

Self-Realization

MAGAZINE

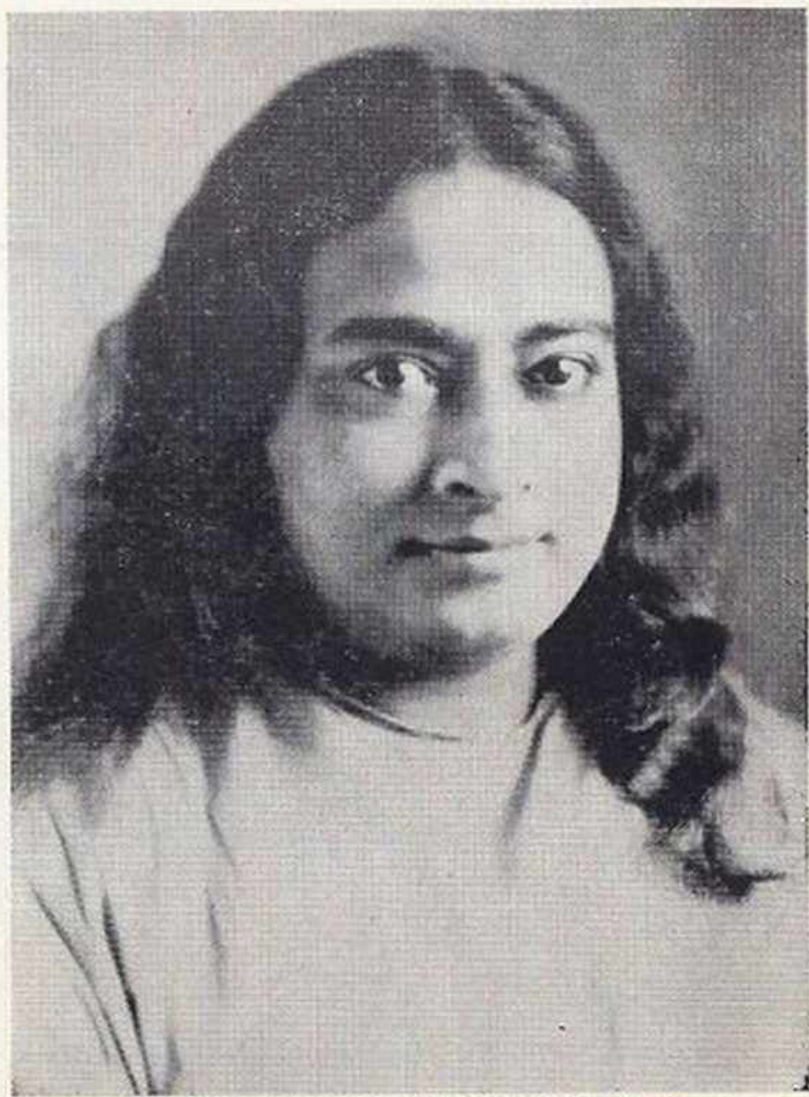


Founded by PARAMHANSA YOGANANDA



Healing of Body, Mind, and Soul!

JULY-AUG., 1953
25 CENTS



PARAMHANSA YOGANANDA

Founder of Self-Realization Fellowship which celebrates its thirty-third year in America with a Convocation at Los Angeles, California, August 19th through August 23rd. Photograph taken in early 1920's, shortly after Paramhansaji came to the United States.

Self-Realization Magazine

FOUNDED BY PARAMHANSA YOGANANDA

July-August, 1953

Vol. 25, No. 1

TABLE OF CONTENTS

Let Darkness Go!	2
Mount Everest Feat	3
Resurrection — For All	4
India in the News	8
The Power of the Lord's Grace	11
The Tree of Dreams (<i>poem</i>)	13
A Letter From a Disciple	14
The Choice	15
Yoga Postures for Health	16
A Present God (<i>poem</i>)	19
Spiritual Interpretation of the <i>Bhagavad Gita</i>	20
Meditation Thoughts	27
Curing Mental Abnormalities	28
By Paramhansa Yogananda	
News of Self-Realization Fellowship Centers	33

Copyright, 1953, by Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles 65, California. Paramhansa Yogananda, founder. Rajasi Janakananda, president.

Yearly Subscriptions: \$1.50 (no additional charge for foreign postage). Issued bi-monthly. Three years, \$3.00. Single copy, 25¢. Special May-June 1952 issue, 60¢ (Paramhansa Yogananda Memorial Number, 80 pages).

Entered as second-class matter Sept. 7, 1948 at the Post Office in Los Angeles, California, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of Feb. 28, 1925, embodied in paragraph 4, section 538, P.L.&R., authorized Dec. 2, 1937. Printed in USA.

JULY, 1953

1

Let Darkness Go!



The following excerpt is from a letter written by the blessed Master Paramhansa Yogananda to Rev. M. W. Lewis in 1924 from Anchorage, Alaska. It was read by Dr. Lewis on the occasion of a banquet April 6th celebrating the second anniversary of Self-Realization Fellowship's India Center in Hollywood, at which time he pointed out that the Master's words actually apply to every loyal devotee who would follow the Master one hundred per cent.

Let only God consciousness reign between us; let the everlasting spiritual tie be stronger than ever. It is never too late if we try again and again. Kindness, devotion, loyalty to God and your path live forever. Let the good always dazzle before your eyes. Let darkness go. Love harmony. Let your heart welcome the truth and you will find me always there to help you, to help you more than you ever dreamed. But doubt not when God tries you. Keep abiding faith.

Meditate unceasingly and deeply, expecting nothing but Bliss.

With love and blessings,

Paramhansa Yogananda

Mount Everest Feat



Ascent to the top of Mount Everest (29,002 feet) proved beyond human skill until May 29th of this year. On that date success rewarded the herculean efforts of two men—one a Westerner, Edmund P. Hillary of New Zealand, and the other an Easterner, Tensing Norkay, a Nepalese whose home is in Darjeeling, India. Both men prayed after reaching the summit. A dozen British expeditions during the last half-century have attempted in vain the conquest of Mt. Everest. The triumph of 1953 was made possible by the advance in scientific knowledge and by the superb teamwork of the latest expedition, which was headed by Colonel John Hunt.

Mt. Everest lies five miles above sea level, where the air is so rarefied that man cannot breathe normally nor maintain his life-energies. Portable oxygen masks used by the intrepid mountaineers were therefore the chief material factor that recently turned the tide of past failures and brought about victory.

To Self-Realization members the news is of particular interest. The icy peaks of the Himalayas, which lie on the borderland between India and Tibet, are the chosen home of a number of great masters, including the deathless avatar Babaji and a small band of his disciples. Remaining in physical form for long periods at God's command, purifying the earth with their holy vibrations, these exalted beings live in inaccessible parts of the mountains, far from the miscomprehending public gaze. Endowed with every yogic power, these masters remain in perfect safety amidst the extraordinary atmospheric conditions that surround their abode of eternal snows.

Now the earth's most secret peak has been scaled by mortal man. Surely that human achievement came about by God's grace, that it serve as a symbol of divine aspiration for humanity during the new Atomic Age. The science of yoga, long hidden like Mt. Everest, is now beginning to claim a multitude of devotees in many lands. That spread of sacred knowledge is largely due to the pioneering efforts in East and West of the dauntless master, Paramhansa Yogananda.

The world applauds the courageous adventure at the top of the world. But the "climb to Mt. Everest" that continues to challenge every man is the ascent to his own divinity.

Resurrection -- For All

By REV. C. BERNARD



Transcript of a lecture delivered Easter Sunday, 1953, at the Self-Realization Fellowship Church in Hollywood, Calif.

At Easter the attention of the world turns almost entirely to one subject: the crucifixion of a great master and a true son of God, one who had realized within himself oneness with the Infinite Spirit. The real meaning of his resurrection almost has been obscured by the emphasis that has been given to the persecution and the crucifixion of the saintly Lord Jesus. Perhaps it is as the Master Paramhansa Yogananda pointed out so astutely: Jesus was crucified once, but his teachings have been crucified every day since. The real spirit and meaning of the resurrection has been lost to Christendom. The emphasis should not be upon the bodily crucifixion or the harsh experiences that Jesus had to undergo, but upon the glory of the resurrection. Therein lies the hope of mankind.

But one must understand the purpose of the crucifixion. It was said that Jesus died to save those who were in sin. This is true. But it is hardly rational to assume that the death of one saint two thousand years ago is going to atone for the sins of all future generations. That would mean in effect that we could live wrongly, as we please, and that when it is time to leave the physical body and this earth we could say, "Lord, I am sorry I have made mistakes; but You have paid for my sins, so I am now free." This doesn't quite add up, does it? What about those who died before the time of Jesus? What atonement is there of their sins? Let us understand the deep spiritual significance of this. Jesus did die. He paid a price on the cross, and in persecution, in order to work out the karmic bondage of his immediate disciples. He had assumed a spiritual responsibility to them, and they in turn had taken the responsibility of following him.

Jesus paid a price, as a master can, for the mistakes that his disciples had made. They were depending upon him truly. The follower of a master is completely dependent upon the master, and he realizes his spiritual

dependency. There is no false sense of independence in him. He knows that without the help of a God-realized soul he cannot attain the consciousness of God that he beholds in that soul. He indeed is a follower, a true believer. Why do you think Jesus said to those who were around him, "Why call ye me Lord, Lord, and do not the things which I say?"

Jesus was able to work out in the test on the cross and in the persecution that he endured some of the bad karma, some of the results of previous unwise actions of his disciples. By this single act he did not by any means save all mankind. Those alone are saved who are true believers. But a true believer is one who does not merely profess a belief, but also lives in accordance with the terms of the faith that Jesus gave. These are strong words. I could say "Peace, brother! Peace, sister! You are all right where you are." But you are not all right where you are. We are not safe and we are not all right unless and until we have that love of God and that consciousness of God in ourselves. We cannot afford to rest or drift with the tide of life until we gain that.

Many have presumed to call themselves Christians, but we have only to look back through history to find that some of these Christians have committed great atrocities in the name of the Master of Peace, in the name of one who was filled with the love of God and who taught nothing but the love of God. Are these then Christians? Are these followers of Christ? Merely brandishing the name of Christ does not make for Christendom. Merely taking the name of Christ or acknowledging the truth of his teachings does not make one a Christian. Who is a Christian? A *follower* of Christ. Who is a follower of Christ? A lover of Christ. Who is a lover of Christ? One who will live by the principles that he enumerated for us, that he explained as a way of life. One who *follows* Christ is a follower and a true Christian, not otherwise.

Resurrection was not just for one. Other masters have resurrected the body even as Jesus did. The principle of resurrection is for everyone. Therein lies the hope of salvation for all mankind. But the resurrection, glorious as it is, did not come without the crucifixion. Let us remember that, but let us not dwell upon the point. There has been too much talk of suffering, of persecution, of crucifixion, and too little explanation of the principle behind it. You don't get something for nothing. You pay a price for everything that you get. So everyone will be crucified to this extent, that he will find it painful to establish good habits where once were bad. He will find it painful to sit down and meditate and try to calm himself when he is used to restlessness of mind. He will find it painful to buck the current of human temptations in order to establish something godly in himself. Surely it is painful! There is crucifixion for everyone, and you don't gain the resurrection without that crucifixion.

There are good people who would tell you that when you embrace

the spiritual path your worries are at an end, your trials and troubles are over. All you have to do is believe and you are saved. Master said that you also can believe you have money in the bank, but if you can't write checks on it, that belief isn't going to do you any good. You have to work hard. You have to put some money in the bank before you can write checks on it and cash them. The same is true with your spiritual life. You have to invest time, energy, interest, desire, and activity if you want to be able to borrow on your account, if you want to be able to lean on the divine Power and know that you can depend on it. The resurrection doesn't come without persecution and it doesn't come without the misunderstanding of some well-meaning friends around you who think maybe you are going to the dogs just because you depart from their way. I remember what a stir there was when I started to follow Master. My friends wanted to kidnap me and bring me back; they thought I was a lost soul. I knew who it was that was lost, and it wasn't I! I knew it meant my salvation to follow one who had *achieved* his liberation.

Jesus said that when the blind lead the blind, they both fall into the same ditch of ignorance. Isn't this true? Only when you follow one who has wisdom will you avoid the ditches and the pitfalls. That is why Sri Yukteswar said, when Master came, "Allow me to discipline you." Master, having a strong will of his own, asked, "Why?" Sri Yukteswar replied: "After I met Lahiri Mahasaya I realized that my will had been guided by whims, habits, and prenatal instincts; but when I followed Lahiri Mahasaya's wisdom-guided will I found my own will guided by wisdom, and I found my freedom." If you are to find freedom, you must use your will to follow the wisdom-guided will of one who *has* wisdom. Otherwise you will fall into the ditch of ignorance, your sincerity and good intentions notwithstanding. Follow wisdom! If you have not wisdom yourself, follow one who has wisdom; then you will have the benefit of wisdom and you will find freedom.

The resurrection embodies a most marvelous truth, of deepest spiritual significance for each one of us. Before Jesus left the body in the crucifixion he said, "Destroy this temple and in three days I will raise it up," and of course, it was thought that he was speaking of the material temple made of stone and wood. But he was speaking of the temple of the body. During a period of three days he restored his physical form to living, sentient expression. He appeared to some before the end of that three days. Naturally the impulse of one beholding the Master was to touch his form, the old familiar garb of flesh. But Jesus said, "Touch me not, for I am not yet ascended to my Father." He meant that he was not fully freed from the subtle delusions that he had taken on in working out the karma of his disciples. He had no karma of his own. Karma is simply the law of action and reaction.

Everything we do has a natural and equal and opposite reaction. Whatever actions we perform, we can expect a like result. So Jesus had taken on the bondage or the burden of karmic reaction of his disciples and was working that out through his suffering. He was already free. He was a master. He came as a master. There is no question about it. In a previous life he had asked for a special grace from his master, knowing the part that he would have to play as Jesus, and he played out that part and was given that double portion of Spirit which he knew he must have in order to play the difficult and trying role of Jesus. It was a part that he was playing, and nothing more. Yet what a tremendous part!

During those three days a marvelous sequence of events was taking place, events that we must understand, for in the principle behind them lies the possibility of our own spiritual freedom. When Jesus said that he was not fully risen he meant that he had not yet completely put off the delusion which he had taken on himself in freeing his disciples. Paramhansaji sometimes gave this illustration: a rich man has a spendthrift son and the son gets into debt. The father can bail him out, as it were, by paying off the bad debts. Well, the father loses some money in so doing. So, likewise, Jesus took on the bad karmic debts of his disciples and he had to lose something. He had to pay the price of suffering in order to balance the books. That is exactly what he was doing.

Resurrection means complete spiritual freedom. We are in bondage now, and we must understand the nature of that bondage. We are made in the image and likeness of God. We partake of the divine qualities of Spirit. But as Master always said, when you get up in the morning and look in the mirror, it isn't the image of God that greets you. That image is something that lies deeper. It is that image which we must find. The image of God is the image of infinity, the image of infinite space, infinite love, and infinite joy, the essence and the infinity of everything divine. We have that potential in us. We have to awaken to it. We do not have to be created children of God. We *are* children of God. We are unconscious of it now; we are asleep and dreaming this material role. So our attention is entirely on matter, and being entirely on matter, it is away from Spirit. Resurrection means to transfer the attention away from its material bondage to the realm of Spirit. We are in bondage to matter now because we cannot consciously and at will disconnect our consciousness from this physical body and our material environment. For lack of that power we are bound to matter. When we can transfer our attention and our sense of self away from this physical body and the material environment, when we can transfer it consciously in ecstasy into Spirit, we shall realize

(Continued on page 41)

India in the News



INDIA'S VICE-PRESIDENT AT LOS ANGELES

Dr. Sarvepalli Radhakrishnan, Vice-President of the Republic of India, was honored at a banquet on June 14th at the Hotel Statler in Los Angeles. He is making an official good-will tour of America, Canada, and Europe. Among his responsibilities is the 1953 presidency of UNESCO.

Forty-two SRF members were among the audience of 300 people who heard the inspiring after-dinner speech by the eminent statesman. A program of music and dancing was presented by Satya Kshatriya and Sushila Janadas and a group of Indian students.

Those present at the gathering included Mr. M. Azim Husain, Consul General of India; Professor M. W. Sundaram of the Indian Embassy at Washington, D. C.; Mr. Culbert Olson, former Governor of the State of California; Sir Robert H. Hadow, British Consul General; Mrs. G. J. Watumull, director of the Watumull Foundation; Dr. and Mrs. Bhagat S. Thind; Mr. Ram Bagai, past president,

Hollywood Foreign Correspondents Ass'n; Mrs. Elizabeth Sands, president of the Los Angeles Chapter of the American Association for the United Nations; Mr. Wilfred K. Wardroper, Canadian Vice-Consul; Miss Ruth St. Denis; Mrs. Mahesh Chandra, vice-president of the India Association of America; Mr. Charles Brackett, president of the Academy of Motion Picture Arts and Sciences; Mr. John Anson Ford, Los Angeles County Supervisor; Dean Knudsen of the Graduate School of U.C.L.A.; Mrs. Vera Brown, and Dr. and Mrs. M. W. Lewis, leaders of the Self-Realization Fellowship World Colonies in Hollywood and Encinitas, California.

INDIA GOVERNMENT

On May 12 a significant report, thirty-thousand words long, on "the efficiency of the Indian Government" was submitted to the Indian Parliament.

The report is the work of Dr. Paul H. Appleby, Dean of the School of Public Administration, Syracuse University, Syracuse, New



Dr. Sarvepalli Radhakrishnan, Vice-President of India (right), chatting with Mr. Ram Bagai, master of ceremonies at banquet honoring the eminent statesman in Los Angeles' Hotel Statler on June 14th.

York. It is the result of his "pains-taking survey of the Indian administrative practices for four months last year at the government's request." The services of Dr. Appleby were furnished by Ford Foundation.

According to a special report in the *New York Times* (May 13, 1953): "The efficiency of the Indian Government under immense physical handicaps and the scope of inchoate attempts toward achieving mass welfare for this vast young republic's 357,000,000 inhabitants were highly praised by Dean Appleby."

"History provides no precedent for what is being undertaken here," Dr. Appleby declared in reference to the Indian Government's gigantic tasks assumed with independence in 1947. "India," he said, "is one of a dozen or so governments in which honesty has been carried to its highest levels."

MAHATMA GANDHI FILM

"Mahatma Gandhi—Twentieth Century Prophet," the panoramic and full-length film of the life of the Indian leader, had its New York premiere on April 28 at the Guild Theatre. Narrated by Quentin Reynolds, produced by Stanley Neal Productions, Inc., presented by the American Academy of Asian Studies, and released by United Artists, the documentary utilizes more than 10,000 feet of film taken of Gandhi over thirty-seven years, from his struggles in South Africa through the battle for Indian independence and, finally, his assassination in 1948.

President and Mrs. Eisenhower and a large number of ambassadors and ministers viewed the film at an advance showing in Washington, D. C.

Here are some typical newspaper comments: "Reverent and appealing . . . fascinating" . . . *New York Herald Tribune*. "Generates a personal, heart-warming intimacy that few films can claim" . . . *New York Times*.

Commenting further, the *New York Herald Tribune* screen critic Joe Pihodna felt that the long account of the salt rebellion of 1930, when Gandhi and his followers marched to the sea to make salt in defiance of British law, is a fascinating camera record of a spontaneous event. After "seeing Gandhi in action for ninety minutes, one can readily see why

he was able to gain the respect and affection" of all India.

STEVENSON IN INDIA

Mr. Adlai Stevenson said in a recorded broadcast from Delhi, on May 18th, that during his tour of India he had not been disappointed in what he saw of the Five-Year Plan, community projects, communal harmony, and the emerging industry. He said: "All these things have excited my admiration and they have confirmed my confidence in the fulfillment of India's aspirations. . . With faith, which has such deep roots in India, with hard work, with sustained enthusiasm, these great resources of manpower, of brain power, and spirit—not to mention nature's gifts—with these, I say, it can be done and the Indian people will do it."

"God is trying to evolve the art of right living by expressing His truth through a combination of particular civilizations, mentalities, and nationalities. No nation is complete in itself. An emulation and collection of the best in all nationalities will supply us with the best information on the art of living. It is important to note that all the great saints attained the best in all civilizations, and manifested the highest ideals embodied in all true religions." —*Paramhansa Yogananda*.

JUST OUT!

Revised and Enlarged
Edition of

COSMIC CHANTS

By

Paramhansa Yogananda

40 DEVOTIONAL SONGS

Words and Music
For Piano

*Plastic Binding Opens Flat
on Music Rack*

Beautiful God-invoking chants for arousing the liberating consciousness of the omnipresent Lord, and for divine healing of body, mind, and soul.

The preface by Paramhansa Yogananda explains the value of these spiritualized songs and the special use of each one. The foreword explains the structure and ideals of Hindu music.

\$1.00 Postpaid

The Power of the Lord's Grace

By "SIVA"



Just as darkness disperses with the rising of the sun, even so life's trials and turmoils cease the moment one equips oneself with the strength of the Lord's grace.

So-called troubles and difficulties exist only in the mind; it is the mind, steeped in carnality and viewing this phenomenal world as real, that creates around itself Cimmerian darkness. Armed with the strength of divine grace, it becomes disillusioned and cleansed of all impurities. Thereafter it never dreams of any trouble whatsoever; everywhere and at all times it enjoys the ever-blissful vision of the Lord's grace.

The pairs of opposites, such as life and death, union and separation, gain and loss, honor and ignominy, applause and censure, victory and defeat, no longer affect the mind; on the other hand, they all become delightful facets of the benign *lila* (sport) of the all-gracious Lord.

So long as you feel that you are under an unlucky star and in deep distress, miserable, shelterless, frustrated, and desolate, you have not availed yourself of the supreme strength of the Lord's grace. The moment a man begins to lean on His grace, his star assumes a lucky aspect; the clouds of misfortune are dissipated at once. And having found this supreme anchorage, the mind is filled with delight; the feeling of frustration and desolation vanishes forever. Can morbid feelings of despair and helplessness linger in the mind of one who has taken refuge in the grace of the Lord?

You are qualified for the Lord's grace, a fit recipient of His love. Indeed, you are His own, and beloved too. Whatever the world may think of you, whatever you may appear in the eyes of the world—miserable, unhappy, detested, humiliated, neglected, destitute—this does not in any way lessen His love and affection for you. A doubt that it had slackened could arise only in the event of a change in the nature of the Lord, the friend of all creatures. As the Lord Himself is eternally the same and uniform, so is His universal love, which constitutes His very nature. You remain unhappy and miserable only because you fancy yourself most unfortunate, degraded and wretched, even though you are ever and in every way the beloved of Him who is all-powerful and all-knowing, the supreme Ruler of all the worlds. Get rid of this false

notion. Realize the Lord's kindness, His benevolence and His love; and treating His grace as your asset—something that you can claim as your own—enrich your life with the same.

All these trials and tribulations of the world, all sorrow and dejection, all wants and grievances, are there only so long as you have not had a vision of the Lord's grace. The moment your mind gets a glimpse of the divine grace, its supreme might will sweep away all your wants.

The feeling of want is a creation of the mind; and the thought of the thing wanted, which is really non-existent, does not obviate this feeling of want. That is why every sense-object gained goes to multiply our wants. Wants will go only when you attain that real Entity, which exists, ever existed, and will eternally exist, and that real Entity is God, who is eternally true.

That eternally existent Lord alone is the bestower of bliss, the center of bliss, bliss personified. He can be reached only by His bounteous grace, and to that grace everybody has ever an indefeasible claim, inasmuch as it belongs to Him who is the natural well-wisher of all. If you regard it as something difficult to attain and over which you have no legitimate claim, then you will surely remain deprived of it. On the other hand, as soon as you lay claim to it, it will come to be in your possession. Washing away all trials and tribulations, it will deluge your heart with an endless enrapturing ocean of supreme peace.—*Kalyana-Kalpataru, Gorakhpur, India.*

**"SELECT WORKS OF
SHANKARACHARYA"**

Nine philosophical expositions by India's greatest philosopher, including his famous "Century of Verses" and "Knowledge of Self." 256 pp. \$1.25.

"THE MAHABHARATA"

A condensation of India's glorious epic. A storehouse of philosophy as well as a fascinating and fast-moving story. 495 pp. \$1.25.

BHAGAVAD GITA (Song Celestial), translated by Edwin Arnold; cloth, \$1.25.

GANDHI LIVES, an interpretative account of the Mahatma's life, by Marc Edmund Jones; cloth, \$1.00.

FOR FRAMING

Paramhansa Yogananda's poem, **Friendship**, 8½ x 11½ inches, 25c.

Self-Realization Fellowship
3880 San Rafael Ave.
Los Angeles 65, Calif.

THE TREE OF DREAMS

By PARAMHANSA YOGANANDA



Would I be petrified wood?
Ah, no; but a living tree pulsating with life.
The petrified tree is the same now
As thousands of years ago.
I want not to exist as dead for so many blank years.
Though buried beneath heavy sod, yet resurrecting myself,
I would rather be a wee seed, free
By audaciously pushing the impeding sod away.
Then coming out of the dark tomb
I would peep into the chamber of light.

I would rather be the tiny sprouted plant
Hustling, ever-reaching
For the sun-warmth and caress of the breeze,
And groom and grow myself
Reaching out my branchy hands
To bless all with my breath of life.

I'd wear a crop of green hair
And ornament myself with a garment of flowers,
Inducing all to come and envy
My fine fragrances.

So I shall be
Only a living wisdom tree
With branches of many visions,
Bedecked with a dazzling crop of qualities,
Decorated with many a flowing perception
That God and all may come
In this garden of my dream.

A Letter From A Disciple



(Sister Gyanamata (1869-1951) was the most spiritually advanced woman disciple of Paramhansa Yogananda, whom she met in Seattle in 1924. She took the vows of a Sister of the SRF Order in 1932. Publication of her inspiring letters, each of which was originally written to one or another of her sister-disciples, or to Paramhansa Yogananda, is a regular feature in this magazine.)

My mind works so slowly. It is just this moment that I see the dreadful thing I seem to you to have said. I express myself so badly at times; how could you possibly understand me! I said that my prayer to you was to grant me sufficient length of days, and quietness of days, that I might feel God as Bliss before I leave the body. This sounds as if I wanted things made easier for me, that I wanted to be left alone to meditate! Oh, how could I ever have said such a thing—put words together that do not at all express my meaning!

My meaning was that since you are God in man made manifest, and that by your divine power you have healed me and lengthened my days, you would by the same divine power, the power of your meditation, sufficiently lengthen them, and by your vibrations breathe quietness into my mind and life, that I might see Him before I die. But it sounded—what I wrote—as if I had no sooner commenced to work for you a little than I became tired and complaining. Oh, dreadful thought! I would die at any moment for you or your work—what does my puny meditation matter! Please permit me to do anything for you that is possible.

And, oh, please give me a sign that you forgive my stupidity—it was nothing worse. My heart is broken that I even seemed to mean such an awful thing.

Please graciously forgive me.

With deepest devotion,

GYANAMATA

SELF-REALIZATION

The Choice

By A. S.



Most of us find in our everyday lives that we are placed almost hourly in the position of making a choice—of choosing between two items to possess or between two courses of action. And yet we would not consider that we were practicing austerity by our decision to possess one thing instead of another, or to follow one procedure rather than another. We choose to renounce the one because we feel that we will receive a greater benefit from the other. It is simply a matter of intelligent reasoning.

Yet when we use the word "renounce" in regard to the choice of the things of the Spirit in preference to material objects or objectives, a sense of austerity inevitably intrudes. It seems that the solid substantiality of material satisfactions is given up in favor of some evanescent intangible vacuity.

Why so? Simply because of habit. It has become habit with mortals to think of reality in terms of name and form, and to think of that which has not, to the senses, name and form, as devoid of reality. If our consciousness demands a perception of form occupying space as its criterion of reality and we habitually think of the real in these terms, then everything of a spiritual nature will seem unreal to us.

This would be all very well except for the fact that material "realities" are temporary; all of them inevitably come to an end. We cling to some mortal joy: it vanishes and we are desolate. If we make our happiness subject to the possession of some finite thing, the loss of that object is tantamount to the loss of our happiness. Furthermore, the happiness and grief of this world are like the warp and woof of a piece of cloth. You cannot have one without the other. A material pleasure must bring its equivalent in pain; a mortal joy is followed by the same amount of grief. However, spiritual bliss has no concomitant opposite because it is infinite, boundless.

The reason for renunciation is now evident. We renounce mortal joy because we want the unlimited joy of Spirit that has no opposite and no end. We choose to renounce material objectives and aims because it is the intelligent thing to do. It is the only way that we can "eat our cake and have it too."

Yoga Postures For Health

SARVANGASANA — "SHOULDER STAND"

By C. BERNARD

If a person were to select the one *asana* that would reward him most for his efforts, the invariable choice surely would be *Sarvangasana*, more popularly known in the West as the Shoulder Stand. The practice of no other of the many beneficial body postures possible is quite so immediately or so completely rewarding as the Shoulder Stand.

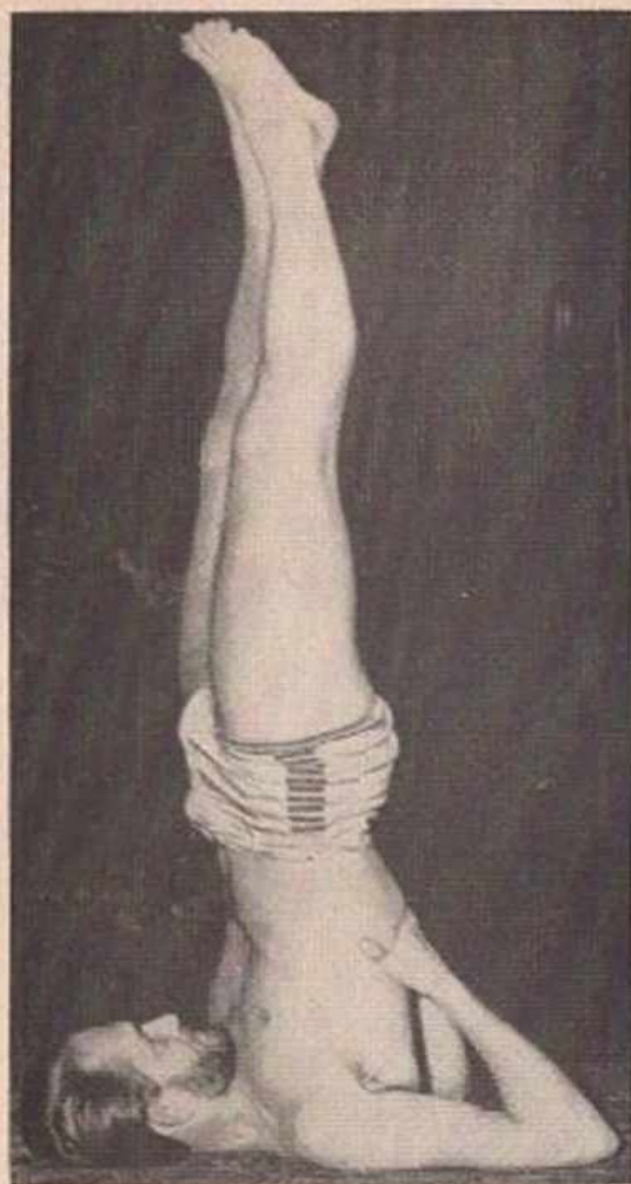
The usual erect positions of standing, sitting, and working allow not only an accumulation of fluids in the extremities and lower abdomen, but also, unless we are more than usually active physically, a certain amount of sedimentation. Mineral salts and material that should remain in solution begin to precipitate out of solution or suspension and accumulate gradually in the extremities or the lower abdomen. The process usually takes place over a period of many years. The consequences are serious in any case.

Every part of the body is interlaced with nerve filaments, so that the condition of every part of the body actually influences the health and vitality of every other part. Everything is interactive through the connection of the nervous system and the reflexes it propagates. The nervous system, like other tissues in the body, is de-

pendent for its vitality upon its supply of nutriment (including oxygen) and upon the efficient removal of toxic wastes. Nutrition and elimination are controlled in great part by circulation. The significance of all this is that any disturbance of the fluid balance in the body interferes with the circulation, either generally or locally. More than this, the deposition of mineral matters causes an irritation of the nervous system associated with the parts involved. The net result is a reinforcement of the primary impairment of circulation. In time this becomes the familiar "vicious circle."

The "brain" of the sympathetic nervous system is seated in the lowest part of the abdomen at the very base of the spine. This sympathetic nervous system must remain in balance with the parasympathetic nervous system in order to maintain normal health and vitality and proper organic chemistry and function.

The accumulation of toxic matters in the lower abdomen is one of the important sources of disturbance to the sympathetic "brain", upsetting its balanced activities. Unnatural mineral deposits become a serious irritation, although this is seldom recognizable. More readily apparent is the irritation that arises from me-



Sarvangasana — Shoulder Stand

chanical pressures in the area of the sympathetic brain. These are caused commonly by prolapsis of the bowel or by leakage of faecal matter into the rectal portion of the bowel. Normally, the faecal matter should accumulate for dehydration and compaction above the internal sphincter. The last few inches of the colon, the rectum, normally serves only for the

actual evacuation of waste material. If for any reason waste material leaks past the internal sphincter (several inches above the external anal sphincters) the mechanical pressure of this unnatural accumulation causes a serious irritation to the important nerve centers on the interior surface of the caudal spine. Such abnormal accumulations should be flushed out with a small amount of *cool* water (except during menstruation when no temperature difference is permissible).

Positive correction of the foregoing and many other undesirable conditions that affect health may be accomplished by the practice of a single posture—the Shoulder Stand!

The upturned position (see photograph) restores the fluid balance of the body. It allows the extra fluids to drain from the feet and lower abdomen. Proper practice increases and normalizes the circulation. Incidentally, there are many important organic nerve reflex points in the feet that are very much helped by this practice.

The pressure of the chin to the chest forces a greatly increased flow of blood through the thyroid glands. This is highly beneficial, considering the vital role that the thyroid glands play in controlling body metabolism and vitality. The brain literally is washed clean of toxic accumulation by the increased circulation of fresh blood. You can't help but think more efficiently, and certainly you will

think better thoughts! Pages could be written about the many benefits possible through the practice of the Shoulder Stand. Suffice it to say that of all positions it is perhaps the most important to the restoration and maintenance of general health and to the correction of most ailments.

Study the photograph again. The pose can be assumed without much difficulty. Even a little practice will make it an enjoyable experience for you. From a supine position simply bring the legs into an upright position directly over the head and shoulders. The feet and legs are kept together. The legs and spine should be in a straight vertical line when this posture is properly performed. This throws the weight of the body on the end of the spine in the region of the seventh cervical vertebra (the prominence at the base of the neck). The hands and arms then lend some additional support to help maintain the pose.

The greatest benefits are gained by holding the pose for short periods with an interval of rest between each effort. Start with ten or fifteen seconds and gradually increase. Alternating the pose with brief periods of rest first suffuses the head with blood and then allows proper drainage. This gives the desired flushing action. Experience has shown that many unable to use a slanting board to obtain a position with head lower than feet can do the Shoulder Stand for short periods without any trouble. It's a wonderful pose. Try it and see!

SEND FOR FREE BOOKLET



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

As a member, you will receive through these studies the priceless and simple technique of *Kriya Yoga*, which sets man on the blissful highway to the Infinite.

"HIGHEST ACHIEVEMENTS THROUGH SELF-REALIZATION." This 24-page booklet will be mailed without obligation to any inquirer. Address: Self-Realization Fellowship, 3880 San Rafael Ave., Dept. M, Los Angeles 65, California.

A PRESENT GOD

By William Cowper

The Lord of all, himself through all diffus'd,
Sustains, and is the life of all that lives.
Nature is but a name for an effect,
Whose cause is God. He feeds the secret fire
By which the mighty process is maintain'd,
Who sleeps not, is not weary; in whose sight
Slow circling ages are as transient days;
Whose work is without labor; whose designs
No flaw deforms, no difficulty thwarts;
And whose beneficence no change exhausts.
Him blind antiquity profan'd, not serv'd,
With self-taught rites, and under various names,
Female and male, Pomona, Pales, Pan
And Flora, and Vertumnus; peopling earth
With tutelary goddesses and gods
That were not, and commending, as they would,
To each some province, garden, field, or grove.
But all are under one. One spirit—His
Who wore the platted thorns with bleeding brows—
Rules universal nature. Not a flow'r
But shows some touch, in freckle, streak, or stain,
Of his unrivall'd pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar, and includes
In grains as countless as the sea-side sands,
The forms with which he sprinkles all the earth.
Happy who walks with him! whom what he finds
Of flavor or of scent in fruit or flow'r,
Or what he views of beautiful or grand
In nature, from the broad majestic oak
To the green blade that twinkles in the sun,
Prompts with remembrance of a present God!

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter V, Stanza 26

Literal Translation

Renunciates who are desireless and wrathless, mind-controlled, and Self-realized, are completely free both in this world and in the beyond.

Spiritual Interpretation

Men who have found their soul and its connection with Spirit achieve complete emancipation in this life, carrying with them the same realization into eternity. The word *jivanmukta* (literally, "freed while living") in a strict sense applies to a yogi who, by refraining from new desires, has destroyed the very root-cause of reincarnation.

A *jivanmukta*, however, may be required to return to earth if all seeds of his past actions have not been totally roasted by the fires of wisdom. Some *jivanmuktas* destroy all past material karma after death by certain work in the astral cosmos. Completing their lessons in the astral spheres, they do not have to return to this world. Other *jivanmuktas* are able, on this earth, to materialize past karmic actions in visions and thus exhaust their reincarnation-making power.

A concrete illustration may be given here. A yogi might free himself from greed in eating, yet still retain the karmic seeds of past desires for a certain food—candy, for instance. He is thus not fully free; under tempting circumstances, those seeds connected with candy might again sprout into activity. By entering the passive subconscious dream state or the state of conscious visions, the yogi can materialize the substance of his past desires. With inner aloofness and complete detachment, he then renders powerless those desire-seeds by roasting them in the fires of awakened wisdom.

Literal Translation

A muni—be who holds liberation as the sole object of life and therefore frees himself from longings, fears, and wrath—controls his senses, mind, and intelligence and removes their external contacts by (a technique of) making even (or "neutralizing" the currents of) prana and apana (that manifest as exhalation and inhalation) in the nostrils. He fixes his gaze at the middle of the two eyebrows (thus converting the dual current of the physical vision into the single current of the omniscient astral eye). Such a muni wins complete emancipation.

Spiritual Interpretation

In these two stanzas, and in IV:29, the *Gita* leaves behind all abstractions and generalizations, and mentions the specific technique of salvation—Kriya Yoga.

A *muni* (lit., "united with the One") is a yogi who can withdraw his consciousness at will from external sense objects and from mental attractions toward them. The epithet *muni* is applied to an accomplished yogi who by the technique of Kriya Yoga has succeeded in dissolving his mind in the Infinite Bliss. A *muni's* only goal is to ascend to the Cosmic Spirit from which the soul has descended. By discrimination the *muni* watches the soul (identified with the human ego by sense slavery) undergoing innumerable physical and mental miseries. His goal is to convert the ego into the pure soul by scientifically disengaging the mind and intellect from the senses.

By the special technique of Kriya Yoga, the inner breath of prana and the outer breath of apana are converted into cool and warm currents. In the beginning of the practice of Kriya Yoga, the devotee feels the cool current going up the spine and the warm current going down the spine, in accompaniment with the ingoing and outgoing breath. The advanced Kriya Yogi finds that the internal breath of prana and the external breath of apana have been "evened"—neutralized or extinguished; he feels only the cool current of prana going up through the spine and the warm current of apana going down through the spine.

It is difficult for the layman to understand the nature of the subtle currents of prana and apana. He has to learn, first, that the prana or crystallizing current (which flows through the five sense channels and the nervous system, and sustains the vital organs and the twenty-five thousand million bodily cells) is principally connected with the ingoing breath; and that apana or the eliminating current (which removes the impurities of the body) manifests as the outgoing breath that rids the

body of poisonous carbon dioxide gas. The ingoing breath is loosely called prana, but the intelligent vital force or prana is also the creator of man's symmetrical body from the microscopic spermatozoon and ovum cells; prana is also the specific medium by which the oxygen in the ingoing breath is converted into life force.

Ordinary matter consists of tissues, constructed of molecules. Molecules are made of atoms; atoms are formed by electrons and protons. Electrons and protons consist of intelligent life force—prana or "lifetrans."

The difference between life force and electricity is evident in the fact that electricity, being non-intelligent, cannot grow the bulb in which it shines. But the intelligent life force or prana present in the microscopic bulb of spermatozoon and ovum cells produces in time a full-grown lamp of flesh. This pranic current or the lifetrans can be further dissolved into their source, the "thought-trans" of God.

"And God said, Let there be light: and there was light."* That is, God's thought vibrated into the light of cosmic life or cosmic prana; and cosmic prana was further materialized into electrons, protons, atoms, molecules, cells, and matter. Even as in a motion picture the illusions of solid earth, or water, or sunlight, or electricity, or gas, or atomic explosions, or manifestations of life and thoughts in men are all vibrations of light and shadows, so this earth with its solids, liquids, gases, energy, life, and thoughts in human beings are all vibrations and relativities of God's thoughts and His cosmic light and the shadows of His delusive *maya*.

The cosmic thought of God first materialized as the prana or life force of light, and finally as all matter of the macrocosm. The microcosmic body of a man is a composite of the individual soul and a specific life force. Thought, life, and flesh; cosmic consciousness, cosmic life, and cosmic matter are nothing but three different vibrations of God-thought—even as the consciousness of a dreamer produces a vivified creation. On waking, man realizes that each dream body as flesh, life, and thought—three distinct perceptions—has melted into one unmanifested thought substance.

The Kriya Yogi learns to dissolve the outgoing and ingoing breath into a perception of the cool and warm currents going up and down the spine. He then feels his body as sustained by these inner currents of life force and not by breath. He also realizes that the currents are sustained by the Word or the divine vibratory cosmic light of prana that enters the body through the medulla. This life force becomes lodged in the cerebral, medullary, cervical, dorsal, lumbar, sacral, and coccygeal

*Genesis 1:3.

plexuses that energize the body to its minutest cells.

Jesus testified that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* This memorable passage signifies that man's body (containing twenty-five thousand million living wet batteries) does not depend only on external sources of life force—distillations from breath, oxygen, sunshine, solids, and liquids, but also on a direct inner source of cosmic life that enters the body through the medulla, flowing then to the brain and the plexuses. In man the medulla may be spoken of as "the mouth of God" because it is the chief opening for the divine influx of life force.

The Kriya Yogi converts the two distinct impulses of inhalation and exhalation into two life currents, the cool prana and the warm apana, felt in the spine. He then realizes the truth of Jesus' saying—that man is not required to depend on external breath (or on "bread" or any other outward sustenance) as a condition of bodily existence. The yogi perceives the cool and warm currents in the spine to be constantly and magnetically pulling an extra voltage of current from the omnipresent cosmic life force ever flowing through the medulla. He gradually finds that these two spinal currents become converted into one life force, magnetically drawing reinforcements of prana from all the bodily cells and nerves. This strengthened life current flows upward to the point between the eyebrows and is seen as the tri-colored spherical astral eye.

Jesus referred to this "single" eye in the center of the forehead, and to the truth that the body is essentially formed of light, in the following words: "If therefore thine eye be single, thy whole body shall be full of light." †

When the yogi is able to penetrate his mind into the spiritual eye, he perceives his body as made not of flesh but of minute light-cells of protons and electrons and lifetrans. The physical body is formed from two layers of currents: atomic currents appearing as flesh, and a more subtle layer of electrons and protons. The electro-protonic body in turn emanates from the pranic light currents of the superfine astral body.

The whole astral body of man consists of various densities of light, even as a physical body is built up of the different tissues of the skin, flesh, bones, and internal organs. The specific astral life force present in the physical body is spoken of as prana. This life force is fivefold because it performs five bodily functions of crystallizing or solidifying new flesh, eliminating impurities, circulating the blood, assimilating food, and creating by metabolism different tissues from the one blood source.

(Continued on page 48)

*Matthew 6:22.

†Matthew 4:4.

"Autobiography Of A Yogi"

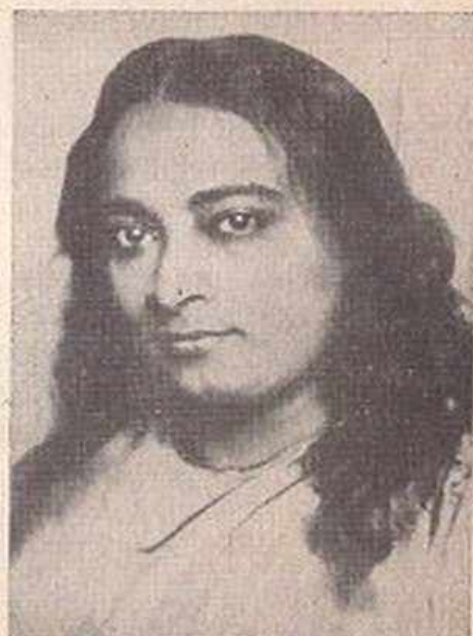
By PARAMHANSA YOGANANDA

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

"THE BOOK THAT IS AWAKENING THOUSANDS"

THIS IS the first time that an authentic Hindu yogi has written his life story for a Western audience. Describing in vivid detail his many years of spiritual training under a Christlike master—Sri Yukteswar of Serampore, Bengal—Yogananda has here revealed a fascinating and little-known phase of modern India. The subtle but definite laws by which yogis perform miracles and attain complete self-mastery are explained with a scientific clarity.

Colorful chapters tell of the author's visits with Mahatma Gandhi, the great Indian scientist J. C. Bose, Rabindranath Tagore, Luther Burbank, and the Catholic stigmatist, Therese Neumann of Bavaria.



THOMAS MANN, Nobel prizeman: "I am grateful to you for granting me some insight into this fascinating world."

GRANDY'S SYNDICATED BOOK REVIEWS: "Engrossing, inspiring. A 'literarity'!"

NEWSWEEK: "A fascinating and clearly annotated study."

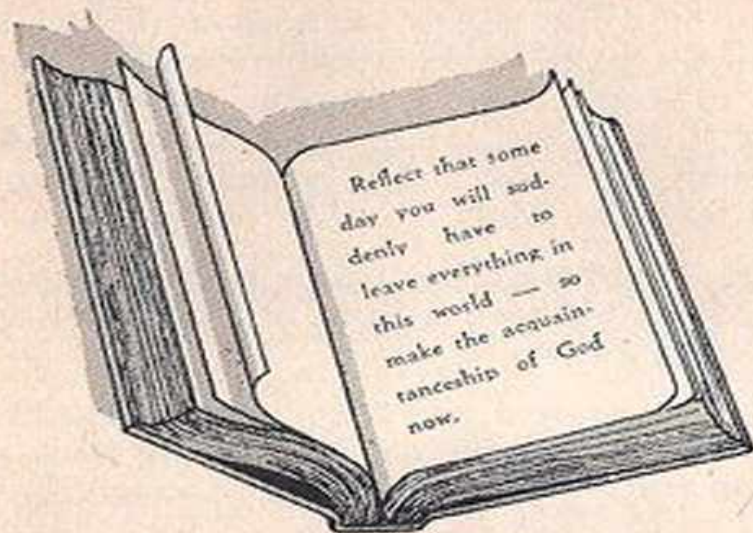
TOMORROW, New York: "Refreshingly written...unique."

NEWS-SENTINEL, Fort Wayne: "Sheer revelation...autobiography at its very best...breath-taking...told with delightful wit and compelling sincerity."

4th Edition. Cloth. 514 pp. 32 pp. of Unusual Photographs
\$3.50 plus 20 cents postage. Send orders to:

Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles 65, California. The book may also be bought, or ordered, at any bookstore in America. Europeans may order the London edition (21 shillings) from Rider & Co., 11 Stratford Place, London; Indians may place an order for the London edition through any bookstore in India. The book is available from the Los Angeles SRF headquarters in English, French, Dutch, Italian, German, Swedish, Spanish, Portuguese, and Bengali editions, \$3.50 each, plus 20 cents postage.

Comments on "Autobiography of a Yogi"



"Having recently read *Autobiography of a Yogi*, and having found in the book satisfying answers to a host of perplexing philosophical problems that have long beset me, I should like to make inquiry as to how I may become affiliated with the Self-Realization movement. I have read a vast number of philosophical books, together with a collection of metaphysical writings; however, in clarity of thought, Yogananda's book surpasses by far any other book I have yet found dealing with the stupendous power of thought."—T.C., Pendleton, Indiana.

"It may please you to know that I have read the *Autobiography of a Yogi* from cover to cover four times in the last four weeks. My vocabulary lacks words to tell you how much the book has inspired me. Humbly, because I believe every word written in it, I have presumed to trouble you." —R.E.D., Long Beach, Calif.

"Every page I have read has been a treat." —D.C.H., Toronto 12, Canada.

"I have read with keen interest your *Autobiography of a Yogi*. As I read, I felt that I was living with the illustrious gurus of India. These masters of wisdom are not alien to me, because I have read much about them, but your book surpassed anything that had come to my notice before. I therefore believe that if the book is translated into Arabic for the benefit of Arabic speaking people in the Middle East, it will provide an opportune lesson of belief in our elder spiritual brothers." —Z.A., Giza, Egypt.

"I have read the first part of the *Autobiography* and already I feel something has started to work or move inside my heart and mind.

My view of God is changing. I feel God much nearer now, and I know God as ever living and working. I believe my whole outlook on life will be changed when I have read more of this book. I have found a source of living water to heal my heart's longings. Although I have read only a small portion of the book, I already believe many of my fellow countrymen will want to know such a religion. Nowadays ordinary church practice has very little appeal. Many are leaving the church dissatisfied. I am going to study the book and if so led, I want to be a servant of God as revealed by these saints." —H.K., *Tosu, Japan.*

"Yogananda's *Autobiography* has a ring of reality — reality so beautiful that it filled me with a kind of peace and appetite for life." —A. F., *Little Rock, Arkansas.*

"I have certainly enjoyed and been inspired by the truths *Autobiography of a Yogi* contains. It seems to me that this book and the teachings of Self-Realization are the truths I have long sought." —A.M., *St. Louis, Mo.*

"One day in the local free library I found *Autobiography of a Yogi* by your most illustrious Paramhansa Yogananda, and at once my intuition told me that this was what I had been searching for all my life. I feel a different woman already. I do hope I shall be found worthy to be accepted by your Fellowship, so that I may start the lessons, and pray that one day I may visit one of your centers and enjoy the companionship of like-thinking souls." —R.D.R., *Bristol, England.*

"In a mood of thirsting for spiritual support, I found one day in a book-store a copy of *Autobiography of a Yogi*, translated into French, and I bought it immediately. The reading of it filled me with delight. For long years I have not read a book that captivated me so much as this description of Paramhansaji's life and his spiritual teachers." —L.F., *Montreal, Quebec, Canada.*

"I am taking the liberty of writing since learning through friends that the wonderful man of God, Yogananda, is connected with your movement. These friends loaned me his book, *Autobiography of a Yogi*. This noble work made a deep impression on me. Into my soul, hungry for truth and light, the different chapters flowed like a fresh mountain stream. Much of what seemed dark to me before now stands in new light ... From the depths of my heart I thank God and Paramhansa Yogananda, who has shown to men of the Occident a new way of life that will be a bridge between East and West ... The Bible, which I had had to accept in many places in blind faith, has taken on a new aspect; it can be understood deeply, clearly, and simply through Yogananda's book." —A.M.S., *Salzburg, Austria.*

Meditation Thoughts

By PARAMHANSA YOGANANDA

July 5th

O Spirit, be Thou the only ambition reigning on the thrones of all other ambitions of my heart!

July 12th

I buried dead disappointments in the cemeteries of yesterday. Today I will furrow the garden of life with the plow of meditation. Therein I will sow seeds of wisdom, health, prosperity, and happiness.

July 19th

On the altar of silence I lay the flowers of my devotion, O Lord of Silence.

July 26th

With the language of my soul I demand Thy presence, for Thy presence is my wealth, wisdom, and devotion.

August 2nd

Today I will forgive all those who ever offended me, and I will give bucketfuls of my love to all thirsty hearts.

August 9th

Prayers and demands are like plants which daily grow new blossoms; the flowers change, but the plant remains the same.

August 16th

Teach us to conquer the Satan of dividing selfishness, which prevents the union of brother-souls into the one fold of Spirit.

August 23rd

Christ is the knower of all things known. I am a ray of Christ. I know everything even as all knowledge exists in Christ Consciousness.

August 30th

Life is a struggle for joy all along the way. May I fight to win the battle on the very spot where I now am.

The Balanced Life

Curing Mental Abnormalities

By PARAMHANSA YOGANANDA



True wisdom is timeless. Although Paramhansaji wrote the following article 28 years ago, his solution for a problem still very much with us is as applicable today as then, and deserves the consideration of every conscience.

Look at the misproportioned figures on the left in the above picture — the first one with a peanut-sized head and a body as fat as a balloon, the second figure with one arm developed like that of a Sandow, but with the physique of a dwarf, and the third one with a top-heavy head fitted to a frail Lilliputian body. Would it not be (according to your mood) a very amusing or pathetic spectacle if you suddenly beheld a crowd of such people?

Look at the group on the right side of the picture. These people are normal so far as their outward physical form and appearance is concerned. But they are mentally unsound and deformed. As clothing hides scars, sores, and some deformities, so also the neat-looking garb of human flesh often covers serious mental maladies.

If you were confronted with a vast crowd of average people, well-dressed and physically healthy, and if you were gifted with the power to see their mental bodies, what a surprise and heartache you would have. You would observe their mental bodies, with reason as the head, feeling and senses as the trunk, and will as the feet, to be abnormal, diseased, and deformed. You would see some people with a tiny head of small wisdom attached to a bulging trunk of sense-appetite. Some would possess a withered body of feeling and pep, with the arm of business faculty very

much over-developed in proportion. Another perhaps has a large Socratic brain but his trunk of sympathy and feeling is shrunken and dried-up. Still another, normal in head and body, would be seen to possess a pair of impotent paralytic feet of will and self-control. And so on.

Such multitudinous psychological deformities and pathological mental bodies, under-developed in some directions and over-developed in others, lie concealed within man, causing suffering to his soul and hampering his expression on the material plane.

It would not be out of place here to name a few of such psychological diseases, so that these invisible and supreme causes of all havoc in human life may be detected and brought distinctly into the consciousness of the unconscious sufferers, who thus may learn their nature, silent growth, and symptoms, and guard against the secret onslaughts of their happiness-destroying powers.

Spiritual Melancholia

This disease is prevalent among those that are mentally and physically idle under the pretext of being too busy with spiritual things. These sufferers neglect the great and small duties of material life in the name of serving God, and thus invite the devil of mischief to dwell in them. They suffer from pessimism and lack of appreciation for all things good and beautiful in the material life. This is a contagious disease and all spiritual aspirants must guard themselves against it by keeping their blood of energy warm and immune with constant healthful worthwhile activity.

Spiritual Indigestion

This results from indiscriminately swallowing a lot of mental patent medicines in the form of pseudo-spiritual books and lessons by quack spiritual doctors. This disease kills not only the real hunger for Truth but also destroys the power to discriminate between good and bad teaching. He who eats all the time and eats anything that he can get, will not only over-eat but will eat poisonous food along with the good, thus inviting first spiritual indigestion and finally spiritual death. The long-continued over-study of all sorts of philosophical principles and treatises without any effort to assimilate them and test them out in one's own practical experience results in doubt, indifference, and disbelief in all spiritual laws.

Sowing Mental "Wild Oats"

Those afflicted with this disease lead a purposeless life, through having too much time or money on their hands and lacking a true aim in or understanding of life. They are whim-led, doing anything that comes into their heads, filling life with cheap novels, exciting movies,

or other unproductive pastimes. They do not realize their malady until some terrible shock or nervous breakdown overtakes them.

Mental Cold of Despair

You don't know when you are going to catch it, and suffer from its outbursts of despondency, intolerance and impatience.

Mental Catarrh

This disease consists in harboring constant chronic worldly worries, which are usually neglected and passively yielded to, instead of being fought and routed.

Psychological Insanity

It causes its victims to be one-sided in the pursuit of happiness. They begin to think that money is happiness, or that fame is happiness, or health, or power. They sacrifice everything else, youth, reputation, peace of mind, on the altar of their all-consuming ambition, and learn too late that the balanced life alone—observing all the laws of nature and of God, and combining activity with calmness—can bring happiness and fulfill man's natural destiny.

Sufferers from psychological insanity become wholly obsessed with some one ambition until their perspective on life is warped and distorted. One man, for instance, was very successful in his business and amassed a million dollars; but before he could use it he died of a complete nervous breakdown and excessive worry. Others, to gain fame, sacrifice their self-respect and sincerity. Sufferers from this disease of one-sidedness miss their true goal and can never derive real satisfaction from the possession of the longed-for objective, since man's nature is many-sided and demands all-round development.

Religious Insanity

This ism-fanaticism among so-called spiritual people results from clinging to some dogma or opinion of man without putting it to the test of experience, and causes paroxysms of anger and hatred against the laws of tested Truth and liberal rational thought. This religious madness leads to disobedience of God's simple laws of mental efficiency, material prosperity and physical health.

Physical diseases, being tangible, painful and repugnant, arouse our active resistance, and we seek to remedy them by exercise, diet, medicine, or some definite method of cure. But psychological diseases, though the root cause of all human woes, are not prevented or attended to promptly and are allowed to devastate and wreck the life.

Spiritual Principles Should Be Taught

Educators, physical culturists, preachers, reformers, doctors and law-

makers will hasten the progress of true civilization only when they themselves first learn and then teach others how to develop harmoniously all the factors of life and of man's nature. This is the true education and all-round human culture that all the world is seeking.

Educational authorities deem it impossible to teach spiritual principles in public schools because they confuse them with the variety of conflicting forms of religious faiths. But if they concentrate on the universal principles of peace, love, service, tolerance, and faith that govern the spiritual life, and devise practical methods of growing such seeds in the fertile soil of the child's mind, then the imaginary difficulty is dissolved. It is a great mistake to ignore this problem just because it is seemingly difficult.

Many college graduates leave their universities with a top-heavy book-inflated head, and are unable to walk straight in the path of life because their legs of will and self-control have been almost paralyzed through disuse. They tumble headlong into the pit of wrong marriage, sex-misuse, inordinate dollar-craving, and business failure because they have not been taught any use of their college-sharpened mental blades of smartness except to hurt themselves. Many young men seem to take pleasure in doing those things which react to their own disadvantage and suffering in the end. Last year in America young men ranging in years from 15 to 30 stole one billion dollars by the "hold-up" method. Who was responsible? We are—all of us. They also are vicious who do not prevent the spread of vice, and teach others to be virtuous through their example. Schools, colleges, and society have not tried scientifically to prevent crime by eliminating its true mental cause.

"How-To-Live Schools" Are Needed

Why not take the proper educational steps to avoid this annual theft of one billion dollars, and use some of those millions for creating "How-To-Live-Schools," where the art of living and a balanced development of all human faculties would be taught?

I consider properly organized schools as gardens where infant souls are grown and nurtured. The gardeners should be well-selected and given co-operation by parents and the public. Teachers should never be neglected for they are soul-moulders. The care and spiritual nourishment of the early life of a human plant usually determines its later development.

I sincerely praise the modern school system of America and its constantly improving methods of intellectual and, to a certain extent, physical training. But I cannot fail to point out its main shortcoming: It lacks spiritual background, and very badly needs to be supplemented by moral and spiritual training. The boy who belongs intellectually to Class "A", or who is a great baseball or football player, often attracts

(Continued on page 38)

FOURTH ANNUAL CONVOCATION



August 19-23, 1953

All Welcome

Self-Realization Fellowship celebrates with this Convocation the thirty-third year in America of the great spiritual movement founded by Paramhansa Yogananda.

In addition to traditional Convocation events—classes, *Kriya Yoga* Initiation for eligible members, the annual Garden Party and Pilgrimage Tour—there will be new events, and new twists in familiar ones! Encouraged by the success of our "Night in India" presentation earlier this year, we are preparing for the Convocation a full-length spiritual drama, completely written, produced, directed, and acted by Self-Realizationists. Don't miss it!

And this year's Garden Party at Mt. Washington headquarters will be an exciting and inspiring visit to a "village" in India. Indian arts and crafts will be displayed in the marketplace, where you can also sample delectable curries and sweetmeats. You'll want to pause awhile and listen to the *sadhu* telling stories by and about the beloved Master Paramhansaji. There will be a candlelight procession, with chanting to gongs and drums, and climaxing the evening, the recorded voice of Paramhansaji.

We hope you can attend all the Convocation events. However, you may purchase tickets separately for the play (admission donation, \$1.50) and for the Garden Party (admission donation, 50c) for yourself, your family, and friends. (If you don't bring them, we know you will wish you had!) A booklet describing in detail all Convocation events will be in the mail even as this magazine reaches you. Copies also may be procured through your local Self-Realization church, or by writing to our headquarters, 3880 San Rafael Ave., Los Angeles 65, Calif.

News of SRF Centers



The Williams Trio, and Mr. Claude Parker, who entertained with American songs of the South and West at a Spring Festival of Music held at India Hall, Hollywood, on June 15th.

Spring Music Festival at India Center

A Spring Music Festival was held at India Center June 15, 1953. The program was sponsored by a church member, Mrs. Clara Osborne, and under her able direction it proved a great success. The inspiration for it came when Mrs. Osborne learned of the need for a new roof for one of the India Center buildings—last winter's rains had hastened its deterioration. It had been Paramhansaji's plan to have all the buildings in similar architectural style, so it was decided that a special program would help to raise funds not only for the repair but for the remodeling of the upper part of the building. Everyone to whom

the plan was mentioned gave full co-operation in arranging the program; at the weekly rehearsals various church members in a most miraculous way came forward with new or hitherto hidden talents to offer.

The program was given as though it were actually an informal rehearsal in which the artists and the "director" discussed the true spiritual meaning and depth of the compositions they presented. The Percy Smith Trio and the Williams Trio sang familiar devotional spirituals of the South; their moving interpretation of these songs gave some insight into how a race of people sought to overcome hardships by transmuting indignity into aspiration for the Lord. In addition to traditional



Tommy Fedele, accordionist who entertained at India Hall Spring Festival of Music.

spirituals, one group sang two compositions by Mrs. Osborne, "All Aboard For Glory," and "A Bright Tomorrow." The girls' trio, besides singing Hawaiian and Spanish numbers, sang "Standing in the Need of Prayer" and "Battle Hymn of the Republic." Mrs. Meredith Livingston, television and radio star, sang "I Believe," and "Somebody Bigger Than You and I."

The evening was one of musical travel, in a sense: "Song of India" and other selections were played by young Tommy Fedele, whose accordion is almost as big as he. Claude Parker played his guitar and sang "Riders in the Sky," "Cool Water," and "Tumbling Tumbleweed," bringing to mind the early development of our na-

tion when colorful cowboys roamed the prairies.

Douglas Watson, a renunciate disciple from the Mt. Washington headquarters, demonstrated the yogic *asanas* or postures to Indian music. The program was concluded with songs from the land of spiritual aspiration, India, where devotees churn the ether with their loving prayer-demands to know God. A group of Self-Realization Sunday School children sang in Hindi, Bengali, and English devotional chants composed by Paramhansa Yogananda. The audience joined them in the concluding chant to the Divine Mother of the universe.

Refreshments were served after the program, at a gathering warm with the friendship of like-minded souls seeking the same spiritual goals.

Los Angeles, Calif.

Disciples at the Mt. Washington Center were deeply touched by the following letter from a recently appointed Self-Realization representative:

"When I saw my name in the last issue of the magazine as a representative of Self-Realization, I must say candidly that I was filled with consternation and confusion; the realization of my great responsibility overwhelmed me. I decided to ask my Master for help, and began to meditate. Very soon calmness came, and a feeling of heavenly rest and happiness which I feel always when Paramhansaji's

presence is here. I saw him clearly with my inner vision; I saw him smiling at me so brightly, so jokingly—so expressively, as if to say: 'You did not expect it; you did not want (it); but you must do this, and it shall be so.' All my fear and worry were gone."

Thus the Master protects and sustains his devotees in every corner of the world, and all who follow him with love and serve sincerely the divine cause for which he came on earth will feel his loving protection and guidance.

Ballet Wins Praise

Dance critics unanimously praised the third annual performance of the First California Children's Ballet Company at the Wilshire-Ebell Theatre May 16th. Under the direction of Self-Realizationist Eva Lorraine, the ballet company's founder and instructor, they ably demonstrated that, as one columnist wrote, "they are quite a remarkable group, running far ahead of the field for their age in ability and aplomb. . . all of them go about their business with such seriousness and confidence that not even an occasional fluff can ruffle the poise of the smallest dancers in the group. . . . No children are starred; all do solo and chorus work interchangeably. None gives the impression of being precocious or arty, but simply well-trained and thoroughly enjoying an early apprenticeship in one of the theater's most demanding arts. The

temperamental sound system . . . which piped in an assortment of recorded music to accompany the baby ballerinas, would have defeated veteran performers, but not these youngsters. If they missed a beat or a cue, they soon recovered themselves, and if there were any tears or other signs of stage-fright, the evidence was saved for private display after the performance in the best professional tradition."

Critical praise for individual performers and for the company as a whole was generous: "extremely capable youngsters . . . efficiently trained by Miss Lorraine . . . ballets presented in brisk and competent fashion by the talented youngsters, every one of whom brought a purposeful and poised attitude to her dancing. . . remarkable finish and aplomb for their brief years . . . singular concentration."

Miss Lorraine's training of the children reflects the principles and ideals of Paramhansa Yogananda's Self-Realization teachings, which stress calmness and evenness of mind, and the expression of the divine soul qualities within as beauty, happiness, and good actions.

Portuguese Translation of "Autobiography of a Yogi"

A Portuguese edition of *Autobiography of a Yogi* soon will be available. It is to be published by the noted firm of Parceria Antonio Maria Pereira in Lisbon, Portugal.

"Faults are thick where love is thin."—*Danish proverb.*

The Master Said

New 1953 Edition

A faithful recording of Paramhansa Yogananda's informal conversations, collected through the years in treasured diaries and cherished memories by his disciples.

This book reveals many facets of Yoganandaji's profound personality. Through his divine insight he prescribed with wisdom and humor for those who sought his guidance.

There is a specific message and inspiration for every reader of THE MASTER SAID.

Cloth, 160 pp., \$2.50.
Spanish ed., Paper, \$1.50.
Plus 20c for handling and mailing.

To order, address
Self-Realization Fellowship
3880 San Rafael Ave.,
Los Angeles 65, Calif.

READER COMMENTS

"Thank you for your book *The Master Said*, which has thrilled me more than any book I have read since the *Autobiography*. It filled me with devotion; tears ran down

my cheeks as the beauty of Master's soul shone through his words. I think, more than anything, these little phrases have shown me the Master I have never met. I find his words coming to me many times in recollection." —J.B.B., Dudley, Worcestershire, England.

"About three years ago I joined your organization for a short time; then, because of illness and other upsetting conditions I withdrew. It was very foolish of me, but perhaps I was not quite ready then to receive your wise teachings. I think there was still a little conflict going on in my mind as to just what I really did believe. But that has all cleared up now, and I now have both my feet on the ground. A few days ago I bought *The Master Said*. This book is a treasure, a real bible. Every word right to the point.

"That night while I was reading its pages, it came to me like a flash that this is what I must do: I must get back on the path again, and stay on it. So, please, I would like to become a Self-Realization member again I suppose it takes many of us a long, long time to understand all the lessons we must learn.

"I will spend my spare moments in reading *The Master Said*. I don't know when I have read a book that touched me as that one has." —A.F., San Jose, Calif.

"I loved the little book *The Master Said*. It seems to bring you straight into his holy presence." —A. H., Sydney, N.S.W., Australia.

DIVINE HEALING



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

All persons who wish to avail themselves of this healing service may write, telephone, or wire the SRF Prayer Council at the Los Angeles headquarters. The Council is composed of advanced disciples of Paramhansa Yogananda who have aided thousands in solving and dissolving their specific problems.



THE HORN OF PLENTY



SRF freely offers assistance to members or non-members who wish to demonstrate more fully in their lives the divine law of success and abundance. "All things whatsoever the Father hath are mine."

All seekers who address the "Horn of Plenty Department" of SRF, in Los Angeles, will receive a Horn of Plenty Bank, accompanied by an inspiring Prayer Affirmation.

LETTERS

"I have been blessed; my health is much improved. I have felt your spiritual vibrations with me in prayer each evening. I know they have reached me for the skin cancer on my left eye and certain mental inharmonies are entirely healed From the bottom of my heart, my gratitude and thankfulness to God, Christ, our beloved Gurus, and to you all, Prayer Council, for the help and guidance received through the Self-Realization Fellowship." —*J. N., Los Angeles, Calif.*

"Here is a tithe of a most surprising gift of \$50.00 that came to me, unexpectedly, on the 16th day of my drill with the Horn of Plenty (Bank). Please use it wherever it is most needed, and don't thank *me*. We are tithers: 'We give Thee but Thine own,' as the old hymn has it. . . . I am beginning to feel a sense of conviction when using the prayers indicated frequent rereading of the 'Law of Demonstration' has, through logic and a deeper consideration of my own true nature in God, made me see that it must be so; and I feel quite happy about the greater understanding of this fact that has grown out of meditation on it. What a dark cloud of ignorance envelops the race on this vital matter of supply! My gratitude to all who are helping me to grope my way out of it." —*Mrs. H. W. H., Verona, N. J.*

"I have been greatly helped by your loving prayers. I need not submit to an operation at this time." —*C.B.M., East Alton, Illinois.*

(Continued from page 31)

notice and is encouraged by the students, but very few observe or warn him rightly if he is leading a dark Class "D" moral or spiritual life.

But where is such a school, which adopts definite measures for developing the whole nature of man, teaching him the true art of life and fitting him to go through the various minor tests and ultimately the final examination of life? Such schools are urgently needed, to teach the following arts and sciences of all-round growth.

Proposed Curriculum for Balanced Training

1. *Science of Body Care for Practical Efficiency.*

Technique of recharging the body-battery from the Cosmic Current by will.

Conservation of vital energy.

Physical endurance (of cold, heat, strain, etc.)

Knowledge of what and how much to eat daily, and the value of partial fasting.

Regular habits of eating and sleeping.

Value of sitting erect and thus keeping the cerebro-spinal axis, diaphragm and lungs in proper position and action.

Moderation in some sport, such as swimming, tennis, baseball, etc.

Cleanliness—daily bath for keeping the body pores open.

Sex hygiene—Relation of sex-control to good memory, long life, mental inspiration, and matrimonial happiness.

2. *Mental Engineering.*

Art of building bridges over the river of difficulties between failure and success.

Psycho-physical methods of keeping the sense employees of sight, hearing, taste, touch, and smell well trained, regulated, reliable, busy, and free from rebellion, and of governing them with ease and obtaining their willing co-operation.

Art of keeping the mental life free from the bacteria of fear, despondency, melancholia, greed, lack of initiative, anger, worry, idleness, and boredom.

Art of injecting the tonic of cheerfulness into the body.

Knowledge of the superiority of the mind over the body, obtained through practical experience.

Developing will-power for carrying out plans made by noble ideas, and for resisting the lure of temptations.

Art of training the will so that it makes it its own business to be better without being goaded by commands.

Understanding of the fundamental importance of will throughout life.

Art of choosing the right life-companion and of keeping the matrimonial life smooth through consideration, tact, love, and fidelity.

Art of creating spiritual children and of rearing them beautifully.

Art of concentration (positive and negative). Art of training the subconscious mind and of learning during sleep.

Art of keeping the mind strong and immune from diseases.

3. *Social Arts.*

Art of regulating self-ambition so it does not conflict with the interests and requirements of society.

Art of converting the greed to possess into the desire to share.

Methods of fostering social service. Art of inventive ability to serve mankind and lighten labor or improve on existing conditions.

Art of working to better laws through right education and intelligent understanding and cooperation.

Art of graciousness, noble bearing, and genuine interest in the problems of others.

Art of cooperation, and knowledge of the absolute interdependence of man's destiny and universal laws of being.

Value of self-sacrifice and goodwill for all.

Law of individual life as related to social life.

National and international interest and patriotism.

4. *Applied Spiritual Science.*

Law of sincerity in thought, word, and deed.

Art of seeking personal happiness through the happiness of others.

Relation of man to God.

Art of converting self-ambition into ambition for all.

Art of merging the little self into the Self of all.

Law of protecting the wealth of inward peace from the robbers of worry, unfavorable circumstances, diseases, etc.

Art of being supremely happy always and of making others so.

Freedom from all habits, and performance of right actions through discrimination and free-will.

The foregoing arts and sciences are those which should be taught in a "How-to-Live School" to children whose minds are still plastic and whose forces are as yet unguided into any definite channel. Adults too may master the subjects, if they will exercise willingness and patience

BOOKS BY PARAMHANSA YOGANANDA



THE MASTER SAID. Sayings of Paramhansa Yogananda. Cloth, 160 pp., \$2.50. (*Spanish edition, paper, \$1.50.*) Plus 20c postage.

AUTOBIOGRAPHY OF A YOGI. In English, Dutch, German, Italian, Bengali, Swedish, Spanish, Portuguese, and French editions, \$3.50 each, plus 20c postage.

WHISPERS FROM ETERNITY. A spiritual classic; universal prayers. 6th ed., 279 pp., cloth, \$2.50. (*Spanish edition, paper, \$1.50.*) Plus 20c postage.

COSMIC CHANTS. Devotional songs, arranged for piano. Plastic binding, \$1.00.

METAPHYSICAL MEDITATIONS. Daily thoughts for divine peace. Enlarged 1952 edition, paper, 109 pp., \$1.00. (*Spanish edition, paper, \$1.00.*)

SONGS OF THE SOUL. Poems of divine love and God-realization. New compact edition, paper, \$1.00.

PSYCHOLOGICAL CHART. A helpful analytical guide to temperament. 15c. (*Spanish edition, 15c.*)

ATTRIBUTES OF SUCCESS. Explains how divine forces are utilized to mold a successful life. Paper, 25c. (*Spanish edition, 25c.*)

SCIENTIFIC HEALING AFFIRMATIONS. For awakening the inner powers that free man from the consciousness of sickness. Explains healing potency of thought, will, feeling, and prayer. Paper, 50c. (*Spanish edition, paper, 50c.*)

while the good habits are displacing the undesirable ones.

After a thorough training, the students of such a school will undergo ceaseless examination throughout life, and the various diplomas won will be health, fame, efficiency, wealth, and happiness.

The issue of the final examination at the end of this earthly sojourn will be determined only by the sum-total of acquirements and mental and spiritual diplomas won at the various examinations throughout life. And those successful in this last great examination receive a diploma of lasting efficiency, free conscience, and blessings, engraved eternally on the parchment of the soul. This rare reward is incorruptible by moths, beyond the reach of thieves and the eraser of Time, and is awarded for honorable entry into the Fellowship of Truth.

(Continued from page 7)

ourselves as children of God. That is the entire difference between the master Jesus and ourselves. He was not the only Christ. He was not the only son of God. He never said that of himself. It was said of him, "As many as received him, to them gave he power to *become* the sons of God." That is what we have to realize. We can awaken to that same consciousness, in that same resurrection which Jesus experienced, perhaps in not as dramatic a way in the world scene, but in a nonetheless dramatic way, personally speaking. Our consciousness can be lifted from matter into Spirit, and by exactly the same process that Jesus employed. There is a scientific way by which the soul is freed consecutively and step by step from the links in the chain of material bonds that fetter and bind it.

The fall of man was not instantaneous. It was progressive. The ascendancy or resurrection of man is likewise not instantaneous, but progressive. As we come down step by step into the entanglement of delusion, so we rise step by step by freeing ourselves one at a time from the forces that bind us. There is no such thing spiritually as sudden fall or sudden rise. The awareness of progress may come suddenly, but progress itself is a steady thing. It grows from day to day. Where you find sudden illumination of any soul you can be sure there was a lifetime or lifetimes of effort behind it. No one is chosen arbitrarily for illumination. It comes to every one as a consequence of his inner longing and desire, and the action that he employs to gain that realization. There is no vicarious salvation. Salvation is not administered at the whim of a whimsical God. On the contrary, as Master says, unless the God in our own breast responds to the God infinite, there is no salvation. We have to awaken that love and that sense of being, of

Spirit, in our hearts if we are to find the great God outside this little form.

Master used to say that if we take a glass jar and fill it full of water from the sea, and put that in a second jar and place the second jar into a third jar, so that the water of the sea is confined in one jar and surrounded by two others, we have an illustration of how the soul is bound to matter. The soul itself is like the water of the sea. God is the infinite ocean of being, but a little part of that ocean apparently has been confined in the body-jar. It is the same water, but it has been confined in three vessels or three bodies that separate the soul from the sea in greater and greater measure as we proceed away from God.

We as souls are confined first in a body of thought. Spirit, as soul, is clothed with a garb of thought. These are thoughts that God has created. Having created the waves of souls on His great ocean of being, He clothed them with form. *He* did it. *We* didn't do it. He is responsible for creation because He alone created it. As Master pointed out, we had no choice in the matter. If we have any choice now, it is after He created us. But in a sense, a very real sense, He violated our free will in creating us at all without consulting us. He is responsible for us. One of the greatest of all Master's prayers is: "Father, Thou hast created me, Thou must release me." Why? Because we cannot release ourselves. We have the power of freedom in our hands, but it is God who frees us when we want to be free. We are not free now because we don't *want* to be free. We want all the things we have. We want to have our cake and eat it too. That is why we are not free. We have yet to discover that pearl of great price, that greater joy, to gain which we will sell all the little things. Then indeed we are on the path of salvation.

The soul is confined not only in a body of thoughts, which are the prototype and the pattern for the elements and the forces from which the physical body is later condensed, but also in what is called the astral body. This is the body of life forces, which covers the body of thoughts that we call our own. The ideational body covers the soul. Surrounding the ideational body is the second jar which is the body of life forces, the energies from which matter is later condensed; lastly we have this third container in which the soul is confined, the physical body made of the elements of matter, which are created out of the subtle energies of life, which in turn are created out of the subtle thoughts of God.

Resurrection then is the reverse of the process of creation. It is the way by which every soul, regardless of faith or religious background or beliefs will ultimately find God. There is one way by which

we have descended from Spirit. There is only one way by which we can ascend to Spirit. When Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," he meant us to realize the deepest meaning of his words. What of those who came before his time? Didn't they have salvation? Why, of course! There were saints before the time of Jesus. There were souls who found freedom before and afterwards. Jesus was speaking not of himself, but of the Christ Consciousness which he had. This is the universal intelligence of God as it is manifest in all creation. There is only one reflection of Spirit in creation, only one Cosmic Intelligence in the universe. This is the only begotten of the Father. This Cosmic Intelligence was reflected in the body and in the actions and thoughts of Jesus. That is why he could say, "I and my Father are one." He never sought to establish himself. He never said that he was God, and he never said that he, the man Jesus—the little ego, the body form, the mind—was the only begotten. No. He meant the infinite intelligence of God reflected in him; that was the Christ Consciousness, the only reflection of Spirit in creation. It was no dogmatic, narrow-minded or bigoted statement that he made. It was a grand and universal truth. There is hope in it for the followers of all religions. We are not interested in your particular faith or religious background. We are not interested in where you have been or what you think you are. We are interested in one thing. Where do you want to go? We are going home from here, friends. It doesn't matter where we have been or what mistakes we have made or what our background is. We are not the children of matter. We are the children of God and that is all we recognize here in Self-Realization Fellowship. Forget your mistakes. Forget the past. Go forward from here and you will find freedom.

When Jesus said, "*I am the way*," he meant that Christ Consciousness is the only way by which you can know God. "*I am the truth*." There is no manifestation of God or truth other than Christ Consciousness which was reflected in Jesus. "*I am the life*." The very life in your body is a manifestation of that cosmic life found in the Christ Consciousness. The life in the human form, the life in all forms, is only a manifestation of that cosmic life in the Christ Consciousness. "*None cometh unto the Father but by me*." There is no way to find God except by that cosmic expansion of awareness that is the Christ Consciousness.

What is the difference between our present state of awareness and that which Jesus had and has? It is simply that we feel that we are the physical body, that we are surrounded by material things, and we can't get away from them except in sleep. Even then we don't get away; we have to come right back. The difference is this: whereas

we associate our sense of self with a limited conditional existence, the sense of self in Jesus was infinite. He felt his life as the life of all creatures. This is no exaggeration. This is a living experience that comes to every awakened soul. He felt his mind as the mind of all, and all thoughts of all men were transparent to him. He was aware of himself in every one and every thing.

How the theologians murder the deep meaning of the scriptures! They wail because it was said that Jesus had nowhere to lay his head. How sad! "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." What a pity! I wish we could all enjoy that state, because this is what it means: that Jesus had a consciousness of universal existence so expansive that he could confine himself to no single point of space. There was no nest for him, no bed for him, no little home for him, because the universe was his home and all creation was his life and body. What a state to realize!

The three day period of resurrection signified extrication of his life and thought, on the first day, from the physical body and from all material association. All material desires, all material bondage had to be worked out, dissolved and broken. Thus is shattered the first jar in which a soul is confined. But it remains confined yet in two more bodies, the body of life, and the body of thought. On the second day, and it is more than symbolic, it is factual, Jesus was working out the astral desires — the desires for activity, experience, perception of light, beauty, and sound. On the second day he was able to dissolve the second body that clothes the soul and keeps it away from God. On the third day he was able to dissolve the body of thoughts back into the infinite consciousness of God. Thus he shattered the third jar that keeps the soul away from God. The little wave of his life melted into the vast ocean of Being.

When the soul is freed from these three containers, these three bodies of thought, life, and flesh, it is free again to commingle with the infinite ocean of God that is ever-existing, ever-conscious, ever-new bliss, joy without end. There is no such thing as an eternal damnation, because the only thing eternal is Spirit, and Spirit is certainly not damnable! Joy is eternal because Spirit is eternal, and Spirit is joy. When you have contacted Spirit, you have resurrected your sense of self and your point of attention from its mundane confinements. Worst of all these is the sense of possession. When we leave this material world, we take with us any material desires that we may have, and so long as we are tied to the world of matter by these material desires, we have to come back here, as this is the only place we can satisfy them, unless we have the help of a master to free ourselves of desires. Even then, a master usually requires that the disciple come back to work them out. He is

a little diffident about working things out the easy way! After all, we have worked for what we have and there is no reason why we shouldn't have it. Maybe we don't like what we have, but we worked for it. We are getting justice. What we want is mercy! But justice is ours; and if we don't like the position we are in, we have ourselves to thank for it. Let's resurrect ourselves from this bondage of matter. How shall we do it?

The bondage most degrading to the soul is the sense of material possessiveness. When you think you own things, and you think you can't live without them, that is the worst of all bondage. That is why Jesus said, "Sell whatsoever thou hast." He meant it literally. But we think, "Oh, if I give what I have I shall be so poor, I won't have anything. Who's going to look after me?" The same God that looked after Jesus. The same God that looked after Master. There is no doubt about it. While Master's life was very difficult, his words were true when he said of himself that he never had too much at one time, but he always had just enough, and just in time. Life has its thrills that way. Why not live in a thrilling way? We go to the movies, and if the movie is just one stale thing after another, we think it is no movie at all. There is no entertainment in it. Well, why should life be stale? We break our necks just to get away from the dullness of life. Why not live in a truly exciting way? There is no more exciting way than to live in the consciousness of God, and to know that God is looking after you. Wherever Master went in India, walking the length and breadth of the land, he took nothing with him and he refused everything that was offered him. He said that not unless food was forced upon him did he accept it. He followed that principle, knowing that whatever came then was from the hand of God. And he said that never, anywhere he went, was he without what he needed. It was the same in this country, and it was very difficult here.

Remember, those who are satisfied and content with life as they find it have yet to weep and mourn. But those who are dissatisfied with material bonds are indeed on the path of freedom. You have to have the divine discontent if you want your soul to be free. Everyone wants his soul to be free though in truth few realize that they do, or know why they do. It is because the love, joy, and security that we are seeking are found only in freedom of the soul. Everything we want is in the freedom of the soul. And everything we think to find here we shall find only in freedom of the soul. One of the first steps toward resurrection, the freedom of the soul, then, is to break the sense of possessiveness. Look around your home. Do you feel bound by things you own? Are you free? Or do you think, "These are mine. Nobody else can touch them." If you feel that way about any possession, break it. Get rid of it. Any time you think you can't live without something, get rid of it and learn that you can do without. This is a simple formula, a practical suggestion. It is not

THREE NEW RECORDS

New Records of Paramhansa Yoganandaji's Voice
Singing His Original

HINDU CHANTS

With accompaniment of harmonium, cymbals, and drums



No. 104 (*In English*)

My Lord, I Will Be Thine Always
Do Not Dry the Ocean of My Love

* * * * *

No. 105 (*In Bengali*)

My Lord, I Will Be Thine Always
What Lightning Flash Glimmers in Thy Face!

* * * * *

No. 106 (*In English*)

Cloud-Colored Christ, Come!
God, Christ, Gurus — A Prayer

* * * * *

Also Available

No. 101 (*In English*)

No. 103 (*In Bengali*)

O God Beautiful
In the Temple of Silence

* * * * *

No. 102 (*In English—Organ Background*)

Prayers at Dawn, Noon, and Evening
Prayer at Night

All Non-Breakable Vinylite. Standard Speed.
\$1.50 each, plus 25 cents for wrapping and postage.
Order from SRF

always a little pat on the head that we need, telling us we are all right where we are. Sometimes we need a kick. It does more good. When I was with Master I received very few pats on the head; I got mostly kicks. Some people misunderstood; they thought he was being mean to me. But he was my one true friend, that I can tell you. He knew wherein was my good, and he didn't hesitate to see that I got it. I am very grateful for that. So we should all be. It is not the easy things of life that make us grow. It is in the hard things, the tests and the trials, the crucifixions of life, that we grow.

Above all, break the sense of possession, and then break the sense of identification with the physical body. That you can do by meditation and by the Self-Realization energizing exercises. When you become aware of yourself as a body of life forces and your consciousness is anchored in that realization, you will know that you are not the physical body. You can tell yourself now, very philosophically, "I am not the body." But do you *know* it? All anyone would have to do is to pinch you, and you would know that you are the body again. Realize you are a body of life, not a body of flesh! Attachment to the physical body then will be broken. Realize that the joy you are seeking is found in communion with God and in the consciousness of your own soul; no longer will you seek pleasure in the body. You will be free. Realize that there is no activity and no perception of the senses of the physical body that can give you the joy you are seeking, and in that realization you will be free.

You can't go about it in a negative way. You have to bring the light of God in yourself through deep meditation, through your practice of *Kriya Yoga* and the other techniques of meditation, through the Om technique. Through listening to the Cosmic Sound of Om — the Holy Ghost — you will be free. Why do you think Jesus kept telling his disciples to commune with the Holy Ghost? Because the Christ Consciousness is immanent in it. It is impregnated in that Cosmic Vibration of sound and energy. If you can listen to that cosmic vibrating force, you will be in tune with the Christ Intelligence in it. This is the way to find God. This is the scientific way of resurrecting yourself. There is no room for idle beliefs in it, only room for the positive conviction of experience. This is the path we can all follow. It is the path we *must* follow if we are to achieve the resurrection of ourselves, and its glory. Remember the words of the masters. When a soul attains final liberation there is great rejoicing in the heavens. All of the saints and sages of all religions and of all times gather together to welcome that soul back into the fold, back into the consciousness of God. Great is that rejoicing! Tens of thousands of angels and saintly beings welcome the soul back into the kingdom of God. This is true. It is worthwhile! Make the effort to gain it. Meditate each night.

If you follow one simple instruction, you will have it in this life.

Master said, "Never go to bed without communion!" Pray deeply and meditate until you feel that God is with you, and don't go to sleep until you feel it. Wake up once in God and be free. A great saint once said that if for three days and nights one would meditate and pray continuously, he would have the visitation of God. But who will do it?

Meditate! Churn the ether with your prayers. Don't take "no" for an answer. When you sit to meditate, say, "Lord, I will disrupt your whole creation if you don't come to me." If you pray and meditate that way, you will find that God responds to you. But when you say, "Lord, will you come?" and sit there knowing very well that he won't come, He doesn't come. You have to mean business with Him. If someone comes up to you and says "Loan me a hundred dollars, will you?" and then walks away, he certainly doesn't get the hundred dollars. But if he comes up and grabs hold of you and pleads with you and doesn't let go — he gets the money doesn't he? Well, you have to go after God in the same way, as though your life depended on it. Because more than your life depends on it. Catch hold of Him and shake Him until he replies to you. You will find that He does. Love God with all your heart, strength, mind, and soul, and you will find that He does come to you. No longer then will all be darkness. You will find yourself resurrected in the great light of Spirit. You will be eternally free.

(Continued from page 23)

Through his spherical eye the Kriya Yogi sees his astral body as made of lifetrans—the pranic astral cells. He perceives that the Cosmic Sunlight of Life reflects Its rays through the astral spiritual eye into the astral brain and astral plexuses and astral nerve tubes to sustain the astral body cells. He sees also that his physical body is nothing but a coarser light of electrons, protons, and atoms emanating from his finer astral body. By further advancement the yogi perceives both his physical and astral bodies to be emanating from his causal or ideational body, which is composed of the co-ordinated thought-trans of God.

This knowledge is necessary to understand that the body and life force and mind which form the encasement of the soul are in reality nothing more than differently vibrating thoughts of God. By the practice of Kriya, the yogi scientifically detaches his mind from gross sensory perceptions and realizes that consciousness and life force (prana or cosmic light) are the basis of all matter. The Kriya Yogi adopts a scientific method to divert his mind and reason from the perception of physical flesh; he perceives the body as light and consciousness by rising above the gross perception of breath.

(To be continued)

SELF-REALIZATION FELLOWSHIP (SRF)

Founded in 1920 by Paramhansa Yogananda in America

YOGODA SAT-SANGA SOCIETY (YSS)

Founded in 1918 by Paramhansa Yogananda in India



DIRECTORY of CENTERS and CHURCHES

Los Angeles, California

SELF-REALIZATION FELLOWSHIP (SRF) of America, whose affiliate in India is YOGODA SAT-SANGA SOCIETY (YSS). Both SRF and YSS are incorporated as non-profit religious and educational institutions. Rajasi Janakananda, president. The international headquarters of SRF-YSS is located on Mount Washington Estates, 3880 San Rafael Avenue, Los Angeles 65, California, USA. Phone CApitol 0212. Cable address, Selfreal, Los Angeles.

The 60-room headquarters building on Mt. Washington near the Highland Park district of Los Angeles (20 minutes from the downtown business section) is the home of renunciate members of the monastic Self-Realization Order. Limited accommodations for guests; write SRF for information. The headquarters site consists of 23 acres of city property.

To reach the Mt. Washington Center, take northbound "W" car anywhere on Broadway downtown. Get off at Ave. 39. At Richfield Service Station there, phone CA. 0212 for transportation up the hill to Mt. Washington Estates.

Daily meditation services for residents.

Hollywood, Calif.

Self-Realization Church of All Religions, 4860 Sunset Blvd., at Edgemont St., phone NOrmandy 1-8006. Sunday services 11 a.m., conducted by Rev. C. Bernard or Rev. D. Walters. Children's Sunday School, 10:45 a.m. Devotional services Sundays, 8 p.m. Study class Thursdays, 8 p.m.

SRF India Center

India Center, 4866 Sunset Blvd., at Edgemont St., phone NOrmandy 1-8006, is located on the grounds in Hollywood of the SRF Golden World Colony; the site, also, of the SRF Church of All Religions. Buildings on the property include India Center, with an auditorium, India Hall, seating 350 persons; two residential houses for SRF workers; and an SRF Book House and Gift Shop.

SRF CAFE, at India Center. India curries and American foods. Open 12 noon until 8 p.m. daily except Mondays.

Pacific Palisades, Calif.

SRF Lake Shrine, 17190 Sunset Blvd., phone EXbrook 3-4323. Rev. R. C. Stanley in charge. Sunday services 11 a.m. and 8 p.m.

Open for visitors 3 to 6 p.m. daily. Thousands visit this 12-acre floral wonderland of lake and gardens

where a portion of the ashes of Mahatma Gandhi are enshrined in Gandhi World Peace Memorial.

Encinitas, Calif.

SRF GOLDEN WORLD COLONY, Encinitas, California, phone 4341. The town of Encinitas, on Highway 101, is 100 miles south of Los Angeles, and 25 miles north of San Diego.

The SRF Colony site, on a bluff directly overlooking the Pacific Ocean, consists of 23 acres of city property, including 1000 feet of ocean frontage, 700 feet of highway frontage with nightly illuminated gold-lotus towers. Buildings on the grounds include SRF Hermitage (Administration Bldg.), Men's Hermitage, Women's Hermitage.

SRF INN (20 units) for SRF members and the public; phone Encinitas 9-9521 for reservations.

SRF CAFE, Encinitas, serving pure foods and fresh juices, is open to the public. Closed Tuesdays.

The SRF Colony grounds display beautiful flower beds and Oriental plants and trees, a fruit orchard, and a lotus pool.

Colony activities include the many-sided training of disciples in accordance with SRF ideals, and the development of an extensive agricultural project that provides fresh vegetables for both the Colony at Encinitas and the SRF headquarters in Los Angeles. Colony equipment includes food-freezing plant of 20-ton capacity.

Meditation class at SRF Hermitage, Thursdays, 8 p.m., conducted by Dr. M. W. Lewis. Sunday services 11 a.m., conducted at SRF Inn by Rev. K. Michael.

San Diego, Calif.

Self-Realization Church of All Religions, 3072 First Ave., phone Woodcrest 0923. Take First Ave. bus to Quince St. Sunday services 11 a.m., conducted by Dr. M. W. Lewis or

Rev. K. Michael. Children's Sunday School, 10 a.m. Meditation class, Wednesdays, 7:30 p.m. Ladies' Auxiliary meets 3rd Tuesday each month at 12 p.m. Phone Mrs. Clara Markus, Woodcrest 0923, for further information.

Gardena, Calif.

Conducting Teacher, Mr. Wilson A. Tyson, Box 113, Hermosa Beach. Meetings Thursdays, 8 p.m., 15824 S. Western Ave., Gardena.

Glendale, Calif.

Conducting teacher, Mrs. Marjorie Goodnight, 1055-A Winchester Ave., phone Citrus 3-3307. Tuesday meetings, 8 p.m.

Long Beach, Calif.

Self-Realization Church of All Religions, 430 E. Ocean Blvd., phone Long Beach 70-4511. Sunday services 11 a.m., conducted by Rev. W. Brown or Rev. D. Walters. Classes on SRF teachings, Thursdays, 8 p.m.

San Francisco, Calif.

(Oakland, Berkeley, and Bay Cities)

Conducting teachers, Kamala and Edward Silva, phone HUmboldt 3-1511, Oakland. Sunday meetings, 7 p.m., Haste Lodge, 2721 Haste St., Berkeley.

Seattle, Washington

Conducting teacher, Yogacharya Mildred S. Hamilton, 7057 19th Ave. N.E., phone VE-1612; ass't conducting teacher, Rev. Ralph B. Hamilton; secretary, Miss Anne Tuff. Praecepta classes for advanced members, Tuesdays, 8:15 p.m.; for novitiate members, Thursdays, 8:15 p.m. Sunday services 11 a.m.

Bremerton, Wash.

Conducting teacher, Miss Signe Schultz. Meetings Thursdays, 8 p.m., 342 N. LaFayette.

SELF-REALIZATION

Phoenix, Arizona

Self-Realization Church of All Religions, 1800 W. Monroe St., phone Alpine 3-3658; minister, Rev. Roy Davis; "mother of the center," Mrs. Roy Freeman. Lecture and devotional service, Thursdays, 8 p.m.; Sunday services 11 a.m.; devotional service, Sundays, 8:00 p.m.

(100 acres in this area have been donated for a future SRF Colony.)

Tucson, Ariz.

SRF representative, Mr. John R. Tinal, 301 E. Drachman St.

Denver, Colorado

Conducting teacher, Dr. Quantz L. Crawford, 2309 S. Federal; sec'y, Mrs. Dolores Crawford; treas., Miss Lynne Tucker, 1205 Ogden St. Sunday meetings, 7 p.m., 2309 S. Federal.

Post Falls, Idaho

SRF representative, Mrs. Norma Weeks, Route 1, Box 140.

Minneapolis, Minnesota

Conducting teacher, Mr. J. R. Raymer; ass't conducting teacher, Mrs. Gertrude Hirschfield; secretary, Mrs. Anna Beckman; treasurer, Miss Jennie M. Sverkerson. Sunday services 11 a.m., Y.M.C.A. Bldg. Tuesday classes, 7:30 p.m.

St. Paul, Minn.

Conducting teacher, Mr. J. R. Raymer, 316 Stonebridge Blvd., St. Paul 5.

Madison, Wisconsin

Conducting teacher, Mr. Mark L. Prophet, Box 12, Madison 1.

Little Rock, Arkansas

SRF representative, Mr. Harold A. Hemenway, 2610 Summit Ave.

Detroit, Michigan

Conducting teacher, Yogacharya J. Oliver Black, 18094 Parkside; secretary, Miss Olive Shaw Stone, 475 Peterboro St.; treasurer, Miss Agnes

Beach. Sunday services, 11 a.m., Detroit Institute of Arts (Lecture Hall). Thursday classes, 7:30 p.m.

Lansing, Mich.

Conducting teacher, Yogacharya J. Oliver Black; ass't conducting teacher, Mr. Cornelius Van Der Linde; secretary, Mrs. Elgie Kamm, phone 9-3137. Monday meetings, 8 p.m., Y.W.C.A.

Indianapolis, Indiana

Conducting teacher, Mrs. Ann G. Hoffman, 4239 Graceland Ave.

Lock Haven, Pennsylvania

Conducting teacher, Rev. Earle Kenneth Mayes, 147 E. Main St., phone 2133.

Boston, Massachusetts

First Self-Realization Fellowship Center in America, founded by Paramhansa Yogananda in 1920.

Conducting teacher, Mr. J. Bradford Lewis, 9 Highfield Road, Hingham, Mass.; secretary, Miss Ellen Mac-Twiggan, 9 Willow St., Boston 9.

Union City, N. J.

Conducting teacher, Mr. Fred Bachman, 1308 Summit Ave., Union City, N. J.; secretary, Miss Rose Napoliello.

Washington, D.C.

Self-Realization Fellowship Church of All Religions, 4748 Western Ave. N.W., phone Wisconsin 4748; minister, Swami Premananda. Sunday services 11 a.m. Wednesday classes, 8 p.m., on philosophy and yoga.

Baltimore, Maryland

Conducting teacher, Mr. John E. Jost, 408 E. Church St., phone Prospect 2159-W.

Miami, Florida

Conducting teacher, Sister Kripa, 2120 W. Flagler St.; treasurer, Mrs. Eleanor Howe. Meetings, Sundays and Thursdays, 8 p.m. Phone 2-5305.

Melbourne, Florida

Conducting teacher, Mr. Carl Herndl, 140 Washington Ave., phone 530-J; ass't conducting teacher, Mr. Wayne H. Taylor, R. R. 1, Box 342, phone 31-W. Sunday meetings, 8:45 p.m., 140 Washington Ave.

St. Petersburg, Fla.

Conducting teacher, Mrs. Ethel W. Bodley, 7618—34th Ave. N.

CANADA

Vancouver, British Columbia

Conducting teachers, Mr. and Mrs. Clifton H. Davis, 2391 Burrard St., phone BAYview 3320 or KErrisdale 5798-L. Wednesday meetings, 8 p.m. Services every other Sunday, 11 a.m.

Edmonton, Alberta

Conducting teacher, Mrs. Ethel Humford, 11612—87th St., phone 78-0296.

Malton, Ontario

SRF representative, Mr. Morris Woodley, R. R. No. 1.

Montreal, Quebec

Conducting teacher, Mr. Adano Ley, 3070 Barclay St., Apt. 2; ass't conducting teacher, Mrs. M. E. Blackburn, Box 232, Montreal 6; secretary, Mr. Rothwell Bouillon, 5985 Terrebonne Ave., Montreal 28; phone WALnut 4953. Tuesday meetings, 8 p.m., 3070 Barclay St., Apt. 2, Montreal.

SOUTH AMERICA

British Guiana

Conducting teacher, Mrs. Henrietta Lutchman, New Road Vreedenhooop, West Coast Demarara. Sunday meetings, 11 a.m.

Armenia, Caldas,

Rep. of Colombia

Conducting teacher, Mr. Gerardo

Carvajal Londono, Almacen Medellin Carrera 18, Calle 20. Treasurer, Alfonso Aristizabal Arias, Carrera 14, Num. 1327; telephone 2931.

PUERTO RICO

Santurce, Puerto Rico

SRF representative, Dr. Jose E. Rechany, P. O. Box 9441.

MEXICO

Mexico City, Mexico

(English-Speaking)

Conducting teacher, Mrs. Katharine Quick, Prado Sur 525, Lomas de Chapultepec, phone 36-5289. Tuesday meetings, 4 p.m.

(Spanish-Speaking)

Conducting teacher, Yogacharya J. M. Cuaron, Apartado Postal Num. 1680, phone 37-2140. Tuesday meetings, 8 p.m., San Luis Potosi 192-B.

Monterrey, N. L., Mexico

Conducting teacher, Mr. Juan B. Amaya, Calle Juan Mendez Num. 1104-Norte, phone 52-58; ass't conducting teacher, Mr. Apolinar Nunex Leon. Saturday meetings, 8 p.m.

Merida, Yucatan, Mexico

Conducting teacher, Mr. Pedro Gonzales Milan, Apartado 113. Wednesday meetings, 8 p.m., Calle 30, Num. 502-P; phone 27-56.

Tampico, Tamps., Mexico

Conducting teacher, Dr. Alfredo Cuaron, Apartado Postal Num. 272. Meetings at Altamira 206 Oriente; phone 25-81.

Matamoros, Tamps., Mexico

Conducting teacher, Mr. Leopoldo Jimenez G., Apartado No. 317; secretary, Mr. Nicolas L. Guerra; treasurer,

SELF-REALIZATION

Mr. Ovidio Marroquin, Abasolo No. 147. Weekly meetings at Calle 10, No. 833, Matamoros.

Tijuana, Baja California, Mexico

Conducting teacher, Mrs. Maria R. de Meza, Avenida Rio Bravo, No. 880, Colonia Revolucion. Meditation classes for adults, 2nd and 4th Sundays each month, 11 a.m.; meditation class for children, Sundays, 9 a.m.; Praecepta class for adults, Wednesdays, 5 p.m.; Praecepta class for children, Tuesday and Friday afternoons.

CUBA

Havana, Cuba

Conducting teacher, Mr. Oscar Font, Neptuno St. 1062.

EUROPE

London, England

Self-Realization Fellowship Centre, 33 Warrington Crescent, Maida Vale, W.9. Conducting teacher, Yogacharya B. C. Nandi; secretary, Mrs. Gertrude E. White. Meetings on Thursdays.

Staffs, England

Conducting teacher, Mr. Sydney Buxton, 50 Harbury St., Burton-on-Trent.

Sussex, England

SRF Representative, Mr. J. B. H. Mommens, Acacia Denton Rise, Denton near Newhaven, Sussex.

Alloa, Scotland

Mr. R. J. Calder, 4 Gartmorn Road, Sauchie, Alloa; representative in Scotland for SRF books and magazine.

Amsterdam, Holland

SRF representative, Miss Maria Pavelka, Weesperstraat 33 (1); ass't conducting teacher, Mrs. M. E. C. Palstra-Hesterman, Woonschip "Jimmeny" Jaagpad by Spytellaantje,

Amsterdam West; secretary, Mr. Th. Kreuger, Hoogte Kadijk 9. Sunday meetings, 7:00 p.m. at Weesperstraat 33 (1).

Bilthoven, Holland

SRF representative, Mr. Ch. R. M. Kelly, 37 Vermeerlaan.

Bloemendaal, Holland

SRF conducting teacher, Mrs. J. C. Schreuder van den Berg. Dr. D. Bakkerlann 71, Bloemendaal.

Heiloo, Holland

SRF representative, Mr. N. C. Waal. Kennemerstraatweg 452.

Driebergen, Holland

SRF conducting teacher, Baroness H. van Randwyck, Emmalaan 1.

Helsingfors, Finland

SRF representatives: Mr. Uno Remitz, Elisabetsgatan 6 A 12; Major Torsten von Essen, Parkgatan 9.

Bergen, Norway

SRF representative, Mr. Andr Hoem, Ibsensgate 71.

Strangnas, Sweden

SRF representative, Dr. G. E. Aae, Radmansgatan 1.

Thorshavn, Faeroes Islands

SRF representative, Lt. Col. F. P. Goldney, Villa Dover, Thorshavn, Faeroes Islands, Europe.

Paris, France

Conducting teacher, Mr. Constant Loupakoff-Desquier. Meetings on first and third Saturdays each month, 3 p.m., 114 Rue de L'Abbe Groult, Paris 15e.

Strasbourg, France

Conducting teacher, Mr. Robert Noel, 3 Rue Heckler.

Grenoble, France

Conducting teacher, Mrs. Genevieve Pfenninger-Pelloux. For infor-

mation about meetings write to Mrs. Pfenninger-Pelloux at 4 Rue Vauban.

Basle, Switzerland

Conducting teacher, Mrs. Helen Erba-Tissot, 164 St. Albanring.

Geneva, Switzerland

Conducting teacher, Mrs. Helen Erba-Tissot; secretary, Miss Liliane Germanier; treasurer, Mrs. Jules Bublin. For information write Miss Germanier, Avenue E, Hentsch 6, Geneva.

Zurich, Switzerland

Conducting teacher, Mrs. Helen Erba-Tissot, 164 St. Albanring, Basle; ass't conducting teacher and secretary, Mrs. Barbara Wang, Balgrist-Strasse 4, Zurich 8.

Brussels, Belgium

SRF representative, Mr. Paul Rasse, 128 Avenue Ducpetiau, St. Gilles.

Prague, Czechoslovakia

Conducting teacher, Prof. Vladimír Novický, Sporilov 367, Prague.

Turnov, Czechoslovakia

Conducting teacher, Prof. Karel Vlk, Jicinska 288, Turnov.

Plzen, Czechoslovakia

Conducting teacher, Mr. Ferdinand Baudys, Kyjevská 100, Plzen.

AFRICA

Accra, Gold Coast, West Africa

For information regarding meetings, communicate with either Mr. O.T.C. Mensah, Electricity Dept, Accra, or Mr. E. E. Y. Okwei, Accra Ice Co.

Praecepta study class Tuesdays, 6 p.m.; meditation and study of SRF literature Fridays, 6 p.m., Accra Community Centre; Sunday services, 11 a.m., Oso Progress School, First Ring Road Bus Stop, near the Cemetery, Christianborg.

"Holy Hill," Ofaakor

A new site near the village of Ofaakor, ten miles from Accra, acquired by the members of the West African centers for the establishment of an SRF colony.

Calabar, Nigeria, W. Africa

Conducting teacher, Mr. G. O. Basse. Meetings Tuesdays and Fridays, 6:30 p.m.; Sundays, 10 a.m. and 6 p.m., 12 Eyamba St., Calabar (across from Duke Town Church—C.S.M.).

Lagos, Nigeria, W. Africa

SRF representative, Mr. Joseph Akinola Babalola, 55 Olushi St.; mail address, P. O. Box 458, Lagos.

Cape Coast, Gold Coast, W. Africa

Conducting teacher and executive secretary-treasurer of SRF African branches, Mr. James E. Ampah, c/o Telephone Exchange, District Post Office.

Koforidua, Gold Coast, W. Africa

Conducting teacher, Mr. Christopher R. Larnyoh, P.O. Box 35, Koforidua. Study classes and Sunday morning services at J. Sakordee Memorial School, Form 1 Class Room. Tuesday classes, 5:30 p.m.; Sunday services, 5 a.m. and 5:45 a.m.

Takoradi, Gold Coast, W. Africa

Conducting teacher, Mr. Benoni A. Laryea, c/o Messrs. Oil Storage Co. of Takoradi Ltd., P. O. Box 56.

Sekondi, Gold Coast, W. Africa

Conducting teacher, Mr. Benoni A. Laryea, c/o Messrs. Oil Storage Co. of Takoradi Ltd., P.O. Box 56, Takoradi, Gold Coast.

Port Elizabeth, South Africa

Conducting teacher, Mr. G. K. Nuliah Naidoo, Hindu Primary School, 22 Upperhill St. Meetings for meditation and chanting Fridays, 7:45 p.m. Phone 2-3968 (bus.) or 2-3273 (res.).

Pretoria, S. Africa

Conducting teacher, Mr. Hyman Klein, Box 380, Pretoria. Classes on third Sunday each month, 11 a.m., at the Church on Princes St., Troyeville, Johannesburg.

PHILIPPINES

Manila, Philippines

Conducting teacher, Att'y Delfin A. Cabaluna, 280 Blumentritt; ass't conducting teacher, Mrs. Ma. Dolores Z. de Suaco, 1857 Felix Huertas; sec'y-treas., Mr. Hermenegildo F. Tibayan, 1430 Sulo. Saturday meetings, 4 p.m.

Cotabato, Philippines

Conducting teacher, Judge Ricardo A. Cabaluna; ass't conducting teacher, Mr. Sixto Ramirez Gulapa, Kalamansig, Lebak, Cotabato.

HAWAII

Honolulu, Hawaii

Conducting teacher, Mrs. Lydia Lovell, 3371 Kaohinani Dr., Honolulu 30, T.H.

AUSTRALASIA

Sydney, Australia

SRF representative, Mrs. Augusta Claude, 19 Addison Ave., Roseville, Sydney.

Auckland, New Zealand

Conducting teacher, Mr. Reginald Howan, C.P.O. Box 904; ass't cond. teacher, Mrs. D. C. Singleton; sec'y, Mr. J. Shackleton; treas., Mr. L. Madden.

ASIA

Dakshineswar, Bengal, India

Yogoda Math (Self-Realization Fellowship Hermitage) on the Ganges

River near Calcutta. Brahmachari Sri Prokas in charge. Headquarters of Yogoda Sat-Sanga Society (Self-Realization Fellowship) and Shyama Charan Lahiri Mahasaya Mission. President, Rajasi Janakananda; vice-president, Prabhas Chandra Ghose; spiritual acharya, Swami Satyananda Giri; secretary, Brahmachari Sri Prokas. Address: Yogoda Math, Dakshineswar, P.O. Ariadaha, 24 Parganas, Bengal, India.

SRF Instruction Department, for teachings by correspondence. Residential accommodations for Western members and friends. Yogoda Magazine and other YSS publications are printed on SRF-YSS press at Dakshineswar.

Ranchi, Bihar, India

World Colony, and the YSS Brahmacharya Vidyalaya, a residential high school (Calcutta University matriculation standard) with yoga training; founded in 1918 by Paramhansa Yogananda. Sri G. C. Dey, B.A., in charge. Ideal climate; outdoor classes; 23 acres of orchard; electricity, own waterworks; playground, gymnasium. YSS Home of Service (Sevashram); chief medical officer, Col. A. K. Ghosh; secretary, Sri Ramkishore Roy.

Western disciples, guests, and visitors are welcome and will find hospitable ashram accommodations.

Lakshmanpur, Bihar, India

YSS Vidyapith, High School for boys, with residential hostel. Sri G. C. Dey, B.A., in charge.

Calcutta, Bengal, India

YSS Center, 4 Gurpar Road (the boyhood home of Paramhansa Yogananda). Weekly class (Sat-Sanga Sava) with group meditation, study, divine service, Tuesdays, 6:30 p.m. Sri Sananda Lal Ghosh in charge; secretary, Sri Purna Chandra Ghosh. Public is welcome.

Baranagar (Calcutta), India

YSS Ashram, 87 Aukshoy Mukerji Road, Baranagar, Calcutta 36. A beau-

tiful large hermitage set in a 3-acre garden.

Serampore, Bengal, India

Yogoda Sat-Sanga, Gurudham, Chatra, Serampore. Sri Panchkari Mukherjee in charge.

Gosaba, Bengal, India

YSS Ashram, Sonagoan 6. Meditation and study classes. Leader, Sri Pati Charan Bar; visiting minister, Brahmachari Sri Prokas.

Howrah, Bengal, India

YSS Gurudham, Kadamtala Branch 166, Bellilias Rd., Kadamtala, Howrah. Sri Santosh Kumar Ghosh in charge; sec'y, Sri Kanai Lal Ghosh; acharya, Srimat Brahmachari Anilananda. Divine services Sundays, 7 p.m.; group meditation every evening.

Uttarpara, India

"Yogashram," No. 39 Bannerjee Para Lane. Divine service, group meditation, and study classes every other Sunday, at 4 p.m. Conducting teachers, Brahmachari Sri Prokas, Sri Purna Chandra Ghosh.

Jhargram, India

Sevayatan Ashram with Sri Sri Shyama Charan Yoga-Mandir, primary school, and medical dispensary. Founder, Swami Premananda; acharya, Swami Satyananda Giri; secretary, Sailesh Mohan Majumdar.

Address: P. O. Sevayatan, via Jhargram, Dist. Midnapore, Bengal.

Midnapore, India

Bhordaha Yogoda Sat-Sanga Society and Sri Yukteswar Sevashram. Regular meetings for study and meditation; free primary night school, charitable dispensary, and library.

YSS Ashram, Khukurdaha. Dr. Bipin Behari Bhuia in charge. P. O. Kasigiri, R. R. Sta. Panshkuta.

YSS Ashram, Gobardhanpur. Sri Dhiraj Kumar Chakrabarty in charge. P. O. Pulsita, R. R. Sta. Kolaghat.

YSS Ashram, Handol. Dr. Sarat Ch. Samanta in charge. P. O. Bhe-

ma, R. R. Sta. Haur.

YSS Ashram and YSS High School, dan Sahu, P. O. Arankiarana.

YSS Ashram, Sabong. Sri Benimadhab Sasmal in charge. P. O. Sabong (Nakindi Khagrageri).

YSS Ashram, Sabong. Sri Gosta Behari Das in charge. P. O. Sabong, Vill. Julkapur. R. R. Sta. Ballychak.

YSS Ashram, Dongabhangra, Sri Abinash Ch. Pramanick in charge. P. O. Yotghanasham.

YSS Ashram, Bhusulia. Sri Anukul Chandra Jana in charge. P. O. Pingla. Vill. Bhusulia. R. R. Sta. Ballychak.

YSS Ashram, Pendroi. Sri Raicharan Puranratna in charge. P. O. Pindiru. R. R. Sta. Haur.

YSS Gurudham, Lachipore P.O. Vill. Harinagar. Acharya in charge, Tripurananda Dev; sec'y, Sri Basanta Kumar Das. Weekly divine service and group meditation.

Puri, Orissa, India

Yogoda Ashram, Swargadwar, Puri. Sri Yukteswar Vidyapith. Acharya in charge, Brahmachari Rabinarayan; resident teacher, Swami Narayan Giri.

Beautiful Assembly Hall Temple opened in 1953, including a Shrine over the earthly resting place of Jnanavatar Sri Yukteswar, guru of Paramhansa Yogananda.

Bombay, India

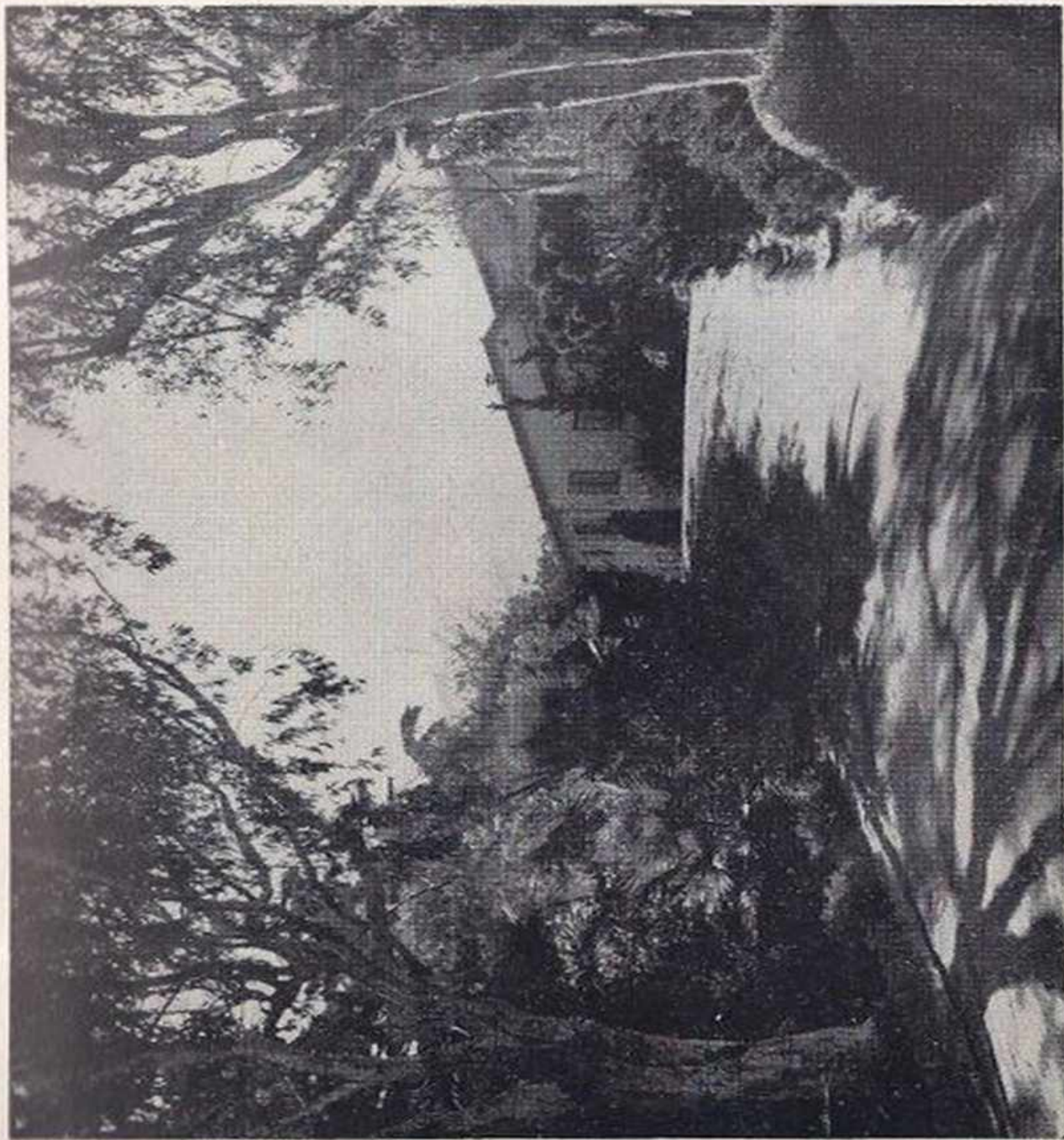
YSS Paramhansa Yogananda Ashram, Malmadi P.O., Dharwar, Bombay. Sec'y, Sri F. C. Lokur; visiting spiritual acharya, Sri Purna Chandra Ghosh.

Walchandnagar, Poona, India

YSS Ashram; visiting spiritual acharya, Sri Purna Chandra Ghosh.

Madras, Mylapore, India

Conducting teacher, Sri M. P. Thyagarajan, B.A., Kanaka Vilas, 14 Warren Rd.; ass't conducting teacher, Sri C. L. Sundara Rajan; treasurer, Sri Vedanta Varada Ramanujan. Sunday meetings, 7:30 p.m.



The Hermitage, Encinitas, California, seaside retreat built in 1937 for Paramhansa Yogananda and disciples of the Self-Realization Order.

THOUGHTS ON INDEPENDENCE DAY

By PARAMHANSA YOGANANDA

(Written in 1926)

The longer I stay in America and study her closely, the more I appreciate her true principles and love her people as my own. That a craving for the highest spiritual realization is the common goal of Americans and the people of India interests me most.

Of all the western nations America is the most spiritual—next to India. So I love her. The veil of material civilization and extreme hurry that hides her true character from the superficial observer serves by contrast to enhance the beauty of her half-hidden golden ideals.

I love and support the hundred per cent Americanism that excludes all superstition, meaningless dogma, untruth and unkindness to brother nations; and which is solely and wholly founded on lasting principles of truth, true patriotism, international, inter-racial, and inter-religious tolerance and good will to all—principles for which her great men like Lincoln lived and died.

My mission is to bring America's people closer to one another and to bind them by bonds of Truth universal, and by the highest spiritual discipline so that, materially strongest as she is, she may serve also to be the best spiritual example in the world, and thus avoid the pitfalls into which powerful nations of history fell through their carelessness and pride.