

INNER CULTURE

EAST-WEST MAGAZINE



Prayer, or
"Loving Demand"



The Path of Pain

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

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Science of Right Thinking

To think is to live, and to live means to produce human good at all moments of life. Whenever or wherever you accelerate active thoughts in your mind, you are unknowingly laying the positive foundation for thoughtful activities in your life. *This is the first law of right thinking.*

Think straight and think ethically with fear or favor to none, save your undying loyalty to your own indwelling royal Self. Whenever you make a strong endeavor to think right, the very inner law of your Being will set you on the right track, and the whole Cosmos will render unto you its mystic co-operation. *This is the second law of right thinking.*

Think over, when you are thinking, to be sure of what you are thinking, for you do not know the wild ways of wrong thoughts, as to how and when they can secretly fly into the nest of your right concepts. *This is the third law of right thinking.*

Even when you are not thinking, or not even in a mood to think, at least think about the fact that you are not thinking. This will show to you the different shades and variations of your behavior at the times when you think, or at those moments when you do not think. *This is the fourth law of right thinking.*

Think over your problems with God, so that you do not think alone or think along with any lesser thinker. Think with the Thinker who has given you the power to think, in order that your thoughts shall forever partake of the divine wisdom. *This is the fifth law of right thinking.*

—By Sri Nerode.

INNER CULTURE

EAST-WEST MAGAZINE

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

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SALOME E. MARCKWARDT, Managing Editor.

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Prayer, or "Loving Demand"

By S. Y.

AFFECTIVE prayer must be scientific and definite in performance and must give intelligent understanding of all its factors. All those who want to demonstrate the scientific nature of prayer must first be sure that there is a God to pray to. The word "prayer" should be changed to "loving demand." The Father made us His children and we have chosen to be beggars. We must destroy our deficiencies and become acknowledged as His children, as Jesus did. To do that we must stop being prodigal children and retrace our steps homeward from the misery-making mainland of matter. We live in hope and die either with unfulfilled hope or broken-hearted. Very seldom does real complete happiness dawn on the horizon of our lives.

The popular method of prayer does not reveal the psychology and art of prayer. Ordinary prayer consists of addressing our desires, half in belief and half in doubt, to an unknown God. If prayers are answered, a superstitious trust in God may result; if they are ineffective, distrust may follow. Even an answered prayer has to be tested and distinguished from a fulfillment which was coming anyway without the causal intervention and effective activity of the prayer.

The popular system of prayer is ineffective for the most part because we do not mean business. God, the Secret Knower of our thoughts, knows what selfish desires we have in our innermost mind, so He seldom manifests Himself. While the demons of sensations and thoughts dance in the tem-

ples of body and mind, it is difficult to recognize God, who remains hidden behind the veil of Silence within.

Some people pray with excited emotion and become intoxicated with the exuberance of their own passion. Such people feel satisfied by being drunk with their own blind feelings and they think that they are inspiration from God. Such emotions often lose their force in tears, or in religious dances, or muscular demonstrations. Visitation of God through intuition is different from emotional outbursts. Emotional prayers bring activity and excitement, while devotional prayers bring the calm joy of the Soul.

So-called intellectual prayers may uplift the intelligence, but not the Soul. They may give intellectual satisfaction, but they do not bring conscious response from God. He does not reveal Himself unto the theoretically wise, but unto babies, who surrender themselves, their egoism, their pride, and their mustard-seed-like knowledge before the vastness and humbleness of His measureless Wisdom.

Are Your Prayers Answered?

Do you realize that you may have been praying to an unknown God and may not have been getting any response. Have you ever taken time to think that your ordinary daily prayer to God is almost always a one-sided affair? Do you like to talk to a deaf, mute person? Do you want to go on appealing or talking to someone who never replies?

You must pray intelligently, with a bursting Soul, seldom loudly, mostly mentally, without displaying to anyone

what is happening within. Pray intelligently, with the utmost devotion, as if God were listening to everything you were internally, mentally affirming. Pray on into the depths of the night in the seclusion of your Soul. Pray until He replies to you through the intelligible voice of the utmost bursting joy tingling through every body cell and every thought, or through visible visions depicting what you should do. Pray unceasingly until you are absolutely sure of the Divine contact, then claim your material, mental, or Spiritual needs from the Most High as your Divine Birthright. Don't cry to Divine Mother like the baby who stops crying immediately his mother sends him a toy, but cry unceasingly, rending the heart of the Divine Mother like a Divine Naughty Baby, throwing away all lures and toys of name, fame, power, and possessions, and then you will find the answer to your prayers.

You may say: "I know my prayers are answered, for I hear God talking to me. I have demonstrated His response to my prayers." "Well," I ask, "are you sure that your prayers reached God, and if they did reach Him at all, did He consciously respond to them?" What is the proof? You prayed for healing and you became well. Do you know whether your cure was due to natural causes, or medicine, or to your own or another's prayers, bringing help from God? Sometimes there may be no causal relation between your prayer and your cure. You might have been healed even if you had not prayed. This is the reason why we should find out whether the law of cause and effect can be scientifically applied to prayer. It has been said that God responds to law. Some people have experienced this response and have said that all people who conform to the law can test and experience it for themselves. Physical laws have to be interpreted by the physical senses and judged by the understanding. Divine laws have to be comprehended by concentration, meditation, and intuition.

Then comes the question: Would a conscious God, Almighty in Nature, subject Himself to be commanded by

the law of cause and effect which He created Himself? Why not? The maker of all laws certainly does not want to break the laws of His own making. Of course, we must remember that, although God is approachable through the law of cause and effect, still He, being above the law of cause and effect, has the right to respond or not to respond to a mechanical prayer. God is something more than can be demonstrated in a laboratory.

To Sum Up

1. Solitude is the price of God-contact.

2. Knowledge of the laws of tuning the body, mind, and Soul radios to contact God is necessary.

3. Since God is also above law, devotion is necessary to call His attention. The devotional call, if sincere, deep, and continuous, and if it is supplemented by sincere efforts at deep meditation, must bring Divine response. Devotional demand is greater than law, for it touches the heart of God and makes Him answer His naughty and good children alike. Law is based upon mathematical precision, but devotion is based upon claiming God as our own true Love, for did He not make us in His own image? Law is exacting in its demand, while Love causes God to surrender Himself to the devotee. God can never hide from the person who exercises devotion, love, the law of meditation, and the Soul-Call.

4. Continuous personal zeal must be put forth. Whether God seems to respond or not, one must never cease loving. The beginner in devotion must not be discouraged if God does not respond to His immediate intense demands. God never fails to listen to all Soul-Calls, but He does not always respond in the way that we want Him to. He has His own mysterious ways. Besides, He consciously responds only when He is sure that the devotee wants Him and Him alone. That is why some Saints have been tested with disease, or extreme poverty, or temptation, and when found to prefer God to health, life, abundance,

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The Second Coming of Christ

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

By S. Y.

For if ye love them which love you, what reward have ye? Do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

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

EVEN the ordinary politician returns love for love and salute for salute—because of material policy and outward courtesy. But, as the Perfect Father loves His naughty or good children alike, so also you, who are seeking perfection, must love equally God's evil or good children.

Mortals behave like mortals by giving in the same measure what they receive, but to be like the immortal Gods, a soul must give love for hate, and goodness for evil actions. Such action entitles mortals to become perfect and immortal beings. If God gave hate for hate, where would man be today? God, by giving silent love to man, is helping man's slow but sure emancipation. God never loudly admonishes the wrong doer, but silently and lovingly talks to him

through the whispers of his conscience. To become like the Father, the ordinary self-deluded mortal must behave like the perfect Father.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.

("Walks and Words of Jesus, Sermon on the Mount," By Rev. M. N. Olmsted.)

Since no one owns anything, but is only given the use of things, according to the measure of his Karma (previous action) and, because of Heaven's bounty, therefore man should learn to present gifts to his brethren in secret, even as God gives sunlight, air, food, life,

love, and wisdom to man shrouded in utmost secrecy. Though man earns according to the measure of his ability, yet he could not get anything unless God created the things he needs.

Therefore, all things are gifts of God, even though He makes man work for them for the sake of his own evolution through struggle. Man has many needs, and he receives the gift of God in health, prosperity, and, above all, in spiritual qualities. Man uses the God-given gifts of intelligence, creative ability, and will power, and with these he achieves wonders. God wants His fortunate children to share His gifts with His unfortunate children, and God wants all gifts to be presented in secret, without marring them with repugnant pride or publicity. If anyone gives money or wisdom to another and brags about it, he destroys its sanctity. The Heavenly Law does not give the reward of revelation to bragging souls.

Do not give your material alms in pomp in the temples, and do not boastingly offer your wisdom to others. Never say: "I helped to redeem such and such a person." If you do so, you may receive material reward by gaining some friends and some followers, but that bragging will keep away wise friends and the all-wise God.

Remember, it is necessary to show God that you are not attached to your God-given possessions, and that you are ready to share them with your brethren. Most people are willing to offer advice and sympathy, but when it comes to sharing their hard-earned money with others, they are forced to be "tightwads" with closed purse strings, believing only in family happiness—"Us four and no more." Some people never hesitate to buy yachts and new costly cars, but are very tight when it comes to giving a hundred dollars to a very needy cause. There they economize and feel righteous when giving five or twenty-five dollars.

Therefore, the primary lesson to be

learned on earth, as exemplified by God, is to every day share at least a little of your earthly possessions with worthy, needy persons, or, still better, with worthy, needy Divine Causes.

After you learn to give freely to others, and quietly, as you give to yourself, then the Divine law of supply will secretly work for you. As you lovingly, quietly, naturally, and joyously, without remorse, buy things for yourself, so must you learn to do the same for others, in the same way. As one gives the best gifts to himself, without publicity, so one should learn to give to others without ostentation.

To present gifts to others by identifying their necessities as your own, expands you, and you learn to dwell, not only in your own life, but in the lives and hearts of others also. Thus, in the reward of Heaven, the silent giver feels God's omnipresence in other hearts, but the bragging giver, though better than the miser, reaps some results due to bestowing gifts upon others, but his gift is tinged with the desire for display and pride, and he is engrossed in limiting and confining egotism, and misses the reward of Heaven, which consists in self-expansion in the hearts of others, when gifts are given in silence and by the identification of Self with others. Egotistic giving concentrates the mind on the false, insincere applause of men, but silent giving unites the heart of the giver with the heart of the one benefited, and with the Spirit of God.

When you give to others, with your right hand or the right spirit, let not your left hand, or egotism, be conscious of it. Those who think that they are great givers are not as great as those givers who are so engrossed in giving that they have no time to think that they are giving at all. If you present to others material and spiritual gifts as if you were giving to yourself, then the Spirit will reward you with the perception of Omnipresence sent openly into your heart.



Meditations for April

By S. E. M.

Wed. A new king has been crowned. It is only the outer manifestation, however, that is new, for this man was conscious of his kingship almost from the time that he became conscious of anything. He was trained to think and speak and act like a royal being always, under all conditions. No matter what happened, he must always be controlled, fearless, wise, kind and gracious, for the son of a king cannot be a coward or a weakling; he cannot fly into fits of rage or be unjust. Always the son of a king must know who he is and what he is, and he must act accordingly. . . . You have forgotten for a long time that you too are the child of a King.

Thurs. The pure energy of God is flowing through you every minute of your existence. As it comes from its source, it is perfect and unlimited, but where it passes through your mind and body it takes on the color and attributes which you give it.

Fri. It is the same energy which gives force to your angry word, your hateful unjust act, or to your thought of loving kindness and act of unselfish service.

Sat. This energy goes where you send it and creates as you command. You are the intelligence which governs and controls it, and if you would live in beauty and harmony, you must consciously choose to do so and direct your thoughts and activities accordingly.

Sun. It is the nature of the Life Energy to create health and strength and beauty if it is given a chance and is not obstructed or given patterns of imperfection to carry out.

Mon. Try to get a mental picture of this pure essence, this creative power, with which you are entrusted, and then determine to give it a chance to create according to the divine pattern in your body and world.

Tues. Why not try for, say six months, to build your life according to your heart's desire? Aren't you tired enough of muddling along in unhappiness, sickness and failure to be ready to do something about it?

Wed. Well then, the thing to do is to get a clear idea and mental picture of what your body would be like if it were perfect—if you had built it according to God's original plan for you.

Thurs. Then hold fast to this idea until the energy of God can build according to your new specifications.

Fri. The cells of your body are continually breaking down and being renewed. You are free to choose what kind the new ones are to be. If you desire perfect health and beauty, admit nothing else in your consciousness until the pure energy of God has a chance to replace the old worn out cells with that kind of new ones.

Sat. The element of time is a limitation of your consciousness only. You have spent a long time creating imperfection, so do not get discouraged if it takes a little time to clean out your mental and emotional house.

Sun. When you get the complete realization, the result will be immediate. Now is the time to begin to get rid of the mental dirt and ugliness which you have been accumulating through the centuries. It can be done. You have only to begin and you will find it the most fascinating and profitable experience of your life.

Mon. Remember, the pure energy flows into whatever mold you provide. If you see half an organ instead of a whole one, or if you see one that functions improperly, the energy builds according to your design and creates new cells according to your specifications.

Tues. You are the ruler in your own kingdom and you do not have to accept into your body or world anything you do not want. If physical inharmony seems to manifest, do not start an internal battle by denying the existence, but rather say to the headache, "You do not belong to me. I refuse to harbor you longer. Get out!"

Wed. And then realize that the life energy is flowing into you from the source of your being, creating the perfect body of your vision. See it, feel it, and know it.

Thurs. Think much on the Christ. Try to get His feeling of dominion over outer conditions and His feeling of freedom from limitation of all kinds. Ask Him to guide, to strengthen, and to help you.

Fri. Mentally picture His perfect, radiant Presence, and whenever a perplexing situation arises, stop a moment and think what He would do under the same conditions. The answer will always be definite and immediate.

Sat. The animating, sustaining energy of God will as easily create harmony and beauty in your surroundings and affairs as in your body. Here also the result depends upon your direction of it.

Sun. To have a joyous, serene and successful life, you must guard your thoughts, emotions and acts continuously and without compromise against negation and discord of all kinds—anger, doubt, fear, criticism, condemnation, judgment, and so on. You know when you are thinking negative thoughts. Now is the time for you to refuse entry to them in any form.

Mon. Freeing yourself from the habit of wrong thinking is a struggle at first, but if you persist, right thinking, right feeling and right acting will become your natural habit of living and it will seem as if Life itself is carrying you along in the way you have chosen to happiness and freedom almost without effort.

Tues. Did you ever stop to think how unjust and unreasonable it is for you to judge or condemn another of God's children? You cannot know even the conditions or inner motives of this life which are influencing him. And, unless you were God, you could not know the forces He has to contend with from past lives. It is impossible for you ever to have sufficient information about the conditions and influences affecting another in order to form a just opinion about him.

Wed. The only wise and charitable course is to let other people alone and confine your judging to your own attitude and actions. This will keep you more than busy, as you will know if you have tried to apply the preceding meditations.

Thurs. Besides, the ideas and mental pictures that you allow your mind and attention to dwell upon, you tend to draw into your own life. If you don't like what other people do, you don't have to think about it. Get busy on yourself.

Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

French Vegetable Soup
Pepper-Celery Salad
Savory String Beans
Mushroom and Almond Sauce on
Rice
Broiled or Scalloped Tomatoes
Carrot Plum Pudding

FRENCH VEGETABLE SOUP

2 large carrots
1 large onion
1 small leek
1 stick celery
4 cups warm water
2 turnips
3 tablespoons peas
1 tablespoon kidney beans
butter
vegetized salt

Dice the vegetables and put all of them, except the peas and beans, in a saucepan with a little butter. Cook over a slow fire until the vegetables are well browned. Then add the water and vegetized salt, bring to boiling point and simmer for $1\frac{1}{2}$ hours. Add the peas and beans $\frac{3}{4}$ hour before serving.

PEPPER-CELERY SALAD

1 cup chopped lettuce
1 cup chopped celery
 $\frac{1}{2}$ cup chopped green pepper
Mix with well seasoned French dressing and serve.

SAVORY STRING BEANS

Select firm young beans, wash and string, cut into thin strips lengthwise and steam with scallions. About 5 minutes before serving, add finely chopped parsley and a sprig of summer savory (beanherb.) After adding the parsley and herb, let steam just a few minutes longer, remove to dish and add butter.

MUSHROOM AND ALMOND SAUCE ON RICE

2 cups boiled rice
2 tablespoons butter
2 slices onion
2 cups Vegex broth
 $\frac{1}{4}$ lb. (or 1 can) mushrooms
 $\frac{1}{4}$ cup almonds, toasted
2 tablespoons whole wheat flour
 $\frac{1}{2}$ teaspoon vegetized salt

Cook with onion and mushrooms in the butter until soft, add the flour and salt and cook until brown. Add the Vegex broth (made by adding $\frac{1}{2}$ teaspoon of Vegex to a cup of hot water) and boil for 2 minutes. Add the sliced almonds and serve on the hot rice.

CARROT PLUM PUDDING

4 cups whole wheat flour
1 pound grated raw carrots
 $1\frac{1}{2}$ pounds seedless, unsulphured raisins
 $\frac{3}{4}$ cup unsulphured molasses
 $1\frac{1}{2}$ pounds currants.
 $\frac{3}{4}$ cup honey or corn syrup
2 eggs
1 teaspoon salt
3 teaspoons soda
2 teaspoons each of cinnamon, cloves and mace
 $\frac{1}{2}$ cup butter

Mix and sift dry ingredients, add the eggs slightly beaten, the melted butter, fruits, carrots, molasses and syrup. Steam in tightly covered, buttered molds for five hours. Serve with a cooked or hard sauce.

DIET AND HEALTH

Chlorine has several important functions in the human body. It is an essential part of the hydrochloric acid in the stomach and this acid stimulates the flow of the pancreatic juice which is

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Echoes of a Song

(Continued from Page 10)

20. The waves of pleasure or pain, the forces black or white, right or left, do not reach the faithful, for this he that is in Him feels no heat or cold, no pleasure or pain.

21. Emptiness does not exist in the created, so all things in space succeed or continue, or link, in perfect harmony. One must procure to grow no more roots, as the natural ones around us are sufficient; one should conquer and finally liberate and identify with the Superior 'I.'

22. Any external fruit is the object of sorrow and pain; some day it must die; do not enjoy too much perishable things.

23. When the external man has no links, then the true, the occult surges.

24. When one partakes of the Truth with the Eternal: then shines the real happiness, the real joy, the real life, PEACE.

25. The dual man, who converts in one, feels vehemently the duty that all should participate.

26. The light shines without dense or flimsy clothing—brilliant Beings should be likewise thus.

27. In guarding your entrances, rhythm your credits, sweeten your debits without running from danger, nor either looking for it, and you will find YOURSELF.

28. It is the way the wise conquers his freedom.

29. Capable of enjoying thus eternally, love to all and for all is how the superior man finds PEACE.

Men are more inclined to ask curious questions than to obtain necessary instruction.—Quesnel.

A fact, if looked at fiercely, may become an adventure.—Gilbert Chesterton.

Where there is much light, the shadow is deep.—Goethe.

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Prayer, or "Loving Demand"

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or temptation, then God came. If one persists long enough in seeking, one will surely find God at the end of the trail.

5. Never mind if you cannot see Him or hear His knock at the gate of your heart. For a long time you have been hiding from Him and running away in the marsh of the senses. It is the noise of your own rowdy passions and the flight of your heavy footsteps in the material world that has made you unable to hear His call within. Stop, be calm, pray steadfastly, and out of the Silence will loom forth the Divine Presence.

Diet and Health

(Continued from Page 17)

necessary for the digestion of fat. Most of the mineral matter in the blood serum is sodium chloride and this "favors and sustains the generation and conduction of electric currents."

The fact that milk contains so large an amount of chlorine seems to indicate that the chlorides are used in the construction of the organs as well as in the preparation of the digestive secretions.

Chlorides are important for renal secretion and are necessary for the elimination of the nitrogenous waste products of metabolism.

DIET

The best chlorine foods are: cheese, tomatoes, milk, buttermilk, celery, dill, lettuce, white of egg, spinach, butter, kale, cabbage, red cabbage, parsnips, savoy cabbage, beets, sorrel, and turnips.

The Old Fiddle

(Continued from Page 9)

it by its own Sages in a language suited to the thinking mode of those it served. Whether Truth comes down the corridors of Time, through the saying of Confucius, the teachings of Buddha, or what we know as the Bible, it is One and the Same.

Inner Culture

News From India

Excerpts From Letters of C. Richard Wright

Brahmacharya, Vidalaya,
Ranchi, India.
Jan. 5, 1936.

A THOUSAND regrets and tears for causing such alarm and fears when my pen and mind refused to cooperate as Time sped by, and I should know how much even a little word means, especially since I so selfishly and anxiously await your every letter. But believe me sincerely when I say it grieves me more to be forced to remain so silent, I, who owe it all to you. I feel so repentant for my selfish, greedy silence that I hereby and hereon command myself to sit in meditative thought and silence for one minute (an interval) . . . Please feel with me that the more I fill the cup and the less I pour out, the more I'll have to give you on my return.

It has been no easy task for me to adapt my awkwardness to the many strange ways and customs, and added to this the fact that I require at least two continuous, undisturbed hours to scribble a letter, two hours that are nigh impossible when Swamiji is laboriously and continuously calling: "Mr. Wright, Mr. Wright," and Heavenly Father knows that I serve him all too briefly and stingily even now, and when India's charms are everlastingly beckoning and enticing me by a "come here, and look, and feel," and when my lackadaisical inertia grips my pen and thoughts, what am I to do, I ask you?

Perhaps you are wondering: "How is it that he has so much time to write so casually now?" Well, much to the joy of my writing, but much to the sorrow of myself, Swamiji found it necessary to return to Calcutta by train to attend to some details, and so I was left behind in Ranchi here at the Ashrama to

help them start a series of Fortnightly Lessons, as we have the Weekly Lessons in America. So, besides feeling lonely, I'm feeling a bit relaxed, at least enough to scratch out a few lines.

A little atmosphere or background is befitting this leisurely writing. Right at this moment, as I scribble along, dragging my thoughts behind, I'm attracted by the keen pointed shadow my pen-point casts as the ghostly, yellow light flickers from one of those old-fashioned kerosene (coal oil) lamps, (lanterns) casting weird, eerie shadows on the white walls of my little den at the Ranchi Ashrama or newly acquired India Temple.

As I sit here, all is calm and quiet; most everyone is snug beneath blankets, and were I to take a stroll or stumble around through the larger rooms of the Ashrama or Vidalaya (school) at this bewitching hour of eleven, I'd chance upon 20 or more cots all filled with a bundle of bedding and a boy, just about eleven or twelve years of age, in each bed, in each room, and were anyone to study the various sleeping postures, he would find every conceivable kind of sleeping position here depicted by these boys. Why, there's even a leg dangling out, and he's a bit brave on this cool night, I might say.

Really, one's thoughts can go far astray in this soothing atmosphere; this calmness is as conducive of meandering thoughts as a trip-around-the-world, if you know what I mean. I can sit here under the spell of this lamp and the calmness and coolness of the night and travel mentally to our night at the Pyramids, our night at the Dead Sea, our dip in the Sea of Galilee, our camel ride on the fringe of the desert, our pause at the Birth Manger of Christ, our dawn ride out of Jerusalem, our

Center News

By ORPHA L. SAHLY

(Director of Center Activity)

"I Am the Resurrection and the Life." (John 11:25).

"And whosoever liveth and believeth in me shall never die. Believeth thou this?" (John 11:26).

Easter is a reminder of this promise, which is not merely a promise but a statement of spiritual law. Eternal life is the result gained by one who not only believes in but lives in Christ Consciousness — that consciousness which Jesus had which enabled Him to raise His body and make the Ascension.

It is said in the Scriptures that Death is the last enemy to be overcome, indicating that all else must be overcome before Death may be conquered.

Again, Jesus says, "He that believeth on me, the works that I do shall he do also." (John 14:12).

"Believeth thou this?" Then Easter holds a vital message for you.



Dr. Roman Ostojka will conduct a series of lectures and classes in Cleveland, Ohio, during March, beginning early in the month. The time and place may be learned by watching the newspapers for notices.

Des Moines, Iowa.

From Des Moines comes the splendid report that the attendance at the Center meetings has more than tripled in the last year. Behind this report lies a story of great achievement on the part of the officers and students.

Minneapolis, Minnesota.

The Minneapolis Center has an interesting program scheduled for each Sunday evening at 8 p.m. Supper is served on the last Sunday of the month, at 6:30 p.m.—25c per plate.

Santa Barbara, California.

The Santa Barbara Center reports steady growth, both as to attendance and foundational strength.

Dayton, Ohio.

Sri Randendra Das conducted a series of lectures followed by classes at Hotel Gibbons, Dayton, during the month of February.

Mt. Washington received a visit recently from Mr. Frederick Wadley, very capable Conducting Teacher of the Denver, Colorado, Center.

The Unseen Church

ON the soil of Eternity, I built an Unseen Church where all might worship. Here, under the blue dome, illumined by sun, moon, aurora, milky way, and wisdom lights, are gathered the assembled star families, island universes, solar systems, and the little earth with its millions of families of many religions.

Every day, during the vesper hour, the flying angels of thoughts soar over Infinity, calling mute and noisy Beings to forsake their age-long slumber and join the Cosmic Service of awakening.

The altars of one rhythm, united hearts of commingled lives, of molten gold of Cosmic Union, and electrified matter, were dimly burning with His gentle, enchanting Presence.

The comets arrived and shed their joyous tears of light; the stars poured their twinkles at His Feet of Eternity, and the prodigal souls shed tears of repentance for age-long forgetful wanderings. All the blossoms of the earth opened the cork of petals and loosened their liquid fragrance on His omnipresent altar.

The dew of devotion from the heart of all true tears meekly, but steadily, flowed over His feet of forgiveness. Love, hate, light and gloom, wisdom and ignorance, good and bad, all thronged into the Church of all Creation.

Then a silent sermon of the Infinite was heard in the Silence—a silent song of mirth filled the chalice of all lives. A silent smile of light drove the hidden gloom away from all.

Under the silent spell of His Sermon, love embraced hate, light hugged gloom, wisdom transmuted ignorance, good charmed bad, many religions embraced His one Faith of Truth, many hearts dissolved into one altar of Heart, many loves became His One Pure Love, and many souls became One Spirit.

And all of them sang with one voice the chorus of one religion, one life, one truth, one goal, one devotion, one love, and One Spirit.

—By S. Y.

~~Appearing in the ever-changing robes—
Of many incarnations.—
The redwood trees, the planets,—
And sun and moon,—
Remain constant—
Whereas the human actors—
Keep changing.—
Where are those witty Souls—
Who sparkled on the stage of history?—
What fleshly or Astral robes do they wear—
And what parts are they playing?—
Where are Shakespeare, Milton,—
William the Conqueror, Genghis Kahn,—
And St. Francis roaming?—
In what land—
Are they oblivious of their former selves,—
Perhaps,—
Or of us, who will play one part—
With one name, one form,—
Only once in this life—
And then never again the same.—
Life is interesting and changeful,—
And would be insufferable and intolerable—
If it were the same naked life always,—
Unadorned with ornaments of mystery.—
So your life—
Is as important as any other life.—~~

~~SWAMI YOGANANDA Denver, Colorado, 1934~~

~~INNER CULTURE April, 1936~~

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Science of Right Thinking

TO think is to live, and to live means to produce human good at all moments of life. Whenever or wherever you accelerate active thoughts in your mind, you are unknowingly laying the positive foundation for thoughtful activities in your life. This is the first law of right thinking.

Think straight and think ethically with fear or favor to none, save your undying loyalty to your own indwelling royal Self. Whenever you make a strong endeavor to think right, the very inner law of your Being will set you on the right track, and the whole Cosmos will render unto you its mystic co-operation. This is the second law of right thinking.

Think over, when you are thinking, to be sure of what you are thinking, for you do not know the wild ways of wrong thoughts, as to how and when they can secretly fly into the nest of your right concepts. This is the third law of right thinking.

Even when you are not thinking, or not even in a mood to think, at least think about the fact that you are not thinking. This will show to you the different shades and variations of your behavior at the times when you think, or

at those moments when you do not think. This is the fourth law of right thinking.

Think over your problems with God, so that you do not think alone or think along with any lesser thinker. Think with the Thinker who has given you the power to think, in order that your thoughts shall forever partake of the divine wisdom. This is the fifth law of right thinking.

When Our Dear Ones Pass On

By Louis E. Van Norman

(A Prayer—and an Answer—Suggested by the Death of a Dear Life-Long Friend)

O

GREAT Engineer of the Universe, what is there in Thy Plan to assuage the heartache of a poor mortal, still human, whose dear earthly companion of a lifetime has cast aside the physical body and ascended to a higher plane of consciousness? Artificer of the Cosmos, hast Thou, in the tracing of Thy Design, any provision for comforting such bereavement? Mighty Chemist of Creation, what Formula canst Thou offer? Celestial Physician, is there in Thy Formulary any prescription to dull the pain of such a loss? Cosmic Mathematician, are there as yet unknown quantities in Thy Equation of things as they are, any factors to meet this need? O Supreme Artist, what does Thy Vision show of beauty to dull the pain?

Yes, says my innermost Self, Yes, there have been moments when a seraphic, almost blinding realization of oneness with the universe, of unity with God, has carried with it the conviction that I cannot, in reality, ever lose any loved one. I and that one are actually only one, not separate entities. Can I lose myself? For a while, perhaps, we must wait until the lesson has been learned, until full Self-Realization comes, until we, all of us, have gone far enough on the Path of Wisdom, of Pure Consciousness, to understand that we ourselves are God. Meanwhile, if we must renounce, peace be ours. For, after renunciation, comes peace.

Prayer, or "Loving Demand"

By S. Y.

E

EFFECTIVE prayer must be scientific and definite in performance and must give intelligent understanding of all its factors. All those who want to demonstrate the scientific nature of prayer must first be sure that there is a God to pray to. The word "prayer" should be changed to "loving demand." The Father made us His children and we have chosen to be beggars. We must destroy our deficiencies and become acknowledged as His children, as Jesus did. To do that we must stop being prodigal children and retrace our steps homeward from the misery-making mainland of matter. We live in hope and die either with unfulfilled hope or broken-hearted. Very seldom does real complete happiness dawn on the horizon of our lives.

The popular method of prayer does not reveal the psychology and art of prayer. Ordinary prayer consists of addressing our desires, half in belief and half in doubt, to an unknown God. If prayers are answered, a superstitious trust in God may result; if they are ineffective, distrust may follow. Even an answered prayer has to be tested and distinguished from a fulfillment which was coming anyway without the causal intervention and effective activity to the prayer.

The popular system of prayer is ineffective for the most part because we do not mean business. God, the Secret Knower of our thoughts, knows what selfish desires we have in our innermost mind, so He seldom manifests Himself. While the demons of sensations and thoughts dance in the temples of body and mind, it is difficult to recognize God, who remains hidden behind the veil of Silence within.

Some people pray with excited emotion and become intoxicated with the

exuberance of their own passion. Such people feel satisfied by being drunk with their own blind feelings and they think that they are inspiration from God. Such emotions often lose their force in tears, or in religious dances, or muscular demonstrations. Visitation of God through intuition is different from emotional outbursts. Emotional prayers bring activity and excitement, while devotional prayers bring the calm joy of the Soul.

So-called intellectual prayers may uplift the intelligence, but not the Soul. They may give intellectual satisfaction, but they do not bring conscious response from God. He does not reveal Himself unto the theoretically wise, but unto babies, who surrender themselves, their egoism, their pride, and their mustard-seed-like knowledge before the vastness and humbleness of His measureless Wisdom.

Are Your Prayers Answered?

Do you realize that you may have been praying to an unknown God and may not have been getting any response. Have you ever taken time to think that your ordinary daily prayer to God is almost always a one-sided affair? Do you like to talk to a deaf, mute person? Do you want to go on appealing or talking to someone who never replies?

You must pray intelligently, with a bursting Soul, seldom loudly, mostly mentally, without displaying to anyone what is happening within. Pray intelligently, with the utmost devotion, as if God were listening to everything you were internally, mentally affirming. Pray on into the depths of the night in the seclusion of your Soul. Pray until He replies to you through the intelligible voice of the utmost bursting joy tingling through every body cell and every thought, or through visible visions depicting what you should do. Pray unceasingly until you are absolutely sure of the Divine contact, then claim your material, mental, or Spiritual needs from the Most High as your Divine Birthright. Don't cry to Divine Mother like the baby who stops crying immediately his mother sends him a toy, but cry unceasingly, rending the heart of the Divine Mother like a Divine Naughty Baby, throwing away all lures and toys of name, fame, power, and possessions, and then you will find the answer to your prayers.

You may say: "I know my prayers are answered, for I hear God talking to me. I have demonstrated His response to my prayers." "Well," I ask, "are you sure that your prayers reached God, and if they did reach Him at all, did He consciously respond to them?" What is the proof? You prayed for the healing and you became well. Do you know whether your cure was due to natural causes, or medicine, or to your own or another's prayers, bringing help from God? Sometimes there may be no causal relation between your prayer and your cure. You might have been healed even if you had not prayed. This is the reason why we should find out whether the law of cause and effect can be scientifically applied to prayer. It has been said that God responds to law. Some people have experienced this response and have said that all people who conform to the law can test and experience it for themselves. Physical laws have to be interpreted by the physical senses and judged by the understanding. Divine Laws have to be comprehended by concentration, meditation, and intuition.

Then comes the question: Would a conscious God, Almighty in Nature, subject Himself to be commanded by the law of cause and effect which He created Himself? Why not? The maker of all laws certainly does not want to break the laws of His own making. Of course, we must remember that, although God is approachable through the law of cause and effect, still He, being above the law of cause and effect, has the right to respond or not to respond to a mechanical prayer. God is something more than can be demonstrated in a laboratory.

To Sum Up

1. Solitude is the price of God-contact.
2. Knowledge of the laws of tuning the body, mind, and Soul radios to

contact God is necessary.

3. Since God is also above law, devotion is necessary to call His attention. The devotional call, if sincere, deep, and continuous, and if it is supplemented by sincere efforts at deep meditation, must bring Divine response. Devotional demand is greater than law, for it touches the heart of God and makes Him answer His naughty and good children alike. Law is based upon mathematical precision, but devotion is based upon claiming God as our own true Love, for did He not make us in His own image? Law is exacting in its demand, while Love causes God to surrender Himself to the devotee. God can never hide from the person who exercises devotion, love, the law of meditation, and the Soul-Call.

4. Continuous personal zeal must be put forth. Whether God seems to respond or not, one must never cease loving. The beginner in devotion must not be discouraged if God does not respond to His immediate intense demands. God never fails to listen to all Soul-Calls, but He does not always respond in the way that we want Him to. He has His own mysterious ways. Besides, He consciously responds only when He is sure that the devotee wants him and Him alone. That is why some Saints have been tested with disease, or extreme poverty, or temptation, and when found to prefer God to health, life, abundance, or temptation, then God came. If one persists long enough in seeking, one will surely find God at the end of the trail.

5. Never mind if you cannot see Him or hear His knock at the gate of your heart. For a long time you have been hiding from Him and running away in the marsh of the senses. It is the noise of your own rowdy passions and the flight of your heavy footsteps in the material world that has made you unable to hear His call within. Stop, be calm, pray steadfastly, and out of the Silence will loom forth the Divine Presence.

The Second Coming Of Christ

F

or if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

EVEN the ordinary politician returns love for love and salute for salute—because of material policy and outward courtesy. But, as the Perfect Father loves His naughty or good children alike, so also you, who are seeking perfection, must love equally God's evil or good children.

Mortals behave like mortals by giving in the same measure what they receive, but to be like the immortal Gods, a soul must give love for hate, and goodness for evil actions. Such action entitles mortals to become perfect and immortal beings. If God gave hate for hate, where would man be today? God, by giving silent love to man, is helping man's slow but sure emancipation. God never loudly admonishes the wrong doer, but silently and lovingly talks to him through the whispers of his conscience. To become like the Father, the ordinary self-deluded mortal must behave like the perfect Father.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou does alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.

Since no one owns anything, but is only given the use of things, according to the measure of his Karma (previous action) and, because of Heaven's bounty, therefore man should learn to present gifts to his brethren in secret, even as God gives sunlight, air, food, life, love, and wisdom to man shrouded in utmost secrecy. Though man earns according to the measure of his ability, yet he could

not get anything unless God created the things he needs.

Therefore, all things are gifts of God, even though He makes man work for them for the sake of his own evolution through struggle. Man has many needs, and he receives the gift of God in health, prosperity, and, above all, in spiritual qualities. Man uses the God-given gifts of intelligence, creative ability, and will power, and with these he achieves wonders. God wants His fortunate children to share His gifts with His unfortunate children, and God wants all gifts to be presented in secret, without marring them with repugnant pride or publicity. If anyone gives money or wisdom to another and brags about it, he destroys its sanctity. The Heavenly Law does not give the reward for revelation to bragging souls.

Do not give your material alms in pomp in the temples, and do not boastingly offer your wisdom to others. Never say: "I helped to redeem such and such a person." If you do so you may receive material reward by gaining some friends and some followers, but that bragging will keep away wise friends and the all-wise God.

Remember, it is necessary to show God that you are not attached to your God-given possessions, and that you are ready to share them with your brethren. Most people are willing to offer advice and sympathy, but when it comes to sharing their hard-earned money with others, they are forced to be "tight-wads" with closed purse strings, believing only in family happiness—"Us four and no more." Some people never hesitate to buy yachts and new costly cars, but are very tight when it comes to given a hundred dollars to a very needy cause. There they economize and feel righteous when giving five or twenty-five dollars.

Therefore, the primary lesson to be learned on earth, as exemplified by God, is to every day share at least a little of your earthly possessions with worthy, needy persons, or, still better, with worthy, needy Divine Causes.

After you learn to give freely to others, and quietly, as you give to yourself, then the Divine law of supply will secretly work for you. As you lovingly, quietly, naturally, and joyously, without remorse, buy things for yourself, so must you learn to do the same of others, in the same way. As one gives the best gifts to himself, without publicity, so one should learn to give to others without ostentation.

To present gifts to others by identifying their necessities as your own, expands you, and you learn to dwell, not only in your own life, but in the lives and hearts of others also. Thus, in the reward of Heaven, the silent giver feels God's omnipresence in other hearts, but the bragging giver, though better than the miser, reaps some results due to bestowing gifts upon others, but his gift is tinged with the desire for display and pride, and he is engrossed in limiting and confining egotism, and misses the reward of Heaven, which consists in self-expansion in the hearts of others, when gifts are given in silence and by the identification of Self with others. Egotistic giving concentrates the mind on the false, insincere applause of men, but silent giving unties the heart of the giver with the heart of the one benefitted, and with the Spirit of God.

When you give to others, with your right hand or the right spirit, let not your left hand, or egotism, be conscious of it. Those who think that they are great givers are not as great as those givers who are so engrossed in giving that they have no time to think that they are giving at all. If you present to others material and spiritual gifts as if you were giving to yourself, then the Spirit will reward you with the perception of Omnipresence sent openly into your heart.

The Path of Pain
By STARR DAILY

What is one man's food is another man's poison is only another way of saying: what is one man's pain is another man's pleasure.

To a normal human being, pain is objectionable. As a habit-forming mental drug, pain is first opposed, then it is endured; in time the victim becomes inured to pain, and finally it becomes a pathological pleasure.

Chiefly, man has three paths to pursue in life: the pain path; the painless path; and the path partaking of both pain and painlessness. The race as a whole pursues the latter path, with pain predominating; innumerable people pursue the pain path exclusively; a comparatively few have mastered the secret of living in a painless world.

Those who pursue the path of pain exclusively fall easily into two abnormal groups: those who derive pleasure from inflicting pain on others, the sadistic group, and those who derive pleasure in having pain inflicted upon themselves, the low type of martyr group.

A certain woman, in some strange manner, got it into the head that she had a problem and that she should share the pain of it with some one else. Why she chose me of her "share the pain plan" I have not yet figured out. So I have answered the riddle as I do all riddles I cannot work. I just put it down to my Karma, the simplest way to solve an issue you cannot understand or do not care to think about. Her excuse was, however, that she thought I could help her. So she wrote many long letters, which took me hours to answer, since I was exceedingly jealous in my desire to assist her and to give her all the constructive suggestions I could think of calculated to relieve her onerous burden.

Nothing came of the letters. She wanted a private interview. Three of such interviews followed, one of which lasted for six hours, time enough for me to have conceived, plotted, and written a three-thousand word short story. After the whole thing was summed up, the substance of her problem was told in one paragraph of her first pain letter. Here it is:

"I have taken care of my daughter all her life. I have sacrificed everything to her comfort. I have drudged for her. I have taken care of her children while she and her husband ran about to pleasure resorts. I have never had a word of appreciation from her; only vile abuse. I can't stand any more. What on earth am I to do?

"If what you have told me is right," I said, "you have a sadistic daughter. You have had no authority to contribute to that daughter's weakness through the years. By doing so you have injured her. You have had no authority to allow her to inflict pain on you. By doing so you have contributed to your own weakness."

Finally, she wound up by telling me that she had become so used to her situation by this time that she was afraid she would be miserable if she didn't have her misery to look forward to, so she thought that, after all, the best thing for her to do was to continue on as she had done, and bear up under the strain the best way she could.

"Thank the lord," I said, and meant it. "I'm sorry that I have been unable to share your pain; but you have managed to rob me of many precious hours of time. I had no authority to allow you to do this to me; and I had no authority to contribute to your weakness in this manner; but now that I have allowed these things to take place, I shall work very hard to make the experience a profitable one. The matter leaves me a little more disillusioned, but a little wiser man. I trust you may never again have the misfortune to anticipate the possible misery that an intelligent and painless life holds out to you, like a ghostly and ominous thing of dread and foreboding. You have a well-established complex, and I wouldn't for the world wish you to exchange your painful pleasure for pleasures that are painless, unless you earnestly willed to do so."

She thanked me most profusely for my good advice and comforting counsel. I assured her that that was perfectly alright, and thereupon I set about to make up for much lost time.

We are a race of excuse-makers. Ninety per cent of the pain an individual

receives is wanted by that individual and serves to gratify an abnormal hunger in the physical, emotional, and mental nature. Pain is the subject for more conversation than any other subject on earth. Without this subject most people would have to go into a hermitage, because there would be nothing left to encourage them toward articulate discourse. Such people can conceive no values in a painless world.

Consequently, on the whole, pain is at this stage of evolution demanded by the race, and what is demanded for the race's development, the race gets, according to the immutable laws of Nature. To this end the greatest mass instruments employed by Nature for producing the necessary pain demanded by the race are war, fire, storm, plague, and earthquake. These mighty instruments of inflicting mass pain will last as long as the race demands them.

But in the midst of it all there are a few individuals who remain detached from pain. What is a painful circumstance to others is to them a painless opportunity to extract value for experience. But I repeat, these are rare and wise individuals. They are divorced from all the modern ethical, philosophical, and scientific groups; also, they are completely disassociated from all ancient occult and mystical groups seeking Initiation in to the Mysteries through the path of pain.

The pain pursuers have insisted that the noblest and the best system yet laid down for treading the path to Initiation should conform to the old pain paths devised before it. And here I speak, of course, of the Christian Initiation. It is true that Christ trod the path of pain; but He did not do this in order to demonstrate it as the way for others. He walked the ancient pain path to prove to others that He was superior to its pain, and that if He was superior to pain, others were also. "What I do ye shall do, and greater things shall ye do."

The book of Job is typical of the pain path. Up to the time of Christ, it was the only path recognized as leading to the sacred portals and the inner sanctum. Christ put an end to that monumental impostor and stupid system. AND THEY CRUCIFIED HIM. That is the mystery of Golgotha. He wrecked their pet system of pain, and they hated Him most bitterly. He placed it within the domain of every man to accelerate his own SELF-interest without pain. The ancients deprived the mass of mankind from getting information about their sacred systems of pain. Christ exploded their pain systems, and gave to every person the right to follow His way. It is no wonder they hated Him.

I write for the individual who is ready to live painlessly and not the mass still chained to the folly and fallacy of pain. Because of the race tradition and yearning for pain, every conceivable kind of pain is pre-inflicted upon generations unborn. As a race of stupid dolts we usher pain-destined children into the world, and then we resort to mercy murder to rid them of their misery. In other words, we create a problem and then seek to solve it by shearing off its head while the vital, active roots remain untouched.

Any determined normal human being can live painlessly and die painlessly, perfectly free from all the voluntary and involuntary instruments devised by man and nature to inflict pain. It is a question of individual desire and choice. Intelligent Self-interest demands that the individual condition himself to habits of conduct and behavior which do not produce pain reflexes and reactions. That is the first step. The second step is that the individual learn to transmute his first-step failures by extracting their values and discarding their other qualities. Every pain-giving mental vice can be transmuted in this simple manner, which is merely a process of analysis or acting upon a basis of Intelligent Self-interest.

We hear much about the resultant pains of repression, and we forget about the pains of expression. Both love and hate produce pain. It is a quality of a positive element that results in pain; not the positive element in its higher

form. Hate is pain-producing in any degree of repression or expression.

Had the woman previously described really desired to solve the problem that estranged herself and daughter and that kept them in a state of inharmony and pain, she could have, by bringing the highest form of love to bear on the situation, freed herself from the pain of it, and in doing so, freed her daughter from the painful practices she engaged in and enjoyed. The sadistic person does not labor to inflict pain on one who returns true good for evil, or on one who will not receive and cringe under the pain offered.

Love spelled with a capital letter is the great dissolver, the perfect alchemy. Intelligent Self-interest demands that one seek to condition oneself to Love-expression. Thinking is always constructive and painless to one who Loves to think. To all others, chained to the little loves of the little self, it is a painful and tedious job, for the little self is earth-drawn, a creature of inertia who fights consistency and responsibility. Then there are those who force themselves to think by will instead of Love. Pain is the lot of these. Pulled by the power of gravitation one moment and levitation the next, they fly from peaks of elation into the depths of depression, and back and forth again and again throughout a lifetime. But these make progress out of pain. Those who think not, remain plastered upon the ground, enjoying the pains of their little loves of the little self. Others think for them and they grow but a trifle in a lifetime.

Intelligent Self-interest is Love applied, and this type of love, when partially applied, fills in the deficient portions with judgment and discrimination. The full-blown Lover may dispense with thinking, as this process of expression is commonly known; willing may also go, as well as feeling. All these are means: they are likewise obstacles. The faculty of intuition is awakened in the degree that the pilgrim conditions himself to Love. The intellectual traveler of the pain path staggers into the Love camp, and there lays down his cross, never to be picked up again. He may have to carry the cross a few centuries. But he will arrive at Love eventually. The shorter cut is to recognize Love as the goal, focus attention upon it, and thus gain it directly instead of winding about blindly through the endless caves of painful indecision, bewilderment, and confusion.

In voicing these sentiments I am not taking sides either with a labeled mysticism or a creed-bound occultism. In the Lover the heart and mind work together in an effort to remember and to bring back for use in this incarnation the causes they, as one, remember from the causal world.

It is painful to will, it is painful to feel. Thinking, feeling, and willing. All capable of producing pain, or slow growth under the Law of Retardation. Where Love is present, all pain is absent. Hence, Love is the only perfect means; it is also the only end, for it is at-one-ment with God, and God is Love. Every detour leads to Love. Christ impulses are all Love impulses. All other impulses are anti-Christ, which are inspired by the dark, pain-retarding forces. they are Luciferic or Aramanic, pain dished up sweetly and beautifully, or pain in sour and ugly doses.

We should be honest with ourselves. If we knowingly inflict pain, we deliberately violate the Dephian Injunction, "Man, know Thyself." For we cannot thus inflict pain on others without inflicting it upon ourselves, and to do this is not according to an Intelligent Self-interest, because it retards our progress toward knowing the Self, rather than accelerating that progress. If we allow others to inflict pain on us, we exercise the same sort of unintelligence.

A man told me of a certain enemy of his. He had read a book I wrote out of my experience which I called "Love Can Open Prison Doors." In that book I told about Loving my enemies out of existence. "Yes," he said, "but you didn't have an enemy like mine." And then he went on to enumerate the long list of painful things this enemy had done to him. "Do you suppose for one minute I could love

this fellow after all he's done to me?"

"You could not," I said promptly.

"Then why did you put such stuff in your book?" he asked critically.

"Because I could do it," I shot back. "It takes a man to Love an enemy. You don't happen to be that kind of man."

He searched my face steadily for a moment, a faint light struggling to break in his mind.

"Do you really mean that you could Love an enemy such as I have?"

"If I couldn't I never again would lay any claim to intelligence," I told him. "You have no right to permit him to injure you. He has no power to injure you, except as your reactions grant him that power. If your reactions to his action were Love-inspired, he could not injure you. In time he would become discouraged and cease trying; and if you persisted in holding the love light on him, his brittle attitude would melt and he would willingly and spontaneously become your friend. But, as I said before, you must continue making yourself a target for his barbs. Only a man can Love an enemy."

About three months following this conversation, the man called again. He was smiling as we shook hands. I asked him about his enemy. He did not reply, but handed me a card. The card bore his own and his enemy's name. They were now partners and joint owners of a wrecking lot, dealers in used cars.

"You made me sore when I was here before," he said, "and I left here with my mind made up to do the things you said I wasn't man enough to do. Believe me, it wasn't easy. I found out that it does take a man to Love an enemy. But I did it."

"And it worked out okay?"

"I haven't a better friend on earth than Ed," he replied, "and a squarer guy never lived. He doesn't know that I turned the strongest power in the world on him. I'm using the same power in our business, and believe me it pays good dividends. We started with a handful of wrecking tools and a couple of tin cans and now we've got a real joint with three guys working for us full time."

Now the important thing in this case was this: the man was undergoing pain at the hands of an enemy. At the time I first saw him this pain was still in the objectionable stage. He hadn't become inured or indifferent to it yet, nor had it reached the stage of morbid pleasure. In a word, he didn't want the pain, and therefore he was willing to try almost anything to get rid of it. Love being the thing people will try last of all, he had to be goaded into using it. That this must be so seems quite strange, since Love is the only power that can dissolve enmity with its resultant injury and pain.

Passion, when it is allowed to control the basic nature, causes pain. Yet this same dynamic power can be transmuted by Love, redirected toward an objective of Intelligent Self-interest, and thus be used constructively and painlessly—by those, of course, who object to pain. Pain lovers cannot do this. And why should they wish to do it? Man does not willingly cut himself off from a source that furnishes him with pleasure, be that pleasure ever so crude and abnormal.

Ambition, when it is allowed to control the psychic nature, causes pain. If it takes any of the various professional and arty forms, and becomes pompous and arrogant, affectatious and egotistical, it is a slave-driver, pleasing to the little self's vanity, but painful to the sensitive and discriminating psyche. But ambition is, also, a dynamic power which when purified by the humility of a great Lover, becomes a useful and painless aid to self-progress.

Persons of the following type usually find pleasure in pain and are reluctant to give up their favorite pain-producing habits: Self-induced, invalidism enjoys pain and the pitying attention it attracts from friends and relatives. Those who pity themselves enjoy the fruits of self-pity, no matter how wormy and bitter the fruit. Those who go about holding in consciousness a

secret shame, enjoy the pain of their burden as a general thing. Those who regret the mistakes of the past and refuse to forget their regrets, they enjoy the pain of it. Unreasonable fears in persons produce a most pleasing type of pain to the pain-lover. Sorrow and grief are wonderful qualities to be seized upon and hugged by the traveler on the elementary pain path. The over-anxious person revels in a keen and pleasurable sense of pain.

None of these pain-sources can stand the pressure of analysis or the penetrating searchlight of Love. So the pain-lover does not engage in analysis, Love, or the expressions of intelligent Self-interest.

But to the individual who is weary of pain, who has grown tired of frustration and defeat, and who is really interested in promoting his or her own best interest, there is a painless way, an intelligent way. It is the way of love, or the way of a real man or a real woman. Anything else than a real man or a real woman will not be attracted to the way that is painless, for anything less than a real man or a real woman is unwilling to exchange the pleasure of pain for the anticipated misery of painlessness.

The Old Fiddle

By EL KAY, B.A., M.D.

S

OME one has said that the Bible is "an old fiddle upon which you can saw any tune." It has taken the illumination which Self-Realization has shed on nearly thirty years of intensive study of Physics, Chemistry, Medicine, Psychology, and Philosophy to see how great a compliment that saying is to the Occidental Treasury of Wisdom. "Old Fiddle" it is indeed. It sings with the music of every human heart, from saddest to gayest, harshest to sweetest, faintest to grandest, and so on. But when will generations learn that the Old Fiddle can never have its music made known by the Theologian's bow alone? All must have a part in unfolding the great symphony, but some of its most sublime passages will never have their full rendition until other players than theologians touch the strings under a Master's guiding baton.

"Seek ye first the kingdom of God, and all these things shall be added unto you," is not merely a beautiful bit of poetic dogma. On the contrary, it is the most exact mathematical formula that was ever written. Its full message awaits some mathematician greater than Einstein for its unfoldment.

Who but the most profound physiologist will ever glimpse the revelations compressed in: "Man does not live by bread alone, but by every word which proceedeth out of the mouth of God?" Spread upon the pages of the Bible in full view—if there were sufficient understanding in the hearts of those who read them—are the answers to all the needs of Occidental man, spiritual, mental, physical. Perfect rules of hygiene for maintaining the body in perfect health through long life, are given, and marvelous instructions for keeping the mind clear, calm, efficient, and free from the restraints of fear and worry. Between the lines one can glimpse the future perfect airship, a cigar shaped cylinder of heavy aluminum walls, some sixty feet in length by twelve in diameter, capable of traveling in the air, the stratosphere, or under water, at the same speed with which the earth revolves about its axis.

There is also the story of perfect television and perfect radio, controlled by radiation, whereby mankind will be forced to learn war no more, because the physical means of destruction becomes too useless to perpetuate.

Truly, the lion and the lamb shall indeed lie down together, and swords shall be beaten into plowshares. The means whereby these things shall be, are explained, as well. The day already dawns when the weapons of defense so far outweigh the means of offense that warfare will become futile and useless, and men's minds will be compelled to think in terms of peace.

These things shall come from scientists whose mental eyes have been spiritualized and inspired to receive, and not from the Utopias of politicians

and pulpit orators. History does not record a single day whose sun could not reveal the posed heel of some ecclesiastical system ready to crush the seeds of Truth sprouting in the soil of meditation in the minds of Individual Thinkers. Physical science up to now rests upon distorted images of the brilliant light which showed them Newton's mind as the result of the system of ecclesiastical filters through which it passed.

Each civilization has ever had its own Inspired Treasury of Wisdom, given to it by its own Sages in a language suited to the thinking mode of those it served. Whether Truth comes down the corridors of Time, through the saying of Confucius, the teachings of Buddha, or what we know as the Bible, it is One and the Same.

Echoes of a Song

ECHOETTE 4

By DR. FRED VALLES

Echoette IaEchoette IbEchoette IIa

Echoette IIbEchoette IIIECHOETTE IV

All eternal phenomenalism
Is in prejudice
To internal contradiction
Or unification.
The more a body is subdivided,
There exists that much more
Variety and relativity;
This dispersion of forms, color,
And qualities of size, place, and so forth,
Only give an idea of the divine grandness,
But they are separate
Evolutionistic forces,
So many are more weak,
So many are smaller,
So many are separated and isolated.

Relativity is more gross
When it is apart
More from the One.
The unified action
Conduces more easily
The Supreme Being,
That the isolated
Works in the long run
Will also finish
By unifying the created.
The body of desires dead,
Sufferings cease;
For this
He who consciously desires nothing
Nor abhors nothing is happy.
When one is bonded to the action,
One participates in the results.
Do not bind yourselves.
This is the secret to the path,
To march on lightly and purely.
All the pilgrims will arrive,
No matter the place

Nor the hour of departing,
Nor the road they run;
They will arrive
And be One alone.
But they must march
With harmonic action;
They arrive sooner
Than with the isolated works.
When identified with the Spirit
From which you sprung,
The actions will not enchain you.
By this method
Your thoughts will be a constant action,
Then you will be happy,
Because you will be immensely good.
You will not then need
To open your eyes to distinguish,
Alone you will be able to see
And feel within yourself
And always the same:
A love unlimited to all;
Your offers will be all in His Name.

Comply with your duty
Without thinking about the recompense,
Comply for the duty itself and in it
You will find supreme enjoyment.
The wavering,
Vexed by incessant desire,
Parts you from the truth
Of the things,
Although you practice
In apparent bounties.
Your adviser will be knowledge;
By it will enter in your house
Selected materials,
And if you desire to be pure,
Do not tremble,
Choose the best,
And by this
Of your nine doors;
Bad will not depart.
The activities, the actions,
The fruits are our things.
He will not mix
Nor direct, nor receive
That which is not His.
Clothes do not affect the person;
Deceived is he
Who believes
That swaddling clothes
Alter or translate the occult;
Wisdom goes dressed
In ignorance, and the wise
Strips himself
Of that which is not wisdom.

Then the sun shines without clouds.
All is the same;
You confound yourself in Him,
As the drop of dew in the ocean.
Even if it were easy to look out,
You would not see without Him—
So you will be in all things.
The equilibrium is perfect rhythm.
A mind in equilibrium
Is a tranquil lake;
Such rest
Is the pinnacle of the Law,
In the notch of the scale.
The waves of pleasure or pain,
The forces black or white,
Right or left,
Do not reach the faithful,
For this he ...that is in Him—
Feels no heat or cold,
No pleasure or pain.
Emptiness does not exist
In the created,
So all things in space
Succeed or continue,
Or link, in perfect harmony.
One must procure
To grow no more roots,
As the natural ones around us
Are sufficient;
One should conquer
And finally liberate
And identify with the Superior 'I.'
Any external fruit
Is the object of sorrow and pain;
Some day it must die;
Do not enjoy too much
Perishable things.
When the external man has no links,
Then the true, the occult surges.

When one partakes
Of the Truth with the Eternal:
Then shines the real happiness,
The real joy,
The real life, PEACE.
The dual man, who converts in one,
Feels vehemently the duty
That all should participate.
The light shines
Without dense or flimsy clothing—
Brilliant Beings
Should be likewise thus.
In guarding your entrances,
Rhythm your credits,
Sweeten your debits
Without running from danger,

Nor either looking for it,
And you will find YOURSELF.
It is the way
The wise conquers his freedom.
Capable of enjoying thus eternally,
Love to all and for all
Is how the superior man
Finds PEACE.
Men are more inclined To ask curious questions Than to obtain necessary instruction.

—Quesnel.

A fact, if looked at fiercely,
May become an adventure.
—Gilbert Chesterton.
Where there is much light, the shadow is deep.

—Goethe.

Meditations By S. E. M.

A new king has been crowned.
It is only the outer manifestation,
However,
That is new, for this man
Was conscious of his kingship
Almost from the time
That he became conscious of anything.
He was trained
To think and speak and act
Like a royal being always,
Under all conditions.
No matter what happens,
He must always be
Controlled, fearless, wise,
Kind and gracious,
For the son of a king
Cannot be a coward or a weakling;
He cannot fly
Into fits of rage or be unjust.
Always
The son of a king
Must know who he is
And what he is, and he must act
Accordingly. . . .
You have forgotten
For a long time that you too
Are the child of a King.
The pure energy of God
Is flowing through you
Every minute of your existence.
As it comes from its source,
It is perfect and unlimited,
But where it passes
Through your mind and body
It takes on the color and attributes
Which you give it.
It is the same energy
Which gives force to your angry word,

Your hateful unjust act,
Or to your thought of loving kindness
And act of unselfish service.
This energy goes where you send it
And creates as you command.
You are the intelligence
Which governs and controls it,
And if you would live
In beauty and harmony,
You must consciously choose to do so
And direct your thoughts and activities
Accordingly.
It is the nature of the Life Energy
To create health and strength and beauty
If it is given a chance
And is not obstructed
Or given patterns of imperfection
To carry out.
Try to get a mental picture
Of this pure essence,
This creative power,
With which you are entrusted,
And then determine to give it a chance
To create according
To the divine pattern
In your body and world.
Why not try for, say six months,
To build your life
According to your heart's desire?
Aren't you tired enough
Of muddling along
In unhappiness, sickness and failure
To be ready to do something about it?
Well then, the thing to do
Is to get a clear idea
And mental picture
Of what your body would be like
If it were perfect—
If you had built it
According to God's original plan for you.
Then hold fast to this idea
Until the energy of God can build
According to your new specifications.
The cells of your body
Are continually breaking down
And being renewed.
You are free to choose
What kind the new ones are to be.
If you desire perfect
Health and beauty,
Admit nothing else
In your consciousness
Until the pure energy of God
Has a chance to replace
The old worn out cells
With that kind of new ones.

The element of time
Is a limitation
Of your consciousness only.

You have spent a long time
Creating imperfection,
So do not get discouraged
If it takes a little time
To clean out
Your mental and emotional house.
When you get the complete realization,
The result will be immediate.
Now is the time to begin
To get rid of
The mental dirt and ugliness
Which you have been accumulating
Through the centuries.
It can be done.
You have only to begin
And you will find it
The most fascinating
And profitable experience of your life.
Remember,
The pure energy
Flows into whatever mold
You provide.
If you see
Half an organ instead of a whole one,
Or if you see
One that functions improperly,
The energy builds
According to your design
And creates new cells
According to your specifications.
You are the ruler
In your own kingdom
And you do not have to accept
Into your body or world
Anything you do not want.
If physical inharmony
Seems to manifest,
Do not start an internal battle
By denying the existence,
But rather say to the headache,
"You do not belong to me.
I refuse to harbor you longer.
Get out!"
And then realize that the life energy
Is flowing into you
From the source of your being,
Creating the perfect body
Of your vision .
See it, feel it, and know it.
Think much on the Christ.
Try to get His feeling
Of dominion over outer conditions

And His feeling of freedom
From limitation
Of all kinds.
Ask Him to guide, to strengthen,
And to help you.
Mentally picture
His perfect, radiant Presence,
And whenever
A perplexing situation arises,
Stop a moment and think
What He would do
Under the same conditions.
The answer will always be
Definite and immediate.
The animating,
Sustaining energy of God
Will as easily create
Harmony and beauty
In your surroundings and affairs
As in your body.
Here also,
The result
Depends upon your direction of it.
To have a joyous,
Serene and successful life,
You must guard your thoughts,
Emotions and acts continuously
And without compromise
Against negation
And discord of all kinds—
Anger, doubt, fear,
Criticism, condemnation,
Judgment, and so on.
You know
When you are thinking
Negative thoughts.
Now is the time
For you to refuse entry to them
In any form.
Freeing yourself
From the habit of wrong thinking
Is a struggle at first,
But if you persist,
Right thinking,
Right feeling and right acting
Will become your natural habit of living
And it will seem
As if Life itself
Is carrying you along
In the way you have chosen
To happiness and freedom
Almost without effort.
Did you ever stop to think
How unjust and unreasonable it is
For you to judge or condemn
Another of God's children?

You cannot know
Even the conditions
Or inner motives of this life
Which are influencing him.
And,
Unless you were God,
You could not know the forces
He has to contend with
From past lives.

It is impossible for you ever
To have sufficient information
About the conditions and influences
Affecting another
In order to form
A just opinion about him.
The only wise and charitable course
Is to let other people alone
And confine your judging
To your own attitude and actions.
This will keep you more than busy,
As you will know if you have tried
To apply the preceding meditations.
Besides,
You tend to draw into your own life,
The ideas and mental pictures
That you allow your mind and attention
To dwell upon,
If you don't like what other people do,
You don't have to think about it.
Get busy on yourself.
If you wish to help
The seemingly erring brother,
Turn him over to the loving,
All-wise care of the Father
And ask
That he be led
To the perfect condition for him.
Here your responsibility ends
Unless you are requested
To render some specific service.
Fill your mind so full of God
And the perfect life
That there isn't room for anything else
And soon you will find
The things, conditions, and people
That you do not want
Dropping away from you
Without friction or struggle.
Remember that if your eyes
Are fixed on the sun,
You do not see the passing shadows.
Keep yourself
In such a state
Of peace and harmony—
No matter what the outer condition

Or provocation to disturbance—
That the pure Life Essence
Which flows through you
Cannot take on any negative qualities.
In this way you will enable Life
To bring you back
To your glorious birthright
Of freedom, domination,
Beauty and joy.
Your mind and heart
Are your most precious possessions.
Guard your thoughts and feelings always
From all influences
Which tend to take them from Truth.
You have a spiritual home, a refuge
From the trials and struggles
Of this existence.
Make it your habit
To return there often.
Each day
Recharge yourself with energy,
Courage, wisdom and love
In communion with the One Supreme
Wisdom, Love and Power.
The Power which created you
Still sustains and protects Its creation.
You are free
At any moment to draw upon It
For whatever you need.
It but requires your realization
And conscious call.
Never for an instant
Forget your royal origin.
You have many subjects
Which need your wise
And just guardianship.
You are the sovereign
Of your body and world
And you were intended to rule
In freedom, joy, and wisdom.

Life Is Beautiful

By Lillian Cohn

L

IFE is beautiful, if we think it is. After all, what is life but thought. Action is the fruit of thinking, be the thoughts beautiful or ugly, inspiring or destructive.

What may appear ugly today, may seem perfectly beautiful tomorrow. Minds changing are the result of thought waves which we are in harmony with. If our thought values are in tune with the lovely side of life, we gather that side and see through the eyes of beauty. On the other hand, if our gloomy side predominates, we look right on without seeing the beauty, only picking up what our thought waves tell us to see.

We only see what our thought waves are capable of picking up, or draw from our own storeroom of thoughts. The more evolved our souls are, the more quality we possess. Quality and beauty go hand in hand the nearer we become perfected, the more we see. We are able to see many curves, colors, movements, and angles

that we never noticed before, and feel every one of them—our senses grow about evenly. We grow until we cannot see anything but beauty, then we melt into all of it and become a beautiful living image of our thoughts, living in a beautiful world.

Scientific Digest

Apparatus to Stop Noises

TELEVISION may bring with it "sound-conditioning" apparatus capable of throwing a shroud of silence around homes, factories, and other buildings, a department of commerce executive said at a meeting of engineers recently. Andrew W. Cruse, chief of the electrical division of the Bureau of Foreign and Domestic Commerce, described other developments that may follow in the wake of television. He said, however, that the plans are far from the practical stage yet. Besides "sound-conditioned" buildings, he foresaw the perfection of various kinds of apparatus for revealing an enemy's war maneuvers, for vastly speeding up commercial transmission of messages, and for aiding science. He described the "sound-condition" phase as a system of "picturing" the sound waves on the screen of a television pick-up "iconoscope" and developing opposite sound waves to absorb the original forces.

"This would involve the design of equipment that would attack the sound at the point or along the line of its origin or entrance by the muffling waves so that their spread would exactly accompany the original sound waves as long as they persisted. He said "it would be necessary that the muffling waves be identical with the original sound waves in every respect, but with reversed maximum and minimum points and, in the absence of the original sound, would constitute an exactly similar sound."

"The fitting together of these sound sequences would result in absolute neutralization with consequent utter silence," Cruse continued. "This development could be extended to the silencing of machinery without sacrifice of mechanical efficiency; to hospital rooms with windows raised or closed; to conference rooms and lecture halls."

Smallest Star Yet Known

DISCOVERY of the smallest star yet known, only 4000 miles in diameter, was reported recently. Surprised astronomers found that it weighs 620 tons per cubic inch, has a gravity pull 3,400,000 times stronger than the earth's, and is enveloped in an atmosphere only 12 feet thick.

Dr. C. P. Kuiper, who sighted the faint white speck in the outer sky, said it was a rare "white dwarf" star. Out of the millions of visible stars, only four or five white dwarfs have been seen with the Carnegie observatory's 100-inch telescope. Only about one-third as big as the astronomically tiny earth, the sky baby's size is emphasized by comparison of its 400-mile diameter with the sun, 865,000 miles, and the largest known star, Antares, 400,000,000 miles.

Dr. Kuiper found that its gravity pull is tremendous. A man weighing 150 pounds on earth, transported to this star, would weigh 254,625 tons. Under the terrific strain, a human body would collapse and spread like water. The star is composed of gas heavier than anything existing on earth, the astronomers found. A tennis ball on earth, filled with the gas, would weigh something over 1000 tons.

Dam in India Ready

India's gigantic Nizam Sagar dam, built at a cost of some \$20,000,000, is ready for use. This dam was planned and built entirely by Indian engineers of the State of Hyderabad, whose territory it will irrigate. Ultimately, it is expected to water 3,000,000 acres of land.

World's Largest Bridge to be in India

BIDS for what will be one of the biggest cantilever bridges in the world are now being considered by the Howrah bridge commissioners in India. With a

main span of 1500 feet, as compared with the 1700-foot spans of the Forth bridge, and that of 1800 of the Quebec bridge, the new construction over the Hooghly River will cost about \$8,000,000. The bridge will carry heavy road traffic, have a double set of trolley lines down the center, and 15-foot pavements on each side. The roadway will be 71 feet across.

Looking Upward

By SRI RANENDRA KUMAR DAS

To him, who in the love of Nature
Holds Communion with her visible forms,
She speaks a various language.
—By William Cullen Bryant

L

OVERS of Nature, such as William Cullen Bryant, find in her myriad forms something to fit man's every mood. Whether he be gay or sad, whether he be contemplative or busily active, despondent or courageous, she has that requisite whereby she responds to his every need, if man but sees.

What is Nature but the outward expression of life, the objective side of life. There must of necessity be an inner or subjective life also, which creates and inhabits these external manifestations, a Divine Soul that is embodied in all of these forms and speaks to all through their own individual language—a Divine Soul that thrills and throbs in every form. Man's body and brain are also the outcome of that same Infinite Life and Intelligence that has shaped those forms around him; and each individual is a part of the cosmic order—all are forms of the one Divine Mind.

Life implies action. Action for what purpose? Just that each life, whether it be plant, animal, or human, in his own way unfolds, step by step, always looking upward because of the fact that it cannot grow any other way—and grow it must; each seeking to express itself in accordance with the Primal or Divine pattern, its inner Being; each always guided and directed by Universal Law, until that Divine pattern will have reached its fruition.

All are One, and yet the variety of manifestations are Infinite. Each is a part of the whole, and yet the whole expresses itself differently in each. Developed or undeveloped, manifest or unmanifest, all are an emanation from God. This brings with it the corollary that every thing in the universe is in touch with every other thing, and all is in touch with the center. It supports modern science, in that every atom is a part of a mighty whole, and that nothing can happen to one single atom without a corresponding effect upon every other part of the whole. the Truth is too great and large a thing to be confined in one place or by any one person. All have some specific part of it.

When one realizes this, he sees the folly of the bickerings, jealousies, condemnations, prejudices, and bitterness between people. He realizes that all are looking upward for the Truth from different points of view, doing the best they know under the existing set of circumstances. As we grow in the understanding of this Truth, we must necessarily become more tolerant, broad, charitable, and loving.

Nevertheless, admitting that these petty feelings do manifest themselves, then there must be some underlying reason for their existence. I think I can safely say that there are few persons who have not felt at times, and very keenly, a sense of separateness from the truly harmonious whole; we have felt that we were struggling and fighting our battles alone.

This sense of separateness is an illusion of the undeveloped consciousness, possibly an illusion necessary in certain stages for the fulfilling of the plan, and it is so felt as a result of ignorance, from which man is slowly arising. This should not carry the thought always of willful ignorance. Buddha said, after long meditation, that the cause of all misery is ignorance. Then a charitable thought comes to our relief when we can lead ourselves to understand

that every soul is doing the best it can in his particular stage of development; each is growing slowly but surely.

We can afford to reach down and give another a helping hand just as some higher soul has done likewise to us. Alexander Pope says:

"All Nature is but art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good."

As ignorance causes this sense of separateness, this separateness, in turn, leads us into a path along which we become very naturally engrossed in selfishness, until we feel that we are more or less responsible for ourselves, and thus develop an ego. This selfishness limits our vision to a very small world, and its path follows every conceivable sin that the human can fall heir to; as a result, we either consciously or unconsciously wound others. Under the law, when we do so, it reacts upon us and we mete out our own punishment to ourselves.

If ignorance of the law is essentially the cause of these conditions, then to produce the desired results, removal of the cause would be paramount. In other words, weed out ignorance and supplant it with knowledge and awakening that will open the storehouse of treasures which are rightfully ours and waiting only to be claimed.

If we will but study man's accomplishments through the Ages, records will evidence the fact that this awakening or progress comes by degrees and is of slow growth. A series of successes, then failures side by side with success, these very failures often pointing the way to still greater achievements. In this light, then, inasmuch as one has done the very best that was possible under a set of existing circumstances, no matter how much of a failure it may have appeared to be, viewing it narrowly, it should never be classed or felt as such; could it have been seen at a distance in its relationship to the grand total, a totally different picture would be presented, and these failures might be seen as successes, in that they were stepping-stones to greater accomplishment.

Progress is undoubtedly Nature's greatest law, though at times this progress seems to be arrested, or may appear to even take a backward step.

We notice that in the physical world, summer's warmth and brightness follow winter's chill and gloom. Day and night follow each other in succession; periods of activity are alternated with intervals of rest; and this same law holds true on the spiritual and mental planes. The sputtering tallow candle furnished light to our forefathers, while we have only to press a button and in a flash darkness is transformed into a flood of light. We can definitely trace man's mode of travel from the clumsy canoe to the graceful ocean-liners that float as if by magic and have taken dominion of the seas, evidence of the power of steam. But even steam was found to be inadequate to deliver the messages of a swiftly progressive world. Electricity has been harnessed, and in rapid succession its manifold uses have become evident through the telephone, the cablegram, the wireless, and lastly, the radiogram.

Progress in the material world has been marked indeed, but it has scarcely reached its limit here. A desire for spiritual awakening throbs in every human breast and as a better understanding of Divine law takes possession of us; one's whole life becomes transfigured. False pleasures of the world grow dim; every atom of one's being becomes thrilled to the music of the unseen life that throbs within. We become aware that our nature is Divine; that Divine laws are awaiting only to be recognized so that they may become manifest and made a practical force in life.

Diet and Health

By ELLEN EASTON. B. Sc.
DINNER MENU

French Vegetable Soup
Pepper-Celery Salad
Savory String Beans
Mushroom and Almond Sauce on Rice
Broiled or Scalloped Tomatoes
Carrot Plum Pudding
FRENCH VEGETABLE SOUP

2 large carrots
1 large onion
1 small leek
1 stick celery
4 cups warm water
2 turnips
3 tablespoons peas
1 tablespoon kidney beans
butter
vegetized salt

Dice the vegetables and put all of them, except the peas and beans, in a saucepan with a little butter. Cook over a slow fire until the vegetables are well browned. Then add the water and vegetized salt, bring to boiling point and simmer for 1-1/2 hours. Add the peas and beans 3/4 hour before serving.

PEPPER-CELERY SALAD

1 cup chopped lettuce
1 cup chopped celery
1/2 cup chopped green pepper

Mix with well seasoned French dressing and serve.

SAVORY STRING BEANS

Select firm young beans, wash and string, cut into thin strips lengthwise and steam with scallions. About 5 minutes before serving, add finely chopped parsley and a sprig of summer savory (bean herb.) After adding the parsley and herb, let steam just a few minutes longer, remove to dish and add butter.

MUSHROOM AND ALMOND SAUCE ON RICE

2 cups boiled rice
2 tablespoons butter
2 slices onion
2 cups Vegex broth
1/4 lb. (or 1 can) mushrooms
1/4 cup almonds, toasted
2 tablespoons whole wheat flour
1/2 teaspoon vegetized salt

Cook with onion and mushrooms in the butter until soft, add the flour and salt and cook until brown. Add the Vegex broth (made by adding 1/2 teaspoon of Vegex to a cup of hot water) and boil for 2 minutes. Add the sliced almonds and serve on the hot rice.

CARROT PLUM PUDDING

4 cups whole wheat flour
1 pound grated raw carrots
1-1/2 pounds seedless, unsulphured raisins
3/4 cup unsulphured molasses
1-1/2 pounds currants.
3/4 cup honey or corn syrup
2 eggs
1 teaspoon salt
3 teaspoons soda
2 teaspoons each of cinnamon, cloves and mace
1/2 cup butter

Mix and sift dry ingredients, add the eggs slightly beaten, the melted butter, fruits, carrots, molasses and syrup. Steam in tightly covered, buttered molds for five hours. Serve with a cooked or hard sauce.

CHLORIDE

Chloride has several important functions in the human body. It is an essential part of the hydrochloric acid in the stomach and this acid stimulates the flow of the pancreatic juice which is necessary for the digestion of fat. Most of the mineral matter in the blood serum is sodium chloride and this "favors and sustains the generation and conduction of electric currents."

The fact that milk contains so large an amount of chlorine seems to indicate that the chlorides are used in the construction of the organs as well as in the preparation of the digestive secretions.

Chlorides are important for renal secretion and are necessary for the elimination of the nitrogenous waste products of metabolism.

The best chlorine foods are: cheese, tomatoes, milk, buttermilk, celery, dill, lettuce, white of egg, spinach, butter, kale, cabbage, red cabbage, parsnips, savoy cabbage, beets, sorrel, and turnips.

Resurrection Morning By Seva Devi

R

ESURRECTION Morning! The very words seem to vibrate with Life, imparting newness, freshness and glory, for they speak not only of an event of long ago, but they seem to say, "Man, behold thy possibilities!"

Jesus Christ demonstrated the reality of individual existence, showing men "once and for all" that the mortal is not the real; that man is not a detached fragment of humanity, but one with indestructible Spirit.

Jesus, individually, was not compelled to submit to the persecution and ignominy which He suffered, for He possessed the consciousness of God. "I came that ye might have life, and have it more abundantly." It was His mission to enact the truth; to portray before a darkened and unbelieving world the immortality of those who realize that "the Father and I are One;" "the Father in Me, He doeth the works." In this sense the work of Jesus may be interpreted as being a vicarious work. Man had lost conscious connection with God, and extreme measures, were necessary to prove to him that God is not outside and apart from himself, but is "the Resurrection and the Life" within his own Being.

Christ, the Eternal Son, triumphed in Jesus—triumphed over every temptation and mortal device. It is said that He "will put all enemies under His feet." This is too often taken as a vague generality, or, at best, something to be accomplished through an arbitrary exercise of Deific Power. But it will be accomplished as individual souls awaken into co-operative conjunction with Life, which is pressing through them for potentiality into actuality. Such recognition and willing co-operation constitutes Spiritual growth, which is destined to ultimate in "the revealing of the Sons of God"—individual revelations of the Eternal Son.

When Jesus asked us to follow Him, he meant that we should make God the end and aim of life, as He had done; to desire only to please Him, and walk so closely in His Mind and Will that there would be but One Mind and One Will; to love Him even to the extent of dying to a sense of separateness, or self.

To follow Jesus is to grow into an ever-deepening realization of God as the inner, compelling fulfillment of individual existence, rather than as an extraneous reward. Growing Self-Realization is the dawning Light of understanding. This Light is to grow until it shall dispel all ignorance. This is why Jesus could say: "I Am the Light and the Life of the world."

We should feel a deepening thankfulness of the events of the Resurrection morning, for in them we see the results of the culminating Light. We should take heart, and resolve that our own Light, through meditation and intense devotion

to God, shall grow brighter, even unto the Son-illuminated morning of Life in Spirit.

What Is Social Credit And What Does It Seek to Do?

By J. CRATE LARKIN

ARTICLE 1

ARTICLE 2

ARTICLE 3

ARTICLE 4

ARTICLE 4

I

IF WE want business recovery, we can get it by closing the gap between buying power and prices. If you have read thus far in these articles, this should be plain.

This national credit account provides the practical means by which the Government can monetize the nation's real wealth, that is, express its value in money. The purpose of this account is to keep the price values created in the shop, and the money-tickets distributed for shopping, in constant balance. Major Douglas has defined social credit as "The ability to monetize existing real wealth for the benefit of society."

The transformation of our present vast real credit into its financial equivalent is necessarily a bookkeeping operation, exactly like the present creation of money. But in this case, instead of the nation's money supply being created in the bookkeeping of the private banking system as debt, it would be created in the bookkeeping of the Government as credit.

A non-political federal credit commission would gather together and show in a national balance sheet all the facts of our enormous production compared with our present limited restricted consumption of goods. This balance sheet would show the real limit of the national credit, and by means of it the surplus of production over consumption would be made available as credit to increase consumption, applied as a discount on all retail purchases.

The institution and keeping of the national credit account does not require any "nationalization" of the banks. As a matter of fact, such nationalization would be a great mistake. Only their policy need be under national control. The present banking system could just as efficiently carry out a policy for the national benefit as today it carries out policies for its own private profit.

The second necessary step, then, is to establish a scientific pricing system to distribute and apply this credit where it is needed. This pricing system must be designed specifically to close the gap between the nation's present insufficient shopping tickets and the price values of the goods in the shop.

It is the business axiom that all costs must be recovered in prices. We know that to buy goods, shoppers must present their shopping-tickets in the store of wealth. The logical way to increase buying power and at the same time to lower prices is to bring new buying power into existence as a discount on the retail prices of goods where the total cost of production is collected from the shopping public. Thus Major Douglas, unlike all other monetary authorities, adds to the buying power without inflating prices.

* * *

Perhaps this sounds complicated, so let's apply it to our every-day experience. Let us say that the retail discount rate is 30 per cent. You want to buy an overcoat which sells at a retail price of \$10. You go to the retailer whom you patronize and select the coat which pleases you. For that \$10 coat you would pay only \$7. At first thought, the idea of buying an overcoat at less than cost may seem surprising but it is to your advantage and the retailer's, too. Everyone is familiar with the price reductions merchants make to stimulate business. The principle in discount is the same.

The retailer records the transaction, showing the retail price and the amount of discount. He then deposits his receipts in his bank, together with a discount voucher showing all his transactions and the discount he has allowed on all of them. The bank credits the retailer's account with the total retail value of all his transactions, thus recovering all his costs and enabling him to balance his books.

The bank in turn passes on the amount of the discount to the national credit account where the discount is charged as consumption. The bank is repaid with federal treasury discount certificates, thus balancing its books.

The retailer's books balance, the bank's books balance, and the national credit account, by this simple procedure, raises the buying power of all of us, balancing consumption with production.

Where does the money come from to finance this increase in buying power? It is derived from the national credit account and it comes from monetizing the surplus of production over consumption, as shown in this account. Instead of the private banking system issuing credit as debt, the U. S. Treasury would issue it as credit to overcome our chronic shortage of buying power.

Furthermore, the credit available as the increased buying power represented by the discount is only issued when goods are sold, so that the relationship of goods and money remains exact and constant, thus preventing inflation. The rate of discount is revised quarterly, as the national credit account records any changes in the relationship between production and consumption.

A Song to the Divine Mother

By EDWIN MARKHAM

Come, Mighty mother,
From the bright abode,
Lift the low heavens
And hush the Earth again;
Come when the moon
Throws down a shining load
Across the sea—
Come back to weary men.
But if the moon
Throws out across the sea
Too dim a light, too wavering a way,
Come when the sunrise
Paves a path for Thee
Across the waters brightening into day.
Dead nations saw Thee dimly in release—
In Aphrodite rising from the foam:
Some glimmer of Thy beauty
Was on Greece,
Some trembling of Thy passion
Was on Rome.
For Ages Thou hast been the dim desire
That warmed the bridal chamber
Of the mind:
Come shining from the heavens
With holy fire,
And spread divine contagion on mankind.
Descend, O Mother,
To life's imperiled land,
That we may frame our freedom into fate:
Descend, and on
The throne of nations stand,
That we may build Thy beauty

In the State.
Shine through the frame of nations
For a light,
Move through the hearts of heroes
In a song:
It is Thy beauty wilder than the night.
That hush'd the heavens
And keeps the high gods strong.
I know, Supernal Woman, Thou dost seek
No song of man, no worship,
And no praise;
But Thou wouldst have dead lips
Begin to speak,
And dead feet rise to walk immortal ways.
Yet listen, Tender Mother, to the child
Who has no voice but song
To tell his pain—
Nothing but broken numbers,
Faint and wild,
Thin as the music of a woodland rain.
His song is only a little twilight cry,
Less than the whisper of a river reed;
Yet Thou canst hear in it
The souls that die—
Feel in its pain the vastness of our need.
I would not mar the mouth of song to tell
My life's long passion
And my heart's long grief,
But Thou canst hear the ocean
In one shell,
And see the whole world's winter
In one leaf.
So here I stand at the world's weary feet,
And cry the sorrow of the tragic years;
I cry because I hear
The world's heart beat,
Weary of battle and worn by many tears.
For Ages
Thou hast breathed upon mankind
A faint wild tenderness, a vague desire:
For Ages stilled the whirlwind of the mind
And sent on lyric seers the rush of fire.
Some day your homeless cries
Will draw Thee down,
And the old brightness
On the ways of men
Will send a hush upon the jangling town,
And broken hearts will learn to love again.
Come with the face
That hush'd the heavens of old—
Come with Thy maidens in a mist of light;
Haste, for the night falls
And the shadows fold,
And voices cry and wander on the height.
Come, Bride of God,
To fill the vacant throne,

Touch the dim Earth again
With sacred feet;
Come build the Holy City of white stone,
And let the whole world
Feel Thy bosom beat.
The Common Touch
By Katherine Maurine Haaff
There is constant strife
Between the spirit and the flesh;
As to which shall dominate our lives.
None can live in the material world
And live wholly spiritually.
But to live wholly in the flesh,
With only material things to satisfy,
Means eventually, unrest; unhappiness.
Not too much of one,
Nor too much of the other
Is to strike a happy medium.
To compromise with life;
To attend the spiritual needs,
And yet remain human, warm,
And understanding
Is to maintain the common touch;
To lend spiritual strength to others,
And thereby build our own spiritual minds
To greater heights.

In Quest of the Beloved

By Bibhuti Bhuson Sarkar

The night of tempests is full of deep,
Black darkness.
Eager is the heart!
The earth is startling
In a flash of lightning!
The sky is overcast with deep, collyrium,
Black clouds!
The wind is howling at all hours Through
the singing sounds of rain. Shall I realize
Thee within me
In this night of deep darkness?
Will only tears
Trickle down from my eyes?
As I pass away this woeful night,
Sitting silently by the door,
the pain of sweet separation
Aches more and more in my heart!
Ah! To realize Thee ever in my heart
Is only to wait for Thee!

The White Peace

By William Sharp

It lies not on the sunlit hill,
Nor on the sunlit plain:
Nor ever on any running stream,
Nor on the unclouded main—
But sometimes, through the soul of man,
Slow moving o'er his pain,
The moonlight of a perfect peace

Floods heart and brain.

Utopia

By Grace W. Hicks

Utopia isn't so far away,
It can be close at hand.

For it isn't a place where people dwell,
But a Realm of Consciousness.

A realm that lifts one to calm and peace,

To poise, to harmony, to bliss,

The state where he realizes oneness

With the matchless Universe.

'Tis the altar where he receives inspiration

From the Cosmic forces on high,

Forgets all the trails of the earth plane,

Thinks only of God and his Love.

News From India

Excerpts From Letters of C. Richard Wright

Brahmacharya, Vidalaya,

Ranchi, India. Jan. 5, 1936.

A

THOUSAND regrets and tears for causing such alarm and fears when my pen and mind refused to cooperate as Time sped by, and I should know how much even a little word means, especially since I so selfishly and anxiously await your every letter. But believe me sincerely when I say it grieves me more to be forced to remain so silent, I, who owe it all to you. I feel so repentant for my selfish, greedy silence that I hereby and hereon command myself to sit in meditative thought and silence for one minute (an interval) . . . Please feel with me that the more I fill the cup and the less I pour out, the more I'll have to give you on my return.

It has been no easy task for me to adapt my awkwardness to the many strange ways and customs, and added to this the fact that I require at least two continuous, undisturbed hours to scribble a letter, two hours that are nigh impossible when Swamiji is laboriously and continuously calling: "Mr. Wright, Mr. Wright," and Heavenly Father knows that I serve him all too briefly and stingily even now, and when India's charms are everlastingly beckoning and enticing me by a "come here, and look, and feel," and when my lackadaisical inertia grips my pen and thoughts, what am I to do, I ask you?

Perhaps you are wondering; "How is it that he has so much time to write so casually now?" Well, much to the joy of my writing, but much to the sorrow of myself, Swamiji found it necessary to return to Calcutta by train to attend to some details, and so I was left behind in Ranchi here at the Ashrama to help them start a series of Fortnightly Lessons, as we have the Weekly Lessons in America. So, besides feeling lonely, I'm feeling a bit relaxed, at least enough to scratch out a few lines.

A little atmosphere or background is befitting this leisurely writing. Right at this moment, as I scribble along, dragging my thoughts behind, I'm attracted by the keen pointed shadow my pen-point cast as the ghostly, yellow light flickers from one of those old-fashioned kerosene (coal oil) lamps, (lanterns) casting weird, eerie shadows on the white walls of my little den at the Ranchi Ashrama or newly acquired India Temple.

As I sit here, all is calm and quiet; most everyone is snug beneath blankets, and were I to take stroll or stumble around through the larger rooms of the Ashrama of Vidalaya (school) at this bewitching hour of eleven, I'd chance upon 20 or more cots all filled with a bundle of bedding and a boy, just about eleven or twelve years of age, in each bed, in each room, and were anyone to study the various sleeping postures, he would find every conceivable kind of

sleeping position here depicted by these boys. Why, there's even a leg dangling out, and he's a bit brave on this cool night, I might say.

Really, one's thoughts can go far astray in this soothing atmosphere; this calmness is as conducive of meandering thoughts as a trip-around-the-world, if you know what I mean. I can sit here under the spell of this lamp and the calmness and coolness of the night and travel mentally to our night at the Pyramids, our night at the Dead Sea, our dip in the Sea of Galilee, our camel ride on the fringe of the desert, our pause at the Birth Manger of Christ, our dawn ride out of Jerusalem, our elephant-ride, or our stroll through Sir Walter Scott's Abbotsford, or Robert Burns cottage, or St. Peter's in Rome, St. Mark's in Venice, or St. Paul's in London, our sojourn with Gandhi, our many visits with Swami Sri Yukteswarji, (yes, he speaks English, but my opportunities of conversing are scarce, since the Swamijis have so much to exchange) and so on and one, endlessly, happily.

(To be continued)

Letters of Appreciation

Dear Friends: Thank you so very much of your kind letter. I know that you have truly been praying for me for I never felt better in my life than I have in the past few weeks.

I am enjoying the Horn of Plenty so very much, and enclosed please find money order with money saved in Horn of Plenty. It has brought prosperity to us in that my husband's business has increased as never before, and I have the joy of a free-will love offering.

Kindly continue to remember me in prayer. With kindest regards, I am,
Sincerely—Mrs. J. D. S., Houston, Tex.

Self-Realization Fellowship:

Enclosed please find money order to \$2.50, which I have saved in my Horn of Plenty bank, for one year's subscription the to "Inner Culture Magazine." I derive so much help and comfort from the daily meditations—more than from the meetings to which I have been going.

Sincerely yours,—E. H. M., Indianapolis, IN

Dear Friends;

The new Horn of Plenty has poured out only eighty cents so far but that it is rapidly filling is beyond doubt. My husband is receiving a twenty-dollar increase in salary this month, brought about in a peculiar fashion when he thought it impossible, and I am working on a commission that will bring in a neat little check. Also the children has some much needed school clothes sent them unexpectedly.

My gratitude is great to you all and to the source of my supply. Also has my faith become real and spontaneous so that it doesn't require forcing.—H. B. California.

Dear Friends; I am still extremely happy to say that I have found life very, very interesting since joining the Fellowship. I have felt that I should express my appreciation of the work which is now being manifested in my own life, but whenever I make an attempt to do so, I fail to satisfy myself that the Fellowship is receiving due praise.—E. P., B. C., Canada.

Dear Friends: We are sending the contents of our Horn of Plenty Bank (\$2.50) to be used as an Inner Culture Magazine subscription for a friend who has been seeking spiritual guidance and needs it badly. She would like you to send her a Horn of Plenty and also your prayers for health and prosperity. I am sure she can receive great blessings as we ourselves have.

Each number of Inner Culture Magazine is becoming more rich in abundance with spiritual light to guide us on as well as bringing us many spiritual blessings.

We have received Inner Culture Magazine for so long that we could not be without it. Our blessings are many more than we can number. May God bless you

all and greatly increase your wisdom and strength so that many may be reached and helped by the work.

We will continue to use our Horn of Plenty. Very sincerely,—M. L.,
Richmond, Cal.
Dear Friend:

I wish to state again that the benefits and blessing I have received since joining the Self-Realization Fellowship are too numerous to mention. I was sick in body, mind, and Soul, when I joined, now, thanks to the Technique of Rejuvenation, my body is getting back to the fatigueless stage of youth, or better, I am beginning to feel so good I can't understand it; I feel a power for good all around me; it seems inestimable and I know my Soul is marching onward and upward on the pathway of my Self-Realization.

I take my studies seriously. I have been taking Alfalfa Tea with orange juice these last few mornings—take it cold on a empty stomach, then a ground carrot with egg or ground nut, 1 cup of cocoa, 1 bun (made of 1 flour, 1 bran, Roman meal, equal parts with butter salt, milk, baking powder) then I can go out and do a real morning's work; of course tensing, and relaxing, Concentration and Meditation, getting in contact with God, asking him for inspiration and energy and guidance and thanking Him for His many blessings comes before all this.

Allow me to conclude by asking God, our Holy Father, to pour out His blessings on Swami Yogananda and his co-workers at Self-Realization Fellowship Headquarters for performing His Holy Words. Some day I hope I can visit Headquarters and give you all a shake of the hand with my thanks. I sure would like to meet Swami, our earthly Master and Guru and Friend, and Guide; all we can do is to put our shoulder to his and help him pull the load. Yours in Truth,—J. C. F., B. C., Canada.

EASTER **By ORPHA L. SAHLY**

"I Am the Resurrection and the Life." (John 11:25).

"And whosoever liveth
And believeth in me
Shall never die. Believeth thou this?" (John 11:26).

E

aster is a reminder of this promise, which is not merely a promise but a statement of spiritual law. Eternal life is the result gained by one who not only believes in but lives in Christ Consciousness—that consciousness which Jesus had which enabled Him to raise His body and make the Ascension.

It is said in the Scripture that Death is the last enemy to be overcome, indicating that all else must be overcome before Death may be conquered.

Again, Jesus says, "He that believeth on me, the works that I do shall he do also." (John 14:12).

"Believeth thou this?" Then Easter holds a vital message for you.

Center News **By ORPHA L. SAHLY**

Ohio

Dr. Roman Ostojka will conduct a series of lectures and classes in Cleveland, Ohio, during March, beginning early in the month. The time and place may be learned by watching the newspapers for notices.

Des Moines, Iowa.

From Des Moines comes the splendid report that the attendance at the Center meetings has more than tripled in the last year. Behind this report lies a story of great achievement on the part of the officers and students.

Minneapolis, Minnesota.

The Minneapolis Center has an interesting program scheduled for each Sunday evening at 8 p.m. Supper is served on the last Sunday of the month, at 6:30 p.m.—25c per plate.

Santa Barbara, California.

The Santa Barbara center reports steady growth, both as to attendance and foundational strength.

Dayton, Ohio.

Sri Randendra Das conducted a series of lectures followed by classes at Hotel Gibbons, Dayton, during the month of February.

Mt. Washington received a visit recently from Mr. Frederick Wadley, very capable Conducting Teacher of the Denver, Colorado, Center.

The Unseen Church

By S. Y.

ON the soil of Eternity,
I built an Unseen Church
Where all might worship.
Here, under the blue dome,
Illumined by sun,
Moon, aurora, milky way,
And wisdom lights,
Are gathered the assembled star families,
Island universes, solar systems,
And the little earth
With its millions of families
Of many religions.
Every day, during the vesper hour,
The flying angels of thoughts
Soar over Infinity,
Calling mute and noisy Beings
To forsake their age-long slumber
And join
The Cosmic Service of awakening.
The altars of one rhythm,
United hearts of commingled lives,
Of molten gold of Cosmic Union,
And electrified matter, were dimly burning
With His gentle, enchanting Presence.
The comets arrived
And shed their joyous tears of light;
The stars poured their twinkles
At His Feet of Eternity,
And the prodigal souls
Shed tears of repentance
For age-long forgetful wanderings.
All the blossoms of the earth
Opened the cork of petals
And loosened their liquid fragrance
On His omnipresent altar.
The dew of devotion from the heart
Of all true tears meekly, but steadily,
Flowed over His feet of forgiveness.
Love, hate, light and gloom,
Wisdom and ignorance, good and bad,
All thronged in
To the Church of all creation.
Then a silent sermon of the Infinite
Was heard
In the Silence—
A silent song of mirth

Filled the chalice of all lives.
A silent smile of light
Drove the hidden gloom away from all.
Under the silent spell of His Sermon,
Love embraced hate, light hugged gloom,
Wisdom transmuted ignorance,
Good charmed bad,
Many religions
Embraced His one Faith of Truth,
Many hearts dissolved
Into one altar of Heart,
Many loves became His One Pure Love,
And many souls became One Spirit.
And all of them sang with one voice
The chorus of one religion,
One life, one truth,
One goal, one devotion,
One love, and One Spirit.
The power of applying attention,
Steady and undissipated,
To a single object,
Is the sure mark of a superior genius.
—Chesterfield.
He who sees the one Spirit in all,
And all in the One Spirit,
Henceforth can look with contempt
On no creature.—Upanishad.

Swami Sri Yukteswar and Swami Yogananda in religious procession, Calcutta, 1935.

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~~The Second Coming of Christ—~~

~~O God Beautiful Chant—~~

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~~—Offer This Prayer Daily—~~

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