

# INNER CULTURE

EAST-WEST MAGAZINE



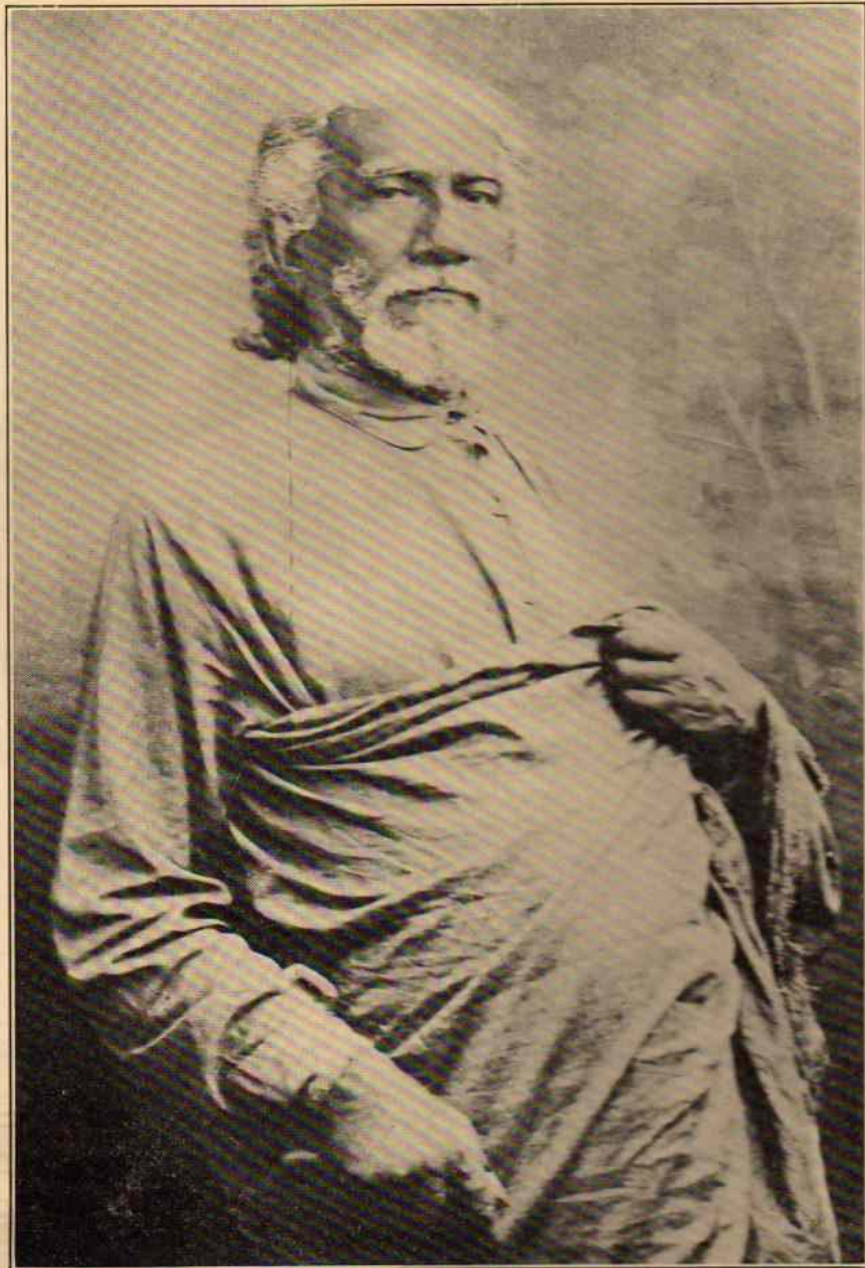
Success Through  
Unity



Hindu Conception of  
Music

**M A Y**  
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**Price 25 Cents**  
**Vol. VIII., No. 7**

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



*Swami Sriyukteswarji*, the beloved Master of Swami Yogananda, passed from this earth life while in Samadhi, on March 9th, 1936. He had promised our Swamiji that he would not go until Swamiji was able to return to India to visit him once again in the body.

*(See Page 2 and also News Letter from India on Page 25.)*



# INNER CULTURE

## EAST-WEST MAGAZINE

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

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SALOME E. MARCKWARDT, Managing Editor.

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No. 7

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# Swami Sriyukteswarji

**T**HIS number of Inner Culture Magazine is a memorial to the Supreme Master of the Sat-Sanga Order, who passed, while in Samadhi, on the 9th of March, 1936. We ask all students to let their thought of him be deep and strong, that whatever is lacking in this our outer expression, the inner memorial of our souls be rich with gratitude, devotion, and love.

We have thousands of students, all of whom owe the knowledge they have gained of the soul, of God, and of the techniques which will, if practiced faithfully and with deep devotion, lead to Self-Realization, to this great Master, who trained and sent to us Swami Yogananda.

Very early Swami Yogananda knew that he was to take the spiritual path, and went about seeking the Master who was to develop him. One day, when Swamiji was walking on the street, he saw a tall man step out of a lane. "And my heart knew him!" he tells us. But the prudent mind interposed the question, "How can you be sure?" So he turned away, but as he walked, his feet became heavier and heavier until they dragged behind him. All at once he turned and running back with all his might fell at the feet of the tall stranger—no stranger to his soul. Swami Sriyukteswarji raised him to his feet, saying: "My son! You have come!"

Then commenced fourteen years of training. We have listened spellbound to the account of those years from Swamiji's lips. When they were concluded, the Supreme Master said, "Now you must do something for the world!"

Swamiji tells us that his Master liked practical people very much, those able to plan and carry out work for the good of humanity. It was no doubt this idea that made him, when Swamiji became lost in meditation, shake him out of it, and say, "Take the broom and sweep the floor."

Think of his joy when the work was started in this country, spreading from Boston, the starting point, to Los Angeles! The following letter testifies to that joy:

11th August, 1926.

Child of my Heart, O Yogananda!

Seeing the photos of your school and students, what joy comes in my life—I cannot express in words. . . . I am melting in joy to see your Yogoda students of different cities. Beholding your methods in Chant Affirmations, Healing Vibrations, and Divine Healing Prayers, I cannot refrain from thanking you from my heart. Seeing the gate, the winding hilly way upward, and the beautiful scenery spread out beneath the Mt. Washington Educational Center, I yearn to behold it with my own eyes."

O, Supreme and Blessed Master, our humblest and profoundest Pronams to you! We do not feel that you have withdrawn from us, but that you have come nearer, and that your passing was but in preparation for greater service to mankind. May you, from your place in Glory, pour into our bodies strength, into our minds calmness and wisdom, and into our souls a fire of devotion, that we may serve your Cause faithfully, untiringly, unflinchingly, giving a full measure of love and sacrificial service from Everlasting to Everlasting!

—By Sister Gyanamata.



# Success Through Unity

By S. Y.

**P**EOPLE build their aspirations and form their desires according to their pre-natal and post-natal influences. Heredity and national, social, and family characteristics, tastes, and habits mold the life of a child. Children, in the beginning of their lives, are about the same everywhere, but, as they grow older and the family and social characteristics begin to exercise their influence, it is then that individuals begin to reveal national and racial traits.

It seems as if God is trying to evolve the art of right living by expressing His Truth through a combination of particular civilizations, mentalities, and nationalities. No nation is complete in itself. An absorption and collection of the best in all nationalities may supply us the best information on the art of living. It is important to note that Jesus and the Master Minds of India not only attained the best in all civilizations since the earliest era to the present time, but they manifested the highest ideals embodied in all religions. Therefore, the art of right living can be found in the study of the best in all nationalities, plus the study of the individual lives of great Saints.

## Diversity and Unity

Diversity is the Law of Nature. Unity is the way that leads to the Infinite. By discord and diversity, the world is thrown into the boiling pot of sorrow, wars, and death. Uniting Souls with Truth by ideal living is the way to happiness, peace, and immortality. Through individual, industrial, and political selfishness, explosives of the feeling of race superiority, and by the excluding commercialism of dogma, entrenched religions have kept races di-

vided and shattered by social, industrial, political, religious, and financial wars, resulting in depressions, ignorance, and mass misery.

A combination of the spiritually-efficient qualities with the scientific materially-efficient qualities as represented in the lives of great men can offer us an art of living which will produce physically, mentally, morally, materially, socially, and spiritually the highest type of all-round men in all nationalities. Do not take only those principles which develop the physical at the expense of the Spiritual phase of man's life, or vice versa, but also take those which equally and harmoniously develop the superman with his balanced physical, mental, moral, and Spiritual qualities.

## How To Build World Unity

Scientists, politicians, business men, and social workers by limited specific methods unconsciously and indirectly are trying to pave the path to World Unity. The exponents of scientific religions, philosophy, and ethics of human conduct try to consciously garner the picked blossoms of Truth from the gardens of all forms of wisdom, and try to decorate human Souls with a floral costume of super-qualities which may directly qualify them to enter the Paradise of all-freeing ultimate wisdom.

Science is directly helping man with material comforts through her golden inventions. The same science, indirectly, is helping man to be the reformer of dogmatic religions and to explain many miracles found in Nature and spoken of in religion. Science shows how, by changing the vibration of a pound of water into ice, that solidified water, instead of mixing and sinking, can be made to float on top of the water. It suggests through the scientific



imagination that perhaps Jesus controlled the psychological relation between matter and mind and thus changed the atomic vibration of His body, enabling Him to walk on water.

In order to bring all humanity into the mansion of union and universal happiness, science, politics, social and individual ethics, international industries, and the science of international laws of living, all universally useful, moral, and religious sciences, should offer ideal standards of the international laws of hygiene, peace, prosperity, education, moral codes, and applied psychological and Spiritual laws, which would make each of the fifteen hundred million human inhabitants of this earth an all-round, perfect world citizen.

Then each Soul would be able to say: "Down through the window of Memory I looked. I recall the early hours of my childhood, when the sun of my consciousness first began to appear. As it slowly rose out of the darkness of the unconscious mind, it dimly lighted only one part of my little mental horizon that lay encompassing my mother, playthings, and a few multi-colored desires. Later, as my consciousness grew brighter, a great part of my mental horizon was illumined. I saw in it not a few things only, but many things—my friends, relatives, neighbors, country—all these were revealed and included. Now, as I look within, on the mental sky, the sun of my consciousness seems to be shining brighter than ever in its supreme power. It no longer lights one direction only, or one portion of my mental horizon, or only a few friends or relatives, or one nation, but all nations, nay, all creatures and Nature, all planets, all stars, all shining electrons, all Universes, and all Space are included. I did not know that out of the inky darkness of my mind I would discover the Sun of Cosmic Consciousness."

### Do Your Part

Follow fearlessly the Truth wherever you perceive it. Love your family and country deeply so that you may learn to love and serve people of all nations more, and learn to find God in all men of whatever race or religion. While honoring God in all man-made temples, learn to worship and contact Him in the temple of deepest silence. Practice meditation for one hour in the morning and one hour at night. Learn the highest methods of scientific concentration and meditation as taught by great Hindu Masters. Do not be sidetracked to dogmatic untested religious beliefs, but try to find the one highway of Self-Realization which leads quickly to God through the forests of belief and theology. The entire process of evolution in Nature and Man seems to suggest the necessity of removing the storm of ignorance in order to effect the union of delusion-projected waves of Life with the One Ocean of Spirit.

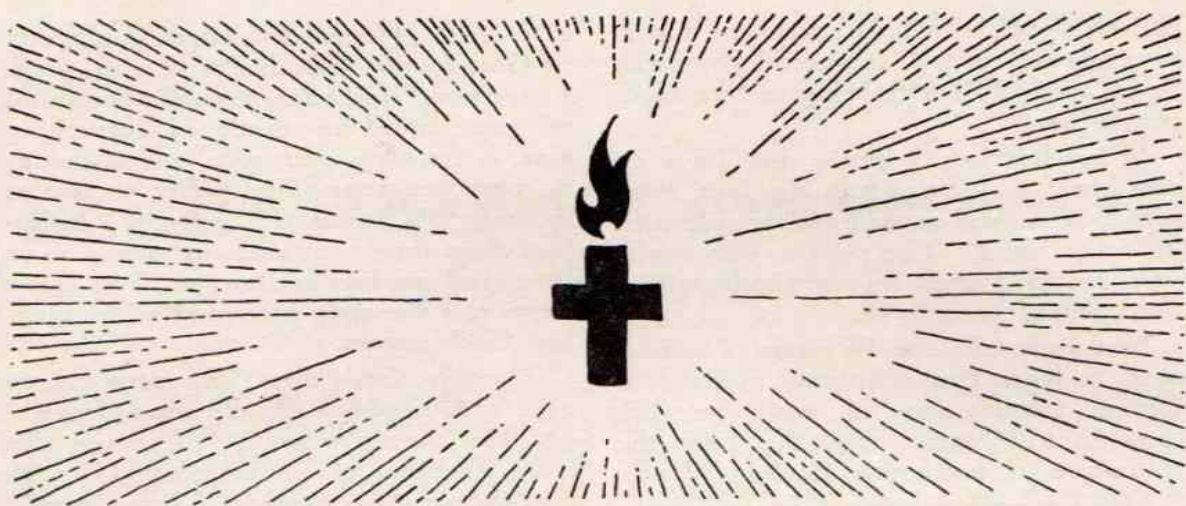
### Offer This Prayer Daily

Our One Father, we are traveling by many true paths unto Thy one abode of Light. Show us the One Highway of Common Realization, where meet all by-paths of theological beliefs. Make us feel that the diverse religions are branches of Thy One Tree of Truth. Bless us that we may enjoy the intuition-tested, ripe, luscious fruits of self-knowledge hanging from all the branches of manifold Scriptural teachings.

In Thy One Temple of Silence, we are singing unto Thee a chorus of many-voiced religions. Teach us to chant in harmony our Love's many expressions unto Thee, that our melody of Souls may rouse Thee to break Thy vow of silence and lift us on Thy lap of Universal Understanding and Immortality, that we may hear Thy Song's Refrain in all our tender chants to Thee.







# The Second Coming of Christ

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

By S. Y.

*And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret: and thy father which seeth in secret shall reward thee openly.*

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

THOSE who pray in synagogues and on street corners, not in sincerity, but just to display their seemingly devout nature to men, are hypocrites. They use prayer, not to please God, but they use prayer and God to try to make people believe in their priestly sanctity. Such people are hypocrites because their actions are not synchronized with their motives. It is the greatest sin to use God and prayer to secure the devotion of people under false pretences. Such hypocrites, for inspiring simple, trusting people in the thought of goodness, reap reward by obtaining earthly power and the devo-

tion of blind followers, but God, who sees the heart of the hypocrite, never responds to false prayers. Hypocrites are foolish to seek temporary praise by using God and prayers, forgetting that the all-redeeming blessing of God is to be had only by using sincere prayers in quietness.

Most modern churches advocate prayer in public and thereby keep their members on the outer physical plane. Such prayer may do some good, but not a great deal, and in order to be effective at all, it must be supplemented by deep, secret, Soul-loving prayers in the quietness of a closet or a room with closed doors.

As the parlor awakens the social consciousness, the library fosters a reading consciousness, and the bedroom suggests sleeping, so occidental people should have a room or a screened-off corner, or a well-ventilated closet, for the purpose of silence, (meditation) as most true oriental homes have.

The lack of individual prayer and communion with God has divorced modern Christians and Christian sects from the real perception of God. The



church should not be a social and moral organization only. It should primarily be an academy for training in true God-perception.

Most churches, because they have no esoteric soul-lifting training, are busy with dogma and exclude all people with different ideas. The people who really perceive God include everybody within the path of their love.

Not only do the Western brothers need to learn the individual method of Divine romanticism in seclusion, but they should learn from the East the technique of contacting God in silence.

Many people worship God in secrecy but are so hounded by their restless thoughts that they do not know how to worship Him in inner secrecy. When one learns from the East the method of worshipping God while secreted away from restless thoughts, then God rewards by openly manifesting Himself to the devout devotee.

*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye.*

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

Vain repetition in prayers signifies loudly or mentally saying, "God, God, God," while in the background of your mind you think of an automobile ride or how to make more money, and so forth. This is taking the name of God in vain, or using it fruitlessly, for He will never manifest Himself to you knowing that you prefer something else more.

Heathens are people who are engrossed in their bodies. They make prayer a part of the physical by parrotting or chanting the name of God without understanding the meaning. If a young man carried a portable Victrola which played nothing but, "I love you," all the time and used that to express his love to his beloved, then, of course, she would say, "My dear friend, you are trying in vain to convince me that you love me and you don't mean

it at all." Hence, to repeat constantly to God loudly, "God, I love you, God, I love you," and then in the background of your mind to think of something else, is fruitless and vain, for it brings no response from God. But to repeat mentally, "O God, I love you," countless, so that with each utterance your love and understanding of God grow deeper, is the only sure method of making God-contact.

Though God does not respond to such talkative, blindly-repeated prayers, yet He cannot remain still when the true devotee prays unceasingly with ever-increasing devotion. Jesus speaks elsewhere of praying unceasingly. Unceasing prayer involves repetition, not blind, but ever-increasing, intellectual and spiritual devotion. Therefore, do not parrot your prayers loudly. The parrot may be taught to repeat the name of God without knowing its meaning at all. It is better to pray once deeply and understandingly and intensely than to offer a whole day's prayer filled with blind, meaningless repetition.

Prayers sent out soulfully once, or many times, bring response from God. The devotees who love God deeply do not have to beg God for their daily necessities, for the Heavenly Father will give the needed gifts to the devotees without their having to ask for them. God never wants His children to beg. True children of God, who are one with the Father, look upon prayer as beggary because it seems to express doubt. A true son knows that the Father knows all the things a devotee needs.

Jesus gave a model prayer for both worldly people and spiritual people. This prayer can be divided into two parts—one part for the highly spiritual man who wants nothing but spiritual development, and the other part for materially-minded people who want mostly material things first and then a little spiritual achievement.

#### PRAYER FOR SPIRITUAL DEVELOPMENT

"O Father, Who art hidden in the depths of Heavenly Intuition, may Thy name be glorified on earth. May Thy

(Continued on Page 24)



# The Brother of Cain Sleepeth

By STARR DAILY

**T**HERE is a hope in the world, and each man bears witness to that hope. A rare moment comes to us and we act spontaneously upon a splendid impulse. Thereafter, for a little while, we see things differently. Moments come to us, mostly when we are alone, when our eyes open upon vistas that the mind cannot express. Thoughts form into words, and words into sentences; but these are for us alone. We do not speak of them.

These moments are compensation enough. Without them we could not go on. They are the sun and the shield spoken of by the poet, David, our light and our protection, even while we search and fumble in darkness.

Prayerfully we ask: "Lord, what is the heritage?" And the whispered answer echoes back from the Deep: "Health, joy, harmony, success." But in our hearts and in our minds and in our bodies we do not feel health and joy and success. But we go on. We remember the rare moments, the splendid impulse acted out. The ember of a dying hope is rekindled. A voice that is no voice at all speaks again from the Deep: "Strive, struggle, and believe."

The rewards are many. But we are not as conscious of them. They come in the midst of much pain and suffering. The penalty always seems greater to the convicted man, and the thrill of pardon soon passes at the close of a sentence.

An inspiration comes, and it goes, leaving us a little finer, pushing us a little farther on our journey out of the valley of darkness. Some day the farthest boundary will be glimpsed, we'll stagger through the narrows, our eyes will open, and we'll lay our burden

down, amazed that because of nothing more tangible than hope we kept our balance and our courage and came through.

You see, the skull of man lays in an eternal shadow. But by and by the shades lift and the light dawns. We have discovered the heart. Who has not discovered the heart can know but a little of a half Truth. Our school systems have not yet discovered the heart. The dark brain is trained, and with much training the darkness becomes more subtle and complicated. With much training of the brain, our insincerities become more deft. We grow more clever with the training of the brain. We prey upon our own kind with more skilful methods. Truly, much training of the brain has sharpened our claws. A long while ago Cain (Mind) killed Abel (Heart), and then Cain went forth to fail. So today we have Brain Trusts and human failure. As it has been so aptly said: "One-half the people die for want of Love; the other half die because they do not give it."

The brain isn't attuned to God. And the brain says to the neglected heart that yearns to serve the Father: "Put it off; there are other things to do just now." Always the brain reasons out the excuse for making God wait.

I met a man, now white with years, who told me of his wife. Mist and tenderness came into his eyes as he talked. He paid her such tribute that only the simple, unaffected heart can fashion into words. Before she passed over into the eternal camp, her last thought was of him, and of his unsteadfastness. On the pillow beside her, where for fifty years his head had lain, he found this poem, her last reminder to him who had always put off the Lord's work.



"The Lord had a job for me, but I had  
so much to do—

I said: 'You get somebody else, or  
wait till I get through.'

I don't know how the Lord came out,  
but He seemed to get along,

But I felt kinda sneakin'—like I  
knowed I'd done Him wrong.

One day I needed the Lord—needed  
Him right away;

But He never answered me at all; but  
I seemed to hear Him say—

Down in my accusing heart—"Son, I've  
got too much to do,

You get somebody else, or wait till I  
get through.'

Now, when the Lord has a job for me,  
I never try to shirk;

I drop what I have on hand and do  
the good Lord's work;

And my affairs can run along; or wait  
till I get through;

Nobody else can do the job that  
God's marked out for you."

We serve the Lord with our hearts.  
We are smug and self-sufficient, we are  
superior to the Lord when the mind  
alone is in it. There is no humil-  
ity of the mind. Only the heart  
is meek and humble and non-re-

sistant. The mind can never bend  
the knee nor bow the head. Save where  
the heart and the mind sit at peace to-  
gether, God is unknown. The mind has  
egotism but not faith. Hope and faith  
are qualities of the heart. There is a  
vast difference between an egotism that  
forces achievement and the achieve-  
ments built upon an abiding faith. The  
one exploits others and crushes all ob-  
stacles that get in its way. The other  
exploits no man and crushes no thing.  
Great achievements of engineering are  
accomplished because man is so monu-  
mentally egotistical as to believe that  
the brain can do all things. Civiliza-  
tions are thus wrought in all their mag-  
nificent external beauties. Somehow  
they crumble and fall. The things that  
endure are faith, hope, and charity, the  
achievements of the soul—they alone  
remain when wrought.

Some day the heart will balance the  
mind and man will make of this earth  
a place worthy to dwell in. In the  
meantime, the bewildered quester,  
caught between gross material desire  
and the beginnings of spiritual aspira-  
tion, may take a stand with Paul:

"Christ liveth in me; and that life  
which I now live in the flesh, I live in  
Faith."

---

## Thoughts from Walt Whitman

And I say to mankind: Be not curious about God,  
For I, who am curious about each, am not curious about God;  
(No array of terms can say how much I am at peace about God, and about death.)

I hear and behold God in every object yet understand God not in the least,  
Nor do I understand who there can be more wonderful than myself.

Why should I wish to see God better than this day?

I see something of God each hour of the twenty-four, and each moment then;  
In the faces of men and women I see God, and in my own face in the glass;  
I find letters from God dropt in the street—and every one is sign'd by God's name,  
And I leave them where they are, for I know that wheresoe'er I go,  
Others will punctually come forever and ever.



# Hindu Conception of Music

By RAGINI DEVI

**I**N INDIA, music is believed to be as eternal as God. Before the creation of the world it existed as the all-pervading sound of "Om" ringing through space. Brahma, the Creator, revealed the four Vedas, the last of which was the Sama Veda, dealing with music.

Vedic hymns were ritualistic chants of invocation to different Nature gods. It is not strange, therefore, to find the beginnings of Hindu music associated with gods and goddesses. The mythological heaven of Indra, god of rain, was inhabited by Gandharvas (singers), Apsaras (female dancers), and Kinnaaras (instrumentalists). Saraswati, goddess of music and learning, is represented as seated on a white lotus, playing on the Veena. The great sage Narada first brought the art to earth and taught it to men.

As late as the Sixth Century, or thereabout, a sage, Bharata, was supposed to have received a revelation direct from Brahma, who "entered into meditation and out of the depths of Divine Thought brought forth the Natya Sashtra (science of dancing) for the joy of the Universe." Bharata preserved this knowledge in a detailed exposition of the theory of Hindu music and dancing.

Music and religion were so intertwined with each other in the Vedic Age that the general term "Margi" (Destroyer of Births) was applied to the musical system then in use. Discipline of emotion and the creation of a state of meditative consciousness was the chief function of ancient Aryan music. The sublime state of consciousness was to be realized in the following manner: "Music brings on a sudden concentration of the mind and directs it

toward a given object. The music, having concentrated the mind, and the words, O God thou art endless, used by the operator, constantly directing him toward God, is sure to bring on the salvation of the soul."

It is said that Krishna once addressed Narada as follows: "O, Narada! I live not in Vykunta (heaven) nor in the hearts of Yogis, nor even in the region of the Sun, but I stand there where my Bhakthas (devotees) sing."

## Origin of Popular Music

The great restriction placed upon the practice of music in ancient India brought about a desire for a more pleasurable style suited to general taste. It was then that the style known as "Desi" or "that which pleases the people," was created. While Margi music was Recitative and Nibadha (set in and bound by words), Desi music was lyrical and Anibadha (free from words). This was probably the beginning of Alap or improvisation on a given melody.

Musical sounds were conceived by the Hindus to be twenty-two within the octave, and were called "srutis." From these twenty-two srutis were extracted melodies, and the tones selected for a particular melody were called "swaras" for the time being. Certain swaras in the octave were recognized as pure or shudha swaras and formed a scale of seven notes, designated as sa, re, ga, ma, pa, dha, ni.

The melodies derived from the twenty-two srutis came to be known as "Ragas." The word Raga means "color," or "temperament," which may be explained as "color of the mind," or the "power to move the heart." Definite rules pertaining to the prominence of certain notes and phrases, their sequence, and the proper intonation in



the singing of these Ragas, gave them their character. There was also a very definite season, and hour of the day, assigned for their auspicious performance.

Historically, there were in the beginning only six Ragas, which are today known as Bhairau, Hindola, Megh, Siri, Dipak, and Malkaus. The first five Ragas were supposed to have emanated from the five faces of Shiva, and the last one from Parvati, consort of Shiva. These Ragas were associated with different seasons and were visualized in the form of paintings. Bhairau is dedicated to Shiva, the three-eyed sage seated on the crest of the Himalayas, with the crescent moon on his forehead, his head and arms encircled with serpents, and wearing a necklace of skulls. He signifies "Divine Will."

Megh is of the cooling rainy season, clad in yellow and seated on a cloud. Hindola is a swing. Siri is dressed in scarlet and adorned with budding leaves. Dipak, shining in darkness, is the Raga of fire, and Malkaus is a proud warrior.

To the six primary Ragas were added many secondary Ragas and Raginis (wives) with children called Putra. They were then broadly classified by different authorities into four systems or muts attributed to Shiva, Krishna, Bharat rishi, and Hanuman.

These muts were supposedly reduced to proper scientific order by the famous musician Miyan Tan Sen, during the reign of the Mohammedan Emperor Akbar (A.D. 1542-1605.) Tan Sen also created new and beautiful melodies which gave an added excellence to Hindu music. Unfortunately he left no scientific treatise on music, and it is only through his lineal descendants and a long succession of his pupils that we are able to hear his music today.

Much has been written on the theory and practice of Hindu music in the past, but it is rare to hear the pure classic Ragas that evoke the particular emotion or state of spiritual consciousness attributed to them.

#### **Music Appropriate to Different Hours**

Indian daily life, being permeated with a sense of sacramental values and joy in Nature, is divided into auspicious

periods of worship and meditation, repose, and merriment. The early hours before dawn are always associated with meditation and prayer. The afternoon is for peaceful repose; the twilight hours for reverie and prayer. Evening is for merriment and the hours after midnight for seriousness and solemnity. Each Raga has its appropriate hour. Such an arrangement may seem purely imaginative, but to the Hindu mind the time theory appears to be the definite design of master-minds of the past. An analysis of the distinguishing features of many Ragas shows that the whole arrangement of the melodies is in keeping with the theory of their emotional appropriateness according to the hour.

The periods of sunrise and sunset, when there is a junction between night and day, evoke certain responses in the Hindu mind. These periods of twilight and dawn are called Sandhi Prakash, and Ragas sung during these hours are called Sandhi Prakash Ragas.

Midnight and noon are also transition points when the merry and mellow evening tunes gradually change to the dreamy and plaintive tunes of morning, and vice versa.

Ragas sung before dawn are slow, dignified, and full of pathos. Thus the Raga Jogia, meaning "a mystic," very appropriately belongs to that period, before sunrise when ascetics in India are given to religious meditation. The Raga Bhairau is devoted to the morning praise of Shiva, the Lord of Creation. Then comes Asavari, sweetly devotional and pleading.

Again, from noontime on to four o'clock, the tunes suggest coolness and repose in the tropic heat of the afternoon. Sarang, sung at midday, is reminiscent of Megh Raga of the rainy season, and has a gliding style which is refreshing and soothing. The melody called Talang, sung at about three in the afternoon, is dreamily smooth, light-hearted and lyrical in character.

There is again a touch of pathos in the tunes of the twilight hour suggestive of evening prayers or longing for the absent loved one. Then follow evening melodies, sparkling and romantic.

After midnight come melodies im-

*(Continued on Page 24)*



# Meditations for May

By S. E. M.

**Fri.** It is only what happens inside you that is important to you.  
**May 1** Your thoughts, and particularly your feelings, determine what your outer conditions are to be. Your mental and emotional attitude attracts a like vibration into your body and world.

**Sat.** If you seem to be confronted by an inharmonious condition,  
**May 2** or if some personality seems to be trying to harm you, place your problem in the Light, put it in the all-powerful, intelligent hands of Christ and take your mind and emotions off it.

**Sun.** Put your whole attention on God and free yourself completely from all feeling of resentment, criticism, condemnation  
**May 3** and fear. Know that God is all love, all intelligence, all power and all justice, and when you are tuned in with Him, nothing less can come near you.

**Mon.** Nothing outside of you has any power to affect your body,  
**May 4** mind or world except as you give it power by accepting it through your thoughts, mental pictures and feelings.

**Tues.** Keep up your guard always by being poised, serene, confident,  
**May 5** joyful, harmonious and positive under all circumstances. You can do this if you stop to realize who and what you really are. Of course, it requires constant effort until you have freed your mind and emotions from all negation, and until, by persistent practice of the presence of God, you are aware of that Presence every minute of the day and night.

**Wed.** Keep your mind off personalities. They have no power of  
**May 6** their own to affect you for they are only imperfect creations of the outer human self. You know that the reality for each individual is the eternal, inner God-Self. If you would help others as well as yourself, try always to see the Christ in everyone.

**Thurs.** Other people may not always do and say the perfect thing  
**May 7** but that is no excuse for you to lose control and fly into a rage. Keep away from inharmonious people and conditions as much as possible, but when contact is unavoidable, shut your consciousness from it; do not accept it into your mind and world. Know it for what it is, and overcome it by seeing beyond to the perfection you know to be there.

**Fri.** Every individual is a child of God no matter how contrary  
**May 8** or destructive his thoughts and actions may be. The command to "love your enemy" does not mean to love the ugly or imperfect outer manifestations of his personality, but in spite of what he does, it is possible to understand, to forgive, to forget, and to love the God-Self which he is and will one day manifest in full perfection.

**Sat.** Do you let your friends know that you believe in them—in  
**May 9** their ability, their good intentions, their understanding and right feeling? We are all aware that it becomes fairly easy to accomplish seemingly impossible things when someone we love thinks we can and expects greatness from us.



**Sun.** It pays to expect the best  
**May 10** from people and to let them know by your whole attitude, as well as by words, that you believe in them. Giving faith and understanding is the best way to help a person to help himself. Confidence, love and courage release power.

**Mon.** Have you lived up to the  
**May 11** brave, honest, beautiful and wholesome ideals you had ten years ago, or has the bright vision dimmed and blurred, and have you fooled yourself, compromised with life and put off doing the courageous, splendid things until some other day which never came?

**Tues.** It isn't too late even now  
**May 12** to recapture life in its fulness and intensity. Study yourself as impersonally as you contemplate your neighbor, and arrive at an honest estimate of yourself and of your affairs. If you don't like the picture, remember that you created it and what you have created you can uncreate and build again according to the divine design.

**Wed.** When you have thus taken  
**May 13** mental inventory, then start spring house cleaning. Get rid of every thought, emotion, habit, appetite, desire, tendency, motive, action, false idea or prejudice which keeps you from being the kind of person you want to be and which impedes your spiritual progress. From now on every time a wrong idea or feeling pops up (you always recognize them) squelch it immediately. Don't entertain it for an instant, and after awhile such ideas will get discouraged and let you alone.

**Thurs.** Whenever you are tempted  
**May 14** into a negative mental attitude of any kind, besides refusing acceptance to that which you do not want, take hold of that which you do want—that is—reverse your mental attitude entirely. Fill your mind with kind, generous, forgiving, joyous, bright, friendly, beautiful pictures and ideas. Remember darkness cannot follow you into the light and the Light is your home.

**Fri.** Why not take time off now  
**May 15** to get acquainted with yourself? Have you any honest, unbiased information about your character as others see it or do you only have a lot of pretty delusions and excuses? How would you feel if you were suddenly to get a clear, unretouched, uncolored view of your personality, motives and activities? Could you face it serenely? Are you as you confidently think you are or have you been fooling yourself because you are as blind to your shortcomings as others seem to you to be about themselves?

**Sat.** Now is the time to make  
**May 16** the required effort to free yourself from everything which prevents you from realizing your dreams of the perfect, victorious life, from realizing your oneness with your Father—the very source of your life and being. You have only to drop the burden you have unwittingly assumed and to come home to the Light and Love where you belong.

**Sun.** In reality you are now all  
**May 17** that you aspire to be. Your real self has become hidden under a rubbish heap of wrong conceptions and feelings accumulated through the years by the misdirected use of divine energy. Clear this debris away now and be free. Life is perfect—and you are life.

**Mon.** There is something in you  
**May 18** more beautiful, more mysterious, more generous, more courageous, more God-like than you have ever expressed.

**Tues.** Make perfect the condi-  
**May 19** tions, consecrate and purify yourself so that the divine creativeness may flow through you freely to manifest beauty and perfection.

**Wed.** Do not be afraid to be dif-  
**May 20** ferent. Do not be afraid that your family and friends will laugh at or criticize you for being yourself. What if they do? Dare to do and say the fine, noble, kind, generous, daring, charming things your inner self prompts you to express.



**Thurs.** Every minute of life may  
**May 21** be a glorious adventure if  
you will only see it so and  
live it spontaneously, grandly, courage-  
ously.

**Fri.** Enthusiasm, wonder, curi-  
**May 22** osity, interest, joy, courage  
and awareness are qualities  
which must be generated by you. They  
are not inherent in experiences or things  
for the same experience never affects  
two people in the same way. If you  
would live life to the full, you must  
bring these qualities to your everyday  
living and use your attention, under-  
standing and appreciation to the limit.

**Sat.** Your attitude determines  
**May 23** what you get out of life. If  
you want life to be rich, ex-  
citing, enjoyable, become aware of all  
that it is offering to you so freely every  
minute.

**Sun.** The simplest thing — a  
**May 24** rosebud, a raindrop, a snow  
crystal, a breeze, a song, a  
friend's voice, a color, a texture, a  
shadow, a form, the swing of a line, a  
book, a pet, a child, an atom—anything  
and everything—contains all the won-  
der, beauty and thrill of life. Wake up!  
See and feel and hear with your mind  
and heart!

**Mon.** Don't ever be so foolish  
**May 25** again as to think you can be  
irritated or bored or discour-  
aged. Do not waste your life and tram-  
ple on others in such ignorant stupidity.  
Only the wilfully blind can be so de-  
luded. Remember always that you are  
a child of God and see as He sees—  
perfectly.

**Tues.** Really to live requires  
**May 26** courage and faith. Growth  
or expansion does not mean  
ease and comfort—it means risk, dan-  
ger, hardship, monotony, ecstasy, fail-  
ure, sacrifice, energy, vision. If happi-  
ness to you means living on chocolate  
cake and sleeping the hours away,  
then don't complain that life is unin-  
teresting and is passing you by.

**Wed.** Really to live you must  
**May 27** dare to love, dare to lose,  
dare to fail; you must face  
pain, sorrow, want, loneliness. It is so  
that strength is developed. It is so  
that great souls are made. First the  
cross—then the ascension.  
**Tues.**

**Thurs.** Since God is the creator of  
**May 28** all beauty, goodness and per-  
fection, why do you seek else-  
where for that which will satisfy the  
longing of your heart? You have been  
told to "seek first the kingdom of God"  
and the command means exactly what  
it says. There is no other way.

**Fri.** It isn't easy to have faith  
**May 29** in other people, for they ap-  
parently let you down so con-  
tinuously and so completely. They do  
and say (from your point of view) such  
mean, unaccountable, silly and un-  
reasonable things. But that is what  
really loving and having faith means.  
It means going on believing in and ex-  
pecting the best no matter what the  
outer appearance. It means the under-  
standing that every child of God is  
struggling in his own peculiar, fumbling  
way toward the Light, and knowing that  
eventually he will find it.

**Sat.** What would happen if God  
**May 30** lost faith in us every time we  
made a mistake or did an  
ignoble thing and said, "He's no good.  
I'll not be bothered with him any  
more?" Such a calamity cannot be im-  
agined. We know that we can always  
depend upon the loving understanding  
and help of our Father. Let us try a  
little more conscientiously to manifest  
these divine qualities in our daily lives so  
that we may be depended upon.

**Sun.** Isn't it wonderful to think  
**May 31** that while you are expressing  
charity, understanding, and  
compassion toward the other fellow, you  
are actually doing more for yourself  
than for him? Truly you must give your  
life in order to receive.





# Scientific Digest

## Lincoln Portrait in Calcutta

One of the most prized portraits of Abraham Lincoln is in Calcutta, India. In 1863 a Hindu merchant planted himself on Lincoln's doorstep and refused to budge until he had a portrait. Finally, to get rid of him, Lincoln sent the Hindu to Huntington, the famous painter of New York. When the portrait was finished, everybody wanted to buy it, but the Hindu had worked hard to get it and took it back to Calcutta.

## Electricity Brings "Sun" To Dark Apartments

NEW YORK'S "cliff-dwellers," who live on lower level apartments, facing ventilating shafts, can now get up in the morning, raise the window shades, and be flooded in the glow of artificial sunlight.

Electrical engineers have installed in the court of an apartment on Central Park South a system of powerful electric lights which shine down the dark central shaft and simulate sunlight. And so that the dawn does not "come up like thunder," as Kipling has it in the Far East, the wiring circuit is so arranged that the glow comes on gradually in the morning for "sunrise" and dies away slowly for "sunset."

Engineers of the General Electric Company, who installed the system, have adjusted the device so that it takes the lamp 15 minutes to come up to full intensity.

## Transfer of Living Heart

THE successful transfer of a living heart from one fish's body into another was described today at George Washington University, Washington,

D. C., by Prof. George Bain Jenkins. He told of keeping transplanted hearts living in embryos of sea minnows for from eight to ten days. "The hearts slow down a little at first but after an hour they usually resume their normal speed," he said.

The achievement resulted from three years of effort by Dr. Jenkins and Prof. F. J. Brinley of the North Dakota Agricultural College. Attending surgeons at the George Washington University alumni clinic said the feat is the first of its kind and opens wide medical possibilities.

## Laugh and Stay Sane

Laugh. It will keep you from going crazy. That was the advice of Rev. Phillips Endicott Osgood, rector of the Emmanuel Church, to members of the Women's Republican Club. "A laugh is a human being's declaration of independence," he said. "It's a sign he doesn't have to believe everything he's told."

## Turnips Yield Iodine

WE may all soon be eating turnips as a means of getting goiter-preventing iodine into our systems, just as we now eat spinach for the vitamins it contains. Or, if we live in the South, we may combine the two benefits in a dish of turnip greens.

At a meeting of the American Association for the Advancement of Science, Dr. Warren B. Mack told of experiments with many kinds of vegetables, to see which would make the best use of iodine applied with a fertilizer to the soil. He found that turnips are the most efficient, increasing their iodine content more than a hundred-fold when plenty of that necessary element was available in the soil.



# Diet and Health

By ELLEN EASTON, B. Sc.

## DINNER MENU

Cream of Tomato Soup  
Green Salad  
Southern Mock Steak  
Country Style Onions  
Baked Hubbard Squash  
Fresh Fruit Dessert

### SOUTHERN MOCK STEAK

$\frac{1}{2}$  lb. India Nut Steak, sliced  
4 tablespoons whole wheat flour  
2 tablespoons Soy Sauce  
Vegex or Savita seasoning  
 $1\frac{1}{2}$  cup water  
5 tablespoons butter or Crisco

Spread each slice of nut steak on both sides with a little Vegex or Savita and dip in flour. Brown the steak in the hot fat. Stir the water and soy sauce slowly into the flour until thoroughly blended and smooth and pour into the pan with the steak. Cover and let simmer for 10 minutes.

### COUNTRY STYLE ONIONS

6 large onions  
1 egg  
4 tablespoons butter  
Smoein (smoked seasoning powder)  
2 tablespoons cream  
Mineralized Salt

Peel and cook the onions whole in boiling salted water for 20 minutes. Drain, cut in quarters and put on a towel to dry. Put the onions in a baking dish, pour the melted butter over them and brown in the oven. Remove dish from oven and let it cool slightly.

Sprinkle the onions with smoein (to season like bacon) and salt. Beat the egg well, add the cream, pour over the onions and return to oven until a golden brown on top.

### FRESH FRUIT DESSERT

Fresh Pineapple  
Apples  
Raisins—unsulphured

Dice pineapple. Shred the apples. If you are sure they have not been sprayed with arsenate of lead, use skins too. Wash the raisins and then soak in a little pineapple juice. When ready to serve, toss the three ingredients together very lightly and chill. Ground nuts may be sprinkled over the top if desired.

## HEALTH

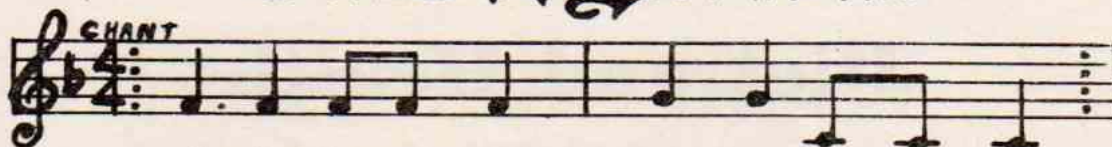
Very small amounts of fluorine are found in the bony structure of the body and, according to Henry C. Sherman, Ph.,D., Sc.D., Professor of Chemistry at Columbia University, the significance of its presence in the body is not yet clear. Whether necessary to physical well-being or not, there is no need to be concerned about its supply for the varied diet which provides the other minerals and vitamins will be sure to contain traces of fluorine.

## DIET

Martin W. Pretorius lists the following as fluorine foods: cabbage, Swiss cheese, garlic, goats' cheese, sauerkraut, spinach, and watercress.



# Oh God Beautiful



O - God - beau - ti - ful - O - God - beau - ti - ful



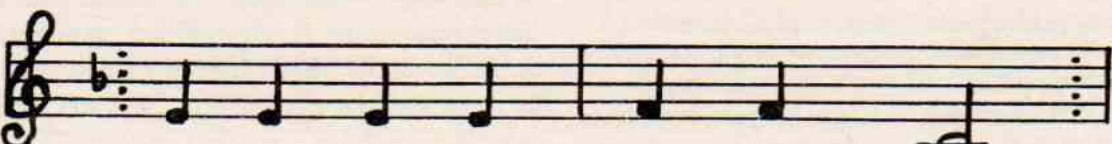
At - Thy - feet - oh - - - I - do - bow - - - - -



O - God - beau - ti - ful - O - God - beau - ti - ful



O - God - beau - ti - ful - O - - God - beau - ti - ful



In - the - - for - - est Thou - art - green



In - the - moun - tain Thou - art - high



In - the - riv - - er Thou - art - rest - less



In - the - o - - - cean Thou - - - - art - grave



O - God - beau - ti - ful - O - God - beau - ti - ful





O - God - beau - ti - ful      O - - - - God - beau - ti - ful



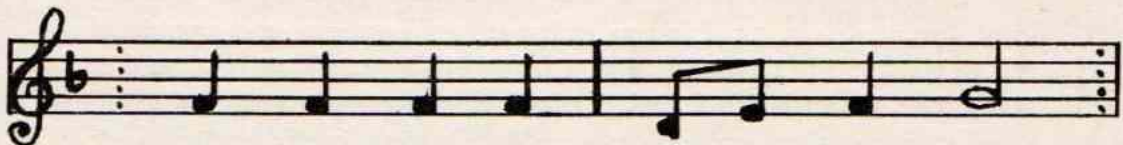
To - the - ser - vice - ful      Thou - art - ser - - vice



To - the - lov - - - er      Thou - art - love



To - the - sor - row - ful      Thou - art - sym - path - y



To - the - Yo - - - gi      Thou - - - art - bliss



O - - God - beau - ti - ful      O - God - beau - ti - ful



O - - God - beau - ti - ful      O - - - - God - beau - ti - ful



At - Thy - feet - - oh      I - - do - - - bow - - - - -



O - - God - beau - ti - - ful      O - God - beau - ti - ful



# My Mother

I WAS greatly blessed in this life with an angelic earthly mother, whose charity helped many when in distress, whose sincerity won the hearts of all who knew her, whose cheerful nature gladdened the hearts of those who chanced to contact her, whose understanding cleared away sorrow from human minds, and whose wisdom dispelled darkness from many souls. Deep was her devotion unto God.

Thankful am I to feel and know that no matter who came into my life, she was the only one who fully occupied the hive of my heart. Many seek truth for various reasons, but I heard that through certain definite technique for gaining Self Realization one could in time learn to leave this body willingly and consciously, so my fear of losing my earthly mother drove me to seek this truth, not for my health nor for prosperity, but for the sole purpose that mother and I could go beyond the gates of this life together.

Two weeks after receiving this truth, God gave my mother the long deserved rest, but He was gracious in His mercy and permitted me to see her joy in going to His Infinite Home. Shortly after her going, the great desire I had planned in my consciousness, that we should go together, came very near manifesting itself, but it wasn't to be.

In the course of time, I met someone who reminded me of her. She too helped to wax this little hive, then bit by bit the old life slipped away, and I gave my life to the service of God. In the course of my service, I came in contact with many mothers. One would have hair like my earthly mother, another would have her eyes, still others her loving ways. The many reminded me of the one. But one day this realization came, to my great joy, that my earthly mother and all mothers had melted into one Great Universal Mother.


My earthly mother came to make this hive, others have helped to wax it in preparation for the Great Queen Mother. Now my heart cries: "Take full possession of this hive, O Divine Mother; fill Thou my mind with Thy Wisdom, sit Thou upon the throne of my soul with Thy luminous Presence. All that I have I give unto Thee. But, Mother, I ask You to leave a little nook in my heart unoccupied, just large enough for me to lay my offering of ever-increasing love at Thy Blue Lotus Feet.

—By Florina Darling.



# The Vibrational Nature of Spirit

By SRI RANENDRA KUMAR DAS

PIRIT, in its essence, is a tremendous power, permeating all space, and is vibratory in its nature. Because of the potentiality of this force, it travels through space as vibration which originates from the One Great Source.

Vibrations in space are oscillatory in their movement, as are the ripples on the surface of a stream. The throwing of a pebble into mid-stream disturbs the equilibrium of the molecules of water and causes ripples or waves to appear on its surface, which waves are circular in their motion as they radiate from the point of disturbance. They move quickly, or slowly, according to the rapidity of the disturbance.

Spiritual vibrations move in all directions and with varying degrees of rapidity. They are measured according to the number appearing each second. They may even travel faster in one direction than in another. Matter becomes manifest as form in accordance with the rate of vibration of Spirit, and these forms vary according to the number of vibrations per second.

Glass, wood, stone, water, earth, and air are different only because of their respective rates of vibration. A piece of glass, polished and cut to resemble a diamond, is in sharp contrast to a genuine diamond, although they do have some qualities in common—transparency, a certain degree of hardness, and so forth. One is exceedingly hard and brilliant, as though it possessed a soul; the other lacking these qualities. However, the real difference lies in the vibratory rates of their particular electrons. It is beyond the scope of the

scientist to create an amount of heat sufficient to produce the quality of hardness in glass with which Nature endows the diamond. Increased heat applied to iron converts it into steel. It is merely a matter of increasing the rates of vibration that the iron becomes steel.

Matter exists only because of the vibrations of Spirit. Spirit enters matter and produces the manifold finished manifestations and we become aware of them as such. Were it not for the fact that the vibrations in matter came into material expression, we should not be able to distinguish one form from another. Matter exists solely because of Spirit, without which there would be no matter. Vibration is responsible for all the knowledge that we possess.

Vibrations are two-fold in nature; those which spring from the Primeval Energy of this universe; those which are actuated by mental or psychic impulses.

Discussing the vibrations of cosmic energy, it is held that all matter, in whatever form it may appear, is existent because of the various primary elements of which it is composed, and the basic principle underlying each element in matter is the same. This basic principle is the First Great Power, or Principle, which we call "Spirit." It is that energy released by God upon the conception of the world in His Mind. This great radiating force penetrates all space through its vibrations which counter-cross each other and vibrate differently, to the effect that matter on the earth-plane is formed. Every material form vibrates, since it came into being through this vibrating Spirit; yet it is quite hard for minds to grasp this truth and to know that everything that one



can see and feel is in a state of vibration. Because we cannot see or feel this vibration, does not mean that it does not exist. Neither can one feel the magnetism coming from a piece of magnetized steel, nor can one feel the vibration of the musical tones as they leave the piano, but which reach the ear as sound. All things vibrate inwardly and outwardly as well until we are enabled to behold them as objects, or sense them.

These material particles are pulsating at the rate of many thousands per second, even to the point that they cannot be counted by the most delicate machines except under certain electrical conditions that will divide the vibrations into groups.

As all material things are in a state of vibration, the air is necessarily vibrant also and it is because of this condition that we sense light, sound, color, heat, cold, and can distinguish odors. Our senses act through the medium of vibration; without this vibration we would be unaware that the universe existed.

In short, then, we are led to see that Spirit as vibration is responsible for all existing matter and composes all matter; that through vibration, we obtain our knowledge of the material; that without vibration, nothing would exist to us.

Let us turn our attention now to the believed existence of good and evil. The First Great Principle or Cause is good and everything that emanates from it carries the same quality; there can be no evil, no gross matter except as an illusion which man's material mind creates and which he believes to be real. Only divinity truly exists. All else is illusion.

Reviewing the past experiences of our lives, we can readily be convinced that the interpretation which material mind placed upon things or conditions gave

them existence in our mind, when most often they were unreal.

Everything exists because of the vibratory spiritual energy throwing its vibrations in space of which we become cognizant. Color does not register to a blind man because it is impossible for him to sense and interpret the color vibration; but those gifted with sight can receive these vibrations and interpret them into understanding. If we were taught to interpret a tree as a house, the vibrations of a tree would always bring to mind a house. It would not affect the real or the apparent existence of the thing except as far as one's consciousness was concerned.

Thus the existence of things in the material world are dependent upon our education, our beliefs, our understanding, and our consciousness.

Children enter life without knowledge and are dependent greatly upon their parents for their learning. According to the teaching of the parents, they become acquainted with evil or honesty, cheerfulness or gloom, kindness or rudeness, and so on, according to their teaching. Therefore, as we go through life, our mortal mind is constantly vacillating and changing its interpretations and beliefs, which affect our relationship to the world, and our consciousness of things as they are.

The existence of this material world is due to the emanence of its vibrations and our translation or interpretation of them. We can think positively that all is good; there is no evil; or in other words, only that exists which is good, therefore, that which is evil does not truly exist. The good is the Divine, positive principle manifesting through Nature; it is permanent, not fleeting; it is progressive, not retrogressive; it is inspiring, not depressing. Evil is the contrary to good, and because it changes, it does not really exist.

I believe a leaf of grass is no less than the journey-work of the stars,  
And the pismire is equally perfect, and a grain of sand, and the egg of the wren,  
And the tree-toad is a chef-d'oeuvre for the highest,  
And the running blackberry would adorn the parlors of heaven,  
And the narrowest hinge in my hand puts to scorn all machinery,  
And the cow crunching with depress'd head surpasses any statue,  
And a mouse is miracle enough to stagger sextillions of infidels.

—Walt Whitman.



# Beauty Parlors for the Mind and Spirit

By LOUIS E. VAN NORMAN

**A**RATHER impressive comparison of the so-called beauty standards of the present generation and the two preceding, is furnished by passages in two recently published books.

In one, which attempts to revive for us of 1936 the "Age of Confidence" (meaning the decades, 1880-1890) the author contrasts the unhurried, more or less simple and unaffected young girls of that period with the restless smart young things of our day. He ventures to express wonder at—but not liking for—the "business girls" of these days, to whom he refers as "thoroughly competent, entirely self-reliant and crisply impersonal." Granting these qualities, however, he frankly states that he does not at all like the mass production character of their appearance, particularly the "sameness of the hard lines in their beauty parlor faces."

The other volume describes the family life of the more comfortable English family in the much derided mid-Victorian days. Speaking of every-day existence then, this writer observes:

"Luncheon was leisurely and agreeable; conversation was intelligent. . . . Gossip was amusing, yes, perhaps occasionally malicious, but there was no breath of slander, no interminable plunging into the privacy of others. Voices were softer, the nasal twang and the high-pitched cackle were not yet born. Hustle was an unknown word. People thought more slowly, moved more slowly, lived more slowly. Women knew how to listen, how to be motionless. They

had not yet learned stridency nor restlessness, and their skins were always clean, kept so with water and not 'creams.' Nails were not dipped then in colored varnish, nor dresses saturated with scent. Women took great pains with their toilet . . . Even the gowns they wore were not impersonal, but belonged in some unmistakable, though subtle way, to the wearer, impregnated with her individuality, her body, bearing forever the odor of unscented soap, rain water, and sweet lavender.

The men of those days respected their women, courted them and won them. . . . Husbands and wives lived tranquilly side by side. No universal hunger bore them down. They trod their prosperous paths with unmeasured steps, untroubled and serene, trailing a bright, unfevered gaiety, smiling with God as their sons would never smile."

Of course, you will say, those were quiet days. People then did not have to worry about depressions, scarcity, impending government changes, unemployment, and the other ills to which our young people today are heir. No, but the point is that an inner peace and refinement—attainable even under stress and storms—will do infinitely more to beautify the countenance than any number or amount of applications from the outside. A keen observer has put it this way:

"There are no better cosmetics than a severe temperance and purity, modesty and humility, a gracious temper and calmness of spirit; and there is

(Continued on Page 24)



## **The Message of Death**

Death! What message hast Thou  
brought to my heart?  
Come! Come! My Dear, by  
dripping down constantly Thy  
eternal flow of melody.  
Come! My Sweet! With eternal  
deep embracing!  
Come! In the pain of my heart,  
filling it with rhythmic  
vibrations of Thy sweet dancing!  
Come, My Comrade! With Thy  
eternal crimson kisses!  
Smile on sweet smile, resting  
on my mortal frame!  
Stir me from deep slumber  
in homogeneous Liberation, through  
Thy mystic power, by pouring out  
Thy rosy luster of vitality!  
Hast Thou taken all of Mine,  
by dispelling the darkness of ignorance  
with the sweet flow of melodies from  
Thy flute?

—By Bibhuti Bhuson Sarkar.

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## **The Song of Super-Humanity**

What greatness awakes  
in manhood!

Lo! How it swells with  
the rare sweetness  
of grandeur!

Ah! an inexhaustible flow of thought  
is playing in the human mind.

It rains down sweet, melodious  
sounds of immaterial songs.

It is pain that makes man  
so majestic!

It is pain that makes him so  
high-minded!

It is pain that makes him realize  
how to trample upon all gains  
and losses, in a sheer blissful attitude!

—By Bibhuti Bhuson Sarkar.

## **The Song of Sympathy**

Place me with the lowliest, nay  
with those who have already lost  
all of their own.

Place me, Oh! Place me, with utter  
sincerity, with those who are beggars,  
having alms—bags swung on their arms.

Place, me, Oh! Place me with those who  
have worn-out black rags around  
their thin loins.

Place me, Oh! Place me with  
those who are blind, diseased,  
lame, having dry smiling faces,  
and with those whose thin pale faces  
are shadowed with gloomy deep pain.

Oh! Place me, Oh! Place me with  
those who are almost fainting from  
fasting.

Oh! Place me with those whose thin,  
weak, worn-out bodies drop down on the  
public path.

Oh! Place me! Place me with those  
whose lives' language  
does not find opportunity to be  
flowered out, and whose eyes are  
ever bedewed with mournful tears.

—By Bibhuti Bhuson Sarkar.

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## **Sense Freedom**

No one can wish to be enslaved  
To things of earth;  
To indulge is to regret.  
Desire fulfilled,  
Does not eliminate desire,  
But only intensifies;  
Bringing pain and discontentment.  
Sense freedom is the key  
To mental strength and true success.  
Clear thinking,  
As divorced from the senses,  
Rebuilds; releases  
And enlivens the spirit;  
Removing obstacles to greater accom-  
plishment;  
Producing greater joy in life and living.

—By Katherine Maurine Haaff.



## Letters of Appreciation

When I telegraphed you on the 25th of November to include Mr.— in your healing prayers, I was confident that he would be greatly aided, but I had no idea that such miraculous results would be obtained in the short space of a few days. After Mr.— reached the hospital and an X-Ray had been taken, it was discovered that he was suffering from a compound fracture of the left leg just below the knee; his back was severely sprained in the region of the pelvis; three vertebrae of the neck were dislocated, and his neck was swollen so large that it measured 22 inches round, and aside from these injuries, he was badly bruised and cut about his head and body.

At the time he was examined by the doctors, they told him and his wife that he would be confined in the hospital for at least three months, and maybe longer. He left the hospital on December eleventh, less than three weeks after the accident. A steady improvement became apparent at once and reached such pronounced proportions that the doctors were amazed.

Mr. and Mrs.— wish us to send their sincere thanks for the wonderful service you have rendered them, and we join them in this. It has been a revelation of the workings of Divine forces that one is not often privileged to witness.

May God bless you for your unselfish devotion to the welfare of humanity.

Respectfully,

E. L. B., San Francisco, Calif.

\* \* \*

Self Realization Fellowship,  
Los Angeles, Calif.  
Gentlemen:

I am enclosing a money order for two months' dues.

Since requesting the use of the Horn of Plenty Bank my income has doubled. Please send me another bank.

Very truly yours,

F. H., New Orleans, La.

\* \* \*

Dear Sirs:

I am very thankful to you and the Masters for the great assistance given to me and also to my son. I am so grateful for the privilege of belonging

to such a wonderful Organization, and I hope to belong to it the rest of my life. My husband and boys study Self-Realization and it is our general home topic of conversation.

Thanking you so much for all your kindness, I remain

Yours very gratefully,  
Mrs. S. H., Canada.

\* \* \*

We, the undersigned students, are thanking you very kindly for your help and all the good we are receiving from your Praecepta and the Horn of Plenty Bank.

Mr. and Mrs. A. J., Spokane, Wash.

\* \* \*

It is almost one year since I joined your Fellowship and it is wonderful the benefit I have derived from the studies. It has been the happiest of all my life. It has made me a different person. I feel so happy now.

Yours very sincerely,

Mrs. S. E. H., Vancouver, Canada.

\* \* \*

All of my affairs have improved beyond expression since I started studying with all of you six months ago. May God bless you and help you in your Divine work.

Sincerely,

M. B., New York.

\* \* \*

Dear Divine Friends:

I am so pleased with the work I am getting from you that I cannot tell you how much it means to me. The work is so much more advanced than anything I have studied. Isn't it a blessing when we can realize just how little we know? I have studied most everything at some time or other. I am just now beginning to find myself.

Yours in Christ,

V. R., Ohio.

## CHANGE YOUR ADDRESS?

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

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



## Beauty Parlors for the Mind and Spirit

(Continued from Page 21)

no true beauty without the signatures of those graven in the very countenance."

"The fountain of beauty," said old Quarles, "is the heart, and every generous thought illustrates the walls of your chamber."

How can we cultivate beauty of mind and soul? If, as we have always been told, beauty is but skin deep, and, in its true form, the mark God sets on virtue (as our own Emerson has said) how can we acquire that beauty of mind and soul?

More and more we are learning that composure and peace are the best cosmetics. Meditation is the workshop in which these qualities are wrought. Sorrow and suffering, said a wise man of olden days, have been well likened to the weight about a diver—necessary to keep him down while he is securing pearls. Learn to commune with yourself and not only how to analyze your character and appraise your habits of life, but also how to realize your relation to the universe, to feel your identification with God. Meditation may be considered the best beauty shop for the mind and soul. "No matter how deformed your body may be, it is possible for you to throw such a wealth of character—of love, of sweetness, of light—into your face that all doors will fly open to you and you will be welcomed everywhere without introduction."

The classic Latin writer, Virgil, said, nearly two thousand years ago: "There is no beautification of complexion or form, or behavior, like the wish and effort to scatter joy and not pain around us." And, even before him, the Greek sage, Socrates, exclaimed: "I pray Thee, O God, that I may be beautiful within."

## Hindu Conception of Music

(Continued from Page 10)

pressive, proud, and sorrowful. There is Malkaus, slow in style, and majestic in sorrow. It throbs with grief and its theme is usually a form of elegy or

Page Twenty-four

love-lament. Durbari Kanra, too, is wrapped in melancholy dignity. Its haunting plaintive sweetness has a mystic quality.

Thus the time-theory of Hindu music represents a beautiful and clearly intelligible system of harmonizing melody with emotion, and shows an ingenious comprehension of the spiritual responses of the human heart to the wonders of God's Creation.

Indian singers and instrumentalists study for years to perfect the intricate technique of developing the Ragas, which are merely outlines of the melody. It is the aim of the artist to display the beautiful and delicate coloring of each Raga in elaborate patterns of his own creation, according to his skill and the emotional response which the tune evokes within him. His marvelous improvisations of melody seem to transcend the categories of time and place and draw his listeners with him to the Source of Life and Light beyond.

## The Second Coming of Christ

(Continued from Page 6)

spiritual kingdom come and be substituted for the material kingdom of the earth. Give us this day our daily Spiritual Bread—Thy contact with Thy Bliss, Thy Wisdom, and Thy Love—the only Soul-sustaining bread which we seek.

Leave us not in the pit of temptation wherein we fell through the misuse of Thy given reason, and when we are stronger, and Thou dost wish to test our spiritual strength, Father, make Thyself more tempting than temptation. Teach us to behold that the earth is not ruled by material forces, but by Thy Kingdom's power and glory forever. Teach us to contact Thee through the Cosmic Vibration of Aum (Amen) heard in meditation. Teach us to forgive others' faults as Thou dost forgive our faults, O Lord." Amen.

The one absolute certainty is, that man is ever in the presence of Infinite Energy, from which all things proceed.

—Herbert Spencer.

Inner Culture



# News From India

Excerpts From Letters of C. Richard Wright

Dear All:

No doubt, you are quite puzzled, perplexed, and annoyed at my apparently greedy silence regarding Swami Sri Yukteswarji; and in one sense I don't blame you. But in another sense I believe you would not blame me, for this is the reason. I felt this way: far be it from me to attempt to describe one so great and saintly with my limited understanding and superficial glances. I could write reams and reams perhaps about his appearance and the outward aspect of the man, but would I be doing justice to the Saint within? So I waited and waited, hoping to glean more and more of the Saint, the true Swami Sri Yukteswarji.

On every visit we made to his humble Ashrama out in Serampore, just 15 miles outside of Calcutta, I tried and tried to penetrate the Bengali conversation between the two Swamijis, for English is null and void when they are together, although Swamiji Maharaj (as called by others) can and sometimes does speak English, although every time I've been present every precious moment is devoted to an exchange of expressions and not wasted on merely passing the time of day. I've felt so privileged and elated at just being present in their company, that to utter a word or question in English would have been sacrilegious. But to a certain extent, much less than desired, I've had a chance to taste the saintliness of this Great One, in his jovial smile and twinkling eyes.

One quality I have discerned in his merry, serious conversation, is a decided positiveness in his statements—the mark of a wise man, who knows he knows, because he knows God. And so it is, anything I could write would only be based upon the limited external impressions and perception, and not upon the

true basis of the saint—his spiritual glory. So, if I'm forgiven for my inaptitude and inability to do the inner man or saint justice, I shall begin my tale (from my notes) on a certain day back in September, as a matter of fact on the 30th.

On this day we left Calcutta, filled with the highest anticipation and full of the great joy that we had been experiencing in the receptions here and there. Our journey to Serampore, just 15 miles out among the villages outside of Calcutta, led us over very picturesque roads crowded with heedless pedestrians or rag-clad natives and most insolent and inert "hump-shouldered" cows and dogs. One common scene that is always of fascination is the water buffaloes with their huge bulkiness, climaxed by a crown of flesh and bone on their shoulders, "worn so," or created so, by the heavy poles stretching across their necks in the form of a yoke, for centuries and centuries; at least, one would be led to believe that this physiological characteristic had been formed from the constant burden they had to bear over so many centuries, and yet they appear docilely vicious in their huge black, scarcely-haired hides, with long horns swooping and dipping back toward their shoulders, so meek and so fierce, in appearance only, however. It is not uncommon to see herds of them standing majestically in ponds of mud or dirty water out in the villages.

Well, enough of the cows, or at least of the way I described them, so on we went through the conglomerated, congested, and "un-white-winged" villages, and entering Serampore we passed by the queer shops and motley mass of humanity, turned to the right, and proceeded past the adobe, tile-roofed and thatched-roof huts or hovels, past the favorite eating haunt (a shop) of Swami-



ji during his school days at the college in Serampore, and suddenly turned to the right again down a narrow, walled lane, then a sudden left turn and there before us towered the humble, but inspiring two-story Ashrama of Swami Sri Yukteswarji, with a Spanish-style verandah on the upper floor or balcony, and the most impressive thing about it was its humble solitude. In grave humbleness I strode behind Swamiji into the courtyard or patio within the Ashrama walls, and likewise the inner portion of the upper story was lined on three sides by a verandah. We proceeded up some old stone steps, hearts pounding, up steps no doubt trod by myriads of Truth-drinkers; up through this crumbling, but sacredly humble abode we continued, the tension growing keener and keener, when suddenly, without ostentation or fore-preparation, there before us near the head of the stairs of this quaint verandah, appeared the Great One, Swami Sri Yukteswarji, standing in his noble pose of great wisdom. He has a decidedly sloping forehead, indicative of a lofty vision and sincerity of purpose, a decided purpose, and God-Wisdom.

Then my heart heaved and swelled as I felt myself blessed by the privilege of being in his sublime presence. Tears nearly blurred my eager sight when Swamiji dropped to his knees, and with bowed head offered his Soul's gratitude and greeting, touching his feet, and then his own head in humble obeisance to his Guru; he arose and was embraced on both sides of the bosom. It was like the joyous greeting of father and prodigal son, but in this case, triumphant son; no words passed, but the most intense feeling was expressed in the silent words of the heart.

How their eyes sparkled and fired with the warmth of renewed Soul-union! A most tender feeling surged throughout this humble patio; even the sun seemed to elude the clouds to add his blaze of glory to the sublime occasion. Then my humbleness waxed high, and on bended knee and dropped head, I added my Soul's love and thanks for all I've thrilled to and hope to thrill to; touching his feet, calloused by Time and Sacrifice, and receiving his blessings by touching my own head after rising,

I stood to face two beautiful, deep eyes, sparkling with joy and wisdom, and introspectively smouldering; the brown iris of his eyes glistened in a ring of ethereal blue.

We were then taken into his sitting room, the whole side of which opened to the outer verandah or balcony, first seen from down below, shoes were removed, and as he braced himself against his very simple bed, sitting on a straw mattress on the cement floor, we all circled ourselves about him, (Swamiji near his feet) and with pillows to lean on or ease our positions on the straw mat. With a quick, cursory glance, I noted this rather dilapidated room, suggestive of the owner's non-attachment to material comfort or objects, a room with fading white walls and fading stripes of blue plaster, with an old picture of Lahiri Mahasaya, at one end of the room, garlanded in simple devotion, and an old picture of Swamiji (Yogananda) as he arrived in Boston with the other religious representatives; another old picture of Swami Sri Yukteswarji that appeared in an old issue of East-West Magazine, and through the doors opening out onto the outside verandah I could see plantain (banana) and cocoanut palm trees towering over the roof of the Ashrama in peaceful protection; I saw a strange occurrence of modernity and antiquity, namely, a huge, cut-glass, electric chandelier, covered with cobwebs through disuse, and a "Singer sewing machine" calender: all in all, a quiet, trim room breathing peace and calmness supreme, rustic but pleasant, plain but comfortable.

Swami Sri Yukteswarji seems overjoyed, though his predominance of wisdom hinders his flow of feeling, at least outwardly, as well as I can discern from the Bengali conversation. He is of a large, athletic stature, hardened by the trials and sacrifices of renunciation, with majestic and divine poise at all times—a sloping forehead as if seeking the heavens, a divine look or countenance, with a large, homely nose, with which he apparently amuses himself by flipping and wiggling it with his fingers in idle moments, like a child; powerful sepia eyes halo-ed by an ethereal blue hazy ring; clad in simple dress—the common "Dhuti" and a shirt called



"Punjabi" (similar to our woolen undershirts with buttons), both once dyed a strong ochre color, but now only a faded orange shade. He has quite a jovial and rollicking laugh deep in his chest, causing him to shake and quiver throughout his body—very cheerful and sincere. Great wisdom and strength of purpose and determination are very apparent, although I spent every visit in stupid amazement, not knowing the language; his face and stature denote sublime power; he moves with a firm tread and erect posture; hands and fingers also appear powerful. It is interesting to note that he has to merely clap his hands together and ere finishing he is served or attended by some small disciple; incidentally, I am very much attracted by one of his disciples, a thin lad with long black hair to his shoulders and a most penetrating pair of black sparkling eyes, and a heavenly smile through pearly teeth; his eyes twinkle, as the corners of his mouth rise, like the stars and the crescent moon appearing at twilight.

Swami Sri Yukteswarji's joy seems quite intense at the return of his "product," and he seems to be somewhat inquisitive about "the product's product." Swamiji presented him with some gifts, as is the custom when the disciple goes to his master; they were received with appreciation and joy, for he seemed

quite proud to show them to all visitors. Sri Yukteswarji's thinning hair is parted in the middle, begins a silver, and changes to streaks of silvery-gold and silvery-gray and silvery-black, ending in ringlets or curls at his shoulders; his beard and moustache also are scant or thinned out, but it enhances his character as deep and light at the same time. Pigeons are sharing our quarters in the Ashrama up in the eaves, under the red tile roof.

Next on the program: We were thrilled by sitting down to a larder as guests of Sri Yukteswarji, good, tasty, simple, and plain, all "vegetable and rice" combinations. Sri Yukteswarji was pleased at my grasping onto India's customs, as "finger-eating," for example. It all seems like a fairy dream, and any expression of gratitude or emotion on my part would appear coarse in the atmosphere of such divine blessings.

Well, after several hours of Bengali and the exchange of warmth, we bade adieu with a pronam, "saluted" at his feet, or rather, paid obeisance at his feet, and departed with an everlasting memory of a truly divine greeting and meeting and feeding. My only regret was my ignorance of the language, which isolated me from the inner man, the Saint, but I felt, and shall carry that feeling, as my divine blessing.

## The Divine Mother

**R**AMAKRISHNA is worshipping the Divine Mother in the Temple. He forgets, and puts the Garland on his own head.

One thinks about worshipping the Divine Mother—of weaving a Garland. Out of blue lupin, for the blue sky, and out of golden poppies, for the sun. One sings: O, my Mother, Thou art the blue enveloping sky, and the yellow star of the sun, and the white light of the day. Thou art the whispering, caressing breeze.

Thou art the Action of the day—the children dancing to school and trudging to school; the father faithfully working until sundown, and the mother brooding and active over both. Thou art the busy, humming city, the compact life of man, the fields of grain, and the sweet gardens. Thou art the Silence that Holds and Sustains, and the noises of Nature and Humanity art Thou.

And Thou art the dark, quiet night set with a million twinkling wonders. Thou art the Moonlight and the Secrets thereof: the sleeping human family. Thou hushes them and they rest, to awaken to Thy day-brightness.

—By Mrs. J. H. Cochran.



# Center News

By ORPHA L. SAHLY

(Director of Center Activity)

*"Keep thy heart with all diligence; for out of it are the issues of life." (Pr. 4: 23).*

Where does self-control begin? In your actions? Your words? Thoughts? Deeper even than thought? **Feeling**, or the **heart** is the fountain from which comes forth deeds and words. The kind act, the wrathful word—those which are entirely spontaneous and sometimes amaze even yourself as to their prompting—come not from thought but from **feeling**. "As he thinketh in his heart so is he." (Pr. 23:7.) How does a man act or react under stress or in an emergency? There his true measure may be taken. Given time for thought he might act very differently for various reasons. But the spontaneous word or act comes from the heart.

Why do you think an unkind thought of another? Because behind it there is a **feeling** of envy, resentment, injustice, or their kindred. Whence comes the charitable, kind thought? From the feeling of love in your heart.

Therefore it is said: "Keep thy heart with all diligence." Your whole life is shaped from the feeling in your heart. Guard your lips, yes; and your thoughts. When an unlovely thought comes, look deep into your heart for its source. The understanding of this is half the battle won. You can see that outward control only, without removal of the cause, is suppression and harmful, for the fermentation goes on gathering momentum

and will but seek another outlet. Not finding one, it will sooner or later force one, probably causing great destruction in one way or another. The physical body may be greatly harmed by suppression, and the mind also.

It is the **heart** that must be changed—the **feeling**. Physical and mental self-correction and discipline is essential and must never cease. Watch without faltering and "Guide thine heart in the Way," for "Only the pure in heart may see God."

In meditation upon the God-Presence, true Selfhood is realized, from which crystal-pure fountain flows forth spontaneous perfection in all the ways of life.

## Mount Washington

On March 19, a special Memorial Meditation was held in memory of Swami Sriyukteswarji, who passed from this earth life while in Samadhi on March 9, 1936. Swami Sriyukteswarji of India was the beloved Guru of Swami Yogananda. All Self-Realization Centers participated by holding special services on this date.

Not in illness but in physical vigor, this great soul voluntarily laid aside his body, as an instrument with which he had finished. The beautiful and sacred occasion of his passing is not loss, but gain to all, in that he is freed to greater service to mankind.



# Directory of Self-Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

## Ranchi, India

New EASTERN HEADQUARTERS of YOGODA SAT-SANGA (Self-Realization Fellowship), SHYAMA CHARAN MISSION, with Ashram accommodations and departments for Fortnightly Instructions by Correspondence, and the Brahmacharya Vidyalaya, a Residential School for Young Boys. Patrons: Yuvaraja of Mysore and Maharaja S. Nundy of Kasimbazar, Bengal.

Western disciples, guests, and visitors are welcome and will find hospitable and suitable accommodations.

## 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.

## Tukumā, Latvijā

Mr. Harry Dikman, Conducting Teacher; Zigfr. Meierovica iela Nr. 20. 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 Edg-hill 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 1:30, 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.

## \*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 in Pioneer Hall, Lumber Exchange Bldg., 5th St. and Hennepin Ave. Mondays, open class at Center, 7:30 p.m. Tuesday, closed class at 8 p.m. Wednesdays, Inner Group, for all students, at the home of Mrs. Elisabeth Backus, 2201 E. Lake of Isles Blvd. Course No. 1 taught by Miss Ednah Hall, Conducting Teacher. Consultation by appointment, 2215 Colfax Ave. South. Phone: Kenwood 0643. Noon meditations at Center, 12:15 to 1:00 p.m. every day except Saturday and Sunday. Yogoda monthly supper, 25c, last Sunday of each month, 6:30 p.m., Pioneer Hall, before services. Self-Realization Fellowship Center, 433-34 Lumber Exchange Building. Rental Library.

## 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.

## \*San Francisco, Calif.

Mr. Elmo L. Bate, Conducting Teacher; Telephone EVERgreen 2107. Semi-Monthly study class held second and fourth Thursday evenings at 8 p.m. Native Sons Hall, 414 Mason Street.

## \*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: 383½ 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.

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



# The Horn of Plenty Bank

**W**E 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 habit, and thus to help you to demonstrate in your everyday life the things you are only vaguely wishing for now.

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

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

This plan helps you practically in a number of ways. First, it shows you how to think correctly and 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.

*Page Thirty*

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.

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

-----

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

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

*Inner Culture*



# Books... By S. YOGANANDA, A. B.

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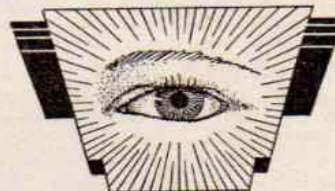
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# Eternity-Bodied Lord

BEYOND the veils of contemplation and the depths of Bliss, Eternity-Bodied Lord, you are ever hidden.

Throughout the flying hours of light, twilight, and gloom, you have ever taken the vow of Silence, only occasionally breaking that vow when strongly urged by a true devotee. I have been pursuing you, forsaking the blossoms of pleasure in the vast depths of my Being.

The fairy woodlands, studded with the gem of blossoms, are calling for your manifestation. The ever-restless breeze is impatiently waiting for you. The music drum of sea roars ever has been beating, waiting for your coming in the star-chequered dome of the Temple of the Blue.

I will make my love for you eternal and sweetly fragrant with the embrace of Inner Silence.

I have made a paradise in my heart, wherein you shall dwell. Will you be my most honored pilgrim in the sacred soil of my devotion?

With the pointed lips of hill-peaks, I shall kiss the hem of your garment of space glimmering with thunder and lightning. With my Cosmic mind, I shall sing the Cosmic Symphony on the altar of your Omnipresence. In the dream of my indirectly-lighted dispassionate Desire, I shall behold you in the ecstasy of my joy.

From the breast of Eternity, the flood of my continuous tears will float me down to your secret haunt. From the lofty peak of my pride, I want to jump and lay recumbent at your feet.

My songs will float down the perfume of blossoms and rush through the pores of the sky to your hidden place beyond.

My tears will commingle into a flood of devotion and plunge from the mountain of my meditation into the ocean of Your Heart. I shall follow the trail of fragrance to your heart in the flower caves. I shall rush through the pores of the Blue into your Eternal Presence.

O, First Eternal God of Sky, you tuned the strings of sound, sang your song, and you heard the song of all hearts through the changing aeons on the stage of Time.

God plays the drama of color and beauty on the stage of blossoms and advertises his show through the fragrance, which calls truant absent-minded visitors to his sanctum. Man is playing the drama of Spirit on the stage of life. He is the stage manager and we are the players working at our big and small all-important parts, all according to His unseen directions. Sometimes we mar the play by our stubbornness, but whenever we follow the echo of true wisdom within us, then we automatically work out His Will in our actions.

—By S. Y.