount enclosed herewith will be used as part payment on the Five Dollar Registration Fee for Membership.

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Directory of Self Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

Ranchi, India

Brahmacharya Residential School for boys at Ranchi. Patron, Prince S. Nundy of Kasimbazar.

Puri, India

Yogoda Sat-Sanga Ashram.

Calcutta, India

Self-Realization Fellowship (Yogoda Sat-Sanga Society).

Los Angeles, Calif.

Headquarters of THE SELF REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society,) founded by Swami Yogananda. Free public lectures when announced. All sincere Souls are welcome to come and meditate and read at any time in the day. Address, 3880 San Rafael Avenue, Los Angeles, Calif. Phone: CAPitol 9531.

OUR YOGODA SAT-SANGA CENTER at 3880 San Rafael Avenue, Los Angeles, (on Mount Washington) is the only Yogoda Organization in Los Angeles.

*San Jose, California

419 West San Fernando. Conducting Teacher, Miss M. E. Richards.

San Diego, Calif.

Elsie Rae Nachant, Conducting Teacher. Every Sunday at 7:30 p.m. Public services, Chamber of Commerce Building, 449 W. Broadway. Friday, 8 p.m. Friday, 2 p.m., Edmonds Building, 8th Street, San Diego.

*Sacramento, California

Conducting teachers: W. E. Coman, Miss E. D. Provine, Mrs. M. Labhard, and Mr. F. J. Kelleher. Meetings, Friday evenings at 8 p.m. at Philosophical Library, 1011 Eye Street.

*Portland, Oregon

Self Realization Fellowship Center, New Flinedner Building; Harriet Mercer in charge; Sunday service at 11 a.m. and 8 p.m. Yogoda classes Tuesday and Friday at 8 p.m. and Thursday at 2 p.m.

Wednesdays: "Fellowship Day," at 11:30; half-hour talk followed by Cooperative Luncheon. Class at 2 p.m.; Class for public at 8 p.m., to interest new students. Reading Room and Lending Library open daily from 9:30 a.m. to 9 p.m.; Saturday from 9:30 a.m. to 3 p.m.

Boston, Mass.

Dr. M. W. Lewis, Conducting Teacher, 29 Edghill Road, Arlington, Mass. Monday weekly meetings, 543 Boylston Street, Boston, Mass.

*Boston, Mass.

Dr. S. Margaret Brown, Conducting Teacher, 22 Blagden Street, Boston; Elsa Waldecker, Sec., 37 Sampson Avenue, Braintree, Mass. Meetings held every Friday night at 8 o'clock at the home of Mr. and Mrs. Lawrence Apsey, 91 Mt. Vernon Street, Boston.

Buffalo, N. Y.

Anna Krantz, Sec., 75 Goulding Ave. Sunday public meetings and Wednesday classes held at 475 Franklin St., Room 9. (Copies of Inner Culture Magazine may be obtained at news stands in Hotel Lafayette, White Building and Ellicott Square Building, and from Mrs. Sutly's Art Store on Tonawanda Street, and the Unity Rooms in the Hotel Statler.)

*Des Moines, Iowa

Meetings held the first and third Wednesday of every month, at 8 o'clock, p.m., in the Public Library. Flora Morrison Lucas in charge.

Cincinnati, Ohio

P. K. Das, Conducting Teacher, 5642 Bramble A-ve. Phone: Bramble 1555. Miss Mary Hammond, Sec., 5430 Rolston Ave. Monday class meetings and Sunday public meetings held at 24 East Sixth Street.

*Denver, Colorado

Frederick Wadley, Conducting Teacher, 3428 East Colfax Avenue A. Miss Dorothy J. Ladwig, Acting Sec., 1536 Willow St. Friday weekly meetings held in the Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m.

*Milwaukee, Wis.

Meditation and Class Meeting will be held Sundays at 8 p.m. at the residence of Mr. Robert H. Meyer, 3055 N. 14th Street. All other meetings will also be held at this address.

Minneapolis, Minn.

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

*Kansas City, Mo.

Inner Yogoda Group.

Salt Lake City, Utah

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

*Tulsa, Oklahoma

Mrs. C. F. Koenig, Chairman; Miss Ruth Zimmerman, Acting Secretary, 1415 South Carson St. Meetings will be held on the first and third Thursdays of each month at 310 Public Service Building, at 8 o'clock.

St. Louis, Mo.

U. Punditji, Conducting Teacher, Sunday evening devotional services 8 p.m.; weekly classes, Tuesday, Wednesday, Thursday, and Friday. Prayer service at 12:20 and 1:30 p.m. every day except Sunday, at 208 Hotel Missouri, St. Louis, Mo.

*Indianapolis, Ind.

R. K. Das, Conducting Teacher; Miss Zella Garrett, Sec., 2906 McPherson St. Sunday services held at 11 a.m. Thursday class meetings, 8 p.m. Reading room and lending library open to the public daily from 10 a.m. to 4 p.m. Noon meditations at 12:15. Beginning April 1, all services will be held at the following address: 306 Castle Hall Building, 230 E. Ohio Street.

Washington, D. C.

Brahmacharee Jotin, Conducting Teacher. Several meetings weekly at 1424 K St., N.W.

Mexico

Yogoda Center of Progress. General Caly Mayor in charge; Esq. Ave. Coyocan Y., Tacubaya, Col de Valle, Mexico, D. F.

Santiago, Chili, South America

Yogoda Center of Progress.

Scotland

Yogoda Center of Progress. R. J. Calder in charge. 14 Devon Square, Alloa, Scotland.

*These Centers are newly inaugurated and will be acknowledged and ordained after three years' trial.

Self-Realization Fellowship Movement

Establishes Definite Technique for Self-Improvement

SPIRITUAL organizations can be established by the aid of great financial backing and diligent supervision, but true esoteric spiritual organizations that are capable of teaching Self-Realization can meet with success only when guided by real masters who have practiced the Truth in their own lives.

Some of India's greatest masters are back of the Self-Realization Fellowship. Having actually seen and lived the Truth, they are fully qualified. They have demonstrated the limitless power of mind over body and human destiny.

Those who become associated, through membership, with the Self-Realization Fellowship Movement do not find themselves connected with a mechanical religious selling machine—they are, on the other hand, tuned in with the true vibrations of the Greatest masters of all time. Because of this fact, every member who desires to demonstrate the power of mind over body, destiny, health, prosperity and soul—who wants to acquire super powers, must join the movement with extreme seriousness and true sincerity. By the definite technique of Self-Realization and Self-Improvement, members may advance as far as they wish, on the spiritual path.

Members of this International Movement who desire to witness unique demonstrations relative to the power of mind over body; control of life and bodily functions, such as opening of Spiritual Eyes, will be given this privilege if they will visit the headquarters, Mt. Washington Estates, Los Angeles, California, at appointed times. By witnessing these demonstrations, students will be positively convinced—they will learn just what the practice of Self-Realization Fellowship teachings will lead to, ultimately.

This Movement does not endeavor or

aspire to give theories or to create any new denomination—Self Realization is for all creeds, all denominations and does not conflict with your true religion—regardless of what it may be. It undertakes to give the student the technique, step by step, which leads to the perfection of body, mind and soul. These teachings demonstrate the definite and correct method of contacting God—how to use His unlimited power in order to regain the forgotten image of God in man.

Self-Realization Fellowship instructions are not written from book learning. They are not mythical, shallow psychological principles. The principles taught can be practiced with positive results by all people—east, west—all ages—any time or place. The practice of its principles results in acquiring health, different grades of Self-Realization, mental power, the development of will and the attainment of an ever-increasing state of ineffable bliss.

This great movement has the practical aim of making youth lasting, of arresting old age by using the unlimited power of God and Cosmic Energy and of teaching how to receive direct knowledge from God for the purpose of healing the people of ignorance and physical sickness.

Those who desire complete information regarding the Self-Realization Fellowship, may write direct to National headquarters, Mt. Washington Estates, Los Angeles. Tune in KECA Sunday afternoons at 2:30 and enjoy the inspirational talks given by S. Yogananda, founder of Self-Realization Fellowship.

Make Us Thyself

THAT forced silence on the last day will be a mystery sleep in which my nightmare and my beautiful dreams of earthly life will bid farewell, at least for a time.

Then, maybe, after a short rest on the downy bed of blissful oblivion, I shall wake up in another dream of another life, on a new star, or a new earthly setting.

Then, maybe, I shall be deluded into thinking that I am awake while I am still dreaming.

Will this sleeping and deluded waking in dreams continue until I know that I can really awaken only in Thee?

Why hast Thou monopolized the only wakefulness in Thyself?

Why hast Thou kept the only key to the mystery chamber of Life and the Hereafter hidden in Thy hands?

If Thou art awake, why dost Thou want us to dream this Cosmos?

Art Thou sleeping and dreaming that we are playing on the planet-studded, glittering stage of Time?

Then we are waking and dreaming within Thy dream.

Is it when Thou dost awake and cease dreaming that we shall cease to dream Life and Death and stop our playing, and will all trees, all bodies, and all bodiless Souls become Thyself?

As in dreaming, we divide our minds into thoughts of many things, such as minds, mountains, Souls, sky, and stars, and make every reality out of the tissue of fancy, so hast Thou transformed Thy dreaming mind into a star-chequered savanna of the blue with the indwelling planetary family, earth, and us sorrowing, laughing, coming, and dying.

Thou canst only be forgiven for all the horrors of this Cosmic Dream if this is a dream.

That which is a dream-play to Thee is an awesome dream-death and struggle to us.

Since all things, including ourselves, are made of Thy dreaming mind, why dost Thou not wake up and dissolve us into Thy fearless Blessed Being, and melt our minds into Thy mind, and unite our temporary joys with Thy everlasting joys?

Unite our evading life with Thy Imperishable Life. Blend our flickering, stale happiness into Thy enduring ever-new Blessedness.

Make us fearless by letting us know that we are waking and dreaming in Thee, and that we are Thy all-protected, ever-happy Self.

—By S. Y.