

Self- Realization MAGAZINE



Memorial altar, Self-Realization Fellowship headquarters, Los Angeles, California, honoring Paramhansa Yogananda, founder. (See Page 3.)

"Let us vow anew eternal faithfulness and devotion to the immortal cause he has left in our care."

Rajasi Janakananda, President



PARAMHANSA YOGANANDA

A portrait in oils painted by Mrs. Lucile Greathouse Lukits, an SRF student, from a photograph of the blessed Master taken moments before his *mahasamadhi* on the night of March 7, 1952. This exceptional work may be seen at the SRF Church in Hollywood, California.

Self-Realization Magazine

FOUNDED BY PARAMHANSA YOGANANDA

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M A S T E R

By Elinore Smith

The Master calls.
And I,
Not comprehending why,
Come quickly on swift running feet
To seek this conqueror
Of earth, of sea, of sky!

The Master speaks.
And he
Lovingly gives to me
His outstretched, guiding, helping, hands,
Assuring me that he will be
My passport to Infinity!

The Master leads.
And I
With childlike heart held high
In adoration and humility
Bow low to touch his feet.
Gladly in him I die!

The Master loves.
And all
Hear his reverberating call
And each disciple knows his voice!
In truth he says that
All are One and One is All!

Paramhansaji: *In Memoriam*

"In the sorrow of separation from their loved ones, fools cry for awhile and then forget, but the wise find the impulse to seek their lost love in the heart of the Eternal. What we lose in finite life we must seek in the chamber of Infinity." —Paramhansa Yogananda



The following tribute to Paramhansa Yogananda, who entered *mahasamadhi* (a yogi's final conscious exit from the body) March 7, 1952, appeared in an article by Howard Dale Hixson entitled "Be Not Afraid," in the March, 1953 issue of *American Astrology*.

"He was loved by people on the opposite side of the world ... a man who sought strongly for peace ... he tried to bring permanent understanding for peace between the East and the West. His last speech was toward that end, and caused people in the audience to remark: 'What a beautiful way to die!'"* His passing affected many thousands of people not only in this country but in India.

"Who is to say that this was actually an adverse event? To be sure, it was a very powerful one — a dramatic one. Here a colorful international figure, attending

*Death took place a few minutes after Paramhansaji had uttered the final words in a speech at the Biltmore Hotel in Los Angeles; the occasion, a banquet honoring His Excellency, Mr. Binay R. Sen, then Ambassador from India.



an international dinner and meeting at one of the largest cities in the world, speaking for friendship and peace between nations, turns and falls dead in his final plea before an audience of international people and influential figures. What a loss to those who had only a small understanding! Those who were more advanced saw it as a beautiful reward for a spiritual leader who had worked hard for his fellowmen for so many years. And to us, as astrologers, it is interesting that it was under such a powerful vibration that he left his earthly body."

Memorial Services

Memorial services honoring the blessed Master were held at the international headquarters of Self-Realization Fellowship Church in Los Angeles, California, and at the Eastern headquarters at Dakshineswar, India, as well as in colonies, branch churches and centers throughout the globe. At Mt. Washington Estates, men and women gathered separately for three-hour meditation services on the morning of March 7th. Favorite

songs of the Master's were played on the pipe organ, and selections from his recorded and written words were given. Long periods of devotional chanting and silent meditation brought deepening peace and inner joy to each devotee. "To those who think me near, I will be near," the Master had said. He kept this immortal promise.

The ceremony was concluded with chanting and a procession to the altar where a lighted picture of Paramhansaji, garlanded with flowers, had been placed. Each disciple gathered rose petals from a basket near the altar, and showered them before the picture of Master, symbolizing their devotion to the spiritual ideals exemplified in the life of this man of God. A true guru such as Paramhansaji comes to earth not only to show others the example of an ideal life, but show all children of God how they too may lead an ideal life, rich in God, the true source of all happiness and security.

After the ceremony many disciples visited the crypt at Forest Lawn Memorial Park where the body of Paramhansa Yoganandaji rests. It was a day of silence and seclusion for all; in the evening Master's apartment was open for meditation in the sacred atmosphere of his rooms.

Encinitas colony disciples observed a similar day of silence. The Master's room, its altar decked with roses, was open to groups of men and women disciples for med-

itation during the day. In the evening they gathered at the Hermitage, together with the congregation of the San Diego SRF Church, for a devotional service. The devotees heard the Master's favorite chants played on the organ and his poem, "When I Am But a Dream," read. After a period of meditation, while the assemblage chanted, "Om Guru," each person came forward and placed a flower on the altar before the picture of Paramhansaji, which was banked with flowers. The devotees then passed in slow procession by the Master's room, carrying with them the inspiration and remembrance of his love.

About 100 persons attended a three-hour candlelight meditation service Saturday evening, March 7th, at the SRF Church in Hollywood. *Proshad*, an Indian fruit drink given only on holy occasions, was served at the close of the ceremony, after which each person passed by the altar to say a prayer before the picture of the beloved Guru.

Morning and evening Sunday services at all SRF Churches were dedicated to the great Gurus of Self-Realization, and at the Hollywood SRF Church on Monday, March 9th, the *mahasamadhi* of Sri Yukteswar, Guru of Paramhansa Yogananda, was commemorated with a special two-hour evening service in the form of a *sankirtan*, or devotional group chanting to the accompaniment of drums, cymbals, and other rhythm and per-

cussion instruments of India.

This closed the three-day period of devotional services dedicated in particular to two great Masters, two fully accomplished yogis of our own times, Paramhansa Yogananda and his Guru Sri Yukteswar. Paramhansaji wrote of his Guru in *Whispers from Eternity*: "I bow to thee as the spoken voice of silent God. Our souls met after years of waiting We met here, because we had met before. Together we will fly to His shores, and then we will smash our planes of finitude forever and vanish into our infinite life."

Vanished indeed from our mortal sight are these incomparable devotees of the Lord. Having descended into the flesh for humanity's sake, that it might have before it living examples of what God wants for each of his children, and that all men might learn how to become true sons of God, they have returned to their native land of Omnipresence.

Great Masters come on earth, not to mystify mankind with supernatural powers and accomplishments unattainable by the ordinary person, but to show all men how to discover within themselves that pearl of great price which the Masters have already found — the inexhaustible treasure of God, in whom is the unfading joy, the invincible power and wisdom, the unshakable security, the eternal love that men seek. Jesus taught, unequivocally, "Seek ye the kingdom of God; and all these things

shall be added unto you." He gave this advice, not to a few renunciate disciples, but to all people of all times, to the married as well as the single, to children as well as adults. He wanted everyone to share the divine happiness and freedom from mortal limitations that he had as a son of God.

Other great Masters similarly have pointed out that happiness cannot be found unless men live in harmony with God's laws, whatever their chosen path in life. Every physical and material imperfection in this world is the manifested result of man's inharmony with God. We have to be "in tune" with the the Divine.

The original Christianity that Jesus taught is the way of attunement, of *direct communion* with God, not merely of blind faith and good works. The ancient yogic science of God-communion handed down for countless centuries in India from Master to disciple, and which Jesus knew and taught, has been sent freely into the world by Masters of our times, Babaji, Lahiri Mahasaya, Sri Yukteswar, and Paramhansa Yogananda. These great ones, in communion with Christ, sent the teachings of Self-Realization yoga that the truth of Christianity, and of all great religions, may be *lived* as well as preached. Through individual oneness with God in yogic communion comes the realization that all men are indeed brothers, children of the one Father. This is the true foundation of peace on earth, and good will toward men.

Can We Hear the Voice of God?

By REV. M. W. LEWIS

From a lecture delivered April 20, 1952, at the Self-Realization Fellowship Church of All Religions, San Diego, California.



Can we hear the voice of God? Can God speak to us? Certainly. Under certain circumstances God can and does speak to us, sometimes audibly to our physical ears, but more often inaudibly. To understand how this is so we must first know something about what God is — what He is to us from a practical standpoint. Paramhansa Yogananda defines God as ever-conscious, ever-existing, ever-new bliss. Now we can try to subdivide and reduce that definition further, but we cannot. Everything we want in this life, we want because we feel it will bring us ever-conscious, blissful, eternal existence. That is what God is; therefore what we really want is oneness with Him.

To this end we need to know and understand what the voice of God is, and how we may hear it and be guided by it. The voice of God is His divine, omnipresent consciousness, speaking to us through intuition. It is the Holy Ghost, the Holy Vibration, the Om, the Amen, the Word spoken of in the Bible. ("In the beginning was the word, and the Word was with God, and the Word was God." —*John 1:1.*)

First there was the one Spirit, God the Father beyond creation, the supreme Guru, the greatest Consciousness, not divided by anything. Then the Spirit of God moved, vibrated. This is the Holy Vibration, the Holy Ghost, the Word, with its manifestations of cosmic light and sound. In this vibration is also God's presence, His omniscience, as Christ consciousness. From this vibration has come all manifestation. This Holy Vibration, the Word is the voice of God.

If we can somehow be one with that Holy Vibration, we shall know that we are one with God's consciousness and with His eternal existence. Through the techniques taught by Self-Realization Fellowship we learn to be one with Him, to contact His presence, to hear His voice.

The voice of God is spoken of many times in the Bible. It is referred to in *Revelation 3:14*: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." This says, in effect, that when God began to move, creation started with the Holy Vibration, the Holy Ghost, the voice of God, the Om, the Amen; and that everything comes from the Amen, the faithful and true witness,

the beginning of God's creation. The voice of God is the intelligence in the Holy Vibration. It is not a dry thing; it's a warm thing, full of life. It is the intelligence of God speaking as intuition. This is the voice of God.

We find many other references to the voice of God in the scriptures. In *Revelation* 1:10 we read: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as a trumpet, saying ..." Now how can a trumpet "say"? "Saying" here means vibrating. In the Holy Vibration is the intelligence of God, and it is this intelligence which speaks. The twelfth verse continues: "And I turned to see the voice that spake with me," and goes on to say how he saw the seven centers of the spine, the "seven golden candlesticks." People construe the "voice" to be a physical sound; it is a subtle vibration, the Holy Vibration, which sounds like a trumpet to our inner perception. Since the intelligence of God is in this Holy Vibration, all wisdom is in it; when we hear it, everything is there, everything we should do, everything we *must* do for our best welfare. Best of all, the protection of God's love is in it. That is the voice of God referred to in the scriptures, the voice of intuition speaking in the Holy Ghost, the Holy Vibration.

Another reference to the voice of God is in *Revelation* 4:1: "A door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me." This again is the voice of God, the Holy Vibration, the Om Vibration, which sounds like a trumpet. It talks to us through intuition, and when it does, it conveys its meaning more clearly than the spoken word could. Intuition does not have to use the vocal cords or organs of sense perception. It speaks directly from the intelligence of God, which is omniscient.

In *Isaiah* 30:21 is another reference to the voice: "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it when ye turn to the right hand, and when ye turn to the left." When we obey that voice we are walking in the divine trend, we are acting in accord with the will of God. The "word" is the trumpet sound, the Holy Vibration. This is a most important reference because it shows we musn't sit down and expect God to do everything for us. We must walk in the way, remembering Paramhansaji's words, "I will reason, I will will, I will act, but guide Thou my reason, will, and activity to the right thing I should do." We are to keep in the divine trend of God's will; that is all we have to do. Then we hear the voice of God, perhaps not audibly, but we know what to do. He will guide us. The only thing we have to worry about is getting into His vibration and communing with Him. This is what Self-Realization Yoga teaches us to do, and it shows us how through the Om technique. So remember this reference in Isaiah, and when you meditate you will hear the soft ocean roar of

the Holy Vibration, coming from the spinal region and the brain, saying to you, "This is the way to walk." It is the voice of God speaking, and everyone who meditates even a little bit can hear it, and be one with it. If we give a little time and a little effort in the proper technique, according to the teachings of Self-Realization, we can hear it.

In *Ezekiel* 43:2 we are told how the voice of God usually speaks to us and how we hear it through the intuition: "The glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters." His voice, the voice of God, the Om vibration, sounds like many waters, becoming clearer and clearer to us as we meditate more and more deeply; in time it will seem to speak right out as an audible voice. Again in *Ezekiel* 3:12 we read, "Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place." "His place" is the heavenly region; the great rushing is God's voice, like the sound of the ocean, the sound of many waters, the voice of the multitude. This is the cosmic energy rushing in to us from heaven.

The next verse in *Ezekiel* (3:13) continues, "I have heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing." Ezekiel here refers to the sounds of the different centers of the spine, which many have heard. All these are sounds in the Holy Vibration, and they are all the voice of God. In them, in the ocean's roar and the other sounds of the spine, is the intelligence of God. When we become one with the sounds, we become one with His intelligence which has created us, and we are therefore hearing, and being guided by, the voice of God. These communications from God related in the scriptures refer to the power of the Holy Ghost that speaks to us through our inner realization. When we listen to it, we know in a far better way what to do than if an audible voice spoke, for in that inner intuition is the power and strength of God.

As an illustration of how God speaks to us through this inner realization, I can relate an incident which happened many years ago when Paramhansa Yoganandaji first came to America. I had started one day from my home, where he was staying at the time, and had not gone too far when suddenly I felt I must go back and give him some financial aid. This was just as clear to me as if an audible voice had said, "Turn around and go back and help." I felt through intuition that Lahiri Mahasaya and Sri Yukteswarji were both asking me to do something; and so strong was the feeling, I turned right around, went back, and gave him the assistance he needed. When I did, his eyes filled with tears, because he knew that God had responded to his needs, and that the voice of God had spoken to me. Being in the divine trend through

regular, deep meditation, I realized when God spoke, although no sound came. I knew the Master needed help, and I knew the saints had asked me to give it. God speaks to us in this way through our deep meditations and realization. When we do not hear His voice, it is because we do not meditate enough and do not have sufficient realization.

The Divine Consciousness speaks to us most frequently through our increasing realization, but God can also speak to us in more tangible ways. He can produce from the Holy Ghost, or Holy Vibration, any force, in any form or manifestation; for from the Holy Vibration come all physical manifestations. An instance of His manifesting a force occurred one winter night in Boston when I was driving over a narrow, icy bridge, hurrying to a meeting. I came onto the bridge very fast and suddenly saw directly ahead of me a car that had skidded halfway across the road. There was no possibility of my stopping in time to prevent a collision. It was then that the Divine Consciousness manifested its control of the cosmic forces. My car came to a stop just as if a great giant had put his hands up and said, "All right, let's stop." We did not even touch the other car. There were two others with me, and they are both living to testify to the inexplicable way my car was stopped and a serious accident prevented.

How did this force stop the car? It is not difficult to understand. We know that if we see we are going to step on something, we can alter the direction of the forces in the body and step aside. We can do this because the body is a unit, and we have control of the *prana*, the energy, in it. Divine Consciousness, or God, in creation is a greater unit, and is likewise in the body, as it is everywhere else. The Divine Consciousness controls all the forces in the universe, and does not have to use the wires of nerves as we do to control the body; God can, and does, directly manifest and control any force, under certain conditions, as He did in stopping the car. Since He has created universe upon universe, and produced all forces, perceptible and imperceptible, why should we doubt He can and does produce a specific force to protect an individual or individuals?

In that instance the force itself was imperceptible; but the voice of God can also manifest a force which is perceptible to the outward senses. This was demonstrated to me once when I was first with Paramhansaji, and meditating a great deal. I used to sit in meditation trying to understand how the energy is withdrawn from the body, how the sense perceptions are withdrawn, and how to leave the body consciousness and get into the realm of spiritual things, into superconsciousness. I knew how in theory, and I was able to feel I was not the body

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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.)

Wednesday, August 24th.

Divine Master:

I do not write these long-winded letters for your information — or, only very slightly. Sometimes there is something I wish you to know and, while you can intuitively find out anything that goes on if you wish to, still, for the sake of our own development we ought to express ourselves occasionally to you. You are my mental and spiritual clearing-house.

Yesterday I wrote you three times in one day; I wrote repeatedly, as the thoughts came to me, not only because I was sorry if I had given you cause for disappointment in me, but because I feared that if I did not do it quickly, the whole matter would pass out of your mind. My temperament does not allow me to be satisfied with a solution like that. If I have placed myself in the wrong, I *must* admit myself to be in the wrong and ask for forgiveness — especially if it is you whom I have displeased. Your words to me Monday night started me thinking; still more, what you said in class, until I could not evade the question, did my earlier letter to you have a meaning, or possible interpretation unsensed by me as I wrote it, that had made you think I was complaining? How ungrateful, how unworthy, I must appear to you if that were the case. So short a time a Sister — and made one by you only at my own urgent request — and already crying out

that I was worked too hard for the good of my meditation. I did not know, until you told me yesterday afternoon, that the devotee always feels this way about his meditation; but even if I had, it would not have made any difference. Once the question took possession of my mind, I could not rest until I stood before you and repudiated it.

As I begged you to read my letter immediately, my deep devotion to you, and an overwhelming sense of what I owe you, reduced me to tears. Even now, as I sit here quietly writing, or at any time when I think of you in this way, tears well up in my eyes. I can easily weep at any moment, if I think of that aspect of our relationship. I call it weeping for God — as indeed it is — for all the longing of my soul for Him I pour out to you in these letters, in the devotion of my heart, in the tears that the thought of you brings. If I come upon you unexpectedly as I go about the (Mt. Washington) Center, I am transfixed inside, and I feel as if some great good had suddenly befallen me — as indeed it has, for you always look at me with blessing in your eyes. "This is not mawkish sentimentality," I tell myself, "it is the proper attitude of my soul toward my Guru — the vehicle of God." Is it surprising then, that feeling this way, I was overwhelmed at the thought of having disappointed you?

I do not mind being old. In many ways I like it. Even when under strain it has been, and will be more and more, the most peaceful and richest period of my life. But I very much dislike — indeed I detest — the outer physical signs of old age. If I ever behave in a weak or "old" manner, my soul feels indignant and outraged, as if I had insulted it unbearably. So, though I knew that my tears yesterday were justifiable, I was ashamed of shedding them before you.

When I asked you to make me a Sister, I did so purely for my own good. I did not consider that I had anything to offer the Center worthy of its acceptance. I thought everything would go on as before, and that probably I would remain in my room in seclusion more than ever. I even felt a little self-conscious about it, thinking that I might appear ridiculous, especially to the young people, for thinking myself fitted for such a position, since I could not assume the duties that would be expected to go with it. I think some of them did feel so; hence I have carefully explained to them that I did it because I wanted to take a vow before God and Guru to banish all except Them from my mind, and give the last of my life to meditation. I think that what I said took effect on them, for there is a new respect in their manner to me, which I refuse for myself, but accept for the title and office of Sister.

What I most wanted to say about this is that I am very much surprised and flattered to find how my position is developing. It is not all title. There are many little things in which I find I can be useful, and the title gives me authority I would not otherwise have. The guests come to me to arrange the details of their life for them, and when I receive strangers and tell them that I am a Sister, I find that they are willing to talk and listen to me as they never did before. My help is asked by the regular workers. All this gives me great satisfaction.

While emotional outbursts are always to be avoided, and for myself I intensely dislike them, always feeling that I have degraded myself even if one seems to happen without my own volition, still I am sure that they occasionally do good, if they go deep enough. I had one the other day which I mention only because I know you will be glad to hear that through it I found the cure for something that has been troubling me. It lay in the resolute control of my mind by the operation of my will. I saw that there was no use to ask help from you, nor put my trust in the deepening of my meditation. I must help myself first. The mere thinking of this thought took effect immediately. I deliberately "forsook this mental upheaval" as I had vowed before God and you to do, and it took instantaneous effect. I have had other experiences of my ability to instantly control my mind, *if I chose to do so*, during the last two years.

In concluding this letter, I ask two special favors of you. Since I am to live and work at the Center, and since trifles are so often enlarged by misstatements into painful entanglements, please graciously promise me that if it should ever be reported to you that I have said or done anything displeasing to you, you will ask me about it.

The second is that you will not spare me on account of my age if I ever merit reproof. While still a little girl, I resolved that I would develop the strength of a man — and I detest and despise all signs of weakness in myself. I want to face all truth, about myself first of all, even — no, most of all, — when it is painful. This morning when I asked your permission to write again, you spoke so gently, saying that I wrote beautifully, that I immediately said to myself: "Is he being kind to me because I am old?" I know I am supersensitive about this, but it is because I want to be done forever with all delusions, however pleasing and comfortable. Away with them! For I cannot be what I want to be until I face what I am. I would rather you said to me, "What is the matter with you? This is unworthy of you," than that you dealt tenderly with me on account of an aging body, which I already repudiate as no part of my self. It would hurt me if you did speak

(Continued on page 46)

My Prisoner

By PARAMHANSA YOGANANDA



Long You hid
Beneath the static of my restless thoughts;
Long You fled
In the chambers of eerie ether;
At last I found Thee
Hiding behind the quiet desert-dunes
Of my desirelessness.
Fastened with strong cords of devotion
You are my Prisoner.
I'll keep You
Locked in the dungeons of silence,
Fastened beneath the bars of my closed eyes.
Beloved Prisoner,
I'll keep You enshrined
On the altar of my secret songs.
Beloved Captive,
I'll keep You hidden
In the bower of my caresses.
In the temple of my dreams,
Beloved Infinite,
I'll keep You ever imprisoned
Behind the strong walls of my undying love.

I would go to the small chapel adjoining the disciples' quarters. There an opening prayer to Divine Mother and the Gurus is spoken very softly by the leader, and repeated by the disciples. Accompanied by a harmonium whose sweet tones I still recall with pleasure, the disciples then sing a few of the Master's chants until the air becomes as though electrified by the scientifically and devotionally produced sounds. The chanting is followed by a few moments of silence; one finds it easy to attune his thoughts to God. On each occasion I was aware that every disciple was emanating a spiritual strength that communicated itself to all others present. I always came away with a sense of deep peace, and awareness that my nearness to Spirit was just a little closer. The lotus of my spiritual consciousness opened more rapidly among these humble devotees than it has at any other time. Could one remain among them for a time, I feel, God would come quickly with His divine touch, and awaken in each new visitor, also, the same love and sacred enthusiasm that permeate every part of the SRF headquarters.

One evening I was taken quietly to a room on the third floor; as I entered it, my soul began to cry out with joy. I fought to stop the tears from pouring down my face, because I was in my guru's very own bedroom. It has not been touched since the historic day of his *mahasamadhi* — March 7, 1952. His cherished shoes and slippers still poke their toes from beneath the bed cover. His clock is stopped at the hour the spring released the last energy; the calendar still shows March 7th. His armchair is still in his favorite corner, and a deep, deep silence hangs over all. No room of mourning or negative emotions this, but one of revered memory, of a glorious feeling for a benign "father" whose devotion to his SRF family inspired in all his spiritual sons and daughters a great and everlasting love. He is, indeed, the Guru!

I was given a chair, and, in company with a disciple, sat and meditated. Instantly I knew that the peace I had felt throughout the Headquarters and its grounds is not brought about only by an absence of noise; I now realize beyond a vestige of doubt that the Guru is here in this place, always. In that room I felt his peace, a love and bliss intensified to an almost unbearable degree.

For a moment I felt grief for the lack of the guru's physical presence. My eyes were turned upward to the Christ-center in the middle of the forehead; I became aware of great sensitivity there, a gluing-together sensation; so that I found I could not remove my gaze from the Christ-center. Had I been more Self-realized, no doubt I might have seen much; but I saw nothing. I did, however, notice a faint odor such as one associates with a man's woolen clothing. A conviction came over me that someone was coming steadily closer to me. For a

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A SPIRITUAL INTERPRETATION
OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter V, Stanza 23

Literal Translation

He is truly a yogi who, on this earth and up to the very time of death, masters every impulse of desire and wrath. He is a happy man!

Spiritual Interpretation

Even an advanced yogi may occasionally feel in his active life the impulses of lust and anger (owing to karmic impulses of the past). If he steadfastly perseveres in his yogic path, resisting up to the end of life the occasional "surprise visits" of undesirable emotions, he will attain the final union with Spirit.

The *Gita* instructs the devotee to die fighting evil impulses rather than to succumb to them and again be enmeshed in the miseries of incarnation. The yogi is advised not only to remain concentrated on the divine bliss during meditation but to feel it during activity, in order successfully to combat the promptings of past harmful impulses buried in the subconscious mind. A person who fails to carry over the bliss of meditation into the activities of his daily life is liable to be overwhelmed by sudden remembrances of past evil worldly experiences. The yogi who feels the inner joy of the soul is able to subdue any erratic emotional urges.

The desire to indulge in sensory temptations is called *kama*. When this desire is obstructed it gives rise to anger. These two impulses attack the devotee within and without—giving him thoughts of ephemeral

external pleasures on the one hand, and, on the other, trying to make him forget the superior pleasures of the Spirit. During meditation and the practice of Kriya Yoga, when the devotee goes beyond the state of physical perceptions, he may feel a secret invasion of desires and wrath, arising from past karmic involvements. But if he continues his concentration, at the point between his eyebrows, on the state of divine bliss, and does not fulfill the evil impulses by outward expression, he will find victory and happiness both in meditation and in worldly activity.

Chapter V, Stanza 24

Literal Translation

Only that yogi who possesses the inner Bliss, who rests on the inner Foundation, who is one with the inner Light, becomes one with Spirit (after attaining freedom from karma connected with the physical, astral, and ideational bodies). He attains complete liberation (even while living in the body).

Spiritual Interpretation

In this stanza the *Gita* points out that it is not enough to keep fighting the sense impulses and thus strengthen the mind; to become one with Spirit the yogi must keep his consciousness ever identified with the soul. Not only must he withdraw his attention from the sensory world but must betake himself through the interpenetrating physical, astral, and ideational bodies into the infinite ocean of Spirit. To become free forever the devotee must destroy all karma connected with each of his three bodies.

So long as a man has any material desires, he has to work out his karma in a physical body. When he is able to extricate himself, by non-attachment and the practice of Kriya Yoga, from further fleshly incarnations, he is then confined in an astral body and entangled in his astral karma. By deeper immersion in ecstasy, the devotee escapes from the astral body and becomes lodged in the causal or ideational body, vibrating with the original subtle seeds of all past karmic impulses. When God thought out the complicated labyrinth of man's life, He really put His mind to it!

Jesus said that after the destruction of his body, he would rebuild it in three days. By this statement he was implying that he would rise above all past impulses (connected with the experiences of the physical, astral and causal bodies) in three periods (days) of ecstatic upliftment or emergence. A yogi experiences attachment to different effects of

(Continued on page 45)

THE GOAL OF YOGA



The *Los Angeles Times* ran the following news story on February 22, 1953. The article was written by the religion editor of the *Times*, Mr. Dan L. Thrapp.

"I wish everyone could get just a glimmering of what I feel," said the brisk and radiant woman. "It would mean so much to them — so much!"

She was Miss Faye Wright, who looks scarcely half her 40 years, has never been married and yet counts her "family" in the hundreds of thousands.

For 20 years she was a disciple of the late Paramhansa Yogananda, devotee of Yoga and founder and guiding philosopher of the Self-Realization Fellowship of All Religions. He also selected the name for the organization, remaining amiably obdurate before arguments that it would be difficult for an organization with such a tongue-twisting name to catch on.

Miss Wright, a renunciate of the sisterhood order (her monastic name is Sister Daya), is transparently happy in her faith.

She is one of many renunciates who take vows of chastity, obedience, and simplicity of living for the furtherance of Self-Realization. Like the others, her life has become one of service and meditation, but because of her outstanding ability

and the confidence of the master in her, she now is a very important cog in the world-wide organization. Its headquarters is at 3880 San Rafael Ave., Mt. Washington.

Has no Regrets

And she has absolutely no regrets for never having married, nor for her selection of a rather unusual way of life—the way of yoga.

"Each of us, in his own way, is seeking love," she mused, "and I thought, why not go to the fountain of love, the center of love, to God Himself? I have tried to do so in this ancient way.

"Thus my 'family' is larger than the usual worldly family. It includes the 60 of us up here and the hundreds of thousands who believe as we do around the world."

Dedicated Lives

They work, many of them for bare subsistence, dedicated to furthering the physical, mental, and spiritual uplift of mankind, and yet they are not an evangelistic group. They are teachers, not preachers.

"Teachings of the fellowship aim to awaken the individual to his highest potential," a spokesman said. "They constitute a science through the practice of which the

devotee of the spiritual life may experience workings of divine law."

But despite the somewhat other-worldly aspects of the fellowship it is not a shoestring organization.

Colonies Self-Supporting

Its large Mt. Washington holdings, the beautiful Lake Shrine and Gandhi World Peace Memorial at Pacific Palisades which is to become a retreat, India Center in Hollywood, the seaside Golden World Colony at Encinitas, and its 100 busy churches around the globe evidence its financial character. SRF colonies are meant to be self-supporting and obviously they are.

People of almost every race and creed are represented among members of this order, founded by Paramhansa Yogananda, who came to the United States in 1920 from India at direction of his teacher, Sri Yukteswar.

Unity of All Religions

He explained that his mission was "to lead people to God by expounding the truths of original yoga and original Christianity and to show the underlying unity of all religions."

Yogananda had been born of a well-to-do family of Calcutta and from his youth was interested in meditation and prayer. When he grew older he toured India and even made pilgrimages to the high Himalayas before at last finding the teacher who fulfilled his need, Sri Yukteswar. His spiritual training lasted 10 years before he be-

came finally a "swami" and a master.

During a final visit with Sri Yukteswar, Yogananda was given the further monastic title of Paramhansa, composed of *Param*, meaning highest, and *hansa* or swan, represented in scriptural lore as the vehicle of the Supreme Spirit.

Schools In India

The Master established a number of schools in India before coming to this country, where he opened his first center in Boston, following it with others in additional cities.

His nationwide lecture tours were rousing successes, but he felt a deeper need among the many who came to hear him.

He recalled that it was noted in the *Bhagavad Gita*, the Hindu Bible: "The Lord said: 'Out of one thousand, one seeks Me; out of the thousand who seek Me, one knows Me.'" It was the "ones" that the Hindu teacher sought to reach.

Trained Disciples

So in 1925 he established a headquarters at Los Angeles and devoted most of his time to training disciples. One of the "ones" was Miss Wright.

Born in Salt Lake City, she had been suffering from recurring blood poisoning for three years when first she heard a lecture by Yogananda. She was 17 and desperate, because she had been forced by her illness to leave high school in

the middle of her senior year. Nothing seemed to make her well.

Something the lecturer said struck a responsive chord and the girl returned to hear another talk. This time Yogananda invited her to the platform. After explaining her condition, and its history, to the crowd, he announced: "Within a week, if you have faith, you will be cured completely."

Jocular Aside

Then, so softly that only Miss Wright heard him, he added wryly, "You'd better be cured or I'll probably be run out of town!"

She was cured.

So complete did her faith in the teacher become that she immediately took up the studies he recommended and upon his passing last year she became sort of unofficial executive director of the world-wide organization he had formed.

Spiritual leader of the Self-Realization Fellowship is Rajasi Janakananda, an American who assumed that name after long studies had shown him remarkably receptive to the master's teachings. He formerly was a successful industrialist.

Death Not Unexpected

Yogananda's abrupt passing into *mahasamadhi*, or death, immediately upon conclusion of an address before a large gathering honoring India's Ambassador, was not unexpected by the Mt. Washington faithful.

He often hinted that his worldly

duties were almost complete and on the day of his death suggested to a disciple that his time had come.

But work goes on.

At Mt. Washington there are 60 disciples dedicated to the Fellowship. They are the people who have chosen to follow the path of renunciation and for whom the organization maintains colonies. They live and work and study in a heavily carpeted onetime hotel where the smothering silence is broken only by the distant drone of a plane overhead or the scarcely audible murmur of the busy traffic on thoroughfares far below.

Much Meditation

Much of their day is spent in meditation.

They arise at 6:30 and meditate quietly in their cell-like rooms. They gather on the stone-floored veranda for "energizing exercises," a speciality of yoga.

In the heavily incensed, Spartan chapel the students and renunciates meditate again for 50 minutes after exercises, and their morning work begins at 9:00. There is no coffee break.

Afternoon work is broken for meditation at 2:30 and is capped by exercises at 5. A short meditation period precedes dinner and on Thursdays a long meditation, from 8 to 10 p.m., is conducted in the chapel. Every night each individual meditates for an hour in his room.

As fellowship followers practice

it, meditation is neither daydreaming nor concentration on pressing problems of one's day. New students are taught first what it is and then how to do it.

"Even after they learn the technique," said a spokesman, "it is not easy."

They are taught to eliminate all tangible thoughts and then to focus their minds on God.

"When all thoughts are banished, then one may, very gradually at first, commence to feel the bliss of God's presence," said Miss Wright. "It flows into every bone and muscle and nerve and cell. It wells up in you as unutterable bliss, too sacred to be explained in words."

Yogananda was fond of saying, "The bliss you feel in meditation is proof of God's existence."

Sometimes meditation must be for lengthy periods because there are times when it is difficult to properly prepare oneself, Miss Wright explained. The short meditation periods during the day are merely to "retune oneself," although an accomplished student, she explained, can evoke the bliss of the Presence at virtually any moment of the day.

God Ever Present

"You always have God in your mind," she smiled. "But oftentimes He is submerged under the press of your worry and lesser concerns."

Prayer is a form of meditation, the director remarked, but few people concentrate enough on their prayers to approach the "bliss"

stage she described. Meditation, to fellowship followers is the highest form of prayer.

They see other strong resemblances between their faith and Christianity, and the Bible is one of their sacred books but they have little patience with the superficial references to yoga sometimes printed in the West.

Definite Procedure

"Yoga," said Miss Wright, "is a definite system of concentration, meditation, and exercise by which the self, a reflection of God, can consciously realize the experience of union with the omnipresent, or God. A yogi engages himself in a definite, step-by-step procedure by which body and mind are disciplined and the soul liberated."

"When the trained human will learns to attune itself to divine will, it becomes invincible."

"By concentration, the student learns to separate his mind from the senses and to use it like a searchlight to point up any given subject. It's like gathering the rays of the sun with a magnifying glass and focusing them to a point."

Denies Self-Hypnosis

Thought control, prescribed body postures, regulation of inhalation and exhalation and holding the breath, concentrating the gaze, all are part of the technique of meditation, it was said. But Miss Wright denies that it is analogous to self-hypnotism.

"In hypnotism, one's mind is a blank," she said. "In meditation it

(Continued on page 44)

Meditation Thoughts

By PARAMHANSA YOGANANDA

May 3rd

When I dream, Thou art awake; when I stumble, Thou art sure; when I die, Thou art my life.

May 10th

O Divine Mother, the bee of my mind is engrossed in drinking the honey of Thy motherly love.

May 17th

Be happy in the definite accomplishment of the little objects of your desire, and then you will know how to be a Happiness-Millionaire when later on you materialize the big dreams of your life.

May 24th

I had dreamt long and sighed at my nightmares, when the gentle touch of the omnipresent fingers of Divine Mother's love awakened me.

May 31st

I shall retire into the cell of my deep thoughts, there to enjoy the peace oozing out of the fountain of silence.

June 7th

Every gust of my prayer opens an uncentered door in the vast temple of Thy presence.

June 14th

In the pursuit of evil or good you are always seeking joy. The former promises joy and gives sorrow; the latter may promise sorrow, but will surely give lasting joy in the end. Finding the ever-new joy of God, you will find everything in it that you ever sought.

June 21st

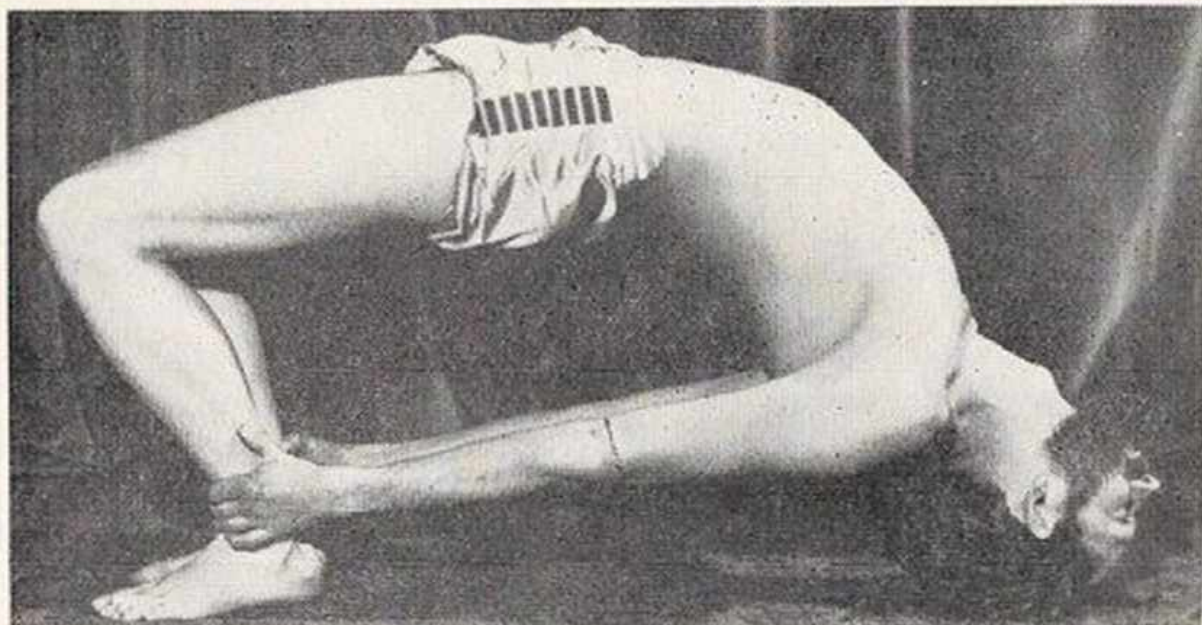
Visualizing Thee as vast, illimitable space, I am overwhelmed and enthralled. Father, I feel Thee as pure wisdom, naught but wisdom.

June 28th

A smile is the light that burns away all gloom and puts the dark birds of sorrow to flight.

Yoga Postures For Health

By REV. C. BERNARD



CHAKRASANA — "CIRCLE POSE"

Most of the *asanas* (body postures) are named after some familiar object whose appearance they resemble. The basic Circle Pose is appropriately named, and has been described and illustrated in a previous article (September, 1951 issue of *Self-Realization Magazine*). The variation of the Circle Pose shown in the accompanying photograph embodies all of the benefits of the basic posture, but is considerably more difficult to perform. In this variation the weight of the upper body rests on the head, placing a considerable demand for strength upon the supporting muscles of the neck. *Chakrasana* in its basic form utilizes the outstretched arms for the support of the upper body; the hands rest on the floor, absorbing all body weight, and the head is automatically raised from the floor.

Probably the easiest way to get into the Circle Pose is to start from a position flat on the back, with the knees raised and the heels drawn back against the buttocks. Grasp the ankles firmly, and slide the body weight a little toward the feet, at the same time elevating the trunk by arching the back. The upward movement should be accomplished smoothly and without any jerky motion. The body weight may then be shifted a little toward the head as the neck is arched and the shoulders are lifted clear of the floor. Now the neck, spine, and thighs form a continuous, graceful curve.

Beginning practice calls for holding this pose not more than about fifteen seconds at a time followed by an interval of rest. It may be repeated three times. Practice may be extended gradually to periods of one minute at a time. No attempt should ever be made to force the body into unaccustomed positions. Practice is a matter of gradual re-education, a process which takes some time, usually. Tightness of muscles in the region of the thighs usually disappears with practice or can be removed by massaging the muscles afterward. Properly done, the massaging should be lengthwise on the muscles and toward the heart. The improved deep circulation thus afforded is very beneficial, besides removing tightness and pain.

The practice of *Chakrasana* will be found helpful in the correction of many spinal defects. It is very effective in removing flatulence and in toning up all the visceral muscles. It improves circulation to the abdominal area. *Chakrasana* is almost a specific for many female troubles as it strongly promotes better circulation and tone to the pelvic organs.

Even a little practice will demonstrate how effectively the muscles of the neck, back, shoulders, thighs, and pelvic region are exercised. *Chakrasana* is a wonderful help in loosening the spine and making it more flexible. It is said that perfect mastery of *Chakrasana* is attained when one can arch the spine sufficiently so that all of the body weight is balanced on the feet, no other part of the body touching the floor! Beginners, don't be discouraged! Remarkable benefits are obtainable without this ultimate perfection of *Chakrasana*. Practice patiently without undue strain. Your efforts will be more than amply rewarded. With the increased tone of the spinal nerves that results from the practice of *Chakrasana* a greater sense of vitality is experienced almost invariably. It will be found helpful in the treatment of lumbago and in removing pain from any part of the spine.

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Is God a Father or a Mother?

By PARAMHANSA YOGANANDA

(Transcript of a lecture.)



I have great pity for those who have never known the love of a mother, for they have missed a great experience. All mothers are manifestations of God's unconditional love, albeit human mothers are imperfect, whereas the Divine Mother is perfect. It is my prayer that all mothers live such a godly and impartial life that their limited human love may become transmuted into the all-embracing unconditional love of the Divine Mother.

My Mother was everything to me. My joys rose and set in the firmament of her presence. I was still but a boy when my Father and I, in Bareilly, received word that Mother was seriously ill. We entrained at once for Calcutta, where Mother had gone to supervise wedding plans for my elder brother Ananta. At a transfer point we were met by my uncle at the station, and I asked, "Is Mother alive?" A train was thundering toward us, and I was inwardly determined to throw myself beneath its wheels if Mother were dead. Correctly interpreting the desperation in my face, my uncle replied, "Of course she is alive!" But he had not told me the truth; when we reached our Calcutta home, Mother was gone. I was inconsolable. I loved Mother as my dearest friend; her solacing black eyes had been my surest refuge.

"Merely affection-saturated,
Many black eyes
Called — offering to nurse
My motherless sorrow —
This orphan life of mine.
But none matched
The love-call glance
Of those lost two dark eyes.
The love of those two black eyes

Had forever set from the region
Of all black eyes I beheld.
Seeking those two eyes
In birth and death,
In life and dreams
And in all the lands of the unknown,
At last I found the all-pervading
Divine Mother's
Countless black eyes
In space and heart,
In earth-cores, in stars,
Within and without,
Hungriily staring at me
From everywhere.
Seeking and seeking my dead mother,
I found the Deathless Mother.
The lost love of the earthly mother
I found in my Cosmic Mother.
Seeking and searching,
In Her countless black eyes
I found those two black eyes."

This was an actual experience of mine. If you could only feel with me the thrill that I experienced when suddenly I would feel those black eyes of my Mother watching me from everywhere, from every speck of space! What an experience it was! All my sorrow became sublimated and changed to joy.

All human relationships are given to you, not that you idolize them, but that you *idealize* them. If you always think of your mother as the unconditional love of the Divine Mother manifest in human form, you will be comforted when she is gone; the mother who is gone is not lost to you. She is a representative of the Divine Mother who came to mother you for a short time and then was taken away to be hidden behind the omnipresent love of the Divine Mother. Those who have lost their mothers must find the Divine Mother who is hidden behind the skies. If you will pray as earnestly as I did, you will receive an audible answer from the Divine Mother. You don't pray deeply enough. Pray with a continuous demand, with the resolve that you will not cease until the reply comes, and you will receive an answer from the Divine Mother; you will see your earthly mother.

To me every woman is a mother now. Even where there is but a little reflection of goodness I see the Mother there. In the mother aspect of womanhood there is purity. Men should look upon all women

as mothers; they do not know what they miss when they look upon woman only as an object with which to satisfy passion, for they see then only the evil that is within themselves. Woman was given the motherly instinct to save man from the pitfall of evil. That is the primary purpose of woman; she was not created as an object of lust. There is nothing more sacred than the unconditional sympathy of woman toward man. A judge in a court is but a child to the wife in his own home. And every woman should feel that same love for all the world if she would manifest the Divine Mother's love. To inspire man with motherly love is to give the greatest blessing a woman possesses.

When God created this universe He revealed two aspects: the father or masculine aspect, and the mother or feminine aspect. Close your eyes and visualize vast, illimitable space. You become overwhelmed and enthralled — you feel pure wisdom, naught but wisdom. That hidden, limitless extent wherein there is no creation, no stars, nor planets — nothing but pure wisdom — is the Father. And nature with her diamond-dazzling stars, the milky way, the flowers, birds, clouds, mountains, and sky, the countless beauties of creation — that is the Divine Mother. In nature you behold the mother aspect of God, full of beauty, gentleness, tenderness, and kindness. The beauty in nature bespeaks the creative motherly instinct of God, and when we look upon all the good in nature we experience a feeling of tenderness within us; we can see and feel God in nature. So God is both Father and Mother.

God is always spoken of as triune: Father, Son, and Holy Ghost. The Father is the wisdom aspect of God; Holy Ghost is the mother aspect of God, and the Son is all creation. The father and mother aspects of God have a son, or emblem, or principle, through which to express their divine love. We are the children of that love. In the human family we see in miniature that greater family, the Holy Trinity. As above, so below: God, represented in the father, Holy Ghost as the mother, both father and mother expressing their love in the child.

Jesus spoke of God as Father, and there are some saints who speak of God as the Mother. When you look upon God as transcendental, He is neither Father nor Mother, but as soon as you think of God in terms of human relationship He becomes either the Father or the Mother. God is infinite wisdom, and God is infinite feeling, and God had to have a vehicle by which He might express both wisdom and feeling. When God manifested Himself in creation He gave His wisdom a form, and that became the father; and He gave His feeling a form, and that became the mother. Each is only half-God, because the father always

moves and is moved by reason, while the mother moves and is moved by feeling. Each, alone, is imperfect. The father wants to govern the child by reason and the mother by feeling.

To severely punish a child for its errors is only to drive it to greater evil. The mother says, "Teach him by love." Sometimes a little strictness is good and sometimes a great deal of love is good; but if you give too much sweetness, and that only, you may spoil the child. That is why the two aspects of God must be manifested through the parents in the upbringing of the child; both are necessary for its ultimate welfare. Every father should endeavor to temper his reason with a little love, and every mother should temper her love with reason.

When I think of my Master Sri Yukteswarji I see in him the sternness of a father and the kindness of a mother, without the weaknesses or blindness of either. Every father and every mother is endowed both with the fatherly wisdom of God and the motherly tenderness of God. But these endowments have to be perfected. Parents can so easily become blinded to the imperfections in their children! They should learn to love unconditionally. That doesn't mean that they cannot see the faults in their offspring. If you can't see your child's faults there is something wrong with your love. Unconditional love is able to see the wrongness of a child's actions or thinking without being blinded by that wrongness. You must love the child in spite of his wrong, but do not support him in his wrong. You must help extricate your children from the pitfalls of evil, rather than drive them farther down by your support of them in their wrong. They won't return any love to you for that.

Pure reason and pure feeling both have intuitive qualities. Pure reason sees as clearly as pure feeling. Most women have a keenly developed intuition. Only when they get unduly excited do they lose their intuitive powers. Intuition can never be wrong. Pure reason is also intuitive; but unless this power is developed, if the premise is wrong, the conclusion will be wrong also. Every man who reasons clearly sooner or later develops intuition, which is never wrong.

When a woman is filled with hate and anger she will see these qualities reflected in others. And every woman who is full of hatred and harbors jealousy will find, alas, that she loses her intuitive gifts. My Mother had great intuition because she was entirely free from jealousy, hate, and anger. That is the reason why every woman should be less emotional and should strive to keep herself free from wrong

(Continued on page 41)

Letters From SRF Students



"I find myself changing in many ways: a loss of interest in trivial things, a more careful planning of my material affairs, a consciousness of my body as a mysterious and wonderful cover for inner powers and depths. I read over and over some of the old lessons with the new ones, and wonder increasingly at teachings of such power and purpose in such simple words." —*M.E.F., Verdun, Quebec, Can.*

"I find the *Praecepta* are really what I have been waiting for for years. I find them most interesting and helpful for developing the inner self. The techniques, after a little practice, become "second nature"; one can really make them a part of one's everyday life. I look forward to my new lessons each week, and am always reading over the others, for either I find something new, or I get a 'higher' meaning out of the same words." —*C.C., Merton, London, England.*

"It is just in recent weeks that I have realized how those *Praecepta* studies and their practical working power in the mind can change one's whole being. The teaching makes the outlook on the world peaceful. It gives a strong feeling of love toward people we meet. They become our brethren. It makes us truly happy in the feeling that we can *do* something, do much! I feel my own family is profiting, through me, of the wisdom that is contained in the *Praecepta*. More and more I am brimming over with thankfulness for what our Master gave us by writing them!" —*Baroness H.R., Driebergen, Holland.*

"During the past year, since we have been studying with SRF, knowledge and assistance have poured in to us from several channels. We know that it all comes from the one Source, lighting up different facets of existence to round out our knowledge and meet our various needs. My letter was on its way to you last September when herbs and other remedies, said to have come from monks in the Himalayas, arrived to meet my immediate need. My most compelling problem, the malignant area, was eliminated, charred as if burned. My improvement has been steady and gradual since. My husband and I are both aware of a gradual strengthening of mind, soul, and body this past year. The backward view, and a picture of ourselves a year ago, encourages us and curbs our impatience for more rapid evolvment." —*E.B.M., Winnetka, Ill.*

"My study of the *Praecepta* has been the most joyous experience of my life." —*E.A.P., El Cerrito, Calif.*



Partial view of banquet April 6th at India Hall celebrating second anniversary of SRF India Center, Hollywood. Long tables were decorated with pastel candles and spring bouquets, the speakers' table with a miniature reproduction of the SRF Lake Shrine, made with live plants. Rev. C. Bernard was master of ceremonies; Sister Daya gave an inspiring message from Rajasi Janakananda, Self-Realization Fellowship President. Principle speaker was Rev. M. W. Lewis of the SRF Encinitas colony. As a closing benediction, the blessed Master's own voice was heard in a short recording from his address at the dedication of India Center in 1951.

psychological books, but yours came as a revelation to me." —O.J.,
Djakarta, Indonesia.

"All my life I have felt a lack, something missing, in conventional religion. Christianity as generally taught did not fill the need. A friend loaned me his copy of *Autobiography of a Yogi*; for the first time I felt a real understanding of the true nature of God, of Christ and other teachers, as well as of Nature herself. In just that reading I found a peace I had never known — and a need to seek further, to know more." —G.A.H., *Pensacola, Florida.*

"In reading the magnificent book, *Autobiography of a Yogi*, by His Holiness Paramhansa Yogananda, my wife and I felt we had lived his whole life with him!" —A.C., *Laren, Netherlands.*

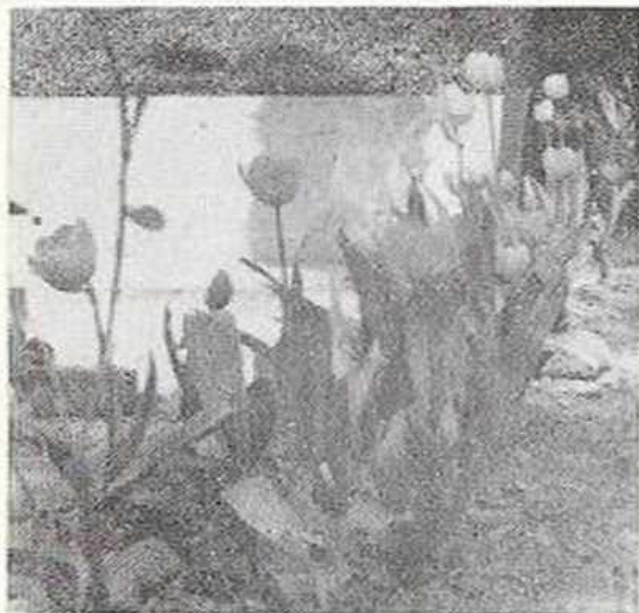
"After reading a borrowed copy of *Autobiography of a Yogi*, I'm purchasing the book for myself. I enjoyed it so much, I want to read it many times. Radiating from its pages I felt a warmth and sincere love that is too often lacking in Western occult literature." —Mrs. R.S.C.,
Sedalia, Col.

News of SRF Centers



At Home

Netherlands SRF members' many-hued gift of 400 tulips began to bloom in late February; they have provided, throughout March and most of April, lovely bouquets for the vases on the Master's crypt at Forest Lawn Memorial Park, and for the table under Master's portrait in the main hall at Mt. Washington, as well as a gay border — yellow, pink, white, rose, red, purple — around the "Temple of Leaves," the outdoor "classroom" where the Master Yoganandaji often taught the Mt. Washington disciples. This sanctified spot is being restored and extensively beautified.



Tulips in bloom at Mt. Washington.

India Center in Hollywood has been the focal point of much activity: the "Night in India" program given there in late February was preceded by weeks of preparation by the caste, most of whom already carried a full schedule of duties at the Mt. Washington and India Center colonies.

Three days of devotional services at the SRF Church in Hollywood commemorated the *mahasamadhi* of the blessed Master Paramhansa Yogananda and of his Guru Sri Yukteswar on March 7th and March 9th respectively; similar services were held at the Mt. Washington headquarters. Easter was celebrated with special services at all SRF Churches and at the Mt. Washington Center. On April 6th, India Center celebrated its second anniversary with a banquet in India Hall.

"A Night in India" presented by SRF disciples

A group of disciples and friends of Self-Realization Fellowship, under the direction of Mr. Don Douglass, presented an evening of music, dance, and drama—"A Night In India"—at SRF India Hall in Hollywood on February 21st and 23rd. Guests were taken in the plane of fancy to India, beloved homeland of Paramhansa



(Left) Patricia Leighton listens enthralled to songs of Helena Sundgren, featured artist in "Night in India" program at India Hall.

(Right) Sushila Janadas translates into dance forms a poem by Tagore, read by Mrs. B.S. Thind.

Yogananda, "where Ganges, woods, Himalayan caves, and men dream God." The program featured the beautiful soprano voice of Miss Helena Sundgren and several graceful Indian dances performed by Miss Sushila Janadas. Mrs. B. S. Thind movingly read two Tagore poems, which were translated into Indian dance forms by Miss Janadas. A one-act play depicting the spiritual life of India concluded the program. "A Night in India" was first presented in Long Beach in 1952, and was given at India Hall in response to numerous requests for a repeat performance.

Portraying a devotee who has renounced all to seek God, singer Helena Sundgren opened the program with "Song of India," and "Divine Love Sorrows," both favorites of Paramhansaji.

Successive scenes portrayed different facets of India's ancient

wisdom, art, and culture: Practical care of the body through the practice of *asanas*, or body postures of yoga, was described by an "instructor" for his "class," and was illustrated by one of his adept pupils. The timeless artistry of the Indian dance came to life in Sushila Janadas' performance of *Diwali* — Dance of the Lights, which was followed by a *sankirtan* (devotional group chanting) accompanied by drums and cymbals. A one-act play, "Song of the Sadhu," written and enacted by renunciate disciples of the Order, depicted with gentle humor the simplicity and charm of village life in India, and how the divine influence of a wandering *sadhu*, or holy man, beneficently affected some of the villagers.

After the entertainment, the guests were served Indian *haluab*, sandwiches, and fruit punch.



Sushila portrays Kali, the Divine Mother, in dance.

Coming Events

Two young Mr. Washington renunciates will be graduated this June from Franklin High School, Los Angeles, with high scholastic and civic honors. Miss Mary Ann Beckworth is valedictorian of the senior class, and Mr. Carmen Johnson placed fifth. Both are life members of the California Scholarship Federation, and Miss Beckworth also was elected a member of Ephebian, honorary civic service society. The record of achievement in scholarship and service of these and other Self-Realization renunciates before them bears out the words of Sri Yukteswar: "Saintliness is not dumbness! Divine perceptions are not incapacitating! The active expression of virtue gives rise to the keenest intelligence."

Miss Eva Lorraine will present the First California Children's Ballet Company in a program of ballet

Saturday evening, May 16th, at 8:30, at the Wilshire-Ebell Theatre in Los Angeles. Miss Lorraine's work with young people is a further demonstration that the proper application of spiritual principles as taught by Paramhansa Yogananda enhances any worthwhile endeavor in life.

Special services honoring the birthday May 10th of Jnanavatar Sri Yukteswar, Guru of Paramhansa Yogananda, will be held in Self-Realization Fellowship Churches in southern California and in Phoenix, Arizona. Details will be announced at the churches.

News Abroad

Reports of special services honoring the birthday and *mahasamadhi* of Paramhansa Yogananda have been coming in from SRF Centers abroad. The birthday anniversary of the Master, who founded Yogoda Sat-Sanga Society of India, was celebrated on January 11th in conjunction with the 12th anniversary of Yogoda Math, YSS headquarters at Dakshineswar. Sri Motilal Roy, founder of *Prabartak Sangha*, presided over the morning *Guru Puja* (ceremony honoring the Guru), which included offering flowers at the altar and the singing of melodious chants by Brahmachari Sri Prokas Das. After a group prayer the meeting commenced under a tastefully decorated *pandal* (temporary pavilion) overlooking the Ganges. A garlanded life-sized portrait of Paramhansa Yogananda, the work of his

brother Sananda Lal Ghosh, had been placed on a dais in the pandal.

Bramachari Sri Prokas Das read the annual report of Yogoda Math, which was followed by several brief talks. Among the speakers was Sri Jnanendra Nath Mukherjee, editor of *Pronab Gita*. Particular stress was laid on Paramhansaji's unique contributions toward the promotion of peace and the upliftment of humanity, as well as his spiritual achievement, which has enriched the spiritual treasure of India. Said Sri Purna Chandra Ghosh, "His clarion call to the people of the West to forsake mundane desires and seek God can be called the most forceful to come from India."

Proshad, a fruit drink served only on holy occasions, was distributed to the devotees present. *Kali Kirtan* (chanting to God as the Divine Mother) was sung by members of the Shambazar Surhid

Sangha Sanmilan till night.

New Spanish Edition

First copies of the new Spanish edition of *The Master Said* have been received at Mt. Washington. The translation was made by Mr. J. M. Cuaron, conducting teacher of the SRF Mexico City center. The attractive paper bound volume is now available through SRF headquarters. 160 pp., \$1.50, plus 20c for handling and mailing.

New Book

A new book, *La Marche des Civilisations*, by Mr. Constant Desquier, conducting teacher of the Paris SRF Center, has been recently published at Paris, France. In French, this 120 pp. volume is in part an extension of the theories of the world cycles, or "yugas" advanced by India's great Jnanavatar of modern times, Sri Yukteswar, in his book, *The Holy Science*.

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moment I was very much afraid. The overpowering feeling of some presence became a physical sensation within the top of my head. Fear, however, left me almost as soon as it had come. A deep peace settled over me, a peace that I will never forget. I remained immersed in that peace until the time came to leave the room. I have that peace with me as I write.

Came the day of leaving, and for a while my heart was heavy. I was permitted to meditate alone for a time in Master's third-floor "interview room." There he had talked with the thousands who came to him and who never departed without his blessing. With deep, deep reverence, and bathed in an inner fount of divine peace, I left the headquarters of Self-Realization Fellowship, to go out once more into a war-fearing, sense-enslaved, and unhappy world. That world, could it but know it! has the solution to all its troubles, every single one of them, so very near to it, in the SRF techniques of meditation for communion between man and God.

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emotions. She will then develop that intuitive motherly aspect of God.

God never forsakes anybody. When, having sinned, you believe you are beyond redemption, that your sin is measureless; and when the world declares that you are of no account and will never amount to anything, stop a moment to think of the Divine Mother. Say to Her, "Divine Mother, I am your child, your naughty child." When you appeal to the mother aspect of God there is no retort — you simply melt Him. But He will not support you if you continue to do wrong. You must forsake your evil actions as you pray to the Divine Mother.

In confession there is embodied a sound principle. Confession may be likened to going to a doctor when you are ill. You are obliged to tell the doctor about your illness and its symptoms, and he forthwith prescribes for you and you get healing. But if you continue to violate nature with wrong practices, time after time, you will never remain healed. I know a boy who always boasts, "I can do anything I please for I will be forgiven next week when I confess." That is the wrong view of confession. If you don't forsake the evil with the confession you will never be forgiven.

The divine man develops both the fatherly and motherly qualities in himself. He can feel toward anyone the same love that a mother feels for her children. These were the feelings of Jesus, and that is why on the cross he said, "Father, forgive them, for they know not what they do." What made him feel such love for those who were crucifying him? He had developed both the fatherly and the motherly aspects of God. To him these men nailing him on the cross were not enemies with javelins and spears, they were his children who didn't understand him. Who but a mother could feel as Jesus felt? When a mother sees her son torturing her she is afraid only of what may happen to him. That is what Jesus felt, and that is why he could say, "Father, forgive them, for they know not what they do."

If you develop the motherly aspect of God, you will feel love for all people of the world. And when you appeal to God as the Mother He quickly gives in, for you have appealed to His tenderness and unconditional love. When you worship God as the Divine Mother you can stand and face Her and say: "Divine Mother, naughty or good, I am Thy child. Though I may have been for many incarnations in the clutches of evil, do I have to make full recompense according to Thy law? I cannot wait so long a time to enter Your presence! Mother, please, forgive me! Why can't You forgive me? After all, I am Your child. What is done is done. Why should You exact punishment of me? It is all past. I am not going to sin again." The Divine Mother may

reply: "You are naughty; go away from me." But you must say, "You are my Divine Mother, You have to forgive me." Then She says, "Ask of Me salvation. I will give you salvation. Ask of Me wisdom and I will give you wisdom; but don't ask of Me My love, for when you take that away I have nothing." But when you continue to cry, "I want Your love!" the Divine Mother finally melts: "Since you are My child, and I am your Mother, how can I but forgive you?" And so She gives you Her last possession — Her Divine Love.

There was a saint I used to visit in India. On my first visit to his home it happened that I disturbed him at his devotions. He invited me to sit down, saying, "I am talking to my Divine Mother." His whole countenance shone with the reflection of the Divine Mother's love, and I could feel the intense vibrations of that great love. Whenever I was in his presence and he was communing with Divine Mother I felt a thousand million times more love in my heart than that which I felt for my earthly mother whom I dearly loved; I felt that I couldn't exist another moment without my Divine Mother. One day I said to him, "How is it that you can commune with Divine Mother and I can't? Please ask Her if She loves me. I must know if She loves me." For a long time I kept insisting, until finally the saint said, "I will make your plea to the Beloved."

That same night I had a great experience, and early the following morning I hurried to the saint's home. I saw by his eyes that he was wandering in the gardens of the Infinite; such love of God you have never seen. "Did the Beloved Mother say anything about me?" I asked. "Mischievous little sir!" Still I insisted, "What did Divine Mother say? You promised to tell me. What did She say?" He only reiterated, "Mischievous little sir!" I knew in my heart that he could see through my subterfuge, yet I had been deliberately hiding my thoughts in order to learn if my experience the previous night was real. "Why so mysterious?" I said. "Do saints never speak plainly?"

Then he replied, "Must you test me? Could I add a single word this morning to the assurance you received last night from the Beautiful Mother Herself?" Bliss flooded my being. I prostrated myself at the saint's feet; I knew the Divine Mother was walking in them. He it was who gave me the understanding and the revelation of the mother aspect of God. He told me that my Master would come to me later, and that he would be endowed with the wisdom aspect of God: "Through his guidance, your experience of the Divine in terms of love and devotion shall be translated into his terms of fathomless wisdom."

I shall tell you a little story about Divine Mother and an experience

I had with Her. At Mount Washington, on the grounds of the Self-Realization Fellowship, there is a little wishing well. Shortly after I had purchased this well I was helping the boys move it; the well slipped accidentally and fell on my foot with all its terrific weight. My foot seemed to be completely smashed, and there was terrible pain and much swelling. I was carried away and my friends wanted to call a doctor, but I said, "If Divine Mother tells me to have a doctor I will go to one, but if She doesn't, I won't go." I waited to feel within what Her wish might be. The pain in my leg became unbearable; there was no sign.

The following Sunday I had a large class to teach, and it seemed that I would have to be carried to the platform. I couldn't get my foot into a shoe. Satan tempted me that Sunday by saying, "Why don't you pray?" But to pray is to doubt. Divine Mother knew my plight, and I was willing to abide by Her wish, so I said, "I am not going to pray. The Mother knows what is wrong with me." And inwardly I told my Divine Mother, "Whether sunk beneath the wave of death or moving on the oceanic waves of life I am with Thee evermore." Then Satan spoke again: "Look at these people. They will all laugh at you. They have never seen you sick before, and now they will see you with an injured foot." I said, "I don't care." Once you get Divine Mother's love, neither praise nor blame can touch you.

I was limping along toward the platform where I was to speak, when inadvertently my foot slipped on the threshold; I felt as if every bone in my foot splintered, so great was the pain. But the moment I stepped out on the platform the terrible swelling collapsed suddenly, all the pain gone, and I was able to slip my foot into a shoe. That was one of the greatest demonstrations of the power of love that I have ever experienced. I walked just as if nothing had ever been the matter with my foot. Needless to say I was thrilled — not because of the healing, but because of the Divine Presence. She wanted to see if I would pray for a healing. If I had prayed, perhaps the foot in due course of time would have had a natural recovery, but I would not have had that divine experience.

Another time I was in Palm Springs, singing to the Divine Mother, and I saw Her — in the stones, the palms, everywhere. God has no form, but to please the devotee He can take any form that the devotee desires. So as I was singing, "Mother, I give Thee my soul call. Thou canst not remain hidden any more! Come out of the silent sky, come out of the cave of silence!" She appeared everywhere. You have no idea how wonderful the Divine Mother is; how great She is; how loving She is!

There is no greater experience than to feel and know that the

Divine Mother⁸ is with you. Look for the presence of the Divine Mother, because She will look after you in every way, whether your trouble is sorrow, pain, or sickness. Pray to God as the Divine Mother when you want solace, and when you want wisdom pray to God as the Divine Father.

Mothers, do not limit the love you bestow on your own child to him alone. Love all with the love and understanding of the Divine Mother, and you will see that you are no longer bound by the limitations of an earthly mother's love, but that you too are a divine mother. When you can truly say, "I feel as a mother to all mankind," you will no longer see others as strangers; you will recognize and love all children of the world as your own. All forms of human love, in the perfect state, are encased in the love of God.

No longer judge yourself a sinner; forget your wrong habits and pray, "Mother, I am Thy child. Reveal Thyself!" If you send this appeal to God as the Divine Mother night and morning, unceasingly, She will manifest Herself unto you.

Let us give thanks to God, and pray that He bless all mothers that they manifest His qualities. And we thank Him for sending Jesus, who revealed both the father and the mother aspect of God when he said, "Father, forgive them for they know not what they do."

May all the sons and daughters of the world be filled with that motherly affection which is the reflection of the Divine Mother's unconditional love; and may they give that unconditional motherly love to one another, that we may have peace and heaven on earth.

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rises to its ultimate purpose, union with Spirit. Also hypnotism weakens one's will; meditation strengthens it."

Ultimate Goal

Proponents of yoga add that the goal is reached when the essential difference between soul and matter is revealed.

"Among the miraculous powers assured him upon reaching the ultimate," says a standard reference work, are an impression of "chang-

ing in size, becoming minute or enormously large, assuming great weight or becoming infinitely light, being by will transported to any spot, having knowledge of what is extremely distant, of the language of animals, of the thoughts of others, knowing the past and future and the hour of death."

It adds, however, that "complete liberation may require several lifetimes upon earth by way of preparation."

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past actions as he consciously ascends through his three bodies. Conquering all karma (physical, astral, and ideational), he is indeed free in Spirit.

Chapter V, Stanza 25

Literal Translation

With sins obliterated, doubts removed, senses subjugated, the rishis (sages), contributing to the welfare of mankind, attain emancipation of Spirit.

Spiritual Interpretation

Rishis (literally, "seers") are liberated sages who by divine permission are reborn on earth, free from all karmic sins and mortal doubts, to serve as ideal human models for the inspiration of mankind.

A *yogi* is one who practices a technique for God-realization. A *swami* is one who has taken a formal vow of celibacy and personal non-possession; he is a member of the monastic Order of Swamis established by Shankara in the ninth century. A *rishi* is the rarest and highest type of human being, having come to earth to bring illumination to all. He is a man of God-realization as well as an active man of works. The external circumstances of his life have, for him, no meaning. Both Vyasa and Lahiri Mahasaya were rishis; both were married men who assumed that difficult status in order to encourage worldly people to seek the divine path regardless of their outward entanglements. He who hungers for God will not allow any obstacle to stand in his way; conversely, those who are not in earnest about the spiritual life will permit the slightest difficulty to deter them.

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this way. I admit it. But I prefer it to any kind of petting or coddling. I would brace up, study my faulty action closely, and see wherein and why it had failed to please you. I have come to you for Self-realization, not self-pleasing.

From a heart that is weary of all save God, I thank you for your astonishing goodness to me.

With devotion that will never wane,

GYANAMATA

P. S. I did not have an opportunity to thank you for including me in the party last night. Your disciples were thrilled when they arrived at the theater and saw the large placard, announcing that Sid Grauman took pleasure in welcoming the distinguished guest, Swami Yogananda, and we stood long before it. I was the first of my party to spy it, and point it out to the others. Then each one, as he saw it, beckoned to the others and pointed to it.

I well understood your feeling about being limited to three minutes, but your speech was beautiful. Your face was full of joy, and your words expressed a certain simplicity that I often note, wonder at, and especially admire in you. It must have been a dull and insensate person who could have looked at your face and listened to your voice and words without feeling that love which made you incarnate, and which inspires you to daily toil for the sake of others. All, *all* for us!

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consciousness; but I had not experienced the withdrawing of the energy from the involuntary nerves. Then one day when I was meditating hard, I felt my body become cold as ice, with perspiration all over it. I was fully conscious. Something prompted me to feel the top of my head. It was almost as hot as a stove. This showed me beyond a doubt that in the top of the head is the place where the energy leaves the body and mixes with the surrounding Cosmic Energy. Now I could have read about that all my life without actually knowing it. But God answered my desire to know by giving me that experience so I could realize the truth, not just theorize about it. God does truly answer us if we make the effort and give our devotion to Him.

Another way in which God speaks to us is through our conscience. The conscience is the all-knowing power of the soul. The soul knows which is the way to God. If we keep in the divine trend, in the Holy Vibration, the Om, our conscience, the intuition of the soul, will tell us which way to walk, whether to go "to the left or to the right."

Finally the voice of God speaks to us through the Guru. The Guru is the channel whereby we are taken to God, and he can carry the voice of God to us. An instance of this in my own life was when I came to the Self-Realization Fellowship center in California, leaving Boston and my profession of thirty-five years, on what my patients thought was an extended leave of absence. Many of them continued to write me asking when I was coming back; I began to feel uncertain in my mind what I should do. So I went to Paramhansaji and said, "Am I doing the right thing?" He said, "Absolutely. God wants you to do this. You are doing a greater work here." From that moment I knew everything was right and I felt no further restlessness. God had spoken to me through the Guru.

Another instance of His doing this was when I once asked the Master how I was getting along, how I was progressing — a question all of us want to have answered. He said, "Oh, fine. But watch out for your health next summer. You will be all right, but take care." I went through quite a bodily disturbance that next summer, but through it all I knew, because God had spoken to me through the Guru, that I would be taken care of.

If we can understand how God speaks to us in these various ways, indirectly and directly, it should not be too difficult for us to understand how we can sometimes hear Him speak in a voice audible to our physical ears, and even in words. In His consciousness are all the senses, sight, touch, hearing, and all the others; everything is in His divine conscious-