



Self-Realization MAGAZINE

Founded by PARAMHANSA YOGANANDA



Healing of Body, Mind, and Soul!

SEPT.-OCT., 1953
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PARAMHANSA YOGANANDA

"The Master's memory shall never perish. His teachings shall keep on performing the miracle of Self-realization among us until the end of time."

Self-Realization Magazine

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(Above) Mrs. B. S. Thind and Sushila Janadas smiling a greeting at annual garden party.

(Below) Young Self-Realizationists weaving colorful garlands for garden party guests.

Fourth Annual Convocation



The fourth annual SRF Convocation was concluded on August 24th after a week of concentrated spiritual activity that included special classes, the showing of an Indian film, Kriya Yoga Initiation, the annual Garden Party, the annual Pilgrimage Tour, and the presentation of a three-act drama, *"Song of the Sadhu."* The meaning and purpose of the diverse events was beautifully summed up in the welcoming message from Rajasi Janakananda, spiritual successor to Paramhansa Yogananda as president of the Self-Realization Fellowship:

"The Annual Convocation of Self-Realizationists was inaugurated four years ago by the founder of the Fellowship, our beloved guru Paramhansa Yoganandaji. With his divine insight he knew that yearly participation in the Convocations by members from far and near would strengthen our spiritual solidarity, and would inspire us with a fresh fount of determination to live the lives of true Kriya Yogis.

"Each of you, I feel sure, knows in his heart that Paramhansaji is present in spirit at this gathering, and that he rejoices in our loyalty and devotion to the great cause of Self-Realization. He told us all on many occasions that the great line of masters — Jesus Christ, Babaji, Lahiri Mahasaya, and Sri Yukteswarji — have blessed this work and have given assurance that it will live and prosper all over the world. In fulfillment of this promise, we see today that the Fellowship is larger and stronger than ever before. Its growth is sure because it is meeting the most urgent need of humanity today — the need for a scientific technique by which man may enter into a conscious and personal relationship with his Creator. A faithful practice of the techniques that we have received from our compassionate master Paramhansaji is bestowing on all persevering devotees a direct experience of God, a loving and blissful communion with the Maker of heaven and earth."

Preceding the general Convocation activities there was a series of special classes for conducting teachers of Self-Realization Fellowship branch centers. These classes, designed to assist center leaders in the establishment of meditation and study groups, and in the presentation of the real spirit of Paramhansaji's teachings, were climaxed by an informal dinner, at which time Paramhansaji's own words concerning the vital role of Self-Realization centers were heard through the medium of a recording. His inspiring message follows:

"I want my churches to be hives, filled with the honey of your realization. All our institutions have been nurtured by God — only

by God — and I want all of you to live His divine harmony first of all. Wherever you create centers, first create God in your heart. God is the honey, and the church is the hive. The hive without the honey of God means nothing at all.

"And I want you to promise in your hearts that you will never live disharmony, or carry anger in your hearts, or indulge in loud speech, for a peaceful soul is a temple of God. God resides in and speaks to men. Miracles are nothing. Many, many miracles have been performed in this work of Self-Realization through this body. But the miracles of harmony which God has given through me — I think that is the greatest thing that has ever happened.

"You must meditate in every center. Every individual, morning and night, deeply meditate. Do your Kriya, and you cannot miss the boat — you cannot miss God and the Masters. But going one fourth of the way to New York, or half of the way, or even three fourths of the way, and sleeping at the gate won't take you to New York. Likewise, not going one fourth of the way, or sleeping on the way, or seeking ten different teachers will get you there spiritually. You have come to the right place. 'None can come to me except the Father which hath sent me draw him.' Now you have to go to the end of your life, and then you will see the truth of what I have said. And many of you will see before then. Thousands of letters I have received from devotees of this path telling me they have talked with God. And that's what I want everyone to have.

"It is a great privilege to work for God. When you forget yourself it gives you the opportunity to work for all. The idea is, you do not know how much power lies within you. And if you tap that divine source you will find the reservoir of Infinitude at your command. As my master Sri Yukteswar said, there are willing instruments and unwilling instruments. We are not like the hammer, which stays put until we use it for some purpose. It cannot reach out to us. But as human beings we can stay put in one place and refuse to ask God to work through us; or we can ask God, 'Please operate through us.' And those willing instruments who reach out to God and who are not busy with their own human selfishness, who ask God to work through them — they become gold by virtue of God's golden touch. I have never forgotten that. And that is how my life has been. I have been willing, and I see now that He is not only the Doer but also the Instrument. I recognize no part as mine, I give no credit to myself, for it is His play, it is His show. My body belongs to Him, my mind and soul belong to Him, and my reason, my thoughts, and my will, all belong to Him. Only by my willingness have I

found that it is God's show. We make ourselves miserable by thinking it is our show, our part, our life. That's why we suffer. But suffering becomes a blessing, a credit, a goodness, a joy, when you know God.

"Let us all say this prayer: Heavenly Father, Jesus Christ, Babaji, Lahiri Mahasaya, Sri Yukteswar, Saints of all religions, bless all nations, all religions. Bless us all that we establish the temple of Truth and Self-Realization in the hearts of men; that we go everywhere creating a living torch, a living light, a living life of the Father, that others may pattern their lives after our lives and be free. And make out of this terrible factory of life perfect citizens of the United States of the World. Glory to the Father, glory to the saints! Bless this cause and bless all here that we may be messengers of light and free others from the darkness of the onrushing troubles of the world, In this short drama of life, Father, we are here to do Thy will. Inspire us! even as Thou canst free us, we Thy children shall free those that are in darkness, and bring them unto Thy Home. Om, Om, Om."

Garden Party Thrills Crowd of 2,500

The fourth annual Garden Party held at Mount Washington Estates attracted tremendous interest among Los Angeles residents in general as well as among Self-Realizationists attending the convocation. The gaily decorated grounds, bright with ornamental posters, colorful paper lanterns, and hand-painted kites, were the scene of humming activity as the guests strolled about, enjoying the festive atmosphere, and the numerous informative displays. In the main hall there were special displays: Paramhansaji's meditation chair; musical instruments he had played with such consummate skill; a chapter in his own writing from the *Autobiography of a Yogi*; the leopard skin on which he had meditated so many times; the staff he used in India, and his Master Sri Yukteswarji's staff; Sri Yukteswar's plain cotton ochre robe, and his slippers; a postal card to Paramhansaji in Sri Yukteswar's own hand; a piece of cloth from Lahiri Mahasaya's robe, and a handwritten note. All these things and many more — pictures, and so on, were open to the view of hundreds of interested visitors. Many a stranger to Self-Realization, his interest titillated by the sight of these mementoes of the great masters of the Order, wandered down to the Temple of Leaves to hear more about the saintly gurus from a wandering *sadhu* (monk) who was seated under a tree telling stories from their noble lives. In the nearby "village square" some children were weaving garlands from fresh flowers, while others busied themselves with chanting and dancing. When the shopkeepers opened their stalls, they were literally mobbed by hungry customers (a healthful economic situation!) who vied with one another for a taste of curry or *dahl*, for sweetmeats and

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ice creams and fruit sticks and other goodies. Colorful cotton India prints and diaphanous silk scarves bordered in gold ensnared many a feminine eye in the bazaar, while their menfolk admired, a short distance away, the manly accomplishments of two youths who were demonstrating the *asanas* or postures of Hatha Yoga. For the unmitigatedly American visitor, the village boasted a booth specializing in "imports" from the United States — coffee and doughnuts.

As the shadows of evening began to fall, the spotlight of attention turned to an informal "stage" on one side of the square, where Satya and Sushila entertained the assembled crowd with dances, and musicians sang and entertained on the flute and tablas (drums). A full moon hung low in a velvet sky. The air was hushed, and a mood of quiet reverie stole over the people. A gong sounded. Several devotees came forward and set up an altar, and seating themselves to one side, began to chant to the Lord. There was a flicker of candles through the trees as devotees came from every direction to worship God and His saints of all religions. "In my house with Thine own hands light the lamp of Thy love," they chanted.

Then, out of night, the Masters voice, speaking of God as the divine Friend who loves to play hide-and-seek with us, whispering to us in the trees and thundering His power in the mighty ocean, twinkling from starry skies to say, "Hello, playmate! I am here!"

The Role of Rajasi Janakananda

For many guests, the Garden Party at Mount Washington was their first opportunity to meet Rajasi Janakananda, Master's spiritual successor to the presidency of Self-Realization Fellowship. The Lord sent Paramhansa Yoganandaji to this land to pioneer in a great spiritual work. All saints and prophets who, like Paramhansaji, are entrusted with a high outward mission, have left behind them one or more disciples who are strong enough to carry on that sacred work. Just as God sent us Paramhansaji, so He also gave us Rajasi Janakananda. Those who have been associated with Rajasi for many years are well aware of his towering spiritual stature, but those who have not had that privilege are perhaps wondering about the relationship between him and Paramhansaji. The following note, written by Paramhansaji while on the train en route to India in June, 1935, gives us a glimpse of their divine relationship.

"This is the truth. You are everything that is divine to me. In you my highest spiritual desires are fulfilled. I want to live in somebody after I am gone. I am happy that I shall be living in you. You are my divine child. Through you my life shall give salvation to

many and bring them back to the mansion of God,"

On October 13, 1933, Paramhansaji wrote, "Most blessed, beloved one, I have been so intoxicated with the God in you, and with the remembrance of the pillar of light which we both saw enveloping us during the meditation in Chicago, that I did not realize I have been so long in writing you. You have never before been so strongly present in me. You are always with me now, so I can't miss you. So vividly have I seen your soul, like a glittering gem by my side as an ornament in God's omnipresence. I have been most happy since the Lord sent such a one as you to look after His work with me. I was tired of hollow-hearted people who wanted respect from me because of their riches. I shrink from people who expect me to appeal to them for funds for the work. I would rather go hungry with the other members, for the work, than to beg a crumb from anyone who thinks that impermanent possessions, and not God, are the anchor of life. You have been, I see, many times a saint in past lives, and shall ever be so. Business trials or crucifixions, bear them bravely and say, 'Father, forgive my trials for trying me, for they know not that they can never dislodge my eternal hold on Thine omnipresent feet.'

"I do not try to write you often, as I see you in God. Just a little while ago a great, infinite tide was tumbling in my heart, and I saw you swimming steadfastly with me to His shore. You know not that you are more fortunate than a million earthly kings, for God has given you self-control and deep willingness to meditate. He is steadily drawing you unto Him. The greatest destructive shaft of *Maya*-delusion is unwillingness to meditate, and thus not to be able to tune in with God's vehicle, a Guru. I myself never found salvation until I recognized the truth that God was using the speech, heart, wisdom, and Self-realization of my Guru, Sri Yukteswarji, as the means by which God could talk to me, and guide me to Him.

"It is wonderful that I feel such happiness with you, such complete trust, for few have satisfied me as you have. Blessed one, that is the portal of union through which you and I together shall enter His eternal mansion. Death is a veil that sometimes temporarily separates souls, but the steadfast hand of faith lifts all veils and at once true souls meet and recognize one another and then merge in God. Some day you will understand what I mean by this."

Through the foregoing letter we can see that Paramhansaji knew in 1933 that he would leave this earth, bequeathing to Rajasi the divine responsibilities of his mission. And hearing Rajasi's humble words of welcome and blessing at the Garden Party, one could not

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doubt that he would carry out to the fullest these divine responsibilities.

"Realize," Rajasi said, "that we have with us — though not in the body — our Master Paramhansaji, and his spiritual blessing. All that I have to give to you is Master and the spirit of God. I have nothing more to say, nothing more to do except to carry out the work and the blessings that Master has brought you. And what he is doing for you these days is not of me. I myself am only this "little one" that he spoke of, and I shall never be more than a little one because it will always be Master, Paramhansaji, who is my life, my blessing to all of you. God bless you."



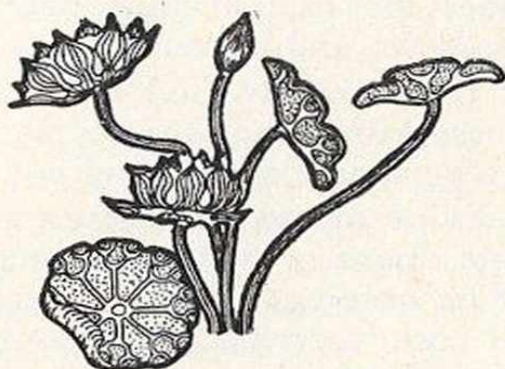
Conducting teachers of Self-Realization study groups who attended special classes for centers leaders. (*Front row*) Mr. and Mrs. Clifton Davis, Br. Columbia; Miss Rose Napoliello, N.J.; Mrs. Ethel Humford, Alberta; Yogacharya Mildred Hamilton, Washington; Rev. Donald Walters, resident minister, Los Angeles; Mr. Pedro Gonzales Mijan, Yucatan; Rev. C. Bernard, resident minister, Los Angeles; Mr. Gerardo Carvajal Londono, Colombia; Mr. Rothwell Bouillon, Quebec.

(*Back row*) Mrs. Marjorie Goodnight, Calif.; Miss Signa Schultz, Washington; Mrs. Katherine Quick, Mrs. Maria de Meza, Mexico; Miss Jennie Sverkerson, Minnesota; Rev. Roy Davis, resident minister, Phoenix, Ariz.; Rev. Ralph Hamilton, Washington; Mr. Wilson Tyson, Calif.; Mr. Jose Cuaron, Mexico; Rev. K. Michael, resident minister, Encinitas, Calif.

Other attending center leaders not present when this photo was taken: Swami Premananda, Washington D.C.; Yogacharya J. Oliver Black, Michigan; Mr. Robert Raymer, Minnesota; Kamala Silva, Calif.; Mr. Oscar Font, Cuba.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter V, Stanza 29

Literal Translation

He finds peace who knows Me as the Enjoyer of the holy rites (Yajnas) and of the austerities (offered by devotees), as the Infinite Lord of Creation, and as the Good Friend of all creatures.

Spiritual Interpretation

He attains blessedness who realizes the Lord to be the Creator of all dream creatures; the Receiver and Perceiver of all offerings and sacrifices; and the sustaining, unconditionally loving, always-ready-to-redeem, everlasting Friend of man.

Who can bring enough flowers of devotion to the altar of the God who speaks thus of His friendship for man? And what is devotion? "As its own seeds reach back the ankola tree, as a needle is drawn to a magnet, as a chaste wife remains with her spouse, as a creeper clings to a tree, and as the river merges in the ocean—if thought thus reaches the lotus-feet of the Lord and remains there for all time, that is said to be devotion."*

Chapter VI, Stanza 1

Literal Translation

The true renunciate and the true yogi are those who perform dutiful actions (karyam and karma) without desiring their fruits—not those who perform no fire ceremony (sacrifice) nor those who abandon action.

*Swami Shankara, *Sivananda Lahiri* 9:59-61.

Spiritual Interpretation

He is not a yogi who is inactive (*akriya*) and who does not perform dutiful actions (*karyam*) and meditative actions (*karma*). He is not a *sannyasi*-renunciate who is *niragni*, i.e., without the fire of renunciation, in whose sacrificial flames the true devotee burns all personal desires, lusts, likes and dislikes, sorrows, and pleasures.

A person is a yogi, one united to God, who acts his daily part in the divine drama just to please Him. The same person is also a *sannyasi*-renunciate by relinquishing personal desires (and not dutiful actions).

Man, made in the divine image, has come on earth to play his role intelligently in the cosmic drama of destiny designed by God. This life is not man's own show; if he becomes personally and emotionally involved in the very complicated cosmic drama, he reaps inevitable suffering for having distorted the divine "plot."

This stanza of the *Gita* clearly defines the path of yogis and renunciates—not as an escape to the wilderness, but as a life of activity without personal attachment. He who performs the duties assigned him by God without harboring selfish desires for the fruits of those actions is a renunciate-*sannyasi*; conversely, he who renounces dutiful actions because he also relinquishes the desire to be the beneficiary of the fruits of such actions is not a *sannyasi*.

The question arises: How can a person discover his God-ordained duties? The beginner in the path of yoga should ask his guru to advise him. A guru who knows God is able to determine a man's evolutionary status and rightful duties. If, for reasons of his own, or to respect the divine secrecy pervading the phenomenal world, the guru declines to give specific advice, the student, after deep meditation, should pray: "Lord, I will reason, I will will, I will act; but guide Thou my reason, will, and activity to the right thing I should do."

As the devotee progresses in meditation, he will find God directing his activities through his awakening intuition. Naturally, one should also use common sense in deciding the righteous duties connected with the discipline of his own life and the lives of those dependent on him. Regardless of heredity, environment, and evolutionary status, however, the highest and most important duty of every man is to establish his consciousness in unity with God.

The Genuine Yogi

He is a sham yogi who sits lazily under a tree, passing his time in reading philosophy and admiring the beauties of Nature. Idle religious mendicants, like those who roam in Benares by the thousands, are not yogis. The genuine yogi is he who meditates deeply and practices a yoga

technique for divine union. His work and efforts in meditation are dutiful and proper actions, God-ordained.

A yogi who performs meditative actions for Self-realization is not considered to be concentrating on the fruits of that activity. A true devotee does attain God as the Fruit of his actions; nevertheless, because man's efforts for divine union ultimately result in liberation, such actions do not involve him in bondage (even though their Fruit has indeed been desired).

Good actions (such as an active interest in social service or other humanitarian work) that are performed with any motive in the conscious or subconscious minds other than the desire to please God are considered to be actions done with longing for their fruit. No matter how noble the activity, if it diverts one from the Supreme Goal it does not belong to the category of the highest dutiful actions.

He who meditates to find God and abandons all other activities is a true man of renunciation (*sannyasi*); he has renounced actions not because of idleness but because of divine aspiration. And the same man is a yogi, also, because he works hard to attain ecstasy and soul contact.

Thousands of Admirers—but not the Lord

A devotee in whom the ego is still strong becomes tied to the fruits of his actions and does not attain salvation. If his main object in meditating deeply is to become known as a great yogi, he may attract thousands of admirers—but not the Lord.

As it is nearly impossible to engage in meditation day and night, a yogi also engages himself methodically in some kind of work that conduces to the welfare of others.

Renunciation of all actions produces idleness and does nothing to root out sex thoughts, anger, and other violent inclinations secreted in the subconscious mind. Blameworthy, also, is the performance of activities not chosen by discrimination. Every man should perform the duties involved in finding God and also the worldly duties necessary to maintain himself and to help others.

This stanza says: "He is not a yogi who does not burn his desires in the fire of wisdom, who does not unite his fire of concentration with the flame of God." He is a true yogi who merges the soul's spark in the Cosmic Light. In India the religious fire ceremony, in which clarified butter is poured in the flames, symbolizes the purification of the ego in the fire of self-discipline.

The word *karyam* in this stanza signifies all dutiful actions of external value. The instinct for self-preservation, for instance, involves physical activities. That instinct has been implanted in each person by God and Nature. The man who fulfills his duties toward the body with a personal

interest ("desire for fruits") remains bound to the wheel of rebirth, i.e., to the operations of karmic law. He escapes it when he performs all actions with the sole purpose of pleasing God, who alone is the true Doer and Bearer of Burdens.

The word *karma* is used technically in this stanza to denote meditative actions, the use of yoga techniques that scientifically withdraw the attention from the objective world and focus it on the inner being.

All actions, whether *Karyam* or *Karma*, should be performed with the loving motive of pleasing God. He who does his duties haphazardly or carelessly, or who meditates without zest, cannot please the Lord nor win liberation. Any action—physical, mental, or spiritual—performed with the desire for divine union as its fruit is not a "selfish" action. Instead, it is a perfect action in the sense that it fulfills the divine motive in creation. The purpose of God is to reveal Himself to His children after they have been victorious in the tests of a dreadful delusion (*maya*) in which He has designedly cast them.

Apathy Brings Degeneration

This *Gita* stanza condemns idleness, a state that proves man to be identified with the lowest (*tamas* or inertia) quality of the ego. The sluggard is worse than the man who is egotistically active. The apathetic individual turns away from God and material activities equally, thus degenerating physically, mentally, and spiritually. He who works with selfish desires is nevertheless developing his mind and body, or one of them, and is far superior to the supine shirker of all duties.

To act with self-interest is to lose sight of the cosmic plan or will of God, thus upsetting the divine arrangements for man's speedy salvation. The egotist and the materialist, busily planning for fulfillment of selfish desires (*sankalpa*), remain entangled in rebirths. The selfishly ambitious man cannot get away from troubles and disillusionment. He is attached to his small family, and excludes the world from his love. He fails to learn the sweet lesson of God, who has inspired us with affection for relatives that we may be able, like the true devotee, to love all men as our brothers. The egotist, thinking himself the doer of all actions, isolates himself from the Divine; he is in fact opposing universal law, pitting his puny strength against Truth. The devotee throws all responsibility for actions on the Lord. For him it is ever "God alone."

"It is foolish to expect true happiness from material things, for they are powerless to give it. Yet many millions of people die of broken hearts trying vainly to find in material things that comfort which only God can impart."—*Paramhansa Yogananda*.

The Virtue of Disease

By REV. DONALD WALTERS



We know that disease is an obstacle on the path to God. It is very hard to find God when the body is aching and we feel all kinds of physical disharmony. Disease, furthermore, is of a threefold nature, just as man is a triune being. Man has a body; man has a mind; and man is a soul. Disease of the body is the most apparent to us, but we have diseases of a more subtle nature — jealousy, greed, anger, moods — all these are diseases of the mind. And finally we have one supreme disease of the soul, which is ignorance of God.

These various obstacles stand in the way between ourselves and God. Yet it remains a question whether obstacles are entirely bad. Actually they have many good points. A person who encounters no opposition seldom develops his potentialities to any worthwhile extent. As the Master Paramhansa Yogananda put it, when a man wants to become a wrestler, he doesn't go out and wrestle with Pygmies; he wrestles with people who are stronger than he. If we want to become strong in anything we must wrestle with the difficult circumstances that are likely to attend our endeavors. Master also used to say, "Bite off more than you can chew and then chew it." This is how we achieve the highest goals. Crushed by the weight of temporary unfavorable circumstances — perhaps physical disease — some seekers think, "Oh dear, the roof has fallen in on my life. Now I cannot find God." They forget that others have found God despite, and perhaps even because of disease. Consider the great suffering that Theresa of Avila went through for years and years. Yet she attained sainthood. On the other hand there are people who, as soon as there is a little physical discomfort in the body, start thinking, "Oh, I didn't get my avocados today, and I am so worried about my physical condition." How silly! If the physical body is in good health, fine. And if it is in poor health, try to overcome the condition, but always use trials and difficulties as a springboard to higher and deeper realizations on the path.

If we didn't have any obstacles we would never discover our latent strength; we would be very weak, very poor in consciousness. Without the stimulation of problems and difficulties we would drift along, spineless, without any gumption at all, giving in to whatever comes. We must not be like that. We must combat and rise above difficulties. Thus we become worthy of the Kingdom of God. Many people think of the

divine path as a way for weaklings. Far from it! To find God requires a great deal of strength, a great deal of will power, perseverance, and "stick-to-it-iveness."

Suffering is part and parcel of disease. Disease means that we have a disharmony, that we are out of tune with God on the physical, the mental, or the spiritual plane, although we may not even be conscious of it. Some people are not conscious of painful disease because they have become used to it over a long period of time; they become identified with it, and they no longer consciously feel pain. Others suffer from jealousy and other mental inharmonies, yet they are not aware of that inharmony as such; they are not conscious of the fact that it is there, interposing itself between them and their God.

There are still others — and they constitute perhaps the majority of mankind — who are ignorant of God; yet, being unaware of their ignorance they feel quite content! Someone I knew used to say to his wife, "You're not happy; none of us is happy; how can we be happy without God?" And she said, "That's ridiculous; I'm perfectly happy." She was very fed up and I don't blame her, but she was emphasizing a rather negative side of happiness, for it is true that most of us do suffer, albeit unknowingly, from the greatest of all diseases, ignorance of God. We must overcome that disease in order to realize God.

But the disease is separate from the suffering that attends it. If there is no suffering then there is no impetus to go deeper into the consciousness of God and thus overcome the disease. If we had a body eaten up by cancer and it didn't hurt us, we wouldn't care. If we were able to drink and eat the wrong things all the time, and it didn't bother us at all, we wouldn't care. The body might be loaded with toxins, dragging down the mind with heavy thoughts and making it more difficult to concentrate and meditate on God; yet if we felt no suffering because of this — and most people don't — we would be all right insofar as we are concerned. But it is because we have the suffering that we long to overcome that suffering. We long for release.

When we were out working on the Lake Shrine, trying to get it ready for the opening in 1950, there were swarms of little flies, the kind that always try to get around the eyes and the ears and the nostrils, horrible things in groups of 20 to 50 all around our heads. It was rather annoying, when we were trying to work, and I said to Master, "Sir, why does God permit such things to go on?" He gave a very beautiful answer: "That's what keeps us moving back toward Him."

God does not intend that this world be all happiness and laughter. This world is imperfect—it does not reveal the whole perfection of God. If there is a beautiful painting, of which we can see only a little flower in one corner—is that perfect? No, because there is the whole painting

to see, and we are missing most of it. And so in this world, which is away from God, so long as we are in mortal consciousness we are unable to feel that great bliss of God that is within the soul in God-communion. If we were to be content with living and eating and working and procreating and having a good time at the movies, and finally dying—if this were all there is to life, and we loved it, there would be no impetus to find that something which could give us much greater happiness—God. He gave us suffering for a very good cause. As Master put it so beautifully, God gave suffering in order to keep us moving back toward Him.

We create suffering as a result of our mistakes. If we make a mistake we have to pay the consequences. A person who drinks a great deal will suffer in time from terrible ill health. Each little item of suffering is the direct result of an error we have made. Error takes us away from that which will give us true happiness—God. Any time that we do something that takes us away from our attunement with God, that takes us away from the inner bliss, we are bound sooner or later to reap painful results from that action.

Life is a very tricky thing indeed. We patch it all up on one side and then it goes bad on the other side. *Sankhya* philosophy says that man must first of all overcome suffering—physical, mental, and spiritual—by destroying its roots. For instance, a person may suffer from poverty as a Karmic result of greed. He works hard and makes a lot of money in order to satisfy his greed, but if he does not destroy greed, the root-cause of his poverty, he may again become poor. He must destroy the covetousness that caused the poverty; he must learn to do that which will always bring him joy. Only by knowing God, by knowing Truth by knowing himself as a reflection of God, can he do this. As soon as we understand whence we came, we don't want to do anything that would take us farther away from the divine Source. But so long as we don't know our real nature we aren't going to know what takes us far away from it and what brings us closer to it. People want peace, yet in the hope of finding it they do many things which directly cause the complete loss of peace. Why? They don't know any better. They have to overcome the ignorance of where their true good lies and learn to align their actions with divine harmony and joy.

Suffering is an awareness of disease. There are people who aren't aware of their jealousy, who aren't aware of their greed, who aren't even aware of physical pains, because they are so *accustomed* to them that they identify them with a normal condition of being. A person may lose all his money and feel terrible about it for awhile. But if after many years he is still poor he forgets what it is like to be rich, and he doesn't care as much. So it is with most pain, because the human consciousness

can accustom itself to anything.

Suffering is a great blessing, because in it is an awareness of the disease which we have. We have a certain amount of physical discomfort all the time. Many people are always tense, without being aware of it. But as they learn the peace of relaxation and meditation, they become aware of tension and they feel suffering because of it. The other day I was in conference all day, continually having to talk. At the end of the day I felt such an acute suffering in my heart, because I just *longed* for the peace of God, longed for the peace of meditation. I could feel how the talking had ruffled the peace that I usually feel. That to me was suffering, because I was aware of something that was going wrong. And so I sat in meditation. I knew I had to talk again that evening till very late—I happened to be very busy that day—and I thought: I must do it, but I just dread the ordeal of talking for another four or five hours when I feel so in need of the peace of God. And as I sat in meditation, all of a sudden that peace came to me, and it was just as if I had never talked all day, as if I had kept a complete day of silence. This is the value of suffering: the urge within to overcome the disease, the obstacle to attunement with God. This kind of suffering is wonderful. Having felt suffering, I felt the need for peace, and I sat there and I poured myself into meditation with all my heart. Now would I have poured myself into it with all my heart if I hadn't felt the need for it? It is only when we feel the need for something that we get busy and do something about it.

Suffering is often an obstacle; but it is also a path to God. It is through suffering that God says, "Come home, child. It's time to get back." It is through suffering that we begin to see that this world will not give us the happiness that we want. We set out upon the path of life very confidently indeed. Young children playing with their toys think life is rosy. Youths, young adults think the world is—as Emerson put it—their oyster: all the world of opportunity lies before them. But I heard through a friend about one such young girl in New York City. She was lying on the street: a girder had fallen over and crushed her chest. The police were there, and the ambulances. She knew that she was dying, and there was barely enough breath in her to sob, "I just came to the city, and all my life and all my hopes lay ahead of me. Now, within a week here, I have to leave everything behind." So we often find ourselves faced with disappointments. Hers was extreme. But the youth setting out with such confidence, such buoyant expectancy and hope, finds that all of a sudden things go wrong. Worries come; there are bills to pay, and physical disease perhaps. Pretty soon life is not such a beautiful thing after all. He has something to learn about life, but he

(Continued on page 43)

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.)

July 26, 1938

Dear _____:

I thank God and Guru that today I am free from sickness and pain. These trials come to all at times, and should be born with whatever fortitude we are able to summon to our aid, while at the same time we are striving to work our way to a state of consciousness in which sickness and pain are unknown.

But do you believe that anyone who comes to this plane of existence, whether for the sake of his own development, or to aid others in attaining emancipation, is ever exempt completely from all forms of suffering? The Masters all hang upon some kind of cross—can the disciple expect to go scot-free? I think not. In this world all must suffer, either because of their own karma or because of that of others. When he faced his agony Jesus said, "Father, save me from this hour." Then he added, "But for this cause came I unto this hour." He saw that he could not escape, that he must live it through to the end.

I am writing because I want to assure you that you did not disturb me when you came to me at the cave. And that my earnestness (my vanity prefers to call it that, rather than excitement) was not caused simply by what you said to me. It was because what you told me was so exactly like many instances I have observed since coming to California, instances that have led me to this conclusion: the practice of meditation *alone* does not perfect the character; one may have some wonderful

results of a phenomenal nature, and yet be lacking in the basic virtues.

We must, as Swami Sri Yukteswarji said, learn to behave, and that means that the will must be purified and put in control of the daily life. We must learn that "sacrifice" means going without something that we would like to have, for the sake of a person or a cause. That "renunciation" means the giving up of some pure pleasure or right for the sake of a higher good that we perceive before us—possibly in some far distant incarnation. We must aspire not only to stand beside the Master on the Mount of Transfiguration and share his Bliss of God-consciousness; but we must aspire also, with equal ardor, to aid him in bearing his cross up Calvary.

I thank you and Mr. ————— for your good wishes. My heart holds the same for you both.

With love in God and Guruji,

GYANAMATA

TO GOD

By Madge Gladwin

I have come back.
I went away with pride holding
my heart,
I broke away in arrogance, I knew
only
Selfish desire. I have been vain, I
Have been cruel, unjust, foolish,
Foolish beyond words. I have felt
such pain
In my wake, terrible pain. I thought
only of 'me.'
I thought I knew so much.
Now I have come back and at Thy
feet I
Lay myself, broken, weary, O so
weary!
And my heart is bleeding with the
pain
Gleaned from suffering humanity.
I am back again at Thy feet;
there is

None but Thee. Point and I will
go, speak
And I will do Thy bidding.

Only Thou knowest my agony, only
Thy light,
Thy warmth can save me. I know
Thou wilt
Gather me to Thy heart, Thine
arms are
Waiting, Thine eyes shining with
unspeakable love.

Slowly, slowly I have dragged my-
self
Towards Thee and Home, and as I
drew near I
Grew aware, blissfully aware that
Thy hands
Have guided me, Thine arms sup-
ported me all
The way—though I knew it not.
All this for so willful a child.

India in the News



AMBASSADOR MEHTA

Speaking to a meeting of the United World Federalists in Washington on Wednesday, May 27th, Ambassador G. L. Mehta called upon all humanity "to organize a federation in which all peoples of the world can realize their potentialities." Mr. Mehta declared that "the history of the last thirty years has given increasing proof of the unity of mankind, of the similarity of human needs and aspirations."

The Ambassador attacked "provincialism," which tended to make people think that "the Western man" and "the Eastern man" were very different. "What we have to emphasize today is not such differences as exist between the two cultures but how in the past, in spite of insuperable barriers in the way of travel and communication, fruitful, creative, and cultural contacts took place between the countries of the world," he said.

INDIAN PROPOSAL IN UNESCO

The UNESCO Conference in Paris, on July 3rd, gave its unanimous support to an Indian proposal for the study of Gandhian methods to secure world peace. It

approved the Indian resolution moved by A. Lakshmanaswami Mudaliar suggesting that the organization should consider the holding of seminars on the Gandhian way of life as an integral part of its future programs.

ID CELEBRATIONS IN INDIA

Id-ul-Fitr was celebrated by Muslims all over India on June 14th and millions offered congregational prayers. A feature of this year's celebrations was the spirit of inter-communal friendship that prevailed as the Hindus and Christians exchanged greetings with their Muslim brethren. Id-ul-Fitr, or Ramazan-ki-Id, "feast of alms," marks the end of a month of fasting, at which time Muslims hold special religious services that include a procession during which grain is distributed to the poor. The devotional ceremonies are followed by social celebrations.

President Rajendra Prasad was at home to Muslim employees of Government House and their families. Muslims in Uttar Pradesh celebrated Id-ul-Fitr with great enthusiasm. There were inter-communal parties in many institutions and private houses where Hindus and Muslims jointly celebrated Id.

Meditation Thoughts

By PARAMHANSA YOGANANDA

September 6th

"Divine Artisan, burn away all the dross of weakness in me; give me the steel of endurance and the strength of calmness.

September 13th

May Thine unseen hand, O Divine Sower, throw the seeds of Thy thoughts into the cultivated furrows of my mind.

September 20th

I shall worship God through meditation and good deeds.

September 27th

With the sword of peace, O Lord, let me fight through the thick skirmish of trials.

October 4th

O Heavenly Father, may my sympathy for all suffering creatures be boundless.

October 11th

O Cosmic Sound of Om, guide me; be with me. Lead me from darkness to light.

October 18th

Through Thee my thoughts are rescued from the wilderness of restlessness.

October 25th

I know that Thou art my Father, and naughty or good, successful or a failure, I am Thy child, and Thou must help me.

Yoga Postures For Health

ARDHA-KURMASANA—"HALF-TORTOISE POSE"

By REV. C. BERNARD

Some of the *asanas* or health poses that comprise a distinct facet of yogic training are characterized by difficulty of accomplishment; others are simplicity itself. The half-tortoise pose is only slightly more difficult than the simplest poses. A glance at the photograph accompanying this article will show just how simple this *asana* really is.

Begin by sitting with your legs folded back under you. The weight of the body is put on the heels, and partly on the instep. This means that the sole of the foot is turned inward so that the big toes actually overlap a bit. Now, locking the thumbs together, stretch forward gracefully as far as you can. This brings the forehead right to the floor and places the torso against the thighs. Hold this pose for about one minute and then return to a sitting position. You may repeat, gradually increasing the number of times in the forward position. Some yogis practice the preliminary sitting position for as long as half an hour at a time. With practice you will find it very comfortable.

This pose gives a beneficial stretching action not only to the leg muscles but also to the shoulders. In fact, the whole spine benefits from the position. Anything that helps to stretch and tone up the spinal muscles is desirable from a health standpoint. The use of half-tortoise pose will be found generally quite helpful in removing pain from the thighs, calves, knees, and toes. Very fleshy people may have some difficulty in performing this pose, but they will find great benefit from its practice. It gives a gentle massage and pressure to the whole



Ardha-Kurmasana, or "Half Tortoise Pose."

abdomen, helping to reduce flatulence. An additional reward of practice is the noticeable increase of digestive power.

Remember that while this *asana* is easily done, it should be done correctly for greatest results. This means that care must be taken to see that the buttocks remain touching the heels, that the arms are kept pressed to sides of the head, and that the arms and torso are stretched forward as far as possible. Even a little practice will make you feel more alive. Go to it!

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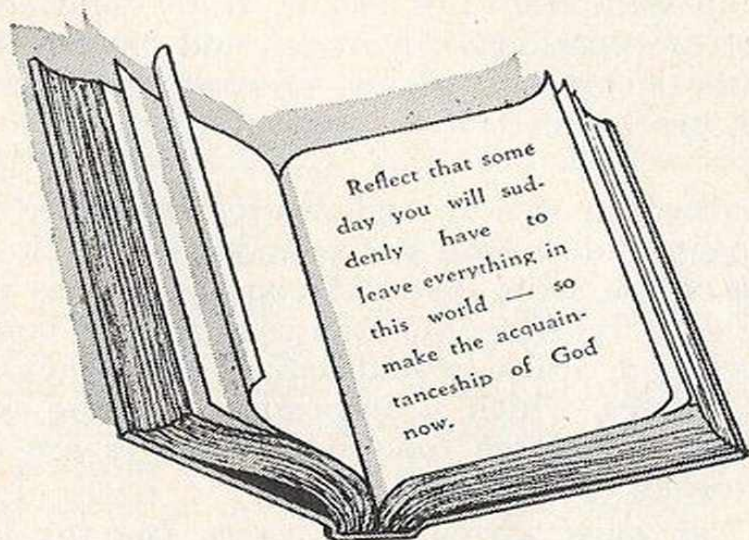
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The Mystery of Life and Death

By PARAMHANSA YOGANANDA



The dictionary meaning of the word "life" as the vital force distinguishing organic from inorganic matter has undergone a gradual change. Life is no longer the monopoly of organic matter. Inorganic substances like chemicals, by reactions of attraction and repulsion, also show the presence of life. According to the experiments of the great scientist, Professor J. C. Bose of India, even a piece of tin is living; it can be killed by poison and the vibrations of its life-and-death struggle recorded.

The old theory of an essential difference between matter and Spirit is gone. All matter, including solids, liquids, and gases, can be converted into electronic energy and made to disappear into Spirit. The old theory that matter is like a hot furnace, constantly losing heat and life, has been exploded by Professor Millikan of California. This eminent physicist found that not only does matter disintegrate into energy or radiation, but also that energy or radiation reintegrates into matter. The cosmic rays, or "birth-cries" of the atoms, are radiations from limitless space, incessantly inundating the earth.

"Matter and energy, time and space, are in a melting pot," declared Professor Lovett Evans, "and out of it will come we know not what strange relations of one to another. The enormously rapid developments of physics in recent years strike the onlooker dumb with almost religious awe. On further study, lines of separation previously held to be rigid will fade away, and there will be found to be continuity between mat-

ter and energy, between the living and the non-living, between the conscious and unconscious."

There is no difference between inorganic and organic matter except that they are different manifestations of the one Life. There is nothing dead—even the atoms in the flesh of a corpse are highly vibrating and constantly moving with life. Just as ice, water, and steam are different forms of a basic combination of hydrogen and oxygen gases, so all solids, liquids, gases, stones, crystals, plants, animals, and human beings, both living and dead, are manifestations in different forms of the same one Life.

Spirit contained in matter and matter itself are the same, in the sense that hydrogen and oxygen gas contained in a closed jar made of a block of ice are of the same essential composition, as the jar itself. The container is made of the same material as the thing contained. If it were otherwise, matter and Spirit would have to be the result of two co-existing, infinite forces, which is impossible. As the ocean becomes the waves, so does Spirit become matter. The waves are distorted ocean—so is matter distorted, objectified Spirit.

The ocean can exist without the waves, but the latter cannot exist without the ocean. Similarly, Spirit can withdraw all creation into itself by converting matter into energy, and can exist without any material manifestation; but matter cannot exist without Spirit.

The waves, in addition to form, contain all the essential qualities of the ocean; similarly matter, organic or inorganic, manifestly or latently, contains all the qualities of Spirit. Thus we can say that Life sleeps in the crude earth; dreams beauty in the flowers; wakes with power in the animals; and in man has consciousness of its infinite possibilities.

What is Life? A wave of electrons and atoms, a wave of protoplasm, a wave of power, a wave of consciousness. Life is intelligent, organized motion. It becomes a clod of earth or melts itself into vapor—becomes a human being or a corpse. Stones, living beings, dead creatures, all are waves in the ocean of life. There is no death nor cessation of motion in anything. Everything is living.

A wave is born; it rises to its supreme height, then falls or dies to rise again somewhere. Like everything else, the human body is a combination of three kinds of waves, or of three co-existing waves—electrons, life-force, and intelligence—knit together by a soul, rolling up and down the ocean of Life. The birth of the baby is the beginning, youth is the crest, and death the fall of the wave in the infinite ocean of Life.

Before and after death the soul rolls on as the wave of life and intelligence—but not as the wave of condensed electrons of which the body is composed. The body is shaped after the waves of life and in-

telligence; it behaves in exact accordance with the quality and measure of their power.

If life is eternal motion, why does death visit the human body? This is the great question. At death the life and intelligence waves, together with the soul, slip away from the body wave. Death is not cessation nor annihilation, for even matter is indestructible. A burned-away candle appears to have changed and vanished; but its weight and constituent ingredients still can be found if the gaseous waste-products of its burning are held in a jar. Since matter is indestructible, all life is indestructible. Matter is life. Life is matter. Life is intelligence. Matter is sleeping intelligence.

The Infinite Is Ever New

But that does not mean life is not changeable. In fact, eternal, infinite Life manifests itself through infinitely varied forms of plants and living creatures. The phenomenon of death, or the illusion of change, is reflected in all finite substances—otherwise the Infinite would be limited, measured by finite substances. The Infinite would lose its nature by becoming finite—definite, circumscribed, and molded.

That is why the beautiful rose and the glorious youth, after expressing certain qualities of the Infinite, disappear like silent waves into the boundless ocean of Life. The body is the froth of Life, of the intelligence and soul waves. The froth is temporary, however, in comparison to the individualized soul wave.

Life is relative—some waves of life last longer than others, but they all have to express the Infinite variously and fully. They all emerge from and merge into the Infinite Ocean. The speck of star dust, the sun, moon, clouds, rainbow; the gossamer, the nightingale, the whippoorwill—all have to express the silent Infinite. Natural death comes when each object, each human being, has done its full share in expressing the Infinite. The untimely death of a youth suggests that he has discarded his diseased or disabled body vehicle and is lodging elsewhere for better opportunities.

Death is a Reward

Physical pain in long-continued disease and mental suffering are sometimes worse than death. Oft-dreaded death, or the natural change of the body, is a deep sleep earned after a long term of activity in the office of life. Death is a cessation of pain. Suicide, however, under any condition, is a spiritual crime, because it involves the quitting of the duties or the tests of life. The person who commits suicide is denied the privilege of peace that attends the rightly-won pension of death. He who deserts this earth as a coward cannot be granted the pension of rest.

Both physical pain and mental suffering originate in the mind. A man

suffers more to see his beloved wife operated upon than he would if he saw a stranger's wife being lanced. He would suffer still more if he saw his own body being operated upon. Sensations in one's own body or in the bodies of others have to be accepted by the mind in order to produce pain or suffering. Sensitive people feel pain and suffering more than others. If a man's mind is disengaged from the body by superior means, such as meditation, or by artificial means, such as chloroform, and he is operated upon, he does not feel pain. It is absolutely true that if man's feelings were rightly trained, he could watch operations on his body without feeling pain.

The Caged Bird of the Mind

As children are afraid to go into the dark, and as that fear is aggravated by tales of ghosts and goblins, so is the fear of death instilled in men. One should rather be consoled, for death is the necessary end of all living bodies.

The fear and pain of death are due to self-created causes. If we were to acquaint ourselves with the real nature of death, we would find there is nothing to fear. The soul, with its waves of life and intelligence, grows attached to the physical wave of the body, and fears to leave it just as a bird, long used to a cage, hesitates to leave it even though the doors are opened. The bird thinks, "Where will I go? Let me go back to the cage." Its confinement in the cage has made it forgetful of its free flights in the open skies. Similarly the caged soul, used to the limitations, diseases, and frailties of the body, is more afraid of the infinite, safe, celestial regions of God, even when it is invited by death to make a change from the limited to a less-limited state.

The weight and feeling in the body, the love of sensual pleasures, sunlight, voices of friends, ties of family, love of warmth or cold, dependence on oxygen for life, love of food, dress, automobiles, furniture, houses—these are the common attachments of life and the body-bound soul.

The baby is dead when it changes to a youth; similarly, when an aged man dies, he merely changes one state for something else. If life is lived rightly, death is a reward and a change for a better state. Some quit life, being forced out by failures in health or as victims of their own wrong ways of living. But even failure cannot be a permanent stigma on the soul. Each one has opportunities in other schools of life, if he has to leave this one, expelled by the exacting schoolmaster, death.

Why do we cry when our dear ones die? Because we sorrow for our own loss. We seldom consider the welfare of those whom we lose. If it be for the good of our loved ones to leave us for training in better schools of life, we should rejoice instead of being selfishly sad and

thus keeping them earthbound, hampering their progress by broadcasting our own selfish wills.

If there were no death, fifteen hundred million people would monopolize the Infinite. Terrible thought! The planets and the universes would trademark God with the seal of finitude, and the Infinite would be exhausted. Life and death would lose the taste of charming mystery; everything would grow old and stale. But the Infinite is ever-new—so by His Infinite magic wand of renewing death He keeps each thing ever expressing, ever remodeling itself into a fitter vehicle for infinite expressions.

Hence this paradox—the dance of death—shattering worlds, pulverizing skulls, crumbling roses, destroying fifteen hundred million people every hundred years, killing billions of fishes, trillions of bacteria, and powdering countless atoms. The life beautiful is evolving as souls are trained in the factory of mighty death. Death is the cosmic furnace in which the dross of all objects and of all living souls is purified. Death comes to a dutiful soul as its promotion to a higher state; it comes to a failure soul to give it another chance in a different environment.

The Actual Phenomenon of Death

The actual phenomenon of death should be noted carefully. Many yogis in India can say with St. Paul, "Verily, I protest by our rejoicing which I have in Christ, I die daily." I shall try to describe it just as I have experienced it. Death is an involuntary or *voluntary* switching off of the life current from the bulb of flesh. Yogis who know how to operate the switch of the heart, and to control their heart beats, can quit the body quickly or stay as long as they wish.

When death comes it is variously experienced by different people, according to their earthly mode of living. Just as people have various durations and qualities of sleep, so different people have different experiences of death. The good, hard-working man in the workshop of life goes to a deep, unconscious but restful sleep for a short while, to wake up again in some other region of life. The man who neglects the duties of life or who causes confusion often experiences something like nightmares or terrible dreams during death. The moral man often has delightful dreams at death. The wise man finds through death an infinitely better, safer haven than this mudball of earth flying through the sky.

During death the ordinary man feels every part of the body going to sleep. When your leg goes to sleep you can see it, but you cannot feel it as something belonging to you, as something you can control. Similarly, the dead man may remember his physical body distinctly, but he cannot

(Continued on page 46)



Girl Scout Brownie troop from Yucaipa, Calif., enjoying dinner at India Center, arranged at their own request as special celebration.

Encinitas, California

Rajasi Janakananda presided at a beautiful ceremony in the Encinitas Hermitage on July 20th when eight renunciates formally took the monastic vows of Sisterhood. In an urn before the flower-decked altar a fire burned, symbolizing the casting off of all mortal delusions in the flame of divine Wisdom; and the cremation of the old, mortal life to gain eternal life in Spirit. Assisting Rajasi in the ceremony, Durga Ma read the following words spoken by Paramhansa Yogananda to the beloved Sister Gyanamata — his most advanced woman disciple—when he performed this ceremony for her.

"There are two ways of spiritual life: the monastic, or renunciate;

and the yogic, in which you can be married or not married. In this there is no complete renunciation. But Sisterhood means that you devote your life entirely to God, and never again enter into the material life. By taking the vow of Sisterhood you give your entire life to God. The vow is the counterpart of the one taken by a swami.*

*I.e., the vows of poverty, chastity, and obedience to the spiritual teacher. Every swami belongs to the ancient monastic order which was organized in its present form by Shankara. Their ideal is selfless service to all mankind and renunciation of personal ties and ambitions; they follow the precepts of human brotherhood; their goal is absolute unity with Spirit. The sanskrit root meaning of swami is "he who is one with his Self (Swa).

"The cremation ceremony signifies cremation of the old life, and living anew in the Infinite. You are performing the last rites for your body. You are seeing fire to fire go, air to air go, water to water go, sky melt in the Cosmic Sky, and all elements melt in God.

"You are dedicating your life to God. Renunciation does not mean dreariness, but fulfillment. Remember, you are renouncing the small things for your Infinite Home. You are enlarging your consciousness in the Spirit. Your example is to illumine the path of others. That is why you are dedicating your life to God. You are really renouncing nothing, but seeking eternal fulfillment in God. You are leaving the little things, that they be not a hindrance to your life in God. So your only possession is God. Acceptance of outward poverty means eternal inner riches in God.

"No one is omitted from your family. Attachment is bad, because when we are attached to certain individuals, we outcast others. They are all God's children, and we must love them. So you can only love all with love of God, and with the love of attachment, by including all humanity.

"Obedience is necessary that you may tune in with the Masters. Whenever you follow Guru's wish it is all right, because his wish gives independence and freedom. Guru is the servant of God. Realize, and you will always obey, until you find perfect freedom in God.

"Your work is, henceforth, bringing souls unto God. You are no longer a human being, but one with God. No longer are you tied to one family; you belong to the infinite family. You are performing today the last rites for your old self. You are no longer a human being going through life and death; now you are Spirit—immortal. Spirit has no relations. Your family have merged in the universal family. You are above everything. Blessed you are, as a soul, that you are going back to God.

"Follow your path with infinite determination. Strengthen your devotion, and follow this path until you find eternal emancipation, until you have helped to emancipate all. God bless you."

After the recitation of the vows each of the Sisters stepped forward to receive the white robe of Sisterhood and accepted the monastic name by which she is henceforth to be known. These names are:

Ajanta (Joan Sutherland). A name for God as the unknown Spirit.

Karuna (Ellen Merck). The word means "compassion."

Meera (Vera Brown). The name of a famous woman saint of India.

Mernalini (Merna Brown). Named after Paramhansaji's sister Nalini.

Mukti (Corrine Forshee). The word means "emancipation."

Radharani (Marca Brown). Named after a revered Sister of the Order in India.

Sahaja (Jane Brush). The word means "in that state of being perfectly natural; oneness with God."

Shanti (Dorothy Taylor). The word means "peace."

Rajasi concluded the ceremony with a few words of blessing, after which all the disciples attending the ceremony—which included many from the Mount Washington and India Center colonies as well as the Encinitas disciples—came forward to congratulate the Sisters. Sandwiches and ice cream topped with fresh strawberries from the Encinitas gardens were then served to the entire gathering.



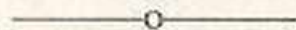
Painting scenery for Self-Realization-produced drama, "Song of the Sadhu," which thrilled Convocation audience of over 800.

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.

doesn't know what it is. Then comes the desire to overcome, to rise above life's suffering and to find something better.

All the saints have a certain measure of suffering, whether physical or spiritual. But many people entering on the spiritual path think, "Boy! Now I'm living for God, so everything will go fine. I don't have to worry. I'll just meditate and everything will come to me." Yes, God takes care of us; that is true. But He is not going to take care of us by continually dusting the path before us as we walk! God has but one purpose in mind, God has but one desire, and that is for our love—our unconditional, wholehearted love. God wants *us*. But do we want God? Even on the spiritual path there are lukewarm devotees who say, "Yes, I want God, but you know how it is, I have this and that to do." Such a devotee may sit and meditate, but he doesn't want God enough, and so God doesn't come. It is because we don't want Him badly enough that God wants to be convinced of our devotion before He will appear. God does not necessarily want us to find happiness in this world. As one devotee put it, "The masters and God aren't so interested in cleaning the mud puddle here; they are interested in taking people out of the mud puddle." Because the mud puddle is always going to get muddy again; it dries up, but after a rain it is dirty all over again. It is not the purpose of this earthly show to make the world perfect. It cannot be perfect, being only an outward manifestation of God. The lesson of this world to true children of God is that to seek perfection is to seek God alone. And so God doesn't hesitate to send a certain amount of suffering to His devotees. God doesn't hesitate to test His devotees, but He doesn't do this in order to make them miserable. He does it to bring souls back to Him. Unfortunate is he to whom God gives much. Those who can say, "I can manifest this, I can manifest that; see what God is giving me," are not always the true devotees. God can see that they have material desires, that they have not the true desire for Him. They only manage to put some of his laws into effect to satisfy material desires. But those who want to find God alone may find all kinds of obstacles coming to them because God wants to make them strong. Does this mean something negative? Far from it. Some people enter the spiritual path and suddenly they see that everything goes wrong and they say, "Oh, this isn't for me," and they leave it. As soon as the devotee sets foot on the path to God, he finds certain subtle laws put into effect that act both for his testing and for his upliftment. On the one hand he finds that the satanic force, which had let him go along easily as long as he was in delusion and didn't mind it, now tries consciously to bring him away from God, and in that he finds suffering. On the other hand, God is always trying to pull him

back, and he finds in this tug-of-war that there is great suffering indeed.

God tries to test us, God does bring us suffering, but why? Not to bring us misery, but to bring us ultimate reward. Through suffering we learn to cast ourselves at the feet of God. On the spiritual path when everything goes well we think, "Oh, I'm happy, why should I bother to meditate? I'm already feeling peaceful." We just ride along on the peace; we don't advance. But when we begin to feel dryness, and a lack of attunement with God, we sense that our life isn't what we want it to be, and then that greatest of all yearnings, for something deeper, comes into the heart. We begin to make a real effort, and we say, "I can't rest until I have something more. I can't go along the way I've been going. I see other people that haven't the peace of mind that I have. I see them always nervous, but they are not conscious of that disease, and therefore they aren't suffering as I am. No, I want divine peace so badly that I can't rest until I have it." That's the kind of suffering which takes us to God.

Suffering is not something negative; it is something positive. Suffering comes only when we begin to feel our lack of attunement with God, when we begin to feel the force of restlessness, the force of continuous activities, as I did that day when I had to talk all the time, and I began to feel that it was taking me away from God's peace, and that I had to do everything in my power to regain it.

But is suffering the sole purpose of the path of Yoga? Of course not. The whole thing is joy. We came for joy; we live for joy; we want to melt, through God's grace, into that joy again. Christ is spoken of as a man of sorrows. I wish I had his sorrows! He was a man of most intense joy. Sometimes he wept, for the sake of *others* but he was a man who knew God, and God is not a God of sorrow, but a God of joy. Every time you feel even a little bit of happiness in God, emphasize that happiness. Keep dwelling on it. Never emphasize suffering. "Oh, I am going through so much." God gives suffering simply as a warning. We feel a little pain in the body and we say, "Oh, oh, I'd better take care of that."

We are not always so alert to eradicate psychological pain, a much more intense suffering, usually; that feeling of emptiness, that consciousness of our own errors, without any awareness of how to get over it. Some, feeling that suffering, get moody; they give in to the condition, dragging themselves down more and more into delusion. This is wrong. Suffering is meant to show you that something isn't right, so that you can *do* something about it. Don't hang on to your misery. Start to emphasize the fact that you have come from God, that you have everything to live for, and always try to transmute the power that you would get from feeling misery into positive effort

to find God. As soon as our feeling becomes strong in any way there is a gathering of will power there, that power we feel when we think, "I could *kick* myself for being such a fool." Are we going to use that will power simply to emphasize our mistakes, to further our delusions? No, we should use it rather to strengthen our attachment to God.

Did we do something wrong? Do we feel bad about it? That means we feel strong enough to kick ourselves. To kick ourselves in the *right* way is to meditate more. "Well, here I see that I'm not getting enough meditation. I could be putting in a half-hour at noon. I could give more time at night. I could make an effort to be kind to people I've not been too thoughtful of — and these things will bring me back my peace." So suffering should serve as the trigger for right action, for right positive thinking, not as a slough of despond in which one willingly wallows. Always yearn for God — always seek God. Suffering, the Master Paramhansaji used to say, is the prod God uses to turn our attention back to Him, and to intensify our hunger for Him, once it is aroused. For even devotees who love God very deeply must endure suffering — St. John of the Cross described it as the dark night of the soul. At these times the devotee experiences such a great dryness inside, he suffers greatly through separation from the God he so much longs for. But that is not the time to give in to the misery of the spiritual hunger; the devotee should make it an impetus to go deeper, to meditate more, to meditate more intensely, to dedicate his whole life to God. Finding God, as Sri Yukteswar once said, is the funeral of all sorrows. That is why finding Him is the ultimate goal, not only of the religious, but of every man. The happiness that man seeks in a thousand misdirections is to be found in God alone.

Don't wait to be prodded by suffering and disease to seek the divine Succor. If you have good health, use it to seek God more earnestly. And if your karmic lot has brought troubles and difficulties, turn them into blessings by using them as springboards to greater divine determination to seek God until you find Him. "Finding Him within you will find Him without, in all people, and in all conditions."

"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*.

create motion in it. In death the power of touch goes first; then vision, then taste, then smell, and last of all, hearing.

The much-loved sister of a Self-Realization student lay dying in a hospital. The doctor in her room was saying loudly, "No hope for her; it is a question of a few more minutes before she passes on." Angered, her brother told everyone to leave the room. He shut the door and cried aloud: "Sister, come back!" And she did come back to life, though she had been practically dead—her heart already had stopped beating. When she was better she told how she had heard the undiplomatic doctor discouraging her. It was only her brother's courage that had stimulated her will to energize her fast-deadening and rebellious muscles and nerves. It is highly unwise to discuss the condition of a dying man within reach of his hearing. His body or speech may be paralyzed, but not necessarily his hearing.

Only those who have practiced control of the heart beat and who have learned to live without oxygen—by eating less carbonized food and by preventing the decay of tissues in the body through definite training in meditation—can consciously experience death at will as a rest from constant muscular activity, particularly from the involuntary activity of the heart, lungs, diaphragm, and circulation that we associate with the presence of life. That life is not dependent on food or oxygen is proved by verified cases of men living long in a state of suspended animation.

In heaven there are no crackers and soup; no breakfast, lunch, and dinner; no water, oxygen, and sunshine. Mortals should learn to live more by inner energy, unattached to the body. Those who learn in this life to live by Spirit, and who are unattached to the body, quickly realize after death the freedom of the soul from the bondage of oxygen, food, and water. Death is feared only by the ignorant human animal—the wise see it as a transition to a higher state, as a promotion to higher grades in the school of life.

Even if you do not know the art of living primarily by direct life-energy, as the great yogis of India and as developed Self-Realization students do, you can begin your march toward freedom by ceasing to be attached to the duties of the body: eating, sleeping, exercising, and so on. Perform your duty to the body with joy but with non-attachment. More and more you will realize this truth, that man *is* a soul, but *has* a body, and you will no longer dread parting with the fleshly garment. Attachment to the body or to any material possession is a self-inflicted torture brought on by ignorance. The ignorant dying man suffers through imagination even though in death he receives freedom from physical pain and leaves a minor, inferior state for a higher one.

Our Blind Physical Eyes

Death gives new robes to actor-souls so that they can play in new dramas on the stage of life. Death above all else is a transition to a better land—a change of residence. The wise man who has opened his spiritual eye finds that the death of earthly life gives him a new beginning in another, supernal life. On this earth, seeing we see not—the eye cannot see the bones of the fingers as revealed by the fluoroscope. We do not see the cords of light—blue, violet, aquamarine, orange, yellow, white—that bind the atoms and the earth together. We hear the gross noise of the world and a few sweet melodies, and nothing more.

With his spiritual eye, the wise man beholds both this life and the life after death; he does not see the latter as the region of chaos and dark sleep that the soul in ignorance experiences after leaving the physical body. To him death is very attractive; instead of being swallowed up in terror, he finds infinite freedom. The soul-bird of paradise finds in death its freedom from the limitations of the cage of life. Appareled in multi-hued light, it soars in infinite directions, searching, discovering, claiming its lost territory of Eternity.

In the mellow light of the other world the wise perceive the inner sides of stars, stones, living beings, corpses, dust, iron, gold, earth, and planets to be dazzling with infinite brilliancy. Every object has two sides—the gross, ugly outer side present before the physical eyes, and the inner, more beautiful side revealed to the spiritual eye of wisdom.* The crude brick revealed by the physical eyes appears like a garden of electrons when viewed through the spiritual eye. Human beings with skeletons, ugly sinews, and red blood appear as beautiful many-hued living beings made of visible, mellow, materialized love. The rose of the earthly garden looks like a paper rose before the inner rosy luster of its whirling atoms. There nothing fades so quickly; everything speaks silently. The roses talk to the souls with the language of Spirit. The garden of roses lives by the breath of souls, and the souls breathe the aroma of roses. Even the gentlest of earthly flowers, the lily and violet—drunk with gross sunlight—are not allowed to tread in the sanctity of that fair garden of the gods.

The mortal, enslaved by oxygen and sunlight, gorged with material food, faints at the delicate airless atmosphere of that divine supernal region. Darkness and gross lights lose their relative dualities in the darkless dark, the lightless but all-revealing soul-light of that sphere. The yogis practice control of life and the breathless state to be able to live in airless regions of living light, unburdened by the body.

* "If therefore thine eye be single, thy whole body shall be full of light."
—Matthew 6:22.

The Life Beyond This Life

Souls in that region do not encase themselves in bundles of bones with fleshly covers. They carry no frail yet heavy frames to collide and break against other crude solids. There is no war there between the solids, oceans, lightning, disease, and man's frail frame. There are no accidents there, for all things exist in an atmosphere of mutual help, not antagonism—all forms of vibration are in harmony. All forces live in peace and conscious helpfulness. The souls, the rays on which they tread, the orange rays which they drink and eat—all are living. They live in mutual cognizance and cooperation, breathing not oxygen but the joy of Spirit. There they live as long as they wish, playing like waves on the infinite ocean of Light. And there they melt into one another by celestial love as the ocean of Light.

No bacteria, no thirst, no selfish desires, no heartaches, no lust, no pain nor sorrow, nor boisterous fleeting joy, no accidents, shattering bones and skulls, and no excruciating pain of parting can ever visit there.

In that better region change exists, not to decay, but to entertain, like a cosmic magician, with infinite variety of expression. There souls govern the law of change; it is not forced upon them.

Let us not call death annihilation and bury the soul in the grave, but rather see it as a door through which bravely marching souls from the regions of earthly life can enter to find the all-alluring, all-charming region of our ever-luminous, ever-peaceful, common Cosmic Home. Mortal fears, heartaches, dreams, illusions, all fade. Darkness of death changes into another infinitely beautiful universe.

Why pity the dead? They who are wise pity us. They can see their super-region, and us also, with their spiritual eye, but we cannot see them with our gross, spiritually blind physical eyes.

"Insult not me
With your cries of sympathy
When I soar
To the land of eternal light and love
It is I who should feel for you.
For me disease, shattering of bones,
Sorrow, excruciating heartaches no more.
I dream joy, I glide in joy, I breathe in joy evermore.
You are left behind
Oh, yet Life's wheels to turn and wind.
I have worked with diligence
In the office of Life
And now I have won
My pension of earned peace.
I left the flickering shadows of life's shores;
I am living by the shoreless shore
Of the Eternal Sea evermore."

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 Wednesdays, 8 p.m., 15824 S. Western Ave., Gardena.

Glendale, Calif.

Conducting teacher, Mrs. Marjorie Goodnight, 1055-A Winchester Ave., phone Cltrus 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. 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. Prother, 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. Wednesday meetings, 8 p.m.; services every other Sunday, 11 a.m. at 3538 W. 34th Ave., phone KErrisdale 5798-LB.

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

Armenia, Caldas, Rep. of Colombia

Conducting teacher, Mr. Gerardo Carvajal Londono, Almacen Medellin Carrera 19 No. 20-30.

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

Tijuana, Baja California, Mexico

Conducting teacher, Mrs. Maria R.

SELF-REALIZATION

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. Meetings also at Peacehaven.

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.

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 information 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.

Lausanne, Switzerland

Conducting teacher, Mrs. Helen Erba-Tissot. Secretary, Mrs. de Reynier, 53 Avenue du Leman.

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. Vladimir Novicky, Sporilov 367, Prague.

Turnov, Czechoslovakia

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

Plzen, Czechoslovakia

Conducting teacher, Mr. Ferdinand Baudys, Kyjevska 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.

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. Nulih 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, 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

SELF-REALIZATION

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

Conducting teacher, Mrs. Augusta Claude, 19 Addison Ave., Roseville, Sydney. Phone J.A. 3757. Saturday meetings, 3 p.m.

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, Prabhās Chandra Ghose; spiritual acharya, Swami Satyananda Giri; secretary, Brahmachari Sri Prokas. Address: Yogoda Math, 21 Strand Rd., 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 beautiful 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. Panshkura.

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. Bhemua, 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, Dongabhang, 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 Rai-charan 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

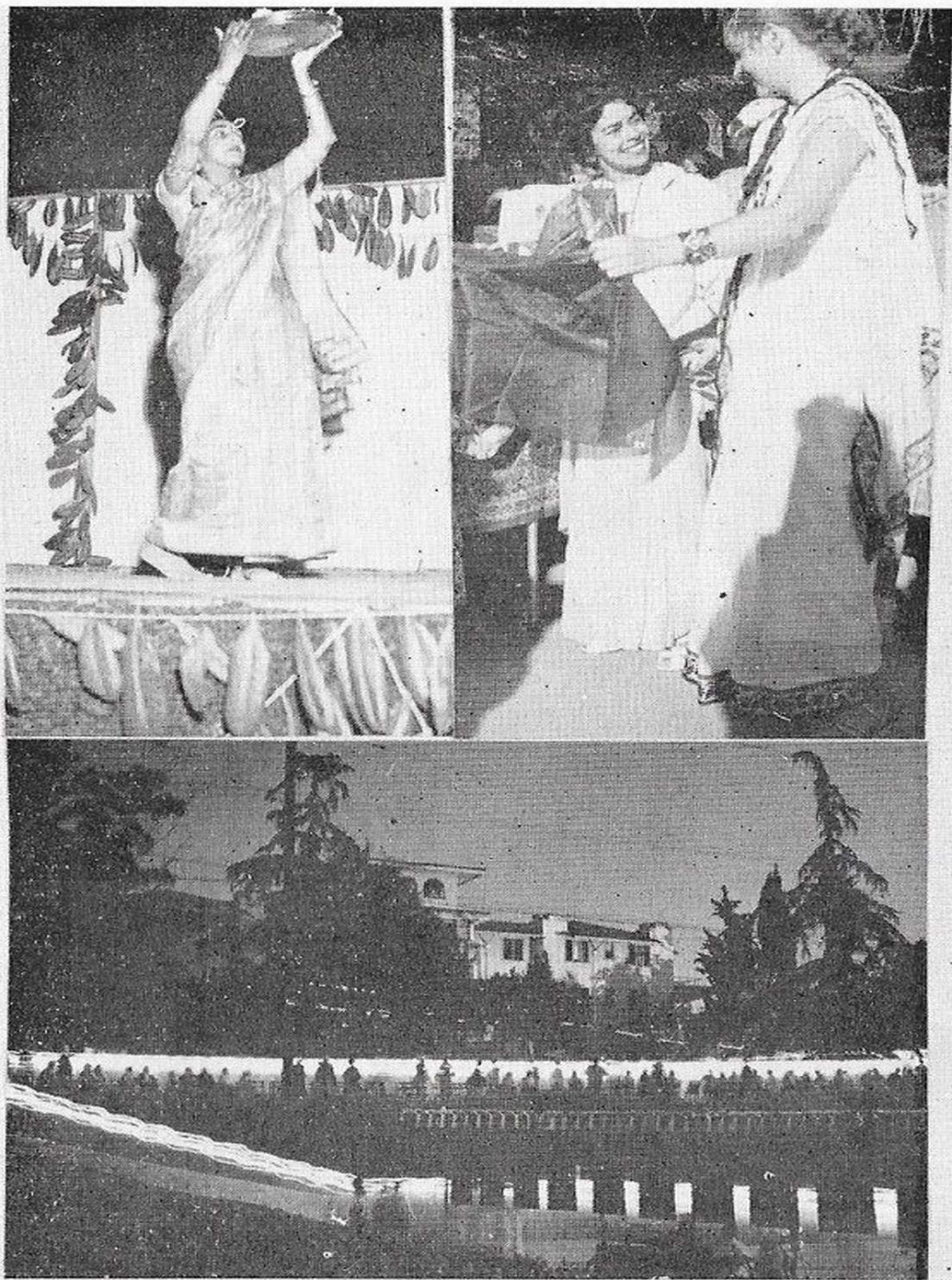
YSS Ashram; visiting spiritual acharya, Sri Purna Chandra Ghosh.

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.

SRF LOTUS PINS

An SRF pin for members. The lotus symbol was designed by Paramhansa Yogananda. Gold bronze, inlaid with dark blue enamel: safety clasp; $\frac{3}{8}$ inch diameter. \$2.40 including Federal tax. Order from SRF.



Scenes from Fourth Annual Convocation Garden Party at Mt. Washington Estates, Los Angeles.



A few of the hundreds who made pilgrimage on August 24th to Mount Washington Estates, Self-Realization Fellowship headquarters in Los Angeles, California, during the fourth annual convocation. Shown above are Paramhansa Yoganandaji's meditation chair; his robe and staff; musical instruments he played, and other cherished mementoes of his earthly sojourn which were exhibited in the main hall at Mt. Washington.