

INNER CULTURE

EAST-WEST MAGAZINE



Why Celebrate Christmas?



Attaining Spiritual Happiness

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

December
1 9 3 4
Price 25 Cents
Vol. VII, No. 2

Philosophy of The Better Times

*(Meditate on every word, until your Soul is caught in
the fire of the creative ideas that underlie the philosophy)*

I HAVE brought to myself the conditions that surround me. I have come to the point where I am because of my secret thoughts and open actions, covering a period of numberless years, perhaps unnumbered lives. How is it then that I do not know how I gradually invited these conditions to hem me in? How they arrived I know not.

Behold, how short is the human memory; how shallow is the human insight; how superficial is the human judgment. Certainly, for that reason, I do not see the mysterious thread of causation that links the trinity of human thoughts, human actions, and human destiny. My destiny has been wrought by my own thoughts and actions. Likewise, the world conditions are the reactions of man's motives and activities. We, and all of our interests, are linked together by the unseen ties of the Cosmic affinity.

The conditions that I have made, I can surely unmake. What I can build, I can unbuild and rebuild. The web into which I have entered I can break, and make a new world according to my wisdom's desires. If conditions are my own creation, they can certainly be reconditioned and recreated by the indwelling Creator in me. My thoughts and motives are the motor power of my actions, and ultimately of my destiny. If so, and it is so, O God, here I change my old heart, old mind, old habits, and old thoughts. Here I clean my old ways of thinking and living, opening all the doors and windows of my mind and life to Thy Light and Power. Break in, O God, break into my life.

I will henceforth pioneer new dynamic thoughts into my mind. Henceforth, there will be no lamentations over the past, no weariness for the present, no dark perspective for the future. The God-in-me has taken possession of my Being. I belong no more to the fainting Ego. I am no longer a pawn in the hands of destiny. The roots of my life are cut loose from the ponderings over the past. My life looks forward to the Eternal Presence of the Better Times. My Soul is enlivened by the New Energy of a Golden Hope.

O Dynamic, Positive, Divine Thoughts, be vibrant with the God-power and sweep over the whole region of my conscious, subconscious, and superconscious mind, carrying away all the deposits of negation. From now on, there must not be anything but the Better Times for my Soul and my life. Everything that will happen to me has to come loaded with the Divine blessings, as well as with my Soul's fulfillment. O God, the more I time my heart with Thy Cosmic Heart, the more I perceive the treadings of the Better Times arriving within and around me. O my Soul, tune in with the All-Present Power of God. Tune, O Soul! Tune in with the Infinite Better Times. Nothing else for me, O God, but the heap of Thy Better Times, and still Better Times. Nothing is impossible or improbable with Thy Thought.

—By SRI NERODE.

INNER CULTURE

EAST-WEST MAGAZINE

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

Copyright, 1934, All Rights Reserved.

Published monthly by Self Realization Fellowship (Yogoda Sat-Sanga Society), 3880 San Rafael Ave., Los Angeles, California. S. Yogananda, President. Entered as second-class postal matter, April 6, 1934, at the Post Office in Los Angeles, California, under the Act of March 3, 1879.

VOL. VII.

Printed in U. S. A.

No. 2

CONTENTS

Philosophy of The Better Times.....	<i>Sri Nerode</i>	Cover 2
It Was the Night Before Christmas.....	<i>Starr Daily</i>	2
Why Celebrate Christmas?		3
THE SECOND COMING OF CHRIST—		
Steps Toward the Attaining of the Conscious-		
ness which was in Christ Jesus		5
The Birth of a God.....	<i>James M. Warnack</i>	7
Strategy of New Frontiers.....	<i>Dr. Sheldon Shepard</i>	8
Attaining Spiritual Happiness		9
Meditations for December.....	<i>S. E. M.</i>	10
Universal Law or Dharma.....	<i>Laurie Pratt</i>	11
Scientific Digest		12
Health, Intellectual and Spiritual Recipes		13
Creating Happiness		13
Mysticism, Its Nature and Validity	<i>Mary Lake Rose</i>	14
Personal Welfare Department	<i>Hazel Salter</i>	15
Nathalia Crane	<i>Mary Isabel Buchanan</i>	16

All unsigned articles by S. Yogananda.

Yearly subscription, \$2.50; Canada, \$2.75; Foreign, \$3.00. Single copies, 25c.

Manuscripts should be addressed to "The Editors," not to individuals. Please enclose a stamped return envelope.

INNER CULTURE is the official organ of the Self-Realization Fellowship of America, founded in 1920 by S. Yogananda, A. B. Published Monthly by the Self-Realization Fellowship (Yogoda Sat-Sanga Society), 3880 San Rafael Ave., Los Angeles, Calif.

Changes of address should be sent to INNER CULTURE two weeks before the date it is to go into effect. Both the old and new address should be sent. We cannot be responsible for copies lost due to the subscriber's failure to notify us in time of his or her new address.

December, 1934

Page One

It Was the Night Before Christmas

By Starr Daily

DOCTOR HYATT tells me the old fellow's lived on borrowed time for years," said Warden McKabe. "It's faith that keeps him going."

They were sitting before an open log fire in the warden's library. The Governor had turned the conversation on Uncle John Dabney with a casual query. Then he leaned forward with intense interest while the warden recounted a resume of the strange story.

Forty years ago, Uncle John Dabney had been convicted of murder and sentenced to life imprisonment. He had received the grim verdict without emotion and the sentence without rancor. When asked by the trial judge if he had anything to say, he rose and addressed the Court.

"It's human to err, Your Honor. But it ain't yet human to forgive. Maybe some day we'll ketch up with thet. But now only God 'pears ready to forgive, an' he does it through His Son, Jesus Christ. I ask only that I be taken to prison on Christmas day."

The Judge had been touched by the uniqueness of Uncle John's request, and legal technicalities had been removed so that the request might be granted.

"The prisoner believed," explained Warden McKabe, "that if he entered prison on Christmas day he'd be forgiven on that day also. It would come as a sort of Divine vindication in the form of a pardon, which would reach him in the mail on the evening before Christmas."

"In all these years he's never doubted it, Governor. The notion is as much an obsession with him today as it was forty years ago. After each disappoint-

ment, he merely affirms it will not be so next time. And so on the night of every Christmas Eve, after the count has been taken, he draws his stool up close to the barred door of his cell and waits for the mailman.

"It is, indeed, a strange thing to do; a strange hope to entertain. But it has saved his reason; has kept him alive. No one ever tries to disillusion him. It would be worth the man's life to attempt such a thing. Because Uncle John, cracked though he is, is a square shooter, Governor; the kind who makes friends that are friends."

"I'm glad you brought this case to my attention, McKabe," said the Governor. "Such faith as this man has displayed in a whim is strange, as you say, because to us it is incomprehensible. It should be rewarded. It may not be within my province to forgive according to the letter. Perhaps we of the law of man are the true ones who should seek forgiveness. But it is within my power to give the illusion of forgiveness in the manner he has so long perceived it to come. I'll have the pardon in your hands on the morning of Christmas Eve. Let it reach him in the evening mail."

It was a bitter cold night. Darkness had closed in early. The towering barred windows along the corridor of the cellhouse were banked high with snow. Inside ancient radiators sputtered fretfully in a vain effort to warm the refrigerator-like air.

(Continued on Page 26)

Why Celebrate Christmas?

FOR twenty centuries the birth of Christ has been celebrated differently by the different Christian sects. Many have counted the coming of Christmas as a time for exchanging nicely caparisoned gaudy gifts. Many children look upon Christmas as the time for Santa Claus to give them new toys. They hang empty stockings around the chimney place. Santa is supposed to slip down the sooty opening of the chimney and fill the stockings with the longed-for articles. Some children remain awake and some dream waiting for Christmas Morn.

Some hoary gentlemen who have lost interest in life perhaps look upon Christmas as a good time for a special home-cooked hot dinner. Some folks drink themselves into oblivion expecting thus to celebrate the birth of Christ. American mothers and fathers are very fond of decorating the Christmas Tree and loading it with gifts. The churches take Christmas as an occasion for great festivity.

Some religious institutions brace up and decorate their places and invite crowds, expecting big collections to enhance church activities. It is right to use business methods in order to advance the work of Christ in establishing Him in the Souls of men, but it is blasphemous to use Christ merely as a means for increasing business.

Some churches thank God intensely for sending His beloved Child to redeem the sin-laden world. Some serious-minded monks and nuns in the sequestered nooks of their monasteries celebrate Christmas more seriously by meditating on Christ.

The question is: Is it right to use the birth of Christ for material rejoicings involved in the exchange of gifts, Christmas dinners, and decorations, or is it right to worship the coming of Christ only in spirit?

Most of the superficial celebrators of Christmas turn Christmas into an expensive gift-exchanging, eating, and decorating occasion. What do they get out of Christmas except a few gifts, a few kindnesses and love behind those gifts, and a few passing joys? Very few people celebrate Christmas with the Christ thought. Very few know how to celebrate the coming of Christ by beholding Him born in the cradle of the new awakening of deep meditation.

Birthday celebrations are intended to make the person in question feel that His life should be useful to society. They also focus the attention of people on qualified individuals. Jesus does not need our celebration for His rejoicing or His upliftment, but we certainly need to celebrate the coming of Christ at least once every year in order to remember His exemplary, abiding, uplifting life, so that we may perchance pattern or remold our lives after His life, through all futurity. We need to celebrate the birthday of Christ every Christmas because His life is permanently useful and inspiring to all humanity in all Ages.

Millions of people are expecting to celebrate the coming Christmas purely as a social event. Very few are looking forward to it as the time for spiritually remembering Christ and for exchanging the lasting gifts of Soul and heart qualities.

The question before you is: Are you going to use Christmas just as a romanticism of religious festivity, or are you going to celebrate Christmas by beholding the Christ love for all brother races and all living creatures?

Are you going to celebrate the coming of Christ by really feeling the universal love, forgiveness, character, renunciation, and devotion of Christ within you? Unless you make the effort to really get acquainted with the ever-living Christ, born as new wisdom, new happiness within you, this coming Christmas season, I am afraid you will let the precious instructive Christmas season pass by without heed.

I am not telling you to omit the physical social factor in connection with the Christmas celebration. What I want is that you should not, like millions of those who forget God, omit the paramount Spiritual factor in your Christmas celebration. Add to your social celebration of Christmas the celebration of bringing Christ a second time in your meditative consciousness.

Christ is only suggested in social Christmas festivities, but He is seen and felt as an everlasting, ever-joyous Fact in the cradle of Divine Ecstasy. Prepare yourself to celebrate Christmas in the real way, as humbly suggested in the following:

1. Prepare your heart so that you may say to those who crucify you daily with unkind actions and words and ingratitude in exchange for the good you give them: "Father, teach me to love those, my error-stricken brethren, who know not what they do, so that with my love I may persuade them to better ways of living and not make them stronger in evil by driving them to it by unkindness."

2. Make your heart an altar of Christ-love, which is in all races, loving them equally. Love all races as the uniform dwelling place of omnipresent Christ.

3. Forgive all your imaginary and real enemies, even as Christ forgave His adversaries.

4. Make up your mind to love Christ as the joy of deep meditation, and thus celebrate the second coming of Christ, and a Spiritual Christmas, daily within yourself.

5. Make the unknown Christ known within yourself by seeing Him born a second time as the ever-new, ever-in-

creasing joy of your daily deep meditation.

6. Govern all the actions of your life with the honesty and fearlessness of Jesus Christ.

7. Overcome the sorrow-producing temptations of the senses by the self-control of Jesus Christ and by developing a taste for all good things. Forego the temporary pleasures of the senses and pursue the lasting, true happiness of the Soul.

8. Behold the omnipresent joy of Christ in all men, in all Saints, in all creatures, in the star-people Cosmos, and in the temple of your own thoughts.

9. Remember that, although Christ was born once, still He can be born again every Christmas, or at any other time, in your meditation-awakened consciousness.

10. Give good for evil, understanding for misunderstanding, kindness for unkindness, peace for disquietude, calmness for restlessness, and lasting Bliss for sense pleasure.

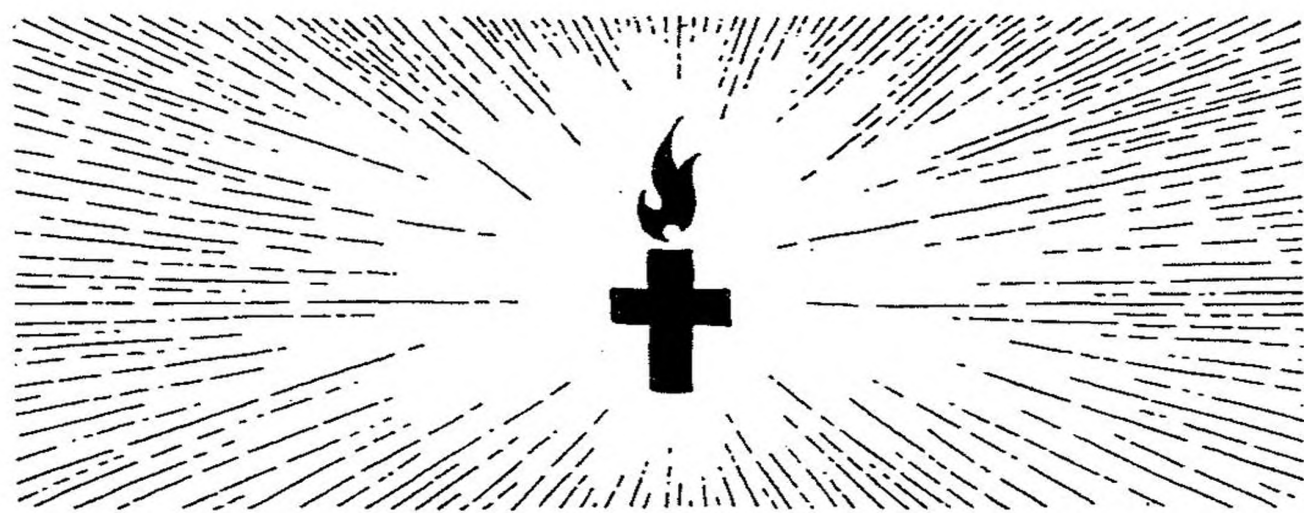
11. Behold the omnipresent, ever-living Christ born anew in your devoted attention.

12. Do whatever you do with the thought and peace of Christ. This Christmas, behold Christ born anew in the beauty of all Nature, in your awakened wisdom, in everything which wears true beauty, and in everybody who saturates himself with the fragrance of Christ-qualities.

13. Exchange Spiritual gifts by giving your outstanding good qualities to others who need them and by receiving the ennobling Soul-qualities of those who are great and who love you for your own good.

14. Exchange gifts with the thought of Christ and the thought of giving Him the gift of your heart and receiving the gift of Himself on the Christmas tree of your calm consciousness, richly decorated and glistening with the Soul-qualities of all those you have met and loved. Through the portal of your meditation let your imprisoned joy escape to, and rest in, the heart

(Continued on Page 27)



THE SECOND COMING OF CHRIST

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

"Follow me, and I will make you to become fishers of men."

(*"Walks and Words of Jesus,"* p. 36.

By Rev. M. N. Olmsted.)

A PERSON who learns to catch fish provides himself and others with food. The fish can be caught by fishermen with hook and bait, or with nets. In order to become a Spiritual fisherman, one must be acquainted with the profits and with the art of Spiritual fishing. Wise men consider this world an ocean of delusion, in which the human fish are swimming, constantly chased by the sharks of the senses.

Satan has cast upon all human amphibians his colossal dragnet of degrading desires, and is pulling them to the shores of destruction. God wants His true supermen to learn the art of casting the net of personal magnetism in order to catch the fishes of error-bound human Souls, and to bring them to Him. All the human fishes brought alive, with wisdom, into God's presence, are specially preserved and protected in the blue waters of immortality. When, through the help of wise men, the Soul-fishes are transferred from the brine of material desires to the sweet waters of Bliss, they bring great rejoicing to the Great Giver of Life.

To furnish food to the hungry is good, but to afford inner strength to the mentally weak is greater, and to impart all-freeing wisdom to the Soul-bewildered is of supreme consequence. Heaven is the permanent panacea for all human afflictions; material or mental help is only transitory consolation for human embroilments.

The givers of food and mental power enrich themselves by the good will of the temporarily benefitted, but the givers of Soul-food benefit themselves throughout eternity as well as the receiver of the Divine Manna. The effect of food and mental power wears off more or less in time, but the marks of wisdom impinged upon the Soul can seldom be erased. That is why Jesus urged His disciples to be the fishers of Souls, so that they might catch the human fishes from the waters of delusion and let them loose in the ever-living waters of God's peace.

The gift of food presupposes its possession, so also, wisdom can only be showered upon others by those who possess it. Divine wisdom can never be imparted to one who has not first acquired it himself by constant effort and unending vigilance. One must ceaselessly garner the seeds of wisdom from

the fields of inner peace. Then he can sow them in the tracts of other Souls. Jesus realized that anyone willing to be a fisher of Souls must intensely spiritualize himself first. Later on, in the sermon on the Mount, Jesus is known to have said: *"Thou hypocrite! Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."*

It must be strictly remembered that one can be a fisher of men provided he has first fished himself out of the ocean of ignorance, and offered himself unto God. The Heavenly Father wants to see His little fishers of human children first get themselves out of the net of Satanic delusion and destruction. It seems that a great tug-of-war is going on between the Divine forces and the forces of depravity, over the possession of the human Soul. No one knows why peace, joy, Divine Bliss, forgiveness, self-control, unselfishness, and so forth, stimulate our good habits to produce lasting happiness, and pull us toward emancipation, and, on the other side, disquietude, sorrow, sense-bliss, revengefulness, temptation, and selfishness inflame our bad habits to lead us to the transitory happiness of bondage and trouble. No one can say why strenuous self-control produces ultimate happiness, and momentarily pleasurable indulgence brings eventual unhappiness.

In the first stage of Spiritual progress, a clear line of demarcation must be established between good and evil in order that the latter may be superseded by the former. Can anyone tell why evil is established within us and made so attractive that we fall into its snare? That is why it is easy for millions of people to lean toward evil actions, evil habits, and evil tendencies. Only a few people, who have compared the results of evil experiences with the outcome of good experiences, have invariably come to the conclusion that evil, though attractive in the beginning, really is a loathsome harbinger of acute suffering, and virtue, though difficult to pursue in the beginning, is the ambassador of invariable ultimate good.

Evil brings temporary happiness followed by unhappiness; good causes

trouble before it is born, but always insures lasting happiness afterward. Hysterical moralists urge their followers to discard evil as nothing but ugly and sorrowful, but when some of their followers taste the momentarily intoxicating comfort of temptation they become disillusioned and dismiss the fear of evil and pursue its ways until it appears in its true colors long afterward. When the mask of attractiveness is cast off, evil appears as nothing but a ravenous wolf of destruction.

It is better for teachers to tell the truth—that evil is very attractive in the beginning, like poisoned honey, sweet to the lips but deathly bitter in the stomach. Evil must be forsaken because it gives a little pleasure first, and then suddenly throws you into the catacombs of unending sorrow. Good may lead you through a difficult trail, but always brings you to Elysium in the end. One should abhor the thought of stealing a small sum of money, even though it would fulfill a great need; one should wait for hard-earned large sums of money. So, also, one should forsake the trouble-producing little happiness of evil for the lasting happiness of good, which is acquired only through great urge and labor. This is the ultimate solution which the thinker comes to—why good is preferable to evil.

Smoking burns the breast of the person who first starts to smoke, but after some time he enjoys a smoke and becomes very uncomfortable without it. Later, when he is already an inveterate smoker and begins to accurately analyze the effect of smoking on his health and mind, he tries to forsake the habit, but most of the time he becomes unsuccessful in doing so. Evil has a gripping effect. So have virtuous ways.

When evil arrives first in a person's life, it takes advantage of that good situation and deludes its victim with the consciousness of its supreme attractiveness. This blinds that person to the superior attraction of the good and virtuous way. Many people are so steeped in error that they enter the grave without ever realizing the unhappiness in evil. Their evolution is delayed and they have to go on progressing in evil

(Continued on Page 27)

The Birth of a God

"CHRIST is born!"

Like the golden tones of a three-tongued bell, those words ring throughout Christendom every twenty-fifth day of December. In one sense, these words are true; in another sense, they are false.

Christ, "the Light, the Truth, and the Way," never was born, nor shall that blessed Spirit ever die. That power, intelligence, and love, combined in one Being, which is both personal and impersonal, and which is beyond our loftiest conceptions, is the essence of Eternity. It knows neither birth, nor death, nor any other disturbance of its glorious serenity.

Yet, in another sense, the Christ WAS born in the gentle Jesus, although the same Light had been born many times before and has been born millions of times since the Master manifested its presence. For this is the wonder and glory of the Light—that, while it is the Illuminant of Eternity, it is also the benediction of Time.

Men speak of "the second coming of Christ"—as if Christ does not come to earth ten million times a year! Every time a human Soul rids itself of all that it seems to be, it stands serene in its own Light, the Light of Christ, and lo, a god has made his advent into the world. Every time a man overcomes a temptation to think or to do a thing which would deny the "Holy Spirit," Christ "comes to earth" again.

Whenever a human being reaches out his hand to help any other being in distress, he invites the presence and the realization of the Christ. There is, in truth, no point of space or time in which the Christ does not exist, yet, when the Light shineth in darkness, "the darkness comprehendeth it not." He who dares to believe in the Light and turns his face from the shadow, whoever or whatever he may have been or seemed to be before, will suddenly find the glory of the Forever baptizing his Soul.

—By JAMES M. WARNACK.

Strategy of New Frontiers

By Dr. Sheldon Shepard

I COULD not tell whether she was old or young. The strain of long years of pain was upon her face, but in her eyes there smouldered yet the lingering fire of young womanhood. In them was the flash of vitality and life, but in her countenance was the weariness of the heart. From her eyes, with their vision and their hope, one looked with shuddering disappointment at the despairing resignation written upon her face.

I found myself wondering what had done this thing to her. The hope, the vision, the youth, and the beauty which still lingered in her eyes—what had taken them from her face, her heart, and her life? Was it circumstances in which she lived, the strain of the times, the necessity of hard work, the wear of nerve and muscle? Or was it the hardness of hearts about her, the failure of people to understand, the chill of her human environment? Or was it something that might have been within her, some lack of inner attainment?

Which is the Great Blessing?

And I found myself wondering: If I had the gifts of the gods, so that I might bring to her the great gift, what would it be? Would it be ease of circumstance by which I could say: "Go and work no more, go and find no anxiety about the future, the strain of today's necessity of getting on." Or if I had the gifts of the gods to bring her that which she most needed, would it be kindness, tenderness, and understanding to be thrown around her? Or might it have been that I should have brought to her some fragrance to drop within her own Soul, some seed of beauty, strength, and wonder to bring forth its fruit into her life?

Of course, I have not the gifts of the gods, nor a magic wand, but if religion, as a minister to the needs of men and

women, in a time when the stress upon their lives is showing in the records of suicides, hospitals, cemeteries and courts—if, as a minister to the needs of men and women in such a time, religion could show what is the supreme good, it might be that into countless lives it could drop something that would seem to be a gift of the gods, an answer to prayer, the very reality of dreams and the substance of life.

A New World

We all know that humanity must have a new world. We cannot much longer live as human beings in the social and economic structure we have built. We must not try to go on in an order in which to love one's neighbor as oneself is revolutionary. Humanity must have a new world, one that is organized and built for the purpose of developing love and good will and comradeship and honor and honesty and sacrifice. We dare not in the increasing efficiency of social organization attempt to build human welfare in a world that is designed to give place and honor to selfishness and chicanery, to scheming, dishonesty, and disregard of one's fellows.

If we would continue to dream our dreams of good will and to utter our words of brotherhood, we must set ourselves to the task of building the kind of a world in which those things can grow. If one wishes to cultivate a citrus tree and have the fragrance and sweetness of its fruit, he does not plant on the high frosted hillside. We should not expect the fruits of sympathy and

(Continued on Page 24)

Attaining Spiritual Happiness

BHAGAVAD GITA

Chapter I

Stanza XLIII

By the evil deeds of the family-destroyers, who produce caste admixture, are the eternal Spiritual caste rites and the clans destroyed.

O Janardana, (Krishna) we have heard that those men, devoid of family religious rites, become consigned to limbo without fail.

Stanza XLIV

Actuated by greed for the comfort of the possession of a kingdom, we are prepared to kill our kinsmen, which act will entangle us in great iniquity.

Stanza XLV

If the children of Dhritarashtra, weapons in hand, were to kill me, unresisting and without arms in the battle, that would be more welcome and beneficial to me.

Stanza XLVI

Sanjaya said: "Arjuna, flinging away his bow and arrows, with his mind disturbed by grief, speaking in this way on the battlefield, sat down in the seat of his chariot."

SPIRITUAL LITERAL TRANSLATION

These Stanzas depict the state of the devotee who is despondent about destroying the age-old favorites of sense pleasures for the attainment of superior happiness. In this state, the mind uses all kinds of excuses with which to dissuade the Spiritual instincts and tendencies from annihilating the familiar sense habits.

In Stanza XLIII the sense-inclined mind says that if the discriminative tendencies should become guilty of de-

stroying the sense families there would be confusion in the functioning of the sense and inner qualities, which would produce the corroding constant misery of a veritable inner Hades.

ELABORATE SPIRITUAL INTERPRETATION

The devotee is afraid that the body will suffer deterioration by the curbing of the senses, and that by controlling the senses, the mind and its sense faculties will refuse to function, thus producing a haunting Hades of inner boredom. The devotee, in this state, thinks that the mind, unoccupied by sense pleasures, will be the seat of torturing emptiness.

Self-control, in itself, in the negative state, produces unhappiness because of the separation from the pleasure-yielding senses, but after self-control ripens, the Soul begins to experience the finer, happier perceptions and enjoy itself far more than when it lived identified with the sense pleasures. The devotee, suffering from fear of the results of renunciation and the feeling of emptiness, must realize that renunciation is not an end in itself, but that it is a means to an end, which teaches one to shift the attention from lesser sense pleasures to deeper Soul pleasures.

LITERAL AND ELABORATE SPIRITUAL TRANSLATION OF STANZA XLIV

Just imagine what sinful sorrow will befall the Soul when it gives up the immediate joy-giving pleasures of the senses. This is another woeful fear the renouncing devotee undergoes at the thought of losing the actual, tangible sense pleasures of the present for

(Continued on Page 23)

Meditations For December

By S. E. M.

Dec. 1. God is everywhere present at all times. Therefore, He is always where I am and I can commune with Him instantly at any time or in any place. I can speak to Him in gratitude and wonder; I can receive His immediate help and understanding. I need only to whisper inside: "Father, which way?" and the answer is there.

Dec. 2. God is the only source of all manifestation. Since I am His child, what He has I have.

Dec. 3. God is all-powerful. I am made in His image and likeness and all power is at my command as soon as I understand the law and free my mind from all hindrances.

Dec. 4. God is all-wise. This wisdom is mine when I tune in with it during meditation.

Dec. 5. God is the only source of all life. Therefore, the life in me is God in me and I am able to express it completely as health, harmony and success.

Dec. 6. "Ask the Spirit to keep you,
To comfort, guide, and protect you.
It is willing to aid you.
It will carry you through."

Dec. 7. Notice the word "willing" in the above. This expresses an active principle. God wills that you should be a perfect expression of His divine idea. It is His nature to create and to sustain. At all times life, energy and wisdom are being poured forth without reserve. They are yours for the willingness to receive.

Dec. 8. Do you recognize your good when it comes to you? Are you grateful enough and do you express gratitude and praise every day of your life both to God and to the human vehicles which he uses to bring it to you? This is one of the ways of "living the life," of "opening the channel."

Dec. 9. Have you dedicated yourself to His service, to be used as He sees fit? Are you a willing messenger to carry divine good to others?

Dec. 10. Have you cast overboard all the excess baggage of greed, pride, anger, envy, criticism, fear, prejudice, hate, failure and selfishness so that you carry only joy, peace, praise, beauty, harmony, health, and success on your journey to your spiritual home?

Dec. 11. Have you so cleansed your mind and so lived with Truth that your very presence dissolves ugliness into beauty, sickness into health, sorrow into joy, and weakness into strength? This is possible for you to be and to do.

Dec. 12. Discard pettiness from your life. Live with great ideas, commune with Beauty, listen only to Harmony, see only Truth, speak only Peace, Joy, Perfection.

(Continued on Page 22)

Universal Law or Dharma

By Laurie Pratt

(Continued from Last Issue)

KARMA MIMAMSA as expounded by Bharadwaja is much broader in scope than that system as explained by Jaimini, who confined his exposition to a defense of Vedic Dharma or rites, as we have seen in the last article of this series.

Bharadwaja's work is in four parts and contains a full explanation of the laws of *dharma*, *karma*, reincarnation, the caste system and many other topics of great interest to all students who aspire to understand the fundamental principles of religion and law on which the massive superstructure of Hindu civilization rests.

The word *dharma* comes from the root *dhri*, to hold, and is used in the *Mahabharata* and *Narayana-Upanishad* in the sense of "that which upholds the universe." Its true meaning covers a tremendous field of thought and its philosophical implications are very wide. *Dharma* is *Shakti*, Divine Power or Divine Law, the regulator of all action. It may be considered as the principle of equilibrium or perfect balance (*sattva*) between the eternal dual forces of attraction (*rajas*) and repulsion (*tamas*). The law which holds the planets in their courses is *dharma*, and the orderly evolution of the natural world is *dharma*. All *prakriti* (nature) is under *dharma*, and every gradation of created life which follows the law of its being is fulfilling its *dharma*. Shakespeare was referring to this *dharma* when he said, "To thine own self be true, And it shall follow as the night the day, Thou canst not then be false to any man." Krishna said of *dharma*, in the *Bhagavad Gita*:

"This is better, that one do
His own task as he may, even
though he fail,
Than take tasks not his own,
though they seem good."

Dharma it is which has brought the *jiva* (individual soul) of man from the lowly stages of plant and animal life to the high estate of human birth. This principle of evolution was perfectly known, thousands of years before Darwin, to the Hindu *rishis*, who also understood the necessary reactionary law of involution, even now not clearly comprehended in the West.

It is difficult to convey all the varied significance of the word *dharma*, but in reference to man's daily life it has the broad meaning of cooperation with universal law, while all harmful non-cooperation or unwise exercise of free-will is called *adharma* (not--dharma). *Adharma* arrests the steady evolutionary progress of the *jiva* and its consequences may include an unnatural retrogression into forms of life lower than the human.

Dharma is used in the Hindu scriptures in the sense of religion, for all actions which contribute to the onward evolution of the *jiva* are *dharma*, i.e., religious or right action. Every action, however trivial or commonplace, such as eating, sleeping, talking, listening, etc., can be classified either as *dharma* or *punya* (good actions) or as *adharma*

(Continued on Page 20)

Scientific Digest

Benefits of Astrology

ASTROLOGY," says Albert Edward Galloway, who has won his right to speak through his work in the field and subsequent election as a fellow in the American Astrological Society and a member of the Canadian Astrological Association, "has nothing to do with superstition, fatality, fortune telling, or things weird and mysterious. Used in its exact mathematical sense, it simply aids in arriving at a truer interpretation of the relationship between the celestial messengers and mankind.

All through the ages men have turned to the heavens for guidance. When men first began to talk, pictures preceded their words as a means of imparting knowledge. The ancients registered their histories and the mysteries of their religion in the heavens, by means of pictures. Twelve of these pictures are known to us as the Signs of the Zodiac, or of the path. The sun, in its annual path through the heavens, appears to step each month from one sign to the other.

All through the ages, Zodiacs are found carved on stone and on the floors and pillars of temples. Our oldest book is named from the sun. 'Holy' comes from the Greek word helios, the sun, and 'Bible' is from biblos, book, or the book that tells us, in hidden myths and allegories, the secret processes of Nature that are going on in our physical system. Tennyson says:

'I doubt not that through the ages,
One unceasing purpose runs.
And the minds of men are widened
By the process of the suns.'

Astrology was understood and practiced thousands of years B. C., for in ancient Egyptian writings many scattered references to it have been found.

Somewhere around 2000 B. C. it moved into Arabia, then into India and China. On through the ages it came. Long before the time of Christ, an Egyptian, Claudius Ptolemy, made a catalogue of the fixed stars, then, collecting all the information known to astrologers, put it into book form under the title: 'Tetrabiblos.' Men are still writing and publishing books on astrology.

When the 'clock of destiny' struck the hour of birth for each of us, we came into expression through the influence of a certain Sign of the Zodiac, and under the sway of specific planetary aspects. They show us the talents, gifts, and potentialities that we should cultivate and develop, but at the same time we are given freedom of will."

Prof. Galloway has charted hundreds of horoscopes of people in all walks of life. He says that astrology will indicate an individual's limitations, opportunities, and possibilities. We are each born under certain planetary influences, he explains, hence the planetary forces are directed for or against us at all times, but it rests with the individual as to what his course will be. The stars may indicate an aptitude for a certain type of vocation, but if the possessor of this aptitude does not take advantage of it, his talent will do him no good.

The true astrologer, according to Prof. Galloway, is not interested in giving a sensational performance for the benefit of his audience, but rather of lending his help in solving present difficulties by explaining what the stars portend for the near future.

"A competent and qualified astrologer can give an accurate description of 'coming events' and their nature," he said, "but the degree of effectiveness

(Continued on Page 18)

Health, Intellectual, and Spiritual Recipes

UNCOOKED CRANBERRY RELISH

- 2 cupfuls of cranberries.
- 2 oranges.
- 2 red apples.
- 2 cupfuls of sugar.

Prepare and wash the berries. Peel the oranges, removing the white skin. Wash, quarter, and core the apples, but do not peel. Put the cranberries, apples, and orange pulp, and some thin orange peel, (all the white scraped from the inside) through a food chopper, using a medium knife. Add the sugar and let stand until it is thoroughly dissolved.

SPINACH SOUFFLE

Rub two cupfuls of cooked spinach through a sieve, reserving one-third cupful of the water. Melt four table-spoonfuls of butter, add four table-spoonfuls of flour, and then add gradually the spinach water and one-third cupful of milk or cream. Stir until the sauce boils, then add the spinach. Season to taste. Beat three egg whites until stiff. Beat three egg yolks until very light, then add to the spinach mixture. Cut and fold in the egg whites. Turn into a greased baking dish and bake in a moderately slow oven for 25 minutes, or 325 degrees F.

Creating Happiness

By S. Y.

CHILDREN crying, screaming, and quarreling with the neighbors' children, and at last falling on the pavement bleeding; disease, dissension, differences between parents, the monthly bills, taxes, mortgage payments—all these keep biting into the flesh of family happiness like a swarm

of pismires. The continuous bites of these little sharp-toothed worries are not death-dealing in their effects, but they are very painful and annoying. They make the family life pretty miserable.

These pismire worries are hard to get rid of. You kill off some and others seem to swarm in seemingly from nowhere. They almost bite the life out of you. Just as you use ant-killing poison powder to kill the pismires which infest your house, so you must use the chemical of peace to destroy thoughts of worry. Every time a swarm of worries invades you, just refuse to run wild, and wait calmly, seeking the remedy. Spray the appearing worries with your powerful peace chemical.

You cannot buy this peace chemical in any drug store. You must know how to manufacture it in the stillness of your daily practices in concentration. You must make it within yourself. This peace chemical is a compound of the burning acid of worry-destroying habitual calmness and a diluted element of sorrow-killing pale happiness. The acids of calmness and pale happiness must be prepared in the laboratory of self-discipline and constant trials. Pale happiness is the first by-product of the acid of strong, steady calmness. Without mixing both together, the worry-killing peace chemical cannot be made.

Worries are stupefied by calmness and slight happiness, but are completely eradicated by the constant culture of steadfast peace. Worries greatly distress the person who habitually submits to them. They can't be quelled by more worrying or by madly chasing to quell them, but all the worry-pismires can be destroyed by the habit of fostering powerful permanent peace.

Mysticism, Its Nature and Validity

By Mary Lake Rose

(Continued from November Issue.)

WITH this brief and inadequate presentation of the factors and procedures involved in the "Mystic Way," there are still other phases which cannot justly be omitted. There seems to be something at the very heart and center of the mystical life which calls for and demands self-denial and severe discipline. Mystical experience is something which flourishes at its best only on the Alpine uplands, so to speak. It is not a product of the prairie corn-belt, or the flat potato plain. "There must be some stiff mountain climbing, the spirit of adventure, a scorn of ease, and a defiance of peril." However, the only forms of ascetic practice which are legitimate for a sound-minded Mystic are forms that minister to self-discipline and that have to do with the athletic training of the Soul for its daring adventure in the heights.

As one climbs a great mountain, the paths which he can choose decrease in number as he approaches the top. There in the heights divergent ways and by-paths disappear. At last, near the top, only ONE way is left, and that goes straight up toward the peak, from which vast things can be seen. This is the sequel to the "Mystic Way." Just as all excellence is difficult, Rufus Jones calls attention to the fact that the highest life is sure to call for all that a man has.

The true Mystic has once and for all settled for himself the issues of life. He has ceased to halt between two aims. He has succeeded in attaining what Christ called "A single eye." He has resolved to be a citizen of the Spiritual

kingdom. To seek, to find, to love, and to be in union with God is his serious business. The Mystic battle-cry has become: "This one thing I do." Evelyn Underhill says: "At whatever price, there must be a conquest of the self." Those important Mystics are the men and women who have washed their Souls clean of the hedonistic taint. The Mystic is simply going a way of life which involves discipline, endurance, control; he trains for his task; he pays the price for what seems to him a glorious venture.

If any individual is glad and willing to pay such a price, surely there must be some worth-while reward, something of true value. While it is difficult to point to unanswerable proofs that the Mystic's experience carries objective validity, yet it has been shown that it has the same marks of self-transcendence that go with the other supreme values of life—beauty, truth, love, and goodness. Some of the most outstanding results may be tabulated as follows:

1. It gives an added range and scope of native mental capacity.
2. The life of the person takes on new depth.
3. There is a marked unity and coherence to the personality.
4. The whole Spiritual nature is fructified.

(Continued on Page 18)

Personal Welfare Dept.

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

WHY is it that everyone feels a thrill of joy as the Christmas season approaches? Is it because it is the season of good will and of giving? At no other time of the year are our thoughts so universally turned toward the idea of giving and making others happy. Indeed, it would not be Christmas if we did not give something. Christmas Carols of "Peace on Earth, Good Will Toward Men" permeate the air. We need this Christmas Spirit to unclamp the lid of cramped thoughts that have been lurking in the shadows of our brains throughout the year of fear and lack.

It was through the birth of Jesus that God, the Father, made His supreme gift to the world by sending us a divine Guide and Savior, One who came to bring joy and peace, and teach mankind the way to bring forth the Christ from within.

While giving is the thought that is uppermost in the mind at this season of the year, receiving is also important, for giving and receiving are both a part of the same process. We open the channel through giving, therefore we must keep it open by receiving. If we were to dig a broad deep channel and send water through it, but make no provision for the water to flow at the other end, it would soon back up and block the channel. Hence, being a good receiver is just as important as being a good giver.

Perhaps you think that you have nothing to give, but that is a mistake. All of us have something to give, even if only a pleasant smile, a cheerful word, or a loving handclasp, which may mean more in reestablishing the confidence and self respect of one who has met the world's rebuffs than all the material gifts that could be heaped upon him.

No heartache is greater than the ache that comes from feeling that no one cares—that one is alone in the world. The poorest individual in the world is he who is alone and friendless, though he may have an abundance of worldly possessions, and the richest individual in the world is he who radiates love and cheer, though he may have very little material wealth. He is welcomed in any society, loved by all, and attracts to himself all that is necessary for his daily needs.

Jesus was this kind of a man. He had no worldly goods, yet he never lacked for any good thing. All things that He needed were at His command. When He found it necessary to pay tribute at Capernaum, He commanded Peter to drop a hook in the sea, and he was told that he would find the needed money in the mouth of the first fish that he caught. When Jesus needed food with which to supply the multitude, He was able to increase the five small loaves and two fishes so that all were satisfied, and twelve basketfuls remained over. When He needed a beast on which to ride into the city of Jerusalem, He sent His disciples to the exact place where one was found waiting for Him.

We never hear of Jesus showering material gifts on His friends, but He gave something far greater. To the sick, He gave health; to the blind, He gave sight; to the dead, He gave life; to the despised and fallen, He gave courage and hope, and to those who hungered and thirsted after righteousness, He gave of the Living Water that is everlasting.

Let us, then, dear friends, make this coming Christmas a season of true giving, a season in which the Christ is born anew in our Consciousness.

By Hazel Salter

Nathalia Crane—

A Youthful Poet

By Mary Isabel Buchanan

WHETHER one accepts the theory of reincarnation or not, there are many things in life which cause us to stop and ponder. If we do not accept reincarnation, there seem to be many effects without any apparent causes, and Nathalia Crane is one of those effects—or rather the poetry is, that she writes. The cause of her genius we cannot trace by any ordinary analysis.

Nathalia Crane is about twenty years of age now, but she was just ten when her first book was published. "The Janitor's Boy" is the title of the little volume, and many of the poems referred to in this article are from that book, being written when she was eight, nine, and ten years of age. She was about twelve and in her early teens when "Lava Lane" and "Venus Invisible" appeared in book form.

There is a perfect mastery of technique, combined with such understanding of deeper things that some critics have been led to wonder if she really comprehends all she has written; in fact, many doubt it, but I do not. I am inclined to believe this is the result of memory, rather than an over-developed imagination. Still, I would not base my convictions on guesswork, but rather on her own words in "Our Lovers." In this poem she describes scenes from the past, and concludes with these words:

"The Arab and Mongolian, the Aryan
and the Russ,
Their names are on our tablets, though
they don't remember us.

And if we are forgiving, and in a
measure can condone,
We wonder at a blindness somewhat
different from our own;

For we have fatal memories, and keep
a careful score,
While they seem so surprised, because
we never met before."

The poem, "My Husbands," is another example of this, wherein she hears chanted "my titles, from all antiquity." And "among the marchers dim . . . there was one old wizard:"

"He showed me like a master
That one rose makes a gown;
That looking up to Heaven
Is merely looking down."

In "The Symbols," after speaking of the language of the Gods, which "runs to circles, like the language of the eyes," she ends with this pithy observation: "And a touch of absent-mindedness is more than any line, since direction counts as nothing when the Gods set up a sign."

There is a great amount of humor. Sometimes it is just girlish amusement, but always it is sufficient to turn up the corners of one's mouth even after many re-readings. Look at a few lines from "An Old Maid's Reverie:"

"I'm tired of mirthless mirrors and
their hostile heresies,
Of musing in a mansion hung with
mildewed memories. . . .

I'd trade an old maid's theories for a
rood of Soap Suds Row;
For the sunflowers and the shanties
where the shadows sit at ease."

Who can resist her "mildewed memories" and "mirthless mirrors;" or shadows that "sit at ease," and "an old maid's theories?" Such pertinent expressions abound throughout her poems.

The poem called "The Reading Boy" is a portrayal of that well-known bit of statuary, yet one mother said that it was also a perfect description of her own boy at that age, when books are paramount in a child's life to all other interests and activities. Such is her power to capture mood and convey it to others.

Sheer beauty is in the description of a Chinese daughter in "The Rose of Rest," whose "eyes are questing colors, matchless mirrors of delight, the turquoise dawn of China and the duski-ness of night. Her lips are pouting poppies by love's tender tempests blown. They tremble with the secrets only Buddha could have known."

You are wondering, perhaps, about Nathalia herself; wanting to know more of her. She lived a happy childhood of school and play. Her poetry was typed off at odd moments and kept quite to herself. She submitted some of her poems to the New York "Sun," where they were printed at once. The poetry editor of that metropolitan daily never suspected that they were written by a child; that discovery came some time later. She had been writing her poems many months before her parents came across them in a little album. So far as one learns, neither her father nor her mother have writing talents along the path of that illusive muse—poetry.

It is rare to find a child of nine imbued with such understanding, humor, and wisdom, plus an amazingly large vocabulary, and withal, to be able to express her thoughts with charm and deftness into true poetic structure.

The insight of this unusual poetess is revealed in "The Blind Girl." Quoting in part:

"In the darkness, who would answer
for the color of a rose,
Or the vestments of the May moth
and the pilgrimage it goes. . . .

In the darkness, who would cavil o'er
the question of a line,
Since the darkness holds all loveliness,
beyond the mere design.

O night, thy soothing prophecies com-
panion all our ways,
Until releasing hands let fall the cata-
logue of days. . . .

In the darkness, who would answer;
in the darkness who would care,
If the odor of the roses and the bet-
ter things were there."

Nathalia Crane won the prize award of \$500 in the "Spirit of St. Louis" contest, for the best poem on Lind-burgh's flight, with her poem "Wings of Lead," which appears in her book, "Venus Invisible and Other Poems."

Well-Spring

Deep in the deep, immortal, ancient
time,

There is an ancient, crystal well,
Of infinite depths unplumbed.

Most precious to the wayfarer its
waters;

Yet so concealed, few

Who find the way thereto.

And who would therefrom drink,

Must lower the vessel of self

Into the depths below;

And rise again and overflow

Into the sunlight of Realization

To find himself immortal!

By Dawn Child Cooley.



Attachment

THE possession of an inner center of calm and poise does not mean an avoidance of intense living. We should live fully, but we can only act truly if we are free from attachment, and have a detachment which does not mean indifference.

For instance, the greatest injustices are done in the name of Love, because too often our motives are colored by our own selfishness or Ego. We rob one we love of his rightful experience, and make that one unfit for the next test, which may come when we are not there to shield him. This is often apparent in Mother Love. In attachment lies not only our own suffering but the suffering we cause those to whom we are attached.

The greatest Love is detached from our Ego, making our motives pure and true, else service for its own sake spawns a curse. We have to tear away the layers of self-consciousness to become aware of true value.

Rising above a situation and viewing it as from a mountain top, is the only way of gaining a true perspective. Then only can we cut to the heart of it, and experience completeness in living. Happiness will not be less, but will be intensified, because it results from balanced, true action.

And then we can say, from that inner center of Peace: "Let Thy will, Thy Law, be done, through me."

—By Orpha L. Sahly.

HOW TO LIVE HAPPY

If you do the work that is before you, following right reason seriously, vigorously, calmly, without allowing anything else to distract you; if you keep your Divine part pure, as if you were required to give it back immediately; if you hold to this, neither expecting nor fearing too much, but satisfied with your present activity, and with heroic Truth in every word and sound you utter, you will live happy. And no man can take this happiness from you.

—Marcus Aurelius.

Scientific Digest

(Continued from Page 12)

depends upon the will and action put forth by each individual.

Astrology reveals the cause for failures and disappointments, but it also gives a scientific solution for the problems of life and points out a practical path to the one who is desirous of attaining the fullest expression of health, happiness, and success. The mission of astrology is to point the way, but it is the individual who, learning the way, must do his utmost to follow it if he is to rise above the common order."

"The stars incline, but they do not compel."

SPECIAL NOTICE

All contributions of flowers, books, household goods, and especially financial gifts, will be gratefully received. We are enlarging our library and garden, and refurnishing the National Headquarters at Mount Washington Estates, and will appreciate your help.

Mysticism

(Continued from Page 14)

5. A typical fortification of character is wrought in him.

6. It promotes health and sanity.

7. It brings into play immense energies for reorganizing and rebuilding the moral and Spiritual world.

8. It vastly increases one's ability to understand the universe.

9. Mystical experience refashions the recipient's active attitude toward all that constitutes life.

10. It will defend one from the perpetual assaults of the outer world.

The true worth of an invention, an exploration, or of a project, is determined largely by its applicability to the needs of man, either as an individual or as a social group. To what extent, if any, has Mysticism played such a

part in the history of civilization? The Catholic Encyclopedia gives an article on the subject, in which it presents Mysticism as a tendency so universal and so persistent that it appears among all peoples, and influences philosophic thought more or less throughout all centuries; this fact leads one to believe that Mysticism must have some real foundation in human nature.

The mystical experience has undoubtedly a noctic value. It consists in leaps of insight through heightened life, in an intensifying of vision through the fusing of all the deep-lying powers of intellect, emotion, and will, and in a corresponding surge of conviction through the dynamic integration of personality, rather than in the "gift" of new concrete knowledge-facts. The Mystic asserts that the real cannot be wholly independent of knowledge. The Mystic is not only an empiricist, according to Rufus M. Jones, but he is a decidedly practical thinker. This same contention is further borne out by William James when he says that:

"The overcoming of all usual barriers is the great mystical achievement." Of St. Denatius Loyola he says: "His mysticism made him assuredly one of the most powerful, practical human engines that ever lived."*

From a philosophic standpoint, the discoveries and experiences of Descartes, Sir Isaac Newton, and Sir Wm. Rowan Hamilton finely illustrate the point that "swift flashes of insight" reach beyond the beaten track which the intellect has made. Einstein has recently said that without intuition the highest achievements of mathematics could not have been made. Science has a long list of achievements which were made possible by sudden flashes of intuition, and the story of invention contributes also its quota of incidents. Mechnikoff, the life-long scientist, went to his death saying, as his last words: "Do not fear for me. I have had a Divine light."

The foregoing illustrations pertain principally to the individual influence of Mysticism, but its influence is more

*Jones, Rufus M., "New Studies in Mystical Religion." (New York: The MacMillan Co.), 1928, p. 96.

far-reaching than that. Josiah Yoyce, one of the great contemporary Mystical writers, tells us that whatever our business or our doctrine, we all endlessly war against the essential narrowness of our conscious field. We live looking for the whole of our meaning, and this looking constitutes the process called "thinking."

The mere immediacy of facts themselves is an obstacle to the idealizing process. Again and again, Mysticism appears as marking a transition period in human civilization. It has had an enormous influence on literature, a familiar example being that of "The Oxford Book of English Mystical Verse." It has been responsible for a very large share in the development of all the great religions. One cannot understand the history of religion without appreciating the mystical definition of Being. Mysticism, curiously enough, has inspired whole nations and generations of mankind.

The influence of Mysticism in the past, and its present world status, is perhaps best stated in the following:

"Like many other systems of thought, Mysticism has run its course in heights of enthusiasm as well as profound depths of apathy. At the time of this publication, in 1927, Mysticism seemed to have emerged from the morass of apathy which characterized it during the eighteenth century and a greater part of the nineteenth century. On all sides there are signs that it is on the verge of entering into a kingdom of such breadth and fertility as it has never before known. It is as though the world were undergoing a Spiritual revitalization, spurring it on to experience—even through destruction and death—a further measure of Reality and Truth. *1.

And may I quote further from Rufus M. Jones in the following:

"The mystical experience, especially in the loftiest spiritual geniuses of the race, may very well be the emergence of a new type-level of life, a higher manner of correspondence with ultimate sources of reality, an Elan Vital

*1 Nicholson & Lee, "The Oxford Book of English Mystical Verse." (London: Oxford University Press. P. Introduction.

of the Soul, a surge of the entire self towards ineffable fullness of life." *2

In conclusion, may we give due respect to that land and to those peoples among whom Mysticism was born. Perhaps some day in the West we shall learn the secret which India has always possessed—that the Soul is the eternally important fact, and its testimony the ground of all Truth. "When the sun is set, and the moon is set, and the fire is gone out, the SOUL is the light of man." *3.

*2 Jones, Rufus M., "New Studies in Mystical Religion." (New York: The MacMillan Co.), 1928, p. 178.

*3 Op. cit. p. 221.

Universal Law or Dharma

(Continued from Page 11)

or *papa* (bad actions) or as mixed. All actions have a religious significance since they have their inevitable effect in hastening or retarding the *jiva's* final emancipation which nature has in mind as the goal of evolution. For this reason, the Hindu *rishis* did not separate religion from life, for *dharma* or religion is operating at every moment of our existence.

Everything man does, thinks or feels has a bearing on his religious life and can be classified as either *dharma* or *adharma*, *punya* or *papa*, helpful or harmful to the law of his being. Since man alone among created things has the power of choice or free-will and consequently does not always cooperate with natural law, the problem of *dharma* is very important for him and the ancient sages have formulated many beneficial rules for his guidance in this matter.

The *rishis* classified *Dharma* into four divisions (1) *Sadharana*, general or universal *dharma*, (2) *Vishesha*, particular or specific *dharma*, (3) *Asadharana*, extraordinary *dharma* and (4) *Apaddharma* or *dharma* under emergencies. *Sadharana* or general *dharma* is the ordinary rule of life and the other three classes of *dharma* apply only in exceptional cases, to be mentioned presently.

Sadharana Dharma has three princi-

pal divisions (I) *Dana* or the path of charity, (II) *Tapas* or the path of austerities and (III) *Yajna* or the path of sacrifice. These three paths are divided into 72 subdivisions or *angas*.

(I) The path of *Dana* or charity includes three *angas*: (1) *Abhaya-dana*, giving spiritual hope and encouragement, also initiation (*diksha*) into a path of salvation. (2) *Brahma-dana*, giving knowledge and the means of learning and education. (3) *Artha-dana*, giving money, property, food and other material gifts.

(II) The path of *Tapas* or austerities includes three subdivisions: (1) *Sharirik Tapas*, bodily discipline, restraint and endurance. (2) *Manasic Tapas*, mental training and control. (3) *Vachanic Tapas*, austerities or special control in reference to speech.

(III) The path of *Yajna* or sacrifice is very inclusive, embracing all the ordinary paths which are within the capacity of the average man. The three main branches of *Yajna Dharma* are (1) *Karma* (the path of action), (2) *Upasana* (the path of worship) and (3) *Jnana* (the path of knowledge).

(1) *Karma Yajna* is subdivided into six parts: (a) *Nitya karma*, daily work or dutiful action imposed on a man by his station in life, his training or talents and his obligations. *Nitya karma* is considered so essential and self-evident as a duty that its performance does not give any special merit (*punya*) but its non-performance brings demerit or sin (*papa*).

(b) *Naimittic karma*, exceptional or occasional observances, such as pilgrimage to holy places. Performance of *naimittic karma* is not essential but produces merit, while its non-performance is not sinful. (c) *Kamya karma*, special observances for the fulfillment of some desired object. The *Vedas* specify certain rites for these accomplishments, such as the *Putreshti Yajna* or sacrifice to obtain the birth of a son.

(d) *Adhyatma karma*, performance of philanthropic acts for the sake of spiritual progress, such as public service thru maintenance of a temple or library of scriptural texts. (e) *Adhidaiya karma*, rites and rituals dedicated to higher powers and agencies. (f)

Adhibhuta karma, helpful acts for the welfare of others, whether embodied or disembodied.

(2) *Upasana Yajna* has nine principal *angas*: (a) Worship of *Nirguna* (formless) Brahman as *Satchitananda* (Being - Consciousness - Bliss). (b) Worship of *Saguna* (with form or attributes) Brahman thru symbolic representation, such as the worship of the Five Divine Forms or aspects (*panchopasana*) of Brahman. The objects of this worship are Vishnu, Surya, Devi, Ganesh and Siva. This fivefold division is based on the fivefold nature of the *tattvas* (elements). (c) *Lila-Vigraha-Upasana* or worship of Brahman thru *Avatars* or Divine Incarnations. This form of worship is also widely practiced in the West. (d) The worship of various gods and dieties, *rishis*, *devas* and *pitris*. (e) The worship of elementals, nature spirits, etc. (f) Worship thru *mantras* (chants) and images (*Mantra Yoga*). (g) Worship thru discipline of the body (*Hatha Yoga*). (h) Worship thru control of the subtler or finer forces of nature (*Laya Yoga*). (i) Worship thru discrimination and wisdom (*Raja Yoga*).

(3) *Jnana Yajna* or sacrifice thru the path of knowledge has three divisions: (a) *Shravana*, studying the scriptures and receiving instruction at the feet of a spiritual teacher or *guru*. (b) *Manana*, reflection and discussion on philosophical and scriptural teachings. (c) *Nididhyasana*, meditation for realization of wisdom thus acquired.

Thus we see that *Sadharana* or general *dharma* has 24 main branches or *angas*—3 of Charity, 3 of Austerities, and 18 of Sacrifice (the latter subdivided into 6 of Action, 9 of Worship and 3 of Knowledge). Each of these 24 *angas* has a right, wrong, and indifferent or mixed, mode of expression or application, dependent on the predominance in a man of one or the other of the three eternal *gunas* or qualities—*sattva* (intelligence), *rajas* (desire) or *tamas* (ignorance). Chapter 17 of the *Bhagavad Gita* contains an illuminating exposition of the expression of each of the three *gunas* in the three main paths of Charity (*Dana*), Austerities

(*Tapas*) and Sacrifice (*Yajna*). For example, the three modes of expression of *Dana* or Charity are "the gift lovingly given" (*Sattva*), "the gift selfishly given" (*Rajas*) and "the gift churlishly flung" (*Tamas*).

As each of the 24 *angas* of *Sadharana Dharma* would thus be multiplied by three to express its *guna* qualities or modes of application, we arrive at 72 subdivisions of *Sadharana Dharma* or universal religion. All shades, heights and depths of religious belief, worship and endeavor must necessarily be included in one or more of these 72 *angas*. Such minute and all-inclusive classifications mapped out ages ago by the Hindu *rishis* amply justify Swami Dayananda's description of *Bharata Dharma* as "the world's eternal religion", since no religion, however crude and unscientific, or however pure and exalted, is left unrepresented in the categories of *Dharma*.

Vishesha or Particular *Dharma* consists of special rules applicable only to certain classes of persons. Thus, there are special *dharma*s for *sannyasis* (religious mendicants), for women, for kings, for soldiers, and so on. What may be merit or *dharma* for ordinary householders, such as marriage and accepting wages, would be *adharma* or sin for *sannyasis*, hence the need for separate rules for guidance. Such rules are mostly to be found in the *Smritis* or Hindu law texts.

Asadharana or Extraordinary *Dharma* is not applicable to ordinary people and is rightly used only by *yogis* and those of high spiritual realization and powers. These alone may safely reverse the rules of *sadharana* or general *dharma*. An illustration of *Asadharana Dharma* is found in the *Puranas* in the story of the great *yogini* Draupadi, who had five husbands—a procedure which would be *adharma* for the average Hindu woman.

Apad-dharma or suspension under emergency of the ordinary dharmic rules is explained by the illustration of the sage Vishwamitra who was compelled to seek dog-meat—forbidden food—in a time of famine. What would ordinarily be *adharma* becomes *dharma* in this case. A special chapter

in the *Mahabharata* is given to an exposition of this kind of *dharma*.

Vishesha, *Asadharana* and *Apad Dharma*s are exceptional *dharma*s, but their inclusion proves the flexibility and far-reaching scope of *dharma* as conceived by the ancients. For the mass of mankind, the rules of *Sadharana* or general *Dharma* suffices. The 72 *angas* or branches of the latter are pictured in the *Shakti Gita* as the Tree of *Dharma*. (*Dharma Kalpa Druma*) about which Shakti, as the Eternal Mother, says, "I am the root of the Tree of *Dharma*, as well as the soil on which the tree stands and on account of which the tree lives. The trunk is the Universal *Dharma* which upholds the universe. The tree has three main branches—*Dana*, *Tapas* and *Yajna*. It has 72 branches, symbolized by the leaves and flowers. This tree of *Dharma* is the cause of all *Dharma*s of the world." Two birds are pictured at the top of the tree; one is the red *Pravritti* (desire) who is eating the two unripe fruits of lust for material and spiritual gain. The white bird *Nivritti* (renunciation) eats the ripened fruit of *Moksha* or Freedom.

Bharadwaja's exposition of the Law of *Karma* will be explained in the next article.

Meditations For December

(Continued from Page 10)

Dec. 13. With your eyes on the light, shadows do not exist for you. With your mind fixed on Truth and Beauty, nothing less can touch you.

Dec. 14. You have the opportunity and the power to bring into manifestation what you will. Learn the Law and live in harmony with it. Divine Law always works.

Dec. 15. Just as the law of mathematics is always there waiting for you to use it in solving your mathematical problems, and just as electricity is omnipresent waiting for you to push the button in order to bring light, so the law of Cause and Effect is always present for you to apply as you will.

Dec. 16. Every thought and every

act brings its corresponding result. Wise men choose their thoughts and weigh their acts according to the results they desire.

Dec. 17. You are not your mind. It is a machine for you to control and direct as you choose. See that you take care of it for it is a precious and delicate tool with which you can create all the wonders and beauty of life. Guard it carefully against corruption and train it to precision and exactness. Be sure you know what you want and then command your mind. It will obey your will.

Dec. 18. Keep your mind filled with the highest thoughts. Read inspiring and beautiful books. Read scientific books and books that give information along the lines in which you are interested. Keep in touch with ideas concerning public welfare. Think—and be sure you think for yourself. Consider the nature of God and the universe. What are you and why are you here? Meditate. Create.

Dec. 19. You alone are responsible for your thoughts and only you can change them. If you do not like your conditions, look to your thoughts and emotions.

Dec. 20. Health, abundance, harmony and happiness are yours if you will think yourself into them.

Dec. 21. Rejoice, give thanks. All good is yours now if you but recognize and accept.

Dec. 22. After contacting God in meditation and making your statements of Truth, go about your work, whatever it is, knowing that the Presence is with you, directing, giving you power, attracting to you the right people, things, or ideas needed to bring forth that for which you have spoken the word.

Dec. 23. Whatever work you are doing is God's work. Do your part of thinking and acting willingly and gladly, and rest in the assurance that "God will bring it to pass." He will take care of the results for you. The Law always works.

Dec. 24. This is a day for quietness and meditation. Fill your mind with the story of the birth of the Christ

Child. Listen to the beauty and harmony of the music which is sung in His praise. Think what the birth of this tiny baby has meant to the world and think what it is still to mean when man is able completely to realize, understand and live His teachings of love, peace, and brotherhood. Cast all negation from your mind and fill it with tenderness, joy, forgiveness, and peace. Prepare your mind and soul to receive His glorious Presence.

Dec. 25. During your meditation on this holy morn, may the spiritual cradle, that you prepared yesterday, hold in complete realization the newborn Christ Consciousness which He came on earth to bring to you; and may you henceforth live on this high and sacred plan, shedding His light on all men.

Dec. 26. With all your giving at this season, give joy, and praise, and understanding. Help others to come to your great realization of Truth.

Dec. 27. So live that your life is always an inspiration and an example to those who have not yet reached enlightenment.

Dec. 28. As people see you radiate joy, health, success and wisdom, they will be encouraged to seek understanding. You are a living demonstration that real success and happiness can be attained. Yours is a sacred trust and duty. Keep ever in touch with Him and you will not violate it.

Dec. 29. Let your thoughts be lofty, gay, serene, confident. You will be able to realize all that you are capable of reaching with your thought.

Dec. 30. Decide what you want. Keep your purpose steadfast and be unfailing in application to it. If you wish to reach any goal, physical, mental or spiritual, you must have a definite purpose and you must put forth sustained effort. This means thought, work, and meditation EVERY day.

Dec. 31. On this last day of the year we take stock of ourselves. We look back over the year just past to see what we have accomplished and decide what habits we want to discard and what we want to take with us into the new year. We have no regrets. We simply clarify our purpose and discard whatever does not further its end. We

want to carry no burden of unhappy thoughts and negative emotions to hamper our progress toward greater enlightenment and more permanent happiness. We are thankful for all the material and spiritual good which has come to us and for all the wonder and beauty we have experienced. We stand at the end of the year free of negation, prejudice and ill-will, ready to be used as instruments to carry out the Father's will—whatever that may be for us.

Attaining Spiritual Happiness

(Continued from Page 9)

the obscure unknown Soul pleasures of the future.

The devotee often wonders why he should follow austere laws of self-control and live in emptiness without the available instantaneous pleasure-yielding senses. In this state he does not use imagination to picture the lasting joys of the Soul which are hard to attain. He thinks: "Well, Soul pleasures are a matter of future speculation and I would be foolish to give up the present tangible joys of the senses. My life would be sunk in the sin of constant misery by destroying my God-given sense-pleasures, which are so easily available at the present time."

The devotee should realize that the sense pleasures create insatiable, unsatisfying, burning desires for more sense indulgence without ever quenching the inner thirst. Sense pleasure is like the drinking of hemlock, which, when drunk, creates more thirst instead of quenching it. Soul pleasure, though hard to attain, when once attained can never be lost, and never ends in satiety, but always yields unending new pleasure.

Then the devotee, in extreme sympathy with the sense pleasures, begins to think: "I would rather be unarmed with self-control and the power of resisting evil, and let my Spiritual happiness be slain by the weapons of temptation than be involved in a devastating battle between the discriminative forces and sense pleasure."

After a long period of self-discipline he begins to feel sorrow for the forsaken sense pleasures. Self-discipline demands not only the forsaking of sense pleasures but also the forgetting of them and the slaying of them with the sword of wisdom, so that the sense-identified mind begins to feel self-pity and thinks: "I would rather leave the destructive weapons of wisdom and let myself be destroyed by temptations than be involved in a psychological battle between discriminative forces and sense pleasures, resulting in the probable defeat of the sense hordes."

The devotee is then dissatisfied with the state of his renunciation and discontented because of the long separation from the sense pleasures. When, at this time, the Inner Self urges the mind to destroy even the mental or imaginary gratification of a sense pleasure, the human consciousness rebels against all modes of self-discipline. Now the devotee should relax and not be too strict in disciplining his unconvinced mind. This state should be overcome by concentrating upon the peace born of renunciation and moderate indulgences in wholesome sense pleasures.

The devotee thinks: "I will not meditate any more. I will not use the weapon of life-control (Pranayam) to destroy the magnetic attraction of the senses. It does not matter if I am overpowered by the material instincts and suffer inhuman tortures, I will not become a semi-paralytic, half-dead individual by forsaking the desire for material things and by destroying the sense instruments of enjoyment."

LITERAL AND ELABORATE SPIRITUAL TRANSLATION OF STANZA XLVI

Introspection Revealed

Arjuna, or Self-Control, casting away his ignorance-piercing darts and bows of inner powers, right in the middle of a psychological battle, remains at a standstill, sitting on the seat of the chariot of Intuition.

It often happens that, unless the devotee has sufficient power to quiet his Spiritual doubts, he feels himself to be a weakling and casts away all the ignor-

ance-piercing darts of self-control and the bow of wisdom. In this state he becomes full of grief and, at the same time, indifferently settles on a piece of intuitive experience. Most devotees do not progress because they cast away all self-control and its ignorance-driving darts. A discouraged Spiritual man often gives up all effort at self-control when he does not attain spectacular achievements in the Spiritual path.

The chariot seat represents a special powerful sense perception on which the devotee rests after a deep clash between the discriminative forces and the sense hordes. In the above state, the devotee refuses to meditate, casts away all self-imposed rules of discipline, and drifts into the valley of Spiritual indifference marked by occasional intuitive perception. This state should be remedied by regular meditation and constant discrimination.

Strategy of New Frontiers

(Continued from Page 8)

brotherhood on the high hillside of a society whose very nature is killing frost to such tender fruits.

New Motives

But conditions of social justice and economic freedom are not the ends of human existence. They are valuable, but as instruments only. The true objective is the kingdom of peace and good will in the hearts of men. Most of us in our social thinking turn the thing around and see it in a distorted fashion. We hope to have love and good will in the hearts of men and women, so that we may have social justice and economic freedom. This is only part of the truth. Though love is the dynamic force to produce a better society, social justice is most greatly to be desired in order that the kingdom of the hearts of men may have its chance and that love and good will and brotherhood and fellowship may grow in human life.

This is the real fundamental and it reveals a gauge by which to estimate every institution. The ultimate worth of any social agency is determined by

the degree to which it tends to foster good will and cooperation.

We are puzzled; intellectually stunned. We have lost our confidence in big business, which strutted itself with such braggadocio five years ago. We know not which way to turn. We look about us, and are appalled by the fact that in the midst of abundance, one hundred and twenty million supposedly intelligent people cannot take up that wonderful available stuff of life and use it.

Here we are, with the material for Paradise, with the stage set for the most wondrous blessings for mankind. But we struggle, doubt, fear, and suffer. This condition convinces all persons that we are not driven by proper and effective motives. If there could be dropped into the heart of America the spirit of good will, something of the nature of seeking the kingdom of rightness and brotherhood, everybody knows that within twenty-four hours the wheels of civilization would begin to move, and the light of joy would touch the gloomy corners of every darkened home in the weary land. Of the nation we know it is true: "Seek first the kingdom of God, and all these things shall be added unto you." The way to national well-being is thus clearly defined. But we are discouraged by the difficulty of persuading a deluded people to take the open highway of good will.

New Individuals

What can one do about it? In addition to building an environment in which they will grow, there are other ways of establishing the kingdom of love and of good will. There are methods of working directly upon that task. One need not be content with the apparently hopeless effort to build a social climate which will be favorable to good will. Insofar as one builds the kingdom within his own life and in his relation to others, he sets himself at the heart of every evil. The opportunity and the challenge are clear.

If asked by his government to aid in building the great Hoover Dam, who would say: "I cannot do it. See what an impossible task that is. I will not attempt it." If asked to build that kingdom of rightness by which every

element in men's social and material life shall be turned to glory: "Who will say, I cannot do it. See what an impossible task it is. I will not attempt it."

Should we not, rather, if summoned by the government to aid in the construction of the dam, answer: "I will do my bit. I can push this throttle, carry this load, fill this niche." If called by the heart to build that kingdom by which all things shall become right, by which oppression shall be turned to mercy, competition to cooperation, injustice to kindness, in which the sobbings of the night shall give way to the songs of the morning, shall we not say: "I will do what I can!"

Triune Opportunity

When one makes that answer and sets himself to the best of his ability to establishing higher social motives, he is also at work on the task of rebuilding the world and is attacking the problems of his own life in the most effective way. The issues of the struggle for both blundering race and struggling individual are determined in the common ways upon which the details of life are cast. In the daily paths are stones upon which we stumble, by their sides briars to inflict painful scratches. The heart is always beset by temptations to sadness, low ideals, depression, defeat. These we must master if we find the kingdom of our own worth or play superbly our part in the advancement of the larger kingdom of the interests of men. The hope of the race lies in individuals who will live greatly in all circumstances and make of their lives channels for the spread of the social motives. There is no line drawn between one's duty to the world and his obligation to himself. The best attack on the evils of society is always in combination with a movement against the weaknesses and emptinesses in the heart. As everyone may play a fine part in the struggle of the race for advancement, so each may, in the circumstances in which he lives, turn his eyes to the heights, and of the weaknesses, disappointments, failures, of the hopes, dreams, and capacities of his experience, build in his life a veritable kingdom of joy.

It Was the Night Before Christmas

(Continued from Page 2)

With but one exception, every convict had crawled into his blankets. Uncle John Dabney alone remained on the icy floor of his cell. His stool drawn up close to the barred door, he waited for the mailman to come along. It was his forty-first Christmas Eve to perform this odd ritual, forty of which had been disappointments in the past.

"You'd better slide into yer blankets, Uncle John," said Irish, the old lifer's cell-fellow. "You'll freeze settin' there in the cold. It's colder than common ternight."

"It won't be very long, son. He'll soon be comin' by now." The old man's wasted frame shook a trifle, which he quickly controlled; his voice quivered slightly as he spoke. But his withered face was aglow with a nameless light.

Irish slithered down from the upper bunk and placed one of the old man's washed and faded blankets around his bent shoulders. He noticed, as he did so, that Uncle John's hands were blue from the cold.

"Thanks, sonny," responded the aged lifer. "That feels better. I'll be hunkydory now."

But the mail was heavy this evening. Another hour went by with no indication of its immediate delivery. Irish knew, despite the blanket, that his old cell mate was numb to the marrow of his bones, and that fact irritated Irish.

"Uncle John," he urged again, "why dontcha crawl inter yer bunk?"

"I'm all right, sonny," once more came the reply. "It'll come tonight. I mustn't be in bed when my pardon comes."

At this a bolt of anger cracked in the brain of Irish.

"Uncle John, you're jest a plain old fool," he snapped out recklessly, not realizing the power of the spoken word for good or evil. "You've been kiddin' yerself for a hundred years about that pardon; an' every con and guard in this joint's been laughin' at ya. Why dontcha git wise ter yerself and ferget it?"

The old man seemed stunned at the

thing he had just heard. Then he labored slowly, stiffly to his feet, his cramped bones creaking. Watching, Irish saw something go out of the old man's face. And Irish knew now that that something was the light of faith. In an instant he was on the floor in a frenzied effort to rekindle that light.

"Don't pay no attention to what I said, Uncle John," he pleaded. "It's all a lie. I'm the fool. I didn't mean it. You'll get the pardon. It'll come tonight. I know it will. Come on now, set back down on yer stool. Here, I'll wrap my blanket around your legs."

But the aged lifer smiled wearily. "It's all right, sonny," he said. "It's all right. I see it all now. You told me the truth. I guess I have been jest a crazy old fool. I'll get in my blankets now."

Irish helped him remove his clothes; and then he tucked the covers around him.

"You ain't gonna believe what I toldja, are ya, Uncle John?" Irish asked eagerly.

"Give me yer hand, sonny." The old man withdrew his own right hand from the blankets. Irish took it, gripped it for a moment in silence, while he searched the faded gray eyes for the return of that something that was no longer there.

"No hard feelings, sonny," came the kindly voice. "I'm purty tired I reckon. I 'low I'll sleep now. Good night, son."

Irish climbed back into his own bunk. The cell was thick with silence. Presently, he heard the footfalls of the mailman approaching far down the corridor. An intolerable suspense took hold of him, then the carrier was at the door.

"A letter for Uncle John," he said, as he tilted the long envelope between the bars.

Irish all but screamed the news to his old cell buddy. "Uncle John, it's here. Get up quick. Here's your pardon. It's real. I know it's it. It's from the Governor."

But there was no response. Irish got down, a terrible fear in his heart. Gingerly he touched the sleeper's shoulder. It was cold, stiff.

Drawing back, he stood for a mo-

ment in thoughtless agony, consumed by the bitter guilt of the thing he had done. Then he tore the envelope open and withdrew the document. Lifting the covers, he folded the old man's lifeless fingers around it. He placed the empty envelope on the stool, turned off the light, and went to bed.

Christmas day the voice of the prison was reverently lowered. The usual Christmas spirit was more thoughtful than it had ever been before. The Governor of Governors had acted—was it too late? That is the question for each to answer out of the store-house of his own wisdom.

And the following day the prison Clarion printed the story beneath this caption.

"The joy of being pardoned proved too much for aged lifer's heart. Uncle John Dabney's body was discovered this morning by Irish, his stiff right hand still clutching the precious document."

The Second Coming of Christ

(Continued from Page 6)

until they come to a rude awakening.

So, before evil overtakes and hypnotizes you and others, it is better that you fish yourself and others out of the poisoned waters of evil and plunge into the ocean of immortality, there to swim forever on the waves of endless Blessedness.

Why Celebrate Christmas?

(Continued from Page 4)

of Christ, which is in everything. Let your joy dance in the farthest planets, over the vastness of the blue, and in the nearest waves of your love. Then you will behold Christ cradled in every manifest thing.

* * * * *

The residents of the Self-Realization Fellowship Headquarters will celebrate a Spiritual Christmas, with true self-controlled, calm devotion, by meditating almost all day on the day before Christmas, so that they may fully appreciate the real coming of Christ in their consciousness on Christmas Morn.

N.B.—The article, "What is the Best Polity," which was printed last month, will be continued in the January or February issue of Inner Culture Magazine.

DEFEAT IS EDUCATION

When one door closes, another opens; but we often look so long and regretfully upon the closed door that we do not see the one which has opened for us. Defeat is nothing but education; it is the first step toward something better.

—Royal Bank Magazine.



THE NEW TEMPLE

of the

SELF-REALIZATION FELLOWSHIP

711 West 17th Street, Los Angeles, Calif.



IN this new downtown building, Swami Yogananda plans to establish an active Self-Realization Center and Yoga Institute, where lectures and classes will teach the art of all-round development and the scientific method of contacting God. A special curriculum of study is planned, which will include the principles of Truth underlying all true religions and also the step-by-step methods of Spiritual development which lead to true enlightenment and Christ Consciousness, or God contact.

The new Temple will be dedicated Sunday, December 9, 1934. After that there will be regular Sunday morning services at 11 a.m., conducted by Swami Yogananda, Dr. K. Samras, and other eminent speakers. The classes will be announced later.

The Self-Realization Fellowship wishes to publicly express its deep gratitude to the very devoted student through whose generous help the acquiring of this new building became possible. More help is now needed to

redecorate and furnish it. An eager response to this urgent request for aid from all students who are seeking the Truth is expected and will certainly be appreciated.

Hindu-American Bazaar

A unique Bazaar will be conducted after the dedication service on December 9 in order to raise funds to help furnish the Institute and to fulfill some of the needs of the Headquarters. Among the things to be sold will be Hindu curries, sweetmeats, works of art, and all sorts of beautiful and useful objects donated by students from all over the country.

Donations of funds or articles which may be offered for sale at the Bazaar will aid greatly in establishing this unique new home of the Self-Realization Fellowship, and we assure you that all contributions will be gratefully received.

1. I am donating this _____

_____ as salable and will mail it or deliver it by car before _____, 1934.

2. I am donating \$_____ to help the Bazaar, Institute, and Headquarters.

Address: Secretary, Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, Calif. Telephone: CApiitol 9531.

The Horn of Plenty Bank

WE wish to be of greater service to our readers and students and have developed this method of helping you to demonstrate in your life the abundance and success which are yours by Divine right.

Until you realize that you and the Father are One, and that "All things whatsoever the Father hath are mine," until you know this in your mind and soul, you cannot manifest the abundance, health and happiness which you desire.

The purpose of the Horn of Plenty Bank and prayer practice is to help you to get the right attitude of mind firmly established through the daily practice of right prayer and right habit, and thus to help you to demonstrate in your everyday life the things you are only vaguely wishing for now.

As your mind is changed and renewed through right thinking, through persistently knowing that your good is yours now, the way opens for you to receive it.

The Horn of Plenty Bank is a beautiful reminder to keep the idea of abundance always present in your consciousness.

This plan helps you practically in a number of ways. First, it shows you how to think correctly and encourages you in doing so through inspiring you to daily affirmation and prayer.

It helps you to realize and develop faith in the one unfailing source of supply, which is God, through the practice of a short prayer and meditation which is to be held in mind each time a coin is deposited, whenever a negative thought appears, and at as many other times during the day as possible.

It helps by supplying an easy method of saving for subscriptions to "Inner Culture" Magazine, for spiritual books or for offerings to the Mother Center to help carry on the holy work of spreading God's message to suffering humanity.

It helps by giving you the opportunity to supply your friends with gifts of spiritual literature. In this way you put into practice the command: "Give and it shall be given unto you."

It helps by giving you, along with the little Horn of Plenty Bank, a special lesson outlining the Divine Law of bringing desires into manifestation. Faith and prayer and work are the most important steps. Wishing and ineffective prayer get you nowhere. This method teaches you how to pray correctly and then how to do your part in bringing about your desire.

It also helps by giving you the service of trained workers who pray for your success, health or happiness from the moment your request reaches us for a Horn of Plenty until the contents which you have saved are sent in with your order. You will wish to have one of these beautiful banks with you always once you have started your prayer drill and have found how effective it is.

Complete instructions in the use of the bank and also a lesson in demonstration are sent with each request for a Horn of Plenty.

Fill in the blank below and let our workers help you to bring into manifestation the super-abundant good which is yours now.

Please send me a Horn of Plenty Bank and please also put my name on the prayer list for opening up the way for prosperity to come to me.

Name _____

Street _____

City _____ State _____



HELP!!

... us to reach the persons to whom we should like to send our fascinating book; "Highest Achievements Through Self-Realization," going into detail regarding the aims and purposes of Self-Realization Fellowship. You can aid us by sending the names of five spiritually-minded persons. Will you write the names and addresses of these people on the lines below and mail to us?

.....

.....

.....

.....

.....

.....

.....

.....

SELF-REALIZATION FELLOWSHIP

MT. WASHINGTON ESTATES
LOS ANGELES - CALIFORNIA

CHANGE YOUR ADDRESS?

The Post Office Department does not forward magazines without extra postage, so in order to assure the magazine being sent to the Addressee, be sure to add postage before remailing.

The Manager of Inner Culture Magazine will appreciate your sending in changes of address not later than the 10th of the month. We cannot be responsible for the loss of copies due to the subscriber's failure to notify us in time of a new address.

SPECIAL NOTICE

To Students and Friends of Self-Realization Fellowship

We shall be glad to consider manuscripts for Inner Culture Magazine, embodying the highest quality of Spiritual thought. No payment will be made for printed contributions.

Kindly keep a carbon copy of your manuscripts, as we cannot be responsible for your articles unless accompanied by a fully stamped and self-addressed envelope for return if not available for publication.

THE WONDER SILENCE MAKER

The greatest peace-producing discovery of the age.

Learn to produce instantaneous concentration without effort, the secret of all material and Spiritual success.

You may now bring the silence of the deepest forest into the noisy turmoil of modern life by the use of this remarkable Silence Maker. Invented by an eminent Master



Metaphysician. It enables you to concentrate without disturbance—a boon to church members and business people. Is easily slipped on the head. Convenient... portable.

With the Wonder Silence Maker, you are offered a complete course on Super Concentration, meditation to bring Success. Write for information.

SELF-REALIZATION FELLOWSHIP

Mt. Washington Estates, Los Angeles, Calif.

Please send me complete information on the Wonder Silence Maker and Course on Super Concentration. Dept. IC

Name

Address

City State

NUTRITIVE NUGGETS

Slightly Laxative—Ideal Breakfast Food

WILL INVIGORATE YOUR BODY
RETARD OLD AGE

This food is good, not only from the chemical standpoint, but from the intuitive standpoint as well. Intuitive analysis finds the effect of food on the constitution of the cells, and on the entire Spiritual life, which chemical analysis reveals only superficial results of food on the human system. This intuitive food builds brain, muscle, and mind. It is also a Soul Food. It will help to invigorate the body, make youth lasting, increase the beauty of body and skin, and create a serene mind and temperament conducive to a happy, harmonious life. Nutritive Nuggets have the best qualities of meat without its harmful effects. Tasty, nutritive, slightly laxative, non-habit-forming. Many people say that 6 tablespoonfuls of Nuggets taken in orange juice is equal to one beefsteak. (Even taken in large quantities, it will not produce more laxative effect than is necessary for the body.)

This can be used with salads for lunch, or in soups, or with fruits at dinner, making a three-fold food for breakfast, lunch, or dinner.

SELF-REALIZATION FELLOWSHIP

Mt. Washington Estates, Los Angeles, Calif.
Dept. IC

The KNOWLEDGE of INDIA'S MASTER MINDS BELONGS TO YOU



Analyze yourself. Wake up. Do it this very minute. You have many untold and hidden talents. Develop them by the New Method and find yourself immediately lifted from the ranks of mediocrity. Realize your unused powers by becoming a sincere student of Self Realization. No more groping in the dark—find your true path by the Self-Awakened Light.

S. Yogananda brings to you from the greatest sages of India, a remarkable and revolutionary method of instruction in usable and long-hidden inner Truths. Through this you can develop the all-accomplishing power of concentration. Master the technique of your career and by so doing you will develop the creative, unerring power to bring about, at will, what you want and need.

Think of it! Receive health, abundance, happiness through this unique and unlimited Cosmic Science. Make youth lasting; arrest old age; remove fatigue and ill health at will by recharging the body battery.

SELF-REALIZATION FELLOWSHIP MEANS SUCCESS . . .

If you earnestly want to conquer—if you want to acquire the best of everything in this life, decide now to become a member of the (non-sectarian) Self-Realization Fellowship. We will convince you, not in words, but through your own Self Realization. You will actually experience what we can do for you.

Mail the coupon at once and receive the fascinating FREE book, "Highest Achievements Through Self Realization." If you have been unsuccessful in bringing back health, prosperity, and contentment, then try this amazing method of India's Master minds—they know the way. If all other methods have failed, try this New Way; solve all of your problems.

Madame Galli Curci—"Followers of all beliefs can drink from this fountain of knowledge and accomplishment."

Luther Burbank—"The Study of Self-Realization Fellowship will come as near bringing the millennium as anything with which I am acquainted."

(Coupon)

Swami Yogananda
Self Realization Fellowship
Mt. Washington Estates
Los Angeles, California

Dear Sir: Please send free book pertaining to the Self Realization Fellowship Movement. I am truly interested.

NAME _____

STREET _____

CITY _____ STATE _____

IC3

WORLD CYCLES and AGES

This long series of articles by Miss Laurie Pratt, which appeared last year in EAST-WEST and also in a leading French journal, will soon be published, revised and enlarged, in book form, by the David McKay Company. The key to the correct interpretation of history; the mighty civilization of the past Golden and Silver Ages; the present Ascending Bronze Age; of the world, and the outlook for the immediate and distant future, are here revealed for the first time to the Western world. These articles, based on the cyclic knowledge of ancient Hindu sages, have already aroused favorable comment and discussion in all parts of the world.

Pre-Publication Price, \$1.25

Please send orders to:

LAURIE PRATT

Astrologer

Box 187, Atlanta, Ga.

Co-Author "Cosmic Creation,"
50c.

Good NEWS for HEALTH SEEKERS

Dr. Benedict Lust's Famous Book
"Naturopathic Treatment of Disease"
given free with each one year's subscription to

NATURE'S PATH To Health and Power

Here is good news! Each and every issue of NATURE'S PATH alone is worth the subscription price of \$1, for it brings to you the priceless knowledge of the latest natural health building methods discovered and used in the United States and Europe.

Under the fearless and competent guidance of Dr. Benedict Lust, N.D., D.O., D.C., M.D., director and owner of "Yungborn" Nature Cure resort, Butler, N. J., and Tangerine, Fla., commissioned by Father Kneipp of "Nature Cure" fame to carry on the work of Nature Cure in this country, NATURE'S PATH champions the cause of Nature Cure and natural living the world over.

And now, for a limited time only, NATURE'S PATH will give you, with a year's subscription (\$1.00) the famous and practical book "Naturopathic Treatment of Disease."

NATURE'S PATH, Dept. E-W.
236 E. 35th St., New York City.

Enclosed is \$1.00 (Canada and Foreign \$1.50). Please send me at once my free copy "Naturopathic Treatment of Disease," by Dr. Benedict Lust, and enter my name for one year's subscription to NATURE'S PATH.

Name

Address

City State



SUBSCRIBE

Self-Realization Fellowship,
Mt. Washington Estates,
Los Angeles, California.

I am enclosing remittance for a subscription to Inner Culture Magazine for one year in order that I may become familiar with the beneficial teachings of Self-Realization Fellowship. I understand that if I decide to become affiliated with the Fellowship within ninety days after this date, the amount enclosed herewith will be applied as part payment on the Five Dollar registration fee for membership.

NAME

STREET

CITY

STATE



Directory of Self-Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

Ranchi, India

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

Puri, India

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

Calcutta, India

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

Tukum, Latvia

Mr. Harry Dikman, president; Liela iela No. 20. K. Shuberg, treasurer; J. Vessel, secretary.

Los Angeles, Calif.

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

Self-Realization Fellowship Center, 711 West Seventeenth Street. K. R. Samras, M. A., Ph. D., Leader-in-Charge. Services held every Sunday at 11 a.m. Phone: CApitol 9531. Other speakers when announced.

San Diego, Calif.

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

Portland, Oregon

Self-Realization Fellowship Center, 219 Platt Building; Harriet Mercer in charge; Sunday service at 11 a.m. and 8 p.m. Classes Tuesday and Friday at 8 p.m. and Thursday at 2 p.m.

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

Boston, Mass.

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

Buffalo, N. Y.

Anna Krantz, Sec., 18 Goulding Ave. Sunday public meetings and Wednesday classes held at 475 Franklin St., Room 9. (Copies of Inner Culture Magazine may be obtained at news stands in Hotel Lafayette, White Building and Ellicott Square Building, and from Mrs. Sutly's Art Store on Tonawanda Street, and the Unity Rooms in the Hotel Statler.)

Des Moines, Iowa

Meetings held the first and third Wednesday of every month, at 8 o'clock, p.m., at the home of Mrs. Flora M. Lucas, 1428 46th Street.

Cincinnati, Ohio

R. K. Das, Conducting Teacher, 2917 Sanders St. Phone: University 1631 J. Meetings held in Parlor A, Sinton St. Nicholas Hotel, Sunday evenings at 8 p.m. Classes Monday evenings only. Mrs. Ada Huggins, Sec., 2618 Norwood Ave., Norwood, Ohio. Phone: Me. 1721.

Topeka, Kansas

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

*Louisville, Ky.

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

Denver, Colorado

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

*Milwaukee, Wis.

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

Minneapolis, Minn.

Sunday evening services held at 8 p.m. in Pioneer Hall, street floor, Lumber Exchange Building, 5th St. and Hennepin Ave. On Wednesdays, at 8 p.m., all Self-Realization Fellowship students meet for practice of the Self-Realization Fellowship Courses at the home of Mrs. Elisabeth Backus, 2201 East Lake of Isles Blvd. Self-Realization Fellowship Course No. 1 is taught by Miss Ednah F. Hall, who also conducts reading groups who meet at 2121 Bryant Ave., South. Phone: Kenwood 4513. Noon Meditations every week day at the Self-Realization Center, 433 Lumber Exchange Building, at 12:15 to 1 p.m.

*Kansas City, Mo.

The future meeting place of the Self-Realization Fellowship Society will be at St. Paul's House, 4010 Walnut Street, at 8 o'clock every Friday evening.

Salt Lake City, Utah

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

*Tulsa, Oklahoma

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

St. Louis, Mo.

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

*Indianapolis, Ind.

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

Washington, D. C.

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

Mexico

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

Santiago, Chili, South America

Self-Realization Fellowship Center of Progress.

Scotland

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

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

The Cradle of Your Heart

DURING this coming Christmas Season, open a new portal of sublime devotion so that the Christ Omnipresence will be able to come anew within your consciousness. Every day, every hour, every golden second, Christ has been knocking at your dark gates of ignorance. Now, in this august sacred dawn, Christ is especially coming in answer to your inner call, to awaken the consciousness of His Omnipresence within you.

Weave the cradle of your tender perceptions with the threads of your meditation, and make it commodious enough to hold the baby Infinity within its welcoming vastness. Christ is born in the viridescent blades; His gentleness is cradled in all fragrance. The opalescent sea-decked globe, the star-spangled cradle of the blue, and the red love of Martyrs and Saints have vied with each other in offering a dwelling place for the all-pervading baby Christ.

This Christ of everywhere is sleeping in the breast of Eternity, and He loves to take a new birth at any time, anywhere, especially in the cradle of your true affection. Though every speck of space is a cradle where Christ is born anew as the splendor of new wisdom and expression, you can never see Him unless He chooses to be seen in the cradle of your unceasing devotion.

The cozy crib of your heart has for a very long time been small, holding your self-love alone, but now you must make it enormous, so that the social, national, international, creatural, and Cosmic Christ love may be born there and become welded together.

This Christmas must not only be celebrated by appropriate festivities and the exchange of material gifts, but also by deep, continuous meditation, making your mind a Cosmic Cathedral for Christ. You must offer all your most precious gifts of love, good will, and service to uplift your inimical brothers, as well as your friendly brothers, physically, mentally, and spiritually.

Since Christ is everywhere, you must worship his nativity in the Hindu, Christian, Mohammedan, Jewish, and all true religious temples. Since all Truth flows from the all-pervading Christ perception, learn to worship that sacredness in all sane religions, beliefs, and teachings. Since Christ dreamed Divine people into existence, you should celebrate the birth of Christ in your newly awakened equal love for the Jew, the Gentile, the Hindu, the Mohammedan, and for all nationalities and races.

Since all the new-blown blossoms and Astral twinklings are images of Christ, garland them all with your love. Behold the birth of an intoxicating Christ-love for your parents, friends, relatives, neighbors, and all races. In the Cathedral of your Soul, invite all your restless thoughts and assemble them in the service of your deepest united love for Christ.

With the Christmas packages around the family tree, make every thought an altar of Christ, and saturate the Christmas packages with your good will. Worship Christ as born in all space: in the star, in the leaf, in the blossom, in the nightingale, in the nosegay, and, above all, in your velvet devotion. Unite your heart with all hearts, so that Christ may be born and remain there forever and forever.

—By S. Y.