

SELF-REALIZATION

Magazine

Devoted to the healing of body, mind and soul

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Meditation

FOR THE WEEK

By **PARAMHANSA YOGANANDA**

March 5. Every tomorrow is determined by every today. I will analyze my life, find out what it really is, and then devise means to make it what it ought to be.

March 12. When in mutual service we forget the little self, then only shall we discover within us the one Illimitable Self of the Spirit.

March 19. With the spreading of the vital rays of the sun, I will spread the rays of hope in the hearts of the poor and forsaken. I will light a new strength in the hearts of those who think they are failures.

March 26. To eat, work, and die is not the true life. I will use my precious gift of reason to find God now. Then I will work out my own salvation by serving my fellow man.

April 2. There is hidden strength within me to overcome all obstacles and temptations. I will bring forth that indomitable power and energy.

April 9. Christ is risen from the sepulcher of my indifference, and I behold Him in the light of my devotion. I, a sleeping son of God, am coming out of my bodily prison into the vast freedom of Spirit.

April 16. Beloved Father, this day will I resurrect my body into the light, my mind into cosmic consciousness, my will into divine will, my joy into the bliss of Spirit, and my life into the eternal life.

April 23. I will create mental blueprints of little things and keep on making them materialize until I can see my big dreams come true.

April 30. The message of Christ is not of weakness but of power, able to rout all the legions of ignorance.



(ABOVE) Yogoda Math, beautiful Self-Realization Fellowship Hermitage on the Ganges River at Dakshineswar near Calcutta.

(BELOW) Main building of Yogoda Sat-Sanga Brahmacharya Vidyalaya, high school for boys, established by Paramhansa Yogananda at Ranchi, India, in 1918.



Self-Realization Fellowship Hermitage and Grounds of the Golden World Colony, at Encinitas, California, established in 1937 by Paramhansa Yogananda.

The thirty-acre site, overlooking the Pacific Ocean, displays beautiful flower beds and Oriental plants and trees, a fruit orchard, and a large swimming pool with mechanically pumped ocean water. Besides the Administration Building (shown above), there are a Men's Hermitage, a Women's Hermitage, and a SRF Inn with twenty-seven units, which is open to the public.

This colony, and numerous SRF centers in America, India, and Europe are pioneering the way for world brotherhood through a practical realization of the Fatherhood of God. All SRF colony members are taught the simple and self-disciplining life of physical, mental, and spiritual development.

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Quest of the Holy Grail

By FRANCIS ROLT-WHEELER

A mystery of silence broods over the intervening centuries the sequence between the first period, when the Holy Grail was a tangible relic of incomparable saintliness, and the second period in the time of King Arthur, when the Grail had become the intangible of an ideal Quest.

The Inward Castle

Little less obscure is the succession of the Guardians of the Grail, through these centuries, for the Initiates are sometimes of the hiddenness, and sometimes beings of symbol.

As for the Castle or Sanctuary of the Grail, here it has no abiding term, for the Divine Presence cannot be bound to form or place. To treat the Castle of the Grail as history or to give it permanence of site is to misinterpret its reality. Spiritual experiences are measured by states of soul, not by leagues of space, nor yet by years and hours measured upon the dial.

Revelations and indications — some real and some less real—may be found. They are to serve as a thread of light linking the happenings of these half-known times. It may be possible to find a beginning with Alain, consecrated Guardian of the Holy Grail by Joseph II, the day before his death.

The legend tells how, shortly

after his consecration, Alain led a hundred of his followers, with the Holy Grail, to the 'terre Forayne' ('Lystenoy's,' 'Lyonesse') in South Wales, to the kingdom of Calafas, a monarch of renown, but paynim and a leper. The king received the pilgrims honorably, and, on learning that they had come from Jerusalem, asked if his malady were incurable. Alain promised a cure if the king would abandon the 'evil custom' (heathendom) and embrace the 'good custom' (Christendom).

After his baptism, under the name of Alphasan, the king received permission to behold the Grail. He was forthwith cured, and in gratitude he offered to build a castle for the Grail and proposed that his daughter should marry Joshua, brother of Alain. The Guardian agreed, convinced that thus the Grail would be in surety. The very day that the construction of the castle was finished there appeared on the door in scarlet letters these words: 'Corbenic, the Sanctuary of the Holy Grail.' Joshua married the princess and was crowned as heir-apparent of the 'Terre Forayne.'

"Castle Adventurous"

The night following, King Alphasan declared his intention of sleeping in the new Keep. He was awakened a few minutes after mid-



Dr. Francis Rolt-Wheeler, eminent editor of *Nos Pouvoirs* (Nice, France), is the author of *Science-History of the Universe*, a scholarly work whose sale has exceeded one million copies.

Mystic Gleams from the Holy Grail, Dr. Rolt-Wheeler's latest book, is a luminous exposition of "the legend of spiritual chivalry, the mystery of its divine origin, its secret in the world of faerie, and its high initiation." A short extract from this inspiring book is herewith presented.

night, and was witness of a Mass of the Grail. This suggests that Corbenic was 'keep' or 'sanctuary' rather than castle, and that the king was sleeping in the holy place. At the close of the ceremony a fiery seraph appeared, and, with a lance, mortally wounded the king for his impious intrusion. Alphasan died ten days later, since which time the Sanctuary of Corbenic was known as 'The Castle Adventurous'.

The name Corbenic ('cor-ar-benig'—the Sovereign Chair) recurs many times in these writings

of chivalry, but never twice in the same way, nor yet of the same place. Chretien de Troyes situated the Castle of the Grail in a smiling valley; in the *Queste* of Walter Map, it is on a rockbound coast. Wauchier de Denain describes a colossal and much-peopled castle; Didot Percival speaks of the retired dwelling of the Fisher King. In the *Perlesvaus*, the castle is protected by three moats and three bridges of the purest faerie; the *Parzival* makes of it a feudal fortress.

All agree that he who is worthy shall find it, 'whether he wend to East or West'; this is to say whether he lift his soul to God or open his soul that God may enter in. He who is wholly unworthy will never find; the Quest is not for him.

The Castle of the Grail is also called 'The Castle of Souls,' which term gives to meditation. It behoves to remember that the Quest is of the soul, and spiritual. The Castle of the Grail, even as 'The Temple of the Holy Ghost,' of which the Christ speaks, is subjective and objective, within and without, immanent and transcendent.

The succession of the Guardians of the Grail is vaguely historical, but poignantly initiatory. The order gives: Joseph of Arimathea, Joseph II, Alain, Eminadab (son of Joshua and nephew of Alain), four kings of the Terre Forayne, closing with King Pelles and his brother, Pellehan. A more spiritual line,

which is rather that of the Initiates of the Grail, lists only Joseph of Arimathea, Brons, and Percival, keeper of 'the High Word.'

Honor and Suffering

Stranger still is the teaching hidden in the sufferings of the Guardians of the Grail. In vicarious expiation, their sufferings bring about the 'Times Adventurous,' the sorcery-bound centuries which darkened the Realm of Logres. Brons and Evalach, even Pellehan — wounded by the Lance of Longinus at a moment of the Quest—set forth this mingling of spiritual honor and earthly suffering.

Here, again, comes a Gleam from the Holy Grail to lighten a Mystery of the Inner Man. That soul which is become conscious of the Divine Presence, realizing its own imperfections, is inevitably pierced by the Lance of Self-Reproach; without grace, this is a mortal wound. The Legend of the Holy Grail shows at every turn how the visible interpenetrates the invisible, and the invisible the visible.

Although the enchantments, the magic, and the phantasmagoria of the Times Adventurous are on another plane than the miraculous events accompanying the Holy Grail in its voyagings, there is not lack of continuity in the theme. The astral illusions and the deeds of chivalry in the World of Faerie and of Knight Errantry are strictly true in their own domain. Who shall be so blind to wonder as to

assail them in the rigor of material fact?

Athwart these untoward adventures, told in all sincerity, there pierces a higher truth. Historic verity obtains in the descriptions of the rude and warring centuries, in the clash of monk with initiate, of priest with pagan, of devotee with druid. In the forests, on wild wastes, by hills and vales forever unexplored, this subtle conflict raged unceasingly.

It is not otherwise in the Quest of the Holy Grail whose battleground is our own soul, that 'Realm of Logres' whose frontiers no man can define. Blessed indeed is he who has seen the Grail, or felt the Divine Presence in outer vision or inner consciousness; his feet are already on the Way. The Times Adventurous await him.

Allegorical Truth

Brons, burdened with the weight of centuries, waits but to give us the Mysterious Words. If we be stricken like to the Maimed King, Galahad will come with healing, that Galahad who is born in us, and we in him.

In our personal worth, in the intensity of our ardor, lies our admission to Spiritual Chivalry. Merlin, Arthur, Lancelot, Percival, and Galahad offer us their help, their trials, their very lives, to guide us on the Way—that Way of Christic Initiation which is known as 'The Quest of the Holy Grail.'

The True "Second Coming" Of Christ

By PARAMHANSA YOGANANDA



The teachings of the Self-Realization Fellowship point out that the Christ Consciousness of Jesus, free from theological crucifixion, can be brought back a second time into the souls of men.

These spiritual interpretations are born of intuition, and will be found to be universally true if they are meditated upon with intuitive perception. They are received and interpreted through Christ Consciousness. These spiritual interpretations are the means which the Masters have taken to show the world the common, scientific platform of intuitive perception, where the Christian Bible, the Hindu Bhagavad Gita, and the true scriptures of all religions reveal perfect unity.

"Love One Another"

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done

among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.—St. John 15: 17-25.

When Jesus commanded the disciples to love one another with his all-freeing divine love, he warned them that if those who were worldly hated them because of their spirituality, they must realize that such persons had hated truth and Jesus long before they hated his followers. If the disciples had been worldly and materially minded, the men of the world would have loved them as their own kinsmen, but because they

were not worldly, and Jesus had chosen to guide them out of worldliness, he prophesied that they would be hated because they were different.

He reminded them of a previous lesson: the disciple is not greater than the master; and said that, therefore, since worldly people had persecuted him, the Master, they would also persecute his disciples. While those people who lived Jesus' teachings in their lives, would also follow the disciples' spiritual advice, the others would persecute them for manifesting his Christ vibrations and bliss because they did not know that the consciousness in him was the reflection of Cosmic Consciousness.

He then took up a point which has since caused much theological discussion and has often been grossly misinterpreted. He said that if the Christ Consciousness in him had not been made manifest unto the world by his openly speaking of the Cosmic Father, then the people of the world who disbelieved in God would not have been accused of the sin of deliberately ignoring God after seeing His miracles demonstrated through Jesus' actions. But after hearing his words, and beholding his demonstrations of healing, his raising the dead, and his resurrection through God's grace, the people of the world for all futurity would, he declared, have no excuse to hide their indifference to God and their disbelief in Him behind a cloak of ignorance.

In other words, before God's manifestation in Jesus, many people used the excuse that they didn't believe in God because they didn't know about Him or have any sign of His existence. But since the invisible, silent, Almighty God distinctly, definitely, and abundantly demonstrated His existence, sacredness, power, love, and commandments for self-discipline through Jesus and his life, people would have no further excuse for disbelieving in God and not following the spiritual path, nor for being so engrossed in receiving and enjoying the gifts of God that they entirely forget His existence and their duty to Him. From now on there could be no excuse for forgetting Him on the pretext that He is too elusive, mysterious, unattainable, hidden, or, perhaps, non-existent.

Proof of God

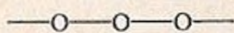
Jesus felt that those who hated the demonstrations of divine power and existence shown through his life, also hated the Cosmic Consciousness that had sent him to earth to declare God's presence in a powerful but humble way. He knew that through his resurrection the almighty power of God was to be revealed, and through his crucifixion would be revealed the humbleness of God who wants to teach His ignorant, rebellious children by love only.

If Jesus had not performed divine miracles to glorify the existence, power, and love of God as no

ordinary being ever did, then the disbelievers in God could not have been accused of deliberately ignoring God, which is the greatest human sin, and invariably brings in its wake all forms of physical, mental, and spiritual miseries. For a soul in ignorance has to suffer pain through reincarnations brought on by unfulfilled desires, whereas the realization of God fulfills *all* the desires of the human heart and thus liberates the soul. Hence, to forfeit God is to commit the sin of keeping the soul entangled in endless reincarnations and miseries.

Now that the people of the world had seen the manifestation of God through Jesus' life, they hated God when they hated Jesus. Usually people hate a man for his wrong-doings, but they hated Jesus without any cause. It is the fate of prophets to be hated without cause—other than that they are saintly. Jesus was hated just for being good, not for having performed any evil action nor for having uttered any false word which reasonably might have roused men's hatred.

(Continued in next issue)



PEARLS ON A SHINING STRAND

By M. P. Mahadev

There is no use in looking forward to a "non-religion of the future" as the Positivists do. If many of the youth are sick of re-

ligion today, it is not because religion in itself is baneful to the progress of the individual and of the race, but because religions as preached and practised at the present do not carry the spirit of God. That all men should live in concord and reach the *summum bonum* of life is the one purpose of religion; and if any cult or creed run counter to this object it cannot be called religion, but only the reverse thereof.

All the inhabitants of this earth, and especially the youth, should realize that the various religions are "as pearls on a shining strand." Instead of living in the hope of seeing the day when there would be no religion in the world, if the youth understand that religion is something which is inborn, innate, impossible to sunder from man, recognize "the fundamental oneness of religion," and work with heart and soul for dispelling from the minds of men the appalling ignorance about faith, the day will not be distant when the world will become a veritable paradise of men and women living in harmony and peace, realizing the unity underlying the diverse faiths and beholding the splendid sight of the many colored lights blending into one Supreme Radiance.

—Extract from the Second Prize Paper in a Competition offered by the New History Society of New York. Subject: "How Can Youth Contribute to the Realization of a Universal Religion?"

New Rhythms For Ancient Aspirations

By ANILBARAN ROY

Young poets all over the world feel impelled to use a new language and a new technique as a vehicle for new ideas. But the forms which have emerged so far show a tendency toward chaos rather than new creation. In modern English poetry, rhyme is being freely dispensed with, and there are many who even dispense with rhythm—the essence of all pattern-making in poetry. And the language they use has led people to say, "These new verse-writers have turned poetry into a cross between the noise of an underground railway and the Tower of Babel."

The excuse is that modern poets want to write about actual events of living, in speech that the people use in the streets. "Revolutionary ideas," says Mr. Day Lewis, "shake up our minds like an earthquake and they alter the contour of the language." Stars and nightingales and roses have become hackneyed, so the young poets write about pylons and factories, railways, airplanes, and disputed frontiers. "We write about new life," says an American poet. "We feel that new life will come from the working classes: inevitably we write about them."

* Reprinted from *The Scholar*, India. (Six Poems of Sri Aurobindo is published in India by Rameswar & Co., Chandernagore; \$1.00.)

A poet has certainly to write in a language which people understand. Still poetry is not the language which people use in the streets. It is the work of the poet to find the hidden power and beauty of the spoken language and to use it to express not merely the superficial life of the people but to reveal the deep underlying forces which actually share that life. In an age of science and machinery, it is natural for poets to write about them, and a true original poet will always be able to make poetry as much out of a sunset as out of a steam-engine. Thus Stephen Spender's lines on *The Express* are genuine poetry:

But gliding like a queen she
leaves the station.
Without bowing and with re-
strained unconcern
She passes the houses which
humbly crowd outside,
The gasworks, and at last the
heavy page
Of Death, printed by grave-
stones in the cemetery.

But poetry of the highest order is made only when the outward things are used as symbols to give expression to the deepest truths of life. Steam-engines, airplanes, and skyscrapers are symbols of the mastery of man over external nature; but there is a greater victory wait-

ing for him—the victory over his inner nature, over greed and passion, ignorance and falsehood which make life full of misery in spite of all the conquests of science and machinery, the Five Year Plans and New Deals.

In *Six Poems of Sri Aurobindo* we find an expression of the deepest spiritual experiences which alone can give the true meaning to human life and lead it to its fulfilment. Man is on the point of making a great victory, of taking the next higher step in his evolution; Sri Aurobindo stands as a poet of that victorious march of mankind to its destiny of a spiritual divine life on the earth.

As regards the forms of poetry, if the old metrical forms are no longer adequate, new ones have to be evolved. In fact every age has its contribution in new patterns and new rhythms in poetry. But the way is not to dispense with poetical rhythm altogether as the writers of free verse are trying to do. Poetry without rhythm is a contradiction in terms. Rhyme is in a different category, since it is not essential to poetry; but only those can afford to dispense with it, who can give their rhythm that additional strength which is needed to hold unrhymed verse together, strength obtained by close-packed thought and a careful choice of words and, above all, by harmonious variations in the rhythm. In *Horis Ae Ternum* Sri Aurobindo aims at finding a halfway house

between free verse and regular metrical poetry:

A far sail on the unchangeable
monotone of a slow slumber-
ing sea,

A world of power hushed into
symbols of hue, silent unend-
ingly.

"It is an attempt," as he himself says, "to avoid the chaotic amorphousness of free verse and keep to a regular form based on the fixed number of stresses in each line and part of a line while yet there shall be a great plasticity and variety in all the other elements of poetic rhythm, the number of syllables, the management of the feet, if any, the distribution of the stress-beats, the changing modulation of the rhythm." The author calls it a very simple and elementary model which he developed further in *The Bird of Fire*, where the stanza is of four lines, alternately of twelve and ten stresses. Here are two typical lines:

Rich and red is thy breast, O
bird, like blood of soul climb-
ing the hard crag-teeth world,
wounded and nude,

A ruby of flame-petalled love in
the silver-gold altar-vase of
moon-edged night and rising
day.

There are two other metrical experiments in the volume. In *Trance* Sri Aurobindo has found an altogether new rhythm in English poetry, using the old classical

quantitative foot measures. It is a four-line stanza; in the first line two amphibrachs are followed by a cretic, in the second line the first foot is a cretic, the second an amphibrach and the last an anapaest. Here is one stanza:

My mind is awake in stirless
trance,
Hushed my heart a burden of
delight;
Dispelled is the senses' flicker-
dance,
Mute the body aureate with
light.

This metre is suited only for a brief lyrical poem. So in *Shiva* and *The Life Heavens* he has introduced an ample number of modulations which allow a fairly free variation of the rhythm without destroying the consistence of the underlying rhythmic measure. In *Jivanmukta* Sri Aurobindo has shown the possibilities of Alcaics in English poetry. The subject is the Vedantic ideals of the living liberated man:

He acts and lives. Vain things
are mind's smaller mo-
tives
To one whose soul enjoys for
its high possession
Infinity and the sempiternal.
All is his guide and be-
loved and refuge.

This is perhaps the first time in English poetry that Alcaics have been used with such success.

The methods employed by Sri Aurobindo do not "tend to make poetry a kind of culture artificially fostered in a laboratory." His poems come from the very depths of Reality and constitute the essence of poetry. Though he expresses spiritual experiences, he does not merely philosophise in verse. It is not at all easy to write poetry which will be a transcript of a spiritual condition. "If one writes only ideas about what it is or should be, there is a failure. There must be something concrete, the form, the essential spiritual emotion of the state. The words chosen must be the right words in their proper place and each part of the statement in its place in an inevitable whole. Verbiage, flourishes, there must be none." As a matter of fact, spiritual poetry succeeded nowhere so well as in the great *Upanishads* and in some passages of the *Gita*. Thus the *Upanishad* speaks of the Eternal Reality which it calls the Brahman:

The Eternal is hidden in a glorious golden sheath, the indivisible and stainless Spirit, and he is a brightness and the light of all lights and the One that self-knowers know.

There the sun shines not and the moon has no splendour and the stars are blind; there these lightnings flash not, nor any earthly fire. For all that is bright is but the shadow of His brightness and by His shining all this shineth.

All is this eternal and immortal Brahman. The Eternal is before us and the Eternal is behind us and to the south and to the north of us and above and below and extended everywhere. All this magnificent universe is nothing but the Eternal.—*Mundaka Upanishad*, translated by Sri Aurobindo.

The *Upanishads* speak of the Brahman in various ways, but their tendency is to take one away from life so that he may live in the immortal ecstasy of the Brahman consciousness. But Sri Aurobindo's ideal is the attainment of the Brahman consciousness as a means of conquering the evils in the world and the realization of a divine life on this earth and in this material body. In *The Life Heavens*, Earth thus cries to the limitless Sublime:

I, Earth, have a deeper power
than Heaven;
My lonely sorrow surpasses
its rose-joys,
A red and bitter seed of the
raptures seven;
My dumbness fills with echoes
of a far Voice.
By me the last finite, yearning,
strives
To reach the last infinity's
unknown,
The Eternal is broken into fleet-
ing lives
And Godhead pent in the
mire and stone.

IN NO STRANGE LAND

By Francis Thompson

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know
thee,
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumor of thee there?
Not where the wheeling systems
darken,
And our benumbed conceiving
soars!—
The drift of pinions, would we
hearken,
Beats at our own clay-shuttered
doors.

The angels keep their ancient
places;—
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendored
thing.

But (when so sad thou canst not
sadder)
Cry—and upon thy sore loss
Shall shine the traffic of Jacob's
ladder
Pitched betwixt Heaven and Char-
ing Cross.

Yea, in the night, my Soul, my
daughter,
Cry—clinging Heaven by the hems;
And lo, Christ walking on the
water
Not of Gennesareth, but Thames!

Benoy Kumar Sarkar

The brilliant career of Professor Benoy Kumar Sarkar, sixty-two-year-old Bengali scholar and patriot, came to a sudden close on November 24, 1949, in Washington, D.C.

Swami Premananda, leader of the Self-Realization Fellowship center in Washington, performed the funeral rites for Dr. Sarkar on November 26th. "I have never seen a lovelier service," Miss Florence H. Martyn wrote, in a letter which appeared in the *Hindustan Standard*. "Dr. Sarkar's body was covered with a silk flag of India. The flowers sent by friends were beautiful. Nearly all the Embassy of India staff were present. Swami Premananda conducted the medi-



Benoy K. Sarkar

tations. He and other friends remained for the completion of all the rites. The ashes were sent to Calcutta."

Dr. Sarkar left India early in 1949, accepting the invitation of the Institute of International Education and of the Watumull Foundation to deliver lectures before various universities in America. He had also been appointed Visiting Professor of the University of Michigan. The great scholar had intended to visit the Pacific coast in 1950, and to see Paramhansa Yogananda in Los Angeles.

Dr. Sarkar, the senior professor of sociology at Calcutta University, was the author of about fifty books and more than 500 scholarly papers which he had written in the English, Bengali, German, French, and Italian languages.

Two articles by Dr. Sarkar have appeared in *Self-Realization Magazine* ("International India" in the April, 1938 issue, and "Old India in the New West" in the November, 1939 issue). Titles of a few of his books, as follows, give a glimpse of Dr. Sarkar's erudition and wide interests:

The Sociology of Races, Cultures, and Human Progress; The Positive Background of Hindu Sociology; The Political Institutions and Theories of the Hindus; Chinese Religion Through Hindu Eyes; The Folk-Element in Hindu

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Narada, The Ideal Devotee

By JEAN HERBERT

Narada devoted a considerable part of his life as a *gandharva* (celestial minstrel) to the study of music. It is said that after one thousand years of such training, when he came down to earth proud of what he knew, he saw some maimed, misshapen and horrible creatures who, on enquiry, informed him that they were his songs. Painfully disillusioned, he then resumed his study of harmony, first of all under teachers sent by God and finally under the personal direct guidance of God. And so he reached a point when "his music filled all creation with divine ecstasy and joy."

Narada is even credited with the invention of the *vina*, that most perfect of all musical instruments, which he always carries. It should perhaps be noted here that the peculiarity of the *vina* which makes some strings vibrate, not in unison, but in harmony, when another string is played, makes it a remarkably apt attribute of Sri Vishnu, the great protector and preserver of multiplicity.

Three Disciplines

Like all *Avatars*, Devarishi Narada realizes the fulness of the measure of his divine stature by receiving the teachings of various sages The main disciplines which Narada is pictured to have

undergone are three in number, and may be termed monistic, dualistic, and Raja-yogic respectively.

In this monistic *sadhana*, he was under the guidance of the great sage Sanat-kumara whom the *Hari-vamsha Purana* describes as his brother, perhaps showing thus that guru and disciple are originally one and should be viewed as such in this particular yoga. The *Cbhando-gya Upanishad* gives us a detailed account of the teaching which Narada received. At the request of Sanat-kumara, he first told of all that he had learned previously, i.e. the whole of Brahmanical science in its eighteen subdivisions. But all that, he realized, was only words. Was there nothing beyond it? Such is the comment and the question which comes up persistently after each of the Devarishi's attempts to give a satisfactory answer to his exacting guru. And it is important to note that each of his answers, although never accepted as final, is nevertheless recognized as a necessary stage through which he has to proceed in order to reach the next one.

Although that dialogue may be read in five minutes in the *Upanishadic* texts, it may in fact have lasted scores of years, with long periods of meditation after each further repetition of the soul-haunting question. In the narrative,



—Kalyana-Kalpataru

The devotee Narada, with his famous vina, the musical instrument he is said to have invented.

we thus witness the gradual building-up of a series of fifteen different terms which are not linked to each other by a causal relation, but each of which nevertheless necessitates the existence and presence of all the preceding ones as a prior condition of its own introduction. We thus learn that behind and beyond words is speech, beyond speech the reflective mind, and then will, the perceptive intelligence, concentrated meditation, knowledge, power, food, water, air, ether (or space), memory, hope, and prana. Thus from the internal cosmos to the external, and back to mental conditions which finally lead back to Cosmic Spirit.

But although Narada now stops asking whether there is any truth higher than those already mentioned, the guru embarks upon a new series of terms, since realization of Prana implies the possession of absolute Truth, which in its turn implies understanding, then thought, then faith, devotion, sacrifice, bliss, and finally the Infinite (Bhuvan) which is characterized by non-limitation and non-mortality. We in that way reach definitively Absolute Being, which is identical with the Atman. For such a monistic teaching, one cannot do better than refer to the commentaries of Shankara, including those on *Brahma-Sutras* 1, 3, 8.

Science of Sound

We should further note the fact that according to the *Devi Purana*, Narada also learned from the same



Jean Herbert is author, editor, or translator of over 50 books on Indian philosophy. Extracts are here presented from his admirable brochure, **Devarishi Narada** (Paul Derain, Lyon, France).

Devarishi ("God-sage") Narada, devotee of ancient times who perfected himself in **bhakti** (devotional love), is a living guide for those who follow his path to God-realization. He inspired the poets Valmiki and Vyasa to compose their immortal works, **Ramayana** and **Srimad Bhagavata**. Narada's aphorisms on **bhakti** are highly prized in India's devotional literature.

guru both yoga and *padamala-vidya*, i.e., the science of mantras in the *Atharva-Veda*, which would tend to show that such practices are either complementary to, or at least compatible with, the pursuit of Jnana-Yoga.

Narada's dualistic *sadhana* (discipline) is described in great detail in the *Mahabharata*. In this he was first of all directed by the dual anthropo-divine incarnation of Na-

ra Narayana, whom he had sought for guidance in the Himalayas, in a retreat called Badari. Although in the list of twenty-two *Avatars* given in the *Bhagavata-Purana*, Nara and Narayana come immediately after Narada, and should therefore be considered to correspond to a later stage of development, it is only natural that the effort of Narada to attain realization through devotion to a personal God should have been inspired by a *darshan* (sight) of the dual incarnation of that devotion. And as a matter of fact, Nara and Narayana do little more than tell him that he can reach such realization, and that he should seek it in the White Island, Shveta-Dvipa. In that island, he finds, "like other sages before him," a race of men who have attained perfection in the possession of full faith in the one Bhagavat (Lord). . . .

On that island, Narada continued the various yogic practices which he had ardently followed for a long time previously, and he finally obtained a vision of the Personal God, Vasudeva, which, from his description, is remarkably similar to that which Sri Krishna granted to Ariuna as related in the *Bhagavad-Gita*. That Vision, generally called *Vishvarupa*, embodies, as the name indicates, all possible forms and manifestations of the Divine, and although the presentation of it is rather Vaishnavic in its terminology, it may well be taken to transcend the limitations of any school, sect or creed, and to synthe-

size all the forms of *Isbhvara* (God) which man is capable of apprehending. And the teaching which Vasudeva then gives to his prostrated devotee goes far beyond that of any philosophy or religion.

Narada's Raja-yogic *sadhana* has not been described to us with the same wealth of details. But the *Bhagavata-Purana* tells us how he received his first instruction when a very young boy, and his first mantra, and many years later reached the full consummation of that yoga while meditating under a pippala tree. The Lord revealed Himself "in Narada's heart," and instructed him further in service and devotion.

His Description

Both in scriptures and in pictures, Narada is generally shown as a beautiful young man. A recent study on him aptly described him as follows: "Possessed of immeasurable calmness—his whole personality redolent with the sweetness of divine love, grave with the wisdom gained from leaving *Maya* as a bird leaves the nest, and mischievous in the mood of knowing all things to be but the play of the Creator—the great rishi wanders through creation playing his *vina*, the sound of which is *sattvika* and infinitely sweet, and he sings to its accompaniment the glories of God." Fire is a frequent simile used to describe his appearance. The *Hari-vamsha-Purana* tells us that "his complexion is like a flaming fire, his eyes as the morning sun;" the

Vana Parvan compares him to "a sacred fire into which libations are poured." Other scriptures say that he is "as effulgent as the sun," "going through the three worlds like the sun."

We have already mentioned the fact that he appears at all periods of history, and in that sense may be taken to be eternal. Although one of the earliest *Avatars*, previous to Matsya, Kurma, he is sometimes described as having been born in Vedic times, sometimes as being contemporary with Sri Rama, and sometimes as living at the time of Kurukshetra. In this connection, Shankaracharya (commenting on *Brahma-Sutra* III. 3, 32, "Of those who have a mission to fulfill, there is corporeal existence so long as the mission is not fulfilled") writes: "Narada is born again," which need not of course be taken in a literal and physical meaning. And since the mission of Narada seems to be coextensive with the continued existence of Creation and *dvandvas* (the dualities), it is only natural that, even to the present day, the great Devarishi ("God-sage") Narada should reveal himself to those who have become worthy recipients of a higher wisdom.

Although it is always fallacious to try to discover any fixed hierarchy among the denizens of the Hindu Pantheon, we may note that when there is a gathering of all the great rishis, Narada is generally described as heading their group. The *Mahabharata* gives us many such instances. In the *Sabha Par-*

van, he leads all the great rishis when they come to attend a ceremony or a sacrifice. In the *Anushasana Parvan* he speaks in the name of them all when they ask him to relate to Sri Krishna what they have seen in the Himalayas. In the *Vana Parvan*, he is the mouthpiece not of the rishis alone, but of all divine beings, and even of the highest Deities, when he forbids Arjuna to use his God-given weapons except in the direst necessity. In the *Vana Parvan* again, when the great sage Markandeya teaches a vast gathering of kings and holy men, Narada comes to enhance the solemnity of the occasion with his presence, and presides over the proceedings. In the *Bhagavad-Gita*, Sri Krishna definitely refers to him as the greatest of all divine sages when he says: "Among the divine sages I am Narada. . . ."

Even the great Deities receive him with considerable reverence. It is related that on one occasion when the Devarishi appeared before Sri Krishna, "the glorious Lord instantly rose, knelt before the sage, and with folded hands asked him to take the royal seat. He spoke to the sage in words sweet as nectar, saying, 'O worshipful one, what service can I render thee?' He, the supreme Father of the universe, washed the feet of the sage."

And however much reverence and worship he may receive he remains the most perfect devotee of the Deity. His acts of adoration and his prayers and invocations are always given as models.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA

The "Seven Angels" of Creation

Chapter IV, Stanza 25

Literal Translation

"Some yogis perform sacrifices to devas (deities), while others offer the self, as a sacrifice made by the Self, into the fire of Spirit."

Spiritual Interpretation



In stanzas 25 to 29 we find descriptions of other forms of fire ceremonies, performed by different spiritual aspirants for liberation according to their various inner propensities. The 25th stanza of the *Bhagavad Gita* mentions that some yogis perform sacrifices to devas, or astral entities. Sacrifices to devas may mean performing certain ceremonies to invoke the presence of liberated saints, or astral gods who control various functions of the universe.

In *Revelation* of the Christian Bible, we read that God has "seven angels" before His throne. The Hindu scriptures also mention seven deities, who manage the universe as agents of God.

The macrocosmic ideational universe is created and governed by Iswara. The macrocosmic astral universe is maintained by Hiranyagarva, who creates the blueprints

of the ideas. The macrocosmic physical universe (the *materialization* of the ideas and the blueprints) is controlled by Birat. The microcosmic ideational body of man and of all objects is governed by Pragnya. The microcosmic astral body of man and of all objects is controlled by Taijas. The physical body of man and of all material things is governed by Biswa.

These six deities governing the six states of the cosmos are in turn transcendently guided by the Maha Prakriti, or Holy Ghost, which in turn is passively guided by the Kutastha Chaitanya or Christ Consciousness, as the reflection of the Cosmic Consciousness.

These are the seven angels before the throne of God.

God differentiated Himself into these seven deities, imposing on each a different personality so that they could carry on the different functions of the universe, even as

the same sunbeam is reflected differently when it falls on the blue sapphire, red garnet, yellow topaz, green emerald, multicolored opal, purple amethyst, and white diamond.

"See My Secretary"

Now the ordinary man *can* reach God directly, as the Supreme Deity over the seven deities, just as a man may personally contact the owner of a business. But, just as it is sometimes difficult to get to the head of a corporation without seeing his secretary, so certain spiritual teachers say that it is easier to contact God first through one of these seven deities.

In other words, when a devotee needs healing he should pray to the God Biswa: "Manifest in me as health." Those seeking a stronger life force in the body should say: "Good Taijas! recharge my body battery." Those wanting insight and wisdom should pray to God as Pragnya: "Reinforce my wisdom and guide it to its goal." Those devotees who want a perception of the whole physical universe should pray to God as Birat: "Make me feel Thy presence in all the universe." Those who want to contact God as the Cosmic Life Force should pray: "O Cosmic Astral Engineer, Hirannyagarva, please manifest Thyself to me as Cosmic Light."

Those who want the supernal Cosmic Wisdom should pray: "O

God, as Iswara, implant in me Cosmic Wisdom." Those who want release from Cosmic Delusion should pray to Maha Prakriti, or Kali, or the Holy Ghost. Those who want to feel the transcendental Kutastha Chaitanya, or Christ Consciousness, should pray: "O Christ Consciousness, manifest in the ecstasy-expanded cup of my consciousness."

Likewise, those who want God Himself, can pray: "O Cosmic Consciousness, manifest Thyself in my ecstasy-expanded Soul."

In all of these prayers, the devotee should realize that he must continuously throw the "clarified butter" of devotion into the flames of the Spirits of these seven deities, or into the Cosmic Fire of God.

Stanza 24 described the highest form of spiritual fire ceremony, in which the soul is offered as an oblation into the Cosmic Fire of Brahman, or the Infinite. The 25th stanza describes other forms of devotion, as mentioned above. In addition, there are many, many deities in the universe. The *Tantra Shastra*, the scripture dealing with vibratory chants and fire ceremonies, describes in detail the specific vibratory chants and root astral sounds which should be properly pronounced before a fire ceremony to invoke the presence of lesser or higher deities, for the acquisition of power.

The *Bhagavad Gita* elsewhere says that those who worship the lesser gods go on to them, after this mortal coil is cast away; and

those who are devotees of Spirit become one with Him, after the earthly karmas (actions) are finished.

Worshipping of devas also includes the practice of certain physical postures (*asanas, mudras,* and spiritual techniques) which awaken certain nerve forces which, in turn, stimulate the tissues, glands, and muscular vigor of the body.

The Spinal Shrines

The performance of fire ceremonies to please the devas has another significance. Real yogis who practice *Kriya Yoga* withdraw the fluid of life force from the body cells and sensory and motor nerves, and offer it to the seven deities who reside in the seven astral fires in the spine, beginning from the coccyx and rising to the cerebrum.

Then, again, the *Bhagavad Gita* mentions some followers of the path of wisdom who use the soul's devotion to offer the self as a sacrificial offering into the fire of Spirit. (This is different from the supreme fire ceremony mentioned in stanza 24, wherein is described the highest state of the yogi, in which he sees his offering as Spirit, and offers his soul—which is Spirit in motion—into the fire of Spirit.) The devotee (of stanza 25) has to realize his inner Self intuitively, then, through intuition, unite his soul-perception with the fire of cosmic perception of the Infinite Brahman. (This method, of course, is not as advanced as that in which

all the perceptions of the yogi are nothing but various perceptions of the Infinite. In this stanza, offering the self denotes a more limited form of consciousness, and only the limited form of intuition required to offer the self and unite these two in the cosmic fire of infinite perception. The man of knowledge by this method unites his wisdom with the Cosmic Wisdom.)

Concerning *Devas*: It must be remembered that by concentration on wisdom one can invoke great spirits, such as that of Swami Shankara who lived the life of wisdom, or of Sri Yukteswarji who found liberation through wisdom. Likewise, in order to find Jesus Christ, one must use faith, for Jesus was liberated by absolute faith and oneness with God.

A Devotee's Power

Many saints in India have prayed to God to manifest as the Divine Mother, or in other forms, and have had their prayers answered. When a saint's devotion is strong enough to make God materialize Himself in the form of a certain deity, as imagined by the devotee, the deities so invoked remain in the illimitable ether as permanent blueprints and personalities.

When any other devotee in this world begins to call upon a deity who has been visualized and seen by another saint, then that same deity, in the same form, appears to this new devotee if his devotion is strong enough. That is why the

different deities are all permanently present as symbols in the ether and can be invoked by any one, by deep meditation.

Symbolic Deities

For example, Mother Kali and Durga represent two aspects of Cosmic Nature. Mother Kali is often shown as a woman with four hands, standing on the breast of the God Shiva. Her four hands hold the gifts of prosperity, protection, discipline, and bestowal of wisdom to her devotees. Shiva represents the Infinite on whose breast stands Cosmic Nature. Durga is usually shown with ten hands representing the ten human senses (the five instruments of human sense: sight, hearing, smell, taste, and touch, and the five instruments of action: hands, feet, speech, sex, and bowels). She, too, rests on the breast of the Infinite Shiva, and is often shown destroying a beast or demon representing Ignorance. She is surrounded by the deities Saraswati (wisdom), Lakshmi (prosperity), Ganesh (success), and Kartik (power).

Nature and the Infinite

When the senses are controlled and the demon of ignorance is conquered, then man realizes that Cosmic Nature with all her paradoxes is only an emanation from the pure Infinite. Man is destined to find, by conquering human nature and consequently Cosmic Nature, the Infinite hidden behind it—even as the villain in a movie is designed to concentrate attention on the hero through contrast. Darkness of evil is the tool of God to make us love the light of goodness.

Many devotees are not satisfied with the conception of a vast Infinite, but need to serve God through some materialized form. And God, in His infinite mercy, though invisible, materializes into the desired visible form. As invisible water vapor is transformed by the chill of frost into an iceberg, so by the transmuting power of devotion the invisible God and Cosmic Light can be "frozen" into any visible form desired by the devotee.

(Continued in next issue)



The Republic of India



January 26, 1950 will go down in history as the birth date of the Republic of India. On that day the new Constitution went into effect, reconstructing a sub-continent of varied governments into a well-ordered unified modern nation. The Republic of 330 million inhabitants which was launched at the beginning of a new half-century will be run by 160 million voters, the largest group of voters in the world.

The newly constituted nation, whose freedom was announced Aug. 15, 1947, called on selfless, experienced, trained men and women of all professions and religions to draft a constitution which would crystallize the many aims of the Indian independence movement, a struggle which had gone on actively for the past half-century. Like the fighters for independence, the constitution builders sought for all kinds of freedom. Not only does the constitution give political franchise and define political institutions, but it concerns itself with abolishing social evils and with defining economic, educational, and cultural goals for the nation to aim toward. It is the most elaborate declaration of human rights ever framed by a nation. Deeply influenced by the constitutions of the U.

S. A., Britain, Canada, Australia, and Ireland, borrowing frankly from them at times, the Indian constitution is nevertheless strikingly original, full of innovations created to fit India's ways and situation.

Framework of Government

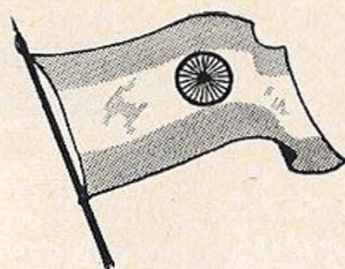
The Republic of India, by its constitution, is to have a very strong central government. This was particularly important because of the extreme variety in the conditions of the units that compose the nation—some poor, some just emerging from feudal isolation, others highly advanced even in industrialization. Provision is made for the central government to temporarily take over the functions of the local State (i.e. provincial) governments in wartime or even in peacetime emergencies. The head of the central government can even become virtually a dictator under specified emergency conditions and for specified short periods of time. The tax and revenue situation assures priority to the central government over local governments.

In fact the local governments depend on the central government for grants to make up deficits, and thus become reliant on it. Counterbalancing this federal power is an admirably worked-out system of

popular representation by which none of these central powers can be usurped from the huge electorate which comprises everyone over twenty-one years of age. As one examines in the new constitution not only the abstract principles but the detailed directives concerning administrative and election procedure, one is amazed by the calm clear guidance given to future India by these her Founding Fathers; this charter gives a vast, complex, ungainly federation streamlined mobility and strength while safeguarding the rights of the weakest individual.

The newly constituted India has a president,* a cabinet headed by a prime minister, and a two-chamber Parliament. The president and the members of the chamber called Council of States — equivalent roughly to the U. S. Senate—are elected indirectly, by an electoral college. The voters directly elect members of the chamber of Parliament called the House of the People. The president holds office for five years and can be re-elected. The president is not as cut off from the legislature as is the U. S. executive. The constitution can be amended. It is the basic law of the land and future presidents and Parliaments are obliged to obey it.

* Dr. Rajendra Prasad, 64, long-time follower of Mahatma Gandhi, was elected on January 24 by the Constituent Assembly to serve as the first President of the new republic. Pandit Nehru is the present Prime Minister of India.



India Republic Banquet

Speaking before an audience of over 300, Paramhansa Yogananda lectured on "World Brotherhood" at the India Republic Banquet held January 26th in the Armenian Center at Los Angeles. Representatives from many other nations were present to congratulate India on her new status as a republic, and to honor Mahatma Gandhi, whose way of peace won India's independence and set a new standard of statesmanship for the world.

The former provinces of British India, the new groupings of former princely states, and all other divisions will in future be called States. The constitution includes definition of the governments of these States. Aiming at making law and justice uniform throughout the land, the constitution forbids the States to have constitutions of their own. Governors of States are nominated by the President. The judiciary is a single unit and the civil service

system is on a national, not State by State basis. The extension of the franchise to every adult, abolishing the limitations which cut the franchise under the British rule to a small segment of the privileged classes, will inevitably complicate the governing of the new republic. This is more than offset by many measures such as the above which aim at making the machinery of rule flexible, free of red tape, and standard throughout the nation. There are ample provisions for adopting the basic laws and rules to local needs.

Much of the counterweight needed to prevent such a strong central government from becoming totalitarian is to be found in the clearly defined rights of the Indian individual citizen, contained in the Constitution. Included are rights of equality, of worship including the right to convert others to any religion, the right to an education, and the right to recourse to the Supreme Court for the enforcement of such fundamental rights. The right of even the least numerous minority to preserve its cultural and linguistic identity is recognized. The government is forbidden to give religious instruction in educational institutions run by it, but there is encouragement, including financial aid, given to religious schools. The planning includes enactment of nation-wide, uniform laws through which invasion of fundamental rights will be punishable.

Some call the Indian Constitu-

tion the greatest monument to the memory of Mahatma Gandhi. The spirit of Gandhi is sensed throughout this imposing document, in its bold approach to basic problems, its constant concern for the underprivileged. The Constitution's legal abolition of untouchability, implementing one of the main aspects of the Mahatma's life work, can be considered a revolution in itself. An act of discrimination against a person because of his belonging to the lowly fifty-million group known for ages as Untouchables is an offense punishable in accordance with law.

Perhaps most important of all aspects of this constitutional drive against religious and caste divisions is its abolition of communal (religious) representation in government affairs, in jobs, etc. The idea that seats in government should be allotted on a religious basis instead of on a population or professional-class basis was applied in India only in recent times—starting forty years ago. It was done to weaken the nationalistic movement by creating divisions which had not previously been accentuated. In keeping with modern concepts recognized almost everywhere, religious groupings and preferences are handicaps to the smooth functioning of a populace or government.

Curiously, no special favors are extended women in their political rights. This is because throughout the struggle for independence the political equality of the sexes has

always been taken for granted; there are relatively more women in high offices in free India than in the U.S.A. A number were members of the Constituent Assembly.

The vast plans which free India's Founding Fathers are implementing as rapidly as possible under very adverse conditions are inevitably going to cost the nation far greater sums than were used within India by previous governments. The education of all children up to the age of fourteen, the harnessing of water power, the increasingly large staffs of well-trained persons necessary when a central government takes over so many new functions, will all call for increasing taxation. The constitution has made provisions to safeguard the national finances against local government tax levies. For instance, a move to raise to a high figure the sum that a local government could demand as business tax was turned down by the drafters of the constitution on the ground that such a high tax would weaken the merchant's ability to pay a high income tax. Income taxes and customs and excise are reserved, generally speaking, to collection by the national government.

Aside from the likelihood that such levies as income taxes will tend to rise, the government of the Republic of India can hope that the general stimulation, amounting to an awakening, of such a vast number of working people will produce a much in-

creased taxable wealth which will be held for use inside the country. Thanks to the ethical, humane provisions of the new constitution, vast numbers of human beings will function with greater social harmony and effectiveness than before. Other provisions of the constitution (including reviving of the ancient village councils or *panchayats*) will lead to far more efficient government machinery so that although the central and state governments are expanding activities, the expense will be at least partly offset.

On May 17, 1949, the Constituent Assembly of India approved India's remaining within the Commonwealth. The proclamation of a Republic on Jan. 26, 1950 is not changing this novel status which aligns the Republic of India with the British (and coincidentally the Americans) in a friendly fashion without obligating India to take sides in case of war. There is a very strong nationalistic trend in India but at the same time, as the making of the constitution shows, there is a strong attachment to the Anglo-Saxon approach especially in methods of government and of conducting trade. The gestures of remaining in the Commonwealth and of continuing the use of the English language for a time longer are giving America and Britain an unforeseen chance to establish a new form of non-imperialistic cooperation with this great new democracy. —From "India Today," New York.



—Kalyana-Kalpataru

KRISHNA AND RADHA—"Roles Reversed"

Radha, symbolizing Nature, plays the flute of Krishna, representing Spirit. The interplay and divine harmony between creation and the Creator are here beautifully suggested.

Yoga Postures For Health

The Bow Posture — Dhanurasana

By REV. C. BERNARD

This seventh article in the series on the *asanas*, or postures of yoga, describes the benefits obtainable through the practice of *Dhanurasana*, or Bow Posture.

Like many of the other yoga postures, which assume characteristics or appearance of different animals (such as the Fish Posture, Peacock Posture, Cobra Posture, etc.) or which assume the shapes of familiar objects (like the Plow Posture), the position called *Dhanurasana* is so named because of its resemblance to a bow.

A glance at the photograph on page 29 shows at once how the position of the whole body forms the bow, which is held taut in shooting position by the bowstring formed by the arms and the legs from knees to ankles. This posture is assumed without any great difficulty, as follows:

Lie on the abdomen with hands at the sides. Bend the legs backward from the knees, and with the hands firmly grasp the ankles. Now lift the head. Then pull the arms back by trying to stretch the legs back. This will lift the knees and the upper body simultaneously from the floor. Observe that, as shown in the photograph, the arms should not be bent. The pressure required to raise the chest comes

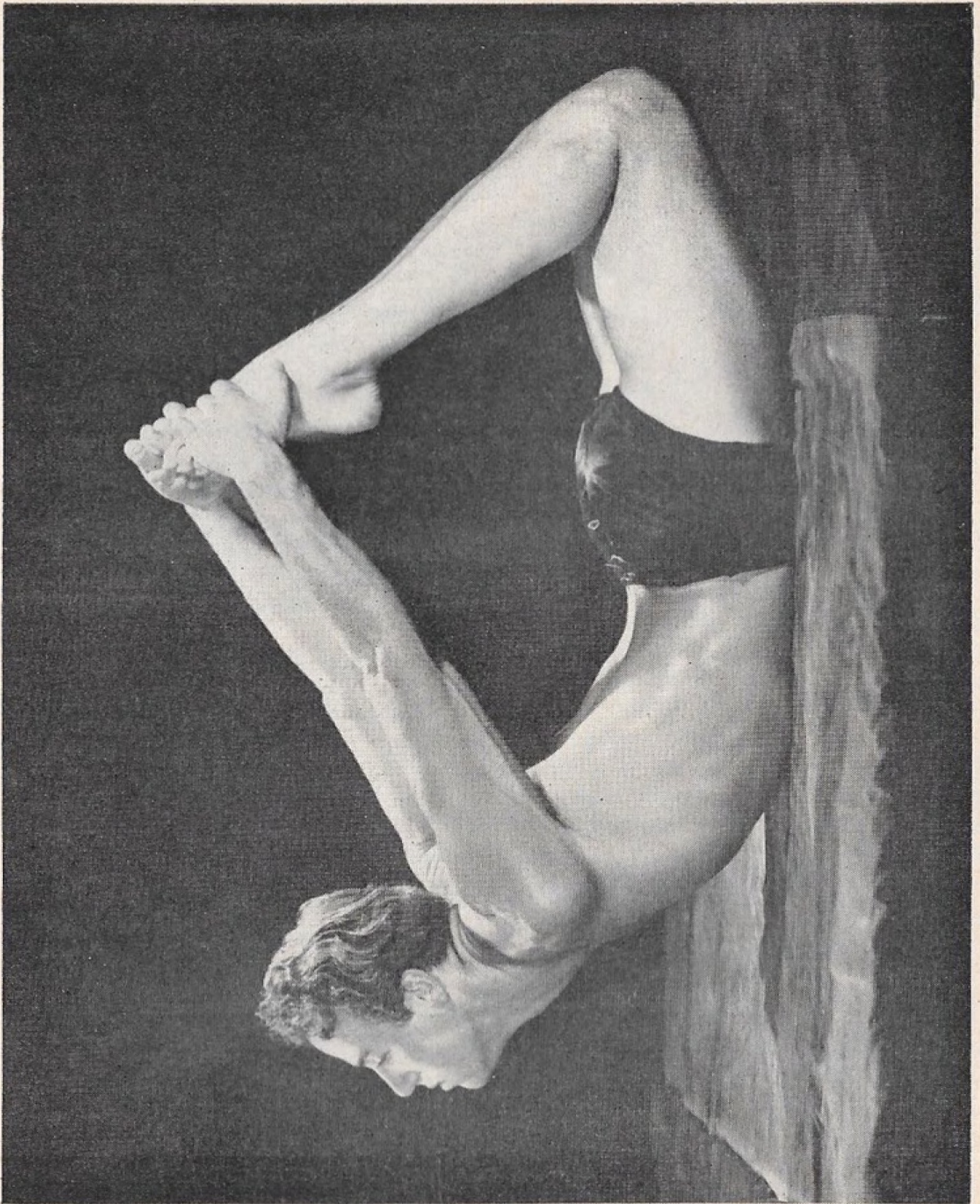
from the legs. The strength of the arms should be used only to hold the legs. Throw the head as far back as possible, as though trying to look up. Balance the body on the lower and upper abdomen only. Stout persons will find this posture difficult, but the posture can and should be practiced, nevertheless.

In performing this particular *asana* the breathing is regulated. Exhale and count twelve while in this pose. The pose can be repeated five times, with ten-second intervals between each repetition. After a good practice, it can be held for one minute with normal breath.

Increases Circulation

There are a number of benefits which can be expected from the faithful practice of this pose. For obvious reasons, it reduces abdominal fat. It increases the abdominal blood circulation. As a consequence, the functions of the liver, kidneys, spleen, small and large intestines are improved. This exercise makes a demand on the shoulder and leg muscles particularly, and greatly strengthens them. It helps to make the spine flexible. Because it bends the spine backward, it might be called a complement to the Plow

(Continued on page 38)



The "Bow Posture," Beneficial for Circulation of the Blood

BOOK REVIEWS

Mystic Gleams from the Holy Grail, by Francis Rolt-Wheeler, Ph.D. London: Rider & Co., 47 Princes Gate, S.W.7. Cloth, 192 pp., 1949. 16 shillings postpaid (remit by international postal order).

The author reveals in these pages a vast erudition, a clear and pleasing style, and, above all, a rare spiritual discernment. He awakens in the reader a deep yearning to perceive for himself the supernal light within the Mystic Cup.

The literary witchery of the Quest of the Holy Grail calls for a mystic insight and a straightforward telling. The huge mass of this great saga is so overloaded with incidents and romantic adventures, with magic and mystery, that its higher sense of spiritual initiation is often swept away in colorful confusion.

Dr. Francis Rolt-Wheeler has given to this epic of King Arthur, Merlin, Lancelot, Guinevere, Galahad, and the Knights of the Round Table a direct setting which is deeply informative. The manifold legends of the Round Table are revealed to us as being "not old-world fables to while away the time, but lines of spiritual guidance. They hold enshrined a teaching of the Way of Initiation. In each of us there is some of the

boastfulness of Gawain, of the treachery of Mordred, or the rudeness of Kay, and not all of us can throw a stone at Guinevere. Yet we may inspire our souls with the fidelity of Lancelot, with the loyalty of Bohors, with the courage of Percival, and with the vision of Galahad." The Divine, Faery, Chivalric and Spiritual interpretations illumine this lofty theme, which sweeps the reader on in a swift and easy style. Those who know the Quest already will prize this book just as much as those whose search has just begun.

Scientific Autobiography, by Max Planck. New York: Philosophical Library, Inc. Cloth, 192 pp., \$3.75.

This volume contains the last writings of one of the greatest physicists of our time. The essays deal with the problems that for decades engaged the attention of this deep thinker, such as: True and fictitious issues in science; the meaning and limit of exact science; the concept of causality in physics; the relationship between natural science and religion.

"To the religious person, God is directly and immediately given," Planck writes (p. 183). "He and His omnipotent Will are the fountainhead of all life and all happen-

ings, both in the mundane world and in the world of the spirit. Even though He cannot be grasped by reason, the religious symbols give a direct view of Him, and He plants His holy message in the souls of those who faithfully entrust themselves to Him.

"In contrast to this, the natural scientist recognizes as immediately given nothing but the content of his sense experiences and of the measurements based on them. He starts out from this point, on a road of inductive research, to approach as best he can the supreme and eternally unattainable goal of his quest—God and His world order. Therefore, while both religion and natural science require a belief in God for their activities, to the former He is the starting point, to the latter the goal of every thought process. To the former He is the foundation, to the latter the crown of the edifice of every generalized world view.

"To Learn and To Act"

"This difference corresponds to the different roles of religion and natural science in human life. Natural science wants man to learn, religion wants him to act. The only solid foundation for learning is the one supplied by sense perception; the assumption of a regular world order functions here merely as an essential condition for formulating fruitful questions. But this is not the road to be taken for action, for man's volitional decisions cannot wait until cognition

has become complete or until he has become omniscient. We stand in the midst of life, and its manifold demands and needs often make it imperative that we reach decisions and translate our mental attitudes into immediate action. Long and tedious reflection cannot enable us to shape our decisions and attitudes properly; only that definite and clear instruction can which we gain from a direct inner link to God. This instruction alone is able to give us the inner firmness and lasting peace of mind which must be regarded as the highest boon in life. And if we ascribe to God, in addition to His omnipotence and omniscience, also the attributes of goodness and love, recourse to Him produces an increased feeling of safety and happiness in the human being thirsting for solace. Against this conception not even the slightest objection can be raised from the point of view of natural science, for, as we pointed out before, questions of ethics are entirely outside of its realm.

Kepler and Newton

"No matter where and how far we look, nowhere do we find a contradiction between religion and natural science. On the contrary, we find a complete concordance in the very points of decisive importance. Religion and natural science do not exclude each other, as many contemporaries of ours would believe or fear; they mutually supplement and condition each other.

The most immediate proof of the compatibility of religion and natural science, even under the most thorough critical scrutiny, is the historic fact that the very greatest natural scientists of all times—men such as Kepler, Newton, Leibniz—were permeated by a profound religious attitude. At the dawn of our own era of civilization, the practitioners of natural science were the custodians of religion at the same time. The oldest of all the applied natural sciences, medicine, was in the hands of the priests, and in the Middle Ages scientific research was still carried on principally in monasteries. Later, as civilization continued to advance and to branch out, the parting of the ways became always more pronounced, corresponding to the different nature of the tasks and pursuits of religion and those of natural science.

A Common Goal

"For the proper attitude to questions in ethics can no more be gained from a purely rational cognition than can a general *Weltanschauung* ever replace specific knowledge and ability. But the two roads do not diverge; they run parallel to each other, and they

intersect at an endlessly removed common goal.

"There is no better way to comprehend this properly than to continue one's efforts to obtain a progressively more profound insight into the nature and problems of the natural sciences, on one hand, and of religious faith on the other. It will then appear with ever increasing clarity that even though the methods are different—for science operates predominantly with the intellect, religion predominantly with sentiment—the significance of the work and the direction of progress are nonetheless absolutely identical.

"Religion and natural science are fighting a joint battle in an incessant, never relaxing crusade against scepticism and against dogmatism, against disbelief and against superstition, and the rallying cry in this crusade has always been, and always will be: *On to God!*"

(Continued from page 13)

Culture; Hindu Achievements in Exact Science; The Futurism of Young Asia; Hindu Art: Its Humanism and Modernism; and Dominion India in World Perspectives.



Recipes To Remember . . . *And Practice*

No truth is yours unless you practice it in daily life.

HEALTH RECIPE

There's no better spring tonic than the fresh life-giving vegetables of early spring. Make sure, however, to get the full benefit of their nutritive content, for exposure to heat or even to room temperature causes loss of valuable vitamins. That is why all vegetables, whether used for cooking or for salads, should be stored in the refrigerator as soon as they are bought.

Proper cooking, too, will insure maximum food value and flavor. Use only enough water to keep vegetables from burning; better still, use a heavy waterless cooker or any heavy pan with closely fitting cover. If excess liquid remains when the vegetable is cooked, it may be utilized for soup or for a cream sauce for the vegetable just before it is served.

Steaming, as well as cooking in parchment paper, preserves all vitamins and minerals. All vegetables that are suitable for casserole cooking may be served in the same dish in which they have been baked.

At a time when the high price of oranges and grapefruit may burden the budget, it is well to remember that new cabbage, asparagus, radishes, and also new potatoes provide a good source of vitamin C as well as B¹. New cabbage which is excellent for salads or

coleslaw is not so firm as the fall or winter variety. Incidentally, the disagreeable cooking odor of this vegetable can be greatly decreased by adding a whole unshelled walnut to the cooking water.

Another good choice for salads is celery-cabbage, sometimes called Chinese cabbage, which has some of the characteristics of both romaine and cabbage. Its long oval-shaped head should be firm, fresh, and well blanched. When selecting asparagus look for stalks that appear straight and fresh—you will find that these are crisp and tender with compactly pointed tips and with only an inch or two of tough, woody stem. If the stem ends are thick they may be pared, cubed, and cooked with the top part of asparagus.

Good quality in radishes is not always indicated by the color of their leaves. (Crisp green radish leaves, however, are a happy addition to the salad bowl.) The roots should be smooth, crisp, and firm. Both the long, white, mild-flavored radishes and the red button variety are a good source of vitamin C; they also yield lesser quantities of B¹ and G. Contrary to popular belief, white potatoes are not an exceptionally fattening food; they are a fair source of vitamin B¹, C and G as well as of iron, phosphorus, and other health-giving

minerals. With this abundance of nutriment, potatoes are preferable, by far, to bread as a carbohydrate food.

Celery, so popular for its appetizing flavor, is rich in vitamin B and G as well as in many health-giving minerals. There are two varieties of celery: Golden Heart, which is bleached white, and Pascal, recognized by its dark green color and narrower ribs. The stalks of both varieties should be of medium length and thickness, and brittle enough to snap easily. If the inside of the stems looks rough or puffy, the celery is likely to be pithy. Examining stalks for this defect will usually reveal "black heart," a prevalent form of rot in celery. Endive, escarole, and chicory, like most leafy green vegetables, are good sources of vitamin A, with lesser amounts of vitamin B¹, C and G.

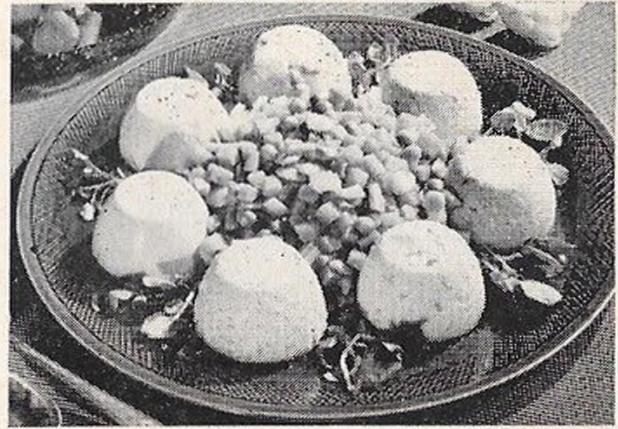
All greens that are intended for the salad-bowl should be thoroughly washed, drained, and chilled before they are mixed with dressing. Since the flavor of any salad is greatly enhanced by a tart, well seasoned dressing, we include the following recipe which uses lemon juice instead of vinegar.

Ideal French Dressing

- 1 tsp. salt
- 2 tsps. sugar
- 1 tsp. dry mustard
- dash, tabasco
- ½ tsp. paprika
- 1 cup lemon juice
- 1½ cups olive oil
- 1 tbs. finely minced onion

Mix all ingredients in order given. Blend thoroughly by shaking in a covered container or mix in a bowl with rotary eggbeater. Yield: about 2½ cups of dressing. To store, place in a covered container and, if desired, add a whole clove of garlic; remove garlic before dressing is used.

To add sustenance with a delightful protein food, surround your spring salad with egg-cheese timbales.



Egg and Cheese Timbales

- 1½ tbs. vegetable fat
- 1 tbs. flour
- 1½ cups milk
- ½ lb. sharp cheese, chopped
- ½ tsp. salt
- ⅛ tsp. pepper
- 1½ tsps. Worcestershire sauce
- ½ tsp. (scant) mustard
- 1½ tsps. chopped pimento
- 3 eggs

Melt fat, add flour and blend well. Slowly pour in milk. Cook over low heat, stirring constantly until mixture is smooth and thick. Add cheese and stir until blended. Remove at once from heat and add seasonings and pimento. Pour slowly into beaten eggs, stirring constantly. Pour into well greased custard cups. Place cups in pan of hot water and bake in a moderate (325 degree) oven until firm, about 45 minutes, or until knife inserted comes out clean. Unmold before serving. Makes 4 timbales.

MENTAL RECIPE

To lie comfortably on a bed of spikes is a feat one scarcely would wish to perform, yet the mind power which makes such bizarre stunts possible should certainly pique our interest, if not our desire! We all know certain varieties of physical torture—the results of accidents, disease, and wrong health habits—and who will gainsay that it would be indeed a blessing to be able to lie on the spikes of bodily pain without being affected by them?

"If you can attain that consciousness whereby you realize that you are not the body, you will no longer feel pain," Yogananda has written. He also points out the interesting fact that, if you had never known anything except pain, you would not recognize it as such, for pain is only a *contrast* consciousness. "Control the mind and there will be no pain. Nothing can cause you suffering if you practice *titiksha*—neutrality—to *all sensations*. When you calmly will to do so, you can conquer the body."

Naturally, this is not accomplished overnight. But you will be surprised how much can be gained by persistent effort. Begin with little things—small pains and annoyances which, through the magic of mind, we so often enlarge to heroic proportions. Calmly but firmly resolve that you are not going to permit the vagaries of your body's behavior to enjoy a prominent place in your mind. It

is easier said than done, but determined practice makes doing and saying one. Your mind must be like steel—oddly, it must protect itself against itself, for it is the mind which suggests pain and other unpleasant sensations, and the same mind which can refuse to accept these negative suggestions.

In the dream state, the mind's suggestions are so powerful that it is often hard to realize, upon awakening, that the dream was unreal. So in this strange waking dream of ours, the body and its sensations appear to be real, yet we must one day truly awake to the deeper reality of the soul.

Cultivate the mind's power, and realize that the body is indeed only a temporary dwelling-place of the soul . . . only one of countless "homes" we have inhabited during our travels through incarnations . . . and that the soul is truly at "home" only when it is one with God, the Ultimate, the only Reality.

SPIRITUAL RECIPE

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. —Proverbs 3:1-2

This scriptural advice is as applicable to the man on the street as to the monk in the cloisters. To imagine that religious truths are for a class apart from us is to be hungry and yet push away food which has been set before us. "Trust in the Lord with all thine

heart"—what a vista of peace this opens to the weary soul! The skeptic argues that it is impossible to trust, or to have faith in a Being whom one has never seen, whose presence has never been felt, but it is the Lord's test, that we become aware of His nearness only *after* we have demonstrated our faith. The seed of memory of our kinship with God awakens to life as faith, "the proof of things unseen."

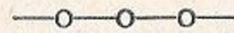
"Lean not unto thine own understanding," which may be clouded by delusive ignorance, but pray for and accept His will for you. What we conceive to be the best course is more often than not the wrong one. It is better to affirm, as Paramhansa Yogananda suggests, "I will reason, I will will, I will act, but guide *Thou* my reason, will, and activity to the right thing I should do in everything." Do your best—then give your problem, your very life, to God, whose concern for you is deeper than you can imagine. He wants to share Himself, His infinite, inconceivable Bliss, with you, if you will but have it.

Therefore, "in all thy ways acknowledge Him." How often do you think of God in the course of the average day? He is ever busy for you, night and day, keeping your heart pumping, your breath flowing; without His constant presence you would be dead in an instant. The food which you put in your stomach would be of no use to you without His power, which enables your body to digest and transmute

it into a form that will sustain life. ("Man shall not live by bread alone . . .")

God is in everything around you—the smiling flowers, singing birds, a color-splashed sky—all attest His living nearness, yet we walk in the midst of miracles and give Him never a thought. You would consider it impolite if you were to meet your neighbor on the street and fail to greet him, but do you think to greet the God who dwells in him? "Acknowledge Him in all thy ways"—"practice the presence of God," as Brother Lawrence put it, and you will see a new world, you will feel a new thrill of joy, in living that cannot be compared with any happiness in this world.

Acknowledge God, cultivate the awareness of Him, let Him know that you want and need Him, "and He shall direct thy paths."



A VISION

I saw Eternity the other night,
Like a great ring of pure and endless light,

All calm, as it was bright:—
And round beneath it, Time, in hours, days, years

Driven by the spheres,
Like a vast shadow moved; in which the World

And all her train were hurl'd.

—HENRY VAUGHAN

A Letter From A Disciple

(Sister Gyanamata has been one of Paramhansa Yogananda's disciples for 25 years. Her name, which means "Mother of Wisdom," was given to her by Paramhansaji in 1932 when she took the vows of a sister of the Self-Realization Order.)

Dear:

To your question as to why we must suffer, I would answer that we are on the Wheel of Life—as it turns, we are hurt, and it is the part of our mind or psyche that responds with pain which indicates the shortcomings above which God wants us to rise. As I pass my life in review, I cannot recall a time when I thought it necessary to ask the above question. Yet I did not want to suffer—I wanted my own way, O yes! Answers have come from time to time, however, without my questioning. The one which has given me the most satisfaction, as I remember, is the one which the Master drew from the Maharishi, who put a counter question, asking: "What suffers?"

In these two words, as in a nutshell, lies the whole subject. The answer is obvious—that which must die if ever we are to reach the Goal. The little self grasps the Self by the throat; it must be put to death if ever we are to live in God. But will the little self ever die if it does not suffer? Will Self-realization ever come if it does not? There is no suffering in God. In God, in Peace. Out of God, out of Peace.

"Before my eyes my dead self lies,
O Bliss beyond compare!"

What really matters can be put in a few words—complete surrender to God, to the Divine Will. If we did that one thing perfectly, what else would we need to do? What else would we need to know? Doing, knowing, in one divine act, we would find Him on any plane, and would enter into Peace—for "Thou hast made us for Thyself, and our hearts are restless till they rest in Thee."

Think on my words the next time your heart aches over some favor withheld which you think ought to be granted. Remember that it is God who is both the Giver and the Withholder of favors.

Once I heard the Master say, "If you shut me out, I can't come in." All the Masters say the same thing. Jesus said: "Behold, I stand at the door and knock: if any man hear my voice, *and open the door*, I will

come in to him, and will sup with him, and he with me."

But we shut them out. We shut out God, and then ask, "Why does God permit suffering?"

Remember, then, that no matter what one's deprivations—no matter if one must ever press the nose against a window and look in at happy company from which one is debarred—there is no suffering if God stands at one's side.

May you have a joyful Easter.
My love in God and Gurudeva,
—*Gynanamata*

(Continued from page 28)

Posture (see *Halasana* in the Sept. 1949 issue of *Self-Realization Magazine*) in which the spine is bent forward to loosen the vertebrae. The Bow Posture is said also to help cure constipation, dyspepsia, and sluggish liver conditions.

Watch for the article on *Vajrasana* or Thunderbolt Posture, and *Savasana* or Dead Posture, in the next issue of *Self-Realization Magazine*.



Books

By SWAMI PREMANANDA

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The Universal Reality75
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BHAGAVAD GITA

Edwin Arnold's beautiful translation, **Song Celestial.**
Cloth, \$1.25.

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3880 San Rafael Ave.
Los Angeles 65, Calif.

MAHATMA GANDHI AND NONVIOLENCE

By Paramhansa Yogananda

Mahatma Gandhi believed in nonviolence as the bedrock of creation—God or Vishnu in His preservative aspect. With his mind, heart, and soul, Gandhi realized that Right is Might. Like every true devotee, Gandhi knew that "one with God is a majority." The irresistible law of righteousness which upholds the planets in their rounds is ever working, hiddenly or openly, for the vindication of the man of truth.

One does not hear much these days of a nonviolent approach to life, but the grim march of political events points inexorably to the truth that without spiritual vision, the people perish. Science, if not religion, has awakened in mankind a dim sense of the insecurity and even insubstantiality of all material things. Where indeed may man go now, if not to his Source and Origin—the Spirit within him? Belief in violence has brought his world to the brink of destruction; one may say without fear of contradiction that violence has failed to solve justly a single world problem. When man employs the law of the jungle to effect his ends, he acts as an animal, and not as a man. The unique human faculty, denied to all other creatures, is Reason.

Mahatma Gandhi knew that even a small group of nonviolent men, living torches of truth, serve to

ignite the flame of righteousness which burns within even the most darkened heart. That more and ever more men should come to realize and express the potentialities of the indomitable soul: that was the theme-song of Gandhi's life. Through practical experience with India's millions, for whom he won political freedom without a bitter war, the Mahatma has proved that the common people will listen to, and follow, a righteous man.

"What the wise choose
The unwise people take; what best
men do

The multitude will follow."

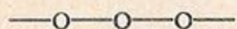
—*Bhagavad Gita* (Arnold's translation).

Fraught with symbolic meaning are the lives of all great ones who come to earth for the accomplishment of a specific righteousness. Gandhi's dramatic death in the cause of Indian unity has highlighted his message of nonviolence to a world torn in every continent with disunity.

"One should disdain to kill another," he taught his millions of followers (*satyagrahis*, "those who hold to truth"), "but should be glad, for the vindication of *ahimsa* (nonviolence), to die oneself." Again: "Nonviolence has come amongst men and it will live. It is the harbinger of the peace of the world."

It is heartening news that a committee appointed by the Indian national commission for coopera-

tion with UNESCO are holding meetings, begun last September, in New Delhi, for the purpose of formulating a World Peace Plan based on nonviolence.



JOHN MILTON
ON HIS BLINDNESS



When I consider how my light is spent
Ere half my days in this dark world
and wide,
And that one Talent which is death
to hide
Lodged with me useless, though
my soul more bent
To serve therewith my Maker, and
present
My true account, lest He returning
chide,
"Doth God exact day-labour, light
denied?"
I fondly ask. But Patience, to pre-
vent
That murmur, soon replies, "God
doth not need
Either man's work or his own gifts.
Who best
Bear his mild yoke, they serve him
best. His state
Is kingly: thousands at his bidding
speed,
And post o'er land and ocean with-
out rest;
They also serve who only stand
and wait."

ODE TO THE WEST WIND



Make me thy lyre, even as the
forest is:
What if my leaves are falling like
its own!
The tumult of thy mighty har-
monies
Will take from both a deep, autum-
nal tone,
Sweet though in sadness. Be
thou, spirit fierce,
My spirit! Be thou me, impetu-
ous one!
Drive my dead thoughts over the
universe
Like withered leaves to quicken
a new birth!
And, by the incantation of this
verse,
Scatter, as from an unextinguished
hearth
Ashes and sparks, my words
among mankind!
Be through my lips to unawak-
ened earth
The trumpet of a prophecy! O,
wind,
If Winter comes, can Spring be far
behind?
—PERCY BYSSHE SHELLEY

NEWS OF SRF CENTERS



University Club Lecture

Paramhansa Yogananda, who is as well-known for his lectures as writings, spoke before members of the University Club at San Diego at a luncheon on October 28th. No stranger to the University Club, having spoken there on a similar occasion the previous year, Paramhansaji found a receptive audience for his talk on "Ancient and Modern Living."

Christmas Meditation

Christmas at the Los Angeles SRF headquarters on Mount Washington was, in 1949 as it has always been, a true celebration of Jesus' birth. On December 24th Paramhansaji led the service and meditation, which lasted from twelve noon until eight. Devotees came from near and far, filling the softly lighted chapel to experience the joy of prolonged meditation in the blissful radiance of the Master's God-communion.

Deeply moved by the significance of the day, Paramhansaji spoke in barely audible words of his own revelations and the immanence of God's presence among us. He stressed the importance of remembering Christmas every day, and gave assurance of final victory to all struggling on the spiritual path—not only with his words of en-



couragement, but with his divine blessings and the strength of his own boundless wisdom.

The social aspect of Christmas was celebrated on December 25th with a dinner for over 100 guests, students, and resident disciples from both Encinitas and Mt. Washington.

Candle-lighted tables, so long they seemed to extend into infinitude, were strikingly decorated with clusters of ethereal "angel hair" and glittering stars. A tall Christmas tree, lavishly hung with ornaments and tinsel, towered over the festive gathering.

Numerous women disciples, wearing colorful Indian saris, presented a striking picture in contrast to the occidental evergreen and holly decorations.

Paramhansaji addressed his ever-growing "family" with words of warm praise and affection. He recalled the time when, many years ago, only a few were present, adding: "I prefer one soul to a crowd, but I love a crowd of souls! It is wonderful to know that we are gathered here — those who love God, and those who have dedicated their lives to God—for the purpose of spreading the teachings of Self-Realization."

Lifting his voice to the Heavenly Father, Yoganandaji prayed: "Bless

this spiritual family—we are Thy children, gathered in Thy name to celebrate the birth of Christ. Yesterday we were happy to celebrate the spiritual birthday of Christ, when He was born in the cradle of our consciousness. And now we rejoice in Thy great gift — the Christ—that we may pattern our lives after His life. Beloved Christ, bless us that we may be like Thee in every way. All our love we lay at Thy feet, O Spirit, and at the feet of Christ and the great Masters.”

Paramhansaji's Birthday

The fifth of January, Paramhansaji's birthday, climaxed the seasonal celebrations at Mt. Washington Center.

Following the ancient Master-and-disciple birthday ritual, the devotees, in the living room and adjoining chapel, awaited his entrance. Heads bowed in devotion, all joined in the chanting of *Aum Guru* when Paramhansaji entered the room. Having been escorted to a seat in the center of the chapel, Paramhansaji was crowned and garlanded with fragrant blossoms. The chanting continued as each devotee approached to receive his blessing, then slowly walked to his place at the candle-lighted banquet table. Paramhansaji then removed the flower wreath and garland and placed these over the pictures of his own Master, Sri Yukteswar, and his Master's guru, Lahiri Mahasaya. As he walked toward his place of honor at the head of the long

table, the group-chanting changed to a spirited outburst of the "Happy Birthday" chorus. Wreathed in smiles and saying how happy it made him to have the opportunity to see everyone, Guruji took his seat. Placed before him was a huge cake decorated with the words: "Happy Birthday, blessed Master."

After the refreshments had been cleared away, Paramhansaji opened his gifts and greeting cards, and thanked everyone for the presents and the loving thoughts that went with them.

"All of you who have given your lives to this cause are the most precious possession I have," Paramhansaji said. "My life is your life. You will be able to do more good than all the preaching in the world, for example speaks louder than words.

"This occasion makes me feel that the little family in which I was born was only a training ground for a larger world family. May each of you be newly born in the spirit of God and may you always remember, when you celebrate this birthday, 'He who follows me follows not me, but Him that sent me.' All this love you shower upon me I give back to God and the Great Ones."

Thank You!

Paramhansaji takes this opportunity to thank all who sent greetings and gifts at Christmas and on the occasion of his birthday. He was deeply touched by the remembrances, which came to him from

all over the globe, and extends to all students his deepest blessings.

The residents at Mt. Washington wish to thank the many friends who sent cards and gifts. They were arranged on a table in the large entrance hall so that all residents and visiting SRF members could enjoy them.

Moslem League

Paramhansa Yogananda was a guest of honor at a dinner given by the Moslem League on January 6th at the Wilshire Country Club in Hollywood. The occasion was a celebration of the birthday of the Prophet Mohammed.

Dr. Lewis Visits Boston and Washington

Dr. and Mrs. M. W. Lewis, resident members of the SRF World Brotherhood Colony at Encinitas in California, paid a three-week visit, last October, to the Boston center. Dr. Lewis had served the Boston group for many years as conducting teacher. The Boston SRF center was the first one established (1920) in America by Paramhansa Yogananda.

Dr. and Mrs. Lewis were warmly welcomed by all Boston students, including Mr. Adolf David, present leader, Mr. J. Bradford Lewis, assistant leader, and Mr. and Mrs. Roscoe O. Elliott, relatives of Dr. Lewis who were among Yogananda's first students in this country.

The Lewises also paid a visit to

Sister Yogmata at Turner, Maine. (Readers of *Autobiography of a Yogi*—Chapter 21—will recall Sister Yogmata as the hostess who fulfilled Sri Yukteswarji's "strawberry" prophecy.)

Dr. Lewis, in his sincere and enthusiastic way, conducted three of the Thursday evening meetings of the Boston center.

In the Nation's Capital

En route to California, the Lewises visited the SRF center in Washington, D.C. The distinguished leader, Swami Premananda, gave generously of his time and hospitality, guiding his guests to many points of interest in the national capital. Of special note was the viewing of the original scroll of the Book of Isaiah, on display at the Library of Congress. This scroll, recently discovered in a mountain cave near Jerusalem, was written several centuries before the Christian era.

On October 23rd Dr. Lewis was the guest speaker before a full congregation at the beautiful Self-Realization Temple in Washington. In the course of his talk, Dr. Lewis spoke of the early years of SRF, when Yogananda and his small, loyal group in Boston had to overcome many difficulties in seeking to establish the non-sectarian yoga movement in America.

"I have had the privilege of being a disciple of Paramhansa Yogananda for nearly thirty years," Dr. Lewis observed. "Almost from

the very beginning of our association, Paramhansaji predicted to me that, during his lifetime, India would be free. How happy he is, not alone that India is now free, but that her liberation came about, not by war, but through the non-violent methods of Mahatma Gandhi and his millions of followers."

On their fourth and final day in Washington, the Lewises visited the stately Federal Building in which President Truman and other dignitaries had attended, last February, the memorial service for Mahatma Gandhi. On that occasion Swami Premananda had been a guest speaker. (Mr. Truman's tribute: "Gandhi's death is an international tragedy, a loss to the whole world.")

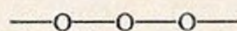
Uday Shankar Reception

On February 1st world-famous Hindu dancer Uday Shankar and his entire company were the guests of Paramhansa Yogananda and Self-Realization Fellowship. After being welcomed at Mt. Washington Estates, the party motored to Encinitas with Paramhansaji and a large group of students and guests. They were served an Indian dinner at the SRF Hermitage there, after which Shankar, Amala (Mrs. Shankar), Mme. Amelita Galli-Curci, and other guests spoke briefly.

Entertainment by two musicians of the Shankar company followed. The party then returned to Los Angeles, where the famous dancer and his group were to fill the second night of their engagement at the Philharmonic Auditorium.

The *Los Angeles Times* reported: "In the ten years or more since Uday Shankar and his Hindu Ballet troupe were seen here last, many things in the world have changed, but it was gratifying to note in Philharmonic Auditorium last night that the skill of these dancers and their timeless evocations of an ancient art remain as fresh and fascinating as one had remembered them."

A more detailed account of the SRF reception for Shankar and his company will appear in the next issue of *Self-Realization Magazine*.



INDIAN ART ON DISPLAY

The most extensive collection of Indian art ever to be shown in America is now on display in three galleries of the Los Angeles County Museum in Exposition Park. The exhibit, which will remain on public view until April 16, comprises ivory carvings, carpets, terra cotta ceramics, fine jewelry, sculpture, and paintings.



COMMENTS OF THE PRESS ON
"AUTOBIOGRAPHY OF A YOGI"



SATURDAY REVIEW OF LITERATURE, New York: "Of the sincerity of the author's convictions there can be no doubt; his is a long and earnest narrative that cannot but impress and interest the Western reader."

SAN FRANCISCO CHRONICLE: "In a very readable style . . . Yogananda presents a convincing case for yoga, and those 'who came to scoff' may remain 'to pray'."

REVIEW OF RELIGION, published by Columbia University Press: "There has been nothing before, written in English, or in any other European language, like this presentation of Yoga . . . **Kriya Yoga** is a lost, ancient science . . . This system greatly shortens the long period leading to man's liberation . . . Sri Yuktswar's picture confirms the statements of his greatness. It is the finest portrait in the book."

THE PERSONALIST, published by University of Southern California: "The author is undoubtedly well versed in the religious science of India, and many of the Hindu insights he puts into very readable form for Occi-

dentals. . . . The chief value of the volume lies in its autobiographical presentation of many of the attitudes, feelings, insights, and yogic disciplines that have made India, from earliest known times to the present, a center of some of the greatest spirits or personalities this world has produced."

HERALD, Grand Rapids, Mich.: "Yogananda's autobiography is well written. Although his phraseology is often quaint, his meanings are seldom obscure. He writes much more clearly than many Western commentators on Yoga. To those interested in Yoga and its psycho-analytical parallels, the book is of special importance. The reader who is bored with the current output might turn to Yogananda for a change."

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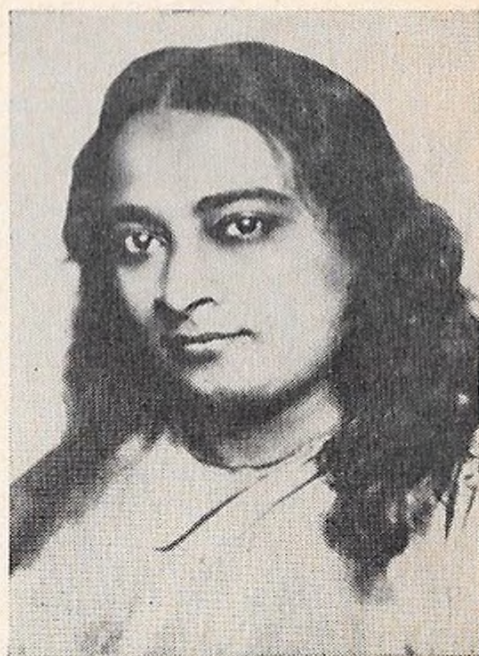
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Los Angeles, California

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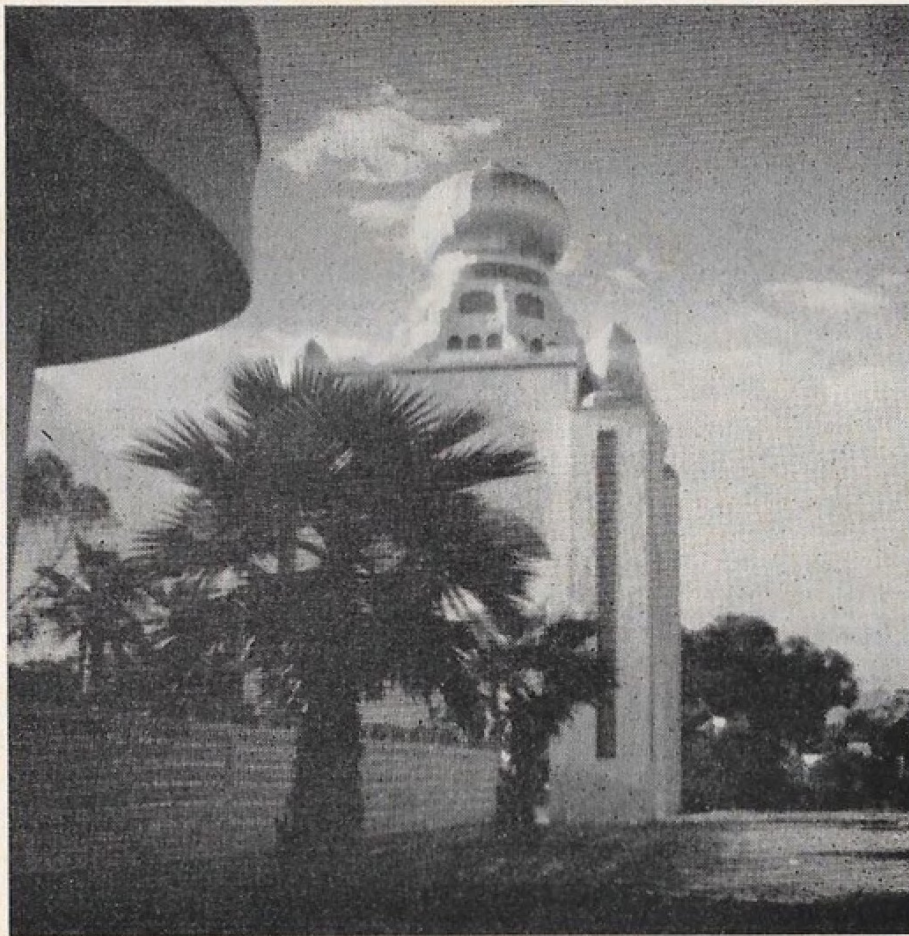
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SELF-REALIZATION FELLOWSHIP
3880 San Rafael Avenue
Los Angeles 65, California

Eternity

By PARAMHANSA YOGANANDA

Oh, will that day arrive
When I shall ceaselessly ask,
And drive infinite questions
Into Thine ear, O Eternity, and have solution
How weak weeds grow and stand unbent,
Unshaken beneath the trampling current,
While the storm wrecks titanic things,
Uproots the trees,
And quick disturbs the mighty seas;
How the first spark blinked, and the first tree,
The first goldfish, the first bluebird so free
And the first crooning baby
In this wonder house made their visit and entry.
They come, I see;
Their growth alone I watch.
Thy cosmic moulding Hand
That secret works on sea and land,
I wish to seize,
O Eternity!