



Self-Realization

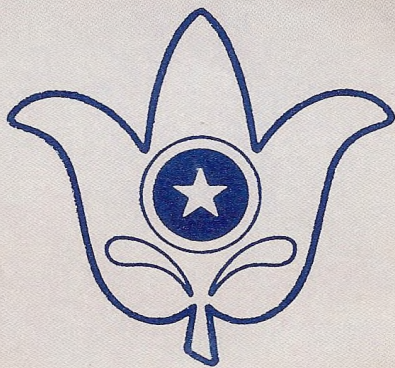
25 Founded by Paramahansa Yogananda



Summer 1977

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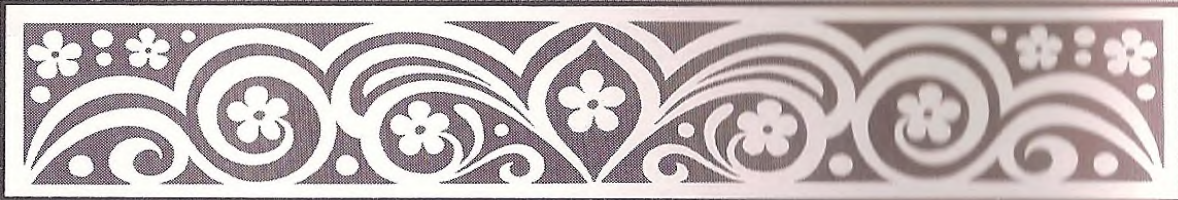


परमहंस योगानंद PARAMAHANSA YOGANANDA



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भारत INDIA
परमहंस योगानंद 1893-1952
PARAMAHANSA YOGANANDA
दक्षिणेश्वर डाकघर
DAKSHINESWAR P.O.
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Self-Realization

Founded in 1925 by Paramahansa Yogananda

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

(Healing the body of disease by proper diet, right living, and recharging the body with God's all powerful cosmic energy; removing inharmonies and inefficiency from the mind by concentration, constructive thinking, and cheerfulness; and freeing the ever-perfect soul from the bonds of spiritual ignorance by meditation.)

Summer 1977

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Front Cover: Paramahansa Yogananda commemorative stamps issued March 7, 1977, by the Government of India. See page 15.

Opposite: Paramahansa Yogananda at *Ardha-Kumbha Mela*, Allahabad, 1935. (Center to right) Daughter of Ananta Ghosh; Sananda Lal Ghosh; C. Richard Wright.

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Dr. Binay Ranjan Sen, who has just received the first canceled Paramahansa Yogananda commemorative stamp at the inauguration ceremonies; Yogoda Satsanga Society Math, Dakshineswar. The Postmaster General of West Bengal Circle, Sri S. K. Ghosh (behind and to the left of Dr. Sen), inaugurated the stamp issue.

How Feelings Mask the Soul

BY PARAMAHANSA YOGANANDA

*A class on the "Yoga Sutras" of Patanjali,
Self-Realization Fellowship international headquarters,
Los Angeles, California, March 22, 1942*

**"Then the beholder (the soul) is established in its own state."
*(Yoga Sutras, Aphorism III)***

If at this moment you could completely calm your body, your thoughts, and your emotions, you would instantly become aware of your true Self, the soul, and of your great body of the universe, throbbing with the joy of God. The soul would be "established in its own state." Isn't it strange, that the joy of God is there, yet you cannot feel it? The reason you do not know His Bliss is that you are intoxicated with ego feeling (*chitta*).

If I put a screen before me, I will still be here, but you won't see me. Take the screen away and you will see me. So the screen of feelings arising from the ego (*ahankara* or body-consciousness) hides God's joy. Remove the screen through meditation and you will behold that joy.

Your real nature is calmness. You have put on a mask of restlessness: the agitated state of your consciousness resulting from the stimuli of feelings. You are not that mask; you are pure, calm Spirit. It is time you remember who you are: the blessed soul, a reflection of Spirit. Take off the mask of feelings. Face your Self.

Whenever you become angry or filled with hate you don a guise of evil. A person who gets angry enough wants to kill. He doesn't want to, really—that is, his soul doesn't want to—but because the soul has identified itself with feeling, his anger makes him think so. Therefore it is not good to remain in the ordinary state of human consciousness, subject to such violent emotions.

You imprison yourself in various moods, and this is the cause of all your sorrows. To escape, you have to dissolve the feelings and emotions connected with body consciousness. Meditation is the way.

Feelings and Emotions Obscure the Soul

So long you have thought of yourself as having certain qualities, with their characteristic feelings and emotions. Patanjali says you are masquerading as these different passions and desires because you have done it for so many incarnations that you have utterly forgotten your real nature. Once you realize that each day you are only impersonating different characteristics according to your changing feelings, you will not be the same person; you will be able to cast off these delusive states. When you realize that passion and anger are not part of your true nature, these emotions will no longer have any control over you. Every person is innately wonderful; he has only to rid himself of the mask of ego consciousness. Remember that.

If you put a diamond near a black cat, the diamond will reflect black. Can you then say the diamond is black? No. As soon as you remove the black cat and allow light to play on the diamond, it dazzles with its own natural luster. The black cat is your restlessness, which darkens your consciousness with emotions and obscures the light and joy of the soul. The very nature of restlessness is such that by the time you are feeling pleasure from one thing you are already looking for something different, a persistent discontent stirred by feeling. But bliss—the joy of God hidden in your soul—is always new, always constant in your consciousness. Because it gives complete satisfaction, there is no more restlessness in you. I hope you understand the value of what I am telling you today. It is the way to freedom from all sorrow.

Indulgence Enslaves the Soul

Perfect control of feeling makes you king of yourself. Never be addicted to anything or bound by any habit. Drinking coffee doesn't necessarily mean you are a slave to it; but if you have to have your coffee, then indeed feeling has enslaved you. As soon as you say, "No, I don't need it," let that be the end of your bondage. I never allow anything to bind me. I can eat or drink some-

thing enjoyable, and then dismiss all desire for it; the thought of it is gone in that instant.

Start by not catering to likes and dislikes. And give that same training to your children. You spoil your children when you say, "What would you like to eat? Do you care for spinach? You don't have to eat it if you don't like it." By such indulgence you make your child a slave of feeling.

You may say, "If we do away with our feelings and likes and dislikes, won't we become like dumb matter, useless to the world? Is that what Patanjali teaches us?" No. He says that when you have mastery of your feelings you abide in your true state. The true state of the Self, the soul, is bliss, wisdom, love, peace. It is to be so happy that no matter what you are doing you enjoy it. Isn't that much better than to blunder through the world like a restless demon, unable to find satisfaction in anything? When centered in your true self, you do every task and enjoy all good things with the joy of God. Filled with His intoxicating bliss, you joyfully perform all actions.

Many people think that the Hindus teach a sort of mental annihilation, the supposed result of the cessation of desire. On the contrary, the goal of Hindu philosophy is permanent bliss. There is no freedom or happiness in ceasing to exist. The very thought of it is painful. A joy that never grows stale is what you want; and that is what Patanjali teaches you can have, by becoming established in your true soul nature.

A Balanced Attitude Nurtures Soul Awareness

Then comes the question, how can we really take interest in anything if we neutralize desires and feelings? You have seen those who work without any interest in what they are doing. Their work and attitude show it. They don't care about the result so long as they can say they are doing their job. But the lover works very hard and conscientiously for his beloved; he will do more for the one he loves than he will for himself. This is the way to serve God, and this is how we will feel if we love God. We will work joyously for Him.

At one extreme, there are people who have the idea that to get ahead in life they must work nonstop, like automatons. But the

other extreme is just as bad: as soon as these people become interested in spiritual matters, they lose interest in everything else. That is the wrong attitude. It is one reason India lost her freedom; she misused the doctrine of non-attachment. She thought, "So what if dirt accumulates in the hermitage? It is all right. Why bother? To do anything about it requires too much concentration on material concerns. Be non-attached. Renounce all material activity possible." Such an attitude hides mental laziness under a cloak of false spirituality.

I found that truly great masters are very interested in the world, but without any attachment. When Master* was given something nice he was conscientious about looking after it. But if it was broken, he would only laugh. "My care is over. It has taken so much attention." He was truly non-attached.

I also feel the same way. I appreciate whatever God gives me, but I don't miss it when it is gone. Someone once gave me a beautiful coat and hat, an expensive outfit. Then began my worry. I had to be concerned about not tearing or soiling it. It made me uncomfortable. I said, "Lord, why did You give me this bother?" One day I was to lecture in Trinity Hall here in Los Angeles. When I arrived at the hall and started to remove my coat, the Lord told me, "Take away your belongings from the pockets." I did so. When I returned to the cloakroom after my lecture, the coat was gone. I was angry, and someone said, "Never mind, we will get you another coat." I replied, "I am not angry because I lost the coat, but because whoever took it didn't take the hat that matches it, too!"

Don't let your feelings rule you. How can you be happy if you are all the time fussing about your clothes or other possessions? Dress neatly in clean clothes and forget about them; clean your house and forget it.

Once I was a guest at a very nicely arranged dinner party. I had much enjoyed the dinner, but our hosts were so nervous lest things not go right that it marred the whole affair. Those who are sensitive feel your nervousness. Why worry? Do your best and then relax. Let things go on in a natural way, rather than force them. Then everyone around you will be relaxed, too.

Activity is not life; it is the expression of life. But some peo-

* Swami Sri Yukteswar, guru of Paramahansa Yogananda.

ple are so constantly active that they make themselves miserable, exploding with emotion. The ordinary person is like a pendulum, swinging back and forth from one extreme to another, always moving, always restless. This is little more than an animalistic state. The yogi, on the other hand, is always calm, centered in his true nature, like a stilled pendulum. When he is active he can go very fast, but when he stops, he is centered again in inner and outer calmness.

Work with Keen but Unattached Interest

So we must learn to work in this world with interest, but keep relaxed and unattached. I don't know how I could work without joyful enthusiasm. It is natural to have interest. Without it we have no spring for motivation. Have the utmost interest in doing everything for God. Love Him so much that your greatest pleasure is to work and plan for Him. Doing things for God is a very personal experience, so satisfying. I find such joy in fixing up this building for Him. But when something goes wrong, I am not upset, not the least bit. Why should I be? I did my best. Yes, I will try to do better, but I won't let adversity disturb my calmness. Isn't that a wonderful thought? Why not? You didn't create this world, God did. Why should you think you live in this world only to please yourself? To live for self is the source of all misery.

There was a time
When I looked at the flower,
And enjoyed its fragrance,
For me and mine.
I heard the call of the brook,
And it was for me and mine.
Now I wake from that dream and hear:
It was only for Thee and Thine.

The yogi's thought is always "for Thee and Thine." He says, "I am here in this world for only a little time. Why form strong attachments? I don't know why I am here, but God knows. I will work for Him. I will try to follow not my own will, but what He wants me to do." It was this surrender to the highest wisdom that gave Jesus the strength to say, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."*

* Luke 22:42.

(Continued on page 51)

A Heart Aflame



In this new recording, Sri Daya Mata, spiritual successor of Paramahansa Yogananda, shares the wisdom and divine love that flowed from guru to disciple during her more than twenty years of spiritual training and day-to-day association with the great master.

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A Heart Aflame

BY SRI DAYA MATA

Condensation of Mataji's talk during a satsanga at Self-Realization Fellowship international headquarters, Los Angeles, California, June 27, 1974. This talk has just been released on records and cassettes (see opposite).

The devotee comes to that state, during and at the close of meditation, wherein his thoughts are expressed in a very simple way: "Lord, I only know that I love You." When he mentally converses with the Divine Beloved and feels that love in his heart, then he knows indeed he is holding steadfast to the hand of God. This has always been the test by which I have been able to judge my own meditations and their depth. There is just this simple expression from the heart, the mind, and the soul: "I have nothing to ask, Lord. I have nothing to demand. I have nothing to say but 'I love You.' And I want naught but to enjoy this love, to treasure it, to clasp it close to my soul, and to drink of it always. There is nothing in the world—no power of the mind, no craving of the senses—that draws my thought away from this simple avowal of my love for You." This is the goal that all of us here, either consciously or unconsciously, are striving to achieve.

The greatest temptation, the greatest ignorance, is to permit anything to stand in the way of achieving that goal. This is what Christ meant when he said, "Seek ye first the kingdom of God, and all things will be added unto you." That state does not come by forsaking our duties, which have, in fact, been given to us by God or by our karma. It comes by accepting with strength, with courage, with faith, whatever we must face each day, while keeping our minds fixed on the polestar of God's presence. This is what life is all about. Its ultimate and only purpose is that we might forget this terrible delusion of separation from God, our Creator, and by the simple act of love, of devotion, of silent conversation, get back our lost divine heritage as the children of God.

God has given us freedom of thought and privacy of thought. No one can intrude upon that freedom and privacy. To each He has given opportunity to express love for Him and to commune with Him. No one need know what we are thinking silently within—a sweet and sacred exchange of love and joy between the soul and That which has sustained it through millions of incarnations, and which shall sustain it through eternity.

To me it seems a disgrace and a tragedy that we have turned away from, and actually evade, the very One who alone sustains us. We will know temporary pleasures if we follow worldly ways, but we will never know eternal happiness or peace of mind—that wonderful sense of well-being, joy, divine love and understanding, which we crave in all of our activities, and in all of our relationships—until we begin to know God and the part we have in Him. It is so simple, this search for God by loving Him. It is the one ingredient that millions in all religions lack. They do everything in their power to substitute other “ingredients” in their search for God. They would much rather enjoy deep philosophical discourses about Him, or engage in debates about Him and His various aspects and manifestations, or become interested and engrossed in His powers. But who ever thinks of a simple avowal of love for Him?

It is so easy to know God in the way Master [Paramahansa Yogananda] taught us, and as he showed us in his life every day. We are so busy giving our love to everything God created—to the world and worldly ways, to the flesh which one day decays, to our ego: “I hurt, I hate, I, I, I”—but who gives love to God? To love Him is what Master taught us. Get into the habit of telling God that you love Him. How many do this every day, even once a day? How many do it many, many times a day? This is what is called practicing the presence of God. No saint of any religion ever found God without this practice.

We always say, “I love this. I love that.” How easily we use the word “love” and cheapen it. So much of the time it is confused with sensuality. In the highest and ultimate sense, love and sensuality have no bearing upon one another. Love is the greatest power, the greatest force, in the world. Without this divine ecstasy flowing from the One Source into the heart of every one of us, we

could not love anything or anyone. We receive this love freely from God, though we don't acknowledge it as coming from Him. And when it comes to giving love, we give it very unwisely: we give it to the world and shut Him out. That, my dears, is why mankind suffers. And we'll go on suffering until we begin to open our hearts to include Him.

I speak from many, many years of experience when I say how much sweeter life becomes, how much more beautiful, when I use all of the senses and relate them back to God. I can look at souls and say, "My friends, I love them." I can look at the birds and the trees and say, "I love them." But I know, "It is You I love, my Lord. You have given me eyes with which to see beauty in everything and everyone You have created. You have given me ears to hear goodness. You have given me a voice, not to speak vulgarity, but to use to shed some light in this world—to say something encouraging to others as I pass down this short, short hall of life.

"You have also given me a mind, my Lord, with which to reason and discriminate; and so I dare to ask You any question. I never feel shy or embarrassed or blasphemous, because you are my Beloved. You know the simplicity of my soul. You understand my longings for understanding and wisdom. I come to You totally naked, my Beloved. You see me with my good qualities, and with all of the darkness I have not yet been able to throw off. You don't punish me because of the flaws that have gathered around the pure gold of my soul; You help me. I don't try to hide my flaws from You, my Lord. I try to come to you in humility, in devotion, in simplicity, in trust like a child, asking You to help me. And I will go on asking until you respond. I won't give up."

Think of all that God has endowed us with that makes us different from the tree or the animal. Is it not an insult when we don't use rightly this Self which is made in His image? While I am sitting at the desk pondering the worldwide problems of this Society (Self-Realization Fellowship), while I am standing out-of-doors doing my exercises, or while walking—no matter what I am doing—it is the simplest thing in the world to recollect the thoughts for a moment and say inwardly, "I love You, God. I don't know anything else but that I love You. And I ask You always to give me enough strength, enough understanding, enough cour-

age, enough compassion to serve my fellowmen, to love them as I would be loved, to love them as I feel Your love flowing over my consciousness.”

One has to get into the habit of inwardly talking to God and loving Him. This habit should be cultivated not only by those who live in monasteries, but also by those who live in the world. I know without doubt—I have proven it in my own life—it can be done. It just takes a little bit of training. All the habits you have developed up to now are actions you performed regularly, either physically or mentally, until they became habits. They are now second nature to you, but you had to start sometime in your life to create those habits. What you must learn to do is initiate those kinds of actions and thoughts that develop the habit of silently conversing with God. It doesn't require long magnificent prayers, just a silent call from the heart, a simple sweet expression: “My Love, my God, my Love, to whom will I turn to receive the love I feel in my heart whenever I turn to You? No one could satisfy me as You do. Indeed, my Lord, You fulfill Your promise to those who heed Your command, ‘Forsake all else and follow Me.’”

Simply tell God in your own words that you love Him. Tell Him when you are sitting in silent meditation. Tell Him when you are on the street or at your desks. Take the time to quietly tell Him, “I love you, God. I love you, my Lord.” Let this be your last thought at night before you go to sleep. Try it tonight. It is so beautiful, the greatest joy. As you are falling asleep, don't think of anything else. As your soul begins to enter the state of restfulness, let your mind softly, sweetly, quietly chant, “My Lord, my Lord, my Love, my Love, my God.” Try to feel what you are saying to Him.

When you awaken in the morning, let the first thought be, “Good morning, Lord. Another day. Let it be one in which I make greater effort toward that perfection which is my real nature. Let me give understanding. Let me be more calm. Let me say something kind in response to unkind words that may be said to me. Let me today try to manifest You in my life.” When you feel sad and when you feel happy; when your body is not well and when it is strong with vigor; when things go wrong and when things go right, during all these times, let there be a silent, steady flow of

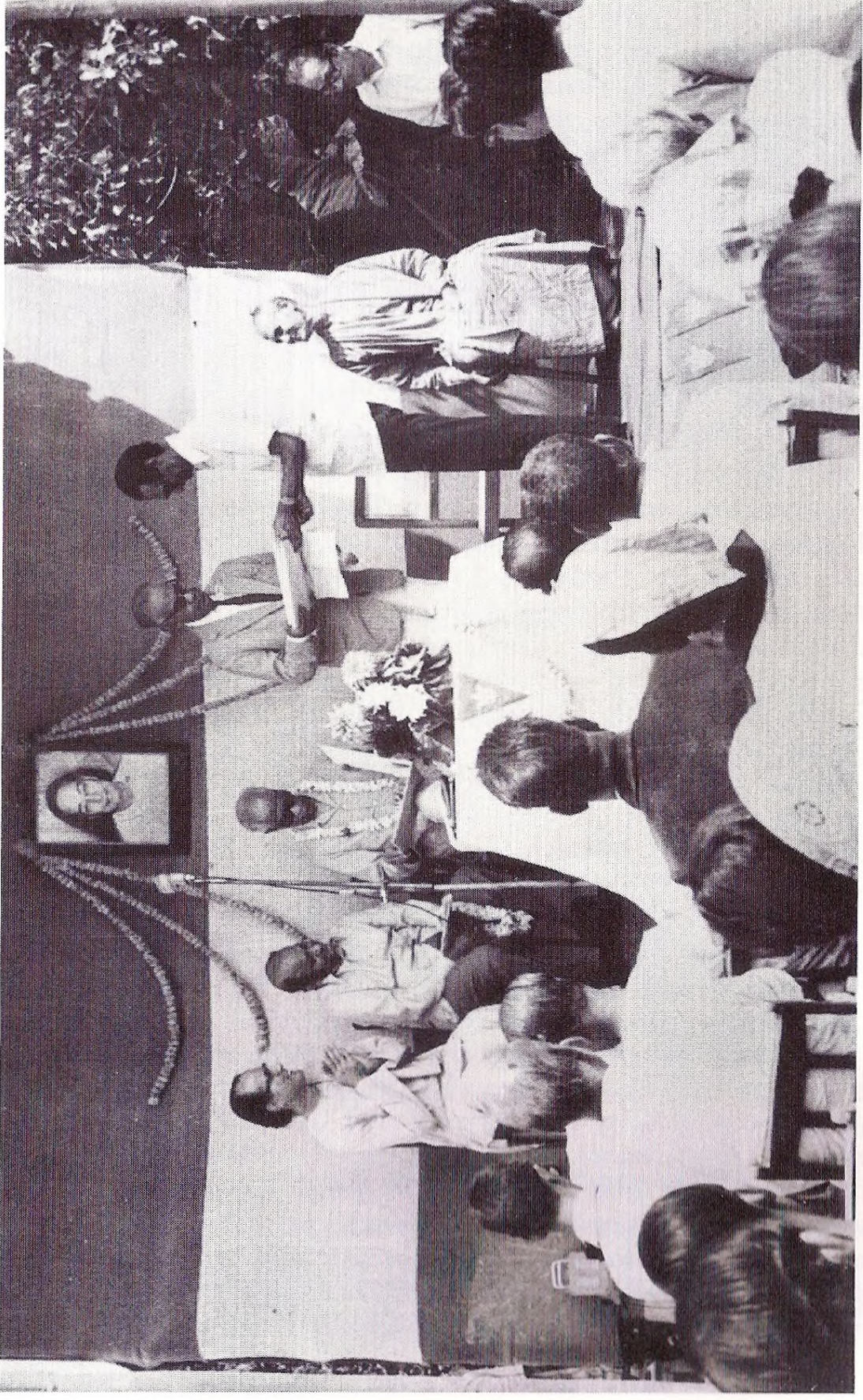
one thought: "My God, I love You." But say it from the heart.

When you use the word "God," never take His name in vain. Though swearing is considered smart and sophisticated, it isn't right. The fact that the whole world does it does not make it right. Whenever you take the name of God, let it be with deep thought, devotion, and feeling. I have often told you about Master's ecstasy in God when he repeatedly uttered only one word. He didn't say "God, God," because even with that, you are in a sense placing yourself some distance from God. By the word he used—how it touched my soul!—I could see that he was standing in the very presence of the Divine. He repeatedly uttered only, "You, You, You." What a thrill went through us with that one word! He was standing in God's presence, speaking directly to the One before whom he stood, the Divine Beloved of all mankind.

Keep your mind similarly on that high devotional plane. Guruji taught us to live simultaneously in two realms. Sometimes we would be completely absorbed in Divine Joy in Guruji's presence; and then suddenly he would bring us down to the level of dealing with mundane matters. He was training us. While our minds are fixed in God, and our souls resting in Him, we must be able to deal effectively with everyday concerns. That is the highest state of consciousness: the mind in the clouds, but the feet firmly planted on the ground, down to earth. It is what God intends for us, because that is the way He is. He is the Father, Creator of the universe. And believe me, He is very practical. Were He not, He would have created us, but no water for our thirst, nor food to feed us. He would not have set the orderly course of the planets, and the patterns of the stars. They all would have collided long ago. The earth would have come to naught. So God's feet, we might say, are firmly planted on the ground. Yet He is always intoxicated with His divine bliss, with His divine love. We are made in His image and this is the consciousness He expects us also to manifest.

(To be concluded in next issue)

"We will contemplate with our inner eye the mirror of God's wisdom, where all things shine and are illumined."—*Ruysbroeck*.



Sri S. K. Ghosh, Postmaster General of West Bengal Circle, presenting Paramahansa Yogananda commemorative stamp albums to Dr. Binay Ranjan Sen, Self-Realization Fellowship, and Yogoda Satsanga Society of India. The clothbound albums, bearing the insignia of the Government of India, were specially prepared by the government for this presentation. Receiving the albums on behalf of SRF and YSS is Sri Banamali Das, vice-president of Yogoda Satsanga.

Government of India Honors Paramahansa Yogananda

On March 7, 1977—the twenty-fifth anniversary of the *maha-samadhi** of Paramahansa Yogananda—the Government of India issued a commemorative stamp in honor of the beloved Guru-Founder of Self-Realization Fellowship/Yogoda Satsanga Society of India. The Government announced the issue and described the life of Paramahansa Yogananda in a leaflet distributed with the stamp and first day covers in central post offices throughout India. The text read, in part:

The ideal of love for God and service to humanity found full expression in the life of Paramahansa Yogananda. Born on January 5, 1893, at Gorakhpur, he had but one goal: God-realization, and one program: to unite East and West by spiritual understanding, to demonstrate the underlying unity of all religions and to awaken divine yearning in all hearts....

In 1917 he founded Yogoda Satsanga Society of India and established his first school at Ranchi, which has now expanded to four colleges and seventeen schools in different States of India.... In 1920, Paramahansa Yogananda began his mission in the West. Serving as a delegate from India to the International Congress of Religions, he traveled to Boston. He spoke of the ancient scriptural teachings of India and the sacred science of *Kriya* (Raja) Yoga. He traveled extensively in America and millions attended his lectures on the subject of attaining direct personal experience of God. In 1925, he founded an international Math [headquarters] in Los Angeles in U.S.A.

But for a short visit to India in 1935 when, among others, he had fruitful discussions with Mahatma Gandhi,† the Paramahansa continued his work in the West. He gave lectures on the spiritual and cultural heritage of India and con-

* A great yogi's final conscious exit from the body.

† At the Mahatma's request, Yoganandaji initiated the great spiritual leader in the technique of *Kriya* Yoga.

ducted classes in balanced living—God can be realized in the home as well as in the ashram. He wrote several books of which his *Autobiography of a Yogi* is recognized throughout the world as a spiritual classic.

Yogananda's exemplary life ended in Los Angeles on March 7, 1952, a few moments after he uttered the final words in a speech at a reception in honor of the Ambassador of India to the United States.... "I love India (he said) because there I first learned to love God and all things beautiful."*...Paramahansa Yogananda takes his place among our great saints. His work continues to grow and shine ever more brightly, drawing people everywhere on the path of the pilgrimage of the Spirit.

The Posts and Telegraphs Department feels privileged to bring out a commemorative postage stamp in honor of Paramahansa Yogananda.

Ceremony at YSS Dakshineswar

A special function was held on March 7 at the Yogoda Satsanga Society Math, Dakshineswar, Calcutta, to commemorate the 25th anniversary of the *mahasamadhi* of Paramahansa Yogananda and to inaugurate the issue of the commemorative stamp.

Sri Banamali Das, vice-president of Yogoda Satsanga Society and former Advocate General of West Bengal, presided over the ceremony. In his address he voiced the central theme of the occasion when he paid loving tribute to Paramahansaji and his worldwide work: "The issue of a commemorative stamp of Paramahansa Yogananda is a recognition by the Government of India of the importance of Paramahansaji's message and teachings."

Sri S. K. Ghosh, Postmaster General, West Bengal Circle, attended the ceremony to inaugurate the stamp issue. For the occasion, a special post office was established on the Math grounds, where those attending the function could buy the stamp and first day covers and have their letters canceled with a special postmark in English and Hindi bearing the name of Paramahansa Yogananda, Dakshineswar, and the date. During the ceremony, Postmaster General Ghosh presented handsome clothbound souvenir

* The full text of Paramahansaji's speech, delivered at a banquet in the Biltmore Hotel, Los Angeles, honoring Ambassador Sen, is reported in the illustrated booklet *Paramahansa Yogananda: In Memoriam* (see page 58).

albums, pertaining to the issuance of the stamp, to Self-Realization Fellowship, to Yogoda Satsanga Society, and to Dr. Binay Ranjan Sen, chief guest speaker at the function. During the presentation, Sri Ghosh related his experience upon receiving a copy of *Autobiography of a Yogi* the day before. He began perusing it that evening, he said, and found the book so engrossing that he remained awake the entire night reading it.

Dr. B. R. Sen, who as the first ambassador of free India to the



Commemoration of the twenty-fifth *mahasamadhi* anniversary of Paramahansa Yogananda, and inauguration of the stamp issued in his honor, March 7, 1977, at Yogoda Satsanga Math, Dakshineswar. Dr. Binay Ranjan Sen, former Ambassador of India to the U.S. and chief guest, is speaking. (Left to right) Swami Shantananda, Sri D. N. Jatia, and Sri Banamali Das.

U.S.* was present at the *mahasamadhi* of Paramahansa Yogananda, recalled his last hours with Paramahansaji in Los Angeles, adding: "One can only feel that people like Yoganandaji give new enrichment to human life. On this anniversary of his *mahasamadhi* we speak of his passing away, but men like him never pass away. Death has no meaning for him. Death is a new form of life because he lives in the hearts and minds of millions of people who felt inspired by his message. He will live on for all time to come....Paramahansaji is truly a star who can guide our destiny."

Sri D. N. Jatia, member of the Philatelic Advisory Board of the Indian Posts and Telegraphs Department in New Delhi expressed his warm sentiments about the achievements of Paramahansa Yogananda and of the fitting tribute of the Government of India in issuing the commemorative stamp.

Acting president of India Sri B. D. Jatti forwarded the following message to Yogoda Satsanga Society:

I am glad to learn that the Yogoda Satsanga Society of India will commemorate the twenty-fifth anniversary of the *mahasamadhi* of its saintly Founder, Sri Sri Paramahansa Yogananda, on March 7. I wish the function every success.

And Sri Daya Mata, SRF/YSS president and *sanghamata* (spiritual mother of the Society), cabled:

Gurudeva Sri Sri Paramahansa Yogananda is being greatly honored through the issue of the special commemorative stamp by the Posts and Telegraphs Department of the Government of India. We are deeply thrilled to know of this honor and tribute to Paramahansaji. The stamp recognizing our divine guru is a great step in making him and his ideal life better known to the people of India, and is therefore a fitting remembrance of this divine son of God on the twenty-fifth anniversary of his *mahasamadhi*. We are thankful to all who have worked to bring this about. Divine blessings.

Television, Radio, and Newspapers Report

The Paramahansa Yogananda stamp inauguration and *mahasamadhi* anniversary received widespread news coverage. Re-

* At the time of meeting Paramahansa Yogananda, Sri Binay R. Sen was Ambassador of India to the United States. He was next appointed director general of the Food and Agriculture Organization of the United Nations, which he served with distinction until 1968.

ports were broadcast over television and All-India radio. Major newspapers throughout India reported on the issuance of the commemorative stamp and carried articles about the life and work of Paramahansaji. The nation's largest-selling paper, *The Sunday Standard*, printed a full-page report titled "His Creed Was Love of God and Man." The same article also appeared in other leading newspapers throughout India in the Marathi, Gujarati, Kannada, Telugu, Tamil, and Hindi languages. Included with the report was a large photo of Paramahansaji, a picture of Sri Daya Mata, and an article by her, "Reflections on My Divine Guru."*

The New Republic, Ranchi, reported: "Yoganandaji is known throughout the world today as the author of *Autobiography of a Yogi*. This book has been acclaimed a 'literarity,' and a 'spiritual classic.'

"Yogananda is also world famous as the modern propounder and propagator of the ancient *Raja Yoga* science known as *Kriya Yoga*, described in the *Bhagavad-Gita* and the *Yoga Sutras* of Patanjali.

"It was here in Ranchi that Paramahansa Yoganandaji's work really began on a major scale, and Ranchi may thus rightly claim this great sage as its own Foremost Citizen...."

Observances in YSS Centers

Commemorative ceremonies on March 7 were held also in YSS centers throughout India. At the Bombay center function, a special post office was set up as was done at Yogoda Math, with the Postmaster General of that area presiding over the stamp issue.

Mahasamadhi Service at SRF Temples, Centers, and Ashrams

Around the world on March 7, disciples of Paramahansa Yogananda commemorated the twenty-fifth anniversary of his *mahasamadhi* by attending special memorial services at Self-Realization Fellowship temples, centers, and ashrams. At the Mother Center Sri Daya Mata led the special services, relating many incidents from Paramahansaji's life that she was personally blessed to witness during her many years with him.

* From *Pictorial History of Self-Realization Fellowship*, page 7.

On the weekend before the sacred anniversary, monastics of the SRF Order had held an all-day meditation, and on Sunday hosted an Open House at the Mother Center, to which devotees came from surrounding temples to visit the great Master's shrine. They carried in their hearts his words that had been read at the morning service, *Guru—Channel of Eternal Blessings*: "Even when I am gone my help will always be given to devotees all over the world, if they keep in tune. Never think for a moment that when I am physically absent from you all I am not otherwise with you. I shall be just as deeply concerned for your spiritual welfare when I am no longer in this body as I am now. I shall always be watching over each one of you: and whenever a true devotee thinks of me in the silent depths of his soul, he will know that I am near."

I salute you: There is nothing I can give you which you have not got; but there is much, very much, that, while I cannot give it, you can take.

No Heaven can come to us unless our hearts find rest in today.
Take Heaven!

No peace lies in the future which is not hidden in this present little instant. Take Peace!

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy.

There is radiance and glory in the darkness, could we but see, and to see, we have only to look. I beseech you to look.

And so, at this time, I greet you, not quite as the world sends greetings, but with profound esteem and with prayer that for you now and forever the day breaks, and the shadows flee away.

—*Fra Giovanni*

During All Ages India Has Specialized in the Science of the Soul...



The highest science of realizing the Self as soul, one with God, is taught in the *Self-Realization Fellowship Lessons*, weekly studies from the writings and lectures of Paramahansa Yogananda.

The Self-Realization teachings reveal the complete harmony and basic oneness of original Christianity as taught by Jesus Christ and original Yoga as taught by Bhagavan Krishna; and show that these principles of truth are the common scientific foundation of all true religions.

For information write to Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, California 90065; or telephone (213) 225-2471.



Swami Sharanananda conducting satsanga at the YSS camp during the Kumbha Mela at Allahabad

The Oldest Festival on Earth

Since time immemorial India's *Kumbha Melas* have offered spiritual solace to man. Their origin is lost in dim antiquity, for the sages say these religious fairs are as old as the sacred rivers by which they are held. But according to a legend from the *Puranas* the first *mela* (fair) took place just after the creation of the world.

It is told that in the constant struggle between the *Devas* (forces of good) and the *Asuras* (forces of evil) one of the *Devas* was forced to flee with the *Kumbha* (vessel) containing *Amrita*, the divine nectar of immortality. He was pursued for twelve celestial days, equalling twelve years on earth. During this time he had to rest at Hardwar, Allahabad, Nasik, and Ujjain. A bit of *Amrita* spilled at each, making them places of special blessing. And ever since then *Kumbha Melas* have been celebrated successively in these four cities at three-year intervals, starting in Hardwar and returning there in twelve-year cycles. Hence each city holds a *Kumbha Mela* once every twelve years. In the same sequence, each city holds at its own mid-cycle an *Ardha* or "half" *Kumbha*. Thus Allahabad held *Ardha-Kumbha Mela* in 1971, six years before its "full" *Kumbha* in 1977. The pattern may be seen as follows:

Kumbha Mela	Year	Ardha-Kumbha Mela
Hardwar	1962	Nasik
Allahabad	1965	Ujjain
Nasik	1968	Hardwar
Ujjain	1971	Allahabad
Hardwar	1974	Nasik
Allahabad	1977	Ujjain

Participating in the *Kumbha Mela* gives pilgrims a chance to purify themselves by bathing in the holy rivers and meeting with those who have dedicated their lives to God.

The *Kumbha Mela* at Allahabad in 1977 had a special significance for the Yogoda Satsanga Society devotees. Not only was this the first time YSS had its own camp, but the *mela* began on January fifth, the birthday of our Gurudeva, Paramahansa Yogananda.

The following is an account of the Yogoda Satsanga pilgrimage to the *Kumbha*.

REFLECTIONS OF A DEVOTEE
ALLAHABAD PURNA KUMBHA MELA 1977

Just after midday, early in the second week of January 1977, we entrain at Ranchi for the overnight journey to the *Kumbha Mela*. This year we are blessed with a special *Purna Kumbha* as the planets Jupiter and Venus are in significant aspect to each other for the first time during a *Kumbha* for 144 years, and it is held at Allahabad, site of the *Triveni Sangam* where the sacred rivers Ganga, Jamuna, and the invisible Saraswati mingle.

As we begin our pilgrimage we feel keenly the uniqueness of the forthcoming experience. In the train there is a subdued festive air. Faces and conversation glow with reverent anticipation. Yogoda Satsanga Society/Self-Realization Fellowship devotees from East and West make up our party. The varied personalities charmingly blend, reflecting the underlying unity and harmony in the spiritual aspirations of all peoples.

As our train moves toward its destination, the feelings of our fellow passengers are noticeably devout. One group chants to the Divine Beloved; a few devotees study *Autobiography of a Yogi*, renewing acquaintance perhaps with the beautiful descriptions Gurudeva Paramahansa Yogananda has written about the *Kumbha Mela*; others meditate. Thus the night hours pass swiftly.

The bright morning is crisp and invigorating. As our train approaches Allahabad, the roads on both sides of the track become filled with ever-increasing crowds of pilgrims converging toward the long steel bridge that will carry them over the river Jamuna to the holy *mela*. On foot for the most part, carrying blankets and supplies in huge bundles on their heads, each is colorfully wrapped in scarfs, turbans, and heavy *chaddars* (shawls) against the chill bite of early day. Pony carts, cyclists, wandering cows, dogs, baggage camels, merchants, and villagers arising to a new day complement the characteristically north Indian landscape.

A thrilling and deep calmness pervades the atmosphere as we catch our first glimpse of the vast *mela* grounds from the Jamuna

bridge—concourse of tents, white sands, pennants, converging rivers, and people moving everywhere.

In the crowded, noisy railway station at Allahabad, we are greeted by Yogoda Satsanga sannyasis and devotees from Allahabad. We divide into groups so as not to be misplaced by the surging crowd. Leaving the station we are briefly recalled to modern India as we ride along the city's lovely tree-lined avenues. But as we approach the Ganges and its bund (the great embankment which contains the Ganga in monsoon spate) we are reimmersed in a reverent feeling of keen anticipation. The vehicles climb the steep bund, and at the top we view the extensive *mela* camp, alive with color and motion. Ocher, the color of renunciation and divine love, predominates everywhere. A calm, joyous thrill flows through us—a thrill never to leave while at the *Kumbha*.

Paush Purnima (the full moon in the month of *Paush*) is one of the most auspicious holy days for bathing, and the day that inaugurates the *mela*. This year it fell on January fifth, Gurudeva's birthday anniversary, and although this day is now passed, millions still throng the white sands of the *Sangam* (confluence of the Ganga and Jamuna) and the Ganga banks. We cross over the Ganga on one of the seven temporary pontoon bridges placed to accommodate the ebb and flow of pilgrims to the *Sangam* and many religious camps. On the other side of the bridge we come onto Ganga Dweep (island) which is the very center of *Kumbha Nagar* (*Kumbha* city). We pass the camp of the saint Kara Patri whom Gurudeva had met in a small mud and straw hut during his visit to the *Kumbha Mela* in 1936. The little hut has become a huge four-tiered, bamboo-thatched skyscraper *mandir* (temple), which houses 108 *yajna kunds* (square vessels of clay or metal used for fire oblations); easily the largest temporary building at the *mela*. In one special *yajna* ceremony during the *Kumbha* over ten million rupees worth of ghee (clarified butter), grain, gur (sugar), and other items were proffered to the 108 sacred fires in this *mandir*. At this *mela* the four Shankaracharyas had gathered together at the *Sangam* for the first time in several centuries. They stayed in a camp adjoining the 108 *yajna kunds*.

Just north of the new and old railway bridges linking Allahabad with Jhusi and Varanasi we come to a very special

camp—emblazoned in large letters above the distinctive blue-columned gateway is the name *Yogoda Satsanga Society of India*, in Hindi and English. Swami Sharanananda welcomes us with deepest love, and we enter a spacious area of clean white sand enclosed by a rustic bamboo and woven grass fence. The camp is meticulously laid out with comfortable tent accommodations, each with a covering of fresh straw on the floor. A temporary kitchen, under the devoted guidance of Yogoda Satsanga members, offers simple but tasty food, and a large gaily colored *pandal* (open-sided pavilion) provides a protected area for *satsanga* and meditation.

As we pass the busy YSS booktable just outside the main gate and glance into the *satsanga pandal*, we see a large beautifully garlanded picture of our beloved Gurudeva. He is in the center of an altar, flanked by pictures of the other Yogoda Satsanga Gurus and of Sri Daya Mata.

Fluttering high above the camp, our deep blue triangular flag



Entrance to YSS camp at *Kumbha Mela*. *Satsangas* presenting the teachings of Paramahansa Yogananda were held twice daily under the colorful *pandal* (tented pavilion beyond gate). (See page 22.)

with golden lotus emblem stands out among the countless ocher flags, a helpful landmark for Yogoda devotees.

What a powerful spiritual atmosphere pervades the whole *mela*! The air is permeated twenty-four hours a day with the rhythmic beat of drums and cymbals, chanting of *bhajans* (devotional songs) and sacred scriptures, religious discourses, and praises to the Divine. Children's theater groups produce exquisite and heartwarming *Krishnalila* and *Ramalila* (plays based on the life incidents of Lords Krishna and Rama). As Gurudeva mentions in his autobiography, it is delightfully easy to spend much time in "sheer staring." Along the road in front of our camp a procession of pilgrims, *sadhus* with water pots, and long-haired swamis dressed in various shades of ocher pass endlessly. Huge elephants plod by. Camels, piled high with bulging and bulky loads, saunter past.

Amidst many activities we find time for meditation, which is always an especially joyful experience at the *Kumbha*. In spite of the constant sound of voices, devotional chanting and music, the moment the eyes are closed and concentrated at the *Kutashtha Chaitanya* center* within, such a beautifully serene river of divine peace and diaphanous light flows that it is pure joy to bathe in it.

Astrologically, there are certain times which are said to be more favorable than others for taking *Kumbha snana*, immersion at the *Sangam*. They are normally spread over a period of one month, but this year three important occasions fall within ten days—an unusual occurrence giving pilgrims ample opportunity to take their holy bath at the most auspicious time and place. These particularly favorable times are: *Makar Sankranti* (January 14 when the sun enters Capricorn), *Mauni Amavasya* (New Moon of Silence on January 19 when the moon conjoins the sun in Capricorn), and *Vasant Panchami* (January 24 also known as *Saraswati Puja*, the fifth day after the new moon). This year over 5.2 million persons celebrated *Makar Sankranti* at the *Kumbha*; over 10 million had their holy bath on *Mauni Amavasya*, the most auspicious day of the *Kumbha*; and over 3.2 million bathed on

* Point between the eyebrows and seat of the spiritual eye referred to by Jesus: "If therefore thine eye be single, thy whole body shall be full of light" (Matthew 6:22).

Saraswati Puja. One more especially auspicious day followed—the *Magha Purnima* (full moon in the month of *Magha*) when 5.9 million bathed at the *Sangam*. A conservative estimate of the total number of persons who participated in the *Kumbha Mela* of 1977 during its length would be from 20 to 25 million; surely a festival unequalled on earth during its presently recorded history.

A day or two in the Yogoda Satsanga camp and about the *mela* grounds and we are adjusted to the strange new sights, the multitudes of people and the vibrant spiritual climate. The sacred *Makar Sankranti* is fast approaching and we mentally prepare ourselves for the coming holy bath by meditating much and practicing *japa yoga* at all times. Although the nights on the Ganga riverbed are very cold, the morning of the fourteenth finds everyone dressed and assembled at 4:15. Quietly we organize ourselves into marching order and then walk south toward the *Sangam* at the tip of *Ganga Dweep*. In the radiance of street lamps that guard the way, each devotee's breath halos his head. We shiver as much from subdued excitement and anticipation as from the winter cold! As we proceed, vague shapes press in on all sides. From a rise in the ground we see that we are in the center of a limitless ocean of human beings moved by some great awe-inspiring, inexplicable impulse. There is a subdued murmur and motion everywhere. Only the black star-spangled sky remains still and silent.

After walking for almost an hour we reach the *Sangam*. Indescribable tumult as people go and come from bathing in the cold water. Boats occupied with lifesavers catenate bow to stern a few feet from shore to protect bathers from the swift and deep *Jamuna* waters. On our right the Ganga's waters are lethargic and shallow. Close by the water's edge we swiftly remove our many-layered clothing, and with one light protective cloth make our way into the water. Breathtaking liquid ice! Thinking of the *sadhus* we saw yesterday, we strive to emulate them and pause a few moments to offer our souls to the Divine Beloved. May God and Guru open our hearts and minds to the understanding that will wash away the sins of ignorance and forgetfulness of Them. Taking courage, we plunge all the way under, and there is almost a warmth in the touch of the cold water. Three rapid, prayerful dips and back to shore and the waiting heap of warm clothing guarded by another

devotee who now prepares to take his bath. With alacrity we dry and dress. After all have bathed, we leave the *Sangam* and its tumult to turn back toward our camp. Exhilarated, mentally refreshed, spiritually uplifted, soul-satisfied; an inner desire is beautifully and wonderfully fulfilled.

In our minds there is no doubt as to the sacredness of this great *Kumbha Mela*, this holy festival peculiar to India and her people, which yet draws members of every race and religion from all parts of the world. Surely, as Mahavatar Babaji said to Swami Sri Yukteswarji, the *melas* are blessed by God and His divine saints. Blessings await all who are able to participate with the right spirit and devotion.

Legend tells us that when the *Devas* decide to come down and attend the *Kumbha Mela* and other spiritual festivals, the rain god Indra first washes away all impurities in the air and on the earth. Rain on holy days is therefore a very auspicious sign. The



Disciples of Paramahansa Yogananda, with YSS banner and garlanded picture of the Guru, lead a procession at the *Kumbha Mela* in Allahabad.

most sacred day of the *mela* is *Mauni Amavasya*. Although the weather forecasters had predicted clear and sunny skies throughout this period, a light rain begins at 1:45 A.M. and falls intermittently till about 7:00 A.M. At nine it begins again; at first a slight mist. But by 9:45 to 10:00—the most auspicious time—it has increased to a light rain which continues during most of the day. While taking our three dips into the *Sangam* at 9:45 A.M., we remember in our prayers all our dear ones in Gurudeva's ashrams and his family throughout the world. Though dampened physically, our spirits glow within.

In deep gratitude to our divine Guru for his blessings and for the great work he initiated to spread *Kriya Yoga*, we organize a procession through the *mela* grounds. At the head is our YSS banner, followed by a large garlanded picture of Gurudeva carried by *Yogoda* devotees on a beautiful little canopied palanquin. We line up in front of the camp behind the palanquin and move off to the chant of "Jai Guru," "Jai Ma." We make a wide circuit. How touching to see pilgrims, *sadhus*, and swamis of other ashrams and societies bow their heads and *pronam* to Gurudeva's picture! Some even join our procession as we walk joyously along. We pass out leaflets, briefly describing Gurudeva's life and his Society. We return to camp highly elated: we shall do it again in a few days! That same afternoon, at our regular *satsanga*, our hall is filled to overflowing with visitors who have come to hear more about Gurudeva and his teachings, and to enjoy the soul intoxicating *bhajans* of *Brahmacharini Mirabai*.

Work responsibilities and other affairs call us back to Gurudeva's ashrams before the end of the *Kumbha Mela*. It is very difficult to leave these blessed grounds. How we enjoy it here! Such a divine promise beckons, but we must go. As we leave, other pilgrims arrive; a never-ending stream of God's children, humbly, hopefully seeking blessings from His saints; a little reprieve from the struggles and countless frustrations of life. We feel deeply blessed and extremely fortunate to have been an infinitesimal part of this unique religious festival. God does come to His children; He does send His saints to guide and bless them; He does love them deeply—every one.

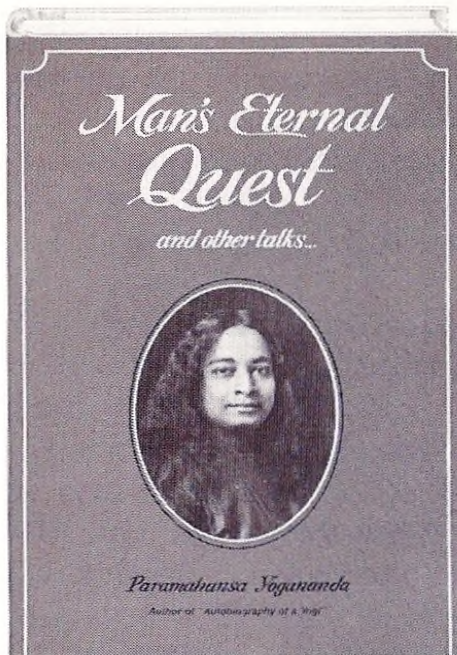
May all His children everywhere come to know the true

spiritual significance of the *Kumbha Mela* and purify themselves by bathing daily in the sacred waters of meditation. Where the Saraswati of the susumna joins the Ganga and the Jamuna of the ida and pingala,* there at that inner *Triveni Sangam* they will taste the divine *Amrita* which bestows true immortality, absolute knowledge, and eternal bliss.

* *Ida* and *pingala* are the two astral currents of life force that entwine the susumna, or astral spine, through which the yogi ascends on his way to liberation.

“God is truth, and light His shadow.”—*Plato*.

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My India

BY PARAMAHANSA YOGANANDA

Not where the musk of happiness blows,
Nor where darkness and fears never tread;
Not in the homes of perpetual smiles,
Nor in the heaven of a land of prosperity
Would I be born,
If I must put on mortal garb once more.

Dread famine may prowl and tear my flesh,
Yet would I love to be again
In my Hindustan.
A million thieves of disease
May try to steal the body's fleeting health;
And clouds of fate
May shower scalding drops of searing sorrow—
Yet would I there, in India,
Love to reappear!

Is this love of mine blind sentiment
That sees not the pathways of reason?
Ah, no! I love India,
For there I learned first to love God
and all things beautiful.
Some teach to seize the fickle dewdrop, life,
Sliding down the lotus leaf of time;
Stubborn hopes are built
Around the gilded, brittle body-bubble.
But India taught me to love
The soul of deathless beauty in the dewdrop
and the bubble—
Not their fragile frames.
Her sages taught me to find my Self,
Buried beneath the ash heaps
Of incarnations of ignorance.
Through many a land of power, plenty, and science
My soul, garbed sometimes as an Oriental,

Sometimes as an Occidental, traveled far and wide,
Seeking Itself;
At last, in India, to find Itself.

Though mortal fires raze all her homes
and golden paddy fields,
Yet to sleep on her ashes and dream immortality,
O India, I will be there!
The guns of science and matter
Have boomed on her shores,
Yet she is unconquered.
Her soul is free evermore!
Her soldier saints are away,
To rout with realization's ray
The bandits of hate, prejudice, and patriotic selfishness;
And to burn the walls of separation dark
Between children of the One, One Father.
The Western brothers by matter's might
have conquered my land;
Blow, blow aloud, her conch shells all!
India now invades with love, to conquer their souls.

Better than Heaven or Arcadia
I love Thee, O my India!
And thy love I shall give
To every brother nation that lives.
God made the earth; man made confining countries
And their fancy-frozen boundaries.
But my India's newfound borderland of love I behold
Expanding into the world.
Hail, mother of religions, lotus, scenic beauty, and sages!
Thy wide doors are open,
Welcoming God's true sons through all the ages.
Where Ganges, woods, Himalayan caves, and men dream God—
I am hallowed; my body touched that sod.



The Rubaiyat
of Omar Khayyam

Rendered into English by Edward Fitz-Gerald

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA

XXII

**And we, that now make merry in the Room
They left, and Summer dresses in new Bloom,
Ourselves must we beneath the couch of Earth
Descend, ourselves to make a Couch—for whom?**

GLOSSARY—Room: The earth, a stage for the drama of life. **Summer dresses in new bloom:** The summer of a new incarnation dresses our souls in fresh bodily garments. **Beneath the couch of earth descend:** The body must return to the earth elements whence it came. **For whom:** A play on words, with two meanings: (1) We know not whose bones in future civilizations may sleep upon the couch our bones have made. (2) For whom, or what purpose, is this drama of life and death enacted?

Spiritual Interpretation

Life is ephemeral. Countless human actors have departed this earthly stage where we now make merry, unmindful of the time when our roles will end and our exit, too, will be demanded. Dressed for the summer of a new life in the rose blooms of fresh bodily costumes, we have come to disport ourselves in this earth-garden. But, as in so many lifetimes before, these new forms

will have to return to the earth whence they came, destined to couch in future the discarded mortal garb of souls unknown to us, when they too shall be laid to rest on the abandoned robes in which we played our parts.

Practical Application

So long as we are on stage in the drama of life, we should play our part to the best of our ability. That is, we must try to understand the purpose of the drama, and why we have our particular role in it. We ought not to come here in ignorance life after life, only to depart still unconscious of life's meaning, as the animals do. Through God-communion, we must realize the mystery of life, grasp its whole meaning, so we will know why we and all other beings pass through these rounds of life and death. All too soon will come our turn to leave this world stage. Our bodies will be laid to sleep in the earth, and over them others will sleep in some far distant time. Such is the law of life. While we are enjoying this earth stage, with its enchanting scenery of natural beauty, let not the pursuit of short-lasting pleasures make us forget that happiness eternal is found in God, when in meditation we feel the lotus touch of His divine bliss.

The Song Celestial

Sir Edwin Arnold's poetic translation of the Bhagavad-Gita.

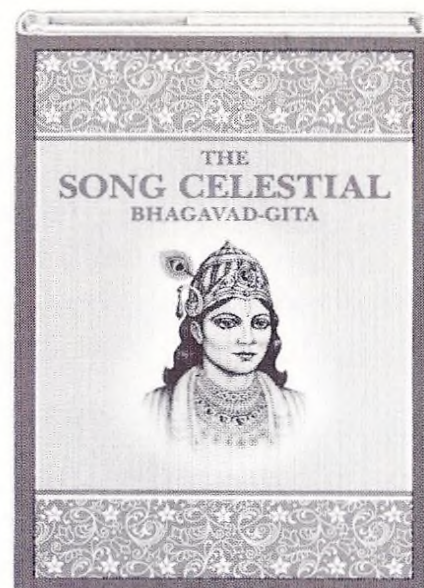
"The timeless and universal message of the Gita is all-encompassing in its expression of truth. The Gita teaches man his rightful duty in life, and how to discharge it with the dispassion that avoids pain and nurtures wisdom and success."

—Paramahansa Yogananda

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Published by Self-Realization Fellowship



Impressions of a Western Pilgrim in India

BY HELLA PEROUTKA

In December 1976 I was invited to spend a weekend with the Self-Realization Fellowship Group in Frankfurt, Germany. Our friend Mrs. Hildegard Mayer-Kalweit had booked a flight to India for the day after that meeting. Half an hour before my departure from Vienna for Frankfurt, my husband suddenly suggested that I should fly to India with Hildegard, that he would look after the children. I am not a person who likes adventures. At first I had laughed about his crazy idea; but when I sat in the train to Frankfurt, I felt that I really should go to India, if there were no obstacles. There were none: another flight-ticket was immediately available, no visa, no vaccinations required at the moment; and I was ready to put myself totally into the hands of Guruji [Paramahansa Yogananda].

Three days later we landed in Delhi. Hildegard and I began to love Guruji's birthland, and his blessings came to us. Every day anew we were inspired and blessed by his guidance, his joy. Out of the many wonderful experiences, it might perhaps interest you to know how a European devotee saw the most special event: the *Kumbha Mela* in Allahabad!

A nineteen-hour ride in a crowded train brought us to Allahabad. Already in the train—in spite of all inconvenience—there was a vibration of sweet expectation. A group of pilgrims sang their devotional songs for hours. An old Indian woman who slept on the wooden bench beyond mine woke up sometimes during the night and murmured: "Sita Ram, Sita Ram...Sita Ram...." and fell asleep again.

At the Allahabad Railway Station, how glad we were to find Swami Sharanananda and some local devotees to help us. Hildegard, Ellen (from Germany), Taya (from California) and I were

brought to a tourist bungalow, about three miles from the Yogoda Camp at the *Kumbha*. We dropped off our luggage and were eager to see "our" camp.

A large blue door led to a big temple-tent, made of bamboo sticks with multicolored material in starlike patterns spread over it. Inside was an altar with a large picture of Guruji, photos of our line of Gurus and Daya Mata, flower garlands, incense. Smaller tents stood around for the renunciants and helpers. We were wrapped immediately in an atmosphere of peace and joy. Refreshed and happy, we felt from the first moment that this was one of the places by which the *Kumbha Mela* would be blessed.

The only thought that filled us with sadness was that we would soon have to leave this camp and go back the long distance through the crowds to our bungalow. No tent was free at the camp. We began to pray and meditate, and Divine Mother heard our prayer: two hours later a little tent was set up, and we four ladies could stay there for the next twelve days. Full of thanks and joy, we crawled into the tent and sat down on the paddy-straw that



Devotees immersing themselves at sacred confluence of Ganges, Jamuna, and Saraswati rivers during *Kumbha Mela* at Allahabad

was spread over the sand. We felt like queens sitting on a throne of golden straw!

Satsangas were held daily by Swami Sharanananda. And when Brahmacharini Mirabai sang, many were attracted by her devotional songs. Sometimes I felt Master's presence like a huge benevolent cloud hanging over the temple.

One of the most wonderful experiences of the *Kumbha Mela* was to see the millions of people bathing in the Ganges, walking, searching everywhere for a manifestation of God, and to know: I need not search any more. I have found my way, I have found my Guru, my beloved Master! How relaxing it was every time to come to our Yogoda Camp and to feel at home!

Since the Ganges was very near to the YSS Camp, we took a full dip nearly every day. On the special bathing days we went to the *Sangam*, the most holy place, in the south of this little island in the Ganges. It is difficult to imagine how millions of people could come to the water, find a place for a dip, and also come out again. But it is possible. And it is also possible to dip into the cold, holy water on a chilly morning without feeling any unpleasantness or catching a cold!

I remembered the saying: "It is the special blessing of the *Kumbha Melas* that you do not only revere the saints, but you live with them." The *satsangas* at the Yogoda Camp at 10:00 A.M. and 4:00 P.M. were the highlights of every day, and we never missed one.

Twice we had a Yogoda procession. Some dozens of devotees walked around a part of the *Mela* area carrying Guruji's picture, singing "*Jai Guru*" and clapping their hands. The eyes of all radiated enthusiasm and joy, no matter how hot and dusty it was.

At this *Kumbha Mela* we also experienced how thrilling it is to live together with devotees from several other countries around the world, and to feel among all of them such a wonderful spirit of friendship, love, and understanding. How thankful I am that I can be a member of Guruji's spiritual family. How thankful I am for all these experiences.

Another very joyful event—and certainly an important one for YSS—was the stamp function at Yogoda Math in Dakshineswar on Master's *mahasamadhi* anniversary. The day before, all the

renunciants living in the ashram and also some other devotees were busy with preparations, to make everything as nice as possible. A lot of renovation had been done during the preceding weeks, and all the buildings looked very attractive with new white walls and blue doors, window-frames, and shutters. But some windows and doors at the southern part of the ashram still needed a new coat of paint; so, many of us helped, often painting not only the ashram, but, involuntarily of course, also our clothes and skin. The day before, India had celebrated *Holi*—the beginning of spring, during which the people throw colored powder and water at one another on the streets. We joked now and said this was our celebration of *Holi*, with really holy colors. For several days after, one would find blue color on an elbow, shirt, or toe of a devotee!

I was much impressed by the wonderful spirit of two young Indian devotees, who had sold Guruji's books at the Calcutta book-fair from 1:00 to 9:00 P.M.—eight hours in heat and bad air. When they reached Dakshineswar at about 10:30 P.M. and found that help was needed here, without any words they took brushes and worked until long after midnight. Neither said he was tired, nor complained. Thousands of mosquitoes found an easy opportunity to get their dinner. Yet we were all full of humor and showed a happy anticipation of March seventh.

On the morning of that day some decorations were made with flowers and little flags. Guruji's wonderful "Last Smile" picture was set up and decorated with flower garlands on a temporary stage by the side of the Daya Mata Mandir (the small meditation temple near the river bank). Swami Shantananda introduced the guests of honor, and each one spoke in turn. Among these dignitaries was the former Ambassador, Dr. B. R. Sen, who had been present at Master's *mahasamadhi* in Los Angeles. Afterwards, the new stamp with Guruji's photo was sold and canceled with the first day cover. It was a joyful occasion for all, to see with pride how Guruji was honored by the government of his birthland.

During the Mahasamadhi Anniversary ceremony in the evening, the main temple was so crowded that a few late comers could hardly get in. How thrilling, always, to go to the altar and to bow to Guruji's living presence just behind his picture.

After the ceremony, Swami Shantananda showed films of Guruji's visit to India in 1935/36 and at the Lake Shrine dedication. We enjoyed seeing our beloved Master in India, in some of the places we had just recently visited.

After the film we stood in front of the ashram in the warm Indian night, looking at the quietly flowing Ganges and the bright stars of the tropic sky; later the full moon rose behind the palms. What a spirit of harmony among all these divine brothers and sisters! How much more alive my relation to Master has become through this pilgrimage!

When we parted, one of the swamis said: "I thank you." I was deeply moved by his spirit of humility, that he should thank us! It is we who give all our thanks to him and to all the others who serve Master and his work! And my deepest thanks and devotion are ever to him who is my beloved Gurudeva.



Yogoda Math, Dakshineswar, as seen from the Ganges River

Wisdom of Paramahansa Yogananda



I don't care to live in this body if it is just to be packed with food and taken about to social engagements. But if in this body all the joys and mysteries of the drama of nature and existence are revealed—if *God* comes in this temple—then life is worth living.

There is a wide gulf between intellectual perception of knowledge and realization of that truth. Intellect is like a sharp knife; you must be very careful how you use it. A person of keen mind who doesn't understand the right use of its power can destroy himself. Better to have a blunt knife and remain unhurt than to have one that is razor sharp and fatally cut yourself. The fault lies not with intelligence, but with the way you use it.

Don't be too finicky about your house, but rather think of the dust you have allowed to accumulate in your mind. Worry, anger, fear—these are the grimy dust particles that cloud your mind. Sunday was given that you might have one day each week to rest from physical activity and give yourself a thorough mental house-cleaning.

You have only to meet certain people and at once you feel joy bubbling up within you. Others just wilt your spirit; they are like blotting paper, drying up all your smiles and joy. So be a fountain of happiness, refreshing everyone you meet with the divine peace and bliss of your soul.

Instead of trifling away time on small things, it is your highest duty and privilege to spend it on God. Follow the path that leads you to His Infinite Presence. He will guide and bless you to live your life in a worthwhile way. When you came into this world, you cried and everyone else smiled. You should so live your life that when you go, everyone else will cry and you will be smiling.

Like the moth attracted to a flame, many people are fascinated by the fire of temporary pleasures, only to burn their wings of happiness. But he who enters the fire of everlasting wisdom finds that it burns only the darkness of sorrow, dispelling it forever.

Devotion is a deeply reverential admiration for God. It is characterized by an element of separation between the soul and Spirit. In love, there is a merging of the two into One. In devotion, your desire is not to establish oneness with God, but to keep your separate identity for the joy of standing apart and worshiping the Object of your adoration. The attitude of devotion is, "I am Thy son, and Thou art my Father"; or, "I am Thy lover, and Thou art my Beloved"; or, "I am Thy devotee, and Thou art my Lord." In this state, the devotee doesn't want to say or feel, "Thou and I are One," but rather, "I adore Thee." Even though liberation has been attained, the devotee is free to retain his individuality in order to enjoy, throughout this life and all eternity, the bliss of beholding God and worshiping Him with the offering of devotion.

*"He who clings to the Divine is bound to be healed. . . .
The Supreme Power may be invoked by continuous faith
and unceasing prayer." — Paramahansa Yogananda*

God is the love that upholds the universe, and the throb of life that pervades all creation. Man's body, mind, and soul are ultimately and wholly dependent upon His power. We know this intuitively, for when material curative methods fail, we turn to the One whose healing touch can cure any malady.

The boundless, all-accomplishing power of Spirit can be consciously channeled through sympathetic human hearts to aid those who are physically, mentally, or spiritually afflicted. To serve as such a channel of God's healing power, Paramahansa Yogananda established a Prayer Council of monastic disciples of Self-Realization Fellowship and a Worldwide Prayer Circle of SRF lay members and friends.

Each day in meditation these devotees deeply pray for the blessings of Spirit on all who seek God's assistance, and for peace and brotherhood among all of His children. The Prayer Council and Prayer Circle respond also to the urgent need for prayers when natural or other calamities cause widespread suffering. Through the blessings of God and the Gurus of Self-Realization Fellowship, thousands have received spiritual help.

You may request prayers for yourself or your loved ones by writing or telephoning:

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Book Review

THE RELIGION OF MAN: By Rabindranath Tagore. Published by Beacon Press, Boston, 1970; 128 pp., \$3.95.

In a series of lectures at Oxford University, Bengal's poet laureate and Nobel prizewinner (1913), Rabindranath Tagore, enunciated his religious views. At the outset he indicated that his religion was not the result of intellectual analysis but the product of mystic insight. The chief theme of his lectures is man's inherent divinity. It is man's duty to manifest through his life that he is more than an evolved animal; that he is by no means limited to physical functions, but that he has infinite spiritual capabilities. Consequently man must strive to overcome selfishness and greed and begin to express the natural qualities of the soul: unconditional love and servicefulness. In his daily activities he should think of himself as a junior partner with God, striving to be an instrument of blessing to others through "works that are the expressions of a Universal Spirit."

Tagore had his first direct religious experience at the age of eighteen:

One day while I stood watching at early dawn the sun sending out its rays from behind the trees, I suddenly felt as if some ancient mist had in a moment lifted from my sight, and the morning light on the face of the world revealed an inner radiance of joy.

As a result of this vision he wrote a poem, "The Awakening of the Waterfall," in which he portrayed the union of an individual waterfall with the sea, symbolizing the merger of the individual soul with the Cosmic Beloved. Following the vision there remained with him throughout his life the conviction that joy was the essence of the universe and that all aspects of creation were intimately connected with each other. Consciousness of the underlying unity of all life thrilled him intensely. He felt strongly that man should become more and more aware of this unity, which would lead him to live in harmony with all nature.

Looking at God's mysterious world filled Tagore with a child-like wonder and brought home to him the tragic fate of modern materialists who arrogantly subject the world to a cold, quantitative analysis, thus missing its essential quality:

No doubt it is wonderful that music contains a fact which has been analyzed and measured, and which music shares in common with the braying of an ass or of a motor-car horn. But it is still more wonderful that music has a truth, which cannot be analyzed into fractions...Men of our times have analyzed the human mind, its dreams, its spiritual aspirations...and they have found to their satisfaction that these are composed of elemental animalities tangled into various knots. This may be an important discovery; but what is still more important to realize is the fact that by some miracle of creation man infinitely transcends the component parts of his own character.

In this connection, we should remind ourselves of the fact that the literal meaning of *maya* (cosmic delusion) is "the measurer."* The sages of India at all times have been aware of the limitations of a merely quantitative approach to reality.

It was of utmost importance to Rabindranath Tagore that children not grow up with a distorted view of life, but become acquainted with the oneness of life from an early age on. For this purpose he decided to establish an educational institution in the countryside,† remembering how cramped he had felt in the city environment of Calcutta:

The inexpensive power to be happy, which, along with other children, I brought to this world, was being constantly worn away by friction with the brick-and-mortar arrangement of life....But my nature never got accustomed to those conditions, to the callous decency of the pavement....

Receiving their education in a natural environment, children could not help but commune with Nature and learn to love it:

I tried my best to develop in the children of my school the freshness of their feeling for Nature, a sensitiveness of soul in their relationship with human surroundings, with the help of

* Paramahansa Yogananda, *Autobiography of a Yogi*, eleventh edition, published by Self-Realization Fellowship, Los Angeles, California, 1971, p. 44.

† There is a description of Tagore's school "Santiniketan" in the *Autobiography of a Yogi*, pp. 267-271.

literature, festive ceremonials and also the religious teachings which enjoin us to come to the nearer presence of the world through the soul...

Actually, all life is an education whose goal is the liberation of the soul from its bodily captivity. As a natural evolution toward this end, Rabindranath Tagore expressed his advocacy of the ancient Indian system according to which man's life was divided into four stages: 1) *brahmachari* (celibate student) 2) *grihastha* (householder) 3) *vanaprastha* (hermit) and 4) *sannyasi* (renunciant, free from all ties that bind). As a *brahmachari* one established a spiritual foundation. As a *grihastha* man acquitted himself of his duties toward family and society. As a *vanaprastha* one began the withdrawal from material involvement leading ideally in the fourth (*sannyasi*) stage to a total relinquishment of all earthly ties and "the expectant awaiting of freedom across death." Tagore regretted the fact that the majority of modern men ignore the wisdom of gradually detaching themselves from worldly concerns with the approach of old age. Continuing to cling tenaciously to material possessions and physical pleasures, they thus view death as their enemy instead of welcoming it as their deliverer. Tagore urged modern man to learn the art of renunciation:

But renounce we must, and through renunciation gain—that is the truth of the inner world...The flower must shed its petals for the sake of fruition, the fruit must drop off for the re-birth of the tree...Enriched with its inner experiences, the soul now leaves the narrower life for the universal life, to which it dedicates its accumulated wisdom and itself enters into relations with the Life Eternal, so that, when finally the decaying body has come to the very end of its tether, the soul views its breaking away quite simply and without regret, in the expectation of its own entry into the Infinite.

The inspired poet concluded his lectures on *The Religion of Man* with the reminder that it is through yoga that the unity of life can be perceived and liberation attained: "We have the age-long tradition in our country...that through the process of yoga a man can transcend the utmost bounds of his humanity and find himself in a pure state of consciousness of his undivided unity with Parabrahman."*

—Alexander Lipski, Ph.D.

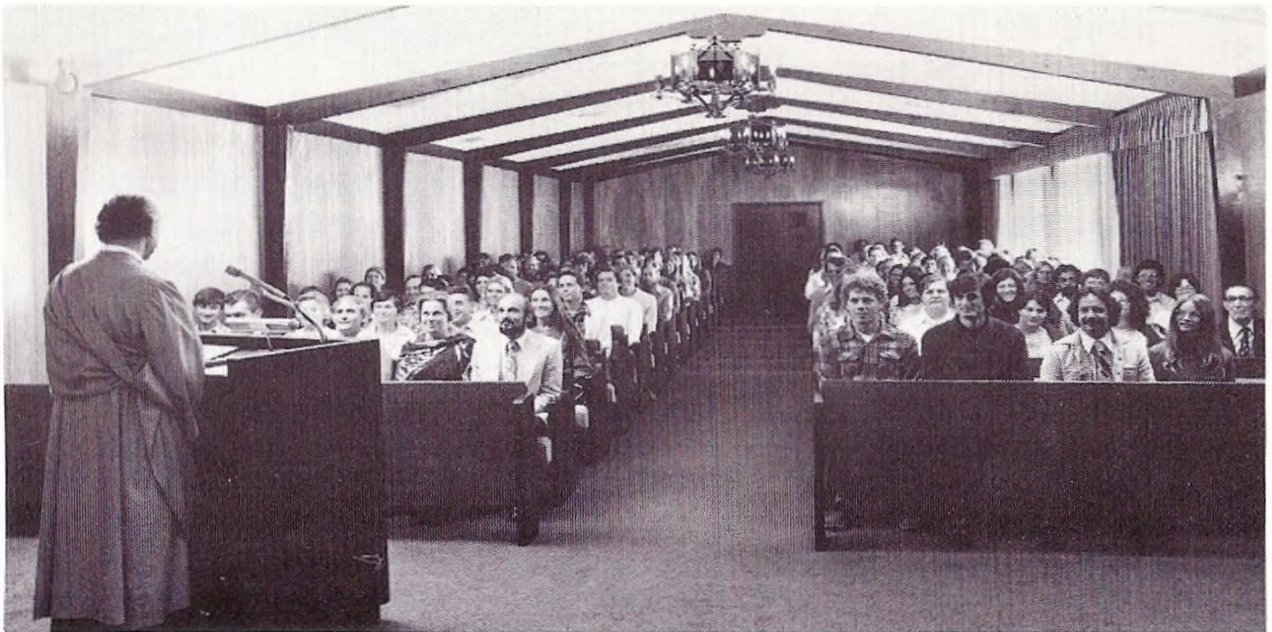
* The supreme Creator.

Self-Realization News

New Temple Serves Encinitas Area Members

Self-Realization Fellowship has acquired an attractive temple, located two-and-a-half blocks from the Encinitas Ashram Center, to provide for a steadily enlarging congregation that has outgrown the SRF Retreat Chapel. Even the scheduling of double services in the Retreat Chapel (originally planned only for retreatants and ashram residents) could not accommodate regular attendance: the overflow attendance filled the Retreat courtyard (or, during inclement weather, the Retreat living and dining rooms) to hear the services over a public address system.

When in late 1975 Self-Realization Fellowship proposed to members and friends the building of a new Golden Lotus Temple, to replace the original temple founded in Encinitas by Paramahansa Yogananda in 1939, the response was enthusiastic—enough so to encourage planning and conferring with architects and county and state agencies. However, construction cannot begin until sufficient funds have been acquired. Meanwhile, the critical need for a larger place of worship had to be met.



Brother Premamoy conducting Sunday service at new SRF temple in Encinitas on May 1, 1977



Consul General L. L. Mehrotra of the Indian Consulate at San Francisco and his party visit Self-Realization Fellowship Ashram Center in Encinitas, California, April 7, 1977. With the Consul General are (from left) Brothers Premamoy, Ramananda, and Dharmananda.

Our new temple is at 939 Second Street. The building is spacious, and includes several Sunday school rooms, a book room, an office for ministerial consultation, a large community room, and caretakers' living quarters.

Two Sunday services are scheduled in the new temple on Second Street, at 9:30 and 11:00 A.M.; Sunday school is held at the 9:30 hour. Other services include a midweek meditation on Wednesday at 7:30 P.M., a Thursday devotional service at 8:00 P.M., Sunday evening meditation at 7:30, and Young Adult meetings every other Friday at 7:30 P.M.

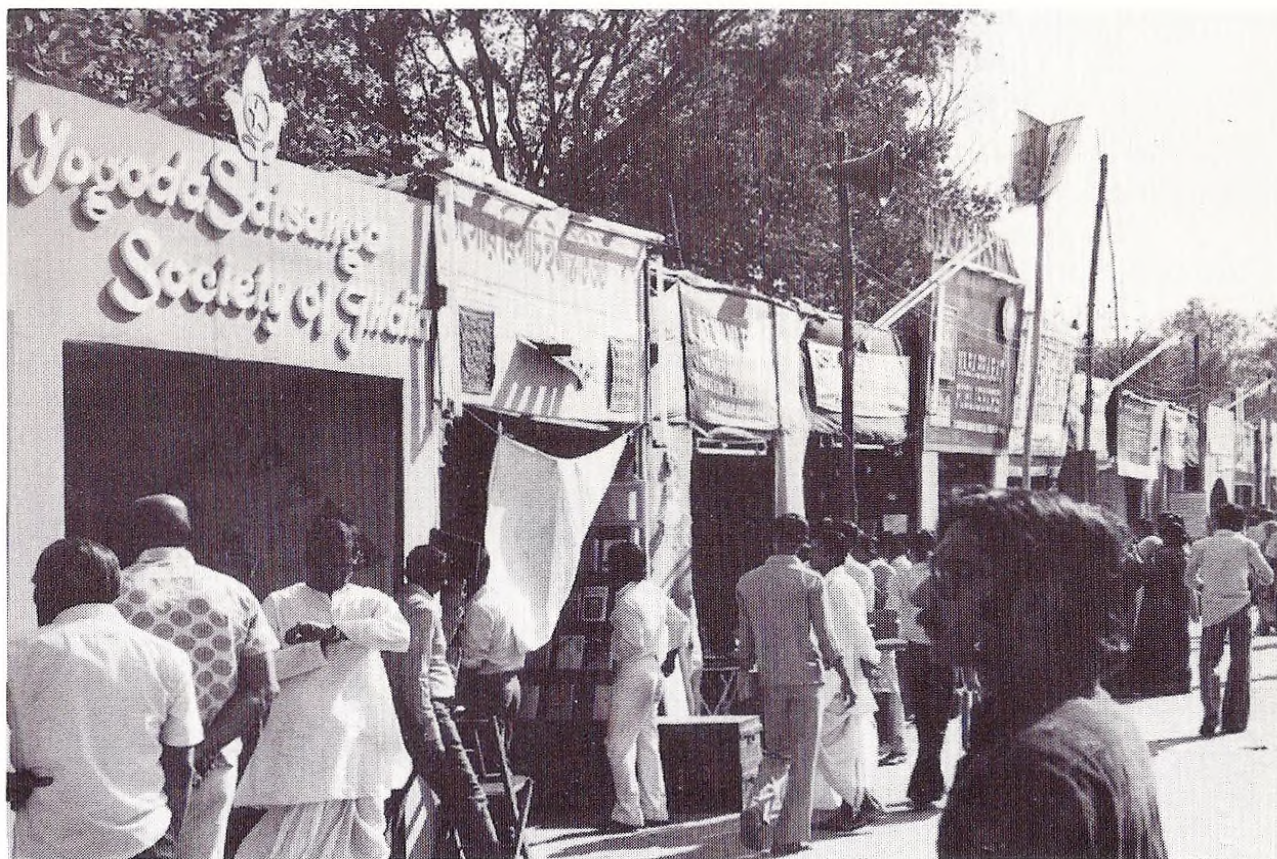
Yogoda Satsanga Welfare Activities

To alleviate some of the poverty of India's villages, Yogoda Satsanga Society annually distributes food and clothing to needy persons; charita-

ble medical dispensaries in Dakshineswar and Ranchi are maintained to provide medical treatment and medicines for the poor.

This year, on the occasion of Paramahansa Yogananda's birthday commemorations in Dakshineswar and Ranchi, a thousand persons were fed, and blankets and clothing were distributed to more than a hundred and fifty children and adults. A few days prior to Paramahansa's birthday on January 5, Swami Shantananda, joint general secretary of the Society, supervised the distribution of clothing to six hundred of the most needy children from thirty schools in the villages of Ismalichak, Palpara, Bherir Bazar, and Bagur.

Yogoda Satsanga Society also provided blankets for the cancer ward of the Niramoy Tuberculosis Sanitorium in West Bengal. The cancer ward is named after Hansa Swami Shyamananda, the late general secretary and treasurer of Yogoda Satsanga Society and co-founder of the Niramoy Sanitorium.



Books and publications of Paramahansa Yogananda were displayed in the Yogoda Satsanga Society of India bookstall at the Second International Book Fair held in Calcutta from February 25 to March 6. Participating in the Fair were representatives from the state and federal governments of India and several foreign governments; and some of the largest booksellers and publishers in India.

(Continued from page 7)

From this, many religionists have the idea that one shouldn't use his will. But if you didn't use your will you would die; for will power operates every physical and mental process. It is right to use your will, but with wisdom and direction from God. Otherwise, if you use your will wrongly you will fall into error and suffer the consequences. Krishna said, "Those who have mastered their minds become engrossed in infinite wisdom. Their minds thus relinquish all desire to concentrate upon fruits of actions. This insures them freedom...and enables them to reach that state which is beyond all misery-making evil."*

Motive Is Criterion of Right or Wrong Action

Watch your motives in everything. Both the greedy man and the yogi eat. But would you say that eating is a sin because it is often associated with greed? No. Sin lies in the thought, in the motive. The worldly man eats to satisfy his greed, and the yogi eats to keep his body well. There is a lot of difference. Similarly, one man commits murder and is hanged for it; another man kills many human beings on the battlefield in defense of his country and is given a medal. Again, it is the motive that makes the difference. Moralists make absolute rules, but I am giving you illustrations to show you how you can live in this world of relativity with self-control of feeling but without being an automaton.

Master used to give this example: "Suppose someone asks to borrow my nice field glass and assures me he will return it in fifteen days. But at the end of that time he does not return it. When I ask him where my glass is, he counsels me, 'You are a master, yet you are attached to a field glass!' I wouldn't loan it to him again. Another man may ask to borrow the glass, saying he will return it in perfect order. He is kind and thoughtful, takes care of it, and returns it promptly. To him I will loan it any time. It is not that I care that much about the glass; but if something is mine, it is for me to care for in order to keep it serviceful. The second man understood that I was saving the field glass so it could serve others as well as himself. The first man did not understand my motive, so he not only deprived me, but everybody else who could

* Bhagavad-Gita II:51.

have used it. I didn't want the glass for myself; I was thinking of it for all."

Non-attachment gives great inner freedom and happiness. All the things I have cherished most I have given away. I enjoyed them through the joy of others. The joy I get out of whatever I do is impersonal, not for self. It lies in the joy of God and in making others happy.

In India I used to have a motorcycle. I rode everywhere on it, especially to visit my master in his Serampore hermitage. I enjoyed that motorcycle very much. So one day I asked Master, "Am I attached to it?" (He knew every tremor of my thought and consciousness.) "Certainly not," he said. Shortly after that, I gave the motorcycle away to someone who had a deep desire for it. And I never missed it. That is the kind of freedom Patanjali teaches you to have, so that at all times you are a god: absolute ruler of the kingdom of your consciousness. You let no dark forces enter your portable heaven. "Through my mind's iron bars no evil dares to pry."

Calmness Is the Parent of Right Action

When you attain freedom from slavery to feeling, you become spiritually sensitive; but you are no longer oversensitive to matter. You feel pain, but are untouched by it. You see this world, but know it isn't the ultimate reality. You are above every limitation of body and mind, centered in the calm nature of your soul.

But what poor training the world gives us you can well understand. Either the father is mad and takes it out on the children or the mother scolds without cause. What an example for the young! What a picture to place before them! It is better not to produce children unless you are willing to give them proper training. By withholding the right kind of discipline you make them miserable all their lives. They acquire habits that prevent them from being themselves, their true Selves. Of course, good habits are friends that help us, but wrong habits influence us to become demons. In the same house you may find one person tolerating everything with calmness and another who is all the time boiling with anger, jealousy, and other disturbing emotions. If you can always remain calm, isn't that much better? If God got impatient, think what would happen to this world! Fortunately for us, He

remains calm. He has perfect control of feeling. One part of Him, His absolute nature, is never restless, even though as Creator He knows what is going on here, because He exists in all. So should we be, ever calm in our soul nature in spite of any turmoil around us.

When someone comes to me in a violent state, dancing with anger, I can see that he is suffering. No matter what I would say, he wouldn't understand because of his agitation. But if I have control over myself, I can humor him until I have calmed him and made him receptive to reason. I have never lost that calmness of my soul. If I had lost it, regardless of what excuse my mind might have offered, I would have lost with God. With God—that is where you must win. Inside, you should always be anchored in perfect calmness. When someone comes to you in anger, remain in charge of yourself. "I will not lose my temper. I will keep on expressing calmness until his feeling changes." Then you are demonstrating perfect control of *chitta*.

To have calm feeling doesn't mean that you always smile and agree with everyone no matter what they say—that you regard truth but don't want to annoy anybody with it. This is going to the extreme. Those who try in this way to please everyone, with the desire of getting praise for their good nature, do not necessarily have control of feeling. It is good to be pleasant and agreeable if your behavior is sincere. But agreeing with others all the time because you are afraid to speak truth, lest you displease, cannot be called control of feeling. Whoever has control of feeling follows truth, shares that truth wherever he can, and avoids annoying unnecessarily anyone who would not be receptive anyway. He knows when to speak and when to be silent, but he never compromises his own ideals and inner peace. Such a man is a force for great good in this world.

See Yourself as a Soul, Not the Physical Body

The truth is, we have all become like the proverbial prodigal son. We have wandered away into the dark lanes of bad habits and have forgotten how to keep the joy of God centered in our hearts. When the soul is not in its natural state, it puts on the garb of moods born of human feelings. But if we learn to remain inwardly with the Divine, we live and work in the blissful state of

our true nature. In ordinary consciousness we think we are mortal human beings; but when we disengage ourselves from the ego, we see we are Spirit. Delusion causes us to imagine disease, fears, and all other limiting conditions of the body and mind. Can you imagine that you are not a man or a woman? Yet this is the truth. In the divine joy of the soul, the consciousness of sex is entirely lost. Even in childhood I used to see that I was apart from my body. I remember one day as a young child I was in that state of ecstasy and came from my bath unclothed. When my aunt saw me, she slapped me. I didn't realize why she had hit me until she sharply reminded me I had forgotten to put on my *dhoti*. Nothing God has created is sinful. Man created sin by his wrong thinking and misuse of the potentials God had given him.

The ordinary man thinks, "I and my body are one. I am so many pounds of flesh, with senses and feelings." But the divine man thinks, "I and my Father are one." He sees his body as a motion picture image. The picture on the screen is a product of a beam of light passing through a film. So the divine man sees his body as a product of the creative light of God passing through the film of *maya*, or delusion. He knows that he is not the body, that he is one with God's light.

An actor forgets he is acting and begins to live the part. We are like that. We have forgotten who we are and that we are only acting out a role on earth. When an individual doesn't remember his omnipresent blissful Self he masquerades in the garb of feeling and thinks himself a human being, limited to the body and subject to its suffering and death. See what a terrible transformation takes place! And throughout his whole life he searches for the happiness of that blissful Self which he already is.

The restlessness of the worldly man is such that he never tries to meditate, he never tries to introspect and know himself. To develop the mind is far better than to just work, eat, and sleep as the animals do. But to remain forever on the intellectual plane is also a sin against your true Self; for although you may get to the door of realization through intellect, you don't take the next step and open the door. Spiritual development is beyond the intellect. You can open the door of realization only through deep daily meditation.

Practice Deep Meditation and Retain Its Effects

And what you feel in meditation you must keep with you all the time. Too often, people meditate halfheartedly as a matter of habit; and as soon as they are finished with the mechanics of meditation they go back to their old state. You must plumb the depths of the peace and joy of meditation, and then hold on to the calm after-effects. Then only will you change yourself.

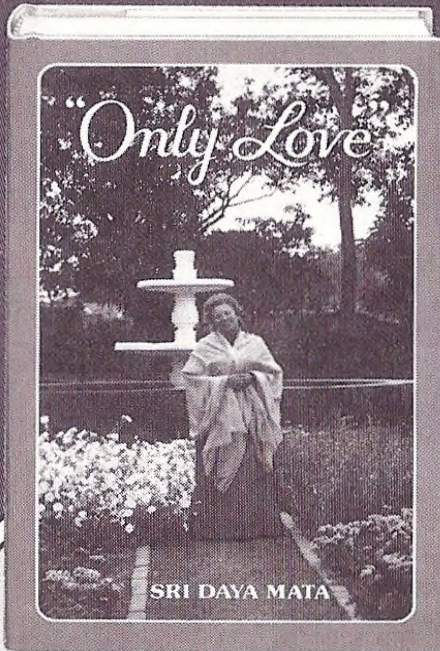
The body reacts to the changes of the four transitional periods of the day: morning (the period around sunrise), noon, evening (around sunset), and night (between nine and midnight). It is very beneficial to meditate during these times.

Deep meditation and perfect control of feeling by holding on to the calm after-effects of meditation—these lead to *samadhi*, the ecstasy of Self-realization and oneness with God. But the ecstasy of *sabikalpa samadhi*, in which you enjoy bliss within but lose external awareness of the body and the world, is not enough. What you want is *nirbikalpa samadhi*, or conscious ecstasy. That is the highest state, in which you remain outwardly fully conscious and active as well as inwardly fully perceptive of your God-union. It took me a long time to achieve that supreme level of consciousness. Lahiri Mahasaya and Master used to be always in that state. In *nirbikalpa samadhi* you can perform all your duties and face all the tests of life without ever becoming disturbed.

Thus success in meditation is the only answer to the mystery of overcoming the human nature so that the soul can become established in its own state, free from ego-created disturbances of feeling, centered ever in Bliss.

“To keep company with the Guru is not only to be in his physical presence (as this is sometimes impossible), but mainly means to keep him in our hearts and to be one with him in principle and to attune ourselves with him.”

—Swami Sri Yukteswar
in “The Holy Science”



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YOGODA SATSANGA SOCIETY OF INDIA

Founded in India by Paramahansa Yogananda in 1917

The Reverend Mother Daya Mata, President

International Headquarters Los Angeles, California, U.S.A.

The Mother Center, 3880 San Rafael Avenue (Zip code 90065). Telephone (213) 225-2471. Visiting hours are 9:30 a.m. to 5:00 pm. Monday through Saturday, and 1:00 to 5:00 p.m. Sunday. All welcome.

Paramahansa Yogananda established Self-Realization Fellowship/Yogoda Satsanga Society of India to disseminate among the nations a knowledge of definite scientific techniques for attaining direct personal experience of God. The truth that man can commune with his Maker and thus establish an unshakable inner foundation for peace, health, and happiness is self-realizable by any sincere seeker. The universal spiritual science of Yoga as taught by Paramahansa Yogananda shows the way. We invite your inquiry into the Self-Realization teachings. Please write, telephone, or visit the Self-Realization Fellowship international headquarters, from which printed *Lessons* and other writings by Paramahansa Yogananda are available, and from which you may obtain information about worship services, classes, and special programs held in Self-Realization Fellowship Temples, Centers, and Meditation Groups.

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ENCINITAS, California: Ashram, Temple, Retreat, and Hermitage, 215 K Street at Second. P.O. Box 758 (Zip code 92024). Telephone (714) 753-2888.

SERVICES: Sunday lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 7:30 p.m.; Thursday lecture 8:00 p.m.

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FULLERTON, California: Temple, 142 East Chapman Avenue (Zip code 92632). Tele. (714) 525-1291; if no answer, telephone Los Angeles (213) 225-2471.

SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

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SERVICES: Sunday meditation 8:30 a.m., lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

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SERVICES: Sunday lectures 9:30 and 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

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PHOENIX, Arizona: Temple, 6111 North Central Avenue (Zip code 85012). Telephone (602) 279-6140.

SERVICES: Sunday meditation 9:00 a.m., Sunday lecture 10:00 a.m., children's service 10:00 a.m.; Thursday lecture 8:00 p.m.

RICHMOND, California: Temple, 6401 Bernhard Avenue (Zip code 94805). Telephone (415) 676-3131.

SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m.; Thursday lecture 8:00 p.m. (Ministers from the Mother Center will conduct lecture services on the 1st and 3rd Sundays of the month, and on the Thursday preceding the 1st Sunday of the month.)

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SERVICES: Sunday meditation 8:30 a.m., lectures 9:30 and 11:00 a.m., children's service 11:00 a.m., meditation 7:30 p.m.; Thursday lecture 8:00 p.m.

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Yogoda Satsanga Society of India

For information about Yogoda Satsanga activities, and about Branch Centers and Meditation Group meetings, write to General Secretary, Yogoda Satsanga Society of India, Yogoda Satsanga Branch Math, Old Hazaribagh Road, Ranchi 834001, Bihar, India.

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CALCUTTA (Dakshineswar), West Bengal: *Registered office, Yogoda Satsanga Society of India, Yogoda Satsanga Math, Dakshineswar, Calcutta 700076, West Bengal. Telephone 58-1931. Yogoda Satsanga Ashram, Publication Section, and Yogoda Satsanga Press.*

RANCHI, Bihar: *Yogoda Satsanga Society of India, Yogoda Satsanga Branch Math, Old Hazaribagh Road, Ranchi 834001, Bihar. Telephone 23724. Yogoda Satsanga Branch Ashram.*

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UTTAR PRADESH:

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WEST BENGAL:

ANANDAPUR: Paramahansa Yogananda Vidyalaya.

BHERIR BAZAR: Yogoda Satsanga Vidyalaya.

GHATAL: Yogoda Satsanga Sri Yukteswar Vidyapith (boys' school).

ISMALICHAK: Yogoda Satsanga Brahmacharya Vidyalaya (boys' school).

KALIDAN: Sri Yukteswar Smriti Mandir and Library, Primary School.

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PAYARACHAK: Sri Yukteswar Kanya Vidyapith (girls' school).

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New Self-Realization Fellowship temple, 939 Second Street, Encinitas, California. (See page 48.)