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Self-Realization

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

— Photo © by Prabhakar Mahadik, Bombay

Decorative mosaic panel of three peacocks; Udaipur Palace, India. The peacock, recently chosen as India's national bird, has been an inspiration to artists and poets since ancient times.

April – June 1965

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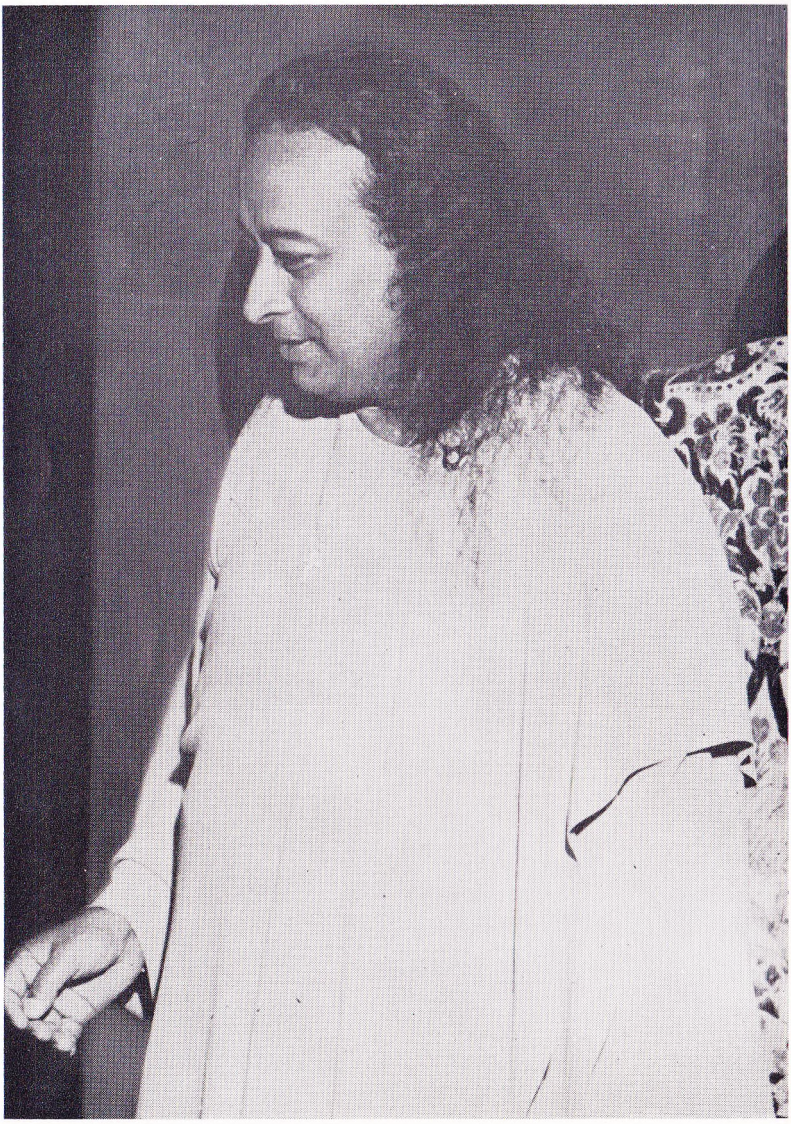

PARAMAHANSA YOGANANDA

Photograph taken in Beverly Hills, California, August 20, 1950

Self-Realization Magazine

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April-June 1965 Vol. 36, No. 3

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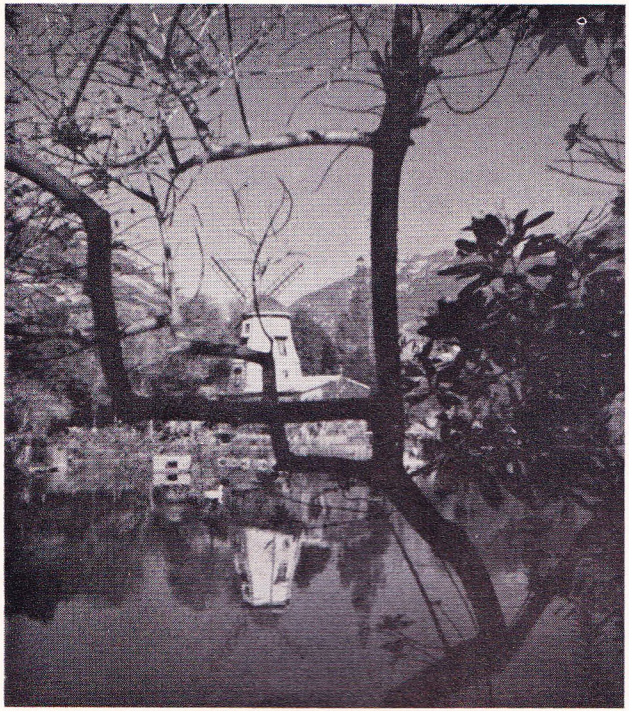
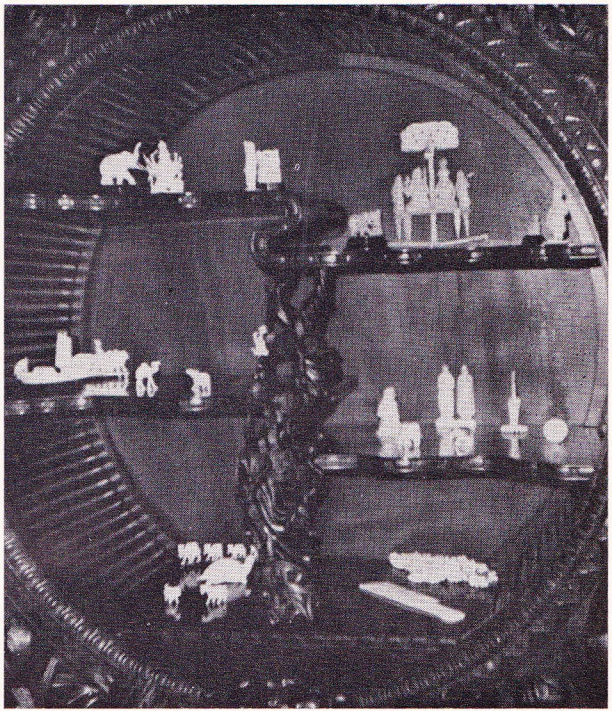




(LEFT) Nature provides frame for picturesque SRF Chapel in windmill house at Self-Realization Fellowship Lake Shrine, Pacific Palisades, California. Services are held here every Sunday. All are welcome.

(RIGHT) Intricately carved ivory pieces from India in drum-shaped Chinese cabinet of ebony. Both were gifts to Paramahansa Yogananda from his beloved disciple Rajasi Janakananda; SRF Hermitage, Encinitas.

How to Outwit Temptation

By Paramahansa Yogananda

A talk on November 15, 1934, at SRF headquarters, Los Angeles

Satan or cosmic delusion is always snaring us through our ignorance. That is how he obstructs God. The Lord could easily destroy Satan, but prefers to overcome him by love. Whenever we choose the divine offerings of eternal joy instead of the passing pleasures of the senses, the Adversary is robbed of his dark power. So it is up to us to cooperate with our Heavenly Father, that the Devil may be vanquished.

Whenever you are slothful and careless, you help Satan to pull you toward his side. Jesus prayed: "Lead us not into temptation, but deliver us from evil."* Temptation is not our own creation; it belongs to the world of *maya* and all men are subject to it. But to free ourselves God gave us reason, conscience, and will power.

To give our approval to sinful activities is to find ourselves in trouble. By our wrong thoughts we fall into the pit of error, and should pray: "Father, leave us not here, but pull us out through the force of our reason and will. And when we are out, if it is Thy will to test us further, make Thyself known to us — that we may realize that Thou art more tempting than any earthly attraction."

So long as you feel that you won't deny yourself some particular pleasure that is detrimental to your welfare, you are in the region of Satan; the evil results of succumbing to harmful sense lures will at one time or another overtake you. But if you are convinced that temptation is dangerous to you because it promises happiness and in the end gives sorrow, you can outwit the Devil.

Why Sense Experiences Are Alluring

Temptation is alluring; there is no doubt about that. Our sensory powers are all directed to the outer world. There is a current of life energy flowing from the brain through the nerves into the eyes, ears, nose, tongue, and skin. The sensations we experience through these organs are the result of this flowing-outward current, and we tend to like the feeling. That is the appeal of the senses. Catering to them

**Matthew 6:13.*

is dangerous; until a man is established in wisdom the outgoing energy leads him into sense bondage.

By the five-rayed searchlight of the senses we perceive and explore the world of matter. Through the senses we learn to like things that taste good and feel good and smell good. The desire for a sensation becomes a habit. The trouble is, most people have not had any experience of the Spirit hidden behind matter; hence they have no standard of comparison between the exciting, pleasurable perceptions of the senses and the unknown ineffable bliss of the soul. And there is no chance to compare until one has renounced or become mentally insusceptible to all sense enticements. The only way to avoid the trap is to realize by reason or experience that there are higher joys.

Habit Is a Pitiless Dictator

Commandments to forego harmful experiences are generally futile. Whenever you order a person not to do something, he immediately wants to do it. The taste of forbidden fruits is sweet in the beginning but bitter in the end. Yet no matter how much suffering people experience, they go on doing the same self-harming things. Once you have established a liking for a certain sensory experience, the habit sits like a dictator in the brain and commands you to indulge yourself, even though it is against your best interests. You don't want to repeat an act, and yet you do it. Try never to let yourself reach a point where you become such a victim of wrong habits. You must be the boss of yourself; do not let any habit control you. Whenever the desire for a particular sensory experience becomes habitual, it is time to stop that practice.

I used to be fond of ginger ale because it reminded me of our lemonade in India. Some students arranged to have this beverage on hand for me wherever I went. One day I found my supply was all gone and I missed it. "Mr. Ginger Ale," I said, "you have gone too far, and I hadn't even realized it! Good-bye." The next day I purposely drank a little ginger ale as a test, and it tasted terrible. My thought of the previous day had been so strong that the desire was banished immediately.

I never miss anything that is taken away from me or that I voluntarily give up. No physical comfort can bind me. I have tried it out. You must be able to go through all circumstances without any attachment. Whenever you *have* to have anything — a soft bed and pillow, and so on — remember that you are putting yourself into

slavery; and when your will and discrimination are held captive by binding sense attachments, you will lose the infinite kingdom of God. Christ is still enjoying the transcendental ecstasy that he experienced when he resurrected himself in the Lord. But those who exist in ignorance, subject to the pressures of desires, will continue that way life after life until they resist worldly seductions.

You should be careful not to let anything hurt your true happiness. Corroding emotions of anger, greed, and jealousy, and overstimulation by sex, alcohol, or drugs are extremely detrimental to you, for they prevent the realization of soul joy. Never abuse the sensory powers by overindulgence if you would be really happy. "Ever fed, never satisfied; never fed, ever satisfied" is a true axiom about unwholesome sense experiences.

Protect yourself behind the parapet of wisdom. There is no stronger fortress. Complete understanding will bring you to a point where nothing can hurt you. But until you have attained wisdom, when temptation comes you must first stop the action or urge and *then* reason. If you try to reason first, you will be compelled in spite of yourself to do the thing that you don't want to do, because temptation will overcome all reason. Just say "No!" and get up and go away. That is the surest way to escape the Devil. The more you develop this "won't" power during the intrusion of temptation, the happier you will be; for all joy depends on the ability to do that which conscience tells you you *should* do.

Virtue and Spiritual Living are Charming

Don't let your environment and sensory desires control you. Virtue and spiritual living are far more charming than sensual indulgence, but the habit chains of temptation hold people fast. If the Lord once tempted you with His love, you wouldn't want anything more. Nothing else would interest you. When you are convinced that He is the most desirable Being, nothing on the material plane can ever again tempt you and overcome your power of discrimination.

To know God is the only worthwhile ambition to have, because He is happiness everlasting. We should want Him because He is the panacea for all our suffering. He is the answer to all our needs. The very things that our hearts cry for — love, fame, wisdom, everything else — we find in communion with that Complete One. Even if you are the most famous man in the world, death will be the end of your awareness of fame; you will never know then that people adore you.

But Christ is aware that his devotees love him, because he is omnipresent and omniscient, ever living.

So why strive hard to have something you will lose just as you cross the portals of the grave? Money, fame, prestige, sense indulgence, material comfort — these are all pseudopleasures, offered by Satan in place of the real joy of divine communion. Remember that temptation is powerful only because you have no sense of comparison with anything better. When you are strongly tempted, your wisdom is momentarily a prisoner of your desires and habits. But the highest way to freedom is to be so merged in the inexhaustible joy of God that you are able to relinquish all worldly pleasures in an instant.

If you find true joy in this life you will have it now and in the afterlife too. Which do you want, God's eternal bliss, which may be yours by denying yourself a few pleasures now; or worldly happiness now that will not last? Convince your heart by comparison. Every effort that you make to climb upward will be recognized by God.

Even If You Are the Greatest Sinner, Forget It

Don't think of yourself as a sinner. You are a child of the Heavenly Father. No matter if you are the greatest sinner, forget it. If you have made up your mind to be good, then you are no longer a sinner. Start with a clean slate and say: "I have always been good; I only dreamt that I was bad." That is true. Evil is a nightmare and does not belong to the soul.

Temptation is sugarcoated poison; it tastes good but always kills you in the end. The happiness that people look for in this world does not endure. But divine joy is eternal. The real love of your Cosmic Father is playing hide-and-seek with you in your hearts. Yearn for that which is lasting, and be hardhearted about rejecting the pleasures of this life. You have to be that way. Don't let this world rule you. Never forget that the only thing which is real is the Lord. Your true happiness lies in your experience of Him.

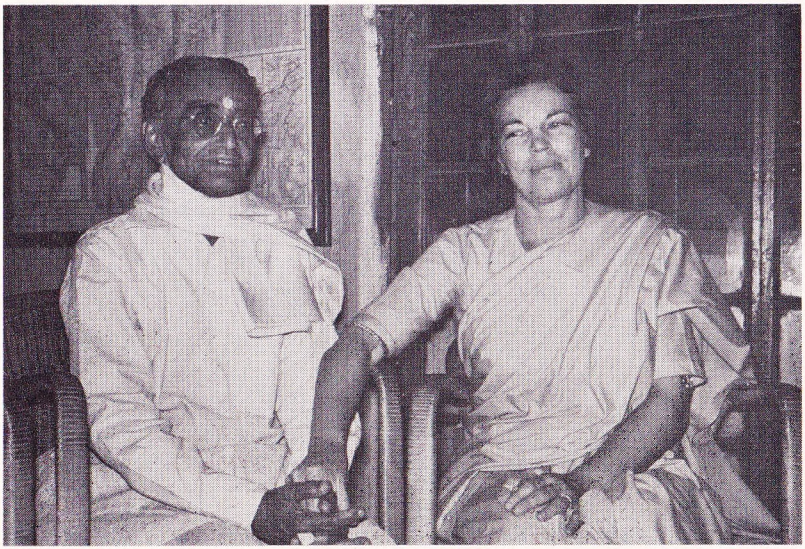
Man is sunk in a dream of ignorance, imagining that he is suffering with illness and sorrow and poverty. Once when King Janaka, a great Indian saint, was deep in prayer, he suddenly exclaimed, "Who is in my temple today? I thought it was myself, but I see the Eternal is there. And the little self, this body-bundle of bones, is not I. It is the Infinite that is in my body. I bow to Myself. I offer flowers to Myself." Some day that realization will come to you, and you will

no longer think you are a mortal, a man or a woman; you will know that you are a soul, made in the divine image, "and that the Spirit of God dwelleth in you."*

The soul is bound to the body by a chain of desires, temptations, troubles, and worries, and it is trying to free itself. If you keep tugging at that chain which is holding you to mortal consciousness, some day an invisible Divine Hand will intervene and snap it apart, and you will be free.

Protect yourself against temptation and sorrow by reason and by communion with God. Meditation is simply reminding yourself again and again that you are not the limited physical body, but the Infinite Spirit. Meditation is arousing the memory of your real Self and forgetting what you imagine you are. If a drunken prince goes into the slums and, forgetting entirely his true identity, begins lament-

**I Corinthians 3:16.*



Jitendra Mazumdar and Daya Mata at YSS Ashram, Dakshineswar, 1961. Readers of Paramahansa Yogananda's *Autobiography of a Yogi* (chapter 11) will recognize the name — Jitendra was one of the "Two Penniless Boys in Brindaban." During his visit with Daya Mata he fondly recalled his spiritual adventures in Brindaban with the great master, who was then the young boy Mukunda.

ing, "How poor I am," his friends will laugh at him and say, "Wake up, and know that you are a prince."

You have been likewise in a state of hallucination, thinking you are a helpless mortal, struggling and miserable. Every day you should sit quietly and affirm, with deep conviction: "No birth, no death have I; father, mother, have I none. Blessed Spirit, I am He.* I am the Infinite Happiness." If you again and again repeat these thoughts, day and night, you will eventually realize what you really are: an immortal soul.

The Worst Enemies of Your Happiness

Temptation, greed, attachment to people and possessions, slavery to the senses, ignorance of your Spirit-nature, idleness, and mechanical living are the worst enemies of your happiness. Be busy working, with your mind fixed in the divine consciousness that is cultivated by meditation, for then you will be really happy and you will be really living.

When I started meditating, I could not imagine that I would ever find joy in it. But as time went on, the more I meditated the greater became my peace and bliss.

If you are getting tired of the life you are leading, and yet you go on filling it with more possessions and more desires for new experiences, you are on the wrong road. The surest way to avoid temptation is to lead a natural life: a life in harmony with God. Don't lead an unnatural existence, restlessly seeking happiness from a world that is powerless to bestow it. Life is too precious. Every day I am praying to Him: "Take everything away from me if it is Your desire. I am trying to do my best; but, Father, know this for certain: above all I want to please You, and then others. But more than anything else I want to please You." When you pray like that you may suffer many tests of desires. But as you go on fighting wrong habits and tendencies, He begins gradually to come upon you; finally you will see that like a great flood He has swept away all your undesirable proclivities.

Banish all darkness by His light, and evil thoughts by good thoughts. Eliminate temptation by discovering God's superior attraction in meditation. Any time you feel that your will is being overpowered, meditate until you feel the Divine Presence. That is the best weapon against temptation.

*Words from a famous song of Swami Shankara, peerless exponent of Vedic monism.

Chapel, Self-Realization Fellowship Lake Shrine, Pacific Palisades, California

The Peacock: National Bird of India

By J. P. Thaker

(See peacock on front cover)

The term *Mayura* (peacock) is derived from the root *mi* to kill and means "a killer." The bird is considered an implacable enemy of serpents. Venomous snakes are called *atatayins* or desperadoes inasmuch as they are said to bite even the innocent. The peacock, killer of *atatayins*, in that sense is therefore worthy of being honored as the National Bird of India, a country devoted to nonviolence and bearing arms only for self-protection against desperadoes — whose destruction is enjoined by the scriptures for the good of peace-loving people. Being the deadly foe of desperadoes, the peacock is rightly represented as the emblem of Skanda or Karttikeya, the Commander-in-Chief of the army of gods, and serves as his special vehicle.

The peacock is a symbol of victory of truth and justice against falsehood and malice, and it aptly suits India's national motto *Satyam eva jayate.**

Nilakantha, the Blue-Throated Bird

The term *Nilakantha* [blue-throated] suggests that the peacock is so fond of eating venomous serpents that its neck has turned blue by virtue of the terrible poison, even as Lord Siva, who also is called *Nilakantha*, his throat having turned dark blue from the famous *halahala* poison that he drank in order to save the world. This name thus indicates the benevolent nature of the bird. It may be taken to symbolize the national character of benevolence and of keeping restraint on the evils done by others.

The epithets *Sikhavala* and *Sikhin* [possessed of the crest or tuft] draw our attention towards its crest, which considerably adds to the beauty of the bird. These terms thus suggest its dignity and nobility.†

The names *Barhin* and *Barhina* [possessing feathers] point to the significance of the feathers — a symbol of grace and charm — which are the most prominent feature of the peacock. It is called *Citrapicchaka* after the variegated nature of its feathers, which indeed play a very prominent part in making it the most fascinating of

*"Truth alone triumphs" — *Mundaka Upanishad III.6.*

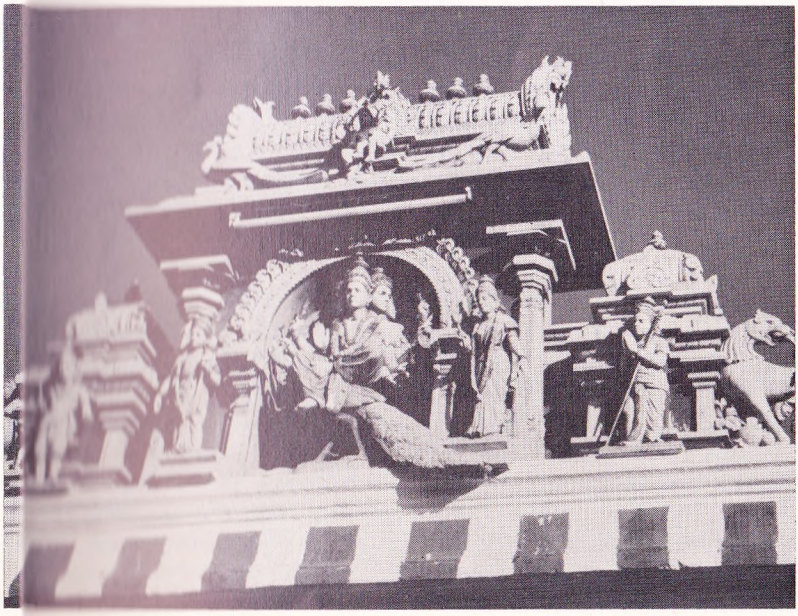
†It is said that the peacock undergoes severe pain while the crest grows.

birds. This aspect of the peacock may be taken to point to the diversified nature of the people of India, where no less than fourteen languages are spoken in its different territories, which are marked also by difference in climate as well as customs.

Likewise the term *Kalapin* implies that the peacock's tail comprises numerous feathers spread out and artistically arranged in a circular way. This epithet also may be considered to signify a harmonious and beautiful union of the varying elements in the nation — unity in diversity.

The term *Candrakin* [possessing eyes in the tail] points to the brilliant variegated circular spots in the feathers. This may be taken to suggest need of the nation's unsleeping vigilance over its heritage.

The term *Sitapanga* [having white outer-corners of the eyes] signifies the purity that is predominant in celestial beings. It implies the sanctity of this ancient land that has produced saints in unbroken succession.



Shanda, six-headed god of war, son of Lord Shiva, seated on his mount, a peacock. Detail on gate to Mylapore Temple, Madras.

The Vehicle of Goddess Sarasvati

The name *Kekin* brings to prominence the peacock's sweet notes *[keka]* which are believed to be in the *sadja,* the first of the seven primary musical notes *[svara-saptaka].* The peacock is usually portrayed in front of the lute-playing Sarasvati, goddess of learning, assisting her in arranging the first string of her lute. As she starts playing upon the instrument, the peacock, singing in the high pitch of the *sadja* note, begins to dance before her with its plumage circularly spread out. It is represented, especially by Jain authors, as the vehicle of goddess Sarasvati. This epithet of *Kekin* may be taken to symbolize the national tendency towards critical appreciation and promotion of fine arts and the thirst for attaining the highest bliss by completely merging in the *Nada-brahman* (divine sound).

The peacock's rejoicing at the sight of clouds is indicated by the term *Meghanandin.* Its habit of dancing joyfully on hearing the thunder of clouds has earned for it the epithets *Meghanadanulasin* and *Meghanadanulasaka.* Its welcoming dance to clouds may be said to symbolize the nation's gratitude to the Giver of *jivana* (life; water), which is essential for an agricultural country like India.

In dramaturgy the eightieth of the 108 postures of dancing is named *Mayuralalitam,* "charming or sportive like the peacock," after the characteristic posture of the bird.

An interesting story describes how the peacock happened to possess its iridescent feathers. It appears in Valmiki's *Ramayana,* one of the two great national epics of India, and may be rendered thus:

Indra Confers Boons on Peacocks

A king, Marutta by name, was once performing a sacrifice, where all the gods arrived to partake of their share. Ravana, the great Raksasa monarch, who used to move about in his aerial car *Puspaka,* appeared on the scene all of a sudden. All were aware that he had become unconquerable by virtue of certain boons. Being afraid of violation at his hands, as they always were, the gods entered the animal world in order to save themselves from the haughty Ravana. Accordingly, Indra became a peacock, Yama a crow, Kubera a lizard, Varuna a swan, and so on.

When Ravana disappeared from the gathering, the gods resumed their original forms; they rejoiced at the passing away of the calamity, and each of them offered certain boons to the creature whose form

PARAMAHANSA YOGANANDA MEMORIAL CHAPEL, RANCHI

Paramahansa Yogananda Memorial Chapel *(center)* on grounds of Yogoda Satsanga Society, Ranchi. The Chapel was dedicated in 1959 by Daya Mata. It is built on site where the great master had a vision in 1920 of his mission in the West.

The building at extreme left is shed for storage and for sheltering cows. The next building serves as residential quarters for teachers and workers. At far right are offices and living quarters of YSS monks.

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he had assumed at the critical juncture. In this way Indra bestowed upon the peacock, who then possessed blue feathers only, his thousand eyes to be kept in its feathers, which thereafter became lustrously variegated. He also endowed it with the boons that the peacock would thenceforth not entertain any fear of serpents, and would rejoice at the advent of rains.

Indra is not only the highly esteemed war-god of the Vedic people but also the god of rains; so the peacock, whose form the god had resorted to and who consequently secured his special favor, symbolizes the martial spirit as also the welfare of the nation and even human welfare at large.

The peacock has proved useful in a variety of ways. The white rear chip of its feather was used as a pen in ancient India and abroad.

Fascinating fans were prepared out of its feathers. Its feathers, even as those of other birds, were tied to the rear part of an arrow in order to steady its flight through the air, which has earned for the arrow the figurative epithet of "feathered death." The feathers were used by foresters as their clothing. Kings, noblemen, warriors, and others used to adorn their turbans and caps with tassels of peacock plumes. Even Lord Krishna honored the bird by wearing a peacock plume, which always adorned his head. This fashion is prevalent among the religious fighters of Europe also. All these customs still continue to a certain extent.

Peacock feathers are still believed to ward off all sorts of evils, including evil spirits, and are used for such purposes by both Hindus and Muslims. Brooms of peacock feathers are in vogue among different strata of society and especially among the Jain monks. Peacock plumes have also been used as decorations. Umbrellas of peacock

(Continued on page 48)

Bricklaying in new irrigation well at Yogoda Satsanga headquarters, Ranchi. Ropes and pulleys haul up baskets of dirt or buckets of water to keep hole clean and dry. White wall *(in background)* encloses garden patio.

Soul Whispers

By Paramahansa Yogananda

O Sole Doer in Man and the Universe! may I realize that all power is divine and flows only from Thee.

Thou art ever at work and yet eternally smiling through countless joyous hearts. Bless me, that while I labor in the factory of life I wear, like Thee, an unfading smile.

Thy divine light is hidden in even the most vicious and gloom-shrouded man, waiting to shine forth under the proper conditions: the keeping of good company, and ardent desires for self-betterment.

I easily excuse my own faults; let me therefore quickly forgive the failings of others. Bless me, O Father, that I not inflict on my companions unwelcome criticism. If they ask my advice in trying to correct themselves, may I offer suggestions inspired by Thee.

O Patient Heart, teach me to revive by meditation my old friendship with Thee. May I realize that in my journey toward divine expansion, incarnation after incarnation Thou and Guru* have been and will be my only Eternal Friends.

*The spiritual preceptor who leads the disciple to God. The term "guru" differs from "teacher"; a person may have many teachers but can have only one guru.

LA VIE PROFONDE

By Edmond Gore Alexander Holmes [1850 — 1906]

Hemmed in by petty thoughts and petty things,
Intent on toys and trifles all my years,
Pleased by life's gauds, pained by its pricks and stings,
Swayed by ignoble hopes, ignoble fears;
Threading life's tangled maze without life's clue,
Busy with means, yet heedless of their ends,
Lost to all sense of what is real and true,
Blind to the goal to which all Nature tends:

Such is my surface self: but deep beneath,
A mighty actor on a world-wide stage,
Crowned with all knowledge, lord of life and death,
Sure of my aim, sure of my heritage,
I — the true Self — live on, in self's despite,
That "life profound" whose darkness is God's light.

En route to Rishikesh and Dwarahat in the Himalayan foothills, Daya Mata *(center)* and Yogacharya Binay Narayan greet friendly hill people; Dec. 1963

Functioning of the Life Element

By His Holiness Atmadevashram
Sad-Guru Sadan, Maya Kund, Rishikesh

The omnipresent, omnipotent, and omniscient Lord Vishnu was asked about the functions responsible for the maintenance and upkeep of the universe.

The Lord said, "My functioning is quite similar to the workings of the five elements: ether, air, fire, water, and earth. All of them are present in the minutest particles of matter, and still maintain their equilibrium in the free state of Nature. Similarly I am present with My qualities in every particle and also in the free state of Nature to maintain the universal order."

It is desirable to expound this theory. Let us consider the behavior of water. It is interspersed throughout the atmosphere in various densities at various levels. On a clear sunny day water will not be observed, but it is there. Just then the clouds may be seen gathering. There is much water in the clouds. Then there may come snowfall, heavy rain, and hailstorms; and water also takes the forms of streams, lakes, and seas — all without affecting the main source. Water enters into all living bodies and plants; but nothing disturbs the overall state of the element.

Water Undergoes Marvelous Changes

We proceed further and find that in every object the behavior of water is quite different. Pure water has no taste, no odor, and no color; but when it comes in contact with various objects, water undergoes marvelous changes. There is water in a melon, a sugarcane, a neemtree, and in fruits like mangoes, grapes, and so on, but that does not affect the atmospheric element. The quality and quantity of the element in the free state of Nature remain constant. The uniformity of the mean sea level over ages is proof of this fact.

Water thus assimilates colors, odors, and tastes according to the objects it comes in contact with; but finally, leaving them all, com-

bines with its main source in the atmosphere, leaving behind all colors, odors, and tastes.

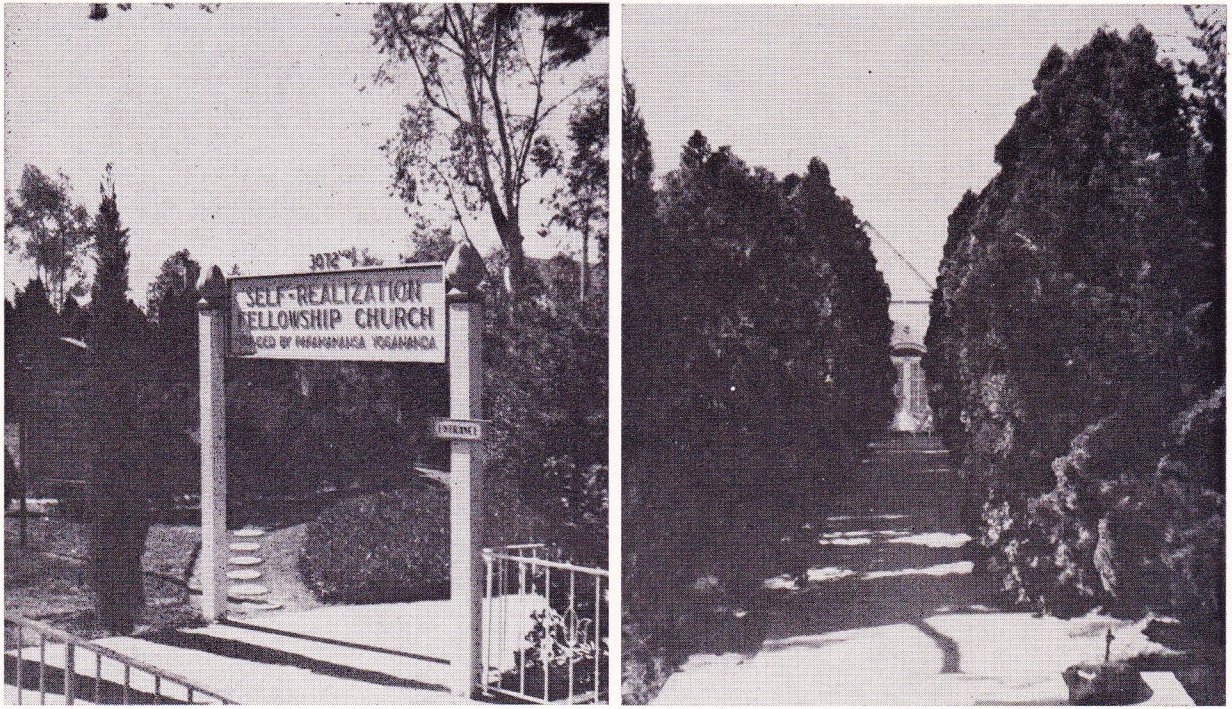
It can be shown that the other four elements also act in a similar way. The theory is thus established that each element has varied effects on various objects it comes in contact with, without disturbing its own essential nature. The portions of the elements subjected to contacts in various forms and circumstances eventually shed all extraneous effects and regain their main sources in the free state of Nature automatically in due time.

Vishnu Tattva, the Life Element

Now we come to *Vishnu Tattva*, the life element. It affects all living beings according to the state of their minds. In animals, birds, and insects it provides urges suitable to the species, by virtue of which they all equally know, without going through any course of study, how to live and behave. But in the case of human beings, behavior varies widely. From individual to individual, the human mind differs according to its evolutionary stage. In spite of the life element being the same, men's desires, tendencies, and habits are dissimilar. But the essential life element is never changed.

Water has the qualities of fluidity, coolness; fire has the qualities of brightness and heat. The life element also possesses qualities: (1) the sense of existence, (2) the sense of feeling, and (3) the craving for happiness. The presence of the life element in all creatures from the germ to man can be observed by the presence of these qualities. The three qualities are inseparable. When you find one, the other two must also be there.

The separated portions of the life element, like those of the other elements, will tend to free themselves from the contacts they make and to combine with the main source. But in this case rejoining will not be automatic as in the case of the other elements. The bond in this case is that of personal desires, influences, habits, and so on. As long as all these are not satisfied in full, which is impossible, or erased from the mind, the rejoining will not take place. The derivation of the English word "religion" points to this ultimate goal: *re* means again, and *ligo* means to unite, to bind. All exercises, practices, and conduct that help each man's progress of re-joining the part with the whole is therefore real religion. If you don't perform these intentionally, then Nature will force you to perform them sooner or later; but beware, that course will be long and tortuous.



(LEFT) Entrance leading to SRF Church, San Diego, California, founded in 1943 by Paramahansa Yogananda. (RIGHT) Tree-lined approach to private residence on grounds of Self-Realization Fellowship Church, San Diego.

If the life element works according to our state of mind, is there any hope of improving our status?

The answer is: "Yes, a man can make or mar his own fortune." It is the human species only on this planet that has this privilege.

The life element, sentient as it is, requires someone to admire, appreciate, exploit, and utilize the immense resources of wealth and power that lie latent in the unfathomable deep seas, in the bowels of the earth, and in the boundless skies. On earth it is only the human being who is capable of doing this. Now when man is likely to reach other planets he may find a species that will be taking full advantage of the potentialities of those planets.

The Universal Plan is to Impart Secrets

The life element has a definite program of laying bare all its secrets to man, provided he behaves like an honest trustee. All scientists in their calm moments can feel that new suggestions are not always due to their experiments, but come intentionally from some unknown source. I wish they would struggle to comprehend that power, before they proceed further with the exploitation of the earth's natural resources. Otherwise, like a child playing with a loaded pistol, they may bring about the destruction not of themselves only but of the whole of mankind to which they belong. The signs of such a catastrophe are visible on the horizon. If that comes to pass it will not be the fault of the life element, but of man himself.

Nature rejoices in her exploitation but abhors her rape. Exploitation consists in utilizing the material inanimate resources for the good of all; and rape consists in depriving animate beings of their lives or of the means of their existence and subsistence, by force, art, or craft by an individual or a nation.

Man, with his privileged role, should understand his grave responsibility also, of sharing with Nature the maintenance of the universal order. He belongs to the only species capable of identifying himself with the Creative Agency, and of taking full advantage of the resources of the sun, the moon, the stars, the deep oceans, and the mountains. Animals, birds, and insects have limited interests, but human beings can engage in all cosmic activities.

Man is intended by Nature to be the savior, sustainer, and servant of all living beings, comprehending the basic unity of the life element or *Vishnu Tattva* in all. — *From "Sarada Pitha Pradipa," Journal of Indological Research Institute, Dwarka, India.*

In the Nightly Garden of Dreams

By Paramahansa Yogananda

In the nightly garden of my dreams grow many blossoms: the rarest flowers of my fancy. There, warmed by the astral dream-light, unopened buds of earthly hopes audaciously spread the petals of fulfillment.

In the dream glow I spy specters of beloved forgotten faces; and sprites of dear, dead feelings, long buried in the soil of subconsciousness. All arise in shining robes. At the trumpet call of dream angels I behold the resurrection of all past experiences.

Lord, Thou hast given us freedom to forget our daily troubles by nightly visits to dreamland. May we escape mortal sorrows forever by awakening in Thee.

Ancient Indian Education

By V. N. Sharma, Ph.D.

In India, especially in the pre-Buddhist period, there was no material difference between the educational organization provided for children of 7-13 years and that for youths of 14-25. The educational organization was of an unitary nature. The Forest School is an example in this connection; it is a primary school, it is a secondary school, it is a high school as well as a university in the Aryan scheme of Indian education. There is in it provision for kindergarten as well as for high intellectual and technical studies. We see in all ancient books how children of seven years and in some cases below that age go to the forest hermitage and spend their studentship without any break under one or more teachers, studying numerous subjects.

Hence it is very difficult to differentiate an old Indian school from a high school or a university, as one can do in the modern educational system. Not only were there the higher schools and colleges in the modern sense but also academies and research institutes *(parishads)*, where one could gain knowledge in sacred and secular subjects; or carry on intense meditation and undergo spiritual training without any break for decades. Hence we see the forest hermitages of India alone have nurtured the great streams of Indian culture and civilization in the two great ages of Indian life, the Vedic and Buddhist (Tagore: *Essays on Creative Unity*).

But as time passed there came some change in the ancient organization. This we find in actual practice in the later Buddhist Age; the monastic universities and colleges took up the traditional Vedic and post-Vedic forest system of education and left the education of the youth up to the age of 16 in the hands of the local schools or in the special schools opened in the monasteries and temples for this purpose.

"Trees, creepers, and denizens of the forests are my companions. The birds also are pleasing through their sweet notes. The sky is the canopy, and the earth the seat; my mind revels there. The breezes

make me feel the passing of time. Songs about Hari (God) form my sustenance. This variety I enjoy with zest. On account of this felicity I appreciate residence in solitude. No blemish, no voice can touch me there. There is converse with my mind. And I hold discourse with my own Self" *(Poems from Tukaram)*.

In such surroundings Indian sages and seers founded their homes of learning, their temples of spiritual life. Such were natural schools, universities, and institutions of higher learning. Life there was communal in every aspect. Preceptors and pupils lived a full life of harmony and freedom. They gathered their fruit and fuel, they took their cattle to graze.

These surroundings were not only the centers of intellectual life of ancient India but also the centers of economic, social, and religious life. The students cooperated with the villages and towns near them, cultivated the land, bred cattle, spun cloth, pressed oil from oilseeds. In other words, they produced all the necessities of life in cooperation with the neighborhood. They were India's heritage and they were the chief sources of inspiration to the Indian mind.

Service, Study, Simplicity, Self-Control

The forest school — *ashrama, gurukula, tapovan* — is essentially Indian and Aryan in origin, though it traveled from India to other lands in different forms and names. It embodies the community *(ashrama)* spirit in its most complete available form. The precept of Manu is that the life of a student must have the following dominant characteristics: service, study, simplicity, self-control. So the forest school was the storehouse of these qualities for the glory of God and the endowment of mankind (Arundale: *Ashrama Ideal*, pp. 1, 2).

The *Upanishads*, time after time, give us a glimpse, a vivid picture of this forest school, its life, its spiritual atmosphere, and its peace and serenity. Later classical literature contains many beautiful and impressive pictures: the simple life of the teacher, the taught, and other inhabitants, their contact with animals, plants, and other kingdoms of Nature, their frequent touch with the cities and the royal courts, and the visits of the princes and nobles who approached these homes of knowledge and wisdom in a spirit of holy pilgrimage.

Even after the forests were no longer used — in the Buddhist period in particular — Indian temples of learning were built in "lovely gardens, fragrant with blossoms and shady with trees." The site of an insignificant village sometimes was chosen, because of its beauty.

It was the desire of the teacher to gather, in this home of peace, bands of students and to form an academic atmosphere. We see in all ancient books and in the *Upanishads* in particular how the teacher prays for more and more students and how the students flock in large numbers to these teachers (*Sathapatha Brahmana* XI. 2, 6, 15).

Education in Vedic Period (..... to 1500 B.C.)

The earliest school life, as far as we can trace from the ancient texts, was at the home of the father. The father was the teacher as well as the family priest. He imparted the highest knowledge through rituals and sacraments (*Sathapatha Brahmana* X. 6, 8, 9). The aim in this time was to prepare the young and old alike for service to the community through rituals and other ceremonies centered round the Vedic sacrifices. The hymns and chants were taught by the father-priest-teacher to his sons, nephews, or pupils: geometry was taught in connection with the design of the altar, agriculture and botany to sow the right sort of corn and seeds for the worship, and so on. This was no doubt the beginning of the ancient Indian education.

Later on a systematic instruction in the *Vedas* was imparted, then auxiliary subjects *(angas* and *upangas)* that explain and interpret the intricacies of the *Vedas*.

As time passed, these branches of studies immensely increased and teachers found that a student could not acquire mastery in all Vedic subjects and therefore we see the foundation of special schools for the study of certain subjects. Accurate knowledge was demanded in all these schools and various methods were adopted by the teacher to make the student understand the subject thoroughly and to see that he became a living library in his branch of studies. All the schools taught their subjects thoroughly and intelligently. In all studies whether undertaken by the ordinary schools or the special schools, there was no break either in the curriculum or in the teachers.

The preliminary or elementary school merged automatically into a higher school or college in the modern sense, when the student was ready to go deeper into the mysteries of different subjects. This tendency, which had its origin in this period, continued in the post-Vedic period and later on was maintained by the Buddhist schools as well as by other institutions.

India owes a great debt to these special schools, which helped the growth of a vast body of literature bearing on the Vedic studies.

According to Yaska, the first commentator on the *Vedas*, there were four different schools of Vedic interpretation in his time; the schools of Itihasa, Adhyatmika, Adhiyajnika, and Swabhvika. Many Vedic treatises were produced by the scholars of these schools and, as time passed, students of these schools preserved the treatises produced by their respective schools and propagated them through their family members in different parts of the land. Even today, in India, many Brahmin families trace their ancestry to the presiding heads of these schools and repeat their names and the names of sage-scholars who assisted them in their daily prayers and take them as their family heads *(Gotra)* or spiritual teachers of their clans.

Education in Post-Vedic Period (1500 B.C. to 500 B.C.)

The Vedic system of education as in the olden days went on with its activities in the forest hermitages. The scope of their work was unlimited, as we see now many subjects in the curricula of studies. Both the *Ramayana* and the *Mahabharata*, many *Puranas*, and later classical plays have preserved for us many interesting descriptions of the centers of Indian learning. The *Sutra* writers who codified the

Rustic Self-Realization Fellowship chapel in Los Gatos, California. Daya Mata conducted dedication ceremonies on November 6, 1964.

manners and customs of the Aryan community in their Institutes of Law and Aphorisms *(smriti* and *sutra)* have also given us many instructive facts of the system of education of this time.

The *Ramayana* introduces us for the first time to some of the forest retreats where sages and pupils devoted their time to sacred sacrifices, studies, and meditation — the ashrams of Valmiki, Bharadwaja, Gautama, Agastya, and other sages renowned for their learning and austerities. Sri Rama in his exile pays visits to them and spends his time as their honored guest *(Ramayana: Aranya* and *Kishkinda Kandas)*. The writer of the *Ramayana,* Valmiki, gives us some scenes of his own ashram.

The Hermitage of Valmiki

Situated on the banks of the river Tamas, the hermitage of Valmiki attracted students from all parts of the land. Bharadwaja, one of the scholars residing here, was proficient in all sciences and arts. The twin sons of Sri Rama were born here and brought up by the revered sage as his own sons. They were taught the *Vedas,* the art of music, and all complicated subjects of philosophy *(stahana* and *murchanatatava)*. The world-renowned poem was taught to the children here and through them alone it was brought to the outer world (*Uttara Ramayana,* 4th Sarga).

A classical dramatist, Bhavabhuti, in his play *Uttara Rama Charita,* gives us a vivid and impressive description of this famous center of Aryan culture. We hear that many guests, including kings and sages, came there often for advice and consultation.

In the *Mahabharata* we have many detailed narratives of the forest institutions renowned in the post-Vedic age for their cosmopolitan scheme of studies. The ideal university was the famous hermitage in the Naimisharanya. The presiding personality was the aged Saunaka, and many learned men were attracted to this place by the fame of this sage for his learning and pious life. Great sacrifices were performed here, of which the most essential accompaniment was the discourses and disputations of learned men on religious, philosophical, and scientific topics.

Among the professors presiding over different branches of learning here, we see mentioned specialists in each of the four *Vedas,* in sacrificial literature and art, in *Kalpasutras,* in the art of reciting the *Sama Veda.* Experts are also mentioned in *siksha, chandas, sabdha, vyakarana* (grammar), and *nirukta* (lexicography). There were also

Yogacharya Binay Narayan *(center, standing)*, secretary of Yogoda Satsanga Society, with a group of students and teachers of the YSS Vidyalaya (school) in Ranchi, May 1964

philosophers delivering discourses on *Atma Vidya* (knowledge of the soul). Different schools of Indian philosophy, *Nyaya* and *Visheshika* among them, were represented. There were also logicians and specialists in physical sciences and arts. There was also provision for the study of politics and economics. In other words the hermitage had opened its doors to every branch of learning known and developed in those days (*Mahabharata* I. I. 1).

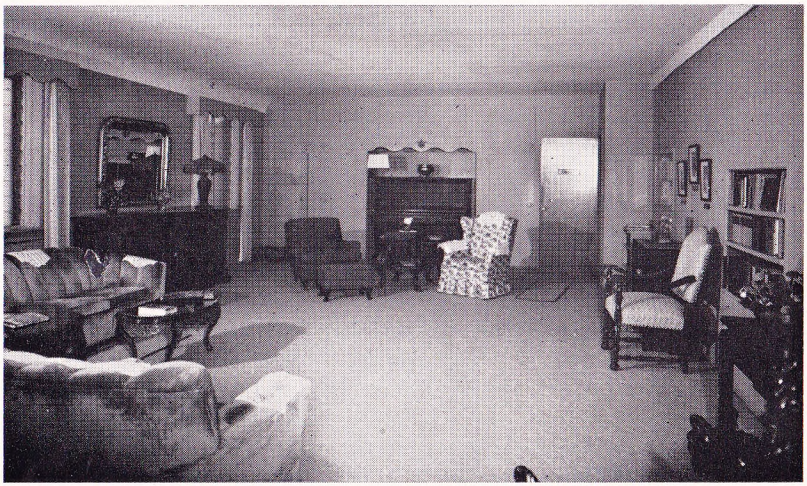
Further, many students gave their time to meditation. We find how they were not satisfied with their formal studies and how they invited famous sages of other hermitages to visit them and give discourses on all problems of life. In this connection we see how the renowned Suta visits them at their invitation and gives discourses on spiritual matters. We see also what methods he followed to bring home his meanings to this great gathering of revered sages that sought his learning. Many Vedic treatises bear the imprint of the name of this famous hermitage.

Further we witness many scenes of discussions on politics and economics as well as moral sciences by the sages: how famous princes and nobles come to them with their complicated political and economic problems for solution and advice. We also see how pupils enjoyed the free and fearless pursuit of truth and meditation all their life (*Mahabharata*, Adi Parva I. I. 1).

The Hermitage of Kanva

Another famous hermitage of this age was the ashram of the sage Kanva. There is an impressive picture of this retreat in the *Mahabharata* (Adi Parva 70th ch.). The famous ashram of Kanva was situated on the bank of Malini River. Many sages *(rishis)* were reciting the hymns of the *Rig Veda* and many other passages from the *Sama Veda* and the *Atharva Veda*. In other parts of the hermitage, *rishis* who specialized in various sciences and arts and the *Vedas* with their commentaries, other authorities who were versed in the material sciences, and experts in the speech of birds and lower animals were discussing with one another the subtle points of their respective branches of study.

The sage-teachers living here were not all lonely recluses or celibates cut off from the ordinary society of women and the family. Some of them formed family groups, living with their wives and



Living Room, Self-Realization Fellowship Retreat, Encinitas, California

children, but none of them spent their time in the amassing of wealth and fame or material advancement like ordinary householders. They had frequent touch with the outer world through invitations to the domestic ceremonies of the princes and rich men. Their pupils included their own children and also boys and girls from the busy world.

An impressive scene of life in this ashram is described by Kalidasa: "Here is seen on the banks of the Malini River the hermitage of Kanva, the head of the community. Please enter the hermitage and accept the hospitality due to a guest. Behold there the delightful pious hermit rites . . . one would know even without being told that this is the precinct of a pious sage. Here are wild grains underneath the trees fallen from the hollows of the trunks wherein parrots reside. In other places are observed the polished slabs which are oily and serve to beat the fruits of *ingudi* (almond) into paste. The deer have acquired confidence and listen to sounds without being disturbed in their movements. And river paths are marked with wet lines by drippings from the ends of the bark garments of the hermits. Further the trees have their roots watered by water particles, wafted by breezes from the ponds. The flowers' red gleam is dimmed by the smoke from fragrant incense. The young deer move about leisurely and fearlessly on the neighboring forest lawns" (Kalidasa: *Sakuntala*, I Act).

Kalidasa tells us that Kanva was known as the Kulapati of the hermitage. Kulapati, in ancient times, meant a great sage who fed and taught 10,000 students. Students remained here as pupils of their revered sage, giving their time to meditation and profound philosophical study and also helping him with the younger pupils ("A University in the Sakuntala" by R. G. Kulkarni, *Modern Review*, August 1923).

Another center of learning and scholarship was Takshasila, now known as Taxila. When the place began its work it is very difficult to say, but it was well known in the days of the *Mahabharata*, as we see many references to the center. King Janamejaya often visited this place and himself took part in a famous sacrifice *(Satra Yagna)*. Its fame and glory was in the early centuries of the Buddhist culture.

Benares was also known in this period as a famous center of higher studies. Also Ayodhya and Mithila. Many ancient texts of this period refer to these places. — *From "The South Indian Teacher," Madras; a chapter from Dr. Sharma's book, "Indian Education," written in German and published in Germany.*

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

(India's greatest scripture, a part of the "Mahabharata" epic)

By PARAMAHANSA YOGANANDA

Continuation of commentary on Chapter XVI, Stanza 2

13) Renunciation *(tyaga)* is the wise path trod by the devotee who willingly gives up the lesser for the greater. He relinquishes passing sense pleasures for the sake of eternal joys. Renunciation is not an end in itself, but clears the ground for the manifestation of soul qualities. No one should fear the rigors of self-denial; the spiritual blessings that follow are great and incomparable.

To engage in actions without desire for their fruit is true *tyaga.* God is the Divine Renunciant, for He carries on all the activities of the universe without attachment to them. Anyone aspiring to Self-realization must act and live for the Lord, without being emotionally involved in His drama of creation.

The Divine Quality of Peace

14) Peace *(shanti)* is a divine quality. Everything in the phenomenal world displays activity and changefulness, but tranquillity is the nature of God. When a devotee can level the three states of the up-

heavals of the waves of sorrow and gladness and the dips of indifference between them, he perceives within himself the smooth ocean of spiritual calmness. A true yogi is like a lovely rose, spreading around him the fragrance of peace.

Do Not Defame Others

15) Absence of fault-finding *(apaisunam)* hastens one's spiritual evolution by freeing his mind from concentration on the weaknesses of others. A person who, like a detective, is busy observing the shortcomings of those around him gets a false conviction that he himself is free from those blemishes and thus fails to perfect his own life.

A habitual critic is like a fly that sits on the moral sores of others. A true devotee, like a bee, sips the honey of good qualities from the hearts of his companions. Jesus said *(Matthew 7:1-5)*:

Jesus Said: "Judge Not"

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

A person who takes pleasure in slander cannot know the happiness of helping others by wise counsel. Denunciation discourages and angers the wrongdoer. In their hearts most men are aware of their infirmities and moral sores. These cannot be healed by the severe burns of castigation but only by the soothing salve of love.

Nobody Trusts Gossips and Busybodies

Nobody trusts those who spread evil instead of good: the gossips, the busybodies, the detectors of others' frailties. The Lord does not publicly expose anyone's shortcomings, but gives all men a conscience and the chance to correct themselves in the privacy of their soul.

Jesus advised the enemies of an adulteress, when they were about to stone her: "He that is without sin among you, let him first cast a stone at her" *(John 8:7)*. The men, remembering their own transgressions, slunk away. Great-hearted persons are ever ready, like Christ, to free the sinner by love and to spare condemnation.

Daya, Compassion for All Beings

16) Compassion toward all beings *(daya)* is necessary for divine realization, for God Himself is overflowing with this quality. Those with a tender heart can put themselves in the place of others, feel their suffering, and try to alleviate it. By *daya* the law of "an eye for an eye and a tooth for a tooth" and the stern exactions of karma are modified.

If the Lord did not show mercy and give special amnesties and divine paroles from sin, His erring children would suffer indefinitely, life after weary life. If a man tries by self-discipline to remove the mountainous load of his past errors, God comes to the rescue. When He feels that His child is sufficiently repentant of his offenses, He destroys the age-old darkness of sin instantaneously by manifesting the liberating light of His presence.

Gautama Buddha an Incarnation of Mercy

Gautama Buddha was an incarnation of mercy. He offered his life to save a goat which had been made ready for sacrifice. The king spared the animal's life and became the great teacher's follower.

The human father embodies the principle of reason, and usually judges his son's fault according to the law. A judge might order the execution of his son, if he had been found guilty of murder. But the mother, a symbol of divine compassion, is ready to forgive the son even if he is a murderer. Devotees find profuse remission of sins in worshiping God as the ever merciful Divine Mother instead of as the mathematically minded judge, the Divine Father.

(From left) The Shankaracharya of Sringeri Math, Mysore State; the Shankaracharya of Sharada Math, Dwarka; and the Shankaracharya of Gowardhan Math, Puri; in front of tomb of the mother of Adi ("the first") Shankaracharya. In background is the Temple of Adi Shankaracharya in Kalady, Kerala State, South India, where he was born in the eighth century. The photo was taken on May 5, 1965, at a huge celebration in honor of Adi Shankaracharya, India's greatest philosopher, exponent of *advaita*, "oneness."

The august presence of the Jagadgurus of Sringeri, Dwarka, and Puri attracted thousands of Indians to Kalady. The sacred occasion was observed by prayers, *bhajans* (singing), religious rites, lectures on Indian philosophy by noted scholars, and a joint communique by the three Shankaracharyas to convey their blessings to all mankind. The secretary of His Holiness of Dwarka kindly sent this photo to *Self-Realization Magazine.*

— Photo © by Sagar Studios, Bangalore

THREE JAGADGURUS AT SHANKARA TEMPLE, KALADY

(See details on opposite page)

Lotus flower in art. Wall painting in tomb of Egyptian nobleman; Thebes, about 1420 B.C.

Indian lotuses *(right center)*, blooming at SRF headquarters, Los Angeles. *(See opposite page.)*

The Lotus of India and America

The first East Indian lotuses ever to bloom at SRF headquarters opened luminous rose-pink petals on an August morning in 1964. In the right-hand photograph on the opposite page, most of the flowers shown are ordinary water lilies (small pink tropicals in upper center, and a yellow hardy lily at bottom). Only two large blooms on tall stems just right of center are Indian lotuses. They stand about three feet above the water, and their great round leaves, unlike those of the other lilies in the picture, also stand high over the water.

The lotus is a species of water lily. But whereas other water lilies have several sub-species, and have been hybridized extensively in order to achieve new varieties, the lotus has never been crossed. It is an individual species which has no sub-species from which crosses can be derived.*

The lotus family, *Nelumbonaceae*, has only two members: *Nelumbo nucifera*, the sacred lotus of India; and *N. lutea*, the lotus or water chinquapin of America. The name chinquapin, of Algonquin origin, refers to the edible, nutlike seed, which has the flavor of the sweet edible nut of the chinquapin or dwarf chestnut tree.

Medicinal Properties of Lotus Plants

According to a news dispatch in *Free India*,† reporting on the researches of Dr. I. B. Singh, Director of the Horticulture Research Institute, Saharanpur, India, an extract of the lotus plant is helpful in treating various eruptive fevers. The flowers and other parts are used in medicinal preparations for treating a variety of complaints, from infections to snake-poisoning. The honey collected by bees from lotus flowers is used in eye diseases.

The Name "Lotus" Often Misapplied to Other Species

The Indian lotus anciently found its way into Egypt, where it was very popular and widely cultivated. Even today the Indian lotus is frequently referred to in the trade as the "Egyptian" lotus.

Further confusion arises from the fact that two African water lilies, *Nymphaea lotus* and *N. caerulea*, which were much used in Egypt, have also been popularly known for centuries as "the Egyp-

*Encyclopaedia Britannica Library Research Service.
†Madras, June 23, 1963.

tian lotus." In any case, the East Indian lotus so much admired in Egypt, and the two African water lily species generally referred to as "Egyptian lotus," were used extensively in Egyptian art.

In *The World of Plant Life** C. J. Hylander writes: "Held sacred by the ancient Hindus, this water lily (which we know better as the lotus) found its way westward to receive new reverence at the hands of the old Egyptians. Its leaves, blooms, and curious seed pods are perhaps the most striking single feature in all Egyptian architecture and decoration."

This lotus motif is shown in the photograph at left on page 34 in the small flower tucked into the headband over the forehead of each musician, and in the vase on the wall above. Symbolically associated with the Nile, the giver of life, the flower is represented as a common votive offering and is frequently painted as though tied on to shrines or house pillars. It is the floral emblem of Egypt.

"Nelumbiums bloom with us in the latter part of June, continuing well into August. The flowers are carried on high stems which tower above the wide, blue-green silver-sheened leaves. Like those of many water lilies, the flowers open on three successive days before they fade," Mr. Hylander writes.

"Planting should be done in the spring when warm weather has definitely arrived. Treatment should be much the same as for other water lilies. Like them, they may be grown in half barrels or tubs successfully if a pond or other larger body of water is not available.

"*N. speciosum* (or *N. nelumbo*), the East Indian Lotus (often known to the trade as Egyptian Lotus), has been the parent of a number of varieties whose showy, fragrant blooms range in color from pure white to dark rose-red. The size of leaf and bloom is equally varied, ranging from the small pure-white bloom of var. *pygmaea alba* to the 12-in. bloom of var. *alba plena* (known as Shiroman).

"The American Lotus or Water-chinquapin, the seeds of which were used by the American Indians for food, is hardy, easy of cultivation, and rewards the grower with magnificent yellow blossoms as much as ten inches in diameter."

In an article, "Water Lily or Lotus?"† L. O. Pinney describes *Nelumbo luteum*, our own American lotus, and *Nelumbo nucifera*, the sacred Hindu lotus.

*The Macmillan Company, New York, 1939, pages 852-853.
†*Horticulture*, September 1961, page 441.

"What looked like a wild, cream-colored water lily in abundant bloom was seen last fall in the backwaters of certain slow-flowing Kansas streams. It was striking in appearance and worth going miles to see. You could gather an armful of the big flowers without getting your feet wet, and they made a showy indoor display with their long-stemmed blossoms and great, round leaves. When the petals finally fell, the seed receptacles, which had turned brown and grown large, were striking in themselves. This exciting native was the yellow lotus, *Nelumbo luteum*. . . .

Only Two Members of the Lotus Family

"Instead of being a lily, it belongs to the smaller and more exclusive lotus family, Nelumbo. The yellow lotus *(lutea)* has only one relative, *nucifera*, a native of Asia. Strange that the only two members of the family should be so widely separated geographically. . . .

"Concerning the Asiatic relative, *nucifera*, the word *nelumbo* comes from Ceylon, and *Nelumbo nucifera* is known as the sacred Hindu lotus. It has been found growing near temples, and its likeness is carved on the walls of cave-temples in China, Japan, and India. The blossoms are fragrant and vary in color from pink to rose. The tubers are used for food in Japan, much as our American Indians used them.

"It is believed the Romans brought the Hindu lotus to Egypt where it was cultivated along the Nile, probably for food. But Nelumbo was not native to Egypt, nor is it found there now in a wild state.

"Egyptian lotus is a term that is botanically incorrect, having been misapplied in common use to the water lily, *Nymphaea caerulea*.

American "Wild Yellow Water Lily" is a Lotus

"In architecture there is a column with what is known as the Egyptian lotus flower on its capital. The blossom which furnished the inspiration for this capital was mistakenly called lotus and is really a water lily, but no relative to our Nelumbo. Though botanists agree the plant inscribed on tombs and monuments is not a lotus, they are also convinced the use of the word after all these centuries is 'so deeply rooted that it probably will never be changed.'

"Even though the 'Egyptian lotus' is a water lily and the American 'wild water lily' is a lotus, it is a comfort to know that we can claim such a fine aquatic plant as the yellow lotus as our own."

BOOK REVIEWS

REVERENCE FOR LIFE: An Anthology of Selected Writings by Albert Schweitzer. Hard cover, 74 pp., 1965, $2.75. Order from publisher: Philosophical Library, 15 East 40th Street, New York, N.Y.

This small book gives us insight into the mind of the great humanitarian who in 1952 was awarded the Nobel Prize for Peace. In an Introduction the editor of the book writes: "It is more than fifty years since Albert Schweitzer went to Lambarene [Africa] to practice medicine and to found a hospital. In that time he has become a universal symbol of altruism, self-sacrifice, and dedication."

On Dr. Schweitzer's birthday in January, President Johnson cabled him: "It is the good fortune of all men everywhere that you have lived among us for 90 years. In your commitment to truth and service, you have touched and deepened the lives of millions you have never met. On behalf of the American people, I salute you."

Born in Alsace, the young boy first became deeply interested in the plight of Africans when he viewed in Colmar, France, the statue "Negro" by the famous sculptor Bartholdi. The sadness of the face touched the youth's heart, and he later went to Equatorial French Africa as a medical missionary.

For many years Dr. Schweitzer has been a vegetarian. An American visitor to Lambarene in 1946 writes: "The bell rang for breakfast, and we came out into a strange world. Under the house and around it is a veritable menagerie: chickens, geese, turkeys, cats, dogs, antelope, birds. . . . He is truly another St. Francis of Assisi."

Dr. Schweitzer, who is an authority on the Bible, has studied Eastern philosophy and appreciates its teachings on the "oneness" of life. He writes: "Indian thought . . . presses forward to a stage of knowledge which is quite outside the purview of European thinking. It reaches the point of taking into account the fact that our ethical behavior must not only concern our human neighbor but all living things."

But the doctor cannot be said to have grasped the true meaning of Hindu scriptural injunctions. He writes (p. 66) that Indian thought "teaches that the only sensible line of conduct for a man is to with-

draw entirely into himself and to concern himself solely with the deepening of his inner life. . . . By abstention from action and by every sort of life denial [he] reduces his earthly existence to a condition of being which has no content beyond a waiting for the cessation of being."

This interpretation, widespread among Westerners, is simply not true. *Bhagavad-Gita*, the most carefully read and devoutly followed of all India's scriptures, is a long clarion call to action. What is decried by the sages, as leading to man's misery, is egotistical involvement with "the fruits of action." He who understands that the Lord is the only Doer knows that all human powers are merely borrowed from Him.

The *Gita* says: "Not by abstaining from works does a man attain actionlessness, nor by mere renunciation can he achieve perfection" (III:4). "Perform right activities, for action is greater than inaction" (III:8). "Without attachment ever perform the work that is to be done, for by such works man reaches the Supreme" (III:19). "Whatever wise men do, ordinary men will follow. . . . If I (the Lord) did not keep vigilantly in the path of action, the multitude would emulate Me and I should be the cause of their confusion and destruction" (III:21-24).

While we cannot concede that Dr. Schweitzer understands Hindu philosophy, he has achieved something more important: he knows how to live in its spirit. From this book of his thoughts we select the following excerpts:

Feeling for Animal Life

As far back as I can remember I was saddened by the amount of misery I saw in the world around me. Youth's unqualified *joie de vivre* I never really knew, and I believe that to be the case with many children, even though they appear outwardly merry and quite free from care.

One thing that especially saddened me was that the unfortunate animals had to suffer so much pain and misery. The sight of an old limping horse, tugged forward by one man while another kept beating at it with a stick to get it to the knacker's yard at Colmar, haunted me for weeks.

It was quite incomprehensible to me — this was before I began going to school — why in my evening prayers I should pray for human beings only. So when my mother had prayed with me and had kissed

me good-night, I used to add silently a prayer that I had composed myself for all living creatures. It ran thus: "O Heavenly Father, protect and bless all things that have breath; guard them from all evil, and let them sleep in peace."

Respect for All Life

From experiences like these, which moved my heart and often made me feel ashamed, there slowly grew up in me an unshakable conviction that we have no right to inflict suffering and death on another living creature unless there is some unavoidable necessity for it, and that we ought all of us to feel what a horrible thing it is to cause suffering and death out of mere thoughtlessness. And this conviction has influenced me only more and more strongly with time. I have grown more and more certain that at the bottom of our heart we all think this, and that we fail to acknowledge it and to carry our belief into practice chiefly because we are afraid of being laughed at by other people as sentimentalists, though partly also because we allow our best feelings to get blunted. But I vowed that I would never let my feelings get blunted, and that I would never be afraid of the reproach of sentimentalism.

I never go to a menagerie because I cannot endure the sight of the misery of the captive animals. The exhibiting of trained animals I abhor. What an amount of suffering and cruel punishment the poor creatures have to endure in order to give a few moments' pleasure to men devoid of all thought and feeling for them!

Riddles of Existence

Science teaching had something peculiarly stimulating for me. I could not get rid of the feeling that it was never made clear to us how little we really understood of the processes of Nature. For the scientific schoolbooks I felt a positive hatred. Their confident explanations — carefully shaped and trimmed with a view of being learnt by heart, and, as I soon observed, already somewhat out of date — satisfied me in no respect. It seemed to me laughable that the wind, the rain, the snow, the hail, the formation of clouds, the spontaneous combustion of hay, the trade winds, the Gulf Stream, thunder and lightning, should all have found their proper explanation. The formation of drops of rain, of snowflakes, and of hailstones had always been a special puzzle to me. It hurt me to think that we never acknowledge the absolutely mysterious character of Nature, but always

speak so confidently of explaining her, whereas all that we have really done is to go into fuller and more complicated descriptions, which only make the mysterious more mysterious than ever. It became clear to me that what we label Force or Life remains in its own essential nature forever inexplicable.

Thus I fell gradually into a new habit of dreaming about the thousand and one miracles that surround us, though fortunately the new habit did not, like my earlier thoughtless daydreams, prevent me from working properly. The habit, however, is with me still, and gets stronger. If during a meal I catch sight of the light broken up in a glass jug of water into the colors of the spectrum, I can at once become oblivious of everything around me, and unable to withdraw my gaze from the spectacle.

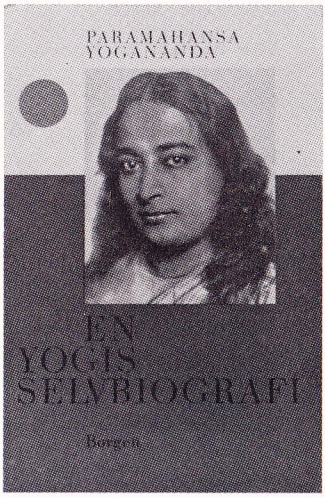
Thus did love for history and love for science go hand in hand, and I gradually recognized that the historical process too is full of riddles, and that we must abandon forever the hope of really understanding the past.

Thought Demands Acquiescence

Only when thinking becomes quite humble can it set its feet upon the way that leads to knowledge. The more profound a religion is,

(Continued on page 53)

A Danish edition of *Autobiography of a Yogi* was brought out in May by the eminent publishing house of Borgens Forlag, Copenhagen. Beautifully printed and bound, with 17 pp. of halftone photographs, the Danish edition ($4) is available from SRF headquarters, Los Angeles. The attractive cover, in black and brown on white, is shown in photo at right. With the publication of a Danish edition, Yogananda's autobiography is now available in 14 languages.



Yogacharya Cuaron of the Mexico City Self-Realization Fellowship Center and Brahmachari Rothwell of SRF headquarters, Los Angeles, are visiting a number of SRF Centers in South America to speak on the teachings and show descriptive films about the SRF work. The first public meeting, in Bogota, Colombia, on April 30th, is shown in two top photos. Pictures in center were taken of group who attended film showing *(left)* and students at a *Kriya Yoga* review class, both on May 1st. Photos at bottom were taken during and after *Kriya Yoga* initiation conducted by Yogacharya Cuaron *(center, in photo at left)* on May 2nd.

Letters from SRF Students

"I have just visited your lovely Retreat here in Encinitas, and had a delicious dinner at your restaurant with a dear friend of mine. We walked around the grounds, enjoying the wonder of growing things nourished by the good earth and glorious sunshine and salt air. It seemed to me all very familiar, and that I was no stranger; truly I had come home. While in meditation near the cliff overlooking the sea (perhaps where the dear Master sat many times), I felt a warm glow fill my body, as if I were all light, and completely one with the Mind in all life on earth. I felt I knew all there was to know from the Omniscient Presence." — *V.B., Laguna Beach, California.*

"One Sunday my husband and I attended the Lake Shrine Church service. It is a beautiful place. It's an inspiration to see shrines to so many different religions* in one place." — *E.B., Kingman, Ariz.*

"The greatest gift Divine Mother could give me was the blessed Incarnation of Love, my Guru and Preceptor: Paramahansa Yogananda ji. At first I was sorry that She had not seen fit to show him to me before he left the physical world. But now I see why. If I had known him then I would have worshiped his personality. This way I worship his state of consciousness, his spiritual qualities." — *A.S., Los Angeles, California.*

"I would like to express my appreciation for the weekend retreats offered at Encinitas.† I try to go there several times a year. I find that a few days at the SRF Retreat do me more good than a month's vacation under any other circumstances." — *S.V., China Lake, Calif.*

"I will never forget my vacation at the SRF Retreat in Encinitas, surrounded by kind and helpful people. Here I gained a clear view about many spiritual questions. Meditating in the wonderful garden alone, but not lonely, I felt as if I were in a dreamland where noble thoughts and noble souls were meeting." — *A.K., Willowdale, Ont., Canada.*

"I have been doing the SRF exercises and techniques. I am truly happy to have found the joy and the peace of my life. In meditation, I feel my Guru very close. It is enough to turn my thoughts to him

*The SRF Court of Religions. *[Ed.]* †See page 60. *[Ed.]*

in order to feel a sea of holy vibrations. In meditation I am always attracted to the lamps of light, like glowing stars that open and expand; at other times I see the tunnel of the spiritual eye, with the star inside two shining circles, and I find myself in a luminous azure sea that makes me live moments of happiness. I wish I could describe the joy I feel when in deep meditation." — *D.R., Catania, Italy.*

"I want to express my gratitude to SRF for its heartwarming welcome to me — a new student of the SRF Lessons. What a blessing it is for you to do God's work by spreading the teachings of our divine Guru. I didn't have the chance to meet him during his earthly life, but on October 27th [1964], at 5:20 in the morning, I awoke from a deep sleep to see Yogananda ji — so clear and so near — in my room. His presence didn't remain long, yet it was there long enough for me to see him well and to feel his peace." — *P.Z., Long Island City, N.Y.*

"I had a wonderful experience during *Hong-Sau* practice. It was as if I were soaring upward through a narrow channel, leaving the body behind me. The body seemed without feeling or weight. . . . Now I am enjoying peace and happiness every day. At one time I had almost any bad and destructive habit one can think of. Unquenchable greed, probably the greatest cause of all our worldly troubles, was one of them. Bad temper, hatred, drinking, overeating, ignorance are others. More and more I am succeeding in replacing these habits with their opposite, good counterparts, thanks to Master's help. The spiritual results of these changes are impossible to describe; one has to experience them." — *K.K., Hamilton, Ont., Canada.*

"I have a copy of your book of songs entitled *Cosmic Chants.* I am most indebted to your organization for putting these songs in Western notation so that I may play them on my piano. I have written to many places in India, and it seems the writing of devotional music even in Indian notation has been very much neglected." — *S.R., New York, N.Y.*

"In 1958 I was in Los Angeles on business and happened into a bookstore. The book that caught my attention was *Science of Religion* by Paramahansa Yogananda. This book opened a door into a whole new realm for me. The author spoke with more authority and common sense on religion and the meaning of life than any other person in my experience. I obtained his *Autobiography* and read it several

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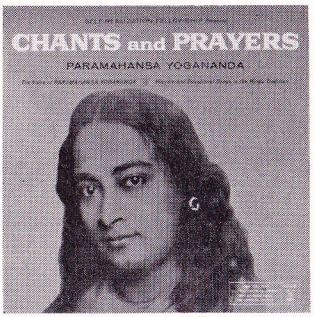

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times. In him I have discovered a teacher who has not merely met my expectations but has tremendously expanded my hopes of accomplishment." — *E.W., Cherry Hill, New Jersey.*

"We are so pleased with the delightful book, *Whispers from Eternity,* that we would appreciate receiving two more copies for use in our branch libraries." — *M.G., Kalispell, Montana.*

"Last September my husband died. I believe in an after-life, but I was too sorrowful in my heart to find comfort. I fell sick; my body became so thin that everyone thought I might die. I prayed for help, but found no answer. Then one day a friend sent me some small booklets. In one of them was an advertisement of *Autobiography of a Yogi.* I ordered the book from a store in Tokyo. When I saw the picture of Yoganandaji, I thought, 'This is a man I can trust.' I read the book as a traveler drinks the spring water on a mountain road. And when I had read the chapter where Yoganandaji met his late Master [in living form] in a hotel in Bombay, India, I could understand that my husband also is still living somewhere in the universe.

"I made up my mind to become a member of Self-Realization Fellowship. By and by the snow in the northern country melted, and the spring came to us. I went to Tokyo. In the house there of one of my daughters I prayed to Buddha every night. And I also read Yoganandaji's book every night. On one such evening, while I was reading his book, a shower of something like electricity fell upon me. I was not afraid. By that phenomenon the Master Yoganandaji gave me to understand that Life is an eternal force and that the life-energy within man cannot die. Thus Yoganandaji taught me a great lesson.

"I now feel much safetyness in my heart. I believe that man's consciousness is everlasting and that the life of my husband and also my own life and that of all others exist always in the bosom of the Almighty." — *I.O., Tokyo, Japan.*

"I realize my meditation periods have gradually and almost imperceptibly brought me greater calmness, peace, and joy. In general, life is serene and happy and my relations with others are more harmonious than ever before. I feel a sense of oneness with all people and consciously wish to radiate love (or at least warm friendship) to some whom I formerly regarded with hostility. I enjoy better health than I ever had previously, and experience no trouble in keeping up with my teen-age sons on outdoor tramps and camping holidays." — *A.H., Wellington, New Zealand.*

(Continued from page 14)

feathers were also in vogue. The *Aparajitaprccha* of Bhuvanadeva, a standard treatise on Indian architecture, refers to the royal umbrella of peacock feathers attached to the Lion Throne.

Among the sixteen *vyalas* to be painted or carved in palaces and temples, a *mayura-vyala* or one with peacock-face is mentioned. A *mayura* is given as one of three types of *kinnaras** to be carved or painted.

The Auspicious Sight of a Peacock

We meet with copious references to the peacock in standard astrological treatises. It is regarded as an auspicious bird. The sight of it is believed to bring good luck to the beholder. It is represented, on different occasions, as a good omen, when seen in front, to the right, and even to the left. It is also stated to be strong in the east. The ancient authors go even so far as to state that a halo *[parivesa]* of sun or moon shining like a peacock in the spring, glossy in an unbroken circle, is conducive to welfare and plenty *[Siva-subhiksa-kara]*.

Peacock-colored evening clouds are said to prognosticate immediate rain. Similarly the thunderings of clouds, accompanied by the cries of peacocks, are a sure sign of torrential rain.

The epithet *Dhvajin* [full of pride] points to the fact that the peacock itself symbolizes pride. As William Blake says: "The pride of the peacock is the glory of God."

The comparison of the stately gait of kings to that of the peacock's, by no less an author than Varahamihira, points to the bird's dignified way of walking, to be imitated even by kings.

The very sight of this bird is believed to bring peace to the mind, as suggested by a verse given by Varahamihira as an illustration of the metre called *Matta-mayura*.

The peacock is mentioned among the diurnal fauna *[diva-sancarah]*, whose nocturnal movements, contrary to their nature as they are, would lead to the destruction of the country or the king.

Writers on prosody have named two metres after the peacock, *Matta-mayura* and *Mayura-sarani*. The metre *Matta-mayura* is defined and illustrated in the *Natyasastra*. The *Vrttaratnakara* of *Kedarabhatta* has dealt with the ten-lettered *Mayura-sarani*.

*Celestial dancers; mythological creatures, half man and half bird.

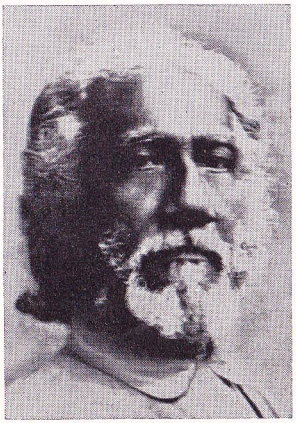
The musical instruments known as *tausa* and *mora-canga*, too, have evidently been named after the peacock, *mayura*, which is called *tausa* in Arabic and *mora* in several modern Indian languages.

The *Takhta-i-Tausa* or *Mayurasana* [Peacock Throne] of Emperor Shah Jehan is renowned in history. The peacock-shaped throne was constructed in such a dexterous way that one could scarcely believe that it was merely an artificial peacock, the ruby shining in the tail enhancing its natural and realistic appearance. This unique royal throne of India was carried away, with many other valuable things, by the invader Nadirasaha.

There is a hill near Madura in South India, named Mayurapura, where Karttikeya (Skanda) is mythologically stated to have killed a demon who thereafter turned into a peacock, which, in due course, served as the divine commander's vehicle.

The treatises on *Dharmasastra* have laid down a *prayascitta* or expiation for killing a peacock. It is enjoined that the killer of a peacock shall offer a cow to a Brahmin.

The peacock is frequently referred to by classical Sanskrit writers. A close study of Kalidasa reveals that this great national poet of India



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was very fond of the attractive bird, which is generally peaceful in nature, intelligent, and benevolent toward other birds. It is easily tamed.

In Gujarati literature also the peacock has preserved its due place, right from the age of Narasimha Maheta down to the present time. To take but one instance, Mirabai, the well-known saint-poetess, sings of the peacock in one of her poems as *Atma* or the individual soul. The cry of the bird is said to symbolize the universal lament at separation from God.

Such games as that of *Kalaela moralo* and several proverbs framed after the peacock speak for the bird's popularity. Likewise there are a number of folk-tales fabricated around the peacock.

Thus the bird has secured an important place in the heart of the people. The fondness of rural women especially for this charming bird is shown by the fact that it is knit and embroidered on canopies, bedsheets, and garments, is engraved on golden ornaments, and is delineated as well as tattooed in decorative designs on such parts of their bodies as cheeks, chin, chest, and hands.

A Permanent Place in India's Culture

The peacock has secured a permanent place in the culture of India. It appears on ancient sculptured monuments, carved in a variety of ways.

It is no exaggeration to say that the peacock has been a popular bird since the hoary Vedic age. The *Aitareya Aranyaka* (III ii.4) and the *Sankhayana Aranyaka* (VIII.7) have offered a flowery tribute to the excellent hue of the peacock's neck. The *Artharvaveda* specifically states that the peahen cuts snakes to pieces. The *Sukla-Yajurveda* speaks of the peacock's being offered to *Asvins*, the twin-gods, at the *Asvamedha* sacrifice.

We find references to the *Mayura* even in the *Rigveda*, the earliest extant composition of the world, where the steeds of Indra, the war-god, are described as possessing hair that looked like peacock's feathers and as having tails similar to those of peacocks.

Thus it becomes evident that by virtue of its eminent place in history and culture, right from the hoary days of the *Rigveda* down to the present time, the peacock has rightly earned the honor of becoming the National Bird of this oldest nation of the world. — *Extracts from an article in the Journal of the Oriental Institute, June 1963, M. S. University of Baroda, India.*

SWAMI CHINMAYANANDA VISITS SRF IN LOS ANGELES

Swami Chinmayananda, distinguished author and educator, widely revered in India, visited Los Angeles during the latter part of March. He is on a world tour to spread the timeless message of India's sages. On March 27th he gave an inspiring lecture at Self-Realization Fellowship Church, Hollywood, on "How to Realize God."

The eminent Swami is the founder of an Academy of Knowledge, *Sandeepany Sadhanalaya*, Bombay, for teaching Vedantic philosophy and religion. "Beyond all darkness, inner spiritual experience is extremely clear and supremely subjective," he has written. "There is no doubt in the individual regarding the nature and reality of this experience. Just as a dreamer no more doubts when he wakes up about the nature and reality of the waking world, so too an egocentric man, when he comes to God-consciousness, finds the experience so all-consuming that no doubt is left in him. Complete and total realization is possible. This is the assertion of all Vedantic seers."

B. V. Reddy, Daya Mata, Dr. Judith Tyberg, and Swami Chinmayananda at Self-Realization Fellowship headquarters, Los Angeles, March 26th

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(Continued from page 41)

the more it realizes this fact — that what it knows through belief is little compared with what it does not know. The first active deed of thinking is resignation — acquiescence in what happens. Becoming free, inwardly, from what happens, we pass through the gate of resignation on the way to ethics.

Dissonance and Harmony

The spirit of the age dislikes what is simple. It no longer believes the simple can be profound. It loves the complicated, and regards it as profound. It loves the violent. That is why the spirit of the age can love Karl Barth and Nietzsche at the same time. The spirit of the age loves dissonance, in tones, in lines, and in thought. That shows how far from thinking it is, for thinking is a harmony within us.

The Ideals We Need

Humanity has always needed ethical ideals to enable it to find the right path, that man may make the right use of the power he possesses. Today his power is increased a thousandfold. A thousandfold greater is now the need for man to possess ethical ideals to point the way. Yet at the very moment when this happens, thinking fails. In this period of deepest need thinking is not giving to humanity the ideals it needs so that it may not be overwhelmed. Is that our destiny? I hope not. I believe not. I think that in our age we are all carrying within us a new form of thought which will give us ethical ideals.

All Life Is Valuable

The deeper we look into Nature, the more we recognize that it is full of life, and the more profoundly we know that all life is a secret and that we are united with all life that is in Nature. Man can no longer live his life for himself alone. We realize that all life is valuable and that we are united to all this life. From this knowledge comes our spiritual relationship to the universe.

Spiritual Exaltation

One realizes that he is but a speck of dust, a plaything of events outside his reach. Nevertheless, he may at the same time discover that he has a certain liberty, as long as he lives. Sometime or another all of us must have found that happy events have not been able to make us happy, nor unhappy events to make us unhappy. There is within

each of us a modulation, an inner exaltation, which lifts us above the buffetings with which events assail us. Likewise, it lifts us above dependence upon the gifts of events for our joy. Hence, our dependence upon events is not absolute; it is qualified by our spiritual freedom. Therefore, when we speak of resignation it is not sadness to which we refer, but the triumph of our will-to-live over whatever happens to us. And to become ourselves, to be spiritually alive, we must have passed beyond this point of resignation.

Life Is a Trust

The question that haunts men and women today is whether life is worth living. Perhaps each of us has had the experience of talking with a friend one day, finding that person bright, happy, apparently in the full joy of life; and then the next day we find that he has taken his own life! Stoicism has brought us to this point, by driving out the fear of death; for by inference it suggests that we are free to choose whether to live or not. But if we entertain such a possibility, we do so by ignoring the melody of the will-to-live, which compels us to face the mystery, the value, the high trust committed to us in life. We may not understand it, but we begin to appreciate its great value. Therefore, when we find those who relinquish life, while we may not condemn them, we do pity them for having ceased to be in possession of themselves. Ultimately, the issue is not whether we do or do not fear death. The real issue is that of reverence for life.

Reverence for Life

A system of values which concerns itself only with our relationship to other people is incomplete and therefore lacking in power for good. Only by means of reverence for life can we establish a spiritual and humane relationship with both people and all living creatures within our reach. Only in this fashion can we avoid harming others, and, within the limits of our capacity, go to their aid whenever they need us.

This elemental but complete system of values possesses an altogether different depth and an entirely different vitality than one that concerns itself only with human beings. Through reverence for life, we come into a spiritual relationship with the universe. The inner depth of feeling we experience through it gives us the will and the capacity to create a spiritual and ethical set of values that enable us to act on a higher plane, because we then feel ourselves truly at home in our world. Through reverence for life we become, in effect, different persons.

Comments on "Autobiography of a Yogi"

"During my first reading of *Autobiography of a Yogi* I knew that I had found the path to spiritual knowledge. Among other things in this fascinating and inspiring book is the answer to those age-old philosophical questions: 'Where have I come from? Why am I here? Where am I going?' Through my association with Self-Realization Fellowship I have gained a new world by learning what meditation means. Before, it was just thinking *about* the Infinite, not as a participant, but as one outside; but meditation, as taught in SRF techniques, is something much more. It is a door swinging open to reveal the universe. No longer is life a narrow passage from birth to death with an unknown abyss beyond; instead it is the living universe, normal in its pattern, with a normal, natural immortality." — *B.M., Hollywood, California.*

"Reading *Autobiography of a Yogi* seems to have marked a turning point in my life. I have more peace of mind now and I am happier. Paramahansa Yogananda has touched my heart and I want to follow his teachings." — *J.D., Pasadena, California.*

"Most of the scriptural points that were difficult for me to understand have been explained clearly in this masterful book. In my whole life before, I had never read such a great book." — *L.S., West Bank Demerara, British Guiana.*

"In *Autobiography of a Yogi* I found many answers to my questions concerning spiritual matters that had previously perturbed me." — *G.G., Elida, Ohio.*

"In the autobiography of Paramahansa Yogananda I found a real interest. Without exaggeration I must say that this book was the most fascinating that I have ever read." — *H.E., Trossingen, Germany.*

"I have never before been so impressed by any book of this type. Its beauty and simplicity were so refreshing! The wisdom of this great teacher stirred me deeply." — *J.F., Omaha, Nebraska.*

"After reading *Autobiography of a Yogi* I am convinced that the Indian sages have something worth looking into further; that is, a practical approach to God in which the ultimate result would be the attaining of the virtues that Christ taught — not a haphazard

blundering along from day to day, but an organized, step-by-step plan for obtaining the Goal." — *D.R., Bisbee, Arizona.*

"From Paramahansa Yogananda's amazing autobiography I learned more than from all the other books I have ever read." — *J.L., Bar Harbor, Maine.*

"Each time I reread a chapter I glean far more and understand more. The more one reads it the greater it becomes." — *M.K., Kansas City, Missouri.*

"I have just finished reading *Autobiography of a Yogi* and was greatly impressed by its straightforwardness and sincerity. The most difficult problems are dealt with in such a clear and excellent way that the book simply annihilates the possibility of any doubt." — *L.D., Nelson, New Zealand.*

"I was blessed with the opportunity to read *Autobiography of a Yogi* by the immaculate Master. I found it to be an inestimable treasure that shall be with me forever." — *R.H., Soledad, California.*

"I recently borrowed, from New York City Library, *Autobiography of a Yogi.* I find it to be the most fascinating book on Yoga I have ever read. Only Yogananda's book goes into detail and gives a complete history of Yoga." — *T.G., Brooklyn, New York.*

"I have just finished Yogananda's marvelous autobiography and realize *this* is what I have been hunting and hunting for all my life." — *M.W., Fort Worth, Texas.*

"*Autobiography of a Yogi* is a wonderful work which requires careful reading. It is a delight to have the privilege to peruse a book so rich in thought." — *T.L., Vincennes, Indiana.*

"One of the most exciting and inspiring books I have ever read." — *E.U., Wiley, Colorado.*

"*Autobiography of a Yogi* is both a fascinating and a stimulating book. Rarely have I had a literary experience of this altitude! The book seems to have a very special significance for me. I've read only halfway through and I wish that it would never end. I have not had the good fortune to visit India, yet as I read the master's words I seem to know the very places he writes of.

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"After reading *Autobiography of a Yogi*, I wanted to write to the Fellowship and express my enthusiasm and praise. I couldn't help but be impressed by the sincerity and honesty of Yogananda's writing. It is truly a beautifully written book of God. I want to explore and if possible experience the love, values, and spiritual enlightenment that Yogananda describes so beautifully. Although I usually read any book with an extremely skeptical attitude, constantly looking for subtle persuasions or convincing ideas, I was more than surprised, after getting into the book, that I hadn't once stopped to ponder, refute, or analyze anything he spoke of. Hence, while I do not profess to understand much of what he wrote, after reading the book I cannot doubt his integrity or his ultimate spiritual Oneness with God. How elated I was to read in the *Autobiography* that a man need not be expected to believe in an Abstraction, since with enough spiritual desire, he has the ability to experience and realize God for himself." — *R.S., New York, N.Y.*

"*Autobiography of a Yogi* is a priceless treasure: the more I search in it, the more gems I get from it. I believe from the brief description of Babaji, 'the great deathless master,' that Paramahansa Yogananda has vindicated the statement of Vivekananda: "whosoever stands on this sacred land, whether alien or a child of the soil, feels himself surrounded — unless his soul is degraded to the level of brute animals — by the living thoughts of earth's best and purest sons, who have been working to raise the animal to the divine throughout centuries, whose beginning history fails to trace" — and also our Hindu belief that there are seven great masters living veiled in this world, working for the upliftment of humanity. The book gives a logical and clear-cut explanation for many of our Hindu beliefs." — *E.V., Calicut, South India.*

"I am not a good or pious man, but I felt close to God as I read this book, and prayed that I could rid myself of evils which blind me from seeing Him." — *C.R., San Diego, California.*

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SELF-REALIZATION FELLOWSHIP
Founded in America by Paramahansa Yogananda in 1920

YOGODA SATSANGA SOCIETY
Founded in India by Paramahansa Yogananda in 1917

UNITED STATES

California

LOS ANGELES — SRF-YSS international headquarters, Mt. Washington Center, 3880 San Rafael Ave. Tel. 225-2471. Visitors welcome, Sat. and Sun. 1 to 5 p.m.; other days by appointment.

HOLLYWOOD — SRF Church of All Religions, SRF India Center, 4860-66 Sunset Blvd. Sun. 10 a.m. (meditation), 11 a.m. (regular service and Sunday School), and 8 p.m.; Thurs. 8 p.m. SRF India Restaurant at India Center open 11 a.m. to 8 p.m. daily except Mon. and Tues. Telephone 661-8006.

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Telephone 753-1811 (Area Code 714)

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PERU

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DAKSHINESWAR — Yogoda Branch Ashram, Dakshineswar, P.O. Ariadaha, Dist. 24 Parganas, Phone 56-2801.

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HOLLYWOOD — Sri Meera Mata, Bro. Mokshananda, Bro. Bimalananda, SRF Church of All Religions, 4860 Sunset Blvd. Tel. 661-8006 or 225-2471.

PACIFIC PALISADES — Bro. Bhaktananda, SRF Lake Shrine, 17190 Sunset Blvd. Tel. 454-4114 or 225-2471.

LONG BEACH — Brahmachari Harold, SRF Chapel, 430 East Ocean Blvd. Telephone Los Angeles, 225-2471.

EAGLE ROCK — Mr. Eugene Benvau. Telephone 254-1020.

ENCINITAS — Bro. Anandamoy, SRF World Brotherhood Colony, P.O. Box 758. Telephone 753-2888.

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DETROIT — Yogacharya J. Oliver Black, 18094 Parkside Avenue, Detroit.

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EAST BRUNSWICK—Mr. A. E. Bardwell, 62 Jensen Street. Tel. CL. 7-6638.

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LONDON — Mrs. Gertrude E. White, 33 Warrington Crescent, Maida Vale, W. 9.

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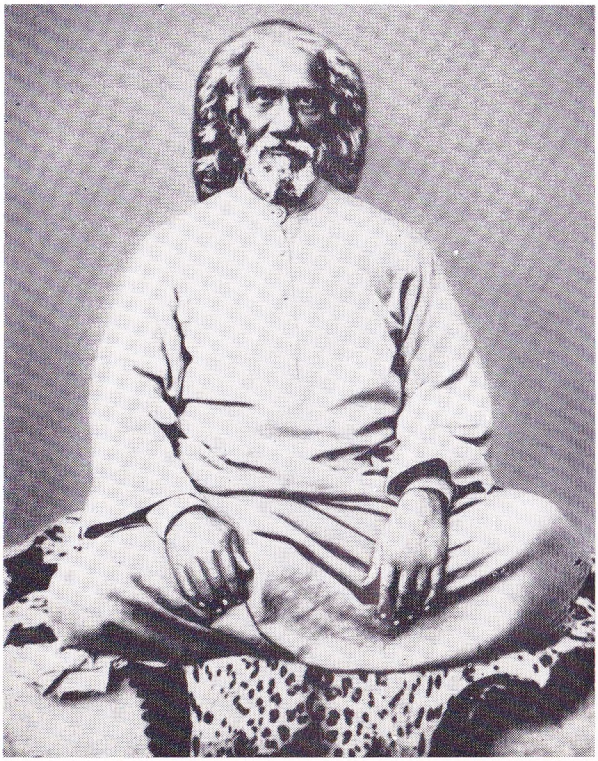
SYDNEY — Mr. Constantine Tenukest, 32 Carabella Street, Kirribilli. Telephone XB. 3140.

INDIA

RANCHI — Write to the Secretary, Yogacharya Binay Narayan, Yogoda Math, Yogoda Satsanga Society, Ranchi, Bihar (YSS India headquarters), for information about YSS meditation centers in India.

"To live in the presence of great truths and eternal laws — that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him." — *Balzac.*



SWAMI SRI YUKTESWAR

Guru of Paramahansa Yogananda

Photo was taken by the late Shyam Das Auddy, a disciple of Sri Yukteswarji. It served as a model for a marble relief of the great master in the shrine where his body is buried in Puri, India.

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Swans at Self-Realization Fellowship
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