



Self-Realization

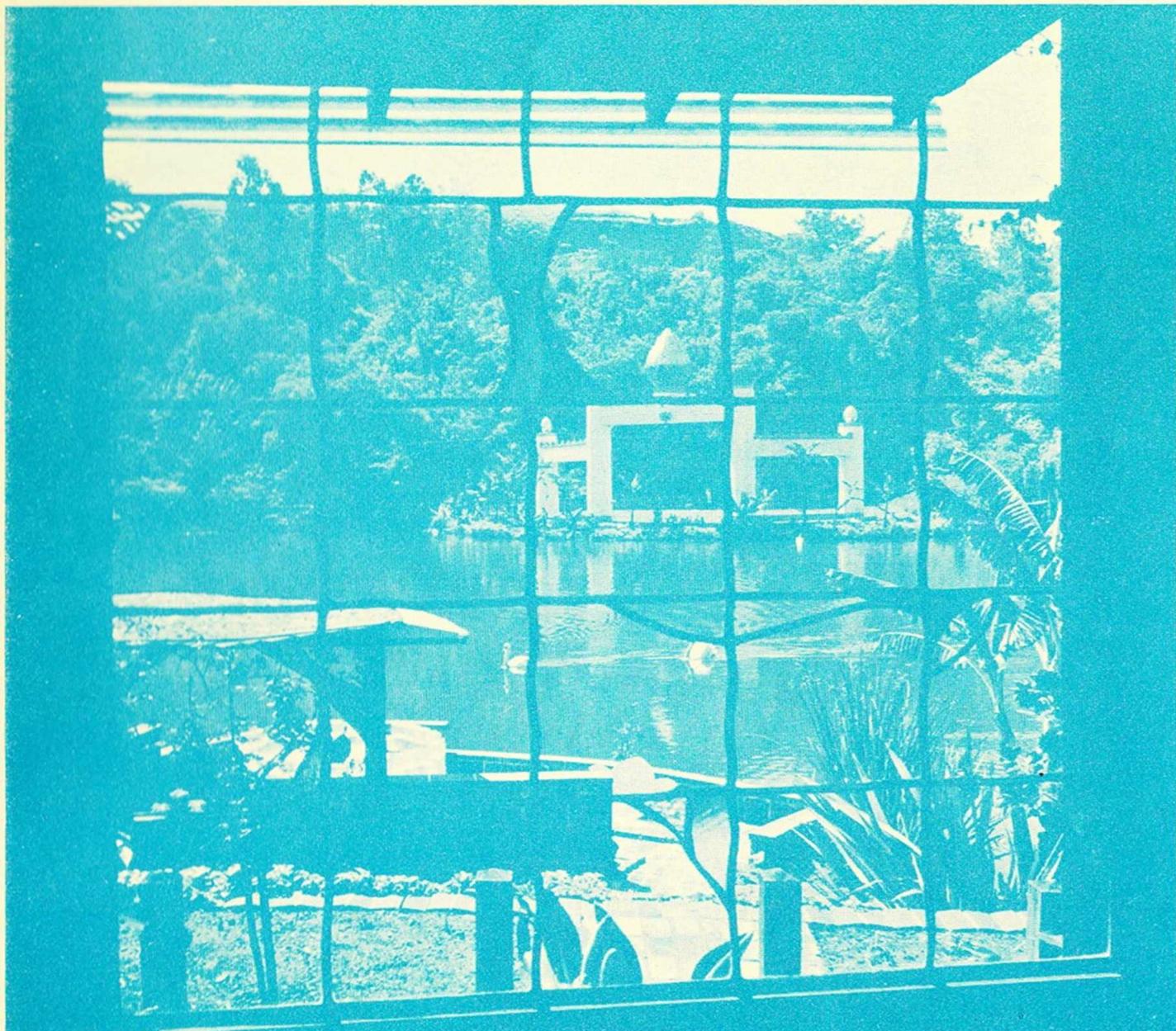
FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

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SELF-REALIZATION FELLOWSHIP LAKE SHRINE

Through leaded panes of this window in Chapel at Self-Realization Fellowship Lake Shrine, Pacific Palisades, California, visitors behold lotus-crowned towers in front of Gandhi World Peace Memorial, dedicated in 1950 by Paramahansa Yogananda

April - June 1966

25¢



PARAMAHANSA YOGANANDA
Encinitas, California, 1938

Self-Realization Magazine

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

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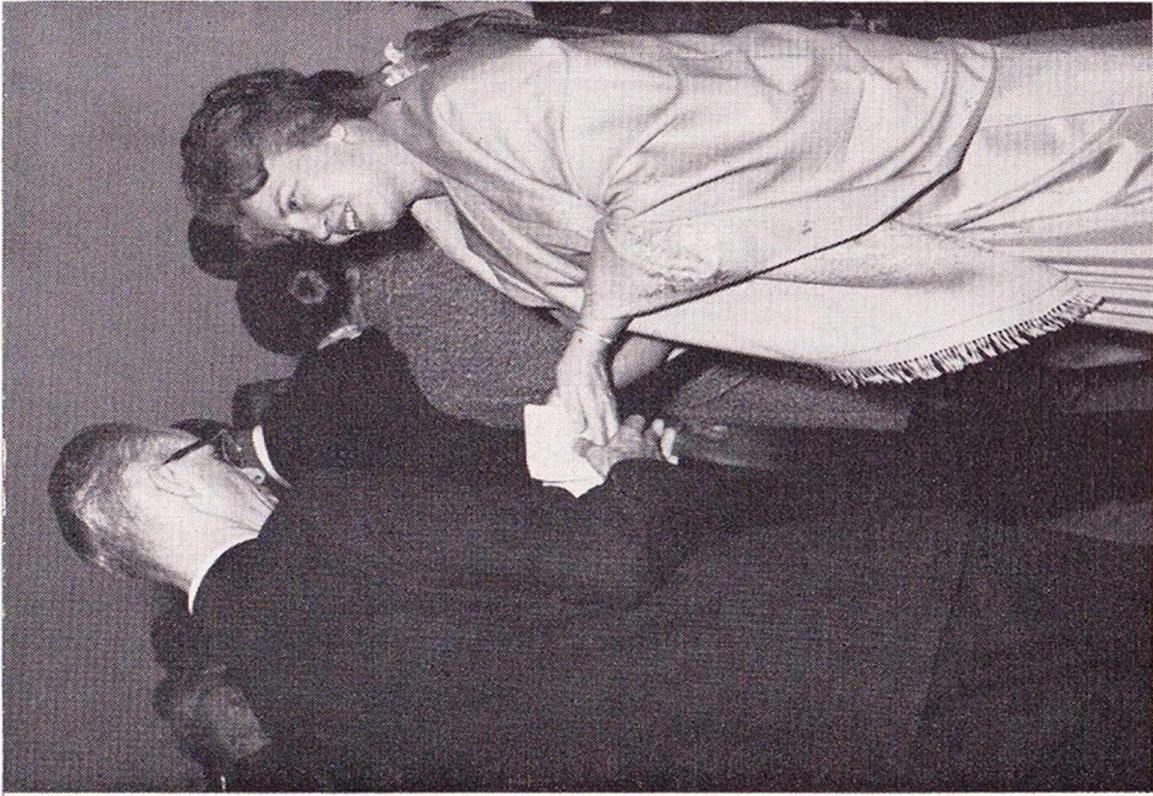
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Paramahansa Yogananda, Founder. Daya Mata, President.

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(LEFT) Daya Mata, SRF president, offers cake to guest at SRF India Center, Hollywood, after banquet on April 18, 1966, commemorating fifteenth anniversary of its founding by Paramahansa Yogananda. (RIGHT) Upside-down image of lotus-topped towers is mirrored in waters of SRF Lake Shrine, Pacific Palisades, California. Of this view, an artist visitor wrote, "On canvas we would call it a masterpiece."

Developing Personality

By PARAMAHANSA YOGANANDA

A talk in Los Angeles on October 28, 1938



Personality and its development are generally considered only in the light of realizing some material goal, such as increasing one's business or social opportunities. The real nature of personality is rarely analyzed.

What, essentially, *is* personality? It is the ego consciousness; not ego in the sense of inflated pride, but as the *consciousness of existence*. Each one of us knows: "I exist."

Further, we are conscious of existing in a certain way, as a man or a woman and with certain characteristic qualities. We think about ourselves in terms of our individual background, experiences, and environment. A housekeeper thinks of herself as a housekeeper, a lecturer thinks of himself as a lecturer, a scientist thinks of himself as a scientist. Yet when they are asleep they forget their daytime activities. In sleep the consciousness of existence remains, though the egoistic concept of the wakeful personality may fade away entirely. But as soon as one awakens he remembers and becomes reassociated with his environmental identity. Therefore the personality a man displays in his wakeful time is merely a cultivated and partial individuality.

The consciousness of existence is fundamentally a universal, unlimited state; but it becomes more or less bound by the personality traits that we hold to from day to day. Eventually we forget that our individual qualities can be expanded or contracted, according to our behavior.

Whence does our true personality derive? It comes from God. He is Absolute Consciousness, Absolute Existence, and Absolute Bliss. The Creator knows that He exists; He also knows that His existence is eternal, and that His nature is ever-new Bliss.

With the human mind we cannot know the Infinite Mind or perceive what ineffable Spirit is; but through the superconsciousness of the soul we can taste the Divine Presence as Bliss. The joy we receive

from any experience flows from God, even though it may have been roused by some outward circumstance.

By concentrating within, you can directly feel the divine bliss of your soul within as well as without. And if you can stabilize yourself in that consciousness, your outer personality will develop and will attract all beings. The soul is made in God's image, and when we become established in soul awareness, our personality begins to reflect His goodness and beauty. That is your real personality. Any other characteristics you display are more or less a graft — they are not the real "you." The divine man, living in the cosmic consciousness of God, can assume any kind of outer personality he wishes.

As a human personality I have limitations, but as soon as I change my consciousness to the soul sphere I see everything just as if it were a motion picture. A person concentrating on the beam by which images are shown on a movie screen can see that all those figures are scintillating by the current of light emanating from the projector. In the same way, I see the world and all its creatures solely as the projected thoughts of God. Concentrate on matter and you see everything in terms of matter. But as soon as you lift up your consciousness to the state of divine awareness you see the oceanic current of God's light flowing behind all matter. You see everything in terms of Spirit.

The unity of God is reflected in everything, though it appears diversified in Nature. His creative life flows throughout the earth; put a seed in the ground and it begins to grow. Metals express a certain power and beauty of God. In the vegetable kingdom He changes His personality again; the active expression of life is more visible in plants. Still, a study of creation reveals that every metal, every plant, every animal has a distinctive personality; and in man we find an even more expanded individuality, for man *knows* that he is a living, conscious being. But all these different personalities have been borrowed from God; He is the only Life.

Our soul intuition is a faculty of God. He has no mouth, yet He tastes everything. He has no hands or feet, yet He feels the whole universe. How? By intuition, by His omnipresence.

Man ordinarily relies upon his senses to supply him with information about himself and the world in which he lives. His mind doesn't know anything except what his five senses tell him. But the superman relies upon intuition, his "sixth sense," for knowledge. Intuition doesn't depend on the senses or the power of inference for its data. For example, you feel certain something is going to happen and it does hap-

pen, exactly as you foresaw it. Each one of you has probably had some such experience. How did you know without any inferential or sense data? That direct knowing is the soul's power of intuition.

The ancient Indian sage Patanjali tells us that scriptural authority is not in itself proof of truth. How then can you know that the Bible and the *Gita* are true? The data relayed by the senses and the power of inference cannot give final proof. Truth is ultimately understood or "proved" solely by intuition, soul realization.

Your true personality begins to develop when you are able, by deep intuition, to feel that you are not this solid body but are the divine eternal current of Life within the body. That is how Jesus could walk on the water. He realized that everything is composed of the consciousness of God.

Human personality can be changed to divine personality. Banish the consciousness that you are a bundle of flesh and bones. Every night God makes you forget that delusion. But as soon as you wake up you are back again in the seeming confinements of the body.

Man Can Be Whatever He Wants to Be

Man can change his outer and inner nature by concentration. A person of strong mind can be whatever he wants to be. The limited human personality can be greatly expanded by meditation. When you close your eyes and feel the vastness of the soul within you, and when you can make that consciousness enduring, then you will have the personality that God intended you should have. The experience of the wakeful state has become predominant in your consciousness. But at the time of sleep, when men are granted freedom from the limitations of the flesh, you are in touch with Truth, with your real personality. Your attitude changes with the subconscious and superconscious realization: "I am infinite. I am a part of everything."

As your consciousness expands with divine understanding, your personality becomes increasingly attractive and powerful. When your character grows in a spiritual way, you can assume almost any shade of personality you desire. Mind is illimitable; and as you develop spiritually and your inner life becomes separate from body consciousness, you no longer feel any egoistic attachment to the flesh; you are aware of ineffable freedom.

Life is marvelous. You shouldn't identify yourself with any particular type of individual. Rather be able to change your personality

whenever you want to. I have done many different things in my life just for the fun of it. I have invested money, I have done the work of a musician, of a contractor, of a cook, and so on. You can accomplish anything if you do not accept limitations by identifying yourself with your present personality. When you say to me that you can't do this or that, I don't believe it. Whatever you make up your mind to do, you can do. God is the sum total of everything, and His image is within you. He can do anything, and so can you, if you learn to identify yourself with His inexhaustible nature.

No matter if you have health and wealth and everything else you want of the world, still there will always be some disillusion that will bring grief. Nothing of the earth is lasting; only God is lasting. When you develop the individuality that is an expression of His presence within you, which is your true Self, you will be able to attract anything you want. Any other personality you try to develop — whether that of an artist or a businessman or a writer — will bring disenchantment in its wake, because all human expressions have their limitations. You may go after success or money or fame, and achieve it; but always some flaw — lack of health or insufficient love or something else — will hurt you. The best course is to pray: "Lord, make me happy with awareness of Thee. Give me freedom from all earthly desires, and above all give me Thy joy that outlasts all the happy and sad experiences of life."

Never Forget Your True Nature!

Remember that as a child of God you are endowed with greater strength to overcome than you will ever need for all the trials that God may send to you.

Often we continue to suffer without making an effort to change; that is why we don't find lasting peace and contentment. If we would persevere we would certainly be able to conquer all difficulties. We must make the effort, that we may go from misery to happiness, from dependency to courage.

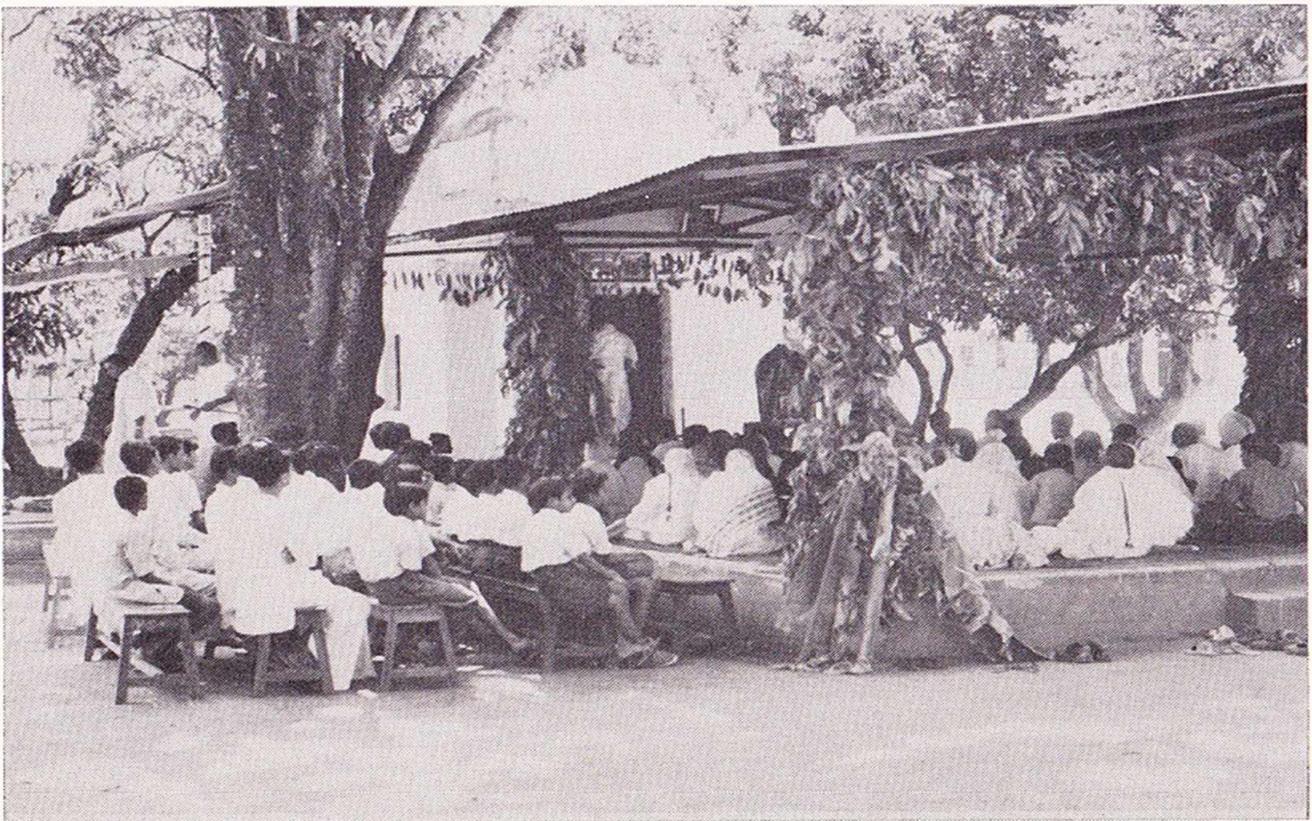
It is necessary first to feel the importance of changing our condition. This attitude stimulates our will to action. Let us resolve that we will always make an effort to improve our Self-knowledge and thus continuously better our existence.

India's spiritual scientists explored the kingdom of the soul and have given to mankind for its benefit certain universal laws of meditation by which real seekers, those who wish to find a good life by

changing themselves, may scientifically control their minds and attain Self-realization.

When you develop your divine nature you become completely detached about the body; you no longer feel identified with it. You look after it as you would attend to a little child. As you realize your true Self more and more, by meditation, you become freed from mental and physical pains. You cast off your lifelong limitations. That is the best way to live out your days on earth.

Remember that to own things is not harmful, but to be owned by possessions is harmful. It is difficult to have the right balance. Struggling too hard for money you may neglect your health. You will find that everything will betray you if you betray your loyalty to God. So let not one drop of oil fall from the lamp of your attention in the sanctuary



YSS devotees assembled on March 20, 1966, for performance of *Rudra Abhishik Yajna* (ceremony honoring the Lord in His aspect of Shiva, the Divine Destroyer-Regenerator) in a temple on grounds of YSS headquarters in Ranchi, India. The service was part of a three-day program commemorating the founding by Sri Paramahansa Yogananda of Yogoda Satsanga Society on March 22, 1917.

of silence as you meditate each day; yet carefully perform your duties in the world. That is the personality you want to develop — dutiful in carrying out your obligations in life, but aware that your real Home lies within. What is the use of developing a personality based on worldly values, which are ever changeful and fleeting? Rather strive for a personality that is derived from your living in the continuous consciousness of God.

Awaken Your Divine Personality

Awaken that meek yet thunderous divine personality — strong as the lion, gentle as the dove. When you make up your mind that you will meditate and follow this path, nothing will be able to take you away from it. Perform your worldly tasks faithfully, at the same time forgetting not your duty to God. Please pray with me:

“Heavenly Father, charge my body with Thine energy. I surrender my personality unto Thee. Charge my mind with Thy power; charge my soul with Thy wisdom. Goodwill unto all: unto my family, unto my America, and unto all other nations of my world. Goodwill unto all my creatures, unto all that lives, and goodwill unto Thee, my Lord. Bless us that we may live in a United States of the World, with Thy power guiding us evermore. *Aum Aum Aum.*”

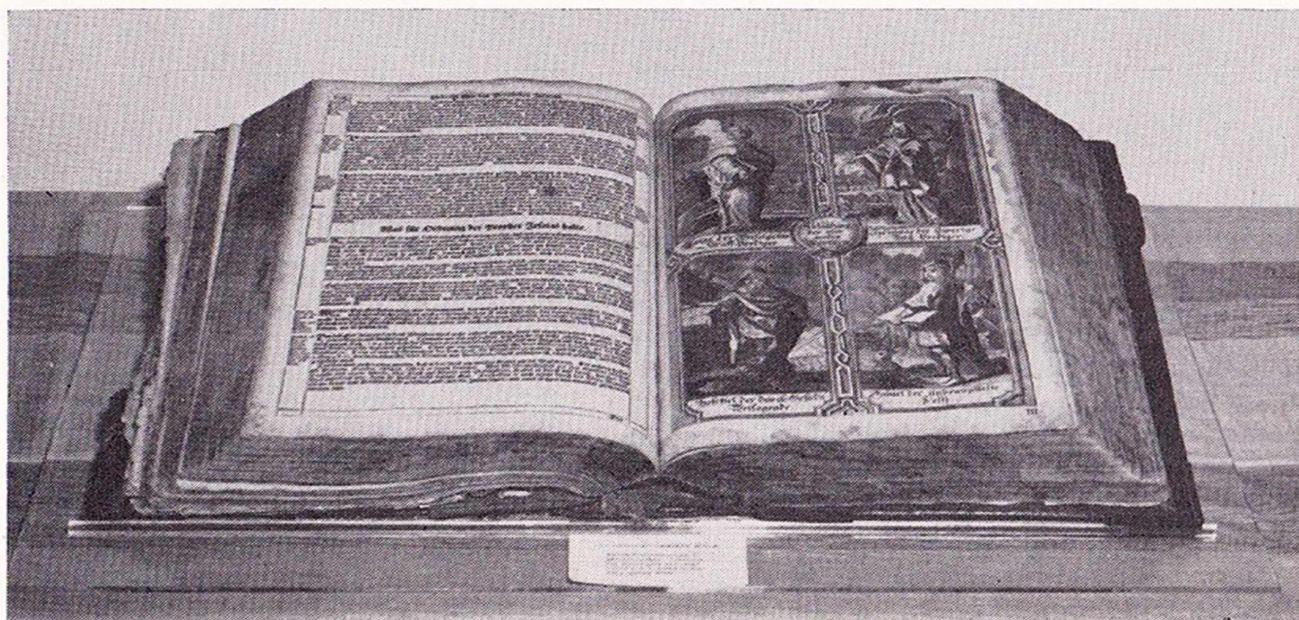


Exhibit in Yogananda Museum at Self-Realization Fellowship Lake Shrine, Pacific Palisades, California. This seventeenth-century German Bible is one of a memorial edition dedicated to Martin Luther.

In Summer Fields

By Mrs. Edward Liddell

I look on high — the vasty deep
Of blue outreaches all my mind;
And yet I think beyond to find
Something more vast — and at my feet
The little bryony is twined.

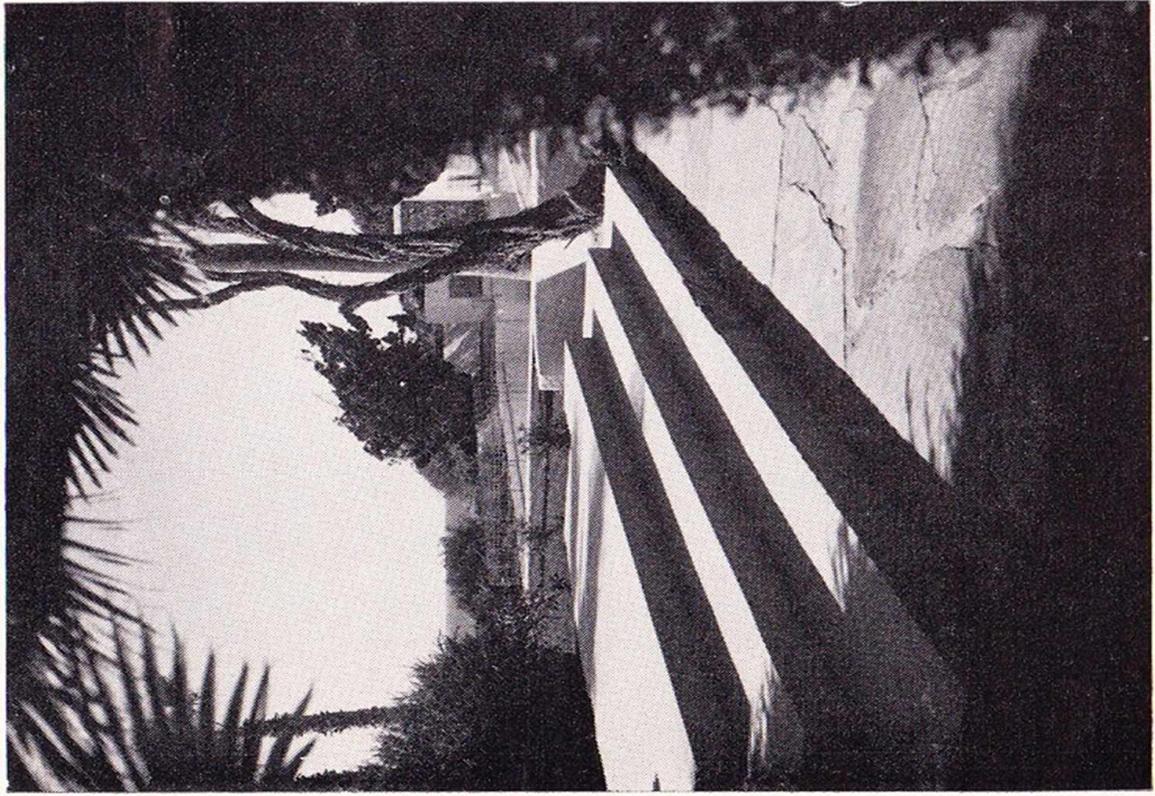
Clouds sailing as to God go by,
Earth, sun, and stars are rushing on;
And faster than swift time, more strong
Than rushing of the worlds, I feel
A something Is, of name unknown.

And turning suddenly away,
Grown sick and dizzy with the sense
Of power, and mine own impotence,
I see the gentle cattle feed
In dumb unthinking innocence.

The great Unknown above; below,
The cawing rooks, the milking-shed;
God's awful silence overhead;
Below, the muddy pool, the path
The thirsty herds of cattle tread.

Sometimes, as in the summer fields
I walk abroad, there comes to me
So wild a sense of mystery,
My senses reel, my reason fails,
I am in such strange company.

Yet somewhere, dimly, I can feel
The wild confusion dwells in me,
And I, in no strange company,
Am the lost link 'twixt Him and these,
And touch Him through the mystery.



Two views of grounds, Self-Realization Fellowship Hermitage, Encinitas, California

Aspects of the Divine Mother

By SRI SWAMI CHIDANANDA



Salutations again and again to the blessed Divine Mother, the Supreme Inscrutable One, the mysterious Eternal Shakti (creative Power) of Para Brahman (God)! Salutations to the great Devi (Goddess) who is the source of all manifestation and embodiment!

The conception of the Cosmic Spirit as the Divine Mother is easy to understand. The first impression received by any person who comes into this world is that of the mother. To a child the mother is the center of a whole world of tenderness. The thought of love, care, and protection inheres in the conception of the mother. Therefore, this idea transferred to the Cosmic Being is a natural and logical step; and thus it is that the glorified conception of the Great Mother who loves all, nourishes all, cares for all, and protects all has been expounded in Hindu philosophy.

Let us devoutly offer our humble worship at the Mother's Blessed Feet in the form of a few words describing some of Her aspects. In doing this, let us ever be aware that even this privilege of worshipping Her and dwelling upon Her greatness is due only to Her compassion and grace. Without Her grace, most difficult it is to get an opportunity to think of Her, to remember Her, to speak of Her, and to utter Her auspicious names, calling upon Her as Mother. All-gracious is She, infinitely compassionate is She; love is Her nature.

That which is beyond our knowledge is the Purusha, the Supreme Being, the transcendental Para Brahman. But that which we know through our mind and senses is nothing but the manifestations of Mother. She is the whole universe — this little world and the countless stars, the suns and moons — all these are but an infinitesimal speck in the vastness and infinity that Mother is. Innumerable universes have their rise and fall within Her endless nature. She is all-power and also the great transcendental force at the back of all manifestation, the primal cause of all embodiment. She is the creator, preserver, and dissolver of the worlds. Brahma, Vishnu, and Maheshwara (Shiva) have their being in the Mother. She is the Mother of all, of countless

Brahmas, Vishnus, and Maheshwaras. Inasmuch as she is omnipotent, all forces are Her play; and therefore all the three dynamic manifestations Brahma, Vishnu, and Maheswara also are modifications of the Mother as Adi-Shakti (the primal power). She is also Brahma-Shakti manifest to us in and through the form of Goddess Saraswati, Vishnu-Shakti manifest in and through the form of Goddess Lakshmi, and Shiva-Shakti manifest in and through the form of Goddess Parvati.

Delusion and Deliverance

In this aspect of all-power She has a twofold form. The devout Hindu worships Her in both aspects. It is a beautiful conception: and what a wonderful depth of significance there is in this conception of Mother in Her twofold guise — that of Cosmic Delusion as well as of Cosmic Deliverance! She binds down all men to this mysterious illusory appearance, this world-play, and turns them in Her own playful manner on the wheel of birth and death. As such She is known by the name



These extracts are from *God as Mother*, a book by the illustrious Sri Swami Chidananda, president of The Divine Life Society. He is the successor of the late Sri Swami Sivananda of Rishikesh who was known and revered all over the world.

Swami Chidananda's book gives a clear and inspiring presentation of various aspects of God as the Divine Mother. Chapters are devoted to "The Power of the Transcendent Reality"; "Destruction: The Springboard to Construction"; "Lakshmi: The Supreme Sustainer"; "The Path of Prosperity"; "Goddess of Auspiciousness at Home and in Heart"; "Creation: The Music of Mother's Vina"; "The Goddess of Success"; "The Path to Final Liberation"; and "The Great Goal and Its Attainment."

"God as Mother" by Swami Chidananda, paper, 118 pp., 1966, \$1 postpaid. Order from publisher: The Divine Life Society, P.O. Sivanandanagar, Dt. Tehri-Garhwal, U.P., India.

Avidya, the delusion that is opposed to spiritual understanding.

She is also Cosmic Deliverance by *vidya* (wisdom). In this aspect she smiles upon Her children and releases them from the delusion of Her other aspect. In Her role of Cosmic Deliverance, we know the Mother as Vidya Maya. Artists have therefore visualized Her in the form of a radiant being, a Goddess, having in one hand a noose or a type of rope by which She binds, and in the other hand a sharp knife with which She snaps the bondage if She is humbly propitiated. Thus she is a mysterious combination of Avidya Maya and Vidya Maya. Therefore She is called Indescribable.

In both these aspects She has set up this drama of universal phenomena. Lovers of the Mother who have worshiped Her and obtained Her grace and been vouchsafed a vision of Her real nature have lovingly depicted Mother and Her play in the following way. We all know that children in a group wish to play; and not knowing how to carry on a game they approach the grandmother of the house. Lovingly she consents to show them; and thus she sets going a game of hide-and-seek. She tells them: Children, run about and play. The children run, they catch each other, and the game of hide-and-seek goes on. But, then, should some child feel that he has had enough and now wishes to be released from the play, as he is tired of running here and there, he has only to go to the grandmother and lay his hand upon her. One who touches the grandmother cannot now be caught.* Even as the grandmother brought about this play, watches it in progress, and takes care of the children at play; and in the end by touching her a child is released — even so, this universe is but a child's play to the Great Mother.

Anyone who is weary of the constant running about in this wilderness of the sense world and who longs to be out of the play has but to go to the Cosmic Mother and touch Her; once and for all he is freed from the bondage of this play. Thus have devotees of the Mother sweetly and intimately conceived of this world-play with the Mother — She who is both the one who initiates it and the one who ends it.

Kali, the Mother who Destroys to Save

One aspect of the Universal Mother is called Kali the Terrible, in Her guise as Destroyer. But She destroys only to save. She slays ignorance, nescience, in order to bestow knowledge. She banishes darkness so that we may realize what light is. She destroys all pain, all

* According to the rules of the game as played by children in India. — *Editor.*

sorrow, all misery, all earthly travails and tribulations; and bestows upon us bliss, joy, and immortality. She is a destroyer of all those factors that bind the *jiva* (individual soul) to *samsara* (the wheel of reincarnation). She is a terrible destroyer of all terrible things and the benign bestower of final beatitude. Thus it is that the Mother is conceived of as the destroyer of one of Her own aspects: just as by the power of will (and will is also a portion of the mind) we overcome certain weaknesses and evils in the same mind. As Vidya Maya, Mother uses Her aspect as Kali to destroy Avidya and takes us to the transcendental Brahman.

We find in all processes of human life that if each of the several changes is taken by itself, even the most constructive process is nothing but an ultimate culmination of a series of necessary and inevitable destructive changes — destructive as conceived by man. To the ordinary mind destruction usually implies the removal of anything from existence; a thing that, when destroyed, ceases to be. The philosophy of the ceasing to be in one form and developing or progressing into another form is the very basis for the conception of the Mother as the all-destroying Durga or Kali.

It is the philosophy of transcendence. It is the outcome, the necessity, of transcending the lower in order to reach the higher. It is a process of destroying the gross in order that scope may be given for the manifestation of the subtle. We have to banish darkness if light is desired. We must transcend impurity if we wish to reach purity. Imperfection must be destroyed if perfection is to be gained.

Not Destruction but Transcendence

Thus destruction upon the spiritual level ultimately comes to express itself as a positive transcendence when a series of progressive constructions are undertaken, by a series of killings by which each lower form gives place to a succeeding form higher than itself. Thus we see that this process of transcending is a desideratum and not something to be shirked; for as long as we cling to the lower, as long as we refuse to let the lower go, we will not be able to attain the higher. It is the intervention of the divine power of the Mother in this work of annihilating the lower that makes possible the attainment of the higher.

Yoga Sadhana (the path that leads to divine union) is an undertaking of man by which he transcends the imperfections of his limited, finite, human nature and finally ascends to the partaking of the infinite,

eternal, divine consciousness. In setting about this work through the path of Yoga and spiritual life, man is confronted with a puzzling situation, a problem. It is not as though he had merely to take a single step from his human nature to divine nature; because when he begins this task he finds that inherent in his human nature is a whole range of qualities that are essentially subhuman.

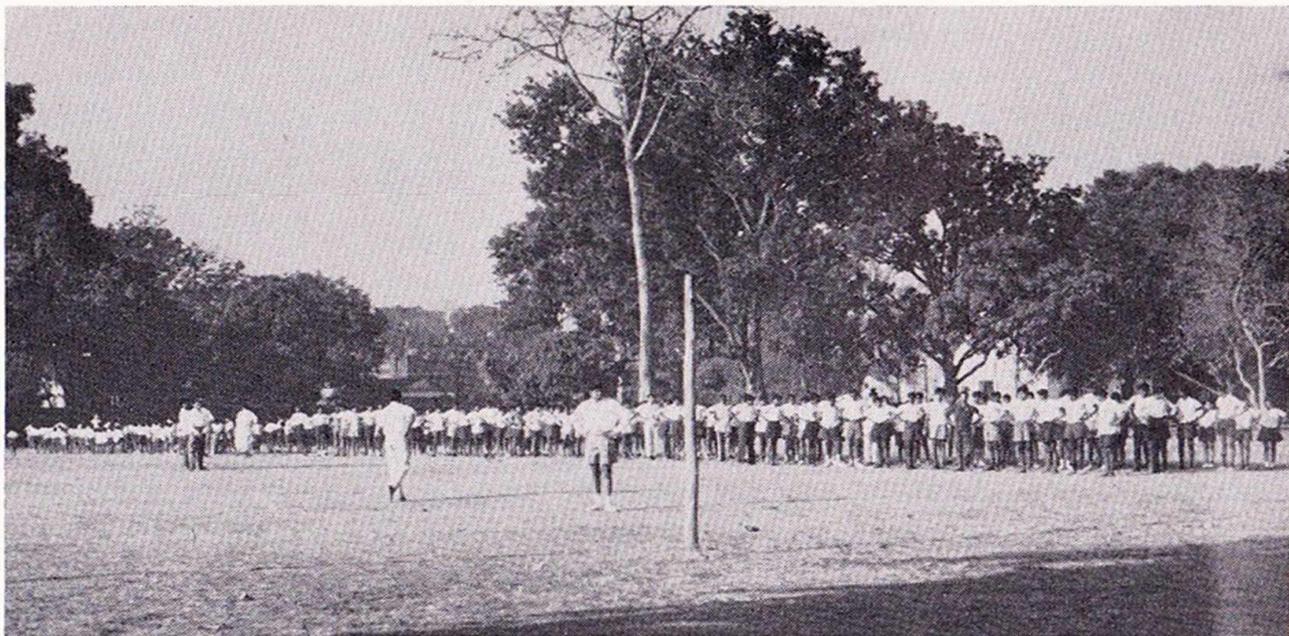
This situation is explained in a special manner that is peculiar to the Hindu culture. The theory of reincarnation has laid down that the *jiva* has arrived at the stage of man after having gone through a long series of transmigrations through numerous lower births from the most elementary forms of the minerals and the plants and the primary forms of life like the amoeba, and then through embodiment in the forms of various animals. During this process his consciousness acquires the impression of the predominant traits of each one of these births. Therefore, when he arrives at the human stage and acquires the quality of human intelligence, he has also a whole host of previously acquired tendencies and characteristics that belong to the subhuman plane.

A Human Being is a Triune Creature

Therefore, we find in man traits that are usually attributed to animals — the cunning of the fox, the cruelty of the tiger, the venomousness of the scorpion, the lethargy of the lower species of creatures, the gluttony of the pig, and other evil qualities that are not to be classed as human. These form part of the nature of man though he has risen above the bestial kingdom. The human being is a triune creature. He is as it were midway between the beast-world and the God-world. There is the brutal nature on the one side of him and the divine nature upon the other side. He finds himself sometimes swayed by the animalistic instincts in him — as sloth, passion, cruelty, anger; and sometimes raised to sublime heights where he manifests divine qualities like compassion, justice, truth, purity, and so on.

The task of the *sadhak* (spiritual seeker) is, therefore, first and foremost entirely to eradicate all that is gross, all that is brutal and beastly, in his nature. After this process is done, the transformation of his human nature should be taken in hand; it has to be sublimated and transformed into the higher divine nature.

Success is achieved through the invocation of the Divine Power within us in its evil-destroying and darkness-annihilating aspect. This is the significance of the worship of Mother Kali in the spiritual life of the aspirant.



Boys assembled for morning calisthenics and drill practice, Yogoda Satsanga Society (SRF) School, Ranchi, India, April 1966



SACRED GOOD FRIDAY SERVICES

Part of the SRF audience at a large gathering assembled for a Good Friday service conducted by Daya Mata (*on dais, facing group*) on lawn of Self-Realization Fellowship headquarters, Los Angeles, April 8th

A SPIRITUAL INTERPRETATION OF THE BHAGAVAD-GITA

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

By PARAMAHANSA YOGANANDA



(Continuation of commentary on Chapter XVII, Stanza 4)

Stanza 4 points out that ignorant men believe in consulting "departed spirits." Such persons rely on the guidance of astral entities instead of seeking communion with God, the Heavenly Father and Friend of all. Having His help, what need of aid from astral beings?

Liberated souls do not usually dwell in the astral worlds, which are reserved for beings who have more or less recently left the earth and who have many lessons yet to learn. Great masters are unconfined, at home in Omnipresence. Some of them may appear, as Saviors, in the astral or ideational (causal) spheres.

Messengers of God Help Man in Silent, Secret Ways

Among these emancipated ones are the great gurus or spiritual preceptors appointed by the Lord to help mankind in silent, secret ways. They do not require any agent or "medium" to reach the truth seeker who wants and needs their aid; they assist their devotees directly. Whether or not the disciple is conscious of such help does not matter; he will understand that he is receiving divine succor according to the way he himself changes inwardly and outwardly for the better. Eloquent, high-sounding phrases that emanate from an ordinary astral being who is posing, through the agency of a trance medium, as a "teacher of mankind" have no such power to transform the spiritual life of the aspirant.

The astral world contains many beings who are good, many who are ordinary, and many who are bad; just as on earth we find all degrees of goodness and badness among human creatures. The person

who indiscriminately opens his mind to receive whatever messages may come to him through "spirits" is not able to tell what sort of contact he is making in the astral spheres; and by becoming receptive to *any* astral vibration he runs the risk of getting into "bad company." He may also become engrossed with phenomena of the lower astral worlds and thus fail to make any spiritual progress toward the only desirable goal: inner illumination, salvation.

Ordinary Men Cannot Arrange a Master's Schedule

The ordinary professional or amateur mediums, those without divine realization, are unable to "tune in" higher than the astral realms. They cannot summon the presence of God-knowing saints* to ask their "views" on various questions. The august beings who are at one with the Ineffable Infinite can never be commanded to give a weekly lecture, for instance, through a trance medium on earth. Darkened human minds, the *Bhagavad-Gita* points out, have many gross misconceptions about the nature of the divine plan for man's redemption. The work of a master on earth is not the same as his work in the astral or in ideational worlds†; otherwise the Lord would not have created three different planes of being.

Yogis stress the importance of concentrating on a definite thought of God while casting aside all other ideas; by thus trying always to reach the highest vibration the seeker is able to avoid the lower astral world and to commune with the Lord in one of His manifestations as

* On several occasions Paramahansa Yogananda told his disciples: "After my passing, many 'mediums' will say they are in touch with me and are receiving my 'messages' for the world. All such statements will be false.

"My message for the world has already been expounded in my speeches, classes, and writings. Do not be misled by persons who, after my physical departure from the earth, will assert that they are receiving new teachings from me. To sincere seekers who in prayer request my help, I will always give it gladly *and silently*."

As Paramahansa Yogananda predicted, since 1952 a number of misguided mediums have been publicly claiming that they are receiving messages from the great guru. Usually these "revelations" are on subjects of deep interest, not to Yogananda or the world, but to the medium — who wishes to facilitate the spread of his or her own ideas by "borrowing" the name of an illustrious teacher. — *Editor*.

† These worlds are described in *Autobiography of a Yogi* by Yogananda.

Peace, or as the Cosmic Sound *Aum*, or as Light, or, if one is very advanced, as the visible form of a saint.

Devotees who go deep in meditation are able to reach the higher realms where the great ones dwell. That is the purpose of the scientific techniques for Self-realization taught from ancient times in India. These practices help the yogi to uplift his consciousness to receive, consciously, the subtle vibratory aid of God and the Masters. The techniques safely lead the devotee to feel the presence of the Spirit behind all beings.

Many "Tramp Souls" Roam in the Ether

If you were to keep your motor car unlocked, unoccupied, and with the key in the ignition, anyone could get in and drive it and wreck it. Similarly, when you keep your mind blank, any "tramp soul" may



Handmade "tree" with "leaves" of green glass, from China, and a ceramic swan, both gifts to Paramahansa Yogananda, on an ivory-inlaid table he brought from India in 1937; in drawing room of Self-Realization Fellowship Hermitage, Encinitas, California

get in and obsess you. These tramp souls are roaming through the ether by the millions. They are seeking rebirth, but because of bad karma they are unable to incarnate as soon as they desire; hence they are continually looking for some human being whose mind is foolishly empty, so that they can use that man's flesh and mind to satisfy their wish for physical embodiment. If you permit your mind to be blank, they can get in very quickly. If a person is weak or negative, at a seance he may easily become the victim of a tramp soul, who deranges the subconscious mind.

By contrast, when one practices the scientific techniques for God-communion that India developed, his mind is not blank; therefore no tramp soul can get in. These practices bypass the subconscious state of the astral realms, and develop man's superconscious state by raising the mind to the Christ Center in the forehead, where no tramp soul can venture. It is in the superconsciousness that we meet the saints and masters. They are surrounded by a great light, and when one sees them he infallibly knows, by intuition, that they *are* great souls.

Can You Control the Astral World?

No one should try to enter the world of physically disembodied spirits until he is first armed with the spiritual power to control that world. Such power comes only from communion with the Lord. He is the Maker of all souls; and when you have attuned yourself to Him, if you want to see and converse with someone who has gone on, the Lord will send that person to you. As Jesus said: "Seek ye *first* the kingdom of God and His righteousness."

The safe path of *Kriya Yoga* exalts its practitioners. The lives of its advanced disciples, like Lahiri Mahasaya, Sri Yukteswar, and many others, afford ample proof. The accomplished *Kriya Yogi* becomes master of his consciousness and will. Persons who "invite" visitations from astral entities, or who allow their minds to be hypnotized (that is, controlled) by another, carelessly risk the enslavement of their God-given instruments of salvation: consciousness and will.

Even though the hypnotist may be trying to help you, and even though you may encounter only "benevolent" astral entities, the fact remains that you have allowed another being, on this or the astral plane, to invade and temporarily control your consciousness. This is a dangerous practice, one that does not in any way hasten spiritual advancement or resemble a true experience of the presence of God, which should be man's sole goal.

BOOK REVIEWS

DATTATREYA: The Way and the Goal, by His Highness Sri Jaya Chamarajendra Wadiyar Bahadur, Maharaja of Mysore. Cloth, 285 pp., 1957, 25 shillings. Order from publisher: George Allen & Unwin Ltd., Ruskin House, Museum St., London, England.



The Maharaja of Mysore

Thorough scholarship and humble devotion are combined in this inspiring book. It is a study of various aspects of Godhead as Dattatreya, venerated by millions of Hindus.

Dattatreya is represented in Indian iconography as a Being with three faces: those of Brahma, Vishnu, and Shiva. The author explains that the trinity emanating from eternal unity indicates the synthetic vision that constitutes the philosophy of the *Vedas* and that this philosophy finds embodiment in Dattatreya.

The philosophy of Dattatreya is presented in two works, the *Avadhuta-Gita* and the *Jivanmukta-Gita*. In two chapters of the book His

Highness translates and expounds these scriptures, "which are unknown to the wider world but deserve rediscovery."

Dattatreya as ultimate Truth and ultimate Reality is the author's theme, which he approaches from various angles: "The Divine in Man," "Dattatreya: The Absolute," "Dattatreya: The Spiritual Discipline," "Dattatreya: The Philosopher," and "A Critical Estimate of the Philosophy of Dattatreya." Some extracts follow:

“Even as space, though it is one, is seen as being white, blue, and so on, by those whose vision is vitiated by illusion, though *Atman* [Spirit or Self] is one, it is made many.

“What exists in the world is one. It is imperishable, *acyuta*. There is nothing beyond that. I am He. The other person is He. You are He. All this is He. This identity is the essence of Self, *Atman*. Abandon the delusion of difference.” — *Vishnupurana: II. xvi. 20–23*.

Each is therefore a part of the infinite — the All. In the world what resists us also helps us, as the ground which offers resistance to our feet is necessary for walking. There is no escape from the Self. Even nescience, *maya*, belongs to it and it is not devoid of truth. Knowledge is one. The highest knowledge is identity, *advaita*, beyond which is naught else. Knowing one is knowing all, as a musician who knows his notes and a piece of music knows all pieces of music through the idea of notes. We may go and find the Self, as many thousands are said to have done. From the unreal to the real is not going from one thing to another, but from the complexity of duality and multiplicity to the simplicity of unity. From death to immortality is the same, as error is a matter not merely of thought, but of action and conation and thus of involvement in a false condition, from which knowledge is the only release

The attainment of identity, the grace of the Lord, *advaita isvaranugraha*, is the gift of the Lord, *Isvara*; Dattatreya, the highest truth. Through this grace, through the gift of understanding, the great wisdom comes — man’s immense opportunity to ascend to the highest plane of being: the supreme “I,” “Brahman I am,” “*brahmaham*.”

Mandala Brahmana-Upanishad says: “In the manner defined so far, that sage, *sannyasi*, who has solely engaged himself in drinking the nectar which is no other than Brahman, the nectar which is the outcome of incessant meditation, [that sage] becomes the greatest of ascetics, *paramahansa*, and philosopher, *avadhuta*. By the sight of him the whole world becomes consecrated. Even an ignorant man who is devoted to his service becomes liberated. . . .”

Dattatreya is further characterized as preceptor of the Universe, *visva-guru* or world-teacher. “Dattatreya the preceptor triumphs,” *guru dattatreyo vijayate*, is a prayer which is repeated by the devotees of Dattatreya. As ordinarily understood, *guru* is a teacher. At times the word is taken to indicate an idea, that of sacredness. But the *Upanishadic* sense of the term is really profound and it is in keeping with the truth taught by the *Upanishads*.

Advayataraka-Upanishad says: "By the grace of the supreme teacher the light that lies concealed in the cave of the intellect or in the *turiya* [superconscious] level of consciousness becomes inwardly realized. That vision is the root of all good conduct. The teacher is one



DATTATREYA, THE GREAT HUNTER OF SOULS

Dattatreya is a mythological representation of the Lord as the Great Hunter of men's souls. He is shown with three faces: those of Brahma, Vishnu, and Shiva, symbolizing the triune function of creation, preservation, and destruction that emanates from His Being. The Great Hunter's four dogs represent the four *Vedas* that are the faithful watchdogs of Truth.

who is well versed in the knowledge of the scripture, is a lover of the all-pervading supreme Being, and is free from envy. He knows all about *yoga* and is well practiced in it. He has the soul of a *yogi* in him, is pure and imbued with love for his preceptor and above all has realized the Highest Person. The one who has these characteristics is truly called a teacher or *guru*. . . .

“The Preceptor is the Best Treasure”

“The preceptor *guru* himself is the highest Brahman. The preceptor himself is the highest abode. The preceptor himself is the highest learning or knowledge. The preceptor himself is the best resort. The preceptor is himself the last point of approach. The preceptor himself is the best treasure. For the reason [that] he teaches this truth the preceptor becomes the best of the preceptors. Whoever repeats this once at least, his bondage becomes removed. The sins committed by him throughout his whole course of life become immediately destroyed. He attains the fulfillment of all his desires. There is the realization of all forms of accomplishment, *purusarthas*. He who knows this, knows the truth. Thus is the *Upanishadic* conclusion.”

This passage does not merely present the concept of a preceptor. It elevates him to the rank of a deity for the reason that he has realized the Deity within himself and has become one with it. It insists that it is the duty of a proper preceptor, *sadguru* or *sadacharya*, to evoke in the mind of the pupil a spontaneous reverence and devotion to the preceptor. The purpose of all this elaboration is to fix the connotation of the preceptor, by doing which it is sought to fix the connotation of the science of ultimate reality, *Brahmavidya*, as the outcome of the teaching of such a preceptor. . . .

Dattatreya is both perfection and the discipline leading to perfection. It is the treasure-house of knowledge and discipline, the rich embodiment of *jnana* (knowledge) and *yoga* (union). This is the expression of the unity of all. This is the identity of truth, beauty, and goodness. This is equally the implication of the identity of the all-inclusive and all-exclusive aspects of Reality.

It is the truth that can be the source of knowledge from which everything else is derived. Dattatreya is the light that illumines all, that is present in all. It is therefore the preceptor of all. It is the one reality to which all sacredness belongs. It is the one aim of all discipline both as an ideal aspect of discipline, and as the ideal to be realized by

means of the discipline. For this reason it is the beloved of all classes of aspirants. Without this ideal no discipline is possible. Discipline without this ideal is only a waste of energy and time.

To attain to this stage of thought is not exclusively a matter of personal endeavor. Even the impulse to achieve this is to be ascribed to the almighty Dattatreya. Nothing else can be postulated as an agency to effect this transformation. This would be tantamount to lapsing to dualism which militates against the Absoluteness (*Advaita*) of Dattatreya. Dualism would mean setting over some reality against identity, that is, Dattatreya; it is therefore to negate Dattatreya. But Dattatreya is the real. It is the principle of negation also. Hence man has no power against it. Having a power in addition to it and along with it is to modify and deny it. Hence the power in question is the work of Dattatreya. Its work is its grace. It is therefore defined as being compassionate to its devotees. This signifies devotion to it. The devotees and all the circumstances connected with them are equally its work and that is the nature of grace or compassion. . . .

Truth is Beyond all Relativity

The Truth is equipoise. It is beyond all relativity. It transcends even the state of equipoise in case it has in its purview anything relative. It is beyond all Gods. The God who stands outside the creation in any sense is no God. The God who is considered to be within the heart of the world may after all be relative to the world. He is therefore no God. The God who is incapable of giving rise to the universe without in any sense being modified by the creation, the God who is incapable of explaining all aspects of the world, good and evil, right and wrong, real and unreal, without giving room for duality in any sense is no God. To hold that God is the only reality, to hold that the world is unreal, or to hold that God is a mere abstract does not solve the problem of God or of the world. To concentrate on God in an exclusive sense is unwarranted, because God must be all-inclusive and all-explanatory. To deny the world is to deny God, because with the denial of the world the problem of having a God is denied. The consideration of the reality or the unreality of the world for its own sake is not justified unless it has in view the establishment of the truth of equipoise.

The Lord compares the world to a mirage only to illustrate the absolute character of the truth of equipoise. If this truth is appreciated then the questions of duality and identity lose their significance. Real-

zation of this truth has a practical importance. With this realization the common ways of worship, meditation, and discipline disappear and in their place contemplation on the truth of equipoise emerges slowly. With more and more of realization the same pristine and venerable expressions like "equipoise" and others gain more and more significance. Thus to a discerning eye there is throughout a systematic growth of spiritual discipline presented by the Lord. The discourse therefore mirrors the spiritual growth of the person in question. . . .

The philosophy of "equipoise," *samarasa*, is in no sense forced on the *Vedanta* thought. As it is already noted, *Brihad-Aranyaka-Upanishad* expounds this truth as the meaning of the whole *Veda*. The same is substantiated in the *Avadhuta-Gita*. To understand this is to see the unity of thought both in *Sruti* and in *Smriti*. Not to see the unity of thought in them is often due to the mistake of trying to draw too close a distinction between duality and identity, both are true and both are false. The history of *Vedanta* thought illustrates this point. Men of wisdom have from the beginning insisted on the perfect unity of the Vedic thought. This is beautifully illustrated by the *Yoga-Vasistha*:

Duality and Identity

"Duality and identity are innate even as a tree is innate in the body of the seed. One who sees the world beginning with *cit* (the Ultimate Truth) and ending with an atom (an insignificant thing) (with an outlook consistent with this truth) is one who really sees."

Neither duality nor non-duality is therefore the truth. Each is born. Each is the work of the imagination. Each is the negation of truth. The philosophy of the *Vedas* is therefore neither duality nor identity. It is the philosophy of equipoise, *sama*, as the *Brihad-Aranyaka-Upanishad* puts it. The same is the philosophy that Dattatreya has expounded in the *Avadhuta-Gita*. . . . He says:

"From the guru to whom this discourse is given, to him the Reality, equipoise, shines itself." So he distinguishes the real preceptor from the false one All this means that without the proper preceptor it is not possible to understand the truth. Mere imagination or system-making according to individual taste does not help knowledge. To a person who is prepared to receive instruction, the preceptor is ever there and his instruction is ever ready to help him."

Soul Whispers

By PARAMAHANSA YOGANANDA

O Divine Mother, lift us on Thy lap of universal love. Break Thy vow of silence and sing to us the heart-melting melody of human brotherhood.



The kingdom of my mind is begrimed with ignorance. By steady rains of diligence in self-discipline may I remove from my cities of spiritual carelessness the ancient debris of delusion.



As electricity may either illuminate or destroy a building, so man's powers may glorify or devastate his life. Teach me, then, to employ rightly the sensory energies Thou hast entrusted to me.



Manifest Thyself to me, O Spirit, as the Source of all wisdom. Reveal to me the mystery of Thine incessant dance in protons and electrons.



O Divine Teacher, let me realize that though the gloom of my ignorance be age-old, with the dawn of Thy light the darkness will vanish as though it had never been.



O Father, when I was blind I found not a door that led to Thee. Thou hast healed my eyes; now I discover doors everywhere: the hearts of flowers, the voices of friendship, memories of lovely experiences.

Each gust of my prayer opens a new entrance to the vast temple of Thy presence.

Prayers for Divine Healing

Renunciants of the monastic Self-Realization Order send healing vibrations by prayer each day to SRF students and all others who request help in healing and liberating themselves from the threefold suffering of man: physical disease, mental inharmonies, and spiritual ignorance.

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Letters from SRF Students

"I am tremendously thankful for the wonder, wisdom, and love coming to me through these incomparable Lessons. Step One alone, it seems to me, embraces enough wisdom and truth, if it were realized in one's being, to provide the key to Eternal Life here and now." — *E.B., Welwyn Garden City, England.*

"It is with deep gratitude that I write to thank you for the wonderful SRF Lessons, which have proved to me that peace of mind can be obtained even under most trying conditions. Prayer also has become easier to understand. Although I have now received all the Lessons, I plan to continue reviewing them." — *M.C., Brownsville, Texas.*

"Since becoming an SRF student my health has improved steadily. No more medicine from the drugstore! I used to be extremely nervous; now I am so relaxed, very few things get me upset The *Autobiography of a Yogi* has become our second Bible. Before reading it our understanding of the Bible was very limited, whereas now it is becoming clearer and clearer. There are no more questions, we feel certain, which could not be answered through faithful study and practice of the SRF Lessons." — *C.R., Toronto, Canada.*

"I have known great happiness since I got to know the teaching of our beloved Yogananda. It is just what I had been wanting and looking for, and now in the evening of my life it shines like a beacon, helping me onward and upward." — *R.G., Bentley, Australia.*

"I could not live without these wonderful Lessons. My life has become more peaceful. I find I can pass off irritating events without becoming ruffled, whereas I could show short temper before. I am fortunate that I was led into the SRF path." — *E.G., Somerville, New Jersey.*

"I do not know how to tell you of the benefits I have received from meditation and the study of the SRF Lessons. I am less nervous, and am practically free from fears of any kind. Also, I find that I am more charitable toward others and less impatient. I feel at peace to know that I can contact the Divine Mother by my own effort in meditation I believe Master led me to the job I now hold. I did not pray specifically for employment, but just told Master and Divine

Mother in prayer that They know my needs, and that I want to be guided by Them. Soon thereafter I was led to the organization that has since employed me. I thank God daily for sending me a guru, *our* guru Paramahansa Yogananda. And how blessed I was by Divine Mother's appearing to me recently in a dream. I am still overflowing with love from that dream." — *T.W., New York, N.Y.*

"I could never have faced realities in the last four years without my SRF Lessons. Thank you so much for the deep love of God, Gurus, and mankind that you have instilled in my heart." — *A.M., Tucson, Arizona.*

"When my doctor informed me I had to have abdominal surgery, the news came as a shock. I went home and prayed to our Guru for help. A few weeks later, as I was being wheeled into surgery, into my mind flashed the words, 'Lo, I am with you always.' I had no fear, and everything turned out perfectly. The doctor is delighted with my amazing bounce-back, and today told me I am doing wonderfully. He also said my mental attitude had played an important part." — *C.T., Santa Monica, California.*

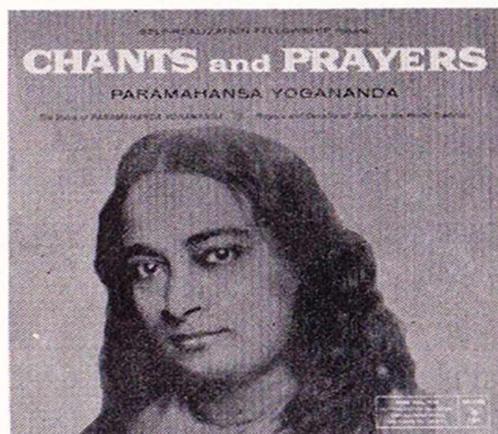
"Recently I had to undergo surgery and was quite fearful. For several hours, up until the operation, I practiced an SRF technique for calmness. Instead of my being overcome with dread, a deep feeling of peace came over me. I felt God's presence surrounding me and knew then that all would be well." — *R.R., Bronx, New York.*

"A Navy fighting vessel is not designed to provide any unused areas, so it is very hard for me to find seclusion in which to practice the SRF techniques. As a consequence my progress in meditation is slow; but I have been given by Master, on occasion, glimpses of the divine bliss that will eventually be mine always through the practice of the SRF Lessons. Thank God and Master for their celestial love that reached out to me in the Navy through SRF." — *R.T., F.P.O., San Francisco, California.*

"I have studied for years, yet it seemed as though I were a music student who had learned the principles of harmony but had never touched an instrument. Self-Realization Fellowship alone has taught me a practical and concrete way to meditate and concentrate. For that I am forever grateful. I enjoy doing the Energization Exercises each morning and night. They have made such a change in my bodily posture and resilience that people are commenting on it; and some of

THE VOICE OF PARAMAHANSA YOGANANDA

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O God Beautiful
Hey Hari Sundara
What Lightning Flash
God, Christ, Gurus
Temple of Silence
Song of India
Shanti Mundiray
Prayer at Eventide



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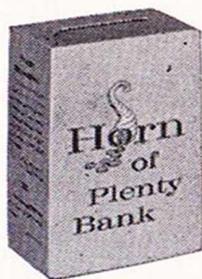
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place in the lives of those who accept Master as their Guru. We read all his writings, listen to the ministers, and so on. But it seems to me we absorb the teachings like the man of whom it was said, 'He enjoys a joke when he hears it, again when he tells it, and still another time when he sees the point.' ” — *B.K., Sylmar, California.*

“I was fortunate to be able to visit your Encinitas Retreat a while ago. The feeling of peace and serenity I encountered there was beyond anything I had experienced before.” — *G.S., Dorchester, Mass.*

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“ALL THINGS THAT THE FATHER HATH ARE MINE.” (*John 16:15*)



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The annual week of summer classes in Self-Realization Fellowship teachings will be held in Los Angeles during the week of August 19th – 26th. Full information will be mailed in June to all SRF students in North America.

Any interested SRF student who lives outside the area covered by the mailing should write airmail or telegraph the Class Registrar at SRF headquarters requesting particulars. It is necessary to register in order to attend the classes.

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Send for a copy of *Give Me thy Heart*, and feel free to write to us if you have any questions after reading it. Please address your inquiry to:

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Books by Paramahansa Yogananda

Autobiography of a Yogi. 8th edition, 514 pages, \$4.00.

Whispers From Eternity. Heartfelt prayers that convey to man an infinite hope. 1959 edition. Cloth, 266 pages, \$2.50. (*Spanish edition, 1962; cloth, \$2.50.*)

Cosmic Chants. Devotional songs, arranged for piano. 1963 edition, plastic binding; 106 pp. 9 pp. Indian art prints, \$2.50.

The Master Said. A collection of Yogananda's sayings and wise counsel to his disciples. Cloth, 116 pages, \$2.50. (*Spanish edition, paper, \$1.50.*)

Metaphysical Meditations. Daily thoughts for divine peace. 115 pages, paper, 60¢; cloth, \$1.25. (*Spanish edition, paper, 60¢; German edition, heavy paper, \$1.75.*)

Scientific Healing Affirmations. For awakening the inner powers that free man from the consciousness of sickness. Paper, 76 pp., 75¢. (*Spanish edition, paper, 50¢.*)

How You Can Talk With God. The way by which man can commune with his Heavenly Father. Paper, 25¢.

The Law of Success. Explains how divine forces are utilized to mold a successful life. Paper, 25¢. (*Spanish edition, 25¢.*)

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Comments on "Autobiography of a Yogi"

"I was able to obtain *Autobiography of a Yogi* in Japanese; it is the greatest book ever written. The *Kriya Yoga* that Mahavatar Babaji taught to his disciples is, I believe, the greatest yoga in the world." — E.S., Taiwan (Nationalist Republic of China).

"My heart was a little sad today; then the mailman brought such a pleasant surprise: *Autobiography of a Yogi*. I have already enjoyed two chapters, and I can only tell you how grateful I am. A great peace seemed to enter my little abode when this book came into it." — P.B., Los Angeles, California.

"This year I entered grade ten and my interest in Yoga was revived when I found out that my language teacher was an enthusiast of Yoga. He recommended that I read *Autobiography of a Yogi*. Now I have read the book, and I know that I need search no more for a goal in life." — H.M., Edmonton, Canada.

"On my way home from work each day I have to pass the public library. One evening as I went by I felt definitely drawn toward it. I immediately entered and went to the far corner where all the books on occult subjects are kept. Master's *Autobiography* stood out from all the rest; I took it home and was so thrilled with every word I could hardly lay the book down. It has given me a new lease on life, so to speak, and I shall ever be grateful to Master." — L.B., Phoenix, Ariz.

"In the few years since I acquired *Autobiography of a Yogi* I've never stopped rereading it. In this book are things no person should miss at least reading about, and certainly no one who reads it could deny wanting to understand more or to even experience something of what is described therein. My interest and enthusiasm have become such that I *must* know more." — S.S., Fort Smith, Arkansas.

"I have just read *Autobiography of a Yogi*. This book has shocked me, has convinced me for the first time of the existence of God — a problem faced but not resolved by me when I was younger. I want to know everything about *Kriya Yoga*." — A.S., Rome, Italy.

"For many years I have sought a greater understanding of the mystical aspects of God, Christ, Cosmos, and self. My guide book was

and is the Bible, parts of which can be difficult to read. *Autobiography of a Yogi* blends with and explains the Bible. This autobiography so superbly written is in my estimation second only to the Bible itself. The world thirsts for and sorely needs your teachings." —*R.S., Auburn, Washington.*

"I have read the *Autobiography* of Paramahansa Yogananda and am now interested in Self-Realization Fellowship. Your late founder appears to have been a true man of God and a man of great love for the human race. If we ordinary humans can achieve even a portion of the bliss he describes, through *Kriya Yoga* and other steps, we can be happy." —*J.G., Hialeah, Florida.*

"*Autobiography of a Yogi* helped me during a crisis in my life." —*M.D., La Mesa, California.*

"I am reading with a neighbor the wonderful book of Paramahansa Yogananda. I have already read it more than twenty times, and every time I read it again, my heart is full of thanks for this holy treasure that gives me such a zest for living. I think we live in a time when mankind is moving forward, if only slowly. I meet so many now who are ready to hear this divine wisdom, and I feel glad and thankful." —*E.I. (age 93), Wunstorf, Germany.*

"I have studied metaphysics for over 20 years, and have loved it; but Master teaches about God in a way I wish to know more about. I have been meditating to the best of my ability ever since reading his *Autobiography of a Yogi*, and have had several good experiences. I desire greatly to tread the path Yoganandaji taught. Truly, 'when the pupil is ready, the teacher appears.'" —*A.A., South Haven, Michigan.*

"I enjoy my daily study of SRF literature and most especially our Guru's *Autobiography*. I derive new and inspirational encouragement at each perusal; I have been reading this most wonderful of all wonderful volumes for several years. I'll never stop practicing its tenets." —*G.G., Brooklyn, New York.*

"For some time I have had the feeling that most of us are not truly experiencing life as God intended; that there is a fuller and deeper meaning to life. After I had obtained a copy of *Autobiography of a Yogi* and had read and reread its absorbing pages, I realized that a scientific technique for direct personal experience of God is what I had been seeking." —*A.T., New Plymouth, New Zealand.*

The Master Said

SAYINGS OF
PARAMAHANSA YOGANANDA

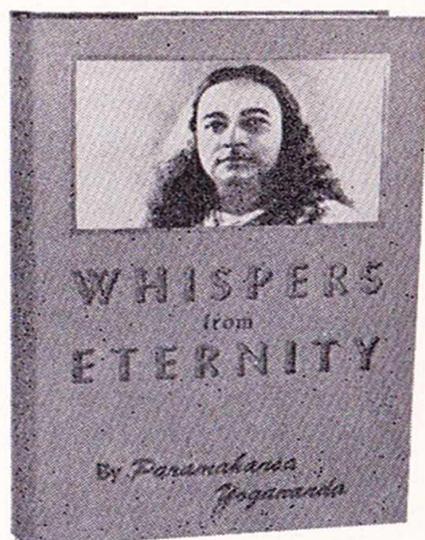
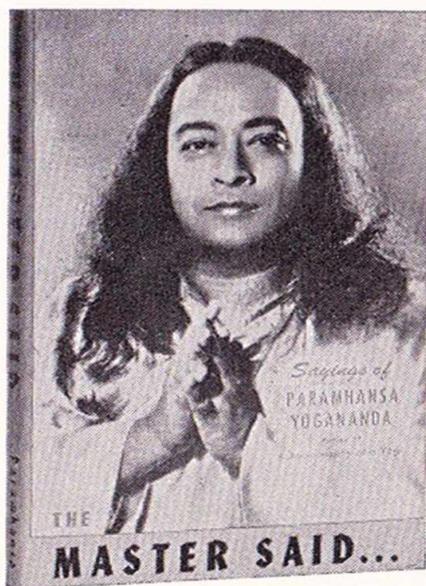


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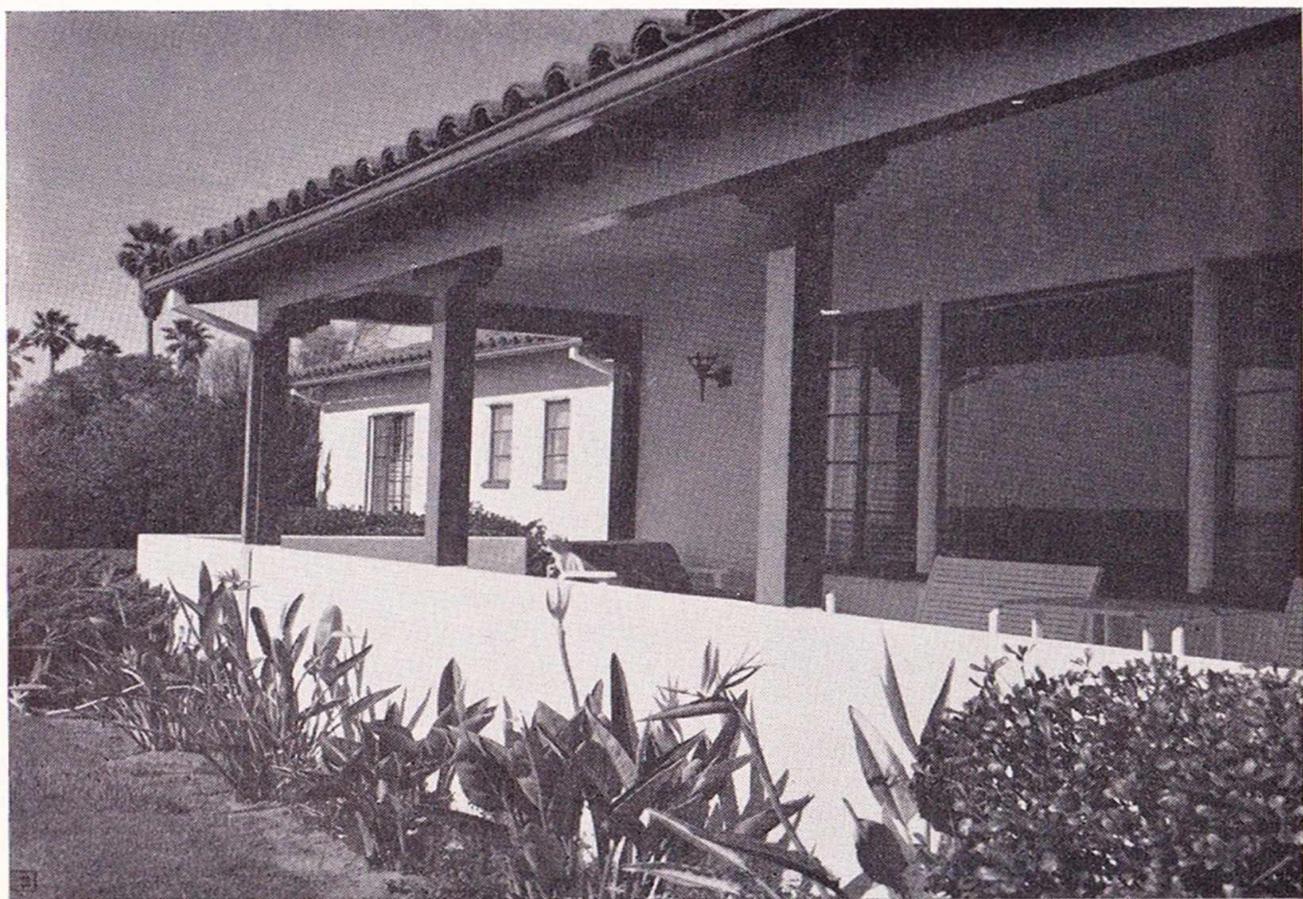
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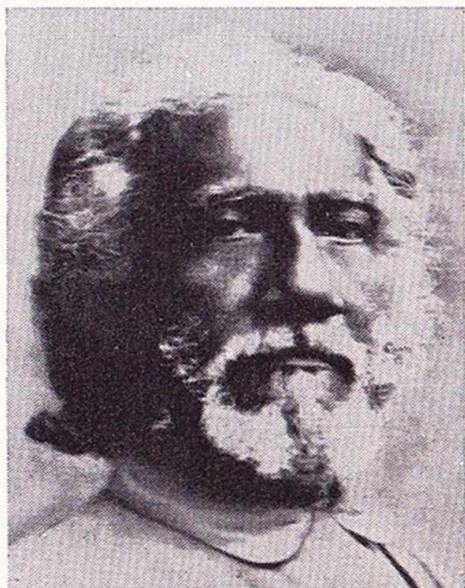
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