

# Self-Realization

## MAGAZINE

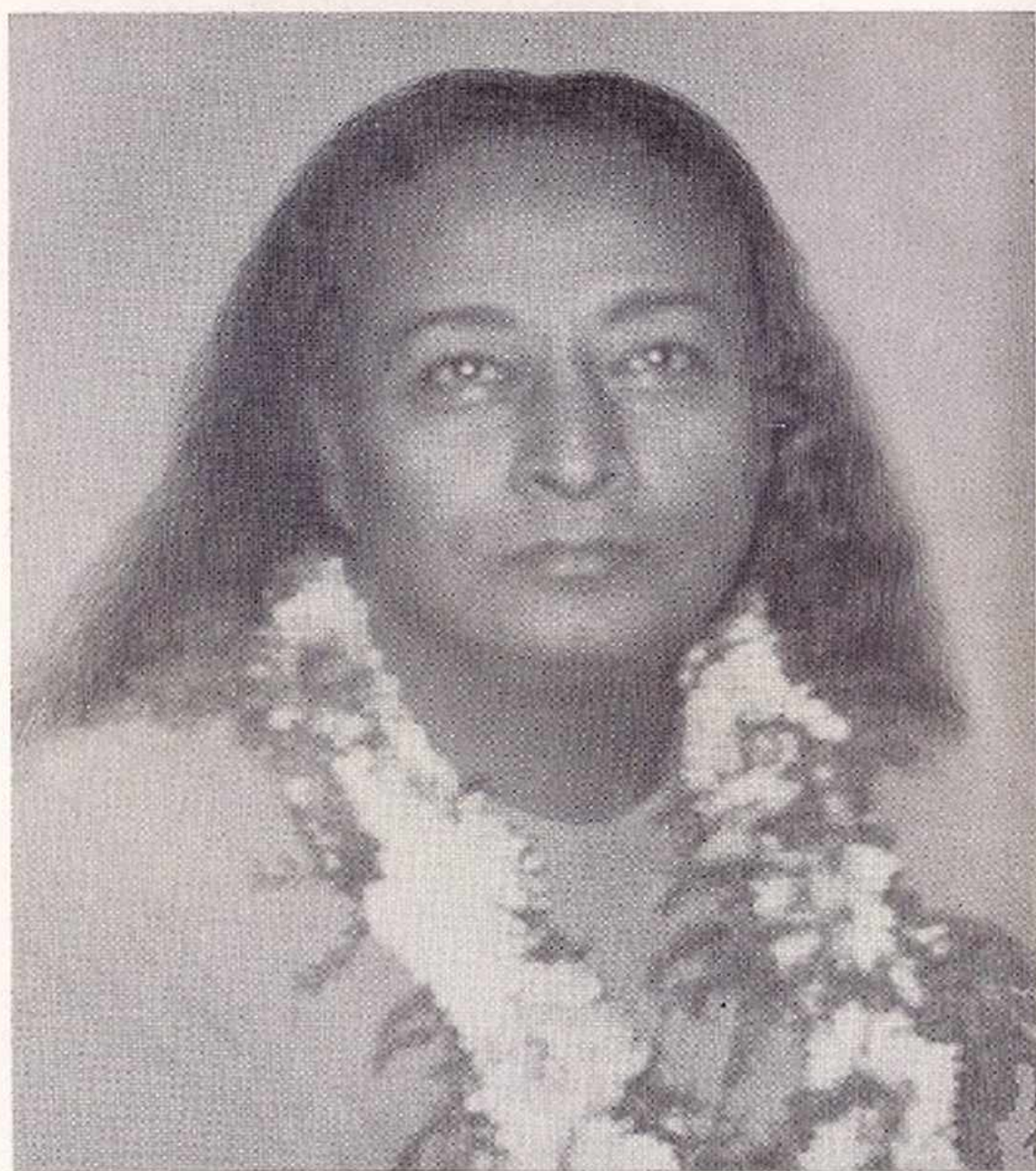


Founded in 1925 by PARAMHANSA YOGANANDA



His Excellency Mr. Raden Sudjono, Ambassador of Indonesia to Brazil, who on December 4th visited headquarters of Self-Realization Fellowship. With him is another Indonesian visitor to Los Angeles, Mrs. A. Blanco (Ni Rondji of Bali). At lower right is photo of Paramhansa Yogananda.





PARAMHANSA YOGANANDA, January 5, 1952

Photo was taken at SRF Mt. Washington Center, Los Angeles, during the last birthday party for Paramhansaji. He is wearing a garland of fresh flowers that had been lovingly placed around his neck by disciples, who thus honored the guru in accordance with an ancient ceremonial custom of India.



# Self-Realization Magazine

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# Cloud-Colored Christ, Come!

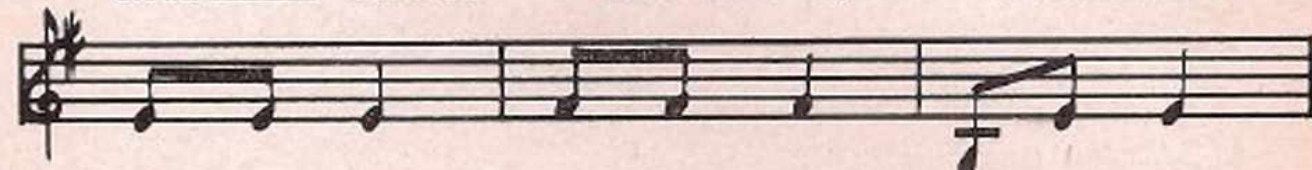
*From "Cosmic Chants," by Paramhansa Yogananda*



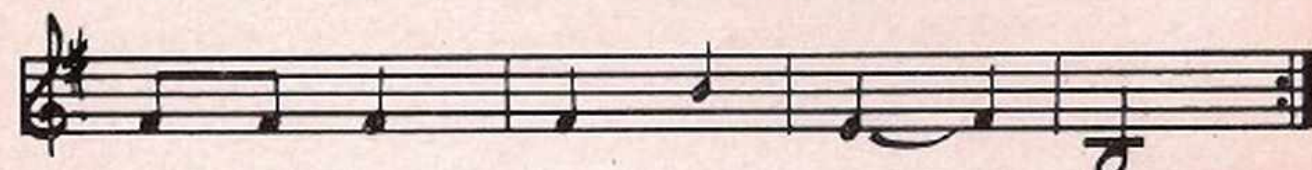
Cloud-\_\_\_\_\_ col-ored Chri-\_\_\_\_\_st, come! O my



cloud-\_\_\_\_\_ col-ored Chri-\_\_\_\_\_st, come!\_\_\_\_\_



O my Christ, O my Christ, O my Christ,



O my Christ, Je - sus Chri - st, come!



Cloud-\_\_\_\_\_ col - ored Chri-\_\_\_\_\_st, come! O my



cloud-\_\_\_\_\_ col - ored Chri-\_\_\_\_\_st, come!\_\_\_\_\_



# Be One With Christ-Consciousness

By PARAMHANSA YOGANANDA



*(The spiritual highlight of every year at SRF Mt. Washington Center is the annual all-day Christmas meditation. Paramhansa Yogananda, who inaugurated the custom in 1925, for many years conducted the services. These consist of long periods of silent meditation and periods of chanting, interspersed occasionally with prayers and words of inspiration from the leader.)*

*On these occasions Paramhansa Yogananda's words (sometimes an expression of his own divine ardor addressed directly to the Beloved; sometimes an appeal to the Lord on behalf of, or as one of, the assembled devotees; or spiritual advice directed to the meditators) were always recorded, for the upliftment of generations yet to come.*

*On December 24, 1938, the disciples that were blessed to be present heard the following invocations and spiritual advice from the lips of the beloved Guru-Founder of Self-Realization Fellowship.)*

The call of life and the call of death are imperative, but *the call of God is the most important of all.* With utmost concentration, give your heart and soul unto God. Forget the consciousness of time even as you forget it when seeing a movie. Today of all days you should use the full power of your soul to show God that you love Him more than anything else in life. May you love the Giver of all gifts more than all His gifts! If you offer your reverence continuously, with ever-increasing intensity, you will see and feel the presence of God today as you have never experienced it before.

Forgetting time and space, let all of us expand the consciousness of our being. Be filled with joy, with peace. Joy is the proof of the presence of God. As you go on, a deep joy will come over your soul. Feel that joy. Feel expanded in the spirit of Christ. We are here to worship the Christ that was in Jesus, as well as Jesus the man who manifested that consciousness, and the Great Ones that are all one in Christ-consciousness. God and Christ are One. All liberated masters are united with God through their perfect attunement with the Son or Christ-consciousness. So try, with greatest determination, to feel this consciousness of Christ. If you dig with the pickax of attention, under the rocks of restlessness you will find the



gem of Christ-consciousness. This day may be the very day you will find it. This day may be for you the glorious one of turning from the land of matter to the greatest joy and freedom in God. Join in spirit with all your might and soul, and with all your love, that we may all feel liberated in God. Put your hand over your heart and say, "Pronam."\* Now pray with me:

"To the great God we bow. Jesus, Babaji, Lahiri Mahasaya, Sri Yukteswar, our Guru-preceptor, and saints of all religions, we bow to the Christ-consciousness in each of you. *Aum. Aum. Aum.*† Heavenly Father, charge our bodies with Christ-consciousness. Charge our minds with Christ-consciousness. Charge our souls with Christ-consciousness. We send forth this prayer into the world: that the birth of Christ be widely celebrated every year as we celebrate it today, by communion with Christ-consciousness. Wherever we go, let us speak of this day, that the world may come to observe each year a spiritual Christmas a day or two before the social Christmas on December 25th. For Christ was of God, and festivities are of the world; so by meditation we worship Christ in spirit, and by festivities we worship Christ in body. *Aum. Peace. Aum.*"

Your meditation should not be an oblivion of wandering thoughts but an attentive, constantly increasing devotion to God—a deep joy arising from contact with Spirit. In the silence within, implore His presence again and again, as you would if you wanted something else very badly. With that greatest, most urgent desire, pray to Him and tell Him that you want Him. No matter how your thoughts may be running here and there, pay no attention. In the background of your mind constantly pray, "Reveal Thyself. Come unto me, come unto me. O God, just as Thou dost reveal Thyself unto Christ, reveal Thyself unto me. Reveal Thyself. Come unto me." The concentration of your mind should be like a flood, gathering volume as it moves toward the ocean of God's presence. Again and again increase your fervor. "We bow at Thy lotus feet of eternity, O Spirit! Reveal Thyself."

*(A period of meditation followed. When Paramhansaji spoke again, he began with the following true story.)*

A materialistic doctor once sought out the hermitage of a saint, thinking that he would set the master straight about a few matters. "If only I can meet this saint," he was thinking, as he walked along, "I will wind his ear and show him that the world is real and that God is unreal."

Even as the doctor was thinking this, a disciple of the saint came running up to him and said, "My master wishes to see the physician who would wind his ear and teach him that God is unreal."

\*From *pra*, "complete," and *nam*, "salutation" or "bowing down."

†The "Word," or "Amen."



The doctor almost fainted with surprise. When he reached the saint, whom he found seated under a tree, he said, "For the first time I am penitent. I feel it was God that told you about me. Please tell me if I will ever meet this God who talks with you."

"Twice in your life," the saint replied, "If you pray very earnestly."

"But the mind wanders," protested the doctor.

"It doesn't matter how many times the mind wanders," the saint answered. "If you will again and again pray to God, you will find that He will answer."

One month after this incident, the wife of the doctor's brother became very ill. Her physician advised that her recovery would depend on her having fresh grapes. Alas, the fruit was out of season. When the doctor, her brother-in-law, heard this, he remembered the words of the saint: that God would hear his prayers. He whispered to his brother, "I will get my sister-in-law those grapes."

The doctor sent a messenger to the shops, but the messenger couldn't find any grapes. Then the doctor prayed for a way to find some of the precious fruit. Day passed, and evening passed; at midnight he heard a knock on the door. The doctor went down and opened the door. There stood a servant with a basket of grapes. Astounded, the doctor questioned



The Book Nook, Riverside, California, one of many bookstores in the nation which recently featured a special display of Paramhansa Yogananda's *Autobiography of a Yogi*. (See page 38)





Newly redecorated and refurnished meditation room, SRF Center, Mexico City. The work was a labor of love by Center members who donated funds and services to the project.

the man. "My employer sent this fruit to you," replied the stranger.

Next morning the servant's employer called and explained:

"I had retired about ten o'clock last night when with inner vision I saw you crying, crying for grapes. My wife and I had just returned from the north where these grapes grow. Again and again last night I saw you, always crying for this fruit, and at last a great Light appeared. I heard a Voice saying, 'Take those grapes to Dr.——.' I got up, but then I thought I must have imagined it all, and so I went back to bed again. But though I dozed, still that Light and that Voice bothered me. After a while I was awakened by the sound of my wife moving around. She told me that she also had seen a great Light and had heard a Voice telling her to send our grapes to you at once. And so I had my servant deliver the grapes to you."

Thus the doctor knew it was God that had sent the fruit. He took the grapes to his brother's wife, who quickly recovered from her illness.

The doctor himself told me this story. The experience had changed his life.

However, one should not seek God for the sake of such experiences. As long as there is a desire for phenomena, God Himself will not come. Let no one know what is in your heart, what your soul feels. Inwardly



you must continuously ask for His presence. He will come. This is the day above all others that you should try to receive Him. Forget the past. This day can be the greatest day of your life, if you will only make the effort. You have passed your days thinking of worldly pleasures. This is the day you should pray with all your heart; this is the greatest opportunity you have ever had to offer the bouquet of your devotion to God.

Often when I have least expected it, God has come. Many times as I have walked by the ocean shores in Encinitas He has come. Saint Francis and the Great Ones have come. Even now they are all here with you. And last night dear Seva Devi's spirit\* in a perfect astral form came to me and said, "I am free. I will be with you tomorrow at the Christmas meditation." It is a great joy to me that she also is with us, in truth and with great reverence. I see her as plainly as you see me. Life and death are the mysteries we have to solve. This great mystery has one purpose — to make us seek with all the fervor of our souls until we find God, our Beloved.

I know we miss our most beloved St. Lynn.† It was much against his will that he had to remain in Kansas City this time. But he is with us too, in spirit, right now.

I pray that you enjoy, on every day of your life, the kind of communion with God you are having today. My heart is so thankful; it is overcome by His kindness. He has given me everything that I had wanted in this life; but, above all, He has given Himself. Such gratefulness I feel! He who played hide-and-seek in my heart — he is now ever near. He is hiding behind the audacity of all "real" manifestations. He is there, waiting for you. There is no need for you to wade through suffering. Run toward Him! The most Beloved is waiting; His arms are open to receive you and spiritualize you and immortalize you. There is no tiger of death or disease chasing you except in the dream of ignorance.

Be in your heart true. Do not make a display of your devotion for God before others. Be sincere. Be concentrated, be adamant in your meditation effort today, for the Almighty is with us.

"Father, Mother, Friend, Beloved God — how we thank Thee from our hearts that instead of wasting time on frivolities we are here to worship Thee and to show our gratefulness."

*(A period of meditation followed.)*

"The voice of the heart is Thy voice, O God! In our expressions of devotion we hear the echo of Thy voice. Seek not an excuse in our past

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\*A devoted Western disciple of Paramhansaji to whom he had given this Indian name. An interesting story concerning her passing in November, 1938, appeared in the July-August 1956 issue of *Self-Realization Magazine*.

†Mr. J. J. Lynn, an advanced American disciple who, as Rajasi Janakananda, became in 1952 the second president of SRF. He met Paramhansaji in 1932 and from that time forward rarely missed attending the Christmas meditations at SRF headquarters. On these occasions he was often observed to pass into an exalted spiritual state. The beloved disciple left the earth plane on February 20, 1955.



*karma*\* or in our restlessness to punish us by Thine absence. Come unto us, for we are naught else but Thy children. We demand Thy presence! Let this day of our contact with Thee be a beacon light on the pathway of life, to lead us into Thine everlasting life. Lord, God, Heavenly Father, do Thou crown our day of communion with the glory of Thy presence, so that this day with Thee may stand out in contrast to the other 364 days of the year that are spent in almost complete absorption in materiality.

"Bless us, O Lord! that we begin to love Thee so much that every day we become newly intoxicated with Thee, so much that on those days when we become restless for the world we abhor that state of mind.

"O Divine Spirit! bless us that every day be a day in Thy consciousness. Whenever we lapse into material consciousness, make us restless for Thee. Reverse the trend of our lives so that when bad habits try to hold our attention on matter, our minds will fly instead to Thee. We are restless when we are concerned with the world of matter, but are peaceful when with Thee. In ecstatic communion we are all one with Thee. Thou art our life† and our love and all the sweetness that we seek. With all our deepest devotion we bow to Thee. Thou art the Master of our hearts. It is up to Thee to surrender Thyself unto us. Even though our devotion is not sufficient, may Thou be touched nevertheless by the romance of our sincerity and determination. Reveal Thyself unto us all.

"Heavenly Father, Mother, Friend, Beloved God; Jesus Christ, Babaji, Lahiri Mahasaya, Sri Yukteswar, Guru-preceptor, we bow to you all.‡ Heavenly Father, may Thy love shine forever on the sanctuary of our devotion, and may we be able to awaken Thy love in all hearts. Heavenly Father, leave us not in the pit of temptation wherein we fell through misuse of Thy gift of reason."

#### (Meditation)

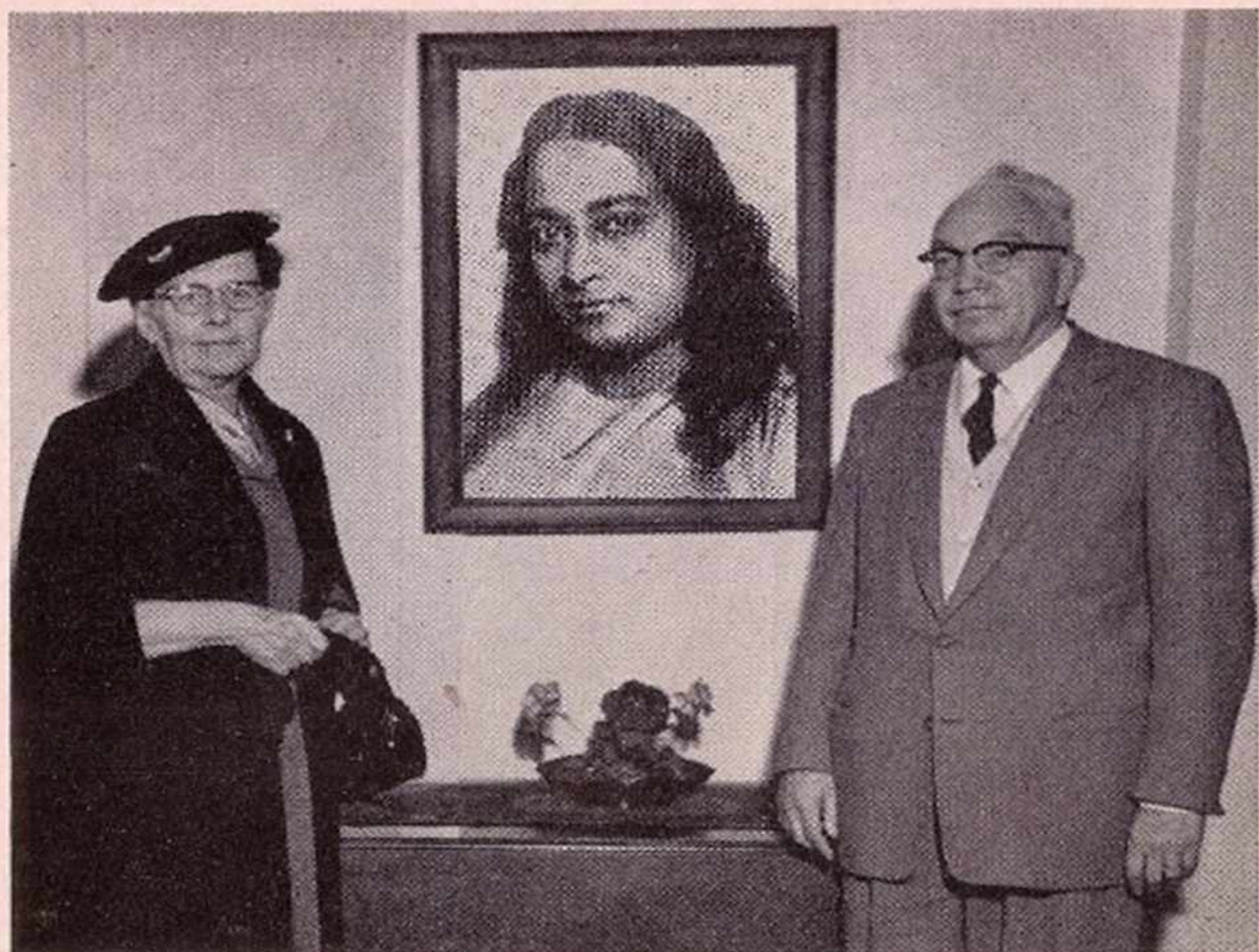
It was the great Babaji, in conjunction with Christ, that sent this work to the West. Christ came to bring his consciousness to all, and it has grieved him deeply to see mankind growing away from worshipping him in spirit. The compassionate love of Christ for all men was real; his communion with God was real; yet these facts have lost their meaning for man; because he has taken away the true spirit of Christmas by celebrating primarily in material ways the birth of Christ. What is the pur-

\*The universal law of cause and effect. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—(Gal. 6:7)

†Paramhansa Yogananda was the composer of an inspiring hymn, "Thou Art My Life." The music and words appear on page 21 in his *Cosmic Chants*.

‡The gurus or spiritual preceptors of Self-Realization Fellowship. Their Christ-like lives are described in Paramhansa Yogananda's *Autobiography of a Yogi*.





Rev. M. W. Lewis (*right*), vice-president of Self-Realization Fellowship, and Mrs. Lewis, standing near photograph of Paramhansa Yogananda in main hall of SRF Mt. Washington Center, Los Angeles, November 27th. The Lewises had just arrived from a trip to Boston.

pose of celebrating, if not for the birth in us of Christ-consciousness? Just realize what that means! It is wrong to deviate from the purpose of Christmas, which is to worship Christ in spirit. It was Christ that inspired me to hold these long meditations a day or two before Christmas. Many people in this country are now observing this day of meditation, and I hope that in time every Christian church and family will observe a pre-Christmas day of silence and meditation.

Silence is the altar of God. We must not only silence our thoughts; we must commune with Christ. Christ is everywhere present, within and without—a resplendent light. The baby Christ is born in the cradle of our love. Think of this today. Make every day a new birth of Christ-consciousness in your life. Spread this message everywhere. I hope each one of you will sponsor this idea in your home and in every other home.

You minimize your power. Awaken souls that have closed their eyes



to God. God's omniscience is around both the wise man and the man that has closed his eyes to the light. It is up to you to see that light in yourself by long, deep communion, which is continuous expression of your love to the Almighty.

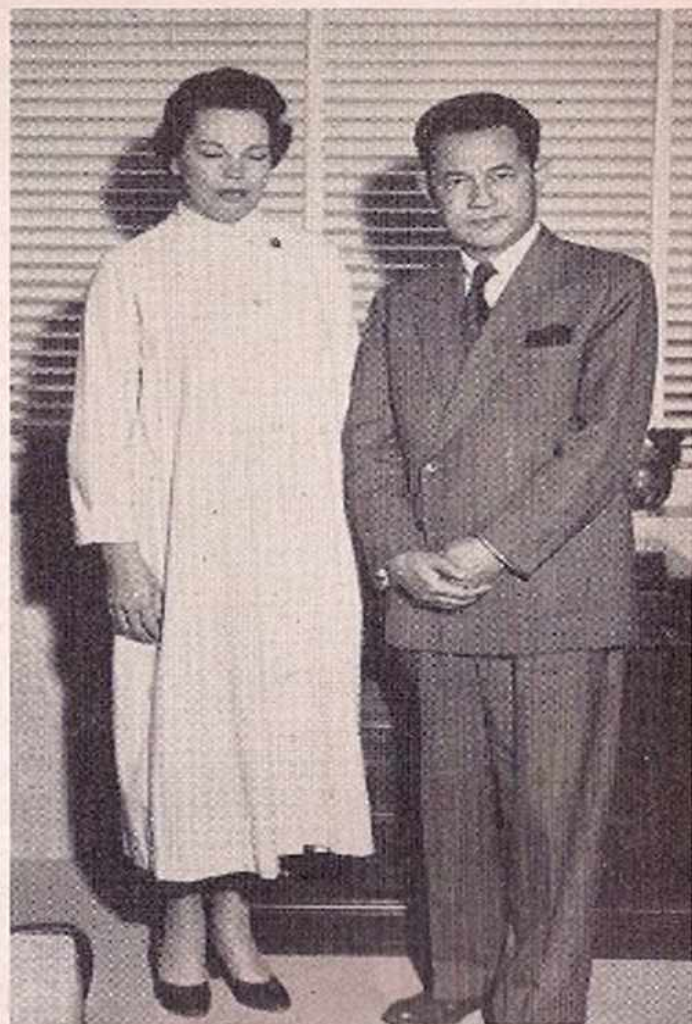
As in a movie we easily forget all else, so the lover of God forgets everything but the Beloved. The ordinary man doesn't have enough devotion to feel God's presence because his mind is habitually on material things rather than on Divinity. If movies and sex and worldly pleasures can hold one's attention for hours, then think how engrossing must be communion with God, the most entertaining Being in the universe! The trouble is that most people don't *try* to know Him. If you know Him, hours slip away in the greatest divine intoxication. I find no joy in anything else, no matter what I am doing. When I am disgusted with this world I shut the doors of the senses and commune with God. I find there is no comparison in the world with the happiness that comes when one closes his eyes to the world and steadily marches on to God's blessed kingdom.

It seems very simple to me. It seems very difficult to you only be-

#### SRF PRESIDENT AND INDONESIAN AMBASSADOR

Sister Daya, SRF president, and H.E. Raden Sudjono, Indonesian Ambassador to Brazil, at SRF headquarters, December 4th. His Excellency and Mrs. Sudjono; their three daughters; and Mr. and Mrs. Antonio Blanco of Bali, friends of the Ambassador, were dinner guests that evening at SRF India Center, Hollywood.

The following morning the Ambassador and his family returned to Mt. Washington Center to learn more of the basic principles of SRF teachings. Ambassador Sudjono became interested in SRF as a result of reading, while at his diplomatic post in Brazil, Paramhansa Yogananda's *Autobiography of a Yogi*.





cause you think that in the darkness behind closed eyes there is no variety or entertainment. All possible variety is there; you don't find it because you don't wait for it. But after you cross the threshold of the subconscious mind, you begin to feel a great superconscious joy that intoxicates mind and body and soul. In that state hours and hours pass and the devotee is not conscious of the world.

There is a smile for the world on many a face, but it loses its luster if there is not behind it the smile of God. I see the end of everything; I see that all human pleasures lead down blind alleys. God doesn't want to impose Himself on you. You must seek Him out. He has given the love you feel in your heart, and you misuse it to tie yourself to a few other human beings, whom you think of as your own. You forget, in binding yourself to your own little family, that they will all be snatched away from you. It is God you are loving in them and it is you He is loving through them. No one can love God who has not love for his family and friends; but he that loses himself in family love will lose God. It is He that loves us as father, mother, children, and friends. When we forget the purpose of this drama we punish ourselves by our own ignorance. Don't be deluded by worldly goals. Even though I am ambitious for the SRF work I am free in my heart, knowing that the drama is being performed at God's will.

I know He loves me and I love Him. I love Him more than anything else. There is nothing else at all that enthralls my attention. I have found God more tempting than any worldly temptation.

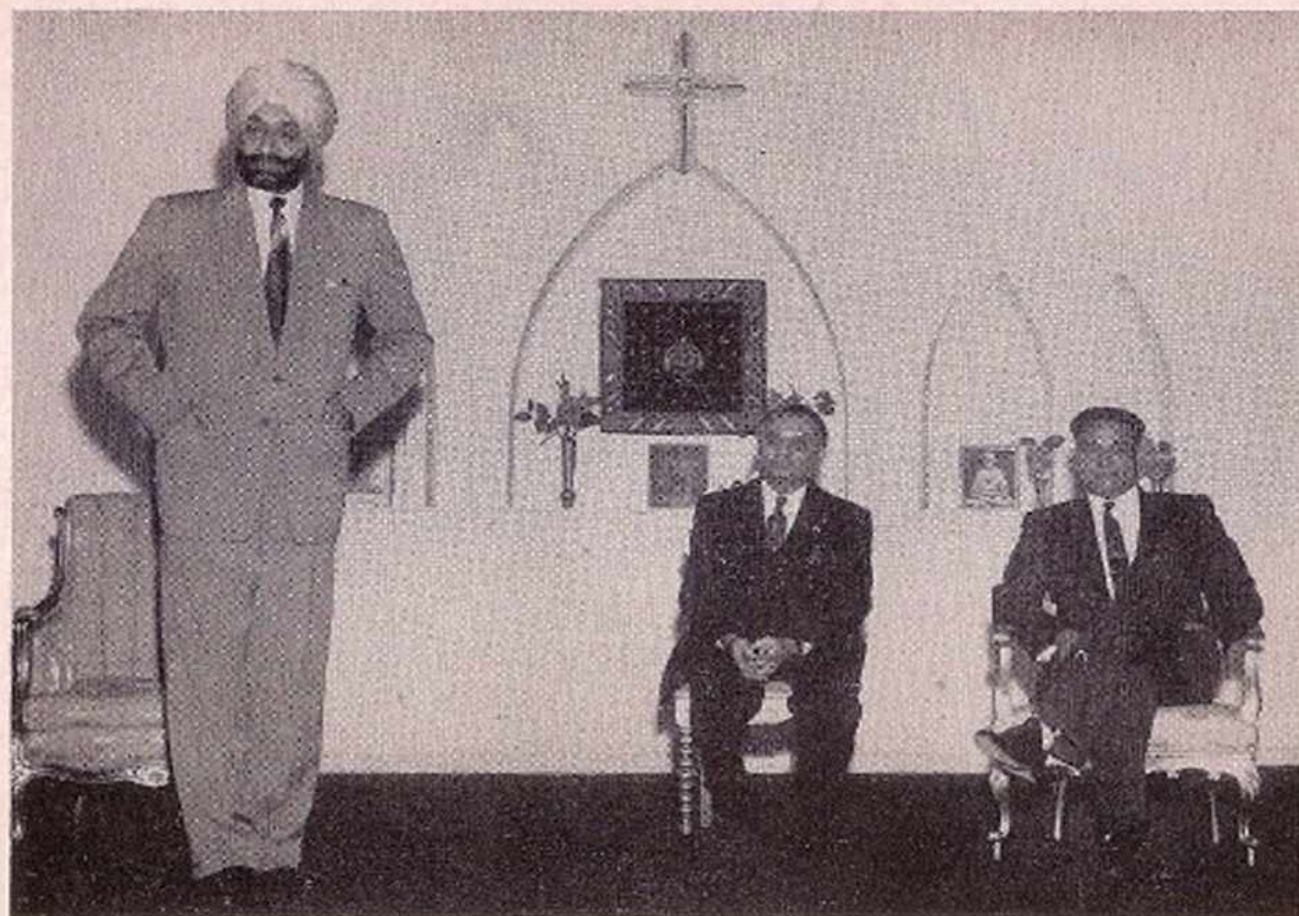
"Night and day there is one thought in my heart, O Lord! Let me do everything that Thou dost want me to do, not my ambitions nor my desires. Teach me to do everything that Thou dost want me to do to make this earth a perfect one; that all my thoughts may declare Thee; that all the works I have done may remind others of Thee."

So, dear ones, meditate morning and night. Don't waste your time. Once in a while let your mind run here and there but don't be bound by attachment to anything. Shut yourself in and meditate. At first your mind will rebel against your will, but if you are in earnest, you will eventually find that nothing else will satisfy you as meditation does. What freedom I find when I close my eyes! The joy of God possesses me. This is something real then in my heart. What more in the way of miracles do you want to see than the miracle of the human body and of the cosmic body of Nature that God has created? The human body-battery is not sustained by food, but by every word (wave of cosmic energy) that is flowing through the medulla and brain and heart from God. Go to the Source and feel God, and so find within that great bubbling spring of joy and life.

I met a saint in India who had sat for eighteen years, seeking God

*(Continued on page 40)*





#### MAHARAJAH OF PATIALA VISITS LOS ANGELES

The Maharajah of Patiala (*standing*), alternate delegate from India to the United Nations; Dr. Maneck Anklesaria, president of the Los Angeles Hindu Community; U.S. Representative D. S. Saund of California, first naturalized East Indian to be elected to Congress; on speakers' platform at Self-Realization Fellowship India Hall, Hollywood, December 29th, during a reception for the Maharajah. About 200 persons attended. In his talk before the gathering, the Maharajah said: "You do not know India until you know her philosophy, her spiritual background, her religion. If there could be a true meeting of the minds of the peoples of America and India there would be no problem in understanding each other. India with her great background of spirituality and America with her great efficiency — two great nations that will go forward in their destiny to lead the world."

The *Los Angeles Times*, reporting on the event, wrote: "A Maharajah who helped India perform one of the most impressive vanishing tricks of modern times — the disappearance of some 550 princely states, including his own, from the political map of the country — said yesterday that democracy has taken deep root in India."

"The Maharajah of Patiala, former Chancellor of the Indian Chamber of Princes, was largely responsible for the peaceful way the native rulers relinquished their centuries-old sovereign rights."



# Spirit

By RALPH WALDO EMERSON

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It is essential to a true theory of Nature and of man, that it should contain somewhat progressive. Uses that are exhausted or that may be, and facts that end in the statement, cannot be all that is true of this brave lodging wherein man is harbored, and wherein all his faculties find appropriate and endless exercise. And all the uses of Nature admit of being summed in one, which yields the activity of man an infinite scope. Through all its kingdoms, to the suburbs and outskirts of things, it is faithful to the cause whence it had its origin. It always speaks of Spirit. It suggests the Absolute. It is a perpetual effect. It is a great shadow pointing always to the sun behind us.

The aspect of Nature is devout. Like the figure of Jesus, she stands with bended head, and hands folded upon the breast. The happiest man is he who learns from Nature the lesson of worship.

Of that ineffable essence which we call Spirit, he that thinks most, will say least. We can foresee God in the coarse, and, as it were, distant phenomena of matter; but when we try to define and describe Himself, both language and thought desert us, and we are as helpless as fools and savages. That essence refuses to be recorded in propositions, but when man has worshipped Him intellectually, the noblest ministry of Nature is to stand as the apparition of God. It is the organ through which the universal Spirit speaks to the individual, and strives to lead back the individual to it....

Three problems are put by Nature to the mind: What is matter? Whence is it? and Whereto? The first of these questions only, the ideal theory answers. Idealism saith: matter is a phenomenon, not a substance. Idealism acquaints us with the total disparity between the evidence of our own being and the evidence of the world's being. The one is perfect; the other, incapable of any assurance; the mind is a part of the nature of things; the world is a divine dream, from which we may presently awake to the glories and certainties of day.

Idealism is a hypothesis to account for Nature by other principles than those of carpentry and chemistry. Yet, if it only deny the existence of matter, it does not satisfy the demands of the Spirit. It leaves God out of me. It leaves me in the splendid labyrinth of my perceptions, to wander without end. Then the heart resists it, because it balks the affections in denying substantive being to men and women. Nature is so pervaded with human life that there is something of humanity in all and in every



particular. But this theory makes Nature foreign to me, and does not account for that consanguinity which we acknowledge to it.

Let it stand then, in the present state of our knowledge, merely as a useful introductory hypothesis, serving to apprise us of the eternal distinction between the soul and the world.

But when, following the invisible steps of thought, we come to inquire, Whence is matter? and Whereto? many truths arise to us out of the recesses of consciousness. We learn that the highest is present to the soul of man; that the dread universal essence, which is not wisdom, or love, or beauty, or power, but all in one, and each entirely, is that for which all things exist, and that by which they are; that spirit creates; that behind Nature, throughout Nature, spirit is present; one and not compound it does not act upon us from without, that is, in space and time, but spiritually, or through ourselves: therefore, that Spirit, that is, the Supreme Being, does not build up Nature around us but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old.

As a plant upon the earth, so a man rests upon the bosom of God; he is nourished by unfailing fountains, and draws at his need inexhaustible power. Who can set bounds to the possibilities of man? Once inhale the upper air, being admitted to behold the absolute natures of justice and truth, and we learn that man has access to the entire mind of the Creator, is himself the creator in the finite. This view, which admonishes me where the sources of wisdom and power lie, and points to virtue as to

"The golden key

Which opes the palace of eternity,"

carries upon its face the highest certificate of truth, because it animates me to create my own world through the purification of my soul.

The world proceeds from the same Spirit as the body of man. It is a remoter and inferior incarnation of God, a projection of God in the unconscious. But it differs from the body in one important respect. It is not, like that, now subjected to the human will. Its serene order is inviolable by us. It is therefore, to us, the present expositor of the divine mind. It is a fixed point whereby we may measure our departure.

As we degenerate, the contrast between us and our house is more evident. We are as much strangers in Nature as we are aliens from God. We do not understand the notes of birds. The fox and the deer run away from us; the bear and tiger rend us. We do not know the uses of more than a few plants, as corn and the apple, the potato and the vine. Is not the landscape, every glimpse of which hath a grandeur, a face of Him? Yet this may show us what discord is between man and Nature, for you cannot freely admire a noble landscape if laborers are digging in the field hard by. The poet finds something ridiculous in his delight until he is out of the sight of men.



# A Striking Example in Religious Harmony

By SRI M. KUNHAPPA



The recent celebration of the 19th Centenary of St. Thomas's Mission in Madras and in Ernakulam on the west coast of India causes one to remember with pleasure that Christians have been living in Kerala\* for nearly 2000 years. There were Christians in Kerala when the Britons were still pagans. The association of Christians in Kerala with the followers of several other religions is notable not only for the number of centuries that it has lasted but also for the spirit of religious tolerance exhibited through the ages by the orthodox Hindu sovereigns.

Malabar, on the western seaboard of India, was in ancient days the meeting place of merchants of many nationalities. In the pre-Christian era there were Phoenicians, Greeks, Romans, Egyptians, and Arabs in Malabar. These people were not only granted trading facilities by the Keralites but were also permitted to worship according to their own lights.

Cranganore, the most important seaport, had a Roman temple dedicated to the apotheosized Emperor Augustus, two Buddhist *chaityas* (shrines), a Vishnu temple, a shrine dedicated to Kannaki, and a Jain monastery. By the 10th century A.D. synagogues had been built by the Jews whose forefathers had found refuge in this region in the beginning of the Christian era. Jews continue to thrive in Kerala to this day, having never been persecuted in all these hundreds of years, unlike their fate in many countries of Europe. The interesting fact is that the synagogues, churches, *viharas* (Buddhist monasteries) and Hindu and Jain temples flourished side by side, everybody respecting the religions of others. And they still do so.

Permission to build synagogues and churches in close proximity to Hindu temples was given, not by modern enlightened Christian kings, but by ancient orthodox Hindu sovereigns. In Mattanchery, Chennaman-galam, and other places, Christian churches were built almost at the gates of the palaces. Moslem travelers were pleased to find coreligionists living in India like brothers with Hindus, Christians, Jews, Buddhists, and Jains. There were Moslems in Kerala during the lifetime of the Prophet. The liberal policy of the Hindu sovereigns was responsible for this religious

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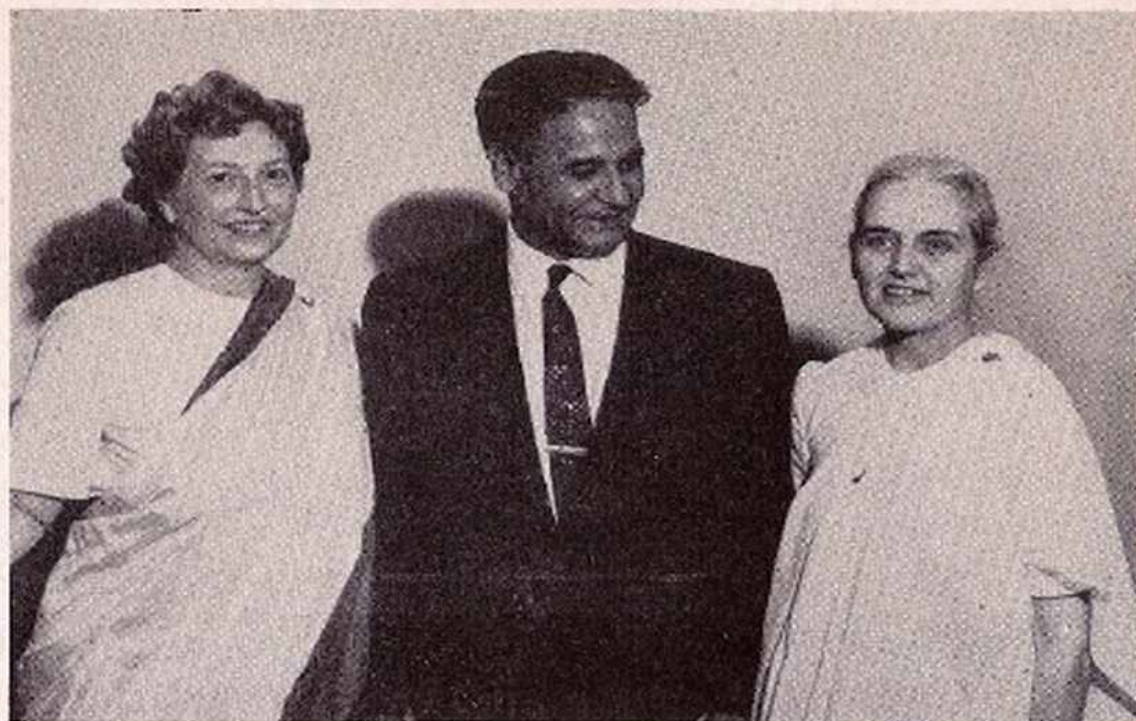
\*An ancient kingdom in Malabar, South India.



tolerance and mutual good-will. If the ruling power wishes it, harmony among followers of different religions is not difficult to achieve.

The kings of those days, who encouraged harmony among different creeds, did not stop at that. Nadum Cheran Achan, one of the earliest Perumals of Kerala, made liberal endowments to places of worship set up by different communities and religionists. According to tradition, it was he, who worshiped Shiva and Kali, that gave permission to build a mosque on the site of a dilapidated Shiva temple. Emperor Sthanu Ravi of the Perumpadappu Swaroopam permitted the Ruler of Vedadu to grant to Christian merchants the site of Tharisappali in Quilon. The orthodox Nambudri Brahmin Raja of Chembakasseri erected an altar in the Kodamalur Christian church built at Parakkad. The Paliyam Plates of King Vikramaditya Varaguna of the ninth century mention grants of certain lands to the *vihara* in Sori-Moolavassam.

The Kolathiri Kings of North Malabar, themselves staunch Hindus, welcomed Buddhists and Jains and Moslems. These kings gave places to settle down in to members of alien religions (some of them refugees from persecutors in other countries), allowed them to worship in their own way, and granted to them all the political, economic, and social privileges that Hindus enjoyed. — *Extracts from an article in "The Aryan Path," Bombay, India.*



Sister Sraddha of SRF Mt. Washington Center; U.S. Representative Dalip S. Saund (29th District, California); and Sister Meera of SRF India Center, December 29th, SRF India Hall, Hollywood. Mr. Saund is the first naturalized East Indian to be elected to the Congress of the United States. He hopes to go to India later on, to show himself as a living proof of America's democracy.



# Thought Seeds

By PARAMHANSA YOGANANDA



*Nurtured in the soil of consciousness by daily meditation, watered with showers of the heart's devotion, may these thought seeds blossom into beauteous divine realizations.*



Heavenly Father, charge my body with Christ-consciousness. Charge my mind with Christ-consciousness. Charge my soul with Christ-consciousness. Lord, come unto me. Just as Thou dost reveal Thyself unto Christ, reveal Thyself unto me. Reveal Thyself. I bow at Thy lotus feet of eternity, O Spirit!



Although war clouds darken the world, I have perfect faith in the golden lining of God's presence. May His love be established in all hearts!



I know that my happiness depends to some extent upon external conditions, but chiefly upon my mental outlook.



I will seek the kingdom of God in the joy arising from constant, long, deep, continuous meditation. I will conscientiously seek to contact God within, and will not be satisfied with little imaginary inspirations that come from short, restless silences.



The question of my redemption from ignorance must be settled directly with God. I will be persistent in my demands to Him.



✧

My life is interesting, but presents difficulties to be overcome. They are stimulants to help me in gaining the right attitude toward life.

✧

Today I will cultivate calmness of mind, knowing that God is ever with me. I am Spirit!

✧

The people of all nations of the earth are my brothers and sisters. God is the loving Father of all.

✧

When ever-new, ever-increasing joy fills my periods of silence, I know that I have contacted God and that He is answering through the receiving instrument of my soul.

✧

Love is the flame that consumes all weeds of selfishness and that destroys the walls of family and racial narrowness. Love is the door to heaven, the complete song of souls.

✧

All things come from One, all things are sustained in One, and all things are dissolved in One. I will seek the One in the illusion of the many.

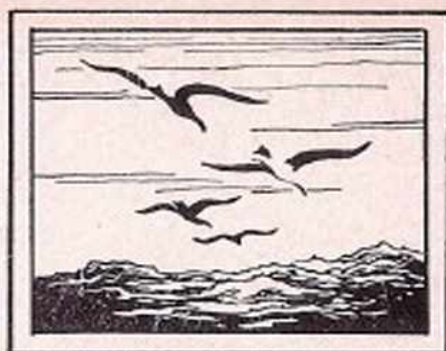
✧

I will peep through the starry openings, the telescopes of sun and moon, the window-faces of flowers, and the portals of luminous human minds to behold God's omnipresent hiding place.

✧

Beloved God, teach us to conquer the Satan of dividing selfishness that prevents our union into one brotherly fold, where Christ would lead us.





## The Spirit of Asia

By HIS EXCELLENCY MIGUEL SERRANDO

*Envoy to India from Chile*

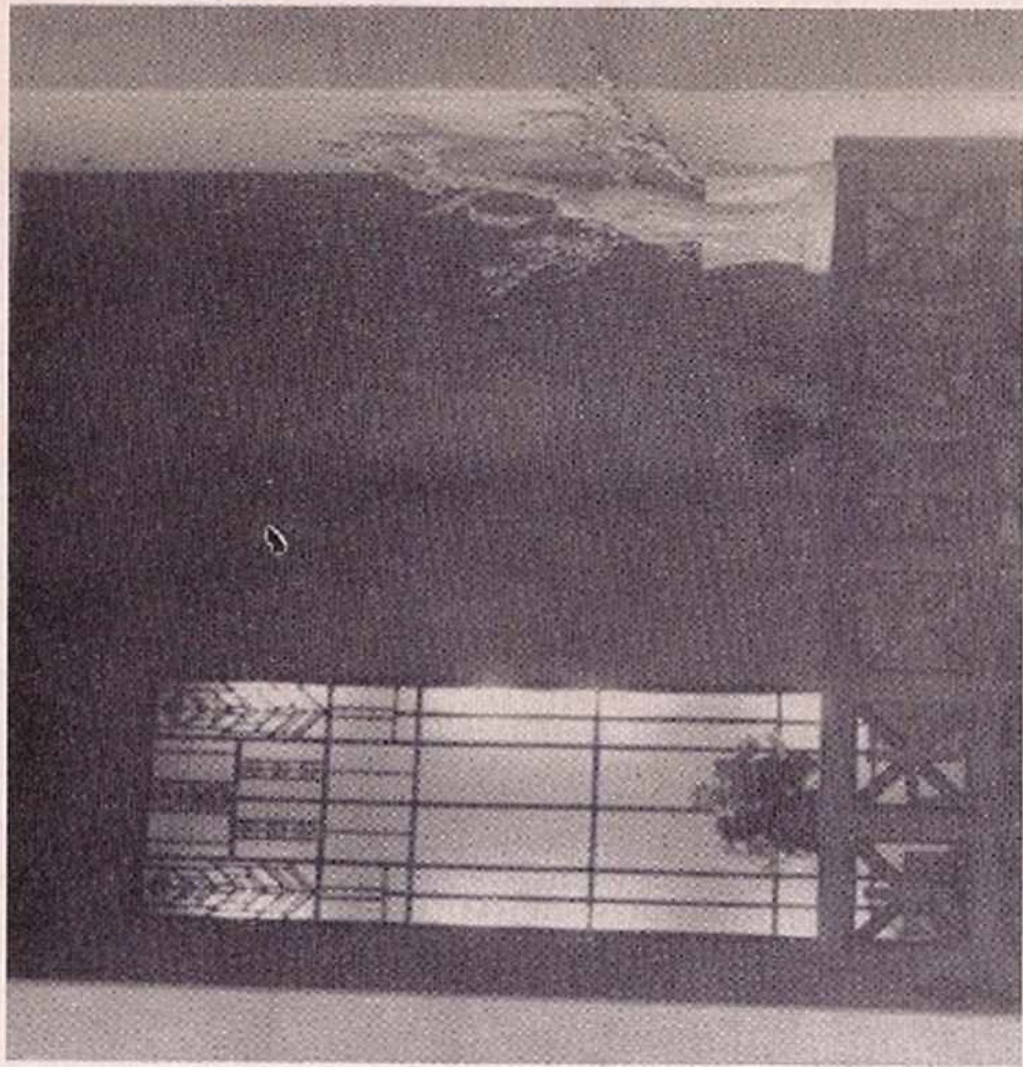
In my books and articles I have always supported the theory that we Chileans, people of the mountains, people of the Pacific Ocean, are not completely Westerners. Our country is located within the fiery arc of the Pacific and pertains to one of the extremities of this arc, Japan being at the other end. Both these countries are areas of earthquakes and evidently have an unidentified link that unites them. Something occurred during ancient times in the center of the Pacific Ocean. A part of this mystery is the Chilean Eastern Island (*Isla de Pascua*), solitary in the heart of the vast ocean. Mysterious sculptures have been found there. Some gigantic sculptured heads look out in the direction of the volcano of the island. What do they see? What mysterious race sculpted them? Nothing is known. The sculptures may be the remnant of some glorious world now veiled in obscurity.

What is Asia, what do we understand by this name? For me, Asia is not a purely racial and geographical zone. Asia signifies to me a distinct form of knowledge of the world, a distinct way of expression, a particular style of life for man. Asia differs from the Western world in that it has a different attitude and direction. Asia's direction is within; the direction of the Occident is outward. The line reflecting Asia is curved, that of the Western world is horizontal or vertical. The Orient starts just where curved cupolas begin; the Occident commences in the cathedrals built like magnetic needles or arrows shot toward the firmament....

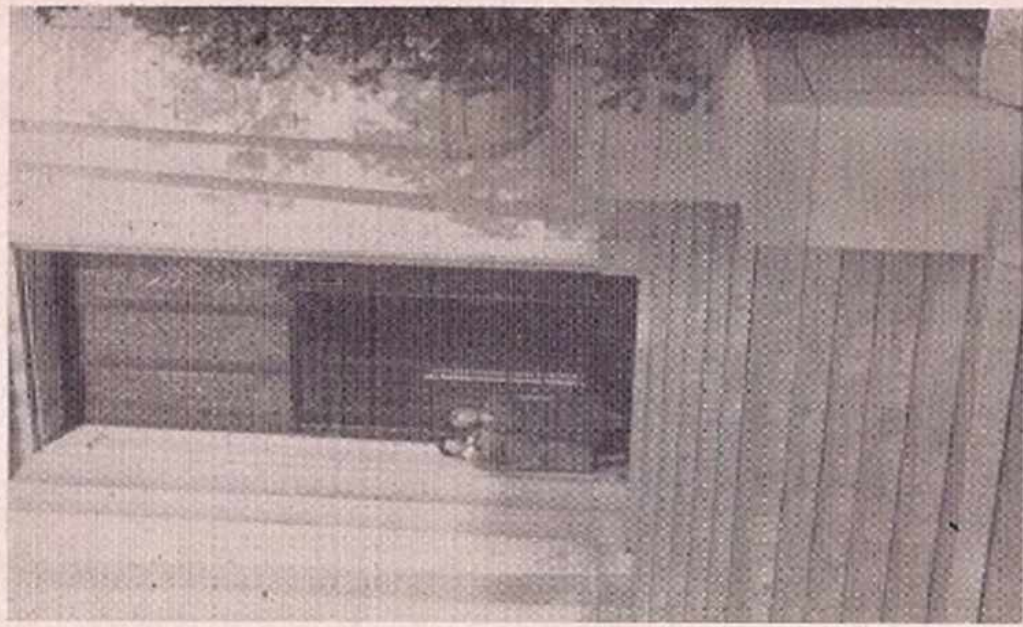
It is from Asia that spiritual conquests emanate. Even Christianity came from Asia.... There is a deeper spiritual Christ, one that crosses the vast ages and is much older than the life of Jesus on earth. Christ and Krishna are similar in many of their legends. Thus from the Orient has come the light.

I affirm that Chile and South America in general are not completely





Crypt of Rajasi Janakananda, late SRF president, in Pantheon Building, Forest Hill Cemetery, Kansas City, Missouri. White porcelain Madonna at right is part of the vase, a gift of SRF, containing a spray of blue flowers specially treated to remain fresh indefinitely.



Sister Daya, SRF president (*left*), and Sister Durga, October 21st, in front of Pantheon Building



Western because their attitude toward life is not exclusively Occidental. There has been imposed upon us a cloak of Western culture, which came through European influence, conquests, and immigration. But a primitive Indian race exists in our mixed blood. The soul that floats in the landscape, in the towering peaks of the Andes, in the valleys, in the forests, in the rivers and snows of our South, is a soul that has similarities with the soul of the Asiatics. I would say that the gods that live silently in the heart of our mountains are the old gods, awaiting the moment when they may again come to light, to be recognized and interpreted.

Asia, as I have said, is a question of the soul. And our soul, that of the Chileans, is deeply similar to that of the Hindus. Through the Pacific Ocean (the Sea of Peace) the ancient lost contacts between Chile and India may again be rediscovered. It was for this knowledge that I had always desired to come to India. After coming here, I said that I wanted my work and the contacts with this country to be carried on from peak to peak, from Kailash to Milimoyu or from Kailash to Aconagua. I have always been trying to reach the peaks of this beloved India, to go higher, always higher, to those heights and pure climes where the ancient light breathes—the light that once shone through the whole world and that reached my land from India in the distant past. Many of my compatriots recognize it as the light of India, which is also reflected in our mountains where it remains guarded.

Legends relate that there once existed an era of Titans, who lived in the outskirts of the mountains. But when *Kali Yuga* came, the Titans hid in the mountains, hoping for a new era when they could once again come out.

Many years ago I had a dream. I beheld the mountain that stands near my city and in it I saw two gigantic imprisoned figures. Perhaps it was the soul of past ages that revealed itself to me to show me what my real work should be: to live in contact with it and to capture its knowledge. Therefore, how good it was for me to have come to India, where men remember the old knowledge and where it is conserved!

Certainly, in this critical moment of *Kali Yuga* India cannot avoid going towards the exterior and treading the Western route of technique and mechanics. She must do it. But the curved line indicates that she will some day return to the point from where she started, absorbed in the contemplation of the internal world. If India advances technically without losing her soul, her personality, she will show the world the best path towards salvation.—*Reprinted from "Hindustan Times," Delhi, India.*

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"IF THE last year has been hopelessly bad, the New Year must be hopefully good. Our past difficulties did not come to crush us but to strengthen our determination to discover our limitless divine powers. God wants us to conquer the difficult tests of life and come back to His home of bliss. Let us please Him in this New Year."—*Paramhansa Yogananda*



# Yoga Postures For Health

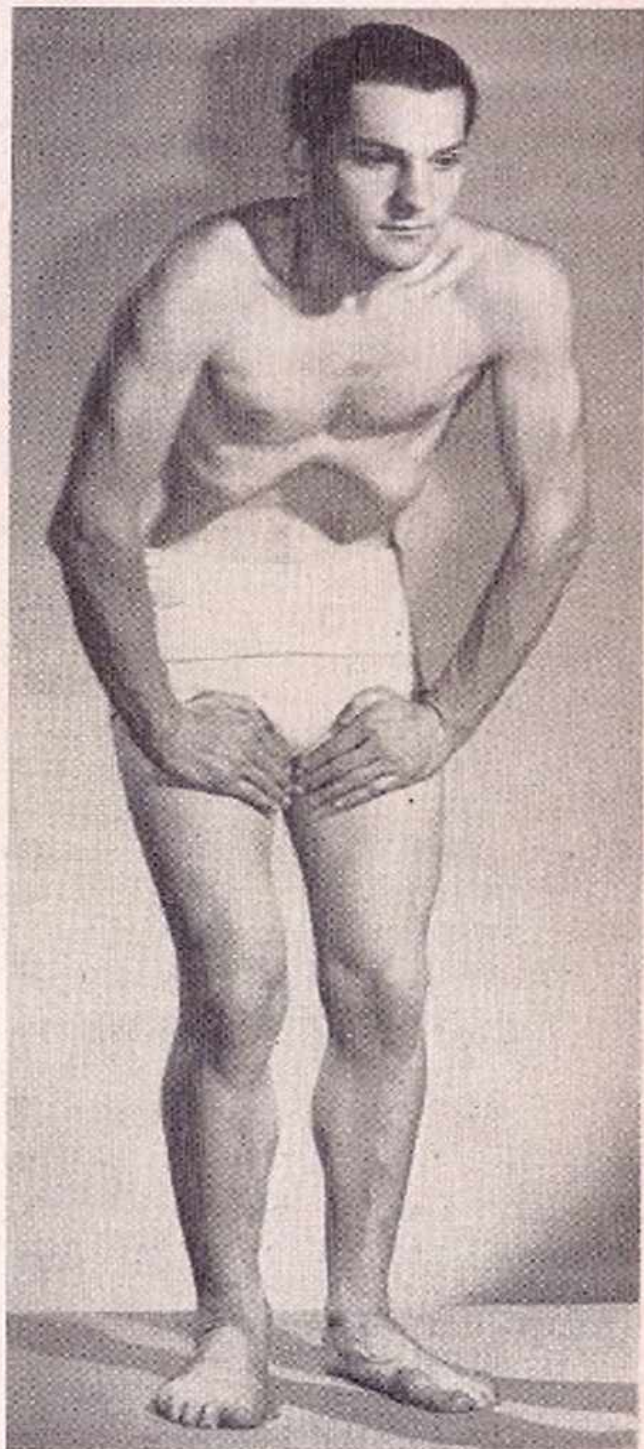
By B. TESNIERE, M.D., and BRAHMACHARI LELAND  
*UDDIYANA BANDHA*—THE STOMACH EXERCISE

The unique appeal of Yoga is its definite, practical methods for achieving health of body, harmony of mind, and realization of soul. For this reason the ancient science has become newly attractive to increasing numbers of Westerners. Although a yogi devotes his main efforts to specific spiritual practices, he also takes other measures, such as proper exercise, to maintain bodily health and purity.

*Uddiyana Bandha*, the Stomach Exercise, is one of the most effective means ever discovered for the achieving and maintaining of physical well-being. This exercise definitely improves the functioning of the digestive tract (peristalsis, and the secretions of the digestive glands). It is particularly effective in curing certain types of constipation. The benefits of *Uddiyana Bandha* are not confined, however, to the abdominal region; its scope is far more inclusive, as we shall show later in this article.

In practicing the Stomach Exercise certain precautions should always be observed: (1) one ought to allow at least three hours to elapse after a meal before attempting the exercise, as the stomach should be quite empty; (2) one should not practice if there is gas in the intestines;\* (3) women should not practice during the menstrual period.

\*One may rid himself of gas in the intestines by practicing an inverted pose or other asanas that compress the abdominal region.





## Position to be Assumed for Uddiyana Bandha

*Uddiyana Bandha* is usually performed as follows: Stand\* with the feet ten to fifteen inches apart. Bend the knees slightly. Place the hands, with palms flat, on the thighs at, or a little below, the junction of the thighs and the abdominal wall. Keeping the spine straight, incline the trunk forward at an angle, so that most of the weight of the torso is supported by the hands.

That position is ideal for stabilizing the upper part of the body for this particular exercise, as it provides firm support for the accessory muscles of respiration that also come into play during *Uddiyana Bandha* practice. It is interesting to note that asthmatics, for easier breathing during acute attacks, unconsciously approximate this same position.

### First Step — Exhalation of Breath

To begin the exercise, expel the breath by exhaling with some force through the mouth, making a short exhalation followed by a long one, thus: *hub, huuuuuh*. This deep exhalation, if correctly practiced, empties the air from the lungs as completely as is possible.

### Second Step — Drawing in the Abdomen

*Slowly go through the motions of inhalation without actually inhaling any air.* In other words, expand the rib box, keeping the throat closed. A partial vacuum is thus created in the lungs. Not being filled in the usual way by inflowing air (the breathing passage in the throat having been voluntarily closed), this vacuum exerts a powerful suction on the abdomen, which is drawn inward and upward. As may be seen in the picture, the resulting depression of the abdomen, especially under the ribs, is astonishing.

Focus the attention on the lumbar region of the spine, opposite the navel. (Some beginners find, however, that looking at the abdomen while performing the first phase helps to bring mastery of the exercise more quickly.)

### Third Step — Relaxation of the Abdomen

Still holding the breath, slowly relax all muscular tension until the abdomen regains its normal appearance. During relaxation the internal organs that were uplifted during the first phase drop down again; hence the second phase, or relaxation, should be performed slowly and gently.

### Fourth Step — Inhalation

Slowly inhale and concentrate on the feeling of well-being noticeable in the abdominal region.

Occasionally, at the beginning of practice, one may feel some residual tension in the two vertical rows of abdominal muscles (recti). Press-

\**Uddiyana Bandha* may also be performed while sitting; or, in special cases, in a squatting or in an inverted position.





A view of the rear of Men's Ashram, SRF Mt. Washington Center, Los Angeles. Annex (*right*) was added in 1953 to accommodate increasing numbers of students that wish to become monks of the SRF Order. The building is already outgrown, and a 32-room dormitory for men is to be erected in 1957.

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ing harder on the thighs with the hands during the first two or three attempts helps in such cases to remove the tension, and insures also the greatest amplitude of movement of the internal organs.

At first, practice the entire cycle of four steps (exhalation, drawing in of the abdomen, relaxation of the abdomen, and inhalation) three times in the morning and three times at night. When one has gained experience in this basic form of the exercise, he may repeat the cycle of the second and third steps only (which cycle constitutes one *Uddiyana Bandha*), drawing in and relaxing the abdomen several times in succession before inhaling. The number of *Uddiyana Bandhas* thus performed between exhalation and inhalation may be increased gradually to ten or more if desired. However, one should not hold the breath out to the point of discomfort merely for the sake of increasing the number of *Uddiyana Bandhas* performed between exhalation and inhalation.

When one has increased to seven (for example) the number of *Uddiyana Bandhas* practiced between exhalation and inhalation, he may easily accomplish a total of twenty-one *Uddiyana Bandhas* in a matter of



only one or two minutes, and should so practice in the morning, and again in the evening. A still greater number may be practiced if one has the time.

Another beneficial variation is the holding of the second step of *Uddiyana Bandha* (drawing in the abdomen) for several seconds, which has great healing effect.

### Key Points

The best time to practice the Stomach Exercise is in the morning, before breakfast. Always practice slowly, smoothly, and rhythmically, never in jerky or harsh movements. *Uddiyana Bandha* will be accomplished more easily if its practice has been preceded by other exercises or postures.

### Uddiyana Bandha Gives Wonderful Abdominal Massage

The successive cycles of contraction and relaxation in *Uddiyana Bandha* manipulate not only the movable parts of the large intestine but also practically all the abdominal organs. Very recent X-ray studies\* have revealed that practically all the abdominal organs (the stomach, small intestines, liver, gall bladder, spleen, and kidneys) receive beneficial massage during practice of *Uddiyana Bandha*. Even the entire duodenum, which is a fairly fixed abdominal organ, is moved up and down and is thus massaged during the exercise.

During the second step (the drawing in of the abdomen), the whole colon, even when full, is lifted up; and its middle part (i.e., the transverse colon), which usually hangs in a concave arc, is upraised in a convex arc behind the ribs. The stomach is lifted upward and forward, and the small intestine is lifted upward and backward. To our knowledge, no other exercise gives such a thorough massage to the abdominal organs† and to the peritoneal tissues through which blood vessels and nerves reach them, as does *Uddiyana Bandha*.

Stomach—slow in digesting food! Colon—lazy in eliminating your contents! Liver—sluggish in eliminating poisons! Kidneys and adrenals—drowsy at your work! Wake up! Be regenerated with fresh blood and life-giving energy through *Uddiyana Bandha*.

### Uddiyana Bandha a Valuable Thoracic Exercise

That the Stomach Exercise beneficially exercises the abdominal region may be readily understood. X-ray experiments undertaken recently

\*Self-Realization Fellowship is indebted to several members of the staff of California Hospital, Los Angeles, for their interest and cooperation in the making of these studies.

†There are, however, more advanced yogic abdominal exercises, which may be used after *Uddiyana Bandha* has been mastered. These will be described in later articles.

(Continued on page 49)





## A Letter From Sister Gyanamata

*(Sister Gyanamata [1869-1951] was the most spiritually advanced woman disciple of Paramhansa Yogananda. She met him in Seattle, Washington, in 1924; eight years later she took the vows of a Sister of the SRF Order.)*

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My ever blessed Master:

I see now that you do not want me to deface in any way the image of my life, which you have been holding up for the inspiration of the other disciples. I do not *think* I have talked complainingly to the young women disciples, but I shall watch myself more closely hereafter. I have said a great deal about what has befallen me\* in an attempt to awaken in them thankfulness for their physical blessings. Their hands, for example. They all have smooth, pliable, strong hands, suggestive of service. I have reminded the disciples not to accept such hands as a matter of course, but to be thankful to God for them, and to remember that bodily blessings, which young people often take as a matter of course, can be lost.

This incident has given me a much clearer vision and deeper understanding of what you want my life to be—the ideal you are holding up before the eyes of my soul.

"Lord, Thy word is a lamp unto my feet, and a light unto my path."†

The great relief your healing and prayers for me next morning gave

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\*Sister Gyanamata was troubled by crippled hands, a result of neuritis.

†Psalms 119:105.



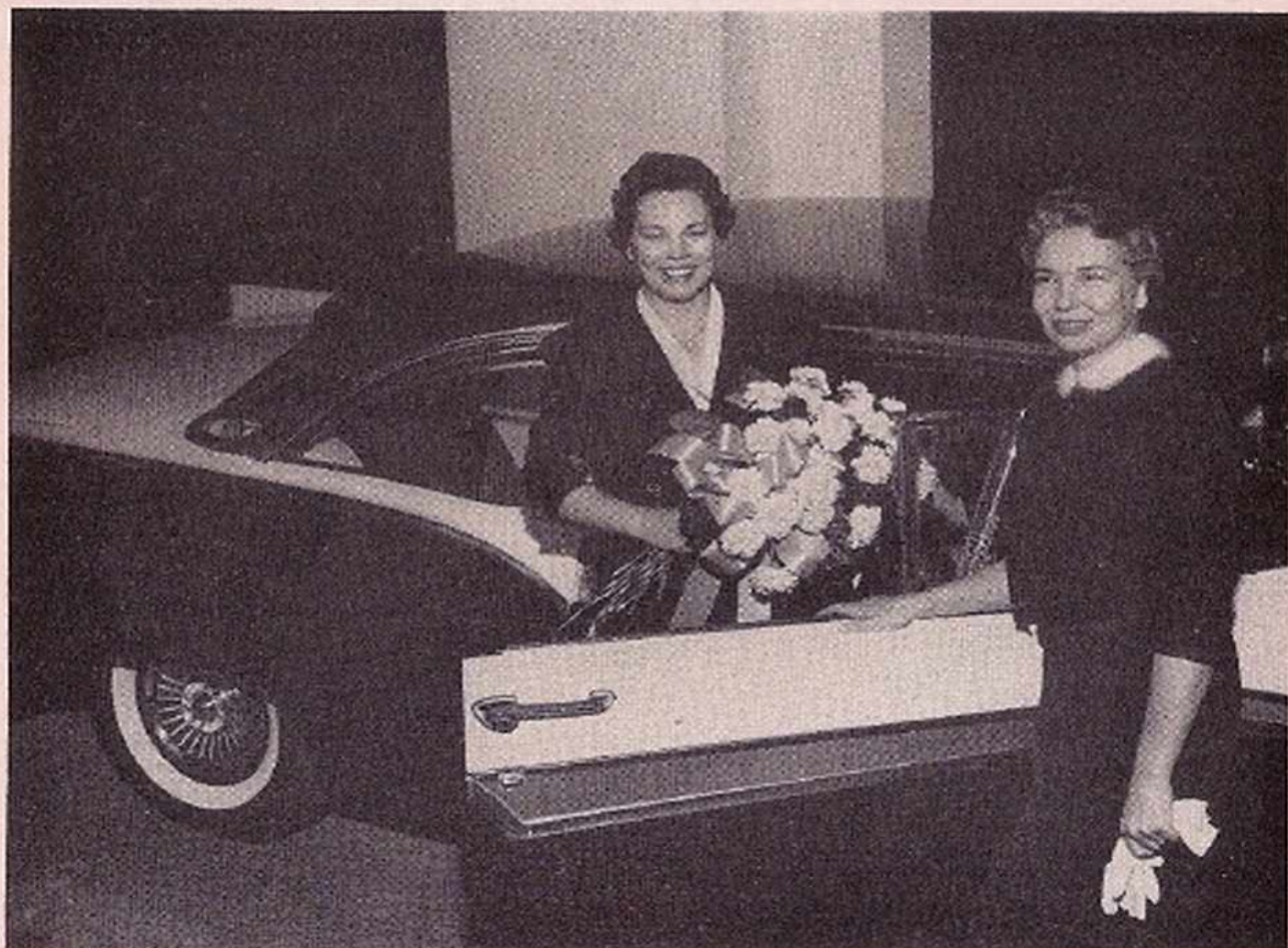
me I can feel but cannot describe. Your hand took away the pain at once.

How many times you have bought and paid for my life! How deep my guilt if I do not bend every effort to the attainment of the goal you have placed before me, how double-dyed if I do not divert all thoughts of self to God and you!

Memories of the years during which you have stood apart from me, yet have been ever with me, dissolve my heart in devotion, gratitude, love, and unspeakable reverence.

#### GYANAMATA

P.S. I want to tell you how kind and sweet Virginia (Wright) is to me. If she finds me in the kitchen, even at four o'clock in the morning, she takes everything out of my hands into her own, carries all I need to my room, and stays until she is sure there is nothing more she can do; then she leaves, telling me to call her if I need help.



Sister Daya (*left*), president of Self-Realization Fellowship, and Sister Mataji, upon their arrival on November 26th at Mt. Washington Center after a three-month tour of SRF centers throughout the United States. Disciples from the Encinitas and Hollywood SRF colonies joined those at SRF headquarters to welcome the Sisters home.



# A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



*Chapter VII, Stanza 15*

## **Literal Translation**

*The perpetrators of evil, misguided fools, the lowest of men, whose discrimination has been stolen by Maya (delusion), follow the path of demoniac beings, failing to take shelter in Me.*

## **Spiritual Interpretation**

Lord Krishna is revealing to Arjuna: "Men who willingly respond to the evil quality in My cosmic delusion and who continue to indulge in promiscuous sex relations, cruelty, drinking, getting money by dishonest means, and so on, are manifesting the nature of demons that live in dark worlds. Such men do not become interested in the superior activating and good qualities of Nature and hence do not find the divine bliss trickling down from My Spirit into their souls."

Those who develop a taste for eating rotten cheese and extremely hot spices do not enjoy mild milk cheeses and delicately flavored food. Similarly, evil men who over-indulge in gross pleasures become sense slaves, repeatedly acting under wrong influences, without the desire to taste the subtle happiness of the soul.

Even if cosmic delusion influences evil men, they can escape it by



using discrimination and by meditating upon God. But if evildoers persist in their wrong habits, they are reborn after death in the demoniac world.

It has been explained again and again by the Lord that all the evil soul-waves, no matter how stubborn in their habits, are constantly being pulled by the conscious divine ocean to which they are attached. The divine ocean is trying always to free them from the storm of cosmic delusion.

Therefore, forsaking pride and obstinacy, for his own sake the evil man should seek good company and should learn to meditate on God.

#### *Chapter VII, Stanza 16*

#### **Literal Translation**

*The afflicted, the questors for wisdom, the cravers for power here and in the hereafter, and the wise—these, O Arjuna! are the four kinds of righteous men that pursue Me.*

#### **Spiritual Interpretation**

There are four kinds of virtuous actors in the earthly dream drama that follow the wishes of the Cosmic Dreamer. All selfish or unselfish performers of good actions are traveling slowly or swiftly on the path of liberation. They are unlike the persons that by evil actions walk the tortured path of bondage.

Krishna points out that many people in distress seek God, though with the selfish desire of banishing physical or mental ills. Most afflicted persons seek money or the healing of sickness for themselves or other dear ones, or pray to God to win a lawsuit. Finding temporary relief by the grace of God and by good karma or by the power of prayer, they easily forget Him.

But some men, undergoing even slight suffering in this life, receive superconscious intimations or memories of all the sufferings of past lives. Knowing themselves capable of violent moods and foolish actions, and fearing pain and misfortune, such men make up their minds to find God as the permanent relief from all grief. These devotees learn to commune with God by yoga.

Men of inconstant wisdom are those that seek divine aid again and again during affliction, then revert to their interest in material solaces. Yet, even though their prayers are for temporary selfish benefit, such men are performers of good actions—actions that remind them of God. They are on the right path.

The second class of people are those that unconditionally seek divine wisdom in order to realize their divinity and to solve the mystery of life. They use their divine free choice to good purpose and are therefore better men than the previously mentioned selfish seekers of God. It is natural



that the Lord responds more eagerly to unconditional suppliants for His love than to favor-seekers!

The third class of people are those that look for God's help in attaining wealth, friends, health, power; they also practice yoga to attain bliss and miraculous powers in this life and in the beyond after death; in a balanced way they are trying to find a good life as well as divine realization.

The fourth class of men are the sages, the greatest of all. Their goal is not the acquisition of knowledge, nor do they seek the Lord for any ulterior purpose; they have already attained wisdom and divine communion. Such liberated souls, perpetually united to God within their hearts, unconditionally love Him. They live for Him, act for Him, and commune with Him, just to respond to His love and to revere Him willingly as a son naturally loves his father.

#### Chapter VII, Stanza 17-18

##### Literal Translation

*Chief among them is the sage, constant and one-pointed in devotion. For I am exceedingly dear to the sage, and he is exceedingly dear to Me.*

*All these (four kinds of) men are noble, but the sage I consider indeed as My own Self. Unwaveringly is he settled in Me alone as his utmost goal.*

##### Spiritual Interpretation

He is the wisest that wholeheartedly and one-pointedly seeks God, for he is the dearest to Him. When a devotee's yearning is deep enough, it brings the rare loving response from God. Such a man fulfills God's desire for a unique romance with each of His creatures.

Among the four kinds of devotees, the sage that acts in this cosmic dream with God-consciousness only, and with supreme one-minded devotion, is closest to Him. That devotee has an unconditional love. He loves God without a selfish motive, without a businesslike arrangement: "I'll pray to Thee, O Lord, provided Thou dost give me health, money, and grace." Between the wise devotee and God there is a deeper exchange, that of fathomless love and affection.

In one's conditional seeking of the Lord, He is conscious that the suppliant is more anxious for His inferior or superior gifts than for the Giver Himself.

It is not wrong to pray to God for necessities. But when the devotee prays for divine communion he should not be hoping in the background of his mind for the bestowal of a favor. His mind should not be concentrated on gifts but solely on the Giver. When the devotee can do that in reality, all the Giver's gifts also, as the Bible says, are added unto him.



# BOOK REVIEWS

*OUTLINES OF HINDUISM*, by T. M. P. Mahadevan, M.A., Ph.D., Head of the Department of Philosophy, University of Madras. (Boards, 312 pp., \$2.00; order from Chetana Ltd., 34 Rampart Row, Bombay 1, India.)

An inquiring mind cannot but be fascinated with the philosophical tapestry of Hinduism, upon which India's saints and sages have embroidered for centuries with golden threads of their own divine realizations. Emerson wrote in his *Journal*, "It [Hindu philosophy] contains every religious sentiment, all the grand ethics which visit in turn each noble poetic mind."

As Dr. Mahadevan points out, the very richness and variety of Hindu religious and philosophical thought may at first be somewhat bewildering. His book brings out the underlying patterns.

Present-day Columbuses just "discovering" India and her wealth of spiritual culture will find Dr. Mahadevan's *Outlines of Hinduism* a helpful and inspiring guide. It contains a glossary of Sanskrit terms and an index.

Hindu philosophy is such a delight to the mind and soul, an author writing about it might well be excused for indulging in numerous digressions to take in interesting points along the way. In Dr. Mahadevan a genuine enthusiasm is agreeably tempered with discrimination, so that he manages to give to the reader a clear-cut analysis and explanation of whatever aspect of his subject he is presenting. In addition to illuminating sections describing the scriptures, rituals, and cults of Hinduism, there are chapters dealing with the essential nature of Hinduism; with its ethics, spiritual disciplines, and philosophies; and, under the heading, "Living Hinduism," with four modern exemplars of the perfect life. The book is characterized by a simple clarity of statement, even in chapters dealing with matters of a technical or abstruse nature. A number of extracts from the religion and philosophy sections follow:

## "The Lure of the Infinite"

Religion is as old as man; and however much he might fight shy of it sometimes, he cannot get away from it, for religion is his real life, a light unto his soul and a lamp unto his feet. The Reality that is to be realized through religion is "the soul of truth, the delight of life and the bliss of mind, the fullness of peace and eternity..."\* If man has sacri-

\**Taittiriya Upanishad*, 1,6.



ficed so often the concrete pleasures of the world for the impalpable truths of faith, it is because the lure of the Infinite is irresistible and therein he finds his natural element.

The prophets and God-men tell us that religion is the whole of life, and not a part thereof. The summit of religious experience is the intuition of unity [with God].

The truly religious man lives *in* the world but is not *of* it. The very first words used by Sri Krishna in describing the state of a man who has attained to spiritual wisdom are these: "When a man puts away all the desires of his mind, and when his spirit finds comfort in itself — then is he called a man of steadfast wisdom."\*



### A Direct Appeal, an Imperious Voice

The leaders of those movements that made religion a matter of life and death, intimately personal, taking the first place in the scheme of human affairs, were the prophets. Among all the peoples of the world and in all ages prophets have appeared to raise the tone and timbre of religious experience. Their appeal is direct and their voice is imperious. Their teachings bear no vestiges of provincialism, for they speak with the authority of God. Instead of religion for a tribe or a nation they give a religion for humanity. The details in the teachings of the prophets may vary from place to place and from age to age; but the spirit remains the same...



### The Vedas

The foundational scriptures of the Hindus are the *Vedas*. They are usually designated *sruti*, while all the other scriptural texts go under the omnibus term, *smriti*. The authority of the *sruti* is primary, while that of the *smriti* is secondary. *Sruti* literally means what is heard, and *smriti* means what is remembered. *Sruti* is revelation; *smriti* is tradition. As between the two, *sruti* is primary because it is a form of direct experience, whereas *smriti* is secondary, since it is a recollection of that experience.

The Hindus believe that the *Vedas* which constitute *sruti* are not compositions of any human mind. The *Vedas* are eternal (*nitya*) and impersonal (*apauruseya*). They are the breath of God, eternal truths revealed to the great *rishis* of yore. The word "*rishi*" is significant. It means a seer, from *dris*, "to see." The *rishis* saw the truths or heard them. Hence the *Vedas* are what are heard (*sruti*). They represent the spiritual experiences of the ancient sages, the glorious heritage of *Aryavarta*.

Hinduism does not swear by any single prophet. It takes its stand on revelation. The seer is only a medium to transmit to posterity the insight that he receives. He is no more the inventor of the *Vedas* than is Newton

\* *Bhagavad Gita*, II, 55.





Mr. Dakshina Ranjan Bose, News Editor of *Jugantar*, ranking daily newspaper published in Bengali language in Calcutta, India; and Mrs. B. S. Thind, wife of the well-known Indian educator; at a reception held for Mr. Bose on October 20th in SRF India Hall, Hollywood, California.

the generator of the law of gravity. The Vedic truths are discovered and not produced; revealed and not manufactured. And so they are impersonal (*apauruseya*). Unlike natural laws, which govern the temporal universe and are bound to pass therewith, the Vedic truths belong to the spiritual realm; they are everlasting values and hence eternal (*nitya*).



### Philosophy an Answer to a Practical Need

The alliance of reason and revelation is responsible for the kinship of religion and philosophy in India. Philosophy, as understood in the West, arises out of intellectual curiosity, a sense of wonder, as they call it. It is a world-view (*Weltanschauung*), a theory of reality. In the East, however, philosophy has always been regarded as a way of life, an avenue to spiritual realization. *Tattwa-vicara* or inquiry into truth is a means to *moksha* or spiritual freedom. It is the realization of the fact of moral and physical evil that makes man reflective and urged to ponder over the mys-

(Continued on page 46)



## News of SRF Centers



### Los Angeles, Calif.

#### *Indian Consul Visits SRF*

Mr. B. N. Nanda, Consul General of India at San Francisco, visited SRF Mt. Washington Center on November 5th. Praising the work founded by Paramhansa Yogananda, he expressed a hope that young people of India studying in American universities would draw spiritual inspiration from SRF during their sojourn in the United States.

The press attaché of the Consulate, Mr. S. N. Hussain, who had accompanied Mr. Nanda to Los Angeles, wrote as follows to SRF on November 9th:

"It was indeed a soul-inspiring experience for me to have been in your spiritual organization; I wish I had more time to be with you and the other devotees. I was much impressed by the holiness of the atmosphere prevailing in and all around the organization.

"The delightful moments passed in your midst were most welcome for a person like me, who is so much in contact with corrosive material influences of this world.

"I not only enjoyed the lunch, which was so delightfully cooked, but also the talks at the table. The Consul General, Mr. B. N. Nanda, is also very appreciative of the courtesies shown to him by you all."

### *"Los Angeles Times" Religion Editor Interviews SRF President*

The following are extracts from an article by Mr. Dan Thrapp, Religion Editor of the *Los Angeles Times*, which appeared in the *Times* on December 30, 1956:

Often a sect dies with its founder, or perhaps struggles for a few years before dissolving or melding into another faith. But this fate seems unlikely to befall Self-Realization Fellowship, founded in Los Angeles by Paramhansa Yogananda.

He built the faith upon solid foundations, but he also took care to leave it in good hands. The second president, James J. Lynn, was a multimillionaire insurance executive, who died almost two years ago. The third president is a remarkable person, Miss Faye Wright, who goes by the monastic name of Sister Daya, or Dayaji.

Miss Wright is a trim, attractive woman with an administrative mind adequate to cope with the myriad problems of running an organization now spread over the continents.... She returned recently from her first tour of SRF centers. What she saw pleased her.

"There is a general increase in membership," she said. "It is particularly heartening to find that those students who had studied personally under Paramhansa Yogananda have been able to keep alive the spirit of his teachings. Not only to maintain it, in fact, but to bring to SRF more and more people."

Sister Daya joined the Fellowship in 1930 as a disciple of Yogananda, whom she credited with curing her of a persistent affliction. For ten years before assuming the presidency, she had been in charge of the international SRF headquarters on Mt. Washington.

Quoting the founder, who described Self-realization as "the knowing in all



parts of the body, mind, and soul that we are now in possession of the omnipresence of God," Miss Wright added that SRF "is dedicated to the task of bringing the church into the home, and religion into daily life." She said that members of the Fellowship set aside a certain period each day to commune with the Lord in meditation.

"The universal religious goals," she said, "are inner peace, love for God and mankind, and lasting joy. SRF teaches that peace, love, and joy should be a living, daily experience."

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*News Editor of  
"Jugantar" (Calcutta)  
Visits SRF Centers*

Mr. Dakshina R. Bose, news editor of *Jugantar*, the ranking Bengali daily newspaper of Calcutta, during a seven-day stay in Los Angeles in October, 1956, visited SRF Centers at Mt. Washington, Hollywood, Pacific Palisades, Long Beach, and Encinitas. Mr. Bose is a friend of Dr. N. N. Das, a YSS director.

SRF entertained Mr. Bose and several newsmen from Los Angeles papers at a luncheon at SRF headquarters on October 18th. A reception in honor of the noted journalist was given on October 20th by the Hindu Community of Los Angeles in SRF India Hall, Hollywood.

En route to India, Mr. Bose wrote to SRF from Washington, D.C.:

"Herewith I send my heartfelt greetings to you all before leaving this beautiful country. The few days I passed with you in Los Angeles I shall remember all my life. Friends like you made my stay in America inspiring and interesting, for which my gratitude knows no bounds."

## SEND FOR FREE BOOKLET



India specialized during all ages in the science of the soul. This highest of all sciences is taught in the Self-Realization Fellowship Lessons, the weekly studies prepared by Paramhansa Yogananda. They explain the universal truths underlying all religions, particularly showing the link between original Christianity and original Yoga; and guide the sincere student to physical, mental, and spiritual well-being.

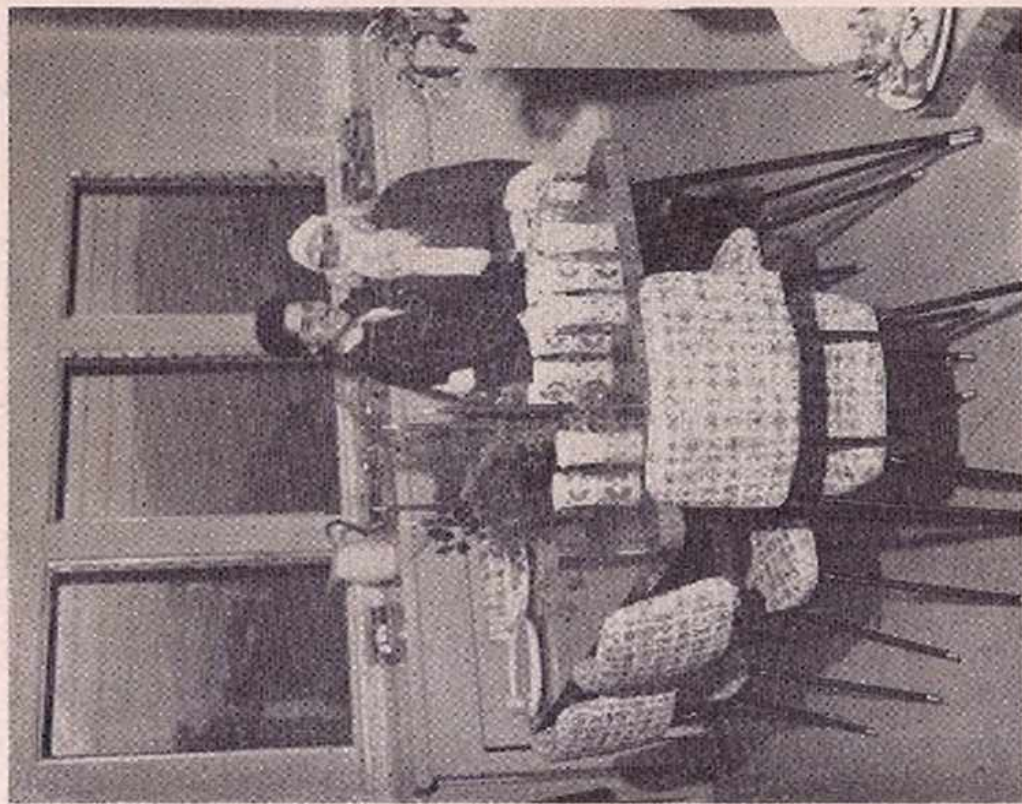
Members who fulfill certain requirements may receive, after a year's study, the priceless and simple technique of *Kriya Yoga*, which sets man on the blissful highway to the Infinite.

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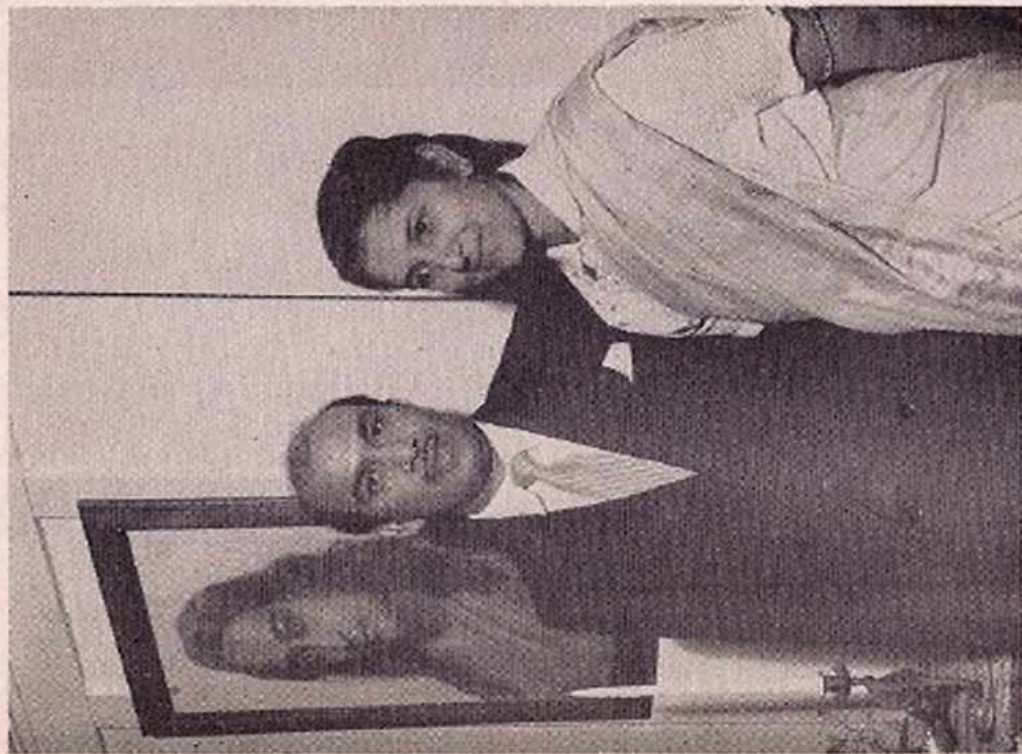
## HIGHWAY TO THE INFINITE

This 20-page booklet will be mailed without obligation to any inquirer. Address: Self-Realization Fellowship, 3880 San Rafael Ave., Dept. M, Los Angeles 65, California.





Sister Uma of the Self-Realization Order beams to see how St. Nick (or a reasonable facsimile thereof) has fulfilled a Christmas wish: the remodeling and refurnishing of the dining room and kitchen of the Mt. Washington Center. (See page 37)



Dr. and Mrs. G. R. Naidoo of Pinetown, Natal, So. Africa, November 26th, SRF Mt. Washington Center, Los Angeles. They are on a pilgrimage to visit many of the places in America and in India that were dear to Paramhansa Yogananda.



### *Sister Daya Visits Four SRF Centers*

SRF Centers in New York, Detroit, St. Paul, and Denver were visited by Sister Daya, president of SRF, and Sister Mataji, in the course of a business trip in the autumn of 1956. The Sisters were deeply touched by the devotion of SRF students in many cities to the ideals of SRF and to the beloved Guru Paramhansa Yogananda.

Upon their return to SRF headquarters on November 26th, Sisters Dayaji and Mataji found all the disciples from the Mt. Washington, India Center (Hollywood), and Encinitas colonies gathered to welcome them.

While they were away, the dining room and kitchen at Mt. Washington Center underwent a grand transformation; the rooms were entirely remodeled and refurnished. To celebrate the work's completion and the return of the SRF president, the disciples at home used the new facilities for the first time on November 26th. A sumptuous buffet dinner was served.

#### *Dining Room Remodeled*

The improvements in the dining room and kitchen at the SRF headquarters make an impressive list: an outside porch was completely rebuilt to provide an auxiliary kitchen; new cupboards were built throughout the new and old kitchens; three new sinks were installed; a ceramic-tiled counter top was laid around the sinks; the walls about the sinks were tiled; all windows

were replaced with louver-type windows; rubber-tile floor was laid; all wood surfaces were repainted; ash-grain formica-topped tables with tubular steel legs, and matching upholstered tubular steel chairs replaced the homemade tables and folding chairs in use for many years.

Many of the disciples at Mt. Washington pooled their savings to buy Christmas presents for the Mother Center, rather than individual gifts for each other. Most of these gifts were bought for the new dining room, and include dishes, glasses, stainless steel "silverware," and similar useful items.

#### *Christmas Fun*

The new dining room was the scene of another feast when St. Nick paid his annual visit on December 6th (traditional St. Nicholas' Day). The "jolly old elf" appeared in person to enjoy some goodies with the disciples. It took considerable discernment to guess that he was impersonated by none other than Sister Daya, president of SRF.

#### *Christmas Blessings*

The annual Christmas meditation was held this year on December 22nd in most SRF churches and centers. Sister Daya led the service at Mt. Washington Center for the women devotees from all SRF colonies; and Rev. M. W. Lewis took charge of the meditation in Encinitas, which was attended by SRF men devotees from all the colonies.

The social celebration of Christ-



mas took place as usual on December 25th at the Mt. Washington Center and at the Encinitas colony.

#### *Welcoming In the New Year*

Men and women disciples of the Mt. Washington Center and of India Center gathered at SRF headquarters on the evening of December 31st to see motion pictures in color of various places visited by Sisters Dayaji and Mataji on their recent trip to several SRF centers.

Sister Dayaji led the annual group meditation at midnight to welcome in the New Year.

#### *Master's Birthday*

Celebrations in SRF churches, colonies, and centers were held on January 5th, birthday anniversary of the beloved Guru-Founder of SRF, Paramhansa Yogananda. Following the ceremony at the Mt. Washington Center, the devotees joined in singing "Happy Birthday, dear Master!" and then cut a huge birthday cake that had been made in his honor. It was decorated with icing depicting a beautiful white swan gliding across translucent blue-green waters.

#### *"Autobiography of a Yogi"*

##### *Widely Advertised*

Since the nationwide distribution of *Autobiography of a Yogi* to bookstores during 1956, supporting programs of advertising have been in effect. One of the most important of these is advertisements in the Sunday book or magazine sections of newspapers throughout the

country. The following have carried or are at present carrying advertisements of *Autobiography of a Yogi*:

*Boston Record-American-Advertiser, Albany Times-Union, New York Journal American, Allentown Call, Philadelphia Inquirer, Pittsburgh Sun-Telegraph, Columbus Dispatch, Cincinnati Enquirer, Cleveland Plain Dealer, Detroit Times, Detroit News, Chicago-American, Chicago Tribune, Milwaukee Sentinel, Minneapolis Tribune, St. Paul Pioneer Press, Seattle Post-Intelligencer, Portland Oregonian, Sacramento Union, San Francisco Examiner, San Francisco Chronicle, Santa Monica Independent, Los Angeles Times, Los Angeles Examiner, San Diego Union, Denver Post, Arizona Republic, Dallas News, San Antonio Light, New Orleans Times-Picayune, Nashville Tennessean, Atlanta Journal, Birmingham News, Miami Herald, Baltimore News-Post-American, and Washington Post.*

*Autobiography of a Yogi* is now stocked in four or more bookstores in each of the cities in which advertising is placed.

*Atlantic Monthly, Harper's* and three book trade periodicals, *Retail Bookseller, Antiquarian Bookman,* and *Publishers' Weekly,* are magazines in which have appeared, or are currently appearing, advertisements for *Autobiography of a Yogi.*

The SRF Press Department printed for bookstores carrying *Autobiography of a Yogi* a 1957 calendar with advertising for the book; in addition to thousands of leaflets that are distributed to dealers for circulation to mailing lists.





Swami Bishuddhananda Giri, secretary of the *Giri* branch of the Swami Order, is a direct disciple of Sri Yukteswar. He has held his honored position for many years at Bhola Giri Ashram in Hardwar. He received initiation into Swamihood from Sri Yukteswar in 1924.

A new printing (seventh edition) of 20,000 copies of the *Autobiography* is just off the press.

### **Dakshineswar, India**

#### *Fiftieth Anniversary Celebrated*

The fiftieth anniversary or Golden Jubilee of Yogoda Sat-Sanga Society was celebrated on September 25, 1956. This year some of the functions were marred by an unexpected downpour, the heaviest within living memory, which brought in its wake devastating floods in the major part of West Bengal. The usual parading in the streets of the locality with a *sankirtan* (chanting) party was abandoned, owing to the rains, and in lieu of it divine songs were sung at Calcutta YSS Center, led by Swami Atmananda Giri.

The anniversary meeting was held in Calcutta in Ram Mohan Library Hall, which was decorated with flowers and with garlands around the portraits of the great Gurus of YSS-SRF. Sri Ramaprasad Mukhopadhyaya, Chief Justice of West Bengal, was voted to the chair. The opening song was sung by Swami Atmananda, after which a disciple read the Annual Report of the multifarious works of Yogoda Sat-Sanga Society all over India.

Dr. N. N. Das, Lecturer in Physiology, Calcutta University, and UNESCO brain research expert, gave an account of the results obtained in brain-waves recordings of an electro-encephalograph machine while a subject was in deep yoga meditation. Dr. B. B. Raichowdhury, Lecturer in Law, Calcutta University, related some incidents in the life of Paramhansa Yogananda. After a speech by Sri Purna Chandra Ghosh, an ardent devotee and selfless worker of YSS, Chief Justice Mukhopadhyaya gave an illuminating talk on "The Necessity for Yoga in Worldly Life."

## **SRF Convocation**

**1957**

August 7 — 11

LOS ANGELES, CALIF.



in meditation, before he found Him. But think what he had! God for all time to come, for eternity! Some time each day, take yourself away from everything and meditate. The best time to be with God is nighttime. Never go to bed unless you have communed with God. And all the time, no matter what is happening, say to Him, "Lord, I want Thee above everything else. Thou mayest tempt me with all things, but above all I want Thee. Naught else do I want but Thy presence."

When you say that from your heart, He will respond. You will realize there is no use spending your time detecting your faults or the faults of others. No matter how Satan tries to take me away (and he does try, even after years of my following this path), I hold on to God. He is always in my heart. My faults have been extreme, but my love for God has drowned my faults. I am completely free in my heart; not a desire stalks me there. I love Him more than anything else. And, if He so desires, I am ready to scrub floors to express my love for Him.

"My muscles, my body, my heart, my mind, my soul I dedicate to Thee, O Lord. I don't mind what Thou dost with my body. The little time I am here, I am wholly for Thee, O Lord. May every muscle dance with Thy joy; every blood corpuscle be tinged with the glory of Thy light. When I taste of matter it is as if my mouth were filled with poison, but I drink of Thy nectar now. There is nothing to compare to this experience, O Lord! I dedicate my life, my thoughts, my desires unto Thee. I found my desires to be but blind alleys, leading to infinite disappointments; but I have learned the lesson that in desiring the things that Thou dost wish me to have, Beloved God! I find all-fulfillment. May Thy presence be manifest to all. Thou art boundlessly entertaining; reveal Thyself unto all.

"We are not here, Lord Christ, just to pray or chant. We are not here to observe mechanically this day in Thy honor, but to give consciously, at Thy feet of omnipresence, the bouquet of our love. Receive the fragrant joy of our hearts. It is very little, but all the joys and the love for Thee that grow in the garden of our hearts belong to Thee. Receive what is Thine. We are Thine. Naughty or good, we are Thy children. Thou art bound by this love to manifest and express Thyself unto us. Thou must come to us. We are ever free in Thee.

"The aurora in the heavens, the stars, the mountains, and the flowing furnaces of flame—all are but expressions of Thy grace and Thy loving omnipresence. O Spirit, as our hearts wax more and more ardent for Thee, as our hearts rumble like an earthquake in their yearning for Thee, we speed our souls, caged in these earthly bodies, on to Thy shores of eternity. Thou art ours. Why shouldst Thou hide from us? Bless us that we close the doors of the senses and love Thee where Thou dost love to remain, on the tear-washed altars of our souls. Father, Mother, Friend, Beloved



God! naughty or good, we want Thee. All our discouragements, all our weaknesses, all our bad habits cannot any more intimidate us from seeking Thee; for the power of our love for Thee is greater. Destroy the grafts of habits from the tree of our eternal life. The orchid of human pleasures that hangs on the tree of human life we pluck and lay at Thy feet. Thou art the one pleasure we are longing for in all human activities. We seek the effulgence of Thy glory, the luminosity of Thy being."

(Meditation)

"Father, we thank Thee. May this day shine forth in our lives as a beacon of Thy grace, Thy glory, and Thy remembrance to give us light in the darkness of this incarnation. Father, may Thy Light illumine this day and guide us throughout this life; and throughout many lives to come, if we must return. Father, Mother, Friend, Beloved God, receive the unctuous fervor of our souls. Accept the pure love and devotion of our souls. What more can we say but that we love Thee? Manifest Thy consciousness in us as it was manifest in Christ. We are grateful for Thy bestowal of joy and Christ-consciousness today. We thank Thee eternally."



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# Comments on "Autobiography of a Yogi"



"The book of the Master is much more than a simple autobiography; in it are treated progressively all the problems of consciousness and of spiritual realization. The crystal-clear exposition of the thought is enlivened with a spirit of mirth, a vein of subtle and wonderful humor; and above all, with a constant and luminous perception of Truth."—P.M., *Napoli, Italy*.

"I have again read *Autobiography of a Yogi* and it has lifted me to the stars. I have never before read a book that told so much in so few words. Oh, how grateful I am for my Master's labors! For the guru who came so far to help us in America. His book is not only full of deep wisdom and knowledge, but it also has a love vibration and a healing vibration that I have never before felt from any other of all the books I have read."—R.E.I., *Ephrata, Wash.*

"This book is unique in literature. I do not think anything else like it has ever been written. I am now convinced that Self-Realization is my path to God."—L.F.A., *Syracuse, N.Y.*

"We have read Paramhansa Yogananda's *Autobiography of a Yogi* and found it very illuminating. We are both desirous of joining Self-Realization Fellowship."—S.K.S. (M.D.) and J.K.S. (M.D.), *Montreal, Canada*.

"I joyfully use Master's autobiography as a complement to the SRF lessons. The book is a monumental work that will always be a help to the dedicated God-seeker."—Dr. H.E.H., *Cojimies, Ecuador*.

"Quite recently I read the most wonderful *Autobiography of a Yogi*. I feel as if I have come home at last."—J.V.L., *Amsterdam, Holland*.

"Until I read Paramhansa's inspiring life-story, I was unhappy and confused. Now my life has been changed completely. Peace and happiness have become so much a part of me that to be an SRF 'outsider' would be unthinkable!"—L.M., *Jamaica, B.W.I.*

"I have just completed my first reading of *Autobiography of a Yogi* by the incomparable Paramhansa Yogananda. Although my interest in Yoga began some years ago, I was never so deeply moved by other exponents as I was by Yogananda. His references to *Kriya Yoga* and the hopeful promise it offers to the world were of especial interest to me."—W.F.U., *Cleveland Heights, Ohio*.



"I am finding the book intriguing and also very inspiring. I was somewhat prepared for it, I think, by having read two years ago a number of books on the lives of Sri Ramakrishna and Sri Vivekananda. I did not read *Autobiography of a Yogi* until I was urged to do so by Canon A.F.W.—and L.H.—of England, both authors of note."—F.T., West Point, Georgia.

"I have been blessed so much by reading the life story of beloved Paramhansa Yogananda that I am convinced he was truly sent from God to help us know Him."—J.R.S., Atlanta, Georgia.

"No other book has made such a deep, indelible impression upon us."—Mr. & Mrs. R.F., Fassberg, Germany.

"Yoganandaji's beautiful *Autobiography* has opened to me a whole new horizon about God's plan. Many times I have read it through, and each day I read a passage of it that brings me peace, joy, calmness, and hope. I am happy to know of the lives of the great Masters of our century, of the saints of India. For several years I had been seeking God; I found the truth only in Yoganandaji's book."—M.P., Grenoble, France.

"Paramhansa Yogananda values Christ so highly that I—a Christian and a Catholic—am shamed. I am hoping that I shall understand Christ better by *Kriya Yoga*, that I may love Him more. For thirty years I have searched already, and I have gone many ways of error. I was a stranger to Christ, but through reading Yogananda's *Autobiography* I have found the way back to Christ again. While I am writing these lines, I feel a stream of happiness, a sense of final fulfillment. Joyfulness and confidence have taken the place of sadness and inner torture."—J.N., Krems, Austria.

"*Autobiography of a Yogi* by Paramhansa Yogananda is the most beautiful and divine book I have ever read. Blessings to God for giving us such great revelations. The book seems to have been inspired by the very angels."—M.G., Buenos Aires, Argentina.

"I cannot tell you how overwhelmingly uplifting I found *Autobiography of a Yogi*."—G.B., East Grinstead, England.

"Someone lent me Master's *Autobiography*, and at last I found what I hadn't even known I had been looking for! I am eternally grateful for the new life that has opened up for me, and for which I must have been searching in past lives. I knew Master was my guru as soon as I learned the meaning of the word. My religion is becoming practical; I realize that I must bring it into everyday use. Because I have so little time of my own I am forced to meditate to a certain extent while sewing or knitting or traveling, so that everything I do is on a higher plane and even mundane things take on a new meaning. I have even found myself doing the *Hong Sau* technique in the dentist's chair, and being entirely unaware of pain!"—J.F., Eastbourne, England.



# "Autobiography Of A Yogi"

By PARAMHANSA YOGANANDA

*Foreword by W. Y. Evans-Wentz, M.A., D. Litt., D. Sc.*

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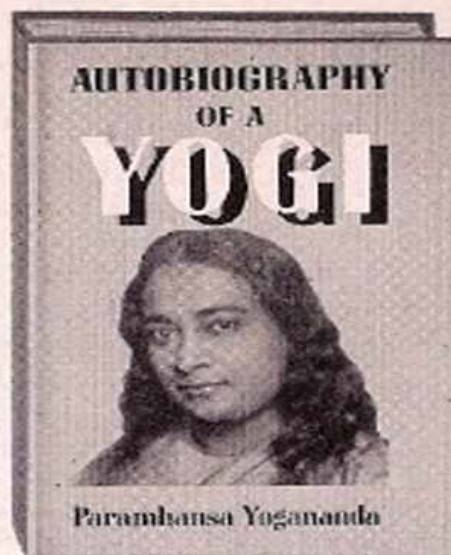
"Yogananda expounds the so-called esoteric doctrines of the East with the utmost frankness and good humor. His book is rewarding for its account of a life filled with spiritual adventure."—United Press.

"A fascinating and clearly annotated study."—Newsweek.

"In these pages is undeniable proof that man may conquer all material obstacles by inward strength. We must credit this important autobiography with the power to bring about a spiritual revolution."—Schleswig-Holsteinische Tagepost, Germany.

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The book may be bought from the publishers, Self-Realization Fellowship; or may be bought, or ordered, at any bookstore in America or Canada. Europeans may order the British edition (21 shillings) from Rider & Co., 178 Great Portland St., London. Indians may place an order for the London edition through any bookstore in India.



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tery and meaning of life. Philosophy, like religion, is an answer to a practical need. The avoidance of misery and the acquisition of *shanti* (peace) is the supreme human end. Man engages himself in several pursuits for this purpose. He runs after wealth and outer pleasures in the hope that they will give him satisfaction. But he soon finds that undisturbed peace is not gained through such methods. He turns inward (*avritta-cakshu*) and beholds within himself the resplendent spirit of God who is the seat of supreme felicity and bliss.\* Thus philosophy in India is the pathway to religion. And by this happy co-ordination the Hindu thinkers succeeded in preventing philosophy from becoming barren, and religion from becoming blind. It is interesting to note, in this connection, that philosophy is called *darshana*, meaning "intuition," and religion *mata*, which means "what has been reflected upon..."



### Out of Hinduism, a "Galaxy of Spiritual Leaders"

The richness, beauty, and greatness of Hinduism lie, no doubt, in its spirit of accommodation. But that does not mean that Hinduism is a medley of ill-assorted creeds with no cohesion, no common purpose, and no unified understanding. The very fact that it has survived to this day in spite of the vicissitudes of history, and does not show any great sign of decay, proves that there is a soul to it that holds together its different limbs in an indissoluble unity. It is true that Hinduism gathered round it, with the march of time, certain encumbrances and unessentials, as is the case with every other religion. But a unique feature of India's religious history has been the appearance of great reformers—seers of the truth—from time to time, whose special mission it was to reorganize the people's faith, and to infuse in them a sense of unity and purpose. Nowhere else in the world has there been such a galaxy of spiritual leaders who, after having realized the supreme Truth, came down to the level of the masses and conveyed to them intimations of the high dignity and glory of their faith.

\* *Katha Upanishad*, IV, 1.

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## Letters From SRF Students



"I received *Kriya* last year and have been practicing it faithfully, along with other SRF exercises. I have been greatly benefited. My health has improved and I now enjoy a peace and calmness that I did not have before. The *Aum* sound I hear in the left ear. I also see the light of the spiritual eye — very blue, and the star in the center."—*D.W., New York, N.Y.*

"The teachings are explained so simply and interestingly that I eagerly await the coming of each lesson. I have started daily meditations in the morning and before retiring. I talk mentally to God about daily problems, asking for His guidance in my new determination to find Him. The result of meditation has been a feeling of deep calm and inner joy."—*O.V., Mayaguez, P.R.*

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"I will study Master Paramhansa Yogananda's teachings ever more thoroughly. I think that in realizing the truths in them, or at least in trying to do so, I will be demonstrating my thanks to you in the best way."—*M.B., Berlin-Zehlendorf, Germany.*

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SRF freely offers assistance to members or non-members who wish to demonstrate more fully in their lives the divine law of abundance. "All things that the Father hath are mine" (*John 16:15*).

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The SRF Prayer Council sends healing vibrations each day to SRF students and all others who seek help in healing and liberating themselves from the threefold suffering of man: physical disease, mental inharmonies, and spiritual ignorance.

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by B. Tesnière, M.D., a resident member of Self-Realization Fellowship in Los Angeles, have proven that *Uddiyana Bandha* is also a powerful respiratory exercise; although, surprisingly, the diaphragm is relaxed throughout its performance.

Like the heart, the diaphragm works continuously and does not have a chance to rest completely. The diaphragm, a powerful dome-shaped muscle lying convex upward between the thorax and the abdomen, contracts and moves downward with each inhalation, thus enlarging the rib cage vertically. At the same time, some of the accessory respiratory muscles contract, thus enlarging the rib box horizontally (i.e., from front to back, and sideways). Air then rushes in to fill the lungs.

Exhalation is induced by the relaxation of both the principal muscle of respiration (the diaphragm) and the accessory respiratory muscles. The elastic rib box reassumes its original dimensions, thus pushing the air out of the lungs, like a deflating rubber balloon.

In short, the diaphragm is active during inhalation, passive during exhalation: it contracts and sinks during inhalation, relaxes and rises again during exhalation. The diaphragm is in this relaxed, upraised position as one completes the deep exhalation preceding the second step of *Uddiyana Bandha*.

In normal breathing, the next action would be inhalation, with characteristic contraction of the diaphragm. However, in *Uddiyana Bandha* the next step consists of a *pseudo-inhalation*: the chest is expanded, but no air is allowed to enter the lungs. Until now, as far as we know, no observation has been made of what happens to the diaphragm when one performs this phase of *Uddiyana Bandha*. The X-ray pictures made by Dr. Tesnière show, however, that the diaphragm, instead of contracting and moving downward as in ordinary inhalation, *remains relaxed and rises still higher* than it was after the preceding exhalation.

This uncommon position of the diaphragm is explainable by the tremendous suction created within the rib box during the exercise. Yet the mystery of how that suction is created, when the principal muscle of respiration (the diaphragm) is relaxed, is understandable only when we examine what happens to the accessory muscles of breathing during *Uddiyana Bandha*.

All of these muscles come into play, and to their *fullest* extent. Their contraction is noticeable in the back, especially between and above the shoulder blades,\* but also in front of the chest and in the neck. We have already mentioned how the position adopted for the performance of *Uddiyana Bandha* firmly fixes the bones on which these muscles are attached at one end (upper arms, shoulder blades, collar bones, vertebrae

\*Yoga-Mimamsa Journal, Bombay, India.



of the neck, and even the head) so that they can most effectively lift the ribs at the other end. An unparalleled training is thus given to these muscles: chest development and respiratory function are greatly improved.

The preceding analysis explains the common interpretation of the Sanskrit words *Uddiyana*, "that which rises up," and *Bandha*, "contraction." The contraction of the accessory muscles of respiration during the Stomach Exercise causes a rising up of the relaxed diaphragm. Note that the diaphragm is raised to its *highest* level during the performance of the second step of *Uddiyana Bandha*. X-rays show that this is about half an inch higher than the level of the diaphragm after even the deepest ordinary exhalation.

The heart, which normally receives a good massage by the alternating movements, upward and downward, of the diaphragm on which it lies, receives here a *supermassage*; and the circulation of blood in the trunk likewise is *superfacilitated*. After the practice of several *Uddiyana Bandhas*, one can feel the life force stimulating the thoracic organs and the abdominal organs.

*Uddiyana Bandha* also affects the neck region, as is shown by the deepening of the three normal depressions below the throat. Deep inside the central depression lies the thyroid gland, which receives a noticeable toning up by the exercise.

### **Uddiyana Bandha, a Help on the Spiritual Path**

The Stomach Exercise has long been recognized as an aid to maintaining *brahmacharya* or self-control, particularly the control of the sex impulse. Its benefits in this respect are more evident in men. The seminal vesicles, which are the storehouses of semen, are located just below the bladder. Hence they are definitely affected by *Uddiyana Bandha* practice, especially during the second step, when there is a tremendous suction of the abdominal and pelvic organs. A theory has been advanced that the mechanical effect of suction *stimulates* the absorbing power of the cells of these vesicles. Although this theory has not been proved scientifically yet, there is no doubt that in perfect *brahmacharya* the secreting power of the testes is equaled by the absorbing power of the seminal vesicles. In spiritual aspirants that live a life of continence (which is essential to the higher stages of spiritual development) their sex energy is transmuted into physical strength and vitality and into increasing powers of mental concentration and creativity. The lives of saints are replete with examples of phenomenal physical endurance and tremendous mental power.

Another interpretation is commonly given: that the contraction in *Uddiyana Bandha* lifts up the Kundalini, the life force at the base of the spine. Although the Stomach Exercise is a means toward this end, inasmuch as it helps to transmute the sex impulse into spiritually creative energy, still it is a *secondary* technique in comparison to those offered by





Brother Bimalananda (*third from left, front row*) and Brother Kriyananda (*third from right*) with members of the SRF Center, Vancouver, B.C., October 25th. Mrs. Clifton Davis (*center, front row*) and Mr. Davis (*second from right*) are in charge of the Center. Brother Kriyananda gave two well-attended public lectures in Vancouver. In Bremerton, Washington, en route to Canada, he spoke at a meeting of SRF members and gave a public lecture.

Paramhansa Yogananda in the SRF Lessons. However, all these techniques have a limit to their effectiveness. As Paramhansa Yogananda said: "Kundalini is not awakened just by techniques. Whenever we think good thoughts, the Kundalini automatically begins to move upward. When we think evil, the Kundalini automatically moves down. When we feel hate, or have wrong thoughts about others, the Kundalini moves downward; when we love others and entertain kind thoughts about them, it moves upward."

The saints, in whom the Kundalini has been awakened, universally manifest the greatest kindness and love.

It is clear, therefore, that *Uddiyana Bandha* is much more than a stomach exercise! It has a definite, beneficial effect on nearly all of the internal organs. One might well call it a "pan-organic" exercise. Be sure to include *Uddiyana Bandha* in your daily routine, and discover for yourself the wonderful results obtainable by its practice.

In the next issue we shall take up *Janushirasana*, the Head-to-the-Knee Pose.



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*Founded in America by Paramhansa Yogananda in 1920*

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*Founded in India by Paramhansa Yogananda in 1918*

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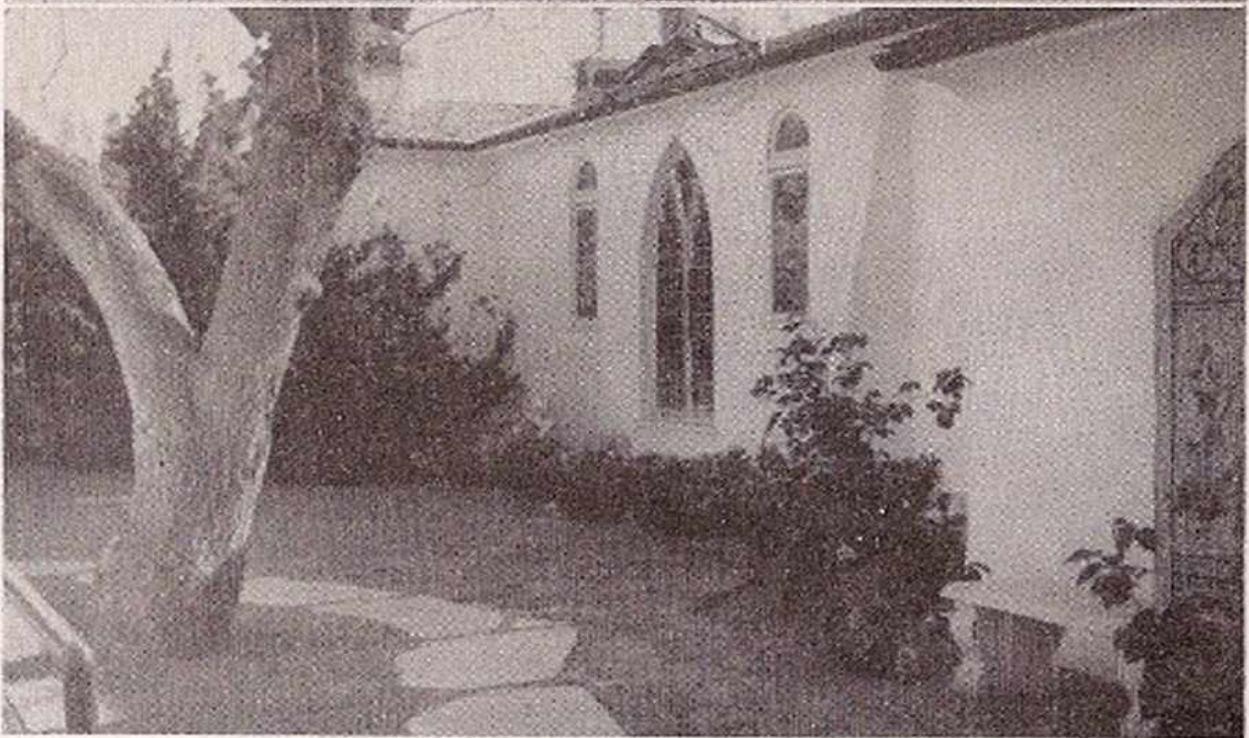




#### CONSUL GENERAL OF INDIA VISITS SRF

Mr. B. N. Nanda, Consul General of India in San Francisco; Mr. S. N. Hussain, Consulate press attaché; Mr. R. L. P. Ramchandra of Los Angeles; and Brother Kriyananda, SRF minister; November 5th, in front of SRF Religious Publications Building, SRF headquarters, Los Angeles. The Consul General is wearing a garland of fresh flowers presented by SRF, a gesture of welcome customary in India.





(Above) A view of SRF India Center, Hollywood, showing Book House (*octagonal white building, center*) and Women's Retreat (*be-  
hind Book House*). At right is stained-glass dome in roof of SRF  
Church of All Religions.

(Below) Self-Realization Fellowship Church, Hollywood, showing or-  
namental stained-glass windows (*center*) and tile plaque (*far right*).