INNER CULTURE

EAST-WEST MAGAZINE



What is the Best Polity?

The Fountain of Inspiration

November
1934
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A Magazine Devoted to the Healing of Body, Mind and Soul

Philosophy of Victory

Meditate Upon it Until it Burns Into Your Soul

THE Soul of man is the Eternal Conquerer; it is the everlasting victor. For the Soul, there is no defeat. It is the Prophet of brighter days and larger chances. As we continue thinking in the righteous way, we accumulate a power within us that grows by leaps and bounds; ultimately it snatches victory seemingly out of nothingness. Irresistible is this power that increases with each added thought—if we think in the way that God wishes us to think.

There is no actual failure or defeat in life. The so-called defeat is merely a momentary slow pace of the Soul, while it wants to gather a new wisdom or a sudden experience. It carries the plan of God within it. In each step it unfolds His Cosmic Plan to make man move from the lower to the higher and from the higher to the highest plane. Therefore, no failure is worth weeping about; no defeat deserves a salt tear. Wherever our weaker nature sees a defeat, our Soul discovers a higher opportunity for a greater exhibition of its native strength. Boundless is the energy of Soul; invincible is its living hope, as it abides in the nearness of the Divine. By its virtues, man can plough through the waves of heavy risks and storms of crushing defeats.

My Soul is the Morning Star, the eternal harbinger of new days and fresh victories. I am no fodder for the ghost of sorrow. The darling of Truth, I am the Eternal Soul. The Child of God, I am the likeness of the Infinite. Now, how to maintain the sanctity of Soul as well as its triumphant attitude? How to keep up the high looks of the Soul imperial?

The way to keep up this high power of Soul is to walk on the straight path of right thinking and honest doing. Even a dishonest thought, not to speak of a dishonest deed or unloving action, weakens the Soul force, which is otherwise strong, triumphant, and magnetic. Amass right thoughts and right actions from day to day; behold, how overwhelming becomes the power of your Soul. You will be amazed at your own brilliance and vigor. This power can create a new continent out of a desert, or a new universe out of the void. It can offer to life all that it wishes for. Defeat exists for men of weaker thoughts and wicked actions. For the righteous and the thinkers, there is nothing but triumph all along the road. Even their defeats, if there are any, become glorious with the glow of their high intentions and lofty purposes.

So, I will befriend my Soul rather than the civilized iniquities and refined deceits. The Soul will lead me to light and victory, while the latter will lead to defeat and destruction. A loyal disciple of the Soul I am. The Soul is the Eternal Conquerer, unbeaten and unbowed. I am the all-conquering Soul, the eternal carrier of Infinite Good.

—By Sri Nerode.

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EAST-WEST MAGAZINE

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

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Strategy of New Frontiers

By Dr. Sheldon Shepard

(Continued From Last Issue)

III

Life is a process of growth in changing attitudes toward the world. The child lives in a narrow circle, with a very fine spirit of fellowship and love. But every outsider is a foreigner. Normal development requires the enlarging of this sphere as knowledge of life widens. He should become a friend of every portion of the race as he discovers it. Growth in knowledge should be accompanied by growth in camaraderie. He should in turn become a friend of the circle of friends, the community, the city, the nation, the race, the universe. The necessities of human existence demand an evolution from prejudice and suspicion to sympathy and understanding. With the enlargement of the world of which one is conscious belongs an extension of his sense of fellowship and oneness.

In his early years every individual is an individualist. But the grip of growth is upon him. He soon identifies his interests with those of other people, and if he develops normally, that enlargement goes on until he is thoroughly social-minded, as much interested in others as in himself. "To love thy neighbor as thyself" is not a rule of religion; it is a revelation of necessity. The penalty for refusal is an ugly warp of the personality, with resulting kinks of ineffectiveness and misery.

No child can have a mature religion. His religious concepts must change with his advancing maturity. His ideas of brotherhood, of God, and of salvation should be undergoing constant revision. He cannot be expected in the years of childish individuality to live by the motives of a mature religion. The tragedy is not that childhood lives by narrow motives, but that adults remain childish in their attitudes and drives. When one starts in life, he lives for the purpose of absorbing food and pulling his toes. Later he lives to get food, to pull another's nose, and to get a piece of the moon, or anything else his fancy calls for. But Nature has decreed growth, and in the years of adolescence has made ready a fertile field for the growth of unselfish idealism. The fortunate individuals who approach normalcy in their development, hitch their wagons to the stars and become idealists. Growth through the years does not disillusion nor sour them. To the end, they are players of the game with God, and at the sunset see life's brightest radiance.

Normal living demands a constantly enlarging universe of thought. The nursery is sufficient world for an infant, but not for an adult. A physical world is universal enough for a child, but not for an adolescent. What a revelation of the errors of the race, that childhood should be known as the period of curiosity. An adult has a million more things to be curious about than a child. Pity him if his curiosity dulls. Mental growth involves an enlivening curiosity. The questions of childhood are still unanswered and should intrigue us as much. And what enticing interest in the new ones we meet. How shall men live together in a community, nation with nation, and race with race? What is the meaning of the immeasurable distances of the new astronomy? Who can cease to wonder at the mystery within the atom? What is the purpose of all this universe, this questioning? At what new wonder may I marvel tomorrow?

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What is the Best Polity?

By S. Y.

INDIA, Egypt, France, Italy, Russia, Norway, Sweden, Germany, Japan, China, and America during the ancient, middle ages, and modern times, have evolved different forms of polity at different stages of their development. From ancient times down to modern times, India, Egypt, England, Italy, Japan, Norway, and Sweden have more or less followed the monarchical form of government. France has been a Republic for a long time. China was imperialistic for hundreds of years, and has only recently declared itself to be a Republic. Russia, which was thoroughly imperialistic, has turned into a communistic form of government.

Germany is ruled by Adolf Hitler, who is a three-in-one king, president, and dictator. Italy is nominally headed by a king, but is really ruled by the pioneer dictator, Mussolini. Turkey is the only Oriental country which is a Republic headed by the president, dictator, and King Kemal Pasha. This form of government has existed in Turkey since the time of Napoleon. Canada, Australia, and New Zealand are dominions and nominally have home rule, but are really governed by England. In ancient times, India was governed, more or less, by religious kings, from 5000, B. C., down to 637, A. D., and 712, A. D.

It is recorded that an Arab expedition reached Tana, India, somewhere near Bombay, about 637, A. D. Ever since 637, A. D., India has been invaded by foreigners—Arabs, Moguls, Pathans, and English. India is now governed by the English, but she is fighting for self-government and eventually complete independence.

Recent excavations in India conclusively prove her civilization to be the oldest in the world. "Ere yet the Pyramids looked down to the valley of the Nile, when Greece and Italy, those cradles of European civilization, nursed only the tenants of a wilderness, India was the seat of wealth and grandeur. A busy population had covered the land with the marks of its industry; rich crops of the most coveted productions of Nature annually rewarded the toil of husbandman; skillful artisans converted the rude produce of the soil into fabrics of unrivalled delicacy and beauty; and architects and sculptors joined in constructing works, the solidity of which has not, in some instances, been overcome by the evolution of thousands of years."—Thornton.

"Many centuries before Christ, when," as Macaulay has facetiously put it, "the people of England were still wearing raw skins on their painted bodies and roaming wildly in forests, even in the remote antiquity, Indians had attained a high degree of civilization."

"They had a polished language," says Sir Monier Williams, "a cultured literature, and obstruse philosophy, centuries before the English even existed in name. They were so far advanced in religion, metaphysics, philosophy, science, art, and music that no other nation could stand as a rival or compete with them in any of these branches of knowledge."

"If I may be allowed the anachronism," declares Sir Monier Williams, "the Hindus were Spinozites more than

2,000 years before the existence of Spinoza; and Darwinians before Darwin; and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our times, and before any word like 'evolution' existed in any language of the world."

"There was security; there was independence; there were no landlords and no paupers," says Rhys Davids, "and there was little, if any, crime."

The Western world owes its first lesson in medicine to India. Hippocrates, who lived in the Fourth Century, B. C., borrowed his materia medica from this country. The first hospital in the world was established there.

India also presented to Europe, through the medium of Arabic, the device of the cypher and decimal notation, upon which all modern systems of numeration depend. In Astronomy, the Hindus were the first to fix the lunar mansions, lunar Zodiac, and the divisions of the constellations. The art of music was also first developed in this country. The scale, with seven notes and three octaves, was known in India centuries before Christ.

Genuine democracy was established in Europe only after the French Revolution, but it existed in India even before the time of Christ. The formal offer by the people, of the sovereignty to the king, was held essential. The conception of the king as the servant of the State was one of the basic principles of political thought in Ancient India. Sukraniti says: "Brahma (Spirit) created the king to be the servant of his subjects, and he is remunerated by a share of the produce." He assumes the character of the king only for protecting his subjects.

Even the doctrine of revolution was boldly inculcated by the ancient writers of Hindu politics. They laid it down as a constitutional principle that when a king misbehaved, he should be deposed. "If the king is an enemy of virtue, morality, and power, and is also unrighteous in conduct, the people should expel him as a destroyer of the State."

Nor were the Hindus a land-locked people. Navigation in Vedic India was diligently pursued, and Indians used to colonize in foreign countries. They had settlements in Java, Sumatra, South Borneo, Champa, and so on.

India's missionaries converted China and Japan into Buddhism. India gave her external gifts, in the shape of language, art, and religion to different peoples and earned their gratitude as a dispenser of civilization.

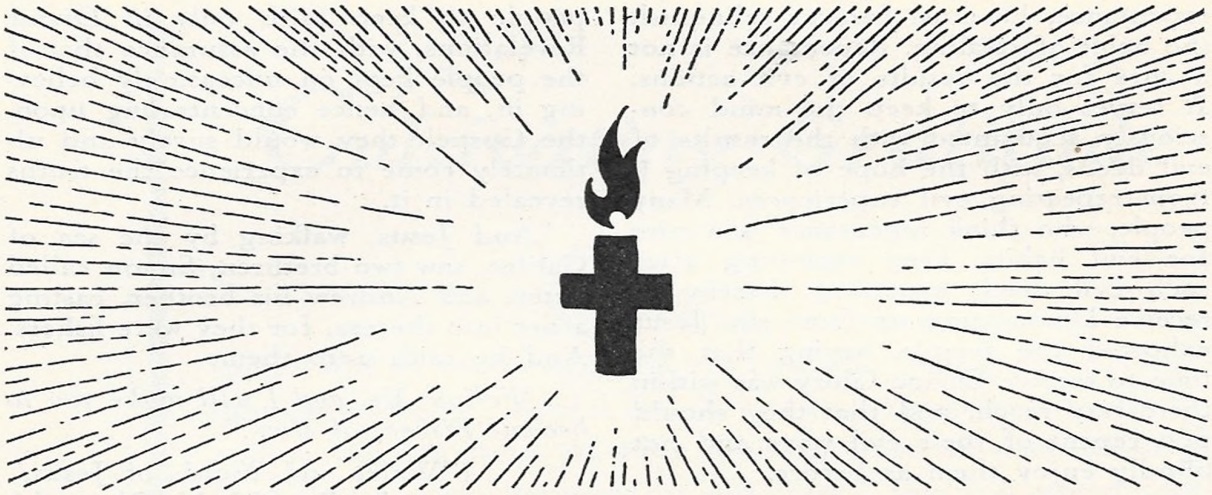
The Aryans, many centuries before Christ, settled in India when the Dravidians, along with some other races, peopled the country at that time. They had their village autonomy and their kings even before they contacted the Aryans. They had their navies and carried on commerce with the Romans and Greeks. The early Dravidians worked together and supplied food for the common meals. All their social customs, including marriage, were on a communal basis. Lands were also communal property, held in turn by groups of cultivators, according to the redistribution made periodically.

The Dravidian is one of the oldest civilizations in the world, and, very probably, the marvelous civilization revealed by the excavations at Mohenjo-Daro belongs to them. The time of existence of the Dravidians in India can be estimated as much earlier than the Sixth Century, B. C. In the Sixth Century, B. C., King Darius of Persia levied an annual tribute on the Rajas of Punjab.

Alexander the Great invaded India in 327, B. C. He advanced as far as Hyphasis (Bias, India.) When his troops mutinied, he had to retire. After his death, King Chandra Gupta drove the Greeks from India, and conquered the kingdom of Magadha (Northern India). His kingdom extended from the Bay of Bengal to the Arabian Sea. Chandra Gupta died in 297, B. C., after a glorious reign of 24 years. At that time, Megasthenes was an ambassador at the court of Patliputra. He gives us an account of the times that is well worth reading.

"The inhabitants, having abundant means of sustenance, exceed, in conse-

(*Continued on Page* 19)



THE SECOND COMING OF CHRIST

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

"Repent: The time is fulfilled, and the Kingdom of God is at hand. Repent ye, and believe the Gospel."—("Walks and Words of Jesus", by Rev. M. N. Olmsted.)

THE above quotation needs further explanation, more than has been explained before. Just as motion picture directors plan the time for filming a picture, so also, God and His Angels plan the time for the projection and materialization of certain great events in the Cosmos. "The time is fulfilled" signifies the Divine Plan of sending Jesus on earth at a definite time.

When the darkness of ignorance, like an inky mist, encircles the minds of mundane people at certain times, then God sends great Saints to redeem the sin-submerged Souls. Jesus knew He was empowered by Heaven to give Spiritual light to all men, so He said that the Kingdom of God, which lies very near, just behind the darkness of closed eyes, could easily be found through His help. The words "at hand" signify the nearness of Heaven within the consciousness of man, as well as the ease with which people could find God through the mediation of Jesus. "Repent ye" signifies the withdrawal of the principal attention from matter to God. Every Soul, upon Spiritual awakening, should repent of its folly of expecting permanent happiness from fleeting sense-pleasures. The poor taste for sorrow-producing evil should be displaced by the superior inclinations for joy-producing good.

Unless one is sorry about his evil ways, he cannot find pleasure in pursuing the path of purity. Repentance does not mean crying over spilled milk constantly, but it means to so impregnate the mind with the consciousness of the after-effects of evil that one will automatically shrink from even the thought of evil deeds, not to speak of evil deeds themselves. Unless the mind learns to abhor evil actions, it is very difficult to keep it proof against the subtle allurements of temptation. One must repent, not only of following unprofitable ways of living, but one must desist from all evil actions after every repentance.

To steal during the week and repent on Sundays would not provide remission from the evils of theft. If one finds that he has been a thief for a week, he must repent of his wicked deeds on the eighth day and, after his

repentance, he must forever relinquish the habit of stealing. Repentance is not a cure for the results of evil actions. It serves only to keep the mind consciously acquainted with the results of evil deeds, with the hope of keeping it from repeating evil experiences. Many people, who think repentance is a cure for evil habits, keep repenting after each evil deed, expecting thereby to receive Divine amnesty from sin. Jesus exhorted the people, saying that the time to receive Divine Glory was within their easy reach, and that they should first repent of their evil ways and not blindly enjoy them as before.

After repentance, it is necessary to believe in the Gospel, or "God's spell," or God's pronouncement of Truth, through the meditative intuition of the devotee. Belief is that conditional receptive attitude of mind preceding an experience necessary to cognize it. If one refuses to believe in a thing long enough to experiment with it, he cannot possibly know about it. If a man is thirsty and is advised to quench his thirst with the water from a nearby good well, he must believe in the water in that well, and must make the effort to go to it before he can satisfy the demands of his thirst. But if a thirsty man questions the purity of the water in the good well the minute he hears about it, there is no way of showing him the good quality of the water in that well.

Therefore, Jesus emphasizes the fact that each Truth-seeking Soul must repent of the foolishness of following unsatisfying material ways of living, and must act at a suitable time to believe, not in imaginary things, but in the Truths experienced by Him through God.

To be an Orthodox unquestioning believer in any Spiritual doctrine, without the scrutiny of experimentation, makes one ossified with dogmatism. Belief should not be wasted on false doctrines, but should be exercised only on the Truth poured out to man through the authority of Saints.

Jesus did not ask the people to believe anything, or any false doctrines, as false prophets do, but He asked His people to keep faith only in Divine Revelations, with the assurance that if the people kept on unceasingly believing in, and hence concentrating upon, the Gospel, they would surely and ultimately come to experience the truths revealed in it.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he saith unto them:

'Follow Me, and I will make you to become Fishers of Men'."

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

And Jesus, walking by the sea of Galilee, beheld the two brothers casting a net to catch fish in the sea. And Jesus, turning toward them, told them what He thought about fishing, and that He wanted them to learn about fishing for Souls. All Masters teach in parables, and Jesus thought, like a Hindu Master thought, when he said: "O Divine Mother, passing by the sea of my consciousness, I behold my Ego catching the small bony fishes of material objects, such as name and fame. Bless me so that I may see, instead, the way to catch, with my net of devotion, the large fishes of Divine Truth-seeking Souls swimming in the sea of my unruffled consciousness."

It is common to catch fish in the sea for one's own paltry self, but to catch Truth-seeking Souls in the net of Heavenly devotion, in order to present them to God, is a great achievement. To catch fish and eat them may help to appease physical hunger, but it is not so good for the fish. To catch Souls in the net of one's own Truth-conviction and bring them to God, brings harm to no one. On the contrary, it brings the Divine blessing for the Soul-fisherman, and it also eventually liberates the fishers of Souls. Blessed are those who fish for Souls, for that is the highest Spiritual activity on earth.

To seek one's own salvation and not benefit others by it is extreme selfishness. But to seek salvation for yourself so that ultimate freedom may be shared

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Cultivating Gratitude

ONE day a year we set apart as a special day in which to thank our heavenly Father for His continuous kindness. And it is well—well to remember, if only for a day, the goodness of Him who showers us with blessings every hour, every moment of our lives. But is it not deplorable that the recognition of the eternal manifestation of love should be only for a day? Is it not a sad commentary on man's thoughtless ingratitude, for, after all, our ingratitude is largely thoughtlessness. It is not that we are ungrateful, but that our thoughts are so taken up with the good gifts of Life that we too often forget the Giver.

The cultivation of the expression of gratitude is a matter of will. While it is true that the spirit of man is inherently good, combining all the virtues, it also is true that the realization of that goodness comes with unfoldment, the throwing off of those things and qualities that hide the light of heaven, and this can be accomplished only by work, by practice, by determined devotion.

The sense of gratitude is normal to the Soul, but its expression and expansion come only to those who are willing to work to that end. While it is true that all evil is acquired, a superimposition of false ideas upon the Soul, it also is true that a personal knowledge and understanding of the highest and best good must be acquired, in the sense that it must be uncovered by the aspiring Soul. The constant practice of the spirit of gratitude to the Giver of all good makes it posisble to bear the misfortunes of life and opens the gateway to the heaven within the Soul.

—By James M. Warnack.

Virtuous Life

By K. R. Samras, M. A., Ph. D.

VIRTUOUS life reflects moral excellence and conforms to Divine law. It is a mark of saintliness in man and high Spiritual level in a community. Blessed is the community which is dominated by virtue. It will have peace, stability, and harmony; progress and prosperity will be its distinguishing features. There will be no friction, and justice will prevail.

Any individual who makes a conscious effort can lead a virtuous life. According to Shakespeare's advice, "Assume a virtue if you have none," a man can make his life virtuous by first assuming virtue and then gradually cultivating virtuous habits. He must have genuine interest in his vocation. Unless he is interested in his work, he will not cultivate virtuous habits. It is through interest in his vocation and satisfaction with his work that he will be virtuous. Through interest he will have devotion, and then find real joy in life. When he has reached this stage, his way to virtuous life is straight.

Virtuous life and inordinate desires cannot go together. A man must measure his capacities, and desire to acquire just what he deserves. His Tamasic nature rouses in him all kinds of emotions, and as a result he craves for various material possessions. He must learn to limit his wants in order to avoid unnecessary disappointments. Extravagant cravings and unfulfilled desires will bring him discontent and upset his peace of mind. It is desirable to cultivate oneself and to improve one's capacities, but it is highly imprudent to have idle dreams which will never be fulfilled. Our desires should be noble and our dreams high, but we should not let discontent torment us. However, we should not resign ourselves to the state in which we are placed by circumstances; we must work with determination and devotion to mold circumstances in our favor. We must try to be masters of our own destiny. We must subordinate our Tamasic nature to the Sattavic and make the Holy Ghost, or the true inner voice, our guide.

In the choice of friends, material desires, which often play a dominant role in society, must not be our sole guide. We should feel friendy to all, but familiar with very few. Our close friends must be those whose very presence inspires us with reverence and whose countenance reflects virtue. Since friendship is greater than kindred, it must not be influenced by ulterior motives, and no selfishness or greed should interfere in our relations with friends. Selfishness is a source of trouble, which creates friction among friends. Friction brings pride and vanity, and a spirit of revenge. The whole of this phenomenon will ultimately vitiate the atmosphere in which the tender plant of virtue will be stifled. It is necessary, therefore, that a man who aspires to lead a virtuous life—which should be the aim of every one—must subdue his feelings of selfishness. His social relations must be pure, and his contacts must be clean. Social life on a higher moral level is virtuous and exerts a wholesome influence on society.

In our relations with individuals, whether friends or strangers, we must

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The Fountain of Inspiration

BHAGAVAD GITA

Chapter I
Stanza XLI

ENGLISH LITERAL TRANSLATION

The clan-destroyers will be consigned to limbo, due to the mixture of family blood, and their predecessors, denied the ceremony of water and rice-ball, will retrograde.

Stanza XLII

By these evil deeds of the family-destroyers, producing an admixture of castes, are the time-old religious ceremonies of the caste and the clan annihilated.

Stanza XLI

SPIRITUAL INTERPRETATION

If the clan of the senses, entrenched in the body, is destroyed by the offshoots of wisdom, then the keen sense perceptions will be blunted from lack of use, causing them to fall into the living Hades of inner suffering. The forefathers of wisdom tendencies, or the springs of noble faculties, would then become dried up due to the lack of the Life Force retiring from the body and brain into the Infinite.

Stanza XLII

By the self-denial activities of the sense-destroying wisdom, the specific sense tendencies will become mixed up with the other inner proclivities, and they will cease to perform their specific functions and they, themselves, will then find destruction due to disuse.

ELABORATE SPIRITUAL INTERPRETATION

The devotee, as he makes up his mind to withdraw his wisdom and Life Force from the senses by meditation, becomes apprehensive of losing his discriminative faculties due to the lack of their interaction with the senses. He thinks that if the wisdom faculties are not utilized in the enjoyment of the senses, and are made to reside in the inner sanctum of the Soul, they will be thrown into the Hades of loneliness.

If the masculine sense faculties of desire, material achievement, creative ability, and initiative for material enjoyment are destroyed in the battle with the discriminative faculties, then the feminine sense-faculties of attachment, sense-pleasures, delusion, and blind sense-slavery will be mixed up with the victorious discriminative faculties.

The idea is that the negative feminine sense-pleasures are guided by the positive masculine sense-faculties. When the springs of sense-activities, or sense-desires, are destroyed, the feminine sense-perceptions lose their edge and guiding spirit and become more negative, due to the mixture with the powerful discriminative tendencies.

The ancestors of the wisdom faculties are the Ego, Soul, intuition, and so forth. Unless they receive the fountain of inspiration (food) and regular offerings of vital Spiritual enthusiasm (rice-balls) from the wisdom faculties, they degenerate. When the vitality of concentration and wisdom is developed, it inspires the Soul and intuition. The inspired Soul in turn reinforces the wisdom and intuition with all-seeing powers, but the devotee erroneously reasons: "If I destroy the sense-inclinations, the discriminative faculties will be starved from lack of action, and then the emaciated wisdom will fail to inspire the Soul, and an uninspired Soul would cease to give the all-seeing power to human wisdom. Thus human wisdom would degenerate."

The above error is born of the one-

(*Continued on Page* 23)

Karma Mimamsa Philosophy

By Laurie Pratt

(*Continued from Last Issue*)

KARMA MIMAMSA is the fifth system of Hindu Philosophy. The philosophical part of this *darshana* was systematized chiefly by Bharadwaja, while the name of the sage Jaimini is associated with the ritualistic defense of the *Vedas* which forms the technical exposition of *Karma Mimamsa.*

Mimamsa means "rational inquiry" and comes from the Sanskrit root *man,* to think or reason. *Karma* means action. The *Karma Mimamsa sutras* written by Jaimini some centuries before the Christian era are not so much a system of philosophy as a well-formulated code or set of rules for the proper interpretation and practical usage of the Vedic texts which enjoin sacrificial rites and rituals as a means to salvation.

Argumentative Philosophers

After Jaimini, the two most illustrious names in *Mimamsa* literature are those of Kumarila, contemporary of the immortal Sankaracharya, and the former's pupil, Prabhakara. A number of interesting stories concerning the lives of Kumarila and Prabhakara have come down to us. One is that the *chela* (disciple) Prabhakara used to express so many doubts as to the accuracy of his master's interpretations of *Mimamsa* that the latter began to refer to his pupil sarcastically as *"guru"* (master). Finally, Kumarila, in despair because of the antagonistic views of his disciple, determined to test Prabhakara's sincerity by pretending to die. The method of performing the Vedic funeral rites was one of the points of disagreement between *guru* and *chela,* so when the brother-disciples of Prabhakara asked the latter whether their master's burial ceremonies should be performed in accordance with his own or Prabhakara's interpretations, the disciple admitted that Kumarila's views had been correct and that he had only challenged his *guru's* opinions in order to enliven the discussions. Kumarila then arose with great satisfaction from his supposed death-bed and proclaimed himself the victor, only to hear the irrepressible Prabhakara deny that Kumarila could persuade him "in life!"

Another and somewhat contradictory tale about this argumentative pair was that Prabhakara, on pointing out the correct grammatical construction of a difficult and involved Sanskrit sentence which had puzzled his master, was henceforth called *"guru"* by Kumarila. Whatever the truth of the matter, it is a fact that the *Mimamsa* commentaries of Prabhakara are referred to by scholars to this day as *"guru mata"* (views of the master) while the *bhasyas* (commentaries) of Kumarila, whose other name was Bhatta, are known today simply as *"Bhatta mata."*

Prabhakara Mimamsa, by Dr. Ganganatha Jha, is about the only available work in English on the complicated epistemological *Mimamsa* system, with the exception of an interesting chapter in Das Gupta's *"History of Indian Philosophy."*

Practical Nature of Mimamsa

The Vedic texts, admitted by all the seven orthodox (*astika*) *darshanas* or

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For These Things I Thank Thee

By Starr Daily

OUT of the multiplicity of things in my life, for which I am thankful, including life itself, one thing stands out from all the others: I am supremely thankful for the blows that have come my way, and the testimonies of them in the form of scars that I carry in and on my body.

That may sound like a perverted species of egotism, but even egotism is a greater virtue than a prayer of thanksgiving offered up, parrot-like, with the lips, while the heart cancels it, and the Soul stamps it with the lie. Self-dishonesty is a subtle and pernicious thing, with a thousand and one devices whereby it may trick a person into the path of danger. To offer up praise or thanks that you do not feel is one of those ways. There can be no race profit or individual profit in an action of the kind, while, on the other hand, egotism causes people to dare to do the impossible.

Man's astounding egotism has brought him through half a dozen glacial epochs; has caused him to survive in the face of every type and caliber of elemental cataclysm, and through plagues and pestilence. Because man has been so superlatively egotistical and self-sufficient in his mind, and so enormously self-confident, he has attacked the mysteries of ignorance, and by taking to his bosom the challenge of conflict he has pushed ignorance farther and farther into the realm where it is consumed in the daylight of knowledge.

I am thankful for the blows that conflict has dealt me.

A man called me the other day and said he wanted to talk to me about something of great importance. When he arrived, we sat down and he said: "Mr. Daily, I've read some of the things you've written about Christ, and I want to tell you about a woman who has lived a fine Christian life. I'm sure you'll want to write the story of her life."

My ear pricked up. I instinctively leaned toward him. Every receptive faculty in my body was taut with attention. A woman who had lived a fine Christian life! I was in the presence of anticipated drama. My brain and heart were pounding with the eagerness to respond. And then he told me the sweet story.

This dear Soul had never known anything but peace. All her life had been tuned to a dead level whereon flowed harmony and passive comfort. She had lived in the world, but she knew nothing of it. The misery, the tragedy, the humor, the defeated ambitions and aspirations, the conflicts and the victories of her fellows did not disturb the equinimity of her Soul. In her home were all the conveniences that had been wrested from God's storehouse by the hands of the valiant. Having had no part in the gaining of these things, she stood her own living indictment. She hadn't even experienced the growth-producing conflict between the natural man and the Spiritual man. By a psychological, self-deceiving subter-

(*Continued on Page* 25)

Meditations for November

By S. E. M.

Nov. 1. You are building your own future day by day. The kind it will be depends on the thoughts, emotions and mental pictures which you habitually hold. It is for you to determine what this future shall be.

Nov. 2. Search your mind and discover what you are really looking forward to with expectation, and if the picture doesn't please you, change it. You must cleanse your mind of all negation, (fear, worry, anger, etc.) and keep it filled with thoughts of love, service and joyous expectation.

Nov. 3. Create and keep in mind only the highest and most attractive visions for that which you wish to accomplish in every project and ideal.

Nov. 4. All creative power is behind your mind waiting to flow through to accomplish that which you desire. It is for you to direct it.

Nov. 5. Do not limit the expression of creative power by small, superficial ideas. Let your vision and expectation be great, perfect and wonderful.

Nov. 6. Decide definitely what you want to accomplish, what you want to become, and what you want to realize. Make your mental pictures vivid and the highest possible. Concentrate on them in quietness every day and know that the limitless power is bringing them into visibility.

Nov. 7. Remember there is no limit to creative power. The outlet in your mind is all that limits it. Therefore, develop your faculty of vision, desire, imagination and expectation.

Nov. 8. Through creative thinking you will be able to develop new ideas, plans and methods of working out your desires. Inspiration and energy flow into you when you tune your mind with Infinite Mind during meditation.

Nov. 9. Today I move in confidence and peace because I realize my inner strength, which is infinite strength and infinite intelligence.

Nov. 10. I know that my word, spoken in the consciousness of unity with the Supreme Power, cannot come back to me void. It shall accomplish that which I sent it forth to do.

Nov. 11. I shall not limit the way my word shall manifest by holding to a definite idea and thus perhaps closing better channels. The Infinite Mind knows the best way to accomplish my desire, and it is for me to trust, to recognize and to be grateful.

Nov. 12. I shall free my mind of all prejudice against people, ideas and things. I shall endeavor to see things and people clearly, as they really are, and not as they appear when colored by my likes, dislikes and desires. I wish to be free from all illusion.

Nov. 13. Today I shall think only thoughts of love and good will. My attitude toward all people shall be one of kindliness and understanding.

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I Am Part of the Universal Whole

By Louis E. Van Norman

ONE of the most comforting thoughts that comes to me, and it has been coming more frequently during my later years, is that I am, in a very real sense, a part of the created Universe, not a thing apart. The old Latin poet, Terence, said so truly, nearly two thousand years ago: "Homo sum, humani nihil a me alienum puto." "I am a man. Nothing human is alien (or foreign or unbecoming) to me." A part of the universal, the great scheme of a Creation, I am in my place. Like the rocks, the trees, the birds, the breezes, and all the four-footed creatures, I fit into the picture. When my fellows suffer, I suffer. When they rejoice, I too am happy. We are One.

This realization is the result, or one of the results, of an acquaintance with my inner nature. Self Realization is the sum of human wisdom. The real things are those that lie below the sense perceptions. When we look without, we see differences. When we peer within, we perceive the Oneness of God's created world. As one devout astronomer put it: "Oh God, I think Thy thoughts after Thee."

An extraordinarily interesting new world picture of modern physics was painted the other day by Sir James Jeans, the eminent British scientist and physicist, at the annual meeting of the British Association for the Advancement of Science. The old Newtonian physics, with its fixed universe and its unchangeable laws, said Sir James, is quite gone from the credo of science. Nothing, he said, is real in the new world of modern physics except what is in our consciousness and our perceptions. As Sir James put it:

"In the old physics the perceiving mind was a spectator; in the new, it is an actor. Nature no longer forms a closed system detached from the perceiving mind; the perceiver and perceived are interacting parts of a single system."

"Isn't it conceivable," he asked the 2,500 scientists in his audience at the meeting, "that what is true of objects perceived may be true also of the perceiving minds? When we view ourselves in space and time we are quite obviously distinct individuals. When we pass beyond space and time we may, perhaps, form ingredients of a continuous stream of life."

That erotic literary genius, George Sand, often displayed remarkable insight into Cosmic realities. In her "Intimate Journal," which has recently been published and translated into English, she has a striking passage in her realization of her "Oneness with God." She says, writing in 1840:

"God is not a force outside of us. He is the sun, and the skies, and the gold in the chalice. He is the bread. He is all the elements of the earth. He is the heart of man, and all men, with all their yearnings and fortunes, are One in Him. He is in us and outside of us. We are in Him and never outside of Him. He is the universal Spirit. He reveals himself in man. He is I, and I am He."

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Scientific Digest

Spectroscope Spots Cancer

NEW qualities in cancerous blood, discovered by the Spectroscope, a scientific instrument which astronomers use, were reported recently to the Conference on Spectroscopy, which met at the Massachusetts Institute of Technology. The Spectroscope, which accurately tells the kinds of atoms on distant stars, indicates that cancerous blood is different from that of cancer-free subjects. The implications are that the Spectroscope may lead to methods of diagnosing cancer in its early stages, when it is frequently easily curable by ordinary medical treatments. Such early diagnosis does not exist now.

BLOOD TEST MADE UPON MUMMIES

Egyptian mummies placed in their sarcophagi 5,000 years ago still exhibit a characteristic of living persons. This was reported before the American Association of Physical Anthropologists in New York City recently by Dr. W. C. Boyd of the Evans Memorial Hospital in Boston. Dr. Boyd told the scientists that he had been able to determine the blood groups of six out of seven Egyptian mummies in tests similar to those used on living persons. Thus, he concluded, he learned that the mummies belonged to the "B" group, just as do modern Egyptians.

Insect "Intelligence"

ACCORDING to Dr. Frank E. Luntz of the American Museum of Natural History, New York City, bees seem to possess a great deal of ingenuity and are able to think and to communicate their thoughts to their bee friends. Dr. Luntz recently described to the Royal Canadian Institute in Toronto, Canada, a series of experiments that he had conducted to test insect "intelligence."

In a recent demonstration Dr. Luntz said that he placed sugar water in a bees' cage, entrance to which was blocked at certain times. He used a sloping trap door which easily pushed up when a bee was finding its way out, but which refused to open when the same method was used from the outside, but shrewd little bees sometimes watched until their confreres were coming out, and then slid in while the door was still up. Some bees found that by turning a somersault they could lift the trap door and roll in upside down.

Dr. Luntz revealed that experiments which he had carried out also proved that a cockroach, which loves dark places, if shocked often enough by electricity in dark places, refrained from entering them, preferring to remain in the light, thereby changing habits of long centuries.

While there is a diversity of opinion on this subject, Dr. W. Reid Blair, director of the New York Zoological Park, has rated the animals of most intelligence on a graduated scale as follows: The chimpanzee, the orang-utan, the elephant, the gorilla, the domestic dog, the beaver, the domestic horse, the sea lion, the bear, and the domestic cat.

GLORIOUS ADVENTURE

Look at Life as a glorious adventure. Squeeze the most out of every minute. See the big values in simple things. Take the discouragements and disappointments as a part of the game. Keep marching ahead with your face toward the sun. Greet each new day with a smile and go out to meet what it holds for you with the spirit of a discoverer.

—Friendly Adventurer.

Perfection is attained by slow degrees; she requires the hand of time.

—Voltaire.

Health, Intellectual, and Spiritual Recipes

PERFECT APPLE DESSERT

Grate 4 perfect red skinned apples, skin and all. Add ½ cupful powdered sugar, 8 pink marshmallows cut in quarters, ¼ cupful chopped pecans or walnuts, and ½ cupful whipped cream. Mix, chill, and serve in sherbet glasses.

CREOLE SAUCE OR TOMATO SAUCE

Slice one large onion and fry it in 3 tablespoonfuls of drippings or shortening with one clove of garlic chopped fine. When a golden brown and almost tender, add a few sprigs of parsley, rosemary, thyme, and sweet marjoram, and cook for 5 minutes. Drain off the fat and add to one No. 2½ can of tomato puree, and place in the top of a double boiler. Chop the onions and add to the tomatoes, salt to taste, and cook in the double boiler for at least 15 minutes. The longer it cooks the better.

Creating Happiness

By S. Y.

JUST now, when everybody is going about crying "Depression," is the time to depress depression. No matter if you have no job, for your own good and for the good of everybody else, you have no right to be depressed. If you sit in your own home moaning and sobbing about the depression, you do an injustice to yourself by spending the time paralyzing your mind with sorrow instead of keeping it busy with the creative kind of thinking which alone can show you a way out of your difficulties.

I can forgive the physically lazy man if his body is weak, or if it needs rest, but I cannot so easily forgive the mentally lazy, inwardly fossilized man, for he is too lazy to think. Such individuals usually fear to exercise their brains lest they succeed. It is an injustice to your own progressive powers to keep them crippled by sorrow. Instead of sobbing, you must keep your mind busy with continuous, rapid thinking as to how you can secure work for yourself. You must make the business houses in your city so uncomfortable with your never-silent advertisement of yourself, your creative genius, and your ability to work, that they will be glad to give you a job if only to make you keep quiet. Then, when you are installed in the position, you must keep it by convincing your employers that you are indispensable to them, and that you can do for them what no one else can.

Darkness, too, flees away before the light. By continually crying "Abundance," you will chase away from your mind the thought of depression. If you are suffering materially, do not add more injury to yourself by mentally accepting defeat. Remember that by wiping away dark depression from within and by placing the light of abundance-consciousness in its place, you can kindle hope in the hearts of your family and your neighbors. In a neighborhood of depressed minds groping in the gloom, you can, by your own cheer, teach them to "buck up," and light their own happiness lamps with the tapers of courage, will power, and creative thinking. Depression, like the Spanish "flu" of 1918, is contagious; it has spread all over the world.

But remember that self-confidence and abundance - consciousness spread faster than the disease of depression ever can do. Just as the sun so quickly spreads over half of the globe at one time, so the strength of your joy and abundance - consciousness can spread quickly over the dark territories of your own consciousness as well as over that of your family, your neighbors, your country, and the whole world.

Mysticism, Its Nature and Validity

By Mary Lake Rose

(*Continued from October Issue*)

TO understand the nature of Mysticism and the nature of the universe as comprehended by the Mystic, is quite well, but would it not be better to note some of the chief characteristics of a Mystic.

Rufus Jones presents the Mystic, not as a miraculous figure, nor the instrument of a supernatural happening, but rather an intensified human organ for the affirmation of the reality of God and for the richer interpretation of His character. In the following description he says:

"The Mystic is one who has cultivated, with more strenuous care and discipline than others have done, the native homing passion of the Soul for the Beyond, and has creatively developed the out-reach of his nature in the God-direction.

Those who have made a real study of the question declare it is a well-known fact that a person can slowly build up a creative inner self which acquires a far-reaching, selective power, and so becomes a constructive factor in all important acts and decisions. The man becomes almost infallible in his moral direction, in his intuition of what is right for him. Like an artist, he acquires a creative power that operates almost unconsciously, and that is well-nigh infallible.

By sincerity of Soul, by correspondence with intimations and openings of life and light, and by obedience to what seems to be heavenly vision, there slowly accumulates a body of inner wisdom, a clear sense of Spiritual direction, and an unfaliing conviction of fellowship with a Great Companion. Research workers in this field agree that the consciousness of God is a calm, steady, and controlling feature of life. The Mystic is sure that he has found what he has been seeking, as sure as the climber is that he has reached his peak.

A further description of the Mystic is given by *Evelyn Underhill. She points out the fact that a true Mystic is never self-seeking; that the Mystic does not enter on his quest because he desires the happiness of the Beatific Vision, the ecstasy of union with the Absolute, or any other personal reward. She says of the Mystic that:

"The noblest of all passions, the passion for perfection for Love's sake, far outweighs the desire for transcendental satisfaction. The true Mystic claims no promises and makes no demands. He never rests in that search for God which he holds to be the fulfillment of his highest duty; yet he seeks without any certainty of success. The Mystic serevs without hope of reward; he obtains satisfaction because he does not seek it; completes his personality because he gives it up. To him attainment comes only by means of this sincere, spontaneous, and entire surrender of oneself and all things."

Knowing the nature of Mysticism, the Mystic, and his universe, what then

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Personal Welfare Department

The Personal Welfare Department has been instituted to help you to solve your problems. Messages appearing on this page are excerpts from letters written to students seeking our aid. On request, members will be given special instruction and help for specific healing or for any need.

Q. Will you please explain to me more thoroughly the meaning of Reincarnation? In the Praeceptum number four you speak of the friends we have made in our past lives. Does this mean that we go on as an endless chain and that after a certain length of time or evolution we meet our Maker?—Mrs. A. S.

A. According to the theory of Reincarnation, the Soul is evolving from the lower to the higher state. It is constantly striving toward perfection. Each time it comes back into the body it has new lessons to learn. Those who fail to get the lessons must go back over them again and again until they do get them. If one fails to make the best use of the knowledge gained in the past, and through selfishness and greed oppresses those about him, he will have to go through the same experiences of being oppressed until he learns the lesson.

While the Soul retains its lessons from the past, the slate is washed clean, so to speak, as far as conscious memory is concerned, by the process of rebirth, thus allowing it to go on unhampered by memories of the past. The Soul often recognizes friends of former incarnations, and is attracted to them. As the Soul evolves higher and higher, it reaches the place where it does not need to cast aside the outer garment, or body, but realizes that Spirit, Soul, and body are One, and can materialize and dematerialize the body at will. It is then that the Soul merges with the Infinite.

Q. To the question often asked of this department by despondent persons, for whom life seems to hold nothing, why it is wrong to do away with one's self, we make the following reply:

A. Life is eternal. The transition we call "death" does not end life, nor does it end one's troubles. It is merely a laying aside of the outer garment or the vehicle through which we carry on our activity, but Life, Mind, or the vital Force in man cannot be destroyed.

We all have problems in life to face, problems that we ourselves have built up through our past thoughts and actions. If we run away from them today, we shall find them still unsolved tomorrow. Hence, it is better to meet each problem squarely as it comes. The child who runs away from school because he has a difficult problem in mathematics to solve, will find the same problem waiting for him the next day, and unless he learns the principles of mathematics he will always find difficulty in solving his problems. Once he thoroughly understands the principles involved, the problems lose their ominous aspect.

When we learn to know God as Principle, we find the solution to all of the problems that seemed so hard to face. "Think of self, trouble grows; think of God, trouble goes." When thinking of the little self, we magnify all of our limitations, and recognize good and evil, but when we think of God, we see only the good or perfect. Then all limitation or negation disappears, for it has no existence except what we have given to it by looking upon it as a reality.

Appreciation

Dear Swami:

After reading your masterful, tolerant, and dignified reply to the attacks recently made on India by a man and a woman who play the game of life in a cheap and petty way, I am filled with admiration for you, and wish to add my commendation to the many such that your reply will draw.

Doubtless you shrank from this task. Being a great humane Soul, that is to be expected. Remember, however, that every Master who has strolled down the centuries dropping gems from lips of wisdom, like you, have been compelled to meet unwarranted injustice with the white hot flame of righteous indignation.

Be not discouraged. Your message is as broad as the Universe, and there are thousands of people ready for it who long to see and understand. For thousands of years light has been breaking in the East, and we who love you are grateful that you have brought this light to our shores.

It has been said that the Truth of Immortality will be proven within a few years in the scientific laboratories. The East has long ago anticipated that proof. You brought it here and gave us the technique with which to prove it for ourselves. If you never did anything else during your sojourn here, that alone would assure your place alongside the Master Servants of the hour, and of those who are now active behind this mortal veil.

We are glad that you courageously took your stand for India, and we are glad that in your reply you have silenced and shamed for all time the commercialized defamers of a great country—the small-souled writers of newspaper tripe and books called "Mother India."

For this service we bow our approval, and place our hands in yours in thankful approbation.

Very truly yours,

Starr Daily.

Truth's Witness

By Orpha L. Sahly

Do you realize that no one can be a teacher of Truth except as he is a Witness of Truth? And that Truth itself is as a high mountain, whose crest is beyond our vision? One can see and speak understandingly only from the level on which he stands. He is a witness of Truth from that plane.

The comparison of the ascent of a mountain from a valley, with the ascent of consciousness, or perception of Truth, is a very clear one.

The view which is obtained from the valley may be likened to the materiality consciousness. That which is seen is true, yes, but is it all there is? Climb up just a little. The scene is very different now, isn't it? All which you saw first is still there, but it is only a part, and its relation to the whole appears changed. Climb still higher. You begin to see over the foothills. A new perception dawns upon you, or within you.

Each step up the steep side of the mountain broadens the range of vision. Each step up in consciousness quickens the perception of Truth. That which seemed true to us yesterday, today is outgrown in a greater consciousness.

But don't forget that the other fellow, who is also a witness, may be just around the side of the mountain, neither higher nor lower, but he sees from another angle. Unless you stand eye to eye with him, you cannot see as he sees.

The spiral ascent is necessary—AROUND AND UP. If you take a short-cut, you miss something, don't you? Something necessary to the understanding of the whole? You find yourself on a higher altitude, yes, but a dizzy one, and without a good foothold, very likely.

The impressions on the consciousness might here be likened to a motion picture film. If parts are missing, the continuity of the story is broken, and there is confusion in understanding results.

It is well to remember that what the

other fellow sees, although it may differ from what you see, it may belong just as truly to the whole. Neither does the difference mean that he is on a higher or a lower level, but he may wear different colored glasses, or he may look through a telescope. Or possibly his eyes are covered by a film which distorts his vision.

We should be sure that our own vision is clear and unclouded by the film of prejudice. Then, with every sense exquisitely alert, with mind and heart attuned to discrimination, we must see for ourselves — and keep climbing, AROUND AND UP.

Not In Vain

If I can stop one heart from breaking,
I shall not live in vain:
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

—By Emily Dickinson.

What is the Best Polity?

(*Continued from Page* 4)

quence, the ordinary stature, and are distinguished by their proud bearing. They are also found to be well skilled in the arts, as might be expected of men who inhale pure air and drink the very finest water. All Indians are free, and not one of them is a slave. The Indians do not even use aliens as slaves, and much less one of their own countrymen. . . . They live frugally and observe very good order. Theft is a very rare occurrence. The simplicity of their laws and contracts is proved by the fact that they seldom appeal to law. They have no suits about pledges and deposits, nor do they require either seal or witness, but make their deposits, and confide in each other. They neither put out money in usury, nor know how to borrow. . . . Truth and virtue they hold alike in esteem. . . . In contrast to the general simplicity of their style, they love finery and ornaments."

The reign of the Gupta Kings has been called the "Golden Age." The best authorities agree that the country was never as well governed in ancient times as in the days of the Guptas. The people were happy and honest, and capital punishment was unknown. There was no need for "an eye for an eye, a tooth for a tooth."

The testimony of the famous Chinese traveller, Fa Hien, is clear on the point. He travelled throughout India. Fa Hien says: "Throughout the country (India) no one kills any living thing, nor drinks wine. . . . In this country they do not keep pigs, or fowls; there are no dealings in cattle, no butchers' shops or distilleries in their market places. As a medium of exchange, they use cowries. Rooms with beds and mattresses, food and clothes, are provided for resident and travelling priests without fail, and this is the same in all places. The priests occupy themselves with benevolent ministrations, and with chanting liturgies; or they sit in meditation."

Chandra Gupta had a son, Bindu Sara, who handed over the empire intact to his great son, Asoka, after 25 years of reign. Asoka upheld the equal rights of animals with men to the King's care. About 272, B. C., he sent missionaries to lands as distant as Egypt and Syria, to preach Buddhism. India's missionaries converted China (one-fifth of the population of the whole globe) and Japan to Buddhism. With the death of Kumar Gupta I, in 453, A. D., this golden age ended. The country was then attacked by the Huns.

The Hindus overcame the Iramians and once more there was a mighty empire under King Harsha. He was a great ruler. He established schools for children, rest-houses for travellers, hospitals, and magistrates for regulation of morals. The King was fond of hearing religious debates, and in 644, A. D., he held a 75-day festival at Prayag, India, at which half a million people assembled, when the Emperor freely

distributed among them all the wealth he had accumulated. Each day 10,000 monks each received 100 gold coins and a pearl, and a piece of cloth.

I have quoted several passages from the Indian Encyclopedia regarding the history of India, in order to prove from facts that India once had a very successful civilization. We can now analyze what were the real causes for India's political success, and then we can understand why other countries do not succeed politically due to partial or entire omission of those laws which can make a government successful.

(To be Continued)

The Second Coming of Christ

(*Continued from Page* 6)

with others is Divine. To try to bring salvation to others (like some missionaries in foreign lands do) without first having it yourself is impossible. You can give only what you have and nothing else. In order to give Spiritual power, you must first acquire the power yourself.

God loves to see a son consciously seek Him, but He is extremely pleased when He finds that son exhorting another son to come unto Him. When a spirit-bound, truant Soul inspires another Spiritual fugitive to return to God, that is considered the highest human duty.

In all the churches in the world ministers should not concentrate upon catching only materially rich Souls and bringing them into the fold to be devoured by the tiger of church dogma. All religious teachers should seek to convert Souls, not for their money, nor for the purpose of swelling the number of church members, but only for bringing them to the all-freeing Presence of God. The commercial Spiritual teacher uses his students to further his own ends, while the true Spiritual teacher uses the student's attention to bring him unto God.

Virtuous Life

(*Continued from Page* 8)

be just and fair. Where there is knowledge, there is love; similarly, where there is justice, there is virtue. No just action is complete if it is not virtuous. Justice has also a striking characteristic; it brings immediate reward. If we show justice in our dealings with others, we shall invariably get just response. Justice is the law of Nature, but cringing is a weakness. We should correct our weaknesses, but conform to the Divine laws. We should treat people as our equals and inspire them with our own virtuous life. We must remember that so long as a ruler governs his people by principles of justice, he maintains his sway without difficulty, but as soon as he abandons his just methods and becomes immersed in corruption, his people get out of control and set up a new government under a virtuous ruler. In personal relations, and even in the phenomena of the universe, justice keeps order, and order is the mark of virtuous life.

Without conscious and habitual self-control, virtuous life is impossible. Self-control comes with calmness and introspection, after the emotions and the disturbing factors in human nature are harnessed to the development of character. According to the Bhagavad Gita, the mind is disturbed by five emotions or impulses—Kama (sex impulse), Kradha (wrath), Lobh (greed), Moha (love), and Ahankar (conceit), and if they are controlled by the intellect, they turn into power. As a result, self-control follows, and life becomes virtuous.

But how may these passions be turned into powers? By referring to psychology and turning to "sublimation." Suppression is likely to produce a harmful effect on the body, but the right use of the impulses will be of great benefit to character. Therefore, the Kama (sex impulse) must be either sublimated for the development of the higher intellectual and Spiritual powers through such practices as Self-Realization Fellowship instruction teaches, or else it should be turned to the worldly phe-

nomena of expression for self-multiplication.

The Krodha (wrath), a violent emotion that springs from desire, can easily be sublimated or controlled through concentration and meditation as taught by Self-Realization methods, or it may be safely employed in the worldly affairs for self-preservation. Properly expressed, this emotion is of real value to man in his every day life, since it affords strong nerves and courage. Other emotions are minor, and may be subordinated to intellect without difficulty. Emotions and passions turned into powers, self-control throws luster on living, and life becomes virtuous.

Finally, virtuous living should be for the benefit of humanity. Virtue, being the fulfillment of the Divine law, principles of conduct enunciated by Christ, must be followed. No prejudice or hate ever should pollute the thought, and conscience should always be the sole guide. Purity of conscience must be guarded, then virtuous life will create a little heaven on earth.

I Am Part of the Universal Whole

(*Continued from Page* 13)

There is one respect, however, in which the human entity we call man does not resemble the rest of Creation. His Spirit, disposition if you will, changes with his body. If he lives wisely and on a high plane, while the body becomes misshapen with age, the Spirit becomes more shapely, more beautiful. He can show conscious courage, which is a human quality.

Among the better, more apt definitions of courage, is the one in the verse of which, unfortunately, I cannot recall the author:

"Courage is not just to bare one's bosom to the saber's thrust,
Alone is daring.
Courage is to grieve, to have the hurt, and make the world believe
You are not caring.
Courage does not lie alone in dying for a cause—
To die is only giving.
Courage is to feel the daily daggers of relentless steel
And keep on living.

Think also of this, from "Grief," by Aubrey de Vere:

"Count each affliction, whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him; rise and bow;
And, ere his shadow pass thy threshold, crave
Permission first his heavenly foot to lave."

When we have reached this state, we will have realized Paradise, for, as Addison put it, heaven is not to be looked upon only as the reward, but as the natural effect of a religious life.

Strategy of New Frontiers

(*Continued from Page* 2)

Bernard Shaw in "The Adventures of the Black Girl in her Search for God," brilliantly places those individuals who will not keep their wonder alive: "But there is no surer symptom of a sordid and fundamentally stupid mind, however powerful it may be in many practical activities, than a contempt for metaphysics. A person may be supremely able as a mathematician, engineer, parliamentary tactician, or racing bookmaker, but if that person has contemplated the universe all through life without ever asking: 'What the devil does it all mean?' he (or she) is one of those people for whom Calvin accounted by placing them in his category of the predestinately damned."

IV

The secret of growth may be found largely in the development of new habits. Habit is in itself a kind of ageing. It is a setting of the machinery of living so that it functions in a given way. In youth, habits are readily formed. Individuals who would maintain conditions of youth should keep alive the ability to form new habits, and should intelligently practice the changes.

One kind of habit which can be changed in the process of keeping alive is that class in which it makes little difference whether the habit is maintained or broken. For the sake of

growth, let those habits be shifted occasionally. A lady says: "I cannot leave the kitchen until every dish is washed, scalded, dried, and in place. I have done that for fifty years; I cannot do otherwise." Another says: "When I finish dinner, I do not want to fool with dishes. I always wash the dinner dishes the next morning." Not speaking as an efficiency expert in housekeeping, I should say that neither of those habits is important compared to the value of breaking it for the sake of physical, mental, and Spiritual resiliency.

Every person has many such habits. For the sake of vitality and aliveness, let them be changed from time to time. An individual says: "My father taught me never to buy anything if I couldn't pay cash for it, and I will never have a charge account." Merely for the sake of growth such a one would be wise to open an account and buy something on credit. And his opposite, who can buy easily on credit, but never passes out the cash for a purchase, should reverse his process. Anything that anyone does in the same way for five years should be changed, unless the habit is a definite asset whose alteration would mean a loss. Experiment with the countless habits in which a change would mean no vital difference, except that it would wake up a million dormant brain cells.

Then there is a wide field of habit in which small changes would be of advantage and make for self-improvement. We can make improvements in the habits of posture, attitudes, and movements; in manner and etiquette; in speech and care of person or property. Many roads of self-improvement are blocked by habits rolled in the way. No person retaining his reason is too old to be yet working at an improvement in some of his habits.

Besides this, I think one should never cease growth in the attempt to rebuild life at its very foundation. Habits of character, disposition, and conduct, which seem so deeply buried that they are our very selves, may be altered. In this region also, life should be a process of change. One who wishes to demonstrate to himself that he is alive, with the capacity for growth, may try to change any deep-set habit which chains him to an imperfection. One can never pass beyond this privilege (and necessity) until he is ready to testify to his own perfection. (And having begun such testimony, let him break that habit.)

V

Growth may stop at any point. Its movements may be held up anywhere along the line. At any time, one may cease learning to do new things with his hands, or to use his body in different ways. Religious convictions may crystallize at the age of ten or twenty. Social attitudes may become fixed forever. All fixation is dangerous. Like crystallization in a motor, they are danger points. Childish and immature notions, or any ideas not frequently subjected to severe analysis, hang on, and the tide of growth sweeping around causes in the current of life eddies which create disaster. There is in the personality an unending conflict between the Divine order that life shall grow and the fixations we set up. Every fixation is an instrument of destruction.

The solution of the problem is to keep growing; in every possible direction and by all possible means. One may maintain the vitalities of youth and hold back the tide of disintegration, by deliberately continuing to grow. In coordination of nerve and muscle, in bodily activities, in habits, in imagination, in attitude toward others, in goals to live by, and in the interpretation of life and the universe. Every one should be learning to do new things with his body. As long as one lives, let the mind be toying with new ideas, the heart seeking new convictions. Every year may bring wider concepts of brotherhood, more inclusive reach of sympathy and understanding. New economic, social, political, and religious ideas and convictions should be sought with avidity. An individual should be always breaking ground in his Soul for the cultivation of nobler and greater motives and incentives. Each year should be different.

Life demands the keeping of oneself plastic, elastic, resilient, changing, learning, readjusting, in every phase of body,

thinking, emotional life and motives.

May I be kept alive to the last minute of living,
To my nerves, in weakness or strength, new pathways giving.
New thoughts for my mind, new passions for my Soul,
Never content with convention's dole.
And when I can no more love a new Truth,
Nor hope for new joy and love as in youth,
May the forces of circumstances together concert
To stop my dying, and make me alert!

The Fountain of Inspiration

(*Continued from Page 9*)

sided attachment of the devotee's mind to the inferior grade of sense-pleasures. When he withdraws his wisdom faculties from the enslavement of sense-pleasures, he feels loneliness, but when he goes deeper into meditation, his discriminative faculties consciously enjoy the superior grade of superconscious Bliss, found in Soul-contact with the Infinite.

Each devotee, when he renounces sense-pleasures, must remember that he is not denying himself anything, but that he is only shifting his tastes from inferior, impermanent sense-pleasures to superior, lasting Soul happiness. As one should be glad to renounce a thousand dollars in order to gain five thousand dollars, so also, one should be happy to renounce sense-pleasures for the everlasting pleasures in God. The Divine state of final emancipation is not a state of blank nothingness or a condition of inner extinction, but it is a demesne of a positive conscious sense of eternal blessed expansion. Materially-minded people revel in conflicting desires and remain wallowing in the mire of suffering. Superconscious Souls, on the other hand, become non-attached to material objects, but are not indifferent, like a hobo who is too lazy to make any decent effort to enjoy either material or Spiritual objects. The true devotee, who has tasted the extra-fine perceptions of Soul Bliss, remains unmoved and without craving for material pleasures even though he may move among them. That is the true secure Spiritual state.

Stanza XLI emphasizes the idea that no devotee should hide in the garb of false reasoning and try to deceive and intimidate his Soul by the foolish fear of renouncing first-arrived, tangible, inferior sense-pleasures for superior, to-be-achieved, but-yet-to-be-acquired Soul Bliss. Every devotee, instead of being despondent, should be glad to consign inferior pleasures to limbo in exchange for the unending pleasures of the Soul.

When, by self-control during meditation, the devotee astrally disconnects the Life Force from the sensory nerves, then it begins to flow inward and becomes focused at the point between the eyebrows into an opalescent light. This inward Astral flow and the inner light are the oblations of human wisdom to its ancestors of Soul, Ego, and intuition. The human wisdom must offer these vitalities to the Soul faculties without the oblations of inwardly-flowing Spiritual perceptions and of the light of the Spiritual Eye, or the Soul faculties will remain dormant, degradingly undeveloped.

The devotee further erroneously thinks that unattached wisdom faculties are the usual destroyers of the family (cluster) of sense-pleasures, and that the senses, unpiloted by discrimination, drift into the uncharted seas of confusion. In this way the sense-organs would lose the distinctive faculty instinctively born in them (religious ceremonies of the caste) and also, the sense-faculties themselves would suffer annihilation due to disuse and lack of interaction with the inner faculties.

The devotee erroneously imagines that if he moves into the deeper regions of ecstasy his mind will be completely unconscious of the world of the senses, and that, by continued inner contact, he may lose the five sensibilities of the senses (family admixture) and ultimately, through long disuse, his very sense-faculties may be utterly annihilated.

The above fear is baseless, for a true devotee, in deep ecstasy of meditation, finds his sense-perceptions and senses highly sensitized by the contact of the all-powerful and all-seeing God.

Karma Mimamsa Philosophy

(*Continued from Page* 10)

systems of Hindu Philosophy as infallible or divinely inspired, were considered in India not only as sacred literature but also, and chiefly, as *mantras,* incantations or chants, of specific practical value for the accomplishment of desirable ends, including the ultimate goal of salvation.

The complexity of the Vedic injunctions or commands (*vidhis*) and the necessity of following their instructions with the utmost exactitude and detailed comprehensiveness was the cause which gave rise to the *Karma Mimamsa* or inquiry into the right procedures. The practical importance of *Mimamsa* can hardly be overstated, for through the principles and maxims which it has formulated and handed down, all the Vedic rites, rituals, ceremonies, sacrifices and daily religious observances and duties of the Hindus are determined and performed to this day. Hindu Law (*smriti*) is also interpreted in the light of *Mimamsa* principles which regulate the civil life of the people even under their present British administration.

Self-Validity of Knowledge

The main doctrine of *Mimamsa* is that of the self-validity (*svatah-pramanya*) of knowledge, whereby the soul stands revealed in every cognition. The objective world does not generate knowledge (*jnana*) in us, for by cognition alone the whole world stands illumined or revealed, and for the soul the world, without the photography of knowledge, ceases to be. There can be no validity in things, but only in knowledge which temporarily lends its own certitude to them by viewing them.

Mimamsa, admitting like the *Nyaya* philosophy that time, space and atoms are the three eternal substances, explained the variability of knowledge of the cognizing soul as due, not to the soul's relation with time or space which, being all-pervasive, are invariably present, but to the atom *manas* (*mind*). The latter through its contact with the sense-organs which are in touch with the phenomenal world, brings objects to the attention of the soul for illumination. Thus the perceiver (*pramata*), the object perceived (*prameya*) and the process of perceiving (*pramana*) are simultaneously revealed.

Memory and Dreams

The only time when knowledge is admitted by *Mimamsa* not to rise independently of all causes is in the case of memory, when knowledge depends on a previous experience and the latent impressions left by it in the *manas.* Similarly, cognition in dreams may be classed as memory of past experiences. An interesting point is made that only those memories are roused in dreams which can give us that amount of joy or pain which our *karma* (past actions), require us to have and for which our present conscious existence offers no suitable scope for manifestation.

In logic the Hindu mind has always had a brilliant genius, and the *Mimamsa sutras* display a profound analysis of dialectic processes. The nature of perception (*pratyaksa*), inference (*anumana*), analogy (*upamana*), implication (*arthapatti*) and *anupalabdhi* (non-perception or perception of the non-existence of a thing) is examined with exhaustive detail and in numerous subdivisions.

These modes of knowledge are called *pramanas.* An exposition of them is included in *Mimamsa* in order to prove that they are insufficient to point out to us the path of *dharma* (righteous action leading to salvation) which is conveyed to us, according to *Mimamsa,* only through *sabda pramana* or the word of the *Vedas.*

For the same reason, *Mimamsa* stresses the doctrine of the self-validity of knowledge, in order to prove the self-validity of the *Vedas* or *Sabda pramana,* "testimony of the truthful word," the only infallible *pramana* or means of knowledge. Kumarila, in his *Mimamsa* commentaries, even went so far as to deny the ceaseless creation and dissolution (*srsti* and *pralaya*) of worlds, admitted by all other schools of Hindu thought, in order to uphold the doctrine of the eternality of the *Vedas.*

The Potency of Sound

In the course of proving this claim of *Sabda pramana* or the true Vedic word,

Mimamsa offers some very interesting theories on the nature and potency of sound, language, letters and alphabets. Words were considered by these philosophers to be eternal and denotative or significant by and in themselves and not, as commonly supposed, to derive their meanings from arbitrary man-made associations. Thus *Mimamsa* declared that the sacred sacrifices or rites, when performed according to the Vedic ritualistic chants or words, would result in the positive force or capacity (*apurva*) promised by the words of the *Mantra* or incantation, and finally, as the *Vedas* declare, to salvation.

The very instructive system of *Karma Mimamsa* as expounded by Bharadwaja, dealing with the law of *karma* in its relation to human beings, will be the subject-matter of the next article.

For These Things I Thank Thee

(*Continued from Page* 11)

fuge, she had managed to escape reality, and because she was condemned in her own Soul for this escape she made herself believe, and made others believe, that she had led an ideal Christian life.

I suggested tactfully to my visitor that I didn't think the woman had a worth-while story, and if I wrote about her sweet Christian life that I would be a contributor to her weakness and would be guilty of misleading others by presenting her life as a worth-while example; that the people I wrote for believed in action, and that the only peace they desired was that peace which bridged the brief gaps between victories won and others begun.

The man was horrified. The look he gave me cried out louder than words. In his eyes I had revealed my feathers. I was an infidel, a blasphemer. I had denied that the woman of whom he spoke had lived a Christian life. Perceiving his thought, I asked him: "Who presented the first example of a Christian life on earth?" And he answered rightly: "Why, Christ Himself."

"Indeed," I said, "and Christ sought escape from no experience life had to offer. He deliberately thrust Himself into bitter conflict. He was never at peace. He avoided peace as though it were a deadly poison. He was a man of righteous indignation and anger; He was a man of scalding tears, of Soul-wracking emotions, of heart-breaking doubts and indecisions. He was a human, an imperfect human being in this world, growing as all mortal men must grow, by conflict, trial, and error. He became a rounded perfect Being only after they had nailed Him to the cross and he had shed the human trappings in the transition called 'death'."

And Jesus was a man thankful for every blow received, and the symbols about Him that I admire more than any others are the nail scars He carries on His hands and feet. In these scars we have the visual testimony of His supreme triumph.

For years I did my best to hate and persecute Christ, just as Paul had tried to hate and persecute Him. I am thankful for every bitter moment of those years, for they swept me into a conflict so tremendous that it could be satisfied only in a thorough and complete capitulation. That surrender occurred to me as it did to Paul. It struck him down on the Damascus road. It came to me in the dungeon cell of a modern prison. I was suffering the pangs of slow death when it came to me, and it raised me up. When I made my surrender, my last bitter illusion was gone, just as the last bitter illusion vanished from Paul after life had battered him into shape for the Master's call.

Having tried to hate Jesus greatly, Paul loved him greatly when the conflict was over. There were those then, and they exist today, who suffered no conflict between Jesus and the Christ in their own natures. They accepted the Master with their lips in a patronizing sort of way. They were reputed to be good Christians. They possessed peace, and comfort, and self-satisfaction, and they died as they had lived, on a calm dead level of consciousness.

Their love for the Master was not great enough for them to disturb their sweet Souls for Him, as Paul did. Paul was thankful that hate had hardened him in conflict, so that when Love pointed him to the path where greater conflict lay, he was able to step on it strong and unafraid, and we have the history of his victories for Christ bound in sheepskin and preserved by his own pen in words that will last forever.

All things in Nature grow by conflict and opposition, and nothing grows that is not opposed. Particularly is this true of man. Certainly, then, man should be thankful for the conflicting experiences that come to strengthen him and quicken him and raise him Christward. I offer up a feeling of thanksgiving every time I express the courage to face the responsibilities and tests of reality. I never feel the impulse to deceive myself and offer up lip thanks for the cowardice that causes me to shrink from reality by accepting the easy way out, the way that is smooth and passive and peaceful and harmonious. I want to reach the place where I can be peaceful in turmoil and harmonious in the midst of conflicting elements, and for every opposition, every obstacle, every trial that comes to me as an aid to this goal—for these, I say, I am deeply grateful.

Conflict is harmony and turmoil is peace to the Master Soul, because these very things are the things that make it so.

Mysticism

(*Continued from Page* 16)

is the connecting link between that other realm—that invisible realm of the Mystic—and man? The method of approach to the reality and nature of God is not by purely logical speculation, nor the mechanistic scientific method.

"The way to Truth, the path to the knowledge and comprehension of God, is in the SOUL of man. The road to God is not far off, but it is in us—it is in the Soul of every man."

Since the Mystic is to contact that invisible realm through his Soul nature, what, then, are some of the factors and procedures involved? Because of the limitations of this paper, it will be possible to do little more than outline this section.

Let us look, first of all, to that part which the imagination plays in this process. The foremost religious races, notably the Hebrews and the Greeks, were great adepts in the cultivation of the imagination of their children. Psychologists, and men who have spent years in the fields of research, hold that the imagination is a mental capacity of the first importance for every aspect of life, but peculiarly so for religion. It is as necessary for religion as the power to see perspective is for drawing, and it is no more difficult to cultivate than is the latter. On the importance of this question, Rufus Jones points out that we train children to see and to dodge passing automobiles, a skill which is essential to survival, but we neglect the cultivation of the capacity to see the invisible, which is essential to art, to poetry, and to religion.

A second factor to be considered in the previously mentioned process, is that of meditation. While meditation is well-nigh a lost art in Western civilization, Mystics consider it extremely important for the cultivation of interior depth and insight and moral power. Suggestions and expectation are mighty agencies in the formation of character. The heightening power that comes through concentration is one of the most important contributions that education ever makes. Mothers in India begin to train their children in silent meditation long before they are taught letters or counting.

In this journey to the great unknown, whence the Soul contacts that invisible realm, we are told that Recollection is the first step which must be taken by all who would get control of their own mental processes; it is the first great step in the education of the human consciousness. Recollection is no more and no less than the subjection of the attention to the control of the will. St. Teresa held that Recollection begins in the deliberate and regular practice of meditation; a perfectly

*Underhill, Evelyn; "Practical Mysticism," (New York: E. P. Dutton & Co.) 1919, p. 46.

natural form of mental exercise, though at first a hard one.

Meditation is a half-way house between thinking and contemplation. As a discipline, meditation derives its chief value from this transitional character. The real mystical life begins at the beginning, not with supernatural acts and ecstatic apprehensions, but with the normal faculties of the normal man.

A still further step in this Godward journey is that of contemplation. As in the case of meditation, contemplation begins not with some ecstatic adventure in supersensuous regions, but with the loving and patient exploration of the world that lies at one's gate. By a quiet yet tense act of communion, one will presently discover a relationship far more intimate than anything one can imagine—between himself and the surrounding "objects of sense." The discovery of one's fraternal link with all living things, this down-sinking of one's arrogant personality into the great generous stream of life, marks an important stage in the apprehension of the "Science of Love" which contemplation is to teach. Through contemplation one leaves the world of multiplicity of which Plotinus spoke, and enters into the realm of unity to perceive in the many the clear and actual presence of the ONE.

The last factor in this Spiritual journey, which I shall mention but slightly, is that of prayer. Evelyn Underhill outlines prayer under the three heads of quiescence, attention, and feeling. She further states that those inward activities and responses to which we can give generally the name of prayer, and those outward activities and deeds of service to which we can give the name of work, ought to be trained together and never dissociated. They are the complementary and balanced expressions of one Spirit of Life, and must be given together, under appropriately simple forms. It is contended that prayer ought to be regarded as a universal human activity, and its nature and difficulties should be taught, but always in the sense of intercourse, rather than in the sense of mere petition. The doctrine of the Mystic is that:

"Prayer in itself properly is not else but a devout intent directed unto God."

Real prayer is a difficult art, which, like other ways of approaching Perfect Beauty, only discloses its secrets to those who win them by humble training and hard work.

(To Be Continued)

*Underhill, Evelyn; "Life of the Spirit and Life of Today." (London: Methuen & Co., Ltd.) 1922, p. 78.

Meditations For November

(*Continued from Page* 12)

Nov. 14. I know that I am a perfect idea of God Mind. Every other person is also a perfect idea of God, representing Him here on the earth plane and, as I make each contact today, I shall see this reality and realize that I am facing God and speaking directly to Him in each person I meet.

Nov. 15. I desire to clear my consciousness of all wrong ideas and emotions, of every negative conception which keeps me from manifesting perfect selfless love and wise and compassionate action.

Nov. 16. Infinite Mind is full of wonderful ideas of perfection, beauty, joy, power, abundance—everything I need—and since my mind is one with God Mind, these ideas flow through my consciousness when I am quiet and in tune.

Nov. 17. Today I shall think only perfect thoughts and shall expect and recognize only love and harmony in my surroundings.

Nov. 18. I know that I am a center of consciousness in Infinite Mind, that I am one with God substance and that by right thought and action I can bring abundance into manifestation.

Nov. 19. I am God's child. It is His purpose to give me all the good in His Kingdom. The only thing which keeps it from me is my lack of understanding and my wrong use of the powers I already possess.

Nov. 20. I shall meditate until I realize the presence of Infinite Power and Wisdom. I shall fill my mind with thoughts of compassion, kindness and

good will. I shall make every effort to gain perfect understanding so that God may be revealed in me. May I never for a moment forget that I am made in His image and likeness and that my purpose here is to express Him.

Nov. 21. — In every difficulty and seeming defeat I shall go forward with the conviction that the Perfect Idea is unfolding within me and that, as I learn my lessons, I am nearing complete victory.

Nov. 22. The only life I have is God's perfect life. This life and energy flows through every part of my Being and therefore I have perfect health now.

Nov. 23. I go about my activities with serenity and confidence because I know that the resources of Divine Mind (which is the power behind my mind) are infinite and will bring about only harmonious and perfect results.

Nov. 24. I shall endeavor to realize that God is all that exists, that everything in manifestation is made of God substance, and that this includes me. Therefore, in reality, only perfection, harmony, joy and wisdom exist and any appearance to the contrary is not reality.

Nov. 25. When I meet problems and difficulties, I shall no longer resist and fight them, but shall consider them impersonally, knowing that there will be a harmonious solution when my only purpose becomes the expression of understanding, kindness and selfless love.

Nov. 26. My only problem is the building up of the consciousness that God's power, love and understanding never fail and that they are at all times within my reach.

Nov. 27. God is the answer to every problem. Be still, and let Him speak through you.

Nov. 28. Give up all dread, dislike, and fear, and turn in perfect confidence to the Infinite Power within you. That power can solve all difficulties and can bring all good to pass.

Nov. 29. If Divinity is within me, I can call upon it and depend upon it under all circumstances. If I am a child of God, then my powers of expression are limitless. I shall meditate until I realize my identity with Infinite Power and I shall test my realization in all my actions and thoughts.

Nov. 30. I can have as much power, energy, health and love as I can use. I shall go forth in confidence and conquer all difficulties.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUG. 24, 1912.

Of "Inner Culture Magazine," published monthly at Los Angeles, California, for October, 1934.
State of California, County of Los Angeles, ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Salome E. Marckwardt, who, having been duly sworn according to law, deposes and says that she is the Business Manager of the "Inner-Culture" and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 537 Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles.

Editor, Swami Yogananda, 3880 San Rafael Ave., Los Angeles.

Managing Editor, Salome E. Marckwardt, 3880 San Rafael Ave., Los Angeles.

Business Manager, Salome E. Marckwardt, 3880 San Rafael Ave., Los Angeles.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

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5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above is (This information is required from daily publications only.)

SALOME E. MARCKWARDT, Business Manager.

Sworn to and subscribed before me this 1st day of October, 1934.

(SEAL) DANIEL M. POTTER.

(My commission expires May 19, 1935.)

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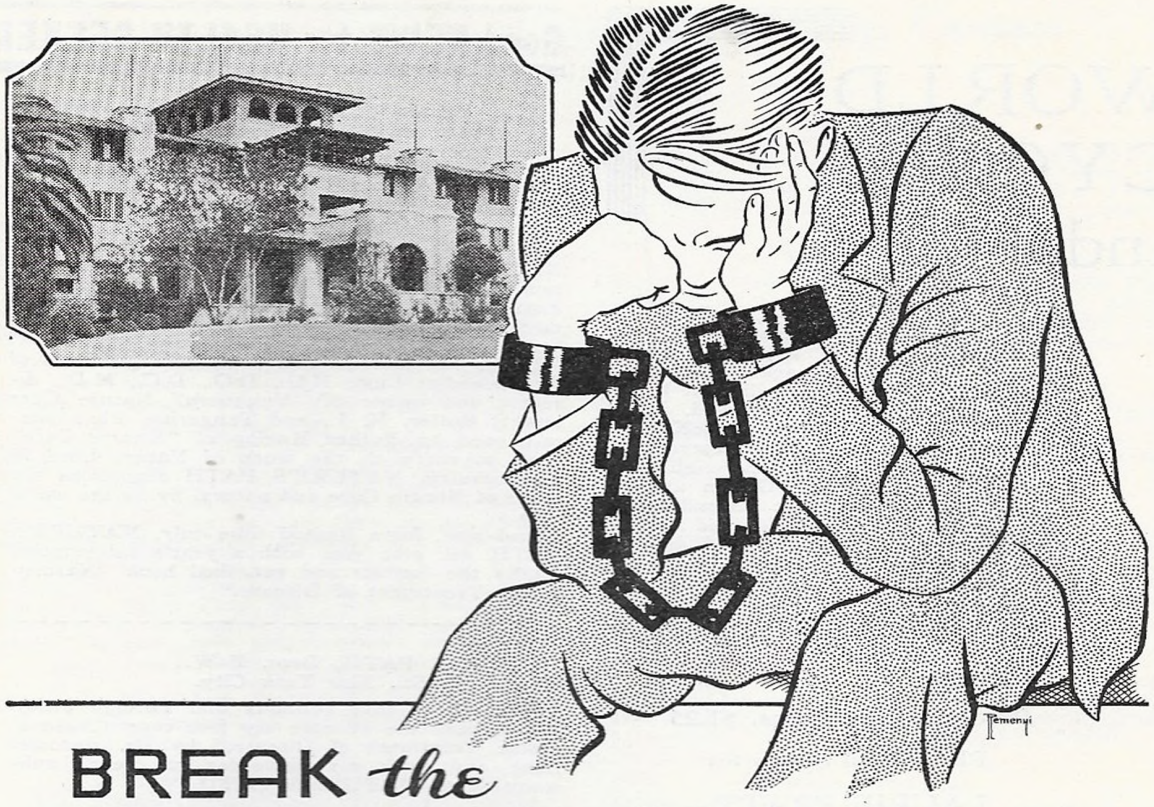
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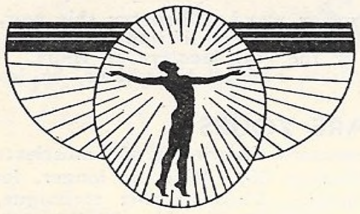
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Self-Realization Fellowship Center, Friday Morning Club Building, Third Floor, 938 South Figueroa St., Los Angeles. K. R. Samras, M. A., Ph. D., Leader in charge. Services held every Sunday at 11 a.m. Other speakers when announced.

***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.

***Portland, Oregon**

Self-Realization Fellowship Center, 219 Platt Building; Harriet Mercer in charge; Sunday service at 11 a.m. and 8 p.m. 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.

Buffalo, N. Y.

Anna Krantz, Sec., 18 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., at the home of Mrs. Flora M. Lucas, 1428 46th Street.

Cincinnati, Ohio

R. K. Das, Conducting Teacher, 2729 Scioto Street. Phone: Avon 8756-M. Mrs. Ada Huggins, Sec. 2618 Norwood Avenue, Norwood, Ohio. Meetings held in Parlor H, Sinton-St. Nicholas Hotel. Sunday evenings, 8 p.m. Classes Monday and Friday evenings.

***Topeka, Kansas**

Meetings the first and third Wednesdays of each month at the Y.W.C.A. Building, until further notice. Mr. Roy H. Clark, chairman, 532 Kansas Ave.; Mr. A. E. Seal, teacher, 2732 Wisconsin Ave.; Mrs. Alta M. Redmond, Sec. and Treas., 1908 N. Kansas Ave., North Topeka.

***Louisville, Ky.**

Mr. T. J. Cox is the conducting teacher, Federal Reserve Bank of Louisville; Virginia E. Nunnelley, Sec., "Maplehurst," Route 7, Louisville, phone Highland 0277w. Meetings are held every Tuesday at 8 p.m. at the Brown Hotel.

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 Self-Realization Fellowship students meet for practice of the Self-Realization Fellowship Courses at the home of Mrs. Elisabeth Backus, 2201 East Lake of Isles Blvd. Self-Realization Fellowship Course No. 1 is taught by Miss Ednah F. Hall, who also conducts reading groups who meet at 2121 Bryant Ave., South. Phone: Kenwood 4513. Noon Meditations every week day at the Self-Realization Center, 433 Lumber Exchange Building, at 12:15 to 1 p.m.

***Kansas City, Mo.**

The future meeting place of the Self-Realization Fellowship Society will be at the Park Lane Hotel, 4600 Mill Creek, Room 103.

Salt Lake City, Utah

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

***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. All services are held at the following address: 306 Castle Hall Building, 230 E. Ohio Street.

Washington, D. C.

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

Mexico

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

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Scotland

Self-Realization Fellowship Center of Progress. R. J. Calder in charge. 14 Devon Square, Alloa, Scotland.

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

Thanksgiving Letter to Friends and Students

EVERY day should be a day of Thanksgiving for all the gifts of Life—for sunshine, water, and the luscious fruits and greens which we receive as indirect gifts from the Great Giver. He makes us work so that we may consciously and thankfully deserve to receive His Gifts. The All-Sufficient One does not need the benefit of our thankful hearts, but when we are grateful to the Fountain of all gifts, our attention is concentrated, for our own highest benefit, upon the only Great Source of all supply, which alone can unfailingly, undeceivingly bestow upon us the lasting gifts of wisdom, abundance, and Spiritual treasures without the confinement of any mundane measure.

There are millions of people today who are drunk with egotism, who think that they keep themselves alive because they feed themselves with their self-earned magic gold of delusion. They never stop to think that man can neither make a grain of wheat, nor a leaf of green, nor the illusory, glittering, yellow gold, nor the paper and ink of which greenbacks are made; neither can he create first life independently of God—the life that gives power to the precious green papers. For these people, Thanksgiving Day, although soiled with the blood of unthankful turkeys, is a great day of awakening and of thinking of the most important and the most forgotten Molder of our Destiny.

People, drunk with delusion, eat meat almost every day, and at the same time forget the Savior who saves them from all sorrows. It doesn't matter how many turkeys are sacrificed in order to offer thanks to the Giver of all Life, if only meat eaters may have their meat, and think of the Most Adorable One at the same time. However, it is better to eat meat and think of God, rather than add to meat-eating the highest sin—God-oblivion. But many of you could thank God in meditation more consciously and better while munching on the meat of peace, than while dipping your lips in the gravy and the flavor-camouflaged flesh of a turkey, where once sensitiveness guarded the throne of Life.

Millions of people who eat turkey forget to thank God at all, and think more of the turkey than of God. A few people thank Him for the taste of savory turkey. If you eat turkey, be sure to stuff it with the best Bliss-spiced dressing of thankful remembrance of God for all His highest gifts of wisdom, peace, power to accomplish, and also for His other inconsequent gifts of turkey dinner, and so forth. Be sure to thank God for forgiving you for compelling the quickening of the turkey's evolution against its own will. And also thank God that you are not the turkey, to be used for the festivity of Thanksgiving.

I am glad for you if you can find Heaven just by not forgetting God while partaking of your august turkey dinner, and I shall have to be happy for the turkeys, that they have found Heaven, and freedom from the misery of daily gobbling and the fear of waiting their doom through all of you, even though they were unwilling that it should happen.

Anyway, don't mind my sympathy for the turkey, for I am more sympathetic toward you, who are superior to the turkey, lest you bring greater trials upon yourselves by forgetting God. He is waiting to hear your unceasing knock of devotion and to open the Gates of Omnipresence to receive you. Whether you eat turkey or not does not matter if you will only knock hard with devotion on the doors of your heart. He will open the Gates of Omnipresence to receive you.

Make every day a day of Thanksgiving without regular feasts, and continuous contentment will sparkle in your body, mind, and Soul. If you eat turkey, be sure to search for the all-freeing God from then on until you find Him on the brink of unceasing seeking.

By S. Y.