

INNER CULTURE

EAST-WEST MAGAZINE



The Art of
Gaining Friends

The Second
Coming of Christ

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

MARCH

1936

Price 25 Cents

Vol. VIII, No. 5

"His Own Possession"

GOD has said that He will yet have a people for "His own possession." That means unconditional ownership. If we are to become solely His, we must make Him our sole reliance. So long as we rely on any outer source whatsoever, there is a divided allegiance. We may be sure that when we are His possession, there will be no other will except His Sovereign Will, and nothing but His Nature, His thoughts, ways, and works, shall find expression through His children. They are destined to be the revealers of God, manifesting Him in beautiful and various ways.

We cannot hope to be the revealers of God until we have consciously touched His Life. As we quiet the vagrant thoughts in persistent meditation, and earnestly believe what the Eternal Spirit says, "Fear not; I am with you always," we shall attain to a realization of His Presence.

Such realization is the elixir of regeneration—the Living Water, new and fresh from God. Nothing is quite new that is passed from person to person, or from generation to generation. It loses something of its original freshness, aroma, and efficacy. To experience "Ever-blissful, ever-conscious, ever-new joy," one must himself drink direct from the fountain of Being. This is communion with God, and the appropriation of the blessings which His Presence implies.

"Abide in Me, and let My words abide in you." That is to say, let the truth of the words be glowingly alive and real to you, unto the bearing of Spiritual fruit in daily living. We must know that His Presence surrounds and inter-penetrates us; that because, and only because He lives, we live, and have power to move, plan, and achieve. But the sacredness of knowing that His Being is our being, inspires us to achieve consonance with His Will and Purpose.

God is sufficient. He is waiting to become the manifestation of everything needful to our utmost fulfillment—realization, joy, health, supply, as we awaken to the meaning of our relationship with Him. He is the Fountain of every conceivable good. Appropriative Faith is the lever that opens the sluice gates of the Fountain of Love.

But every Soul must arrive at the state where only God can satisfy; where He is the sole reliance; where His Presence is the guarantee of His adequacy. With this attitude of mind and heart, we "receive Him," and proportionately die to self.

By keeping our attention and our love one-pointed toward Him, He is steadily and surely reclaiming us, even unto the point of being "His own possession."

—By Seva Devi.

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EAST-WEST MAGAZINE

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

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

SALOME E. MARCKWARDT, Managing Editor.

VOL. VIII

Printed in U. S. A.

No. 5

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

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

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

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

The Art of Gaining Friends

By S. Y.

FRIENDSHIP is the universal Spiritual attraction which unites Souls in the bond of Divine love and may manifest itself either in two persons or in many. The Spirit was One. By the law of duality it became two—positive and negative. Then, by the law of infinity applied to the law of relativity, it became many. Now the One in the many is endeavoring to unite the many and make them One. This effort of the Spirit to unify many Souls into the One works through our emotions, intelligence, and intuition, and finds expression through friendship.

Friendship is God's love shining through the eyes of your loved ones, calling you home to drink His nectar of all differences-and-selfishness-dissolving unity. Friendship is God's trumpet call, bidding the Soul to destroy the partitions which separate it from all other Souls and from Him. True friendship unites two Souls so completely that they reflect the unity of Spirit and its Divine qualities.

True friendship is broad and inclusive. Selfish attachment to a single individual, excluding all others, inhibits the development of Divine Friendship. Extend all the boundaries of the glowing kingdom of your love, gradually including within them your family, your neighbors, your community, your country, all countries; in short, all living sentient creatures. Be also a Cosmic friend, imbued with kindness and affection for all of God's Creation, scattering love everywhere.

To have friends, you must manifest friendliness. If you open the door to the magnetic power of friendship, a Soul or Souls of like vibrations will be attracted to you. The more friendly you become toward all, the greater will be the number of your real friends. Friendship is a manifestation of God's

love for you, expressed through your friends.

When true friendship exists between two Souls and they seek Spiritual love and God's love together, when their only wish is to be of service to each other, their friendship produces the flame of Spirit. Through perfected Divine Friendship, mutually seeking Spiritual perfection, you will find the one Great Friend.

Unfailing Laws of Friendship

Be neither unduly familiar with, nor indifferent to, a friend. Moreover, do not trade-mark him by telling him: "I know all about you." Respect and love grow among friends with time. "Familiarity breeds contempt" between those who are mutually useless, selfish, material-minded, and unproductive of inspiration or self-development. The greater the mutual service, the deeper the friendship. Why does Jesus have such a wide following? Because He, like the other great Masters, is unequalled in His service to humanity. Hence, to attract friends, you must possess the qualities of a real friend. Idiots may become friends, but their blind friendship may end in a sudden blind hate. The building of wisdom and Spiritual and intuitive understanding by mutual effort alone can bind two Souls by the laws of everlasting, universal Divine Love. Human love, and friendship, have their basis in service on the physical, mental, or business plane. They are short-lived and conditional. Divine Love has had its foundation in service on the Spiritual and intuitional planes and is unconditional and everlasting.

When perfect friendship exists either between two hearts or within a group of hearts in a Spiritual organization, such friendship perfects each individual. In the heart, purified by friendship, one beholds an open door of unity through

which one should invite other Souls to enter—those who love him as well as those who love him not. When Divine Friendship reigns supreme in the temple of your heart, your Soul will merge with the vast Cosmic Soul, leaving far behind the confining bonds which separated it from all of God's animate and inanimate Creation.

Consider no one a stranger. Learn to feel that everybody is your kin. Family love is merely one of the first exercises in the Divine Teacher's course in Friendliness, intended to prepare your heart for an all-inclusive love. Feel that the life blood of God is circulating in the veins of all races. How does anyone dare to hate any human being of whatsoever race when he knows that God lives and breathes in all? We are Americans or Hindus, or other nationalities, for just a few years, but we are God's children forever. The Soul cannot be confined within man-made boundaries. Its nationality is Spirit; its country is Omnipresence.

This does not mean that you must know and love all human beings and creatures personally and individually. All you need to do is to be ready at all times to spread the light of friendly service over all living creatures which you happen to contact. This requires constant mental effort and preparedness; in other words, unselfishness. The sun shines equally on diamond and charcoal, but one has developed qualities which enable it to reflect the sunlight brilliantly, while the other absorbs all the sunlight. Emulate the diamond in your dealings with people. Brightly reflect the light of God's love.

Why Love Your Enemies?

The secret of Christ's strength lay in His love for all, even His enemies. Far better to conquer by love the heart of a person who hates you than to vanquish such a one by other means. To the ordinary man such a doctrine seems absurd. He wants to return ten slaps for the one he has received and add twice as many kicks for good measure. Why should you love your enemy? In order that you may bring the healing rays of your love into his dark, hatred-stricken heart. When it is so released, it can

behold itself as pure golden love. Thus will the flame of your love burn the partitions of hatred and misery which separate your Soul from other Souls and all Souls from the vast sea of Infinite Love.

You need not fawn on your enemy. Silently love him. Silently be of service to him whenever he is in need, for love is real only when it is useful and expresses itself through action. Thus will you rend the veils of hatred and of narrow-mindedness which hide God from your sight.

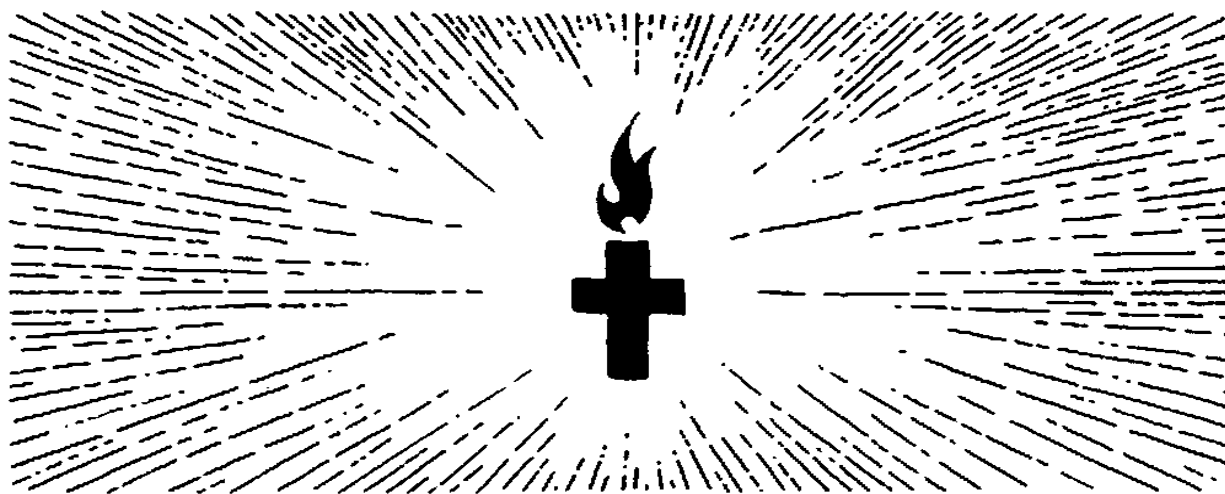
Avoid doing anything which brings harm to yourself or to another. If you are self-indulgent, or if you encourage a friend in his vices, you are an enemy disguised as a friend. By being true to yourself and a true friend to others, you gain the friendship of God. Once you make your love felt in the love of other people, it will expand until it becomes the one Love which flows through all hearts.

If you are suffering from the indigestion of unkindness or choleric crabiness, drink the medicine of sweetness. If you make up your mind to change, start by speaking sincere, kind words to those to whom you have been unjustly harsh. Make yourself attractive by wearing the fine garment of genuine courteous language. First, be courteous to your immediate relatives. When you can do that, you will be habitually kind to all people. Remember, you may not have realized it, but it is true that real family happiness has its foundation on the altar of understanding and kind words.

Unkind words, ill-spoken words used in a fit of emotion, are like a conflagration which spreads over the forest of friendship and burns up all the green plants of courteous dealings and sympathetic thoughts.

Unkind words are ruthless murderers of life-long friendships, of the peace of Souls, and of the harmony of homes. Banish unkind words from your lips forever, and make your home life safe from the invasion of sudden partings and trouble. Sincere, sweet words are nectar to thirsty Souls. They are in demand everywhere. Sweet words create happiness in friends, enemies, societies,

(Continued on Page 25)



The Second Coming of Christ

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

By S. Y.

Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and unjust.

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

JESUS says it is not enough to love your neighbors only and exclude your enemies. He says that a wise man beholds in the circumference of his Cosmos not only the presence of friends, but also enemies. Friends and enemies are equally God's children. Naughty or good; all people are alike the children of the Supreme. One who extends his love to friends and enemies alike finds the duality of love and hate vanish from him and he beholds only the presence of one love everywhere on the earth, in flowers, animals, and especially in the hearts of friends and enemies. In order to see the omnipresent

God, the devotee not only should behold Him through the open portal of friendship, but should tear the dark screen of hate away in order to behold Him present in the heart of enemies also.

It is easy to curse anyone who hates you, but curses do not stop your enemy from hating. They only increase his hatred toward you. Many people curse their enemies in order to stop their hatred, but fail to do so. If curses fail to stop hatred, why should one curse and waste energy this way? It is better to use love and blessing to people who curse you, so that they may change their evil ways through your good example.

Action speaks louder than words. If you hate at heart and talk love as a matter of diplomacy to win your enemy, it will not work forever, for the human heart is intuitive. It is not easy to deceive the human heart and its intuitive perception. Think love as you talk love and that will surely mollify and change your enemies even if they do not admit it outwardly. It is necessary that you should really win your enemies by love. Love is a divine cleanser and a more lastingly effective way of winning your

enemies. Hatred defeats the very purpose for which it is used to suppress and put down the enemies by force of hatred.

Not only mentally love those who hate you, but actually do some good to your enemies if you possibly can. This is a sure way of convincing them that you love them. Do good to them, even though they hate you and are willing to injure you. Even if you can in no way go near those who hate you in order to do good to them, pray to the omnipresent God that He free them from hatred. If you cannot take away the hatred from your enemies, God can do so, for He is omnipresent in the heart and mind of your enemy. If your prayer is sincere and strong, God will be moved to take away the hatred from your enemy's heart if He thinks that is the best course for you and all concerned.

If your prayer to change your enemy's attitude is not heard, then know that God wants you to pass the test of loving your enemy while he hates you. Hate drowns your enemy in deeper hate, love lifts your adversary from the dark waters of hatred.

Pray for them who hate you and persecute you through lies, hateful talk, and also evil actions, for God can remedy all inharmonious conditions. Those who love their enemies are surely loved by the Heavenly Father and become like Him. As God loves His naughty or good children, so also the true child of God learns to love all of his divine brethren alike. As the sun shines equal-

ly on the diamond and the charcoal, so God's light of mercy shines equally on the good and the evil, and the rain of His helpful powers is showered on the just and the unjust alike, because they are all His children.

However, it must not be understood that the good and bad alike are able to receive God's light so equally and justly allotted by Him. The charcoal can never reflect the same amount of sunlight as the diamond does. In the same way, dark mentalities do not reflect God as much as the good do, although God's light shines equally in them both. In other words, God never deprives His unjust child because of his evil ways. He gives the same measure of love to His naughty child so that he may have a chance to recover. The naughty child needs the light of God more than the good one, since he lives in self-created darkness. The good child can redeem himself through the reflected and appreciated light of God. In that way God is worried and more anxious to bring His prodigal son back to His Mansion than He is the good son who is already there, having willingly gone there.

It also must be thoroughly borne in mind that although God in His infinite kindness gives as much to His wicked child as He does to His good son, the evil son cannot utilize the spiritual gifts unless he changes his evil ways. That is all the more reason why the wicked should change their ways and appreciate the divine gift of understanding.



How to Conquer Discouragement

By SRI RANENDRA KUMAR DAS

"Ye shall know the truth and the truth shall make you free."

FREE of what? Free of the evils and errors that result in baleful consequences; free of the temptations that chain the human soul to the animal plane; free of the selfish and self-centered interests that drag human beings to the lowest depths of existence; free of the greed for power, wealth, and domination that lurk behind the consciousness of men and nations and dominate their motives and actions.

Thus, any condition can be overcome when we understand its true nature, or when the veil enshrouding that condition is broken asunder. It is through knowledge that we gain our freedom from fear, which, attending any existing condition or thing, bars one from overcoming that condition, and it is only through greater knowledge that this fear can be overcome. For example, if one were walking in the dark in open spaces where snakes may be encountered, the mere tripping over a rope would envelop the mind with fear until one became acquainted with the fact that it was only a rope.

In a larger measure, death is something generally to be feared until we know and understand its true significance. Then, we are not afraid. Similarly, there are many people who boldly deny the existence of pain, sorrow, and evil, and yet, when they come upon them, they are utterly unprepared to overcome them and they ask the question: "Why should this ill fortune come to me?" and the conclusive answer can only be: "As we do, accordingly must be the result."

We can, if we intelligently and diligently try, learn why these conditions

have befallen us in our life. So, we shall have to defend ourselves against these unforeseen enemies and conquer them. When we do not learn to defend ourselves and conquer them, then we acquiesce to the mood of discouragement, and, in our despondency, are liable to plunge into reckless deeds. Real conscious strength of the right type is necessary to face the discouragements and adversities of life.

Genuine understanding of a situation will give us courage, which will stimulate our pride within us. This pride, of course, is not the arrogant type, but the consciousness that Divine Power flows within us, that we are children of the Heavenly Father, and that we are Divine. Thus, we can but conquer. There are many instances where sages and saints, who have been persecuted and even tortured to death for their beliefs and noble work, have never lost their courage or pride. They embrace death with a cheerful countenance.

On an ill-fated vessel, when drowning is inevitable, there are those who wail and weep, while others remain calm and serene. The former type have no self-control; the latter are masters of themselves and are found, at the last moment, striving to fathom a way out of the difficulties and offering cheer to those unable to master themselves, and encouraging them to forget their dangers and trust in God.

As we go through life, we are certain to meet problems, situations, and circumstances which are discouraging. At such times, the situations can be greatly relieved by becoming interested in some other line of thinking, so as to forget the anxieties for a while and not carry the whole burden through the whole day and even into the sleeping hours of

the night, which breaks down the health, moral spirit, and courage, and even drags others with us to destruction.

Human nature has a tendency to brood over problems, thus exaggerating them to the extent of "making mountains out of mole-hills." This saps the vitality and deepens the discouragement. For instance, a young man, who had been the last one hired in a certain office, kept brooding over the fact that, in case of curtailment of the office-force, he would be the first to be discharged. This thought kept him from performing efficient work and, in time, brought his discharge.

So, it behooves us to put forth our best efforts and keep a bright prospect before our mind's eye, a beautiful picture and a perfect vision ahead. Nature is averse to discouragement and depression. After storm and rain, there is the natural sequence of sunshine; after night, always the break of day; after winter, always glorious spring. If one is losing heart, just a little patience and courage to go on will save the day. There are those who have become discouraged by the fear of failure, and have actually failed because of that fear. A little courage would have prevented its happening.

The secret of strength is in our own selves, our innate ability, which always says: "I refuse even to believe that there is such a thing as defeat. All is success. Nothing can ever get me down."

Oftentimes, the memory of a single folly, some misdeed or fear of punishment, will cast us down into the depths of discouragement. Then, it must be remembered that the supreme resource against discouragement is a religious trust. God forgives all. We can atone for our faults. We can have a change of heart. Thus, we can control and eradicate that great danger of discouragement, which is remorse, and which often drags people into greater wrongs. Hold steadfastly to the thought, "Nothing can ever hurt us as I." Undaunted, the mental and physical problems must be faced and the God-given Will Power must be used. Thus, we arouse ourselves from deep slumber.

To illustrate this point, a farmer owned a horse that was incapacitated for service because of age. He tried to find some means of disposing of him. One day, while the horse was walking in a field, he fell into a well that had gone dry. The farmer saw in this an opportunity to bury the horse and fill up the well. He threw dirt into the well, but the horse, being alive and wanting to live longer, refused to give in to discouragement. As the farmer threw dirt over his body, he shook it off and, in this manner, gradually rose to the top of the well as he tramped the earth under foot. Similarly, by using Divine Mind and shaking off all difficulties and discouragements, life can be crowned with prosperity and happiness.



Holy Science of Marriage

By SRI NERODE

(Continued from Last Issue.)

LIKE always attracts like. By raising one's spiritual vibrations, one can easily attract one's soul affinity as sure as a magnet draws iron filings. People make mistakes in marriage for the reason that they lack the control of their own physical, mental, and spiritual natures. If they had the Light, through the Light they can see the Light in the eyes of their lovers. Self-Realization teaches the unique method of developing this "sixth sense." It is the fault of each party that he or she is mismatched. Why blame destiny? Even when mismatched, in most cases except rare ones, man and wife can bring success in their marriage if they are willing to compromise by developing the power of endurance, patience, sweetness, love, calmness, and above all, spiritual wisdom.

Know God; by knowing God you can stand anything that happens to you and also can recondition your conditions thereby. Nothing is impossible with the godly. Be loyal to each other. How to be loyal? Love. How to love? Be loyal. In loyalty God will pour down His blessings upon you, sweeping away all the difficulties in the pathway. Therefore, remember the following:

- (1) Before marriage scrutinize your soul and search it before your God; once married, remain loyal unto death.
- (2) Let nothing break up the marriage. Happiness and success in marriage are the result of patience and sacrifice rather than that of free gift and self-seeking.
- (3) The nearer you come to your God, the nearer you will come to the heart of your life partner.

In the third place, marriage is intended for the rearing of children for the spiritual progress of man and wife as well as for the benefit of society in

the future. When children appear, man and wife forget their own selfish interests and live for a third party, that is to say, for the child. Children are so fresh from God! The child helps the parents to spiritualize their love and expand their outlook on life and things. The child makes their love purer and more etherial. Where the child fails to do so, that means that the couple lack the proper sense of their gift and responsibilities. There are couples that do not care for anything but car, radio, show, bridge, excursions—never for a child. They belong to a selfish group. "Suffer little children to come unto Me," said the Master. These people are materialistic through and through.

Rich people who are able to support large families are said to have small ones, whereas the poor people generally have large families. Bacon said, "Children sweeten the labors, but they make misfortunes more bitter." Those who have not the means to train or feed their children rightly should not have a large family. They should live on the spiritual plane. They can train themselves to that end by Self-Realization and Holy Science. If they do so, their conscience will be their own guide. Therefore, they should know the high science of God-contact, which will give them the vision and fortitude to carry out the burden of married and parental life. The type of children that are attracted to parents depends upon the mentality of the parents at the crucial time of the child's conception. It is a deeper and more holy subject, which is taught by the Holy Science.

Marriage should be the ladder to higher understanding and greater love. It should be brightened by the smiles of an innocent babe. Every married couple should remember that if the temples and churches are destroyed, new ones can be built in their places; even

if the government is demolished, a new form of government can be substituted; if the cities with all their treasures of arts and sciences be annihilated, new ones can be erected; but when the family is destroyed, the backbone of the race and civilization is destroyed.

So, O man and wife, follow God, and be wise. Break not your home, but keep the candle at your fireside forever burning, where both of you and your children may worship the God of Eternal love and joy. Feed the lamp of your conjugal love with the sacred oil of devotion, sacrifice, and patience. The harvest of your contentment will be so bounteous at the end that even the gods will rejoice at your divine career. Do as the Hindus do. The Hindu wife regards her husband as a god; he looks upon her as a goddess. Such respect brings out the divine elements in both and raises them to the heights of godliness.

When you try to find divinity in your wife, you naturally arouse divinity in

her. As you do not bring out the negative side of her character, she brings out her godliness in her conduct and words each day. This is also true in the case of the man. Thus, mutually you help each other to be divinely illuminated day after day. Negative suggestions are always pernicious to soul-unfoldment, whereas positive thoughts help self-expression. Therefore, we see the shadow of God in these homes where man and wife see the image of God in each other's face. Surround your home with the aura of God. Visualize, and then actually perceive the light of God emanating from the being of your life partner. If thoughts have power, they will materialize in the life of your soul-mate. Then, whatever "living roses" you draw unto yourself from the garden of God, will come saturated with the fragrance and beauty of the Infinite. They will be divine love and purity incarnated in your home. Then, as Tagore said: "Let your life lightly dance on the edges of Time like dew on the tip of a leaf."

The Mystic Question

Why hast Thou given ugliness if Thou
thinkest beauty good?

Why hast Thou painted darkness if
Thou hast spread joy in light?

Why are all the rainbow tinted expres-
sions of dreams so variegated?

Dost Thou wish to teach me the ulti-
mate lesson which seems to be be-
yond my ability?

Does life touch me in pain?

Are all truths in vain?

How! How! Ah! Tell me! Why?

Why is pain?

—By Bibhuti Bhushon Sarkar

Meditations for March

By Sri Herode

- Sun. No man is ever so high that he cannot be higher, ever so
Mar. 1. pure that he cannot be purer, ever so spiritual that he cannot
be more spiritual. Therefore, O my Soul, climb higher and
higher, even beyond the highest point that thoughts can dream of.
- Mon. The nearer I approach toward the end of life, the more
Mar. 2. youthful joys I feel in my heart. Oh, what a joy that every end
is a fresh beginning. Let each day bring me a new message.
- Tues. My life has been a blessing to me. Although I have many
Mar. 3. duties unfulfilled, and many dreams unfruitful, yet it has added
some meaning to many a life. May I serve still more all who
are within or without the radius of my contact.
- Wed. Men may laugh at me; they can even hate me, but O God,
Mar. 4. strengthen my Soul so that I can illumine hatred with the light
of love, and jeers with kind services.
- Thurs. Yes, this life is hard; the struggle is heart-rending. Yet, is
Mar. 5. it not true that to a faithful soldier, rooted to his post, Destiny
brings high glories? If so, unto death I shall stand by my
divine duties.
- Fri. I do many things with my determination, but His will does
Mar. 6. so much more. Forever I shall tune my will with His Hidden
Purpose.
- Sat. As I believe, so do I receive. When I believe in myself, the
Mar. 7. world does not disbelieve in me. So, from now on, I shall
believe that I am the divine magnet—one of the individual
centers of All-Good. May All-Good enter into my life.
- Sun. When I thank Thee, O God, for all that comes into my life,
Mar. 8. I feel relieved in my Soul. Otherwise, there is always a feeling
of heaviness due to egoistic thought. May I always be con-
sciously thankful to Thee.
- Mon. Like all other vehicles of transportation, thought is also an
Mar. 9. invisible vehicle. Wherever I may be, I shall dwell with my
God and communicate with all my dear ones, living or dead,
across the far distances of time and space.
- Tues. When I lie down, relax, and make my mind passive, eager
Mar. 10. to catch the glimpse of Masters, they come before my closed
eyes in their lighted robes. O Masters, dress my Soul with
the light of your Souls.
- Wed. There are levels of thought in the brain cells. The destruc-
Mar. 11. tive, negative thoughts belong to the lower levels, and con-
structive, positive thoughts to the higher levels. I shall dwell
on the higher levels of thought, bringing into myself the higher things of
life.
- Thurs. Whenever I receive prosperity without God, I receive it
Mar. 12. without happiness. When I receive it with God, there is un-
thinkable joy. I shall draw prosperity through and with God.

Fri. Resentment eats away the
Mar. 13. vitals of body and mind. I
 shall never cherish resent-
ment in my heart even though a king-
dom has been snatched away from me
by an unjust hand.

Sat. Every moment of life
Mar. 14. passes into a new moment. I
 shall not let the things of a
moment press on my Soul, as all mo-
ments with all such things will pass
away.

Sun. The earth may pass away,
Mar. 15. but my faith in Eternal Good
 will abide with me forever.
O God! May Thy glory be manifested
in me and through me.

Mon. May I have the lion-will
Mar. 16. to stand firm on what is right
 and true. May unswerving
determination and trust in the Law be
my coat-of-arms.

Tues. May I discipline myself so
Mar. 17. that I shall never begin my
 day without concentration
and meditation on the Supreme.

Wed. May I surrender self-in-
Mar. 18. terest for peace, but truth
 and honor never.

Thurs. May I remove the gross-
Mar. 19. ness of my flesh to acquire
 the lightness of my thoughts.
May every day on earth be a day in
heaven for me.

Fri. When the raindrops fall
Mar. 20. on the soft grass, I feel the
 touch of Thy mercy on my
omnipresent Soul. O Lord, shower Thy
rain on my growing Soul.

Sat. Knowledge lights up the
Mar. 21. mansion of mind; yet, with-
 out Thy light, what is
knowledge but a heap of darkness.

Sun. Thou art there, O Lord,
Mar. 22. where Love wields her scep-
 ter in the hearts of man.
May I crown Love as the Queen of my
life.

Mon. Light! More light!—Wis-
Mar. 23. dom! More wisdom! is the
 constant cry of my Soul. O

God, vouchsafe Thy illumination to me
so that I may quench my eternal thirst.

Tues. Life incessantly lures me
Mar. 24. beyond the frontiers of all
 experiences. O God, may all
experiences bring me to Thy Threshold.

Wed. O God, Thou created life
Mar. 25. and death as twin sisters to
 play in the garden of Thy
Creation. May my understanding catch
the glimpse of Immortality in their Cos-
mic play.

Thurs. I will beautify the mansion
Mar. 26. of my mind with the majes-
 tic thoughts of all Ages as
much as of all lands. May my mind
forever think in terms of the Universal.

Fri. There is just one kind of
Mar. 27. life which is enjoyable to the
 utmost, and it is the busy
life. May I nourish my busy life with
the milk of silent meditation, so that it
will be an unbroken play of the In-
finite.

Sat. Friendship, especially spir-
Mar. 28. itual comradeship, is a very
 dear possession of life. May
I have the capacity to sacrifice my ego
in order to save friendship in the storm
and stress of worldly misunderstand-
ing.

Sun. The hand of God works so
Mar. 29. silently that man does not
 perceive His touch on the
flute of his life. In whatever I accom-
plish, may I always recognize the hid-
den aid of my Master.

Mon. There is nothing save the
Mar. 30. ONE. Everything is nothing,
 but the something of the
ONE. May I, therefore, destroy the de-
lusion of duality which is the root-
cause of all sorrows.

Tues. As the Spirit is omnipres-
Mar. 31. ent, He cannot but be present
 in me. Again, omnipresence
presupposes both omnipotence and om-
niscience. Therefore, naturally, they
are also the attributes of my Soul. May
I unfold even a fragment of that of
which my inner Self is made.

peace and understanding of the vibrant life that is always within waiting only to be released in the consciousness of whoever desires only that Joy and ceases to look outwardly for the fulfillment of desire.

So, made constantly stronger by each succeeding frustration of desire, the devotee is prepared to meet with fortitude and understanding whatever comes to him who would give himself fully to the service of God, who is the only Reality. Then, though he may have denied himself a personal pleasure for the pleasure of others, he has by his willingness to restrict the desire gained

far more in strength than those for whom he makes the sacrifice, who have gained only the passing experience.

I close my eyes and I see His Light. I close my ears and I hear His Voice. I dive deep, deep within to that secret place where no thought or fancy can reach and there my Beloved comes to me and I am filled with an ecstasy so complete that ever after in the world or out there is no tragedy or circumstance that can quite touch me. For always after remains the touch of the Beloved that protects me and tells of that inner place of joy that is no longer the passing shadow but lasting, real, and free of fancy.

The Creation of Woman

THE following ancient Hindu legend of the creation of woman has been translated and interpreted many times. It appeared in "The Critic and Guide" in 1903 in the following way:

At the beginning of time, Twashtri—the Vulcan of Hindu mythology—created the world. But when he wished to create a woman, he found he had employed all his materials in the creation of Man. There did not remain one solid element. Then Twashtri, perplexed, fell into a profound meditation, from which he aroused himself and proceeded as follows:

He took the roundness of the moon, the undulation of the serpent, the entwinement of clinging plants, and trembling of the grass, the slenderness of the rose-vine and the velvet of the flower, the lightness of the leaf and the glance of the fawn, the gaiety of the sun's rays and tears of the mist, the inconstancy of the wind and the timidity of the hare, the vanity of the peacock and the softness of the down on the throat of the swallow, the hardness of the diamond, the sweet flavor of honey and the cruelty of the tiger, the warmth of fire, the chill of snow, the chatter of the jay and the cooing of the turtle-dove. He combined all these and formed a woman.

Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

Tomato Oatmeal Soup
Asparagus Salad
Baked Stuffed Onions
Baked Sweet Potatoes
Brussels Sprouts—steamed and
buttered
Apricot Crumb Pie

TOMATO OATMEAL SOUP

Combine 2 cups tomato juice, 2 cups water, 1 teaspoon sugar, 1 teaspoon vegetized salt and $\frac{1}{2}$ onion sliced. Bring to boiling point and add 4 tablespoons of quick cooking oatmeal and cook slowly for 30 minutes. Add a little butter and serve.

ASPARAGUS SALAD

Arrange cooked asparagus on crisp lettuce leaves. Sprinkle over top finely diced celery and chopped green onion. Combine crumbled Roquefort cheese with French dressing and serve over salad.

BAKED STUFFED ONIONS

6 large Spanish onions
4 large mushrooms, minced
1 sweet red pepper or pimento
 $\frac{1}{2}$ cup whole wheat bread crumbs
4 tablespoons butter
Vegetized salt

(Cheese, chopped celery and 2 tablespoons of cream may be used in place of the mushrooms if desired.)

Wash onions, cover with plenty of cold water, slowly bring to boiling, drain, rinse with cold water, cool and scoop out centers. Parboil the pepper and remove skin and seed pods. Sauté the minced mushrooms and pepper, add

seasoning and crumbs. Stand the onions in a baking dish, fill the centers with the mushroom mixture, and pour about an inch of hot water into the pan. Cover and bake in a moderate oven 45 minutes. Brown over top and serve.

APRICOT CRUMB PIE

Crust—Crush 20 graham crackers and mix with $\frac{1}{4}$ cup raw sugar, $\frac{1}{2}$ cup ground walnuts and $\frac{1}{2}$ cup evaporated milk. Pat mixture into pie plate, reserving $\frac{1}{4}$ cupful. Bake 10 minutes at 400 degrees.

Filling—Drain 1 No. 2½ can apricots, or use equal amount of freshly cooked ones. Thicken juice with a tablespoon cornstarch and flavor with 1 tablespoon lemon juice, $\frac{1}{4}$ teaspoon cinnamon and 1 teaspoon grated lemon rind. Cook until thick. Arrange fruit in pie shell, pour in syrup and garnish with reserved crumbs. Serve with cream.

HEALTH

Only a very small amount of iodine is needed daily but this small amount is very essential for the proper functioning of the thyroid gland. Iodine is necessary for proper growth and maintenance of health. It aids in the assimilation of some of the other minerals and prevents the disease known as simple goiter as well as helping to maintain a normal healthy condition of skin and hair.

DIET

Foods in which iodine is found are Irish moss, sea kelp, sea lettuce and all sea foods, and vegetables grown in soil known to contain iodine. Usually the soil near the sea contains it.

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The Art of Gaining Friends

(Continued from Page 4)

churches, business offices, and everywhere. People feel happy when a crabby person is removed from their presence, and they are glad when a sweet-voiced, sincere friend appears.

It is easy to wish that others would behave perfectly toward you, and it is easy to see their faults, but it is very difficult to conduct yourself properly and to consider your own faults. If you can remember to behave rightly, others will try to follow your example. If you can find your own faults without developing an inferiority complex, and can keep busy correcting yourself, then you will be using your time more profitably than if you spent it in just wishing others to be better. Your good example will do more to change others than your wishing, your holy wrath, or your words.

Each individual has his own standards of physical and mental beauty. What seems ugly to one may appear beautiful to another. Looking at a vast crowd, you like some faces instantaneously; others do not attract you particularly. The instant attraction of your mind to the likeable inner and outer features of an individual is your first indication that you have found a friend of the past. Your dear ones whom you loved before will be drawn toward you by a pre-natal sense of friendship.

Do not be deceived by physical beauty. Ask yourself whether or not a face, the manner of walking, in short, everything about a person, appeals to you. Sometimes overeating and lack of exercise may distort the features of a friend, and thus he may escape your recognition. Sometimes a beautiful woman may fall in love with an ugly man, or a handsome man with a physically unattractive woman, due to the loving friendship of a past incarnation. A fat, distorted body may harbor a real friend. Therefore, to be sure that your eyes have not deceived you regarding the physical characteristics of your sup-

posed former friend, ascertain whether you are mentally and spiritually congenial. Delve deeper into a person's mind and guard yourself against being prejudiced by little peculiarities, in order to find out whether your tastes and inclinations essentially agree. Seek your friends in this life and perfect the friendship into Divine Friendship. One lifetime is not always sufficient to achieve such perfection.

Service Is the Keynote of Friendship

Cultivate true friendliness, for only thus do you attract true friends to yourself. True friendship consists in being mutually useful, in offering your friends good cheer in distress, sympathy in sorrow, advice in trouble, and material help in times of real need. Friendship consists in rejoicing in the good fortune of your friends and sympathizing with them in adversity. Friendship gladly foregoes selfish pleasures or self-interest for the sake of a friend's happiness, without consciousness of loss or sacrifice, and without counting the cost.

Never be sarcastic to a friend. Do not flatter him unless it is to encourage him. Do not agree with him when he is wrong. Real friendship cannot witness with indifference the false, harmful pleasure of a friend. This does not mean that you must quarrel. Suggest mentally, or if your advice is asked, give it gently and lovingly. Fools fight. Friends discuss their differences.

There are people who do not trust anyone, and who utterly doubt the possibility of ever having true friends. Some, in fact, actually boast that they get along without friends. If you fail to be friendly, you disregard the Divine law of self-expansion, by which alone your Soul can grow into the Spirit. No man who fails to inspire confidence in other hearts, who is unable to extend the kingdom of his love and friendliness into other Soul territories, can hope to spread his consciousness over Cosmic Consciousness. If you cannot conquer human hearts, you cannot conquer the Cosmic Heart.

"All the todays of one's life are determined by the actions of all the yesterdays, and all the tomorrows of one's life depend upon the way in which all the todays are handled and lived."—S. Y.

News From India

Excerpts From Letters of C. Richard Wright

Mysore, India,
November 17, 1935

WOULD give anything if all of you were here right now to enjoy the grand and glorious scenery of Southern India. Brilliantly green rice fields, varied by tasseled sugar-cane patches, nestle in protection at the foot of rocky hills—hills dotting the emerald panorama like pimples of black stone—and the play of colors is greatly enhanced by the sudden and dramatic disappearance of the sun as it seeks rest and solitude behind that solemn hill of solid black stone.

All in all, many rapturous moments have been spent in gazing, almost absent-mindedly, at the ever-changing canvas of God stretched across the firmament, for His Touch alone is able to produce colors that vibrate with that freshness of life. That youth of colors is lost when man tries to imitate with mere pigments, for God resorts to a more simple and effective kind of oils—oils that are neither oils, nor pigments, but are mere light rays. He tosses a splash of light here, and it reflects red. He waves the brush again and it blends gradually into orange and gold, then with a piercing thrust He stabs the clouds with a streak of purple that leaves a ringlet or fringe of red oozing out of the cut in the clouds, and so, on and on, He plays, night and morning alike, ever-changing, ever-new, and ever-fresh; no patterns, no duplicates, no colors just the same.

Man strives to imitate and emulate the works of a Supreme Artist, but little does he realize that he must first become that Supreme Artist before he can dabble in the palette of that Artist.

The beauty of the Indian change of day to night, and vice versa, is beyond compare elsewhere; often the sky looks as if God took all the colors in His Kit

and gave them one mighty toss into the sky, caring not for the heterogeneous kaleidoscope created.

I must relate the grandeur and splendor of a twilight visit to the huge dam constructed just 12 miles outside of Mysore at Brindavan—Swamiji, his brother Bishnu, his nephews, Buddha and Biju, and a friend and true Brahmachari, namely, Ramachandra (a worker for Gandhi in those parts) and I, all actually crawled into a small open-air bus, and with a small boy as official cranker, or battery substitute, we started off over a nice, smooth dirt road, just as the sun was settling on the horizon and squashing like an over-ripe tomato.

Our journey led past the omnipresent rice fields in squares, through a lane of comforting banyan trees, in between a grove of towering coconut palms, with vegetation nearly as thick as in a jungle, and finally, as we approached the crest of a hill, we came face-to-face with a huge artificial lake, reflecting the stars and fringe of palms and other trees, all bordered by the row of electric lights on the brink of the dam—Krishnaraja Sagar—and down behind the dam our eyes met a dazzling spectacle of colored lights playing on geyser-like fountains, like so many fountains of colored ink spouting forth—gorgeously blue waterfalls, brilliantly red cataracts, green cataracts, yellow and red sprays, elephants spouting water, all a miniature of the Chicago World's Fair—and yet, so outstanding because it is located in a land of poverty and destitution, all impoverished by greedy superiors. Truly, my heart pounded like a trip hammer, for I felt as if I was standing before those dancing fountains of water and light in front of the Firestone Building at the World's Fair—and, as one climbed above these sprightly fountains, the definite colors gradually changed into a harmony of

blended colors—lavender, orchid, ochre, maroon, azure, opal, cream, emerald, and the like.

As I try to paint this picture in words, I feel like slitting the canvas, for it is such a feeble, futile task. I could spend hours trying to dab around with words, but I shall leave such art to Swamiji, who is so enthusiastically received everywhere that I fear it will take more than my strength to bring him back to America, but don't worry, if God says yes, we'll both be back home ere many moons, and if He says no, well, why worry, that's God's business.

NOTICE—We regret that Swamiji's article on the Gita has not yet arrived from India. The series will be continued as soon as the copy comes in.

What is Social Credit

(Continued from Page 20)

plicitly grants to Congress the power to issue and regulate the value of money. The assertion of this power is the first requirement for permanent business recovery.

Once that money question is settled, three definite practical steps must follow. The first, is to take a national inventory of our productive capacity and to establish in the U. S. Treasury a national credit account. That account is simply a business statement, revealed by the inventory of the facts of our ability to produce wealth in goods compared to our ability to buy those goods—to consume them.

Reprint From "The Daily Post" of India

November 6, 1935.

THE Swami Yogananda (founder and president of Yogoda Sat-Sanga) was introduced by the presiding chairman, Sir Puttanna Chetty, in a meeting held under the auspices of the Mysore Civic and Social Progress Association at the Sir Puttanna Chetty Town Hall.

The Swami held the audience spellbound with his gift of language and thought, and the audience responded sincerely and enthusiastically.

After a complete report of the Swami's lecture on "God and How to Contact Him," Sir Puttanna Chetty said: "I am very happy to have heard your most enlightening lecture. I listened attentively and especially enjoyed your unique explanation of Patanjali. You have packed this house and we already feel uplifted in your presence. You have afforded us an unique opportunity and we are thankful to you for your most soulful address."

The audience was very enthusiastic and attentive and showed its courteous co-operation despite the crowded condition of the Town Hall, the largest hall in Bangalore, for the hall was packed to overflowing with 3000 friends, some in window sills, in aisles, doorways, on the stage and standing outside—a demonstration of the sincerity and earnestness with which these people are seeking to know God.

Center News

By ORPHA L. SAHLY

(Director of Center Activity)

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2-7).

ALL through the lessons and teachings of Swami Yogananda, you will find that Self-Control is stressed over and over again. Also you will find definite instructions and techniques for the accomplishing of control. In his book, "Whispers From Eternity," you will find many beautiful and inspiring verses on this subject. The Bhagavad Gita tells the story of the struggling spiritual novice. Above is a quotation from the Christian Bible. Many promises are made to "him that overcometh." Other references are: Matthew 12-36; Matthew 15-18, 19; Rev. 2-7, 11, 17, 26; Rev. 3-5, 12, 21. You will find that all great Teachers are in accord on the necessity of Self-Control. A thing that is brought to the attention of mankind through so many different avenues of approach must be a thing of supreme importance. Read the "Sermon on the Mount."

What is Self-Control? First of all, do not confuse self-control with suppression, which is an entirely different thing. The waters of a river can be controlled and directed into useful and creative channels, but that tremendous power and energy must be used, else it will break its boundaries, and cause destruction. And so it is with the Life Force which flows through every human being. Self-control is not a matter of forcibly breaking bad habits by sheer will-power alone. Will-power has its part to play and naught can be accomplished without it, but that is a subject for another lesson. True self-control is a realization of the Life-Presence—that is, the eternal stream of pure Vital Energy in and through you. And that it is

for You to direct, by your attention, how this energy shall be used. You, the real You, You who are "One with the Father," know the perfect way at all times. There is no need to struggle. Simply "Be still and know that I am God," (Psalm 46-10) then from that center of Consciousness, You are the General, and the physical body and mind are under your command. Self-Control is Control by the Self, of the outer human activity; hence, Self-Realization.

Look up other references to Self-Control and Overcoming. Study this subject both privately and in your study groups.

Boston, Massachusetts

With the New Year, students of the Boston Center commenced their 15th year of organized study of the teachings of Swami Yogananda. Swamiji's original "Gita" lectures are being discussed and are enthusiastically received. Activity at the Center has been increased by the attendance of the enthusiastic Somerville Group. A regular feature of the meeting is the singing by the Boston (Yogoda Sat-Sanga) Quartet. A social evening was held Saturday evening, Feb. 8, on which occasion Indian Curry was served.

San Francisco, California

The San Francisco Center is being organized under the initiative of Mr. Elmo L. Bates, who has been appointed as Conducting Teacher. The first meeting will be held on February 13, in Sacramento Hall, Native Sons Building. Arrangements have been made for meetings on the second and fourth Thursdays in Monterey Hall, same building. We extend congratulations and a welcome to you, San Francisco students.

Letters of Appreciation

December 11, 1935.

Dear Friends:

I thank you for your answer to my question on Baptism which I thought was very satisfactory. I am delighted with the Lessons, as they are excellent for the Body, Soul, and Spirit.

*Yours truly,
C. E., Canada.*

* * *

Dear Friends:

I am delighted with No. 1 Paecceptum, which is to hand. I am studying this regularly and conscientiously. At each period of meditation I endeavor for a few minutes to tune into the vibrations from Headquarters and visualize those love-waves as circling the whole world.

*Yours sincerely,
R. K. W., South Australia.*

* * *

Dear Sirs:

I am personally so interested in this Movement and have derived such satisfaction, I want to assist you in every way possible to inform others of the beauty and joy obtained, and which is, through a study and practice of the principles taught by S. Yogananda, within the reach of all.

*Most truly,
E. D., Indiana.*

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These delicious prunes are unusually rich in natural sugar and concentrated juices. They are grown near the western edge of the Desert at an elevation of 3100 feet and this accounts for their fine texture and distinctive taste. Desert Edge Prunes are honey dipped which adds to their appetizing flavor. Always fresh and soft—nutritious and healthful. Delightful as a dessert or as a bite between meals. These prunes are thoroughly washed and come prepaid in two-pound packages at 50c. Order a package now and enjoy something different in prunes.

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BETTER THAN REAL MEAT LOAF DELICIOUS—TASTY

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NUT MEAT LOAF

To a 1-lb. can of Nut Meat well mashed, add $\frac{1}{2}$ teaspoonful of powdered sage, 1 medium-sized onion, and 1 green bell pepper chopped fine or grated, and 2 well beaten eggs. Also add 1 cupful of cooked tomatoes, or 1 small can of tomato puree, and 2 slices of bread, crumbled fine. Put in a baking dish; cover with a thin layer of bread crumbs and plenty of butter. Cover and bake in a medium hot oven, 350 F., for 45 minutes. Serve with tomato sauce or gravy.

NUT MEAT STEAK

Cut Nut Meat into slices and fry in butter or other fat until nicely browned on both sides.

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

Directory of Self-Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

Ranchi, India. (India Headquarters.)

The Kasimbazar Palace at Ranchi, India, with its beautiful and extensive orchards, has been acquired as the India Headquarters of Self-Realization Fellowship (Yogoda Sat-Sanga) and will be known as the "Shyama Charan Lahiri Mahasaya Mission," which will have two departments—the Self-Realization Fellowship Headquarters and its activities, and the Brahmacharya Vidyalaya (School of Self-Discipline) for boys.

Puri, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Kararashram

Calcutta, India

Self-Realization Fellowship (Yogoda Sat-Sanga Society) and the Students' Home. Secretary: S. Majumder, B.A.; 293 Upper Circular Road, Calcutta, India.

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 Church, 711 West Seventeenth Street. Seva Devi, Assistant Leader-in-Charge. Services held every Sunday at 11 a.m. Phone: CApitol 9531. Other speakers when announced.

*Santa Barbara, Calif.

Mrs. Lloyd Briggs, Conducting Teacher. Self-Realization Fellowship Center meetings held each Thursday evening at 8 p.m., at 227 E. Arrellaga Street. Phone 3384 or 27984.

Boston, Mass.

Dr. M. W. Lewis, Conducting Teacher, 29 Edgell Road, Arlington, Mass. Meetings on the 1st and 3rd Monday evenings of each month, at 8:15 p.m., at 543 Boylston St.

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 newsstands 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 every Thursday afternoon at the home of Mrs. Flora M. Lucas, 1428 W. 46th Street.

Cincinnati, Ohio

R. K. Das, Conducting Teacher, 2917 Sander St. Phone: University 1631 J. Several weekly meetings held in Parker A. Sinton St., Nicholas Hotel.

*Dayton, Ohio

Conducting Teacher, R. K. Das. Secretary, Mrs. Florenceada Woditsch, 65 Pinchurst St. Phone: TA 1155. Time and place of meeting may be learned by calling the Secretary.

*Columbus, Ohio

Conducting Teacher, Dr. W. W. Ford, 8 East Long St. Phone: Ad 3556. Secretary, Mrs. Emma Jaklon, 1345 Highland St. Phone: Ma 4014. Time and place of meeting may be learned by calling the Secretary.

*Topeka, Kansas

Meetings the first and third Thursdays 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.

Milwaukee, Wis.

Meetings every Thursday evening at 8 p.m., at the Wisconsin Hotel, North Third Street, Room 157. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

Denver, Colorado

Friday weekly meetings in Room 303, Y.W.C.A. Building, 1545 Fremont Place, at 8 p.m. Fredrick H. Wadley, Conducting Teacher, 3428 Colfax Ave. "A." Miss Dorothy J. Ladwig, Assistant Teacher and Secretary, 1536 Willow St. Study Class every Tuesday evening at 429 Acoma St., at 7:30 p.m. Mrs. J. Leo Friend, Teacher and Treasurer. Inner Culture Magazine on sale at Daniels and Fishers, and the Publication Book Store.

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.

For time and place of meeting, telephone Lillian Fuller, Cavalier Hotel. Phone, Logan 6710.

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.

St. Louis, Mo.

U. Punditji, Conducting Teacher. Daily Meditation: 7:20 a.m. and 12:20 noon, and 1:20 p.m.; three times 20 minutes' devotion. Wednesdays, 8 p.m.: Bible Study in Light of Self-Realization. Fridays, 8 p.m.: Psychological Study and Question Class. Sundays, 8 p.m.: Devotion and Discourse on spiritual subjects. All activities open for the public at 840-842 Hotel Maryland, Ninth and Pine Streets.

*Indianapolis, Indiana

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Everyone Is Important

I AM a type of human actor necessary for the stage of your Creation. There is no one like me. I cannot play anyone else's part, no matter how I may wish to. I must play my part assigned by You, Cosmic Stage Manager.

I shed many a tear for what I could not be, but I wiped away my sorrow, finding that it does not matter to you whether one plays a big or a small part as long as that part is played well according to your sovran whispers within.

By trying everything else, running around many paths, I was driven toward one way—the way that you chose for me. Now I know in which way you want me to peregrinate. I have learned that, although the trail was pointed by your golden fingers of still command from within, I must use my own willingness to move along the path directed by you.

You fixed the life of a crocodile to be longer than that of useful man, and the redwood tree, although less alive than man and beast, lives longer—standing alone in majestic usefulness.

The stage, set in the Hall of the Blue Sky, lighted by countless lights, scenes of present, past, and future time, keeps changing, revealing the human actors, birds, beasts, and blossoms, appearing in the ever-changing robes of many incarnations. The redwood trees, the planets, and sun and moon, remain constant—whereas the human actors keep changing.

Where are those witty Souls who sparkled on the stage of history? What fleshly or Astral robes do they wear and what parts are they playing? Where are Shakespeare, Milton, William the Conqueror, Genghis Kahn, and St. Francis roaming? In what land are they oblivious of their former selves, perhaps, or of us, who will play one part with one name, one form, only once in this life and then never again the same. Life is interesting and changeful, and would be insufferable and intolerable if it were the same naked life always, unadorned with ornaments of mystery.

So your life is as important as any other life.

—By S. Y.

bubbles of luminosity.—

—I look up and see the curtain of the sky flickering with stars and wonder—
what dynamo lights them all.—

—In my mind's eye I behold the lamps of human life spread over the vast
earth, and I wonder what Cosmic Dynamo invisibly lights them all.—

—As some of the city lights can be brought out of the dynamo and made to
glimmer in the dark sky, so also some baby lamps of lives at birth are—
constantly being switched on in the dark, mysterious flow of the earth. As some—
of the city lights can be put out and their life made to retire in the dynamo,—
so also some mature lamps of life at death are made to return to the Invisible
Omnipresent Cosmic Dynamo of God. From the secret God we come into visibility.
In the silent God at death we shall be secreted away.—

—All the lights when burning come from the dynamo. All the lights when out—
rest peacefully in the bosom of the dynamo. The lights, whether burning or dead,
can never be without the dynamo, so we, the Lamps of Life, whether alive or
dead, can never be without the Dynamo of God. In life we twinkle with the
borrowed projected Light of God. In death, we sleep on the electric sea-breast—
of God. All feet, all hands, all ears, all mouths, all eyes, all minds, and all—
hearts are the various kinds of lamps in which God is burning grossly or in—
subtle Reality.—

~~During lunch at Mahatma Gandhi's ashram in Wardha in 1935, Swami Yogananda reads a
note that Gandhiji had just written (it was the Mahatma's day for observing silence):~~

March, 1936

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You Who Have Wings

By Jessie Scott

You who have wings

Be not afraid to soar

Even into heaven's dazzling light,

With steady gaze, and rapt,

Wings swiftly on your upward flight,

Through space untraveled,

To the unknown height—

And there, undaunted soul,

Where love holds sway,

Where mighty gods in splendor dwell,

And truth shines down its piercing ray,

Find treasures rare,

From out the boundless store,

And thoughts living, that quick with life,

Will touch the souls of those that

Worm-like crawl the earth

And know not, they have wings to soar.

"His Own Possession"

By Seva Devi

GOD has said that He will yet have a people for "His own possession." That means unconditional ownership. If we are to become solely His, we must make Him our sole reliance. So long as we rely on any outer source whatsoever, there is a divided allegiance. We may be sure that when we are His possession, there will be no other will except His Sovereign Will, and nothing but His Nature, His thoughts, ways, and works, shall find expression through His children. They are

destined to be the revealers of God, manifesting Him in beautiful and various ways.

We cannot hope to be the revealers of God until we have consciously touched His Life. As we quiet the vagrant thoughts in persistent meditation, and earnestly believe what the Eternal Spirit says, "Fear not; I am with you always," we shall attain to a realization of His Presence.

Such realization is the elixir of regeneration—the Living Water, new and fresh from God. Nothing is quite new that is passed from person to person, or from generation to generation. It loses something of its original freshness, aroma, and efficacy. To experience "Ever-blissful, ever-conscious, ever-new joy," one must himself drink direct from the fountain of Being. This is communion with God, and the appropriation of the blessings which His Presence implies.

"Abide in Me, and let My words abide in you." That is to say, let the truth of the words be glowingly alive and real to you, unto the bearing of Spiritual fruit in daily living. We must know that His Presence surrounds and inter-penetrates us; that because, and only because He lives, we live, and have power to move, plan, and achieve. But the sacredness of knowing that His Being is our being, inspires us to achieve consonance with His Will and Purpose.

God is sufficient. He is waiting to become the manifestation of everything needful to our utmost fulfillment—realization, joy, health, supply, as we awaken to the meaning of our relationship with Him. He is the Fountain of every conceivable good. Appropriative Faith is the lever that opens the sluice gates of the Fountain of Love.

But every Soul must arrive at the state where only God can satisfy; where He is the sole reliance; where His Presence is the guarantee of His adequacy. With this attitude of mind and heart, we "receive Him," and proportionately die to self.

By keeping our attention and our love one-pointed toward Him, He is steadily and surely reclaiming us, even unto the point of being "His own possession."

Joy of Living

By LOIS P. DOWNS

"Let all those

Who put their trust in Thee rejoice;

Let them ever shout for joy;

Let them that love Thy name

Be joyful in Thee."—Psalms V-11.

"T

o those blessed ones who worship Me (the Lord) turning not otherwise, with minds set fast, I bring assurance of full Bliss."—Bhagavad Gita.

Throughout the different Bibles or sacred books of the world we have numerous commands to "rejoice and be glad," "Be joyful in the Lord," "Shout for joy," "Sing praises."

Joy means a lively emotion of happiness, gladness, that which causes delight, rapture—the state of rejoicing, ecstasy, bliss. The different peoples of the nations of this earth have ever been searching for happiness, joy, bliss. In each Age some few prophets, sages, philosophers, and saints have found the road and pointed the way to this state of joy.

They, as well as some of the least of us, have discovered, through the experiences in life on this earth, that no mere material possessions or position can really bring one this joy.

All have come to the conclusion that true happiness, real joy, bliss, is a state of consciousness, earned, or brought to one through his right thinking. This then, to think rightly, seems to be the real problem in life, in order to arrive at the Joy of living.

We can make a good start toward our goal by enjoying and being glad that we have all the beauty of Nature, sky, clouds, dawn, and sunset; forest and stream, flowers and birds, sunshine and the air we breathe; all to be had easily and freely, without cost or effort. When we open our eyes and ears to them, we can see all the Beauty and Wealth that God is pouring out in great floods of gold upon all mankind. We can hear the harmonious tones of the birds, raising their golden voices in songs of praise and thanksgiving to the Creator of all. We can see the beauty of the trees, grasses, and flowers as they too add their part to the symphony of praise.

I have been rising very early these days, and have watched the pinkish glow as the rays of the rising sun reflect their first blush on the horizon. I have seen it grow stronger and bolder in color as the rays gather force from the sun's nearer approach to the vision, until it finally burst forth, gloriously lighting up the whole sky with its marvelous and beautiful symphony of pure colors, tones, vibrating Life.

How like our progress in Truth! First we have a faint knowledge—just the pinkish glow reflected in our consciousness by the great inner Sun of Wisdom. Then, as we look and delve deeper, the glow grows warmer, richer, stronger, until finally the Great Truth that if we will but live by God's law, we can have the rich supply of all His Wealth freely bestowed upon us—bursts upon us in all its glory.

Looking back upon the past experiences of my life on this plane, I find that, as Job said: "The things I feared came upon me." Fear is only negative or wrong thought. Whenever, through ignorance or wrong thinking, consciously or subconsciously, I broke the Laws of Nature, or the Cosmic Law, I paid the penalty—for the Cosmic Law, I paid the penalty—for the Cosmic Law is immutable. You really cannot break it—it breaks you.

So, too, when I happened to "walk with the law," thinking good positive ideas, (in other words thinking correctly,) good came to me. Unfortunately, I did not then know, and few people do know, why sometimes good and sometimes evil seems to come to them. Through my studies and experiences I have learned that, as I think, so all things are to me.

This is a Friendly Universe, all governed by impersonal Law, everything orderly, systematic, and good in it. There is a progressive program—a primal pattern—a principle in the universe, perfect rhythm, harmony, and when we get in tune with this Infinite Rhythm, in harmony with its Vibration, or walk with the Cosmic Law, then we have this Great Force, the God Power or Energy in the Universe on our side, helping us.

Good is the natural possession of mankind, but man must tune in with the keynote and rhythm of the universe to have the harmonious rhythmic force flow with and through him to gain this good. We must follow the primal, perfect pattern of God. God is very active in the subconscious, the Christ Consciousness, and man must learn to get back to the God activity, to live in his Christ Consciousness, to see the Perfect Pattern.

This he can do through going into the Silence, in Meditation, asking for help, through the Christ Consciousness linking up with this Force, the God activity, becoming at-one with God. He starts the mind to flow along with the Cosmic Current. Thought is the Source of all things.

We are consciously and subconsciously thinking all the time, so we must consciously strive always to have definite good thoughts or ideas to create good things and make our perfect environment materialize.

A desire in consciousness becomes an image in thought and attracts to itself the forces necessary for its fulfillment—then it progresses into something tangible on the visible plane.

God is in all things everywhere in the universe. He is all good, can create all things. We have our being—we live and move in Him. God is life, the life

force in man; in all things, in all peoples throughout the worlds. We must love all things and all peoples, for as God is in all and we love God, we cannot love Him truly unless we do love Him in all His expressions. We must express love to all and see all things and all mankind expressing love to us.

Jesus proved love to be the solvent of life and said: "Seek ye first the Kingdom of Heaven (harmony, love) with its righteousness," (right-use-ness I like to say,) so we too must use rightly all the forces and the activity of Divine Intelligence; we must live in the Christ Consciousness and adjust ourselves again and again, if the outer, the conscious mind, and the five senses seem to separate us for a moment from the Real, the Perfect Pattern. We should be ever consciously conscious of our divinity.

I have been taught that "God is That in the universe which will yield the maximum security; an increase of human good when lives are properly adjusted to It." So, as we properly adjust ourselves to God, we know that we shall have greater security and shall increase our good, and we shall reflect that Good.

If we be lifted up, we shall lift up all around us. Every thought we think is felt throughout the universe. The thought which is in harmony with the Great Thought must bring harmony.

Our scientists are saying that thought wave is the highest vibration wave and is almost instantaneous, so how very careful we must be of our thinking, for from thoughts all things come. An old oriental saying goes: "See no evil, hear no evil, speak no evil." I paraphrase it in the positive form: "We must think only good, see only good, hear only good, and speak only good; identify ourselves as Good." As it says in the "Zend-Avesta," the Zoroastrian Bible: "Good thoughts, good words, good deeds." When we have good thoughts and good words, good deeds must follow. If we see that God is in all, is All in all, we have joy in living and love all life.

The Art of Gaining Friends

By S. Y.

F

RIENDSHIP is the universal Spiritual attraction which unites Souls in the bond of Divine love and may manifest itself either in two persons or in many. The Spirit was One. By the law of duality it became two—positive and negative. Then, by the law of infinity applied to the law of relativity, it became many. Now the One in the many is endeavoring to unite the many and make them One. This effort of the Spirit to unity many Souls into the One works through our emotions, intelligence, and intuition, and finds expression through friendship.

Friendship is God's love shining through the eyes of your loved ones, calling you home to drink His nectar of all differences-and-selfishness-dissolving unity. Friendship is God's trumpet call, bidding the Soul to destroy the partitions which separate it from all other Souls and from Him. True friendship unites two Souls so completely that they reflect the unity of Spirit and its Divine qualities.

True friendship is broad and inclusive. Selfish attachment to a single individual, excluding all others, inhibits the development of Divine Friendship. Extend all the boundaries of the glowing kingdom of your love, gradually including within them your family, your neighbors, your community, your country, all countries; in short, all living sentient creatures. Be also a Cosmic friend, imbued with kindness and affection for all of God's Creation, scattering love everywhere.

To have friends, you must manifest friendliness. If you open the door to the magnetic power of friendship, a Soul or Souls of like vibrations will be attracted to you. The more friendly you become toward all, the greater will be the number of your real friends. Friendship is a manifestation of God's love for you, expressed through your friends.

When true friendship exists between two Souls and they seek Spiritual love

and God's love together, when their only wish is to be of service to each other, their friendship produces the flame of Spirit. Through perfected Divine Friendship, mutually seeking Spiritual perfection, you will find the one Great Friend.

Unfailing Laws of Friendship

Be neither unduly familiar with, nor indifferent to, a friend. Moreover, do not trade-mark him by telling him: "I know all about you." Respect and love grow among friends with time. "Familiarity breeds contempt" between those who are mutually useless, selfish, material-minded, and unproductive of inspiration or self-development. The greater the mutual service, the deeper the friendship. Why does Jesus have such a wide following? Because He, like the other great Masters, is unequalled in His service to humanity. Hence, to attract friends, you must possess the qualities of a real friend. Idiots may become friends, but their blind friendship may end in a sudden blind hate. The building of wisdom and Spiritual and intuitive understanding by mutual effort alone can bind two Souls by the laws of everlasting, universal Divine Love. Human love, and friendship, have their basis in service on the physical, mental, or business plane. They are short-lived and conditional. Divine Love has had its foundation in service on the Spiritual and intuitional planes and is unconditional and everlasting.

When perfect friendship exists either between two hearts or within a group of hearts in a Spiritual organization, such friendship perfects each individual. In the heart, purified by friendship, one beholds an open door of unity through which one should invite other Souls to enter—those who love him as well as those who love him not. When Divine Friendship reigns supreme in the temple of your heart, your Soul will merge with the vast Cosmic Soul, leaving far behind the confining-bonds which separated it from all of God's animate and inanimate Creation.

Consider no one a stranger. Learn to feel that everybody is your kin. Family love is merely one of the first exercises in the Divine Teacher's course in Friendliness, intended to prepare your heart for an all-inclusive love. Feel that the life blood of God is circulating in the veins of all races. How does anyone dare to hate any human being of whatsoever race when he knows that God lives and breathes in all? We are Americans or Hindus, or other nationalities, for just a few years, but we are God's children forever. The Soul cannot be confined within man-made boundaries. Its nationality is Spirit; its country is Omnipresence.

This does not mean that you must know and love all human beings and creatures personally and individually. All you need to do is to be ready at all times to spread the light of friendly service over all living creatures which you happen to contact. This requires constant mental effort and preparedness; in other words, unselfishness. The sun shines equally on diamond and charcoal, but one has developed qualities which enable it to reflect the sunlight brilliantly, while the other absorbs all the sunlight. Emulate the diamond in your dealings with people. Brightly reflect the light of God's love.

Why Love Your Enemies?

The secret of Christ's strength lay in His love for all, even His enemies. Far better to conquer by love the heart of a person who hates you than to vanquish such a one by other means. To the ordinary man such a doctrine seems absurd. He wants to return ten slaps for the one he has received and add twice as many kicks for good measure. Why should you love your enemy? In order that you may bring the healing rays of your love into his dark, hatred-stricken heart. When it is so released, it can behold itself as pure golden love. Thus will the flame of your love burn the partitions of hatred and misery which separate your Soul from other Souls and all Souls from the vast sea of Infinite Love.

You need not fawn on your enemy. Silently love him. Silently be of service

to him whenever he is in need, for love is real only when it is useful and expresses itself through action. Thus will you rend the veils of hatred and of narrow-mindedness which hide God from your sight.

Avoid doing anything which brings harm to yourself or to another. If you are self-indulgent, or if you encourage a friend in his vices, you are an enemy disguised as a friend. By being true to yourself and a true friend to others, you gain the friendship of God. Once you make your love felt in the love of other people, it will expand until it becomes the one Love which flows through all hearts.

If you are suffering from the indigestion of unkindness or choleric crabbiness, drink the medicine of sweetness. If you make up your mind to change, start by speaking sincere, kind words to those to whom you have been unjustly harsh. Make yourself attractive by wearing the fine garment of genuine courteous language. First, be courteous to your immediate relatives. When you can do that, you will be habitually kind to all people. Remember, you may not have realized it, but it is true that real family happiness has its foundation on the altar of understanding and kind words.

Unkind words, ill-spoken words used in a fit of emotion, are like a conflagration which spreads over the forest of friendship and burns up all the green plants of courteous dealings and sympathetic thoughts.

Unkind words are ruthless murderers of life-long friendship, of the peace of Souls, and of the harmony of homes. Banish unkind words from your lips forever, and make your home life safe from the invasion of sudden partings and trouble. Sincere, sweet words are nectar to thirsty Souls. They are in demand everywhere. Sweet words create happiness in friends, enemies, societies, churches, business offices, and everywhere. People feel happy when a crabby person is removed from their presence, and they are glad when a sweet-voiced, sincere friend appears.

It is easy to wish that others would behave perfectly toward you, and it is easy to see their faults, but it is very difficult to conduct yourself properly and to consider your own faults. If you can remember to behave rightly, others will try to follow your example. If you can find your own faults without developing an inferiority complex, and can keep busy correcting yourself, then you will be using your time more profitably than if you spent it in just wishing others to be better. Your good example will do more to change others than your wishing, your holy wrath, or your words.

Each individual has his own standards of physical and mental beauty. What seems ugly to one may appear beautiful to another. Looking at a vast crowd, you like some faces instantaneously; others do not attract you particularly. The instant attraction of your mind to the likable inner and outer features of an individual is your first indication that you have found a friend of the past. Your dear ones whom you loved before will be drawn toward you to a pre-natal sense of friendship.

Do not be deceived by physical beauty. Ask yourself whether or not a face, the manner of walking, in short, everything about a person, appeals to you. Sometimes overeating and lack of exercise may distort the features of a friend, and thus he may escape your recognition. Sometimes a beautiful woman may fall in love with an ugly man, or a handsome man with a physically unattractive woman, due to the loving friendship of a past incarnation. A fat, distorted body may harbor a real friend. Therefore, to be sure that your eyes have not deceived you regarding the physical characteristics of your supposed former friend, ascertain whether you are mentally and spiritually congenial. Delve deeper into a person's mind and guard yourself against being prejudiced by little peculiarities, in order to find out whether your tastes and inclinations essentially agree. Seek your friends in this life and perfect the friendship into Divine Friendship. One lifetime is not always sufficient to achieve such perfection.

Service Is the Keynote of Friendship

Cultivate true friendliness, for only thus do you attract true friends to yourself. True friendship consists in being mutually useful, in offering your friends good cheer in distress, sympathy in sorrow, advice in trouble, and material help in times of real need. Friendship consists in rejoicing in the good fortune of your friends and sympathizing with them in adversity. Friendship gladly forgoes selfish pleasures or self-interest for the sake of a friend's happiness, without consciousness of loss or sacrifice, and without counting the cost.

Never be sarcastic to a friend. Do not flatter him unless it is to encourage him. Do not agree with him when he is wrong. Real friendship cannot witness with indifference the false, harmful pleasure of a friend. This does not mean that you must quarrel. Suggest mentally, or if your advice is asked, give it gently and lovingly. Fools fight. Friends discuss their differences.

There are people who do not trust anyone, and who utterly doubt the possibility of ever having true friends. Some, in fact, actually boast that they get along without friends. If you fail to be friendly, you disregard the Divine law of self-expansion, by which alone your Soul can grow into the Spirit. No man who fails to inspire confidence in other hearts, who is unable to extend the kingdom of his love and friendliness into other Soul territories, can hope to spread his consciousness over Cosmic Consciousness. If you cannot conquer human hearts, you cannot conquer the Cosmic Heart.

"All the todays of one's life are determined

By the actions of all the yesterdays,

And all the tomorrows of one's life

Depend upon the way in which

All the todays

Are handled and lived."—S. Y.

The Second Coming Of Christ

Y

Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and unjust.

JESUS says it is not enough to love your neighbors only and exclude your enemies. He says that a wise man beholds in the circumference of his Cosmos not only the presence of friends, but also enemies. Friends and enemies are equally God's children. Naughty or good; all people are alike the children of the Supreme. One who extends his love to friends and enemies alike finds the duality of love and hate vanish from him and he beholds only the presence of one love everywhere on the earth, in flowers, animals, and especially in the hearts of friends and enemies. In order to see the omnipresent God, the devotee not only should behold Him through the open portal of friendship, but should tear the dark screen of hate away in order to behold Him present in the heart of enemies also.

It is easy to curse anyone who hates you, but curses do not stop your enemy from hating. They only increase his hatred toward you. Many people curse their enemies in order to stop their hatred, but fail to do so. If curses fail to stop hatred, why should one curse and waste energy this way? It is better to use love and blessing to people who curse you, so that they may change their evil ways through your good example.

Action speaks louder than words. If you hate at heart and talk love as a matter of diplomacy to win your enemy, it will not work forever, for the human heart is intuitive. It is not easy to deceive the human heart and its intuitive

perception. Think love as you talk love and that will surely mollify and change your enemies even if they do not admit it outwardly. It is necessary that you should really win your enemies by love. Love is a divine cleanser and a more lastingly effective way of winning your enemies. Hatred defeats the very purpose for which it is used to suppress and put down the enemies by force of hatred.

Not only mentally love those who hate you, but actually do some good to your enemies if you possibly can. This is a sure way of convincing them that you love them. Do good to them, even though they hate you and are willing to injure you. Even if you can in no way go near those who hate you in order to do good to them, pray to the omni-present God that He free them from hatred. If you cannot take away the hatred from your enemies, God can do so, for He is omnipresent in the heart and mind of your enemy. If your prayer is sincere and strong, God will be moved to take away the hatred from your enemy's heart if He thinks that is the best course for you and all concerned.

If your prayer to change your enemy's attitude is not heard, then know that God wants you to pass the test of loving your enemy while he hates you. Hate drowns your enemy in deeper hate, love lifts your adversary from the dark waters of hatred.

Pray for them who hate you and persecute you through lies, hateful talk, and also evil actions, for God can remedy all inharmonious conditions. Those who love their enemies are surely loved by the Heavenly Father and become like Him. As God loves His naughty or good children, so also the true child of God learns to love all of his divine brethren alike. As the sun shines equally on the diamond and the charcoal, so God's light of mercy shines equally on the good and the evil, and the rain of His helpful powers is showered on the just and the unjust alike, because they are all His Children.

However, it must not be understood that the good and bad alike are able to receive God's light so equally and justly allotted by Him. The charcoal can never reflect the same amount of sunlight as the diamond does. In the same way, dark mentalities do not reflect God as much as the good do, although God's light shines equally in them both. In other words, God never deprives His unjust child because of his evil ways. He gives the same measure of love to His naughty child so that he may have a chance to recover. The naughty child needs the light of God more than the good one, since he lives in Self-created darkness. The good child can redeem himself through the reflected and appreciated light of God. In that way God is worried and more anxious to bring His prodigal son back to His Mansion than He is the good son who is already there, having willingly gone there.

It also must be thoroughly borne in mind that although God in His infinite kindness gives as much to His wicked child as He does to His good son, the evil son cannot utilize the spiritual gifts unless he changes his evil ways. That is all the more reason why the wicked should change their ways and appreciate the divine gift of understanding.

How to Conquer Discouragement

By SRI RANENDRA KUMAR DAS

"Ye shall know the truth and the truth Shall make you free."

F

REE of what? Free of the evils and errors that result in baleful consequences; free of the temptations that chain the human soul to the animal plane; free of the selfish and self-centered interests that drag human beings to the lowest depths of existence; free of the greed for power, wealth, and domination that lurk behind the consciousness of men and nations and dominate their motives and actions.

Thus, any condition can be overcome when we understand its true nature, or when the veil enshrouding that condition is broken asunder. It is through knowledge that we gain our freedom from fear, which, attending any existing

condition or thing, bars one from overcoming that condition, and it is only through greater knowledge that this fear can be overcome. For example, if one were walking in the dark in open spaces where snakes may be encountered, the mere tripping over a rope would envelop the mind with fear until one became acquainted with the fact that it was only a rope.

In a larger measure, death is something generally to be feared until we know and understand its true significance. Then, we are not afraid. Similarly, there are many people who boldly deny the existence of pain, sorrow, and evil, and yet, when they come upon them, they are utterly unprepared to overcome them and they ask the question: "Why should this misfortune come to me?" and the conclusive answer can only be: "As we do, accordingly must be the result."

We can, if we intelligently and diligently try, learn why these conditions have befallen us in our life. So, we shall have to defend ourselves against these unforeseen enemies and conquer them. When we do not learn to defend ourselves and conquer them, then we acquiesce to the mood of discouragement, and, in our despondence, are liable to plunge into reckless deeds. Real conscious strength of the right type is necessary to face the discouragements and adversities of life.

Genuine understanding of a situation will give us courage, which will stimulate our pride within us. This pride, of course, is not the arrogant type, but the consciousness that Divine Power flows within us, that we are children of the Heavenly Father, and that we are Divine. Thus, we can but conquer. There are many instances where sages and saints, who have been persecuted and even tortured to death for their beliefs and noble work, have never lost their courage or pride. They embrace death with a cheerful countenance.

On an ill-fated vessel, when drowning is inevitable, there are those who wail and weep, while others remain calm and serene. The former type have no self-control; the latter are masters of themselves and are found, at the last moment, striving to fathom a way out of the difficulties and offering cheer to those unable to master themselves, and encouraging them to forget their dangers and trust in God.

As we go through life, we are certain to meet problems, situations, and circumstances which are discouraging. At such times, the situations can be greatly relieved by becoming interested in some other line of thinking, so as to forget the anxieties for a while and not carry the whole burden through the whole day and even into the sleeping hours of the night, which breaks down the health, moral spirit, and courage, and even drags others with us to destruction.

Human nature has a tendency to brood over problems, thus exaggerating them to the extent of "Making mountains out of mole-hills." This saps the vitality and deepens the discouragement. For instance, a young man, who had been the last one hired in a certain office, kept brooding over the fact that, in case of curtailment of the office-force, he would be the first to be discharged. This thought kept him from performing efficient work and, in time, brought his discharge.

So, it behooves us to put forth our best efforts and keep a bright prospect before our mind's eye, a beautiful picture and a perfect vision ahead. Nature is averse to discouragement and depression. After storm and rain, there is the natural sequence of sunshine; after night, always the break of day; after winter, always glorious spring. If one is losing heart, just a little patience and courage to go on will save the day. There are those who have become discouraged by the fear of failure, and have actually failed because of that fear. A little courage would have prevented its happening.

The secret of strength is in our own selves, our innate ability, which always says: "I refuse even to believe that there is such a thing as defeat. All is success. Nothing can ever get me down."

Oftentimes, the memory of a single folly, some misdeed or fear of

punishment, will cast us down into the depths of discouragement. Then, it must be remembered that the supreme resource against discouragement is a religious trust. God forgives all. We can atone for our faults. We can have a change of heart. Thus, we can control and eradicate that great danger of discouragement, which is remorse, and which often drags people into greater wrongs. Hold steadfastly to the thought, "Nothing can ever hurt us as I." Undaunted, the mental and physical problems must be faced and the God-given Will Power must be used. Thus, we arouse ourselves from deep slumber.

To illustrate this point, a farmer owned a horse that was incapacitated for service because of age. He tried to find some means of disposing of him. One day, while the horse was walking in the field, he fell into a well that had gone dry. The farmer saw in this an opportunity to bury the horse and fill up the well. He threw dirt into the well, but the horse, being alive and wanting to live longer, refused to give in to discouragement. As the farmer threw dirt over his body, he shook it off and, in this manner, gradually rose to the top of the well as he tramped the earth under foot. Similarly, by using divine Mind and shaking off all difficulties and discouragements, life can be crowned with prosperity and happiness.

Holy Science of Marriage

By SRI NERODE

(Continued from Last Issue.)

L

Like always attracts like. By raising one's spiritual vibrations, one can easily attract one's soul affinity as sure as a magnet draws iron filings. People make mistakes in marriage for the reason that they lack the control of their own physical, mental, and spiritual natures. If they had the Light, through the Light they can see the Light in the eyes of their lovers. Self-Realization teaches the unique method of developing this "sixth sense." It is the fault of each party that he or she is mismated. Why blame destiny? Even when mismated, in most cases except rare ones, man and wife can bring success in their marriage if they are willing to compromise by developing the power of endurance, patience, sweetness, love, calmness, and above all, spiritual wisdom.

Know God; by knowing God you can stand anything that happens to you and also can recondition your conditions thereby. Nothing is impossible with the godly. Be loyal to each other. How to be loyal? Love. How to love? Be loyal. In loyalty God will pour down His blessings upon you, sweeping away all the difficulties in the pathway. Therefore, remember the following:

- (1) Before marriage scrutinize your soul and search it before your God; once married, remain loyal unto death.
- (2) Let nothing break up the marriage. Happiness and success in marriage are the result of patience and sacrifice rather than that of free gift and self-seeking.

- (3) The nearer you come to your God, the nearer you will come to the heart of your life partner.

In the third place, marriage is intended for the rearing of children for the spiritual progress of man and wife as well as for the benefit of society in the future. When children appear, man and wife forget their own selfish interests and live for the third party, that is to say, for the child. Children are so fresh from God! The child helps the parents to spiritualize their love and expand their outlook on life and things. The child makes their love purer and more ethereal. Where the child fails to do so, that means that the couple lack the proper sense of their gift and responsibilities. There are couples that do not care for anything but car, radio, show, bridge, excursions—never for a child. They belong to a selfish group. "Suffer little children to come unto Me," said the Master. These people are materialistic through and through.

Rich people who are able to support large families are said to have small

ones, whereas the poor people generally have large families. Bacon said, "Children sweeten the labors, but they make misfortunes more bitter." Those who have not the means to train or feed their children rightly should not have a large family. They should live on the spiritual plane. They can train themselves to that end by Self-Realization and Holy Science. If they do so, their conscience will be their own guide. Therefore, they should know the high science of God-contact, which will give them the vision and fortitude to carry out the burden of married and parental life. The type of children that are attracted to parents depends upon the mentality of the parents at the crucial time of the child's conception. It is a deeper and more holy subject, which is taught by the Holy Science.

Marriage should be the ladder to higher understanding and greater love. It should be brightened by the smiles of an innocent babe. Every married couple should remember that if the temples and churches are destroyed, new ones can be built in their places; even if the government is demolished, a new form of government can be substituted; if the cities with all their treasures of arts and sciences be annihilated, new ones can be erected; but when the family is destroyed, the backbone of the race and civilization is destroyed.

So, O man and wife, follow God, and be wise. Break not your home, but keep the candle at your fireside forever burning, where both of you and your children may worship the God of Eternal love and joy. Feed the lamp of your conjugal love with the sacred oil of devotion, sacrifice, and patience. The harvest of your contentment will be so bounteous at the end that even the gods will rejoice at your divine career. Do as the Hindus do. The Hindu wife regards her husband as a god; he looks upon her as a goddess. Such respect brings out the divine elements in both and raises them to the heights of godliness.

When you try to find divinity in your wife, you naturally arouse divinity in her. As you do not bring out the negative side of her character, she brings out her godliness in her conduct and words each day. This is also true in the case of the man. Thus, mutually you help each other to be divinely illuminated day after day. Negative suggestions are always pernicious to soul-unfoldment, whereas positive thoughts help self-expression. Therefore, we see the shadow of God in these homes where man and wife see the image of God in each other's face. Surround your home with the aura of God. Visualize, and then actually perceive the light of God emanating from the being of your life partner. If thoughts have power, they will materialize in the life of your soul-mate. Then, whatever "living roses" you draw unto yourself from the garden of God, will come saturated with the fragrance and beauty of the Infinite. They will be divine love and purity incarnated in your home. Then, as Tagore said: "Let your life lightly dance on the edges of Time like dew on the tip of a leaf."

The Mystic Question

By Bibhuti Bhuson Sarkar

Why hast Thou given ugliness

If Thou thinkest beauty good?

Why hast Thou painted darkness if

Thou hast spread joy in light?

Why are all

The rainbow tinted expressions

Of dreams so variegated?

Dost Thou wish to teach me

The ultimate lesson which

Seems to be beyond my ability?

Does life touch me in pain?

Are all truths in vain?

How! How! Ah! Tell me! Why?

Why is pain?

Meditations

By SRI NERODE

No man is ever so high
That he cannot be higher,
Ever so pure
That he cannot be purer,
Ever so spiritual
That he cannot be more spiritual.
O my Soul, climb higher and higher,
Even beyond the highest point
That thoughts can dream of.
The nearer I approach
Toward the end of life,
The more youthful joys I feel in my heart.
Oh, what a joy that every end
Is a fresh beginning.
Let each day bring me a new message.
My life has been a blessing to me.
Although I have many duties unfulfilled,
And many dreams unfruitful,
Yet it has added
Some meaning to many a life.
May I serve still more all who are within
Or without the radius of my contact.
Men may laugh at me;
They can even hate me,
But O God, strengthen my Soul
So that I can illumine hatred
With the light of love,
And jeers with kind services.
Yes, this life is hard;
The struggle is heart-rending.
Is it not true that to a faithful soldier,
Rooted to his post,
Destiny brings high glories?
If so, unto death I shall stand
By my divine duties.
I do many things with my determination,
But His will does so much more.
Forever I shall tune my will
With His Hidden Purpose.
As I believe, so do I receive.
When I believe in myself,
The world does not disbelieve in me.
I shall believe
That I am the divine magnet—
One of the individual centers of All-Good.
May All-Good enter into my life.
When I thank Thee, O God,
For all that comes into my life,
I feel relieved in my Soul. Otherwise,
There is always a feeling of heaviness
Due to egoistic thought.
May I always
Be consciously thankful to Thee.
Like all other vehicles of transportation,

Thought is also an invisible vehicle.
Wherever I may be,
I shall dwell with my God
And communicate with all my dear ones,
Living or dead,
Across the far distances
Of time and space.
When I lie down, relax,
And make my mind passive,
Eager to catch the glimpse of Masters,
They come before my closed eyes
In their lighted robes.
O Masters,
Dress my Soul
With the light of your Souls.
There are levels of thought
In the brain cells.
Destructive, negative thoughts
Belong to the lower levels,
And constructive,
Positive thoughts
To the higher levels.
I shall dwell
On the higher levels of thought,
Bringing into myself
The higher things of life.
Whenever I receive prosperity
Without God,
I receive it without happiness.
I shall draw prosperity
Through and with God.
When I receive it with God,
There is unthinkable joy.
Resentment eats away
The vitals of body and mind.
I shall never cherish resentment
In my heart
Even though a kingdom
Has been snatched away from me
By an unjust hand.
Every moment of life
Passes into a new moment.
I shall not let the things of a moment
Press on my Soul, as all moments
With all such things
Will pass away.
The earth may pass away,
But my faith in Eternal Good
Will abide with me forever.
O God!
May Thy glory be manifested
In me and through me.
May I have the lion-will to stand firm
On what is right and true.
May unswerving determination
And trust in the Law

Be my coat-of-arms.
May I discipline myself
So that I shall never begin my day
Without concentration
And meditation on the Supreme.
May I surrender self-interest for peace,
But truth and honor never.
May I remove the grossness of my flesh
To acquire the lightness of my thoughts.
May every day on earth
Be a day in heaven for me.
When the raindrops fall on the soft grass,
I feel the touch of Thy mercy
On my omnipresent Soul.
O Lord,
Shower Thy rain on my growing Soul.
Knowledge lights up
The mansion of mind; yet,
Without Thy light, what is knowledge
But a heap of darkness.
Thou art there, O Lord, where Love
Wields her scepter in the hearts of man.
May I crown Love
As the Queen of my life.
Light! More light!—
Wisdom!
More wisdom!
Is the constant cry of my Soul.
O God,
Vouchsafe Thy illumination to me
So that I may quench my eternal thirst.
Life incessantly lures me
Beyond the frontiers of all experiences.
O God,
May all experiences
Bring me to Thy Threshold.
O God, Thou created life and death
As twin sisters
To play in the garden of Thy Creation.
May my understanding
Catch the glimpse of Immortality
In life and death's Cosmic play.
I will beautify the mansion of my mind
With the majestic thoughts of all Ages
As much as of all lands.
May my mind
Forever think in terms of the universal.
There is just one kind of life
Which is enjoyable to the utmost,
And it is the busy life.
May I nourish my busy life
With the milk of silent meditation,
So that it will be
An unbroken play of the Infinite.
Friendship,
Especially spiritual comradeship,

Is a very dear possession of life.
May I have the capacity
To sacrifice my ego
In order to save friendship
In the storm and stress
Of worldly misunderstanding.
The hand of God works so silently
That man does not perceive His touch
On the flute of his life.
In whatever I accomplish,
May I always recognize
The hidden aid of my Master.
There is nothing save the ONE.
Everything is nothing,
But the something
Of the ONE.
May I
Destroy the delusion of duality
Which is the root-cause of all sorrows.
As the Spirit is omnipresent,
He cannot but be present in me.
Omnipresence presupposes
Both omnipotence and omniscience.
Omnipotence and omniscience
Are the attributes of my Soul.
May I unfold even a fragment
Of that of which my inner Self is made.
Every Age Has Its Compensations
By KATHERINE MAURINE HAAFF

Y

OUTH is the SPRINGTIME of life; the pleasurable period of anticipation of future realization. It is the foundation upon which the future is built; the budding, happy time when cares are lightened and joys are magnified. It is the time when life accepts what the world has to give, as the budding rose sips the life energy that will enable it eventually to burst forth into full bloom. Youth-time is play-time; joyous time; unscarred and, as yet, unsung. Like the life to the rosebud, Youth is short and sweet. Although one is reluctant to part with it, it lives on to sweeten the memory throughout an entire lifetime.

MATURITY is the SUMMER of life; the period of realization; the period when life and love are in bloom; when life is ready to give. It is the time when careers are entered upon, and originality begins to assert itself; then life begins to be interpreted upon the basis of individuality. Materialism reaches new heights and importance, only to sway under the strength of its own load. The Spirit needs buoyancy and yearns for something more satisfying and permanent than material gain and sense pleasures. There must be food for the Soul. In other words, Maturity represents "The Awakening."

MIDDLE-AGE is the AUTUMN of life; the time when people gather the fruits of their labor. It is what we call the "Prime of Life;" the time of true spiritual devotion, deep meditation, and higher learning; the age of activity and the time for supreme enjoyment in life; the time when one has acquired a philosophy and true individuality. Personality dominates the physical, and life takes on a new meaning. Trivialities assume their unimportance, and life is lived in its newer and broader sense. The individual has acquired a true sense of values and an appreciation of the REAL in human nature. A sixth sense has been developed whereby persons are judged, not by the way they may appear on the surface, but by their Real Selves and their good motives. The tolerant become more tolerant

and are inclined to believe that every human being is doing about the best he can, according to his own life and circumstances. At this age, one is less likely to blame anyone for anything.

OLD-AGE is the WINTER of life; the age of Wisdom; the time when spiritual development has reached its loftiest heights. I should be the happiest and most fruitful time of all. It is the time when one sees with the eyes of the sage, and feels with the heart of a child. One has known much sadness and also much joy. One has experienced the temporary and unsatisfying sense pleasures and recognized the importance of developing the more permanent and lasting joys of the Soul. It is the time in life when one may look back upon a life well lived and may look forward to a more beautiful life Beyond. One is grateful for past experience, and joyously expectant of a more lasting happiness to come. Old age is the comfortable age; the passive age, when one can laugh at little hurts and review pleasures with a keener sense of appreciation. One may look upon Old Age as the Age of Graduation to a State of Higher Learning; to exalted Spiritual life and Eternal happiness. Every age has its compensations and Old Age is the most satisfying and complete of them all, because IT IS THE AGE OF TRUTH, WISDOM, AND UNDERSTANDING.

Scientific Digest

Electronic Eye That Sees in the Dark

AN "electronic eye" capable of piercing the dark and presenting inestimable possibilities as an aid to air and sea navigation, offense and defense in war time, and to the astronomer and bacteriologist, was introduced recently before the American Association for the Advancement of Science by Dr. V. K. Zworykin and Dr. George A. Morton of the Radio Corporation of America laboratories.

The "eye" was asserted to have its greatest practicable possibilities as an interchangeable telescope or microscope. On a ship at sea it could pierce complete darkness and reproduce the image of a smokestack of another vessel, Dr. Morton believes. In war time, a landing field could be "illuminated" with infra-red light, making it invisible to the enemy but in clear relief to planes equipped with the electronic telescope. Such "illumination" would mean only the insertion of black filters in ordinary flood lights. An automobile equipped with dual infra-red and subdued visible light and the electronic telescope would be less subject to low visibility hazards of driving. With it one can see the world in which there are no colors, a zone which, when made visible, is twice as broad as that of normal sight, a zone heretofore limited to the eyes of a few insects, and to them only in a few areas.

The eye is a vacuum tube, shaped like a overgrown electric light bulb. Its socket end is a new lens, which picks up the invisible rays of infra-red, or heat, and of ultra violet. Its bulb end is an artificial retina, a round, frosted glass screen. On this screen things hidden in darkness and those of the colorless world become visible in shards of greenish black and white.

Technically, it is an electron optical tube. The invisible rays enter its lens end as in a telescope. The lens, of glass or quartz, is coated on the inside with caesium, a metal which gives off electrons when light rays touch it. These electrons stream from the lens into the interior of the vacuum tube. The number of electrons is proportional to the amount of light. They stream off the lens like invisible smoke. Normally they would eddy and spiral, but the new tube focuses them, causing them to act like light and carry to the screen end of the tube the pattern of the object or scene toward which the tube is pointed. At the screen end a fluorescent coating on the glass changes the invisible electrons into ordinary light, visible to the eye. The tube is enclosed in a telescope-shaped housing. A small electric battery operates it, similar to the principle of a flashlight.

Growing Twin Plants

GROWING identical twin plants, a feat hitherto unknown in Nature, was

Recently announced to the American Association for the Advancement of Science. Identical twins, common among human and in the animal kingdom, are halves of the same egg, or ovum, that produce the children so similar they sometimes cannot be told apart.

In plants, by a discovery made at the University of Michigan, this is accomplished by cutting embryonic seeds into two bits, so small they are barely visible without a microscope. Attempts to do this have been made by scientists

for 30 years without success. It has been something earnestly sought by botanists to match the "tissue culture" by which living flesh is made to live immortally in test tubes.

Prof. Carl D. La Rue of Michigan solved the plant problem by borrowing an idea from the living "tissue culture" technique. There embryonic organs or tissues always show some extra powers of growth and life.

"These results, Professor La Rue reported, "are of great importance because they open up a new opportunity for study in almost all fields of botany, such as physiology, genetics, embryology, morphology, anatomy, and pathology." Obstructions

By H. H. BRIGGS

D

ESIRE is one of the greatest obstructions to Self-Realization. One-pointed concentration is essential to the accomplishment of any desired end, especially so when that end is Spiritual Attainment. When the initiate deviates for one moment from his one-pointedness—to master the not-self and realize the Divinity

of the true Self—he retrogrades tremendously. God does not reveal Himself to the half-hearted devotee. He is satisfied only with the whole heart, filled with a complete love, and if there is the slightest deviation from that completeness

the devotee opens the way for tests of all descriptions. These tests become ever more subtle as the desire for the Divine Wisdom increases because once the goal is reached there must be no turning back.

The need for true self-mastery in the world is greater today than ever before if humanity is to be freed from ignorance, which brings about the chaos of war and its attendant destruction. For it is impossible for one with the least vestige of weakness remaining, to be entrusted with the work of lifting those still in darkness to the new dawn of Light. In the world of ignorance, the sea of Maya, the pitfalls are many and dangerous and the most dangerous of them all are the hidden ones, those subtle traps which the powers of ignorance lay for the unwary traveler on the narrow path.

Satan is the delusive, repulsive force of Creation. If this repulsive force ceased to exist, Creation would return to its source. Since Satan is imbued with intelligence and free will, he is also aware of this fact. Therefore, the pit-falls set by Satan to trap the unwary one who is striving to regain his heritage which he lost through the misuse of his own inherent reasoning powers, are subtle ones, for they are manufactured by an intelligence fighting for its very existence. Hence we see the necessity for complete desirelessness if we are to pass the tests necessary to regain our Divinity, for it is through desire that Satan tempts us. Having the slightest vestige of desire remaining, we may yield to a great temptation and be hurled again into the sea of Maya, characterized by elusion and change, unreal and sorrow-fraught. Almost succeeding in mastering the self is not enough. The surrender to the Divine Will must be unconditional and complete. Otherwise a void remains, and incompleteness is the result of ignorance and is one of its chief qualities.

In the face of this tremendous task which involves no rest from searching the motive behind every impulse, the devotee is appalled and in his deluded consciousness of weakness, quails at the thought and cries out for help, as did the faltering Arjuna to the Lord Krishna. Turning there for solution, he finds the Master saying: "Yet it may chance—that a governed mind shall sometimes feel

the sense storms sweep, and wrest strong self-control by the roots. LET HIM REGAIN HIS KINGDOM. Let him conquer this and sit ON ME INTENT."

So here is the solution: the only way in which every difficulty may be solved, for within each one is the true solution to every problem if he will but contact the wisdom lying latent there. Knowing this, the wise devotee enters the secret place known to those who meditate, and there he finds surcease from pain and strength to meet the next trial that comes. In that breathless stillness, desires fall away like leaves in an autumn breeze. Joy comes, far beyond that experienced in sense pleasures, and peace and understanding of the vibrant life that is always within waiting only to be released in the consciousness of whoever desires only that Joy and ceases to look outwardly for the fulfillment of desire.

So, made constantly stronger by each succeeding frustration of desire, the devotee is prepared to meet with fortitude and understanding whatever comes to him who would give himself fully to the service of God, who is the only Reality. Then, though he may have denied himself a personal pleasure for the pleasure of others, he has by his willingness to restrict the desire gained far more in strength than those for whom he makes the sacrifice, who have gained only the passing experience.

I close my eyes and I see His Light. I close my ears and I hear His Voice. I dive deep, deep within to that secret place where no thought or fancy can reach and there my Beloved comes to me and I am filled with an ecstasy so complete that ever after in the world or out there is no tragedy or circumstance that can quite touch me. For always after remains the touch of the Beloved that protects me and tells of that inner place of joy that is no longer the passing shadow but lasting, real, and free of fancy.

The Creation of Woman

T

HE following ancient Hindu legend of the creation of woman has been translated and interpreted many times. It appeared in "The Critic and Guide" in 1903 in the following way:

At the beginning of time, Twashtri—the Vulcan of Hindu mythology—created the world. But when he wished to create a woman, he found he had employed all his materials in the creation of Man. There did not remain one solid element. Then Twashtri, perplexed, fell into a profound meditation, from which he aroused himself and proceeded as follows:

He took the roundness of the moon, the undulation of the serpent, the entwinement of clinging plants, and trembling of the grass, the slenderness of the rose-vine and the velvet of the flower, the lightness of the leaf and the glance of the fawn, the gaiety of the sun's rays and tears of the mist, the inconstancy of the wind and the timidity of the hare, the vanity of the peacock and the softness of the down on the throat of the swallow, the hardness of the diamond, the sweet flavor of honey and the cruelty of the tiger, the warmth of fire, the chill of snow, the chatter of the jay and the cooing of the turtle-dove. He combined all these and formed a woman.

Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

Tomato Oatmeal Soup

Asparagus Salad

Baked Stuffed Onions

Baked Sweet Potatoes

Brussel Sprouts—steamed and buttered

Apricot Crumb Pie

TOMATO OATMEAL SOUP

Combine 2 cups tomato juice, 2 cups water, 1 teaspoon sugar, 1 teaspoon

vegetized salt and 1/2 onion sliced. Bring to boiling point and add 4 tablespoons of quick cooking oatmeal and cook slowly for 30 minutes. Add a little butter and serve.

ASPARAGUS SALAD

Arrange cooked asparagus on crisp lettuce leaves. Sprinkle over top finely diced celery and chopped green onion. Combine crumbled Roquefort cheese with French dressing and serve over salad.

BAKED STUFFED ONIONS

6 large Spanish onions

4 large mushrooms, minced

1 sweet red pepper or pimento

1/2 cup whole wheat bread crumbs

4 tablespoons butter

Vegetized salt

(Cheese, chopped celery and 2 tablespoons of cream may be used in place of the mushrooms if desired.)

Wash onions, cover with plenty of cold water, slowly bring to boiling, drain, rinse with cold water, cool and scoop out centers. Parboil the pepper and remove skin and seed pods. Saute the minced mushrooms and pepper, add seasoning and crumbs. Stand the onions in a baking dish, fill the centers with the mushroom mixture, and pour about an inch of hot water into the pan. Cover and bake in a moderate oven 45 minutes. Brown over top and serve.

APRICOT CRUMB PIE

Crust—Crush 20 graham crackers and mix with 1/4 cup raw sugar, 1/2 cup ground walnuts and 1/2 cup evaporated milk. Pat mixture into pie plate, reserving 1/4 cupful. Bake 10 minutes at 400 degrees.

Filling—Drain 1 No. 2-1/2 can apricots, or use equal amount of freshly cooked ones. Thicken juice with a tablespoon cornstarch and flavor with 1 tablespoon lemon juice, 1/4 teaspoon cinnamon and 1 teaspoon grated lemon rind. Cook until thick. Arrange fruit in pie shell, pour in syrup and garnish with reserved crumbs. Serve with cream.

IODINE

Only a very small amount of iodine is needed daily but this small amount is very essential for the proper functioning of the thyroid gland. Iodine is necessary for proper growth and maintenance of health. It aids in the assimilation of some of the other minerals and prevents the disease known as simple goiter as well as helping to maintain a normal health condition of skin and hair.

Foods in which iodine is found are Irish moss, sea kelp, sea lettuce and all sea foods, and vegetables grown in soil known to contain iodine. Usually the soil near the sea contains it.

Mind

By Charles N. Gaskin

Sit calmly by,

O Friend, and look at mind;

Turn it in its wonder box,

And if its subtle forms

Do not reveal themselves,

Sit at the threshold of its cavern deep

And let thy piercing gaze

Discern the nature of its every mood;

Note the attachments,

It itself to matter binds;

Stay it in its mad whirl, if such there be

To seize the reins of government,

And lead a host of servants

'Gainst their Lord.
Look at mind and see how wars are born,
How struggles in the human breast
The all-consuming fires that give no light,
But with their smoke
Conceal the cause of such combustion.
If golden dreams of promise it presents,
Be not misled; mind in its daring
Willingly, oftentimes parades as soul,
The instrument
Becomes the operator—
Man becomes the slave.
Mind can illumine or it can defile,
If like an octopus
In lethargic repose you find,
Its tentacles securely bind
With bonds of wisdom.
Illumined mind
Unto the heart is bound—
Humanity whose heart is all inclusive.
The things that promise peace
Are fruits of mind,
The states that promise joy are joy itself,
Its essence is the substance which it is.
When mind reveals, be sure itself to see
As in a mirror, every action trace
Unto the fruits of action; look on mind,
Its secret is a stream of radiant light
As from the facet of a diamond glows;
Determine how the mind shall serve
And wisdom guide
By soul's reflected light.
Look closely, an allegiance it reveals,
And that allegiance
Is the cause for weal or woe,
Dependent on the ruler and the ruled.
Calm, and with dispassion look on mind;
It will present itself,
A pageant to the scrutinizing gaze,
And everyone that acts therein
A friend or foe—
Of these you can discriminate;
Direct the role that each shall play
And fashion that
Which consciousness shall rule,
The goal attain,
Illumination of the mind by soul,
And soul by spirit blessed
Will give thee joy and rest.

What Is Social Credit And What Does It Seek to Do? By J. CRATE LARKIN

ARTICLE 1

ARTICLE 2

ARTICLE 3

ARTICLE 4

ARTICLE 3

T

THE individual banker should not be blamed for the predicament in which we find ourselves. I wish to make that very plain. You and I know many individual bankers who are sincere, earnest men. But they are the unwitting victims of the system in which they work, and the debt formulas of the goldsmiths govern the system.

But what interests us most is not the stream of tickets that is originally poured into the productive system from the money factories. The thing that interests us most is to compare, over any period, the number of tickets trickling to the shopping nation out of industry with the price values created in the shop over the same period. If the tickets received by shopping America were exactly equal to the price values created by producing America, then we could purchase all the goods we can produce. We might, perhaps, dispute about the distribution of the tickets, but we would have enough of them to buy our total production.

But we don't find this. It isn't the case. What we find is that the buying power of the nation, flowing from the productive system as wages and salaries and dividends, is much less than the price values created in the same period. The two streams, buying power and prices, do not move together, either in volume or in rate of flow. The stream of prices moving to the shop window flows much faster than the stream of shopping tickets to the shopping public. And the result is that our buying power lags chronically behind the price values of the goods in the shop.

Now the only title to go shopping, and that means to live, is the tickets distributed as buying power to shoppers. But the money distributed among all of us at any time is only enough to equal about two-thirds the price values in the shop.

Now that is a matter of fact and not a matter of theory. And it can be proved by simple arithmetic. You can demonstrate it to yourself in any business operating statement. The discovery that buying power lags behind prices was made by Maj. C. H. Douglas, a Scottish economist and engineer. Douglas reveals to us why we are poor in the midst of plenty. He has shown us this great gap between buying power and prices. That gap separates us from the wealth of goods we need to live. That gap separates us from the wealth we can produce.

In that gap between buying power and prices lies the root cause of depression, of poverty, and human suffering, of strikes and riots, of bankruptcy and business failures. On one side of the gap are plenty of goods. On the other side is poverty of money. And it ought to be clear from these facts that no Socialist-Communist plan for taxing the rich, and no Fascist-Communist plan for taking over the administration of the work shop can ever hope to succeed, so long as that gap exists between buying power and prices.

No wonder there are always more goods than there are buyers! No wonder we fight each other for these precious money tickets! Everyone has to look for employment, in order to live, and those of us who can't get it, have to be supported by the rest of us, through relief programs and charity.

What makes the gap! Business borrows new money created by the banking system as a debt. That debt must be repaid with interest. It can only be recovered in one way; by charging it into prices, which swells the price-stream. To put it as simply as possible, a great part of the money that is put into the productive system as bank loans never gets out to shoppers as buying power.

From the shoppers' point of view, retail prices come to us loaded with all the costs of production and distributing. They include repayment of bank loans, interest, depreciation charges on plant and equipment, and all the other costs of production. All these costs must be paid for in the retail price we must pay to buy goods. But against them we have available as buying power only the thin

trickle of tickets that reaches us as salaries, wages, and dividends. So the more we borrow to produce wealth, the wider grows the gap between buying power and prices, and meanwhile debt piles up to new high peaks.

When we stop to realize that that gap is constantly widening as machines, of course to which no salaries or wages are paid, replace men in doing the work of the world, it becomes evident that we are reaching the senseless absurdity of a maximum production and a minimum of consumption.

But we can't go much farther in that direction. Already we have witnessed the breakdown of this worn out system of debt money. Statisticians tell us that more than 85 per cent of the business assets in the United States are mortgaged to the banking system. Every man, woman and child in this country today is \$226 in debt for federal government indebtedness alone, and that figure is going up. How can it ever be repaid?

Furthermore, international debt and competition for economic survival in the export market, sets nation arming against nation. Since each nation is unable to buy its own production, every nation strives to dump its surplus production abroad. The rivalry for markets, and the necessity for the protection of foreign investments, leads directly to international conflicts. No less an authority than Woodrow Wilson has stated that the cause of the great World War was "that hot industrial rivalry" between nations.

The world today is racing toward war. Economic war breeds military war and another war we know may mean the end of civilization.

So long as that gap exists between buying power and prices, what good are peace conferences or more and bigger debts? We are being driven to make a choice. Will we choose to continue in poverty and debt and run the risk of a revolution of violence and destruction in this country? Or will we choose instead, prosperity and plenty, following an orderly peaceful evolution in the bookkeeping of our money system?

That choice is inevitable because all our productive machinery is worse than useless unless we can use its products. Its sole purpose is to produce and deliver wanted goods. These wanted goods, and our ability to produce them, constitute our real national wealth. Furthermore, this is the real basis of our national credit. But we cannot use that real credit today because the perverted bookkeeping of our broken down money system shows it as debt, not as a credit. And the burden of that debt will continue to paralyze business until we realize that the credit of the United States is a national asset and should be reflected in its bookkeeping as a credit, not as a debt, and lower prices at the same time. But you may ask, can this be done? It can. But to accomplish this, clearly necessitates a change in the money system. What we require is a supply of credit at all times correlated with our supply of goods. That means finance can no longer continue to monopolize money by issuing it only as a debt.

The first necessity is to restore to the nation the right to control its own money system. The Constitution explicitly grants to Congress the power to issue and regulate the value of money. The assertion of this power is the first requirement for permanent business recovery.

Once that money question is settled, three definite practical steps must follow. The first, is to take a national inventory of our productive capacity and to establish in the U. S. Treasury a national credit account. That account is simply a business statement, revealed by the inventory of the facts of our ability to produce wealth in goods compared to our ability to buy those goods—to consume them.

Reprint From "The Daily Post" of India

November 6, 1935.

T

HE Swami Yogananda (founder and president of Yogoda Sat-Sanga) was introduced by the presiding chairman, Sir Puttanna Chetty, in a meeting held under the

auspices of the Mysore Civic and Social Progress Association at the Sir Puttanna Chetty Town Hall.

The Swami held the audience spellbound with his gift of language and thought, and the audience responded sincerely and enthusiastically.

After a complete report of the Swami's lecture on "God and Now to Contact Him," Sir Puttanna Chetty said: "I am very happy to have heard your most enlightening lecture. I listened attentively and especially enjoyed your unique explanation of Patanjali. You have packed this house and we already feel uplifted in your presence. You have afforded us an unique opportunity and we are thankful to you for your most soulful address."

The audience was very enthusiastic and attentive and showed its courteous co-operation despite the crowded condition of the Town Hall, the largest hall in Bangalore, for the hall was packed to overflowing with 3000 friends, some in window sills, in aisles, doorways, on the stage and standing outside—a demonstration of the sincerity and earnestness with which these people are seeking to know God.

Other Lands

By MARY ISABEL BUCHANAN

F

OR children to read books which tend to create an understanding of peoples of other lands will build the feeling of brotherliness and tolerance. It will be a very real factor in future world peace.

The actual feeling of friendliness is natural to children and this open-mindedness can be encouraged by right books which allow the scope of interests to expand.

The age list given in no way restricts the reading of these years, for most of the books given here will interest children of these ages, and grown-ups alike.

Poland: The Blacksmith of Vilno—Eric P. Kelly (10-16).

Poland: The Trumpeter of Krakow*—Eric P. Kelly (10-16).

Arabia: The Lance of Kanana—Harry W. French (8-12).

Arabia: The Romance of Antar—Eunice Tietjens (14-18).

Switzerland: Heidi—Johanna Spyri (10-15).

Switzerland: Vinzi - Johanna Spyri (9-12).

Japan: The Cat Who Went to Heaven*—Elizabeth Coatsworth (8-14).

India: Eastern Stories and Legends—Marie Shedlock (7-11).

India: Kullu of the Carts—John Eyton (10-14).

India; Kari the Elephant—Dhan Gopal Mukerji (10-12).

India: Gayneck*—Dhan Gopal Mukerji (12-18).

*The star indicates that this book was awarded the Newbury Medal, which is the prize given to the best contribution to Children's Literature edited during that particular year. There has been one award yearly since 1922.

The Lance of Kanana is the story of an Arabian boy who is held in great disfavor because he will not fight. Feeling keenly his disgrace, yet unwilling to act contrary to his beliefs, he leaves his kinsmen and proves his valor in the great and lasting services he does his country. He never lifts a lance to take a life, but he one day hurls one across the lines to bear a vital message to his own people. It is a story with a universal appeal.

Eastern Stories and Legends are of the Buddha-Rebirths, and are beautifully told. The chapters deal with such subjects as "The Horse That Held Out to the End," "The Banyan Deer," and others.

The Cat Who Went to Heaven—One of the Newbury Prize books, is also about Buddha, but handled in an entirely new manner. It concerns a Japanese painter who is commissioned to make a painting of Buddha. In order to do this accurately, the artist first takes steps to immerse himself with the

consciousness that Buddha had at different periods of his life, by deep and reverent meditation. Thus becoming at one with the Holy One, he was able to produce his great canvas. However, one thing goes amiss. In placing all of the animals about the Buddha, he includes the cat—who was not allowed to enter heaven—and the villagers refuse to accept the painting. But "The Mercy of the Buddha has no end," and a beautiful miracle takes place, saving the poor artist from paying the price of failure because of his sympathy to the cat. This book has a depth of spiritual insight.

Kullu of the Carts is an exciting adventure from beginning to end. A little boy, of two nationalities, runs away and travels in carts over parts of vast India. He is discovered by his relatives, and the book continues with a graphic picture of his inner conflict and outer experiences. Later, in his greatest difficulty, he is aided by a small Hindu urchin and he again joins the long procession of traveling wagons, where he is known as Kullu of the Carts.

Gayneck, another Newbury Prize book, which was reviewed in the May-June, 1928, East-West, is the story of a pigeon. The background is authentic, and facts and imagination are interwoven in the plot. The tale follows Gayneck into the Himalayas, through his great and thrilling part in the World War, and then on to a monastery, where he goes to be healed in spirit, of the effects of the war. Mukerji is a master in the use of word-pictures; they blend and shade together as harmoniously as the hues of an oriental rug. A spiritual quality colors the story with mystic beauty. It will have charm for all adults and for the older child.

The Common Touch

By Katherine Maurine Haaff

There is constant strife

Between the spirit and the senses,

As to which shall dominate our lives.

None can live in the material world

And live wholly spiritually.

But, to live enslaved to the senses,

With only material things to satisfy,

Means eventually, unrest, unhappiness.

To strike a happy medium,

Is to compromise with life;

To attend the spiritual needs,

And yet remain human, warm,

And understanding

Is to maintain the common touch.

It is to lend spiritual strength to others,

And thereby build our own spiritual minds

To loftier heights.

Do You Like Your Job?

The other day we heard a man say: "I like my task so much that I would pay to do it were I not paid to do it." That man is the hardest worker we know. Fortunate, indeed, is the man who so loves his task. J. M. Barrie was quite right when he said: "Not in doing what you like, but in liking what you do is the secret of happiness." We generally like to do what we can do well. The pupil practicing on the piano is generally bored, but the great musician delights to finger the keys by the hour, bringing forth melody and harmony that enrapture the Soul. To master one's task is to begin to love it and to love it makes up most of life's happiness. Everywhere there is a manifest difference between the man who watches the clock, and the man who puts all there is in him into his work.—
The Herald.

Immortality

Walt Whitman

Whoever you are!
You are he or she for whom
The earth is solid and liquid,
You are he or she
For whom the sun and moon
Hang in the sky,
For none more than you
Are the present and the past,
For none more than you is immortality.

Life's Meaning

By DR. ELISABETH HINCKLEY

(A Message of the New Age)

W

HAT does life mean to me?" is the question we all ask ourselves at some time, in our migratory state. We can make life mean much or little; our own thoughts and aspirations decide. With health and harmony within, all outward forms of opposition fall away as mist flies before the sun. One of the great secrets of a healthy, vigorous life, or recovery from weakness and disease lies in a scientific knowledge of physical education—an understanding of what invigorates cell life; what stimulates it; what supports it. It is not unusual for persons who have been chronic and hopeless invalids to discover that a little daily use of their muscles brought speedy relief.

People are so busy running after rainbows, in the shape of theories, panaceas, elixirs of youth, etc., that they have not taken the trouble to observe and tabulate the results of very simple experiments in the matter of physical culture. Educate the body to respond in a beautiful way to the highest sentiments of the Soul—this is true physical culture.

And how much easier life is in every phase, if our bodies are in perfect condition. The body is a very real environment of the man. With perfect health we can better grapple with the problems of life. When we grasp life's meaning, we cannot but be impressed and filled with a noble, earnest desire to do, to conquer, to put forth our energy to accomplish something, to be true and constant in all—not veering, but being single minded in the effort we put forth for good.

A scrap of verse comes to me, from the Ovid, I think:

"I know the right and approve it too; condemn the wrong, and yet the wrong pursue."

Isn't that the way with many of us? If we understand what life means to our individual self, and the great and vast possibilities within hand's grasp, would we be so weak? Would we not rather be "up and doing with a heart for any fate?"

Then why not grasp life's meaning? Ask yourself the questions: What does life mean to me? Am I making the most of my possibilities and capabilities? It is a wonderful problem given each one of us to solve.

We must take the body with its countless weaknesses under the direct and constant care of the higher powers—the mind and soul—conquer evils to which the tongue and voice are prone: anger, argument, undue haste in speaking, criticism of the acts of others, sarcasm, useless talking in general; never descend to gossip or criticism of persons.

If you must criticize, deal with principles. Argument is man's weakest weapon. "Convince a man against his will, and he is of the same opinion still." To learn the mastery of self is to make one's self equal to any occasion. Surely we have the power to solve the problem, but have we the knowledge of what the power means?

The measure of our own soul is taken from our opinion of others. A man can never rise above his best opinions of the world at large. We look for that quality in another which most predominates in ourselves.

Human life is a schoolday of eternity. The human mind is nature's keyboard, on which her harmonies and discords are sounded by the touch of invisible fingers.

News From India

Excerpts From Letters of C. Richard Wright

Mysore, India, November 17, 1935

W

WOULD give anything if all of you were here right now to enjoy the grand and glorious scenery of Southern India. Brilliantly green rice fields, varied by tasseled sugar-cane patches, nestle in protection at the foot of rocky hills—hills dotting the emerald panorama like pimples of black stone—and the play of colors is greatly enhanced by the sudden and dramatic disappearance of the sun as it seeks rest and solitude behind that solemn hill of solid black stone.

All in all, many rapturous moments have been spent in gazing, almost absent-mindedly, at the ever-changing canvas of God stretched across the firmament, for His Touch alone is able to produce colors that vibrate with that freshness of life. That youth of colors is lost when men tires to imitate with mere pigments, for God resorts to a more simple and effective kind of oils—oils that are neither oils nor pigments, but are mere light rays. He tosses a splash of light here, and it reflects red. He waves the brush again and it blends gradually into orange and gold, then with a piercing thrust He stabs the clouds with a streak of purple that leaves a ringlet or fringe of red oozing out of the cut in the clouds, and so, on and on, He plays, night and morning alike, ever-changing, ever-new, and ever-fresh; no patterns, no duplicates, no colors just the same.

Man strives to imitate and emulate the works of a Supreme Artist, but little does he realize that he must first become that Supreme Artist before he can dabble in the palette of that Artist.

The beauty of the Indian change of day to night, and vice versa, is beyond compare elsewhere; often the sky looks as if God took all the colors in His Kit and gave them one mighty toss into the sky, caring not for the heterogeneous kaleidoscope created.

I must relate the grandeur and splendor of a twilight visit to the huge dam constructed just 12 miles outside of Mysore at Brindavan—Swamiji, his brother Bishnu, his nephews, Buddha and Biju, and a friend and true Brahmachari, namely, Ramachandra (a worker for Gandhi in those parts) and I, all actually crawled into a small open-air bus, and with a small boy as official cranker, or battery substitute, we started off over a nice smooth dirt road, just as the sun was settling on the horizon and squashing like an over-ripe tomato.

Our journey led past the omnipresent rice fields in squares, through a lane of comforting banyan trees, in between a grove of towering coconut palms, with vegetation nearly as thick as in a jungle, and finally, as we approached the crest of a hill, we came face-to-face with a huge artificial lake, reflecting the stars and fringe of palms and other trees, all bordered by the row of electric lights on the brink of the dam—Krishnaraja Sagar—and down behind the dam our eyes met a dazzling spectacle of colored lights playing on geyser-like fountains, like so many fountains of colored ink spouting forth—gorgeously blue waterfalls, brilliantly red cataracts, green cataracts, yellow and red sprays, elephants spouting water, all a miniature of the Chicago World's Fair—and yet, so outstanding because it is located in a land of poverty and destitution, all impoverished by greedy superiors. Truly, my heart pounded like a trip hammer, for I felt as if I was standing before those dancing fountains of water and light in front of the Firestone Building at the World's Fair—and, as one climbed above these sprightly fountains, the definite colors gradually changed into a harmony of blended colors—lavender, orchid, ochre, maroon, azure, opal, cream,

emerald, and the like.

As I try to paint this picture in words, I feel like slitting the canvas, for it is such a feeble futile task. I could spend hours trying to dab around with words, but I shall leave such art to Swamiji, who is so enthusiastically received everywhere that I fear it will take more than my strength to bring him back to America, but don't worry, if God says yes, we'll both be back home ere many moons, and if He says no, well, why worry, that's God's business.

NOTICE—We regret that Swamiji's article on the Gita has not yet arrived from India. The series will be continued as soon as the copy comes in.

Self Control

By ORPHA L. SAHLY

"To him that overcometh will I give to eat
Of the tree of life,
Which is in the midst
Of the paradise of God." (Rev. 1-7).

A

LL through the lessons and teachings of Swami Yogananda, you will find that Self-Control is stressed over and over again. Also you will find definite instructions and techniques for the accomplishing of control. In his book "Whispers From Eternity," you will find many beautiful and inspiring verses on this subject. The Bhagavad Gita tells the story of the struggling spiritual novitiate. Above is a quotation from the Christian Bible. Many promises are made to "him that overcometh." Other references are: Matthew 12-36; Matthew 15-18, 19; Rev. 2-7, 11. 17. 26; Rev. 3-5, 12, 21. You will find that all great Teachers are in accord on the necessity of Self-Control. A thing that is brought to the attention of mankind through so many different avenues of approach must be a thing of supreme importance. Read the "Sermon on the Mount."

What is Self-Control? First of all, do not confuse self-control with suppression, which is an entirely different thing. The waters of a river can be controlled and directed into useful and creative channels, but that tremendous power and energy must be used, else it will break its boundaries, and cause destruction. And so it is with the Life Force which flows through every human being. Self-control is not a matter of forcibly breaking bad habits by sheer will-power alone. Will-power has its part to play and naught can be accomplished without it, but that is a subject for another lesson. True self-control is a realization of the Life-Presence—that is, the eternal stream of pure Vital

Energy in and through you. And that it is for You to direct, by your attention, how this energy shall be used. You, the real You, You who are "One with the Father," know the perfect way at all times, There is no need to struggle. Simply "BE still and know that I am God," (Psalm 46-10) then from that center of Consciousness, You are the General, and the physical body and mind are under your command. Self-Control is Control by the Self, of the outer human activity; hence, Self-Realization.

Look up other references to Self-Control and Overcoming. Study this subject both privately and in your study groups.

Center News

By ORPHA L. SAHLY

(Director of Center Activity)

Boston, Massachusetts

With the New Year, students of the Boston Center commenced their 15th year of organized study of the teachings of Swami Yogananda. Swamiji's original "Gita" lectures are being discussed and are enthusiastically received. Activity at the Center has been increased by the attendance of the enthusiastic Somerville Group. A regular feature of the meeting is the singing by the Boston (Yogoda Sat-Sanga) Quartet. A social evening was held Saturday evening, Feb. 8, on which occasion Indian Curry was served.

San Francisco, California

The San Francisco Center is being organized under the initiative of Mr. Elmo L. Bates, who has been appointed as Conducting Teacher. The first meeting will be held on February 13, in Sacramento Hall, Native Sons Building. Arrangements have been made for meetings on the second and fourth Thursdays in Monterey Hall, same building. We extend congratulations and a welcome to you, San Francisco students.

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," and 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 habits, 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 encourage 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 Bank, 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.

Letters of Appreciation

December 11, 1935. Dear Friends:

I thank you for your answer to my question on Baptism which I thought was very satisfactory. I am delighted with the Lessons, as they are excellent for the Body, Soul, and Spirit.

Yours truly, C. E., Canada.

Dear Friends:

I am delighted with No. 1 Paeceptum, which is to hand. I am studying this

regularly and conscientiously. At each period of meditation I endeavor for a few minutes to tune into the vibrations from Headquarters and visualize those love-waves as circling the whole world. Yours sincerely—R. K. W., South Australia.

Dear Sirs:

I am personally so interested in this Movement and have derived such satisfaction, I want to assist you in every way possible to inform others of the beauty and joy obtained, and which is, through a study and practice of the principles taught by S. Yogananda, within the reach of all. Most truly—E. D., Indiana.

DESERT EDGE

SWEET

PRUNES

EXTRA FANCY—READY TO EAT

These delicious prunes are unusually rich in natural sugar and concentrated juices. They are grown near the western edge of the Desert at an elevation of 3100 feet and this accounts for their fine texture and distinctive taste. Desert Edge Prunes are honey dipped which adds to their appetizing flavor. Always fresh and soft—nutritious and healthful. Delightful as a dessert or as a bite between meals. These prunes are thoroughly washed and come prepaid in two-pound packages at 50c. Order a package now and enjoy something different in prunes.

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BETTER THAN REAL MEAT LOAF

DELICIOUS—TASTY

India Nut Meat Loaf is better for you, and more delicious than real meat loaf. It is free of meat poisons, and it is just as nourishing as meat. India Nut Meat is made of the finest, selected nuts, prepared in spotless kitchens, under the most exacting conditions. It has a very high nutritional value, so abundant in nuts. Buy a can today and try these delicious recipes:

NUT MEAT LOAF

To a 1-lb. can of Nut Meat well mashed, add 1/2 teaspoonful of powdered sage, 1 medium-sized onion, and 1 green bell pepper chopped fine or grated, and 2 well beaten eggs. Also add 1 cupful of cooked tomatoes, or 1 small can of tomato puree, and 2 slices of bread, crumbled fine. Put in a baking dish, cover

with a thin layer of bread crumbs and plenty of butter. Cover and bake in a medium hot oven, 350 F., for 45 minutes. Serve with tomato sauce or gravy.

NUT MEAT STEAK

Cut Nut Meat into slices and fry in butter or other fat until nicely browned on both sides.

Directory of Self-Realization Fellowship Centers (Yogoda Sat-Sanga Society)
Ranchi, India—India Headquarters

The Kasimbazar Palace at Ranchi, India, with its beautiful and extensive orchards, has been acquired as the India Headquarters of Self-Realization Fellowship (Yogoda Sat-Sanga) and will be known as the "Shyama Charan Lahiri Mahasaya Mission," which will have two departments—the Self-Realization Fellowship Headquarters and its activities, and the Brahmacharya Vidyalaya (School of Self-Discipline) for boys.

Puri, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Kararashram.
Calcutta, India

Self-Realization Fellowship (Yogoda Sat-Sanga Society) and the Students' Home. Secretary: S. Majumder, B.A.; 293 Upper Circular Road, Calcutta, India.
Tukum, Latvia

Mr. Harry Dikman, president; Liela iela No. 20. K. Shubert, 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 Church, 711 West Seventeenth Street. Seva Devi, Assistant Leader-in-Charge. Services held every Sunday at 11 a.m. Phone: CApitol 9531. Other speakers when announced.

*Santa Barbara, Calif.

Mrs. Lloyd Briggs, Conducting Teacher. Self-Realization Fellowship center meetings held each Thursday evening at 8 p.m., at 227 E. Arrellaga Street. Phone 3384 or 27984.

Boston, Mass.

Dr. M. W. Lewis, Conducting Teacher, 29 Edghill Road, Arlington, Mass. Meetings on the 1st and 3rd Monday evenings of each month, at 8:15 p.m., at 543 Boylston St.
Buffalo, N. Y.

Anna Krantz, Sec., 19 Goulding Ave. Sunday public meetings and Wednesday classes held at 475 Franklin St., Room 9. (Copies of "Inner Culture Magazine" may be obtained at newsstands 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 every Thursday afternoon at the home of Mrs. Flora M. Lucas, 1428 W. 46th Street.

Cincinnati, Ohio

R. K. Das, Conducting Teacher, 2917 Sander St. Phone: University 1631 J. Several Weekly meetings, held in Parlor A, Sinton St., Nicholas Hotel.

*Dayton, Ohio

Conducting Teacher, R. K. Das. Secretary, Mrs. Florenceada Woditsch, 65 Pinehurst St. Phone: TA 1155. Time and place of meeting may be learned by calling the Secretary.

*Columbus, Ohio

Conducting Teacher, Dr. W. W. Ford, 8 East Long St. Phone: Ad 3556. Secretary, Mrs. Emma Jaklon, 1345 Highland St. Phone: Ma 4014. Time and place of

meeting may be learned by calling the Secretary.

***Topeka, Kansas**

Meetings the first and third Thursdays 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.

Milwaukee, Wis.

Meetings every Thursday evening at 8 p.m., at the Wisconsin Hotel, North Third Street, Room 157. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

Denver, Colorado

Friday weekly meetings in Room 303, Y.W.C.A. Building, 1545 Fremont Place, at 8 p.m. Fredrick H. Wadley, Conducting Teacher, 3428 Colfax Ave. "A." Miss Dorothy J. Ladwig, assistant Teacher and Secretary, 1536 Willow St. Study Class every Tuesday evening at 429 Acoma St., at 7:30 p.m., Mrs. J. Leo Friend, Teacher and Treasurer. Inner Culture Magazine on sale at Daniels and Fishers, and the Publication Book Store.

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.**

for time and place of meeting, telephone Lillian Fuller, Cavalier Hotel. Phone, Logan 6710.

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. St. Louis, Mo.

U. Punditji, Conducting Teacher. Daily Meditation: 7:20 a.m. and 12:20 noon, and 1:20 p.m.; three times 20 minutes' devotion. Wednesdays, 8 p.m.: Bible Study in Light of Self-Realization. Fridays, 8 p.m.: Psychological Study and question Class. Sundays, 8 p.m.: Devotion and Discourse on spiritual subjects. All activities open for the public at 840-842 Hotel Maryland, Ninth and Pine Streets.

***Indianapolis, Indiana**

R. K. Das, Conducting Teacher; Sunday School, 10:30 a.m. Sunday Services held at 11 a.m. and 8 p.m. Thursday, 8 p.m.; new and advanced Yoga Philosophy Class Friday. Open class in applied Psychology, 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: 38-1/2 N. Pennsylvania Street, Pennsylvania Building, Room 200, Indianapolis, Indiana.

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.

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

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**Everyone Is Important, By S. Y.
(back cover of magazine)**

I AM a type of human actor
Necessary for the stage of Your Creation.
There is no one like me.
I cannot play anyone else's part,
No matter how I may wish to.
I must play my part assigned by You,
Cosmic Stage Manager.
I shed many a tear
For what I could not be,
But I wiped away my sorrow,
Finding that it does not matter to You
Whether one plays a big or a small part
As long as that part is played well
According to Your
Sovran whispers within.
By trying everything else,
Running around many paths,
I was driven toward one way—
The way that You chose for me.
Now I know in which way
You want me to peregrinate.
I have learned that,
Although the trail was pointed
By Your golden fingers
Of still command from within,
I must use my own willingness
To move along the path
Directed by You.
You fixed the life of a crocodile
To be longer than that of useful man,
And the redwood tree,
Although less alive than man and beast,
Lives longer—standing alone
In majestic usefulness.
The stage, set in the Hall of the Blue Sky,
Lighted by countless lights,
Scenes of present,
Past, and future time, keeps changing,
Revealing the human actors, birds,
Beasts and blossoms,

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

~~SWAMI YOGANANDA Denver, Colorado, 1931-~~

~~INNER CULTURE April, 1936-~~

~~Volume 8-6-~~

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