

Self-Realization

MAGAZINE



Ambassador of India, Mr. G. L. Mehta, and Mrs. Mehta
visit crypt of Paramhansa Yogananda, Forest Lawn Memorial Park

Healing of Body, Mind, and Soul

JAN.-FEB., 1954
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Sri Yukteswar and Paramhansa Yogananda,
Calcutta, September 6, 1935

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FOUNDED BY PARAMHANSA YOGANANDA

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MESSAGE FOR THE NEW YEAR

By PARAMHANSA YOGANANDA



Our old tutor, the past year, has just passed away. Let us all remember the valuable lessons that it taught us and dedicate our future actions to God on the altar of the New Year. Remember the dire discipline that we received as a result of our erroneous ways, and let us not repeat our mistakes in the sanctum of the New Year, decorated with the fresh blossoms of new hopes. Remember the joyous instructions and blissful experiences of the past year, and let us repeat them with greater intensity in the coming months. Let us forget the sorrows of the past and make up our minds not to dwell on them in the New Year. With determination and unflinching will, let us renew our lives, our good habits, and our successes. If the last year has been hopelessly bad, the New Year must be hopefully good.

No matter what our trials have been, or how discouraged we are, if we will make a continued effort to be better and to succeed, we shall find that, being made in the image of God, we are endowed with unlimited power, that we are much stronger than our worst trials, no matter what they may be. Let us make up our minds that we will win, focusing all our concentration on the ceaseless effort to succeed in the New Year, and we shall surely be victorious. Remember that our past difficulties did not come to crush us but to strengthen our determination to discover our limitless divine powers. God wants us to conquer the difficult tests of life and come back to His home of bliss. Let us please Him in this New Year.

Can Thought Change Matter?

(Extracts from a lecture by Rev. M. W. Lewis at the
Self-Realization Fellowship Church in San Diego, California.)



The Divine Consciousness has manifested as mind to produce all creation, all matter, including our bodies. It is actually God's consciousness, flowing like a river from God the Father into our bodies, that manifests in us as mind. Truly man is made in God's image; and he has within him the power to use mind — a manifestation of the Divine Consciousness — in the same way that God does. Man's thought therefore can change matter; man can create thought patterns and manifest them as physical realities. The degree to which this is possible is in direct ratio to the degree of attunement between man and his Creator. The greater the attunement, the more perfectly does the mind of man manifest the power of the Divine Consciousness.

The Structure of the Mind

Mind has two component parts: the *chitta* or mind stuff, the fine material of God's consciousness out of which the mind has been manufactured; and the *vrittis* or waves in the mind stuff. These waves are caused by the pranic energy or life force in the body, which is a manifestation of the Cosmic Energy of God.

Control of these waves or movements of the mind, is necessary to the formulation of the right thought patterns for success in any endeavor. It is especially necessary in meditation; unless the thought processes are controlled, the mind is kept in a state of unrest, and intuition does not flow. Since it is only through the intuition of the soul that we can have God contact, which is the purpose of meditation, the importance of controlling the flux of the mind stuff is obvious. The way to right action and right success in every phase of living is to seek God contact in meditation. Then, through the soul's conscious contact with God, the pattern in the mind stuff is made right, and the life force or power of God within us is directed by God to flow through the pattern and thus materialize it.

The power of the mind lies in the waves in the mind stuff, in the movement produced by the pranic energy which is one with God's great Cosmic Energy. Our consciousness, our attitude of mind,

forms a pattern of thought. Our will directs the pranic energy to materialize the pattern. When the wisdom born of God contact saturates our consciousness, and our will is one with God's wisdom-guided will, the pattern is bound to be right, and therefore its projection or materialization in matter will also be right.

That is what Saint Paul meant when he said, "Let this mind be in you, which also was in Christ Jesus." (*Philippians 2:5*) When Jesus fed the multitude of five thousand with five loaves and two fishes, he was sending God's pranic energy into the thought pattern of abundant food, and the abundance materialized, with "twelve baskets remaining." It was mind under the influence of Christ Consciousness that was directing Jesus; the same can and must direct us. If we are to change as we desire, we have to see that our mind is the same — that is, tuned in to the Christ Consciousness — as the mind that was in Jesus.

A Strong Mind is Necessary

Such a mind is a strong mind; it must be strong in order to change matter. It has been said that thoughts are things; when thought patterns created in a strong mind are reinforced by soul consciousness and inherent Divine Will, the life force does bring them into materialization. They take on a form, produced from a mental pattern. Strong thought can materialize anything. The strength of a thought is determined by our control of the pranic energy, the power of God in us. We can cultivate the power of mind to a point where, reinforced by God contact, it can do anything, even overcome the effects of poisons.

It is of course to be remembered that a strong mind contacting evil forces can also change matter; for evil forces can and do use pranic energy just as God does. But God's power is greater than all other power stronger than all evil forces.

We can understand more clearly the power of a strong, organized mind from a few examples. When Paramhansa Yogananda was a boy he produced a boil on his arm through the power of will and words spoken with deep concentration, an incident he relates in his *Autobiography*. Professor William James, the eminent psychologist, states that blisters have been produced by the power of mind, as well as tumors and similar aberrations. In such cases the evil, or satanic force directs the *prana* to flow through a particular thought pattern that is not in keeping with the natural harmony of God's creative activity. This is possible because of God's gift to man of free will to form either good or evil thought patterns, which ultimately must materialize as physical realities through the law of cause and effect, or *karma*. Mind produced it and by the same power it can be removed. Thus it is

not always God-guided wisdom that produces the thought pattern, nor God-guided life force that materializes it; sometimes it is Satan. The law works in the same way in either case. Whatever is produced by the power of mind under the influence of Satan can also be changed, and done away with, by that same power of mind under the direction of wisdom gained through God contact.

Formation of Mental Pattern Prevented

The following personal experience shows that a strong mind can even prevent the formation in another person's mind of a pattern that would have caused an undesirable change in matter: One day several years ago Paramhansaji and I had just arrived at Mr. Washington in his automobile. He left the car and went on ahead. As I was getting out, the car door was accidentally shut on my middle, ring and little fingers, up to the second joints. This automobile was of a vintage when it would have been impossible to catch one's fingers in a car door without crushing them. Mine were flattened to the actual shape of the door jamb; the physical pain was excruciating. But there was also great mental pain, for I was quite sure it meant hospitalization, which would prevent my returning next day to Boston as I had planned.

The Master, who was by this time inside the building, was immediately informed of my predicament. From that instant there was a wall placed between my consciousness and the injured hand. When I momentarily passed mentally through that wall, I felt the injury extremely; so I was perfectly willing to remain behind the wall! There was a little fear in my mind that someone would come in contact with my hand, so I held it across my chest inside my coat; and that was all I did. That evening a party of us were to attend a performance at the Hollywood Bowl; so complete was the Master's care, I was able to go right along with them. The next day I had breakfast and dinner with the Master, but he paid no attention to my trouble. I was satisfied to leave it that way, and say nothing. That evening I left by train for the east, still without referring to the injury; that wall around my consciousness was still there. The following morning at breakfast I had courage enough to look at my hand. The fingers were normal in shape and size. All that remained of the injury was a little blue discoloration on two of the fingers; there was no discomfiture. This was an instance of almost instantaneous healing of matter. The Master's strong mind, contacting God's power, had prevented the pattern of injury from being accepted by my mind. Thus I was saved from much difficulty and pain. Mind coupled with God's consciousness and power can do anything. It has produced our bodies, therefore it can change our bodies.

The body is produced by thought. The pattern is created in the causal or ideational body and implanted in the superconscious mind. (Mind has three classifications: waking or "conscious" mind; subconscious mind; and superconscious mind.) When the pattern of thought is changed, the materialization of the pattern also changes. Obviously then, to produce a right result in matter, the pattern must be right.

The bodies of some people never seem to change or show age. Why? Because they keep the pattern right by following the health laws of body, mind, and soul. Others change considerably because they disregard these laws; the pattern in the mind changes, or deteriorates, and the life force or power of God flowing through that pattern changes the body, or the materialization in matter.

Science tells us there are two kinds of cells that work in the producing of the body, the germ cells and the somatic cells. The germ cells contain the pattern of the body, and keep it materialized as it should be. They are the active cells whose function is the perpetuation of the race; their substance must have continuous life as long as the race exists. Now these cells grow lazy after a while; it might be said they are resting; that is, they become fixed as a part of the body. Ordinarily the germ cells keep the body as it should be, according to the thought pattern and the normal bodily state for a particular cycle of life. But when the body changes as it does in illness or aging, it is because the germ cells have laid down on the job and become somatic cells. Sooner or later all somatic cells die. This is why the body changes.

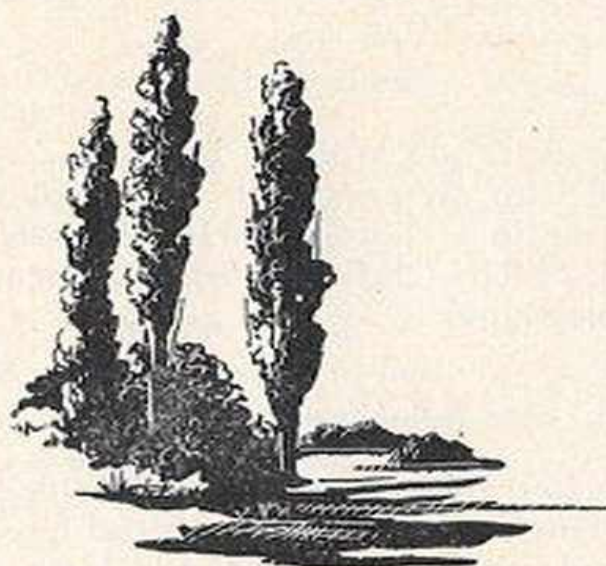
A strong mind can make these somatic cells become active again as germ cells. When this happens, the body, instead of registering ill health or premature age, stays practically the same, growing old gradually and gracefully. Some people seem young all the time; others seem old. Why? Because the pattern within the mind has changed; that is, the germ cells have changed and are not acting as they should. But it is absolutely true that a strong mind can make those cells pick up and function properly again, keeping the body as it should be.

One or two illustrations will serve to show the changes that can be produced in matter by thought. In an experiment conducted by Professor Hudson, thought suggestions to the subconscious, or unconscious mind, produced a hundred successful cures of disease. The right thought pattern was suggested to the unconscious mind, which thereupon acted to bring about the desired change in the body, according to the suggestion given. Thought can change matter, this shows, by working through the unconscious mind.

(Continued on page 47)

Meditation Thoughts

By PARAMHANSA YOGANANDA



January 3rd

With the coming of the New Year may the closed portals of limitations be thrown open. May I move through them to vaster fields in which my worthwhile dreams of life will be fulfilled.

January 10th

On the throne of silent thoughts the God of peace is directing my actions today. I will usher my brothers into the temple of God through the door of my peace. I will do my best in order to help others by my example. I will serve all through my spiritual happiness.

January 17th

Divine Father, I know that there is no want unless want first exists in the mind. May I find my heart so full of the thought of the Divine that there will be nothing but fulfillment in my life.

January 24th

I will not be influenced by the changing pictures of mis-

fortune, illness, or any other obstacle. I know that a disciplined mind, united with Cosmic Consciousness, never inwardly experiences suffering or failure. As God's child I am perfect.

January 31st

Divine Mother, Thou wouldst best come soon or I will rouse all creation with my cries! All Thy sleeping children will awake and join me in a chorus of wails. Forsake the busy-ness of the housework of Thy creation! I demand attention. I demand Thee, and not playthings.

February 7th

Heavenly Father, from today on I will strive to know Thee; I will make the effort to cultivate Thy friendship. All my duties will be performed with the thought that I am realizing Thee through them, and am thus pleasing Thee.

February 14th

With the little taper of my love I will read Thy Golden Book which lay age-long hidden in me.

February 21st

My body is the universe; I am the astral breath that enlivens all things. I am the vast Life that is throbbing as the little life in my heart.

February 28th

The ocean of Spirit has become the little bubble of my soul. The bubble of my life cannot die, whether floating in birth, or disappearing in death, in the ocean of Cosmic Consciousness, for I am indestructible consciousness, protected in the bosom of Spirit's immortality.

A NOTE FROM ALBERT SCHWEITZER

Dr. Albert Schweitzer, Nobel prizeman in 1953 for services in promoting world peace, sent last year a postcard message to Self-Realization Fellowship in appreciation of a shipment of food and

Je tiens à vous dire combien le
don précieux de M. Paramhansa
Yogananda et de ses disciples pour
mon hôpital. Je suis profondément
touché par la sympathie que l'on
me pour mon œuvre.
Cordialement
Albert Schweitzer

Message from Dr. Schweitzer

clothing sent by SRF to his hospital colony in Lambarene, French Equatorial Africa.

The postcard scene shows a river in Africa (*reproduced below*). On the reverse side of the picture Dr. Schweitzer wrote a message in French; the translation is:

I am eager to tell you how precious the gift from Paramhansa Yogananda has been for my hospital. I am profoundly touched by the interest that he had in my work.

Yours devotedly,

ALBERT SCHWEITZER



A river scene near Lambarene, French Equatorial Africa

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.)

The Day of the Fourth Initiation

May 3, 1935

Divine and Blessed Master:

Enclosed is a little gift from Rex, Hughella, and me. It is an offering, on the eve of your departure for India, thanking you for your many favors—those we know of, and those that must forever remain unknown.

It is not intended for the temple in India. It is for you. I offer it for the temple of your body, from which blessings and healing flow constantly to me.

I do not ask to have my picture or name preserved in the temple in India. That would not be enough; it would not satisfy me! I ask that my name be engraved on your memory, that I sometimes be in your thought when you meditate, and that occasionally when you pray, my name arise from your lips to God.

I ask that when the incense of your prayers soars to God, and when you make a place for me, you will pray that love and devotion burn like a fire in my heart, consuming in its heat the petty, the trivial, the unworthy, the selfish—all that now remains like a dark stain

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Goats and Economics

By GILBERT HARRIS



(This interesting article, reprinted from "The Vegetarian News," London, contains valuable information not only for Englishmen but for farmers of many nations who have "unproductive" soil at their disposal.)

We have in our islands (Great Britain) about seventeen million acres of what is termed "marginal land" — in other words, land difficult or impossible to cultivate. In these seventeen million acres lies the future prosperity of our country. Our population increases; and, as it increases, valuable agricultural land must be built upon to house, employ, and amuse the additional population. Less and less land on which to grow food for more and more people means that our economics becomes progressively more unbalanced.

When I was "demobbed" from the R.A.F. in early 1946, I could see that the answer to this problem lay somewhere in those 17,000,000 waste acres. A little of it could be made cultivable by the expenditure of a tremendous amount of energy and capital, at an uneconomic rate. Then it could be made fertile only by liberal applications of artificial fertilizers — a practice that, being unnatural, would bring in its wake many new problems.

Thinking about all these millions of acres, one point struck me forcefully, and that was that none of them was barren. Obviously the earth was correctly fertile for many types of plants. Was it necessary to disturb this natural fertility at such tremendous cost, merely in the hope that we could grow plants of some other variety? Wasn't there some way of using what was already growing there?

To me the answer was obvious. For eighteen months during the war, I had lived with the Arabs as an Arab in the heart of unexplored Southern Arabia, doing a tribal control job. The domestic animal of these Arabs is the goat. The more I studied this attractive animal the more I was amazed at its astounding capabilities. The goats lived by browsing almost exclusively on camel scrub; they and the camel seem to be the only animals capable of extracting anything of value from this unattractive, hard, dry, prickly plant that doesn't appear even to be alive! But the goats were always sleek and healthy and produced each day

a goodly supply of truly delightful milk. Often as I sat sweltering in those sun-scorched deserts, I would contemplate the browsing herds and conjecture what they might produce on lush English pasture. I intended to investigate these possibilities if I survived the war.

Back in "civvies" and looking over the herbage growing on some scrubland in Warwickshire, I realized that although cattle could not possibly survive on it, it was forage far superior to the Arabian scrub. Surely goats would thrive on it. I decided that I must put my theories to the test.

I found a tumble-down cottage with two acres of really virgin scrub — a mass of brambles, thistles, nettles, docks, and saplings. I found two goats going very cheaply — 3 pounds 10 shillings each — both dry but in kid. I gave them all the care and attention that my natural stock-sense told me they needed and set them to work on the two acres. They loved it. All day they tucked in, and in the evenings they came in looking more like a couple of barrels on legs than goats.

In due course they kidded and came into milk. One, that hadn't kidded before, did not do very well: she gave between five and six pints a day; but the other one gaily produced twelve pints a day! At least one part of my theory seemed proved: the goat could survive and thrive on herbage of no use to cattle — herbage that was looked upon as a scourge to the country.

In the meantime I had been making an intensive study of goats' milk and of milk generally. Here I had a few surprises. By every standard goats' milk is obviously superior to that of a cow. Firstly, I discovered that it is virtually free from tubercular infection. This is, of course, a tremendous asset: it means that everyone can have safe, fresh, whole milk instead of milk deprived of many of its benefits by the damaging practice of pasteurization. Pasteurization is a heavy charge on the nation in cash, health, and nutrition. It is interesting to note that the only milk allowed to be sold unpasteurized in the United States of America is goats' milk. The result is that there are now over 2000 registered goat dairies in that country, and goats' milk is available to anyone who wants it. Continuing my investigations I discovered that goats' milk can be digested in about twenty minutes as compared to about four hours for cows' milk. This is possible because the fat globules are only about one-eighth the size and are spongelike in texture, whilst those of the cow are firm and compact.

This means that far less energy is used to digest the milk. It also means that young children, elderly people, and those with impaired digestions are able to derive from it its full nutritional value. It is an acknowledged fact that these classes of people who are using cows'

milk are unable to digest it fully, much being passed through the body before full use is made of it. In many cases it is the cause of various ailments.

Goats' milk has a higher butter-fat content and more of the other solids, particularly some of the very valuable mineral elements, many of them in a more easily digestible form. I also discovered that the goat is not prone to harboring so many unnatural bacteria which it can pass into its milk. Milk from a well-kept herd of dairy goats will show a live bacteria count of about 1000 per cubic centimeter, whereas high-quality cows' milk will contain 2,000,000 and upward.

Now my theories were proving themselves very well-founded. Not only could the goat thrive on "useless" scrub, but it would provide us with a superior milk.

But having proved these things to myself, I found that I had a very formidable obstacle to overcome, and that was prejudice. At the mention of goats' milk, most people would wrinkle their noses and tell me that it was smelly and had a "strong" flavor. This, of course, is quite untrue; the milk, in fact, is delicate both in flavor and texture, so long as it has been properly dairied. The prejudice, I think, must have risen from the scrub goat one often sees tethered at the roadside. She is usually milked into an old saucepan that is none too clean, the milk is not cooled, but most likely is left standing on the copper in the kitchen for a few hours where it picks up all sorts of queer taints and smells, for which the poor goat gets the blame.

An interesting experiment about flavor was carried out at one of the big county agricultural shows. Two pails of milk, labeled "A" and "B," were placed on a stall and members of the public were invited to sample both and to record their preference. Only three officials knew that one pail contained goats' milk and the other cows'. At the end of two days, more than three thousand visitors had sampled and voted. The result was the 48% preferred cows' milk and 52% goats' milk, fairly conclusive proof that the two milks had no appreciable difference in flavor (so long as the samplers did not know what they were drinking!).

There was an amusing sequel to this experiment. After the results had been announced and the details made known, three people called at the secretary's tent and complained bitterly that under false pretenses they had been made to drink this "filthy stuff — goats' milk." Illogically, none of them went away less irate when their voting cards were looked up and it was found that in each case they had voted in favor of goats' milk!

This prejudice was certainly a difficult one to break down, but suffice it to say that after a long battle I began to win and customers started to come along. One of my earliest was an ardent disciple of Dr. Josiah Oldfield. When two local doctors bought my milk and recommended it, the opposition began to melt away. In the meantime my herd of milkers had slowly grown from two to fourteen. I had managed to rent a few more bits of land round about, but my business was now getting too big for my tiny smallholding. The time had come to put my theories into practice on a larger scale.

I spent some months searching the countryside for what I wanted. In the meantime the demand for my "wonder" milk had become far greater than I could meet. At last I found exactly what I was looking for: 180 acres of woodland that been cleared of all standing timber in the first world war and that had been left to run wild ever since. It was classed as possessing "no agricultural value." On the edge of this land was a modern house for sale, one that could easily be adapted to a farmhouse. I was able to buy the house and twenty acres of the scrub and to become tenant of the remaining 160 acres—much to the gratified amazement of the owner.

It was a virtual paradise for the goats. Just about every known kind of herb and shrub was growing on it. I moved in with my fourteen milkers — a number I immediately increased to thirty. Now, just over three years later, my herd is nearing 100 head and milk production is over 10,000 gallons a year. The land, if fully stocked, would support a herd three times the size of the present one. Apart from a certain amount of fencing, nothing was spent on the land; the goats are thriving on the herbs and shrubs Nature has so bountifully provided for them.

One day the County Agricultural Executive Committee came to see what I was doing with this "useless" land. They stayed a long time; they asked a lot of questions; they went away in a very thoughtful mood. Two days later, to my great amazement and even greater gratification, I received a letter advising me that my farm had been graded "Category A"—the highest possible grading! No longer is it land of "no agriculture value," but land of the highest agricultural value.

And so my goats have proved for me that our seventeen million acres of "marginal land" could all be turned over to producing the country's milk; a milk of superior quality, with no need for pasteurization. All the high-grade farm land used at present to support our dairy herds could be turned over to producing, at lower cost, other foods that we now have to import.

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BOOK REVIEWS

HINDU DHARMA, by M. K. Gandhi. Navajivan Pub. House, Kalapur, Ahmedabad, India. Boards. pp. 443. 1950, \$2 postpaid.

In this fascinating book the editor has collected from many sources Gandhiji's writings on religion or *dharma* — a comprehensive word which signifies those immutable laws of righteousness that uphold creation — not only keeping the earth swinging in its course but also guiding man through conscience to fulfill his highest spiritual destiny.

The Mahatma writes illuminatively on many aspects of his profound subject, giving us his views on God, Hinduism, the *Bhagavad Gita*, formal worship, fasts and prayers, *brahmacharya* or self-control, the value of vows, the equality of all true religions, educational ideals, and non-violence. A few extracts from this volume follow:

I am a humble seeker after truth. I am impatient to realize myself, to attain *moksha* (salvation) in this very existence. My national service is a part of my training for freeing my soul from the bondage of flesh. Thus considered, my service may be regarded as purely selfish. I have no desire for the perishable kingdom of earth. I am striving for the Kingdom of Heaven which is *moksha*. To attain my end it is not necessary for me to seek the shelter of a cave. I carry one about me, if I would but know it. A cave-dweller may build castles in the air, whereas a dweller in a palace, like Janak, has no need of building castles. The cave-dweller who hovers round the world on the wings of thought has no peace. A Janak though living in the midst of "pomp and circumstance" may have the peace that passeth understanding.

For me the road to salvation lies through incessant toil in the service of my country and therethrough of humanity. I want to identify myself with everything that lives. In the language of the *Gita* I want to live at peace with both friend and foe. Though therefore a Mussulman or a Christian or a Hindu may despise me and hate me, I want to love him and serve him, even as I would love my wife and son even though they hated me. So my patriotism is for me a stage in my journey to the land of eternal freedom and peace. Thus it will be seen that for me there are no politics devoid of religion. They subserve religion. Politics bereft of religion are a death-trap because they kill the soul.

* * * * *

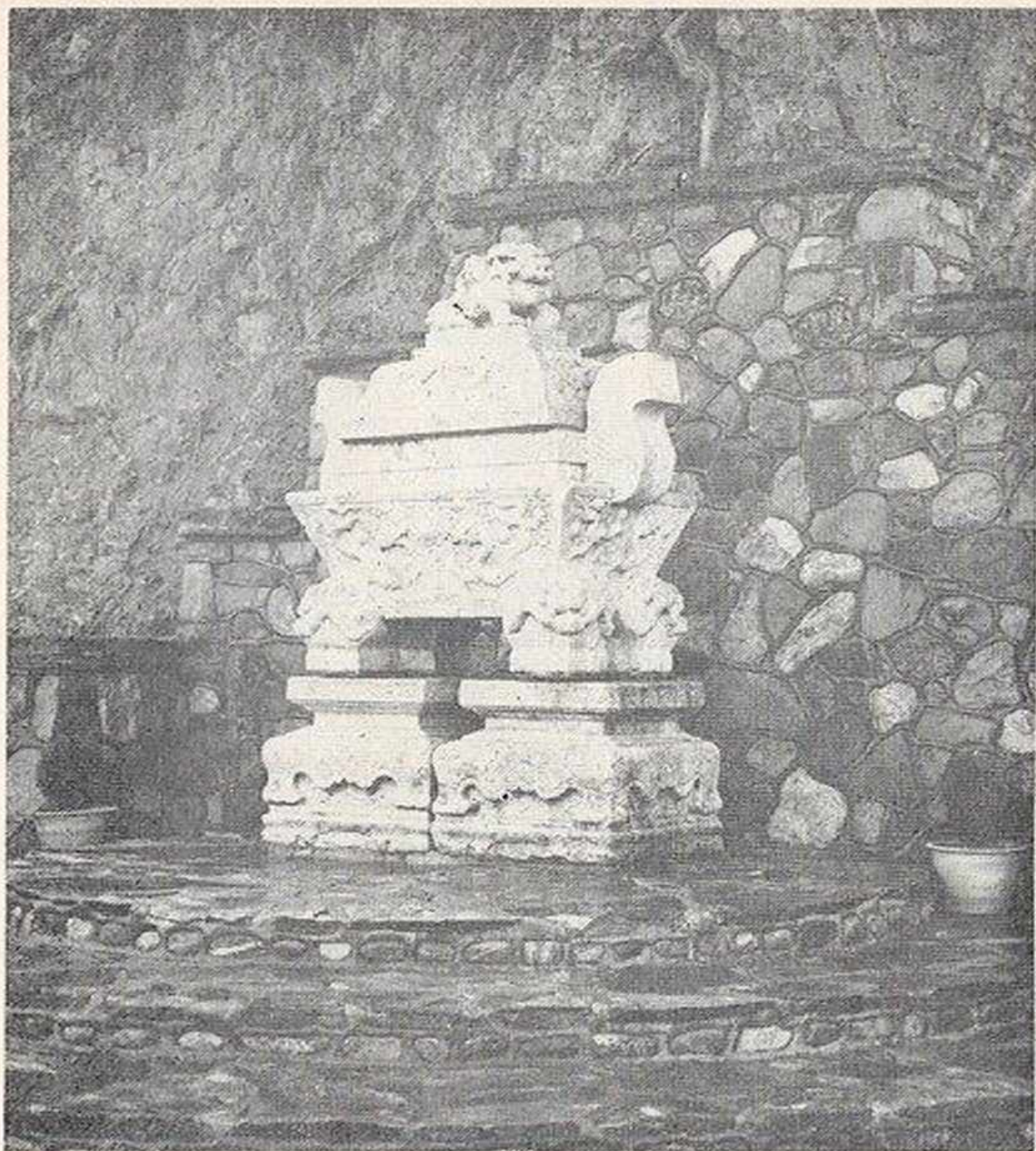
Yajna (sacrifice) means an act directed to the welfare of others, done without desiring any return for it, whether of a temporal or spiritual nature. "Act" here must be taken in its widest sense, and includes thought and word as well as deed. "Others" embraces not only humanity, but all life....

Again, a primary sacrifice must be an act which conduces the most to the welfare of the greatest number in the widest area, and which can be performed by the largest number of men and women with the least trouble. It will not, therefore, be a *yajna*, much less a *mahayajna* (great sacrifice), to wish or to do ill to anyone else, even in order to serve a so-called higher interest. And the *Gita* teaches, and experience testifies, that all action which cannot come under the category of *yajna* promotes bondage.

The world cannot subsist for a single moment without *yajna* in this sense; and therefore the *Gita*, after having dealt with true wisdom in the second chapter, takes up in the third the means of attaining it, and declares in so many words that *yajna* came with the Creation itself. This body, therefore, has been given us only that we may serve all creation with it. And, therefore, says the *Gita*, he who eats without offering *yajna* eats stolen food. Every single act of one who would lead a life of purity should be in the nature of *yajna*. *Yajna* having come to us with our birth, we are debtors all our lives, and thus forever bound to serve the universe. And even as a bondslave receives food, clothing, and so on from the master whom he serves, so should we gratefully accept such gifts as may be assigned to us by the Lord of the universe. What we receive must be called a gift; for as debtors we are entitled to no consideration for the discharge of our obligations. Therefore we may not blame the Master, if we fail to get gifts. Our body is His to be cherished or cast away according to His will. This is not a matter for complaint or even pity; on the contrary, it is natural, and even a pleasant and desirable state if only we realize our proper place in God's scheme. We do indeed need strong faith, if we would experience this supreme bliss. "Do not worry in the least about yourself; leave all the worry to God." This appears to be the commandment of all religions.

This commandment need not frighten anyone. He who devotes himself to service with a clear conscience will day by day grasp the necessity for it in greater measure, and will continually grow richer in faith. The path of service can hardly be trodden by one who is not prepared to renounce self-interest and to recognize the conditions of his birth. Consciously or unconsciously every one of us does render some service or other. If we cultivate the habit of doing this service deliberately, our

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GANDHI WORLD PEACE MEMORIAL, an ancient Chinese sarcophagus containing a portion of the Mahatma's ashes. The Memorial is located at SRF Lake Shrine, a beautiful park containing a twelve-acre, spring-fed lake in Pacific Palisades, California. Lt. Governor Knight of California dedicated the Lake Shrine on September 20, 1950. The beautiful stonemasonry in the retaining wall and the supporting platform is the work of SRF disciples.

The Soul of India

by Angela Morgan



(A recent poem; published here for the first time in America)

I saw the soul of India—deep, deep;
For India offered up to me that inner flame to keep.
'Tis India knows the secret way
To Lord Creator's shrine.
And India tells me how to pray
To make that secret mine.
I saw the soul of India and knew it was my own—
Nor ever need I grieve again nor ever walk alone.
For India with her teeming throngs,
Her famines and her pain,
Has captured visions richer far
Than dazzling fields of grain;
Has gathered in her eager palms
The prize we seek to hold—
The Law that turns the universe
On gleaming rods of gold;
The Law that swings the human heart
And guards the human soul.
Of India's pain am I a part,
Her wisdom is my goal.
Impenetrable to the eye,
Intangible to claim,
I saw the soul of India
And touched the hidden flame.
I love the soul of India
As a bridegroom loves his bride;
I walked in peace through India,
Her glory at my side.
I saw the soul of India—deep, deep;
For India offered up to me that shining flame to keep.

A SPIRITUAL INTERPRETATION
OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VI, Stanza 8

Literal Translation

That yogi who is gladly absorbed in truth and Self-realization is said to be indissolubly united (to Spirit). Unchangeable, conqueror of his senses, he looks with an equal eye on earth, stone, and gold.

Spiritual Interpretation

A yogi who has realized his soul by ecstasy and found in it all wisdom is filled with true satisfaction; he rests in bliss. Concentrated on the single Divine Being, he looks upon a lump of earth, a stone, or gold as dream-relativities of that same one Light of God.

The ordinary man considers solids and liquids and the energy-manifestations of the material world to be vastly different, but the yogi sees them as various vibrations of the one cosmic light. To him a lump of earth, a stone, and gold are merely substances that vibrate at different rates as atomic forms in a cosmic dream. Always united with the Lord, he realizes the phenomenal world and its various appearances as emanations from the one Divine Consciousness.

Chapter VI, Stanza 9

Literal Translation

He is a supreme yogi who regards with equal-mindedness all men—

patrons, friends, enemies, strangers, mediators, hateful beings, relatives, the virtuous and the ungodly.

Spiritual Interpretation

In the foregoing stanza the perfected yogi is said to perceive all forms of material experiences as dream manifestations of one Cosmic Consciousness.

In this stanza the *Bhagavad Gita* explains: "Just as a dreamer, on waking, realizes all his dream perceptions as mere offshoots of his fancy, so a great yogi regards friends and enemies, saints and sinners as dream images made of the one consciousness of God."

The ordinary man, watching the drama of good and bad human beings playing on the space-screen of the world, is affected pleasurably and painfully. But the man who has perceived God looks upon all types of men as dream motion-picture images, made of the relativities of the light of Cosmic Consciousness and the shadows of delusion.

The exalted yogi, however, does not treat gold and earth, saint and sinner with impartial indifference! He wisely recognizes their dramatic differences on the mundane plane as perceived by other material beings. Even though all beings and objects in the cosmos are made of the divine light and the shadows of delusion, the yogi recognizes relative values. He endorses the activities of the virtuous who serve as harbingers of good to their fellowmen, and he denounces the activities of the evil who harm themselves and others.

Chapter VI, Stanza 10

Literal Translation

Free from ever-hoping desires and from cravings for possessions, with the heart and mind controlled (by yoga concentration), retiring alone to a quiet place, the yogi should constantly try to unite with the soul.

Spiritual Interpretation

Stanzas 10-14 give many wonderful pointers to help the devotee attain his goal of everlasting freedom. He who knows that his soul is divorced from God longs to return to His omnipresence. The man who meditates without eliminating desires and hopes (instigators for actions of possession) finds his mind roaming into the realm of materiality, planning for and visualizing various gains. So when the yogi starts to meditate, he must leave behind all thoughts of and longings for possessions.

The devotee should choose for his meditation a quiet place. Noise is distracting. Only a yogi who can go into ecstasy at will can meditate in both quiet and noisy places. The beginner should then practice the technique of Kriya Yoga, by which he can disconnect his mind from the

outer sensory world. Many men think that it is impossible to do this, not realizing that they accomplish the feat every night in sleep. When the body is relaxed for slumber, the life force begins to withdraw itself from the muscles and motor nerves and then from the sensory nerves. At this juncture the mind is disconnected from all sensations and becomes concentrated in the joy of subconscious rest.

Kriya Yoga teaches one to go consciously into the state of sense disconnection without entering the eclipsing shadows of sleep. The state of sleep does not involve total unconsciousness, because, on waking, a man realizes the nature of his sleep (whether it was light or deep, unpleasant or pleasant).

Krishna and Babaji, knowing the psychological and physiological processes involved in sleep, devised the special form of Kriya Yoga by which any spiritual aspirant can pass at will beyond the threshold of the less joyous subliminal state of subconscious slumber into the blissful superconsciousness.

The ordinary devotee tries ineffectually (because unscientifically) to put his mind on God—the mind that is tied to material sensations through the action of the life force flowing in the five sense “telephones.” But the Kriya Yogi works scientifically to withdraw his mind from the senses by the technique of switching off the life force from the nerve telephones. Withdrawing both the mind and the life force from the senses, the yogi unites them with the light and bliss of the soul, and eventually with the Cosmic Bliss and Cosmic Light of the Spirit.

A restless devotee will find it beneficial to meditate with advanced yogis. The invisible vibrations emanating from the soul of a yogi will greatly help the beginner to attain inner tranquillity. Conversely, it is spiritually worthless for a habitually restless devotee to try to meditate with one more restless than himself. When a weak man wrestles with a weaker individual, he gains no strength; he improves by wrestling with those who are stronger. The case is similar with weaker and stronger yogis.

Deeply meditating disciples, spiritually advanced, should concentrate on their guru, or meditate with him if possible. It is sufficient for a disciple to think strongly of his guru before meditation. He will then find his meditation on God to be reinforced by His power flowing through the direct channel of the guru.

During meditation the spiritual vibration of a great master silently works on lesser yogis who may be meditating with him or who are in tune with him, regardless of distance.

The student of metaphysics should understand this stanza in a deeper sense. It is here said that the yogi should remain in solitude and con-

tinuously meditate on his soul. The real state of solitude is attained when the yogi can switch off his life force from the senses and keep his mind concentrated, not on the five centers of the spine, but at the single spiritual spherical eye. Through this eye he can perceive Omnipresence and forget the body-consciousness (which is produced by the action of the earth current at the coccygeal center, the water current at the sacral, the fire current at the lumbar, the life force or air current at the dorsal, and the etheric current at the cervical). A yogi attains the perfect state of solitude when he can rest in the superconscious bliss of the soul that exists beyond the state of sleep. In deep sleep, no disturbance of the senses can easily reach the mind. When the yogi, however, is concentrated at the spiritual eye, in ineffable joy, he is really in the solitude no sense has power to invade.

Chapter VI, Stanza 11

Literal Translation

The yogi's seat, in a clean place, should be firm (not wobbly), neither too high nor too low, and covered, first, with kusha-grass, then with a (tiger) skin, then with a cloth.

Spiritual Interpretation

The Indian yogi uses *kusha*-grass to protect his body against the dampness of the earth. The skin and the cloth over which the devotee sits help to insulate his body against the pull of the earth currents. During meditation the mind tries to withdraw the search-lights of the five life forces from the senses to the soul. During this process, the yogi who meditates with his body insulated avoids the tug of war between the upward flow of the life force through the nerves and the downward pull of the earth currents.

In the modern world, in both East and West, neither *kusha*-grass nor tiger skin is necessary for the meditation-seat. (In India it is customary for a yogi to make his seat on the skin of a tiger or leopard or deer which has died a natural death). A very satisfactory substitute is a seat made of a folded woolen blanket, with a silk cloth placed over it. Silk repels certain earth currents better than does cotton.

The seat should not be "too low" (too near the earth) nor "too high." The yogi should be careful not to perch on a small high place, because, during ecstasy, he might fall down. Neither should he meditate inside an unventilated cave or closet, where there might be danger of suffocation. Nor should he place himself on a wobbly old spring mattress whose unevenness or squeaks might disturb his concentration.

The beginner-yogi should meditate on a firm seat, one free from

(Continued on page 42)

Gaze on Your Real Self

By SIVA



The whole of this creation and all its activities is nothing other than God. It is God who evolves Himself; it is He who sustains Himself by Himself; and it is He again who dissolves Himself by Himself. Through His own Energy, *Yogamaya*, He Himself becomes everything.

He is never disunited from you. It is God who is carrying on His sport in your form. Your gaze is fixed on the unreal things of the world; that is why you feel as if you are disunited from God.

Though permeating all and being everything, God is distinct from all—transcends all. The three states of the universe referred to above are assumed in God, who, having all forms, permeates all and has taken all these states upon Himself.

God can never be disunited from you nor can you be disunited from God; this can be realized by you only when you see God pervading all and perceive everything in God.

There is a variety of vessels made of clay; a variety of ornaments made of gold; and toys, bearing various names and forms, made of sugar. But are all those vessels of clay anything other than clay? Are all those gold ornaments anything apart from gold? And are those playthings of sugar anything but sugar, which is full of sweetness through and through? Just as all these things are substantially the same as clay, gold, or sugar, though exhibiting an infinite variety of names and forms, even so this world consisting of various names and forms is essentially God Himself.

Until you fix your gaze on the fundamental Reality, and until you cease to regard the external names and forms as real, the Reality will elude your grasp, even though you have it before your very eyes, in

your very hands. You will go on searching for it. Instead of looking for the Substance, recognize It. So long as you fail to recognize It, you will continue to wander in the dreadful forest of transmigration and will not be able to realize God—who is eternally true and always present everywhere—nor to enjoy His infinite Bliss.

Neither do you have to fetch God from somewhere nor are you required to go anywhere for the sake of God. Detaching yourself from your name and form, fix your gaze on your real Self; and removing the veil of worldly names and forms, let God look at you.

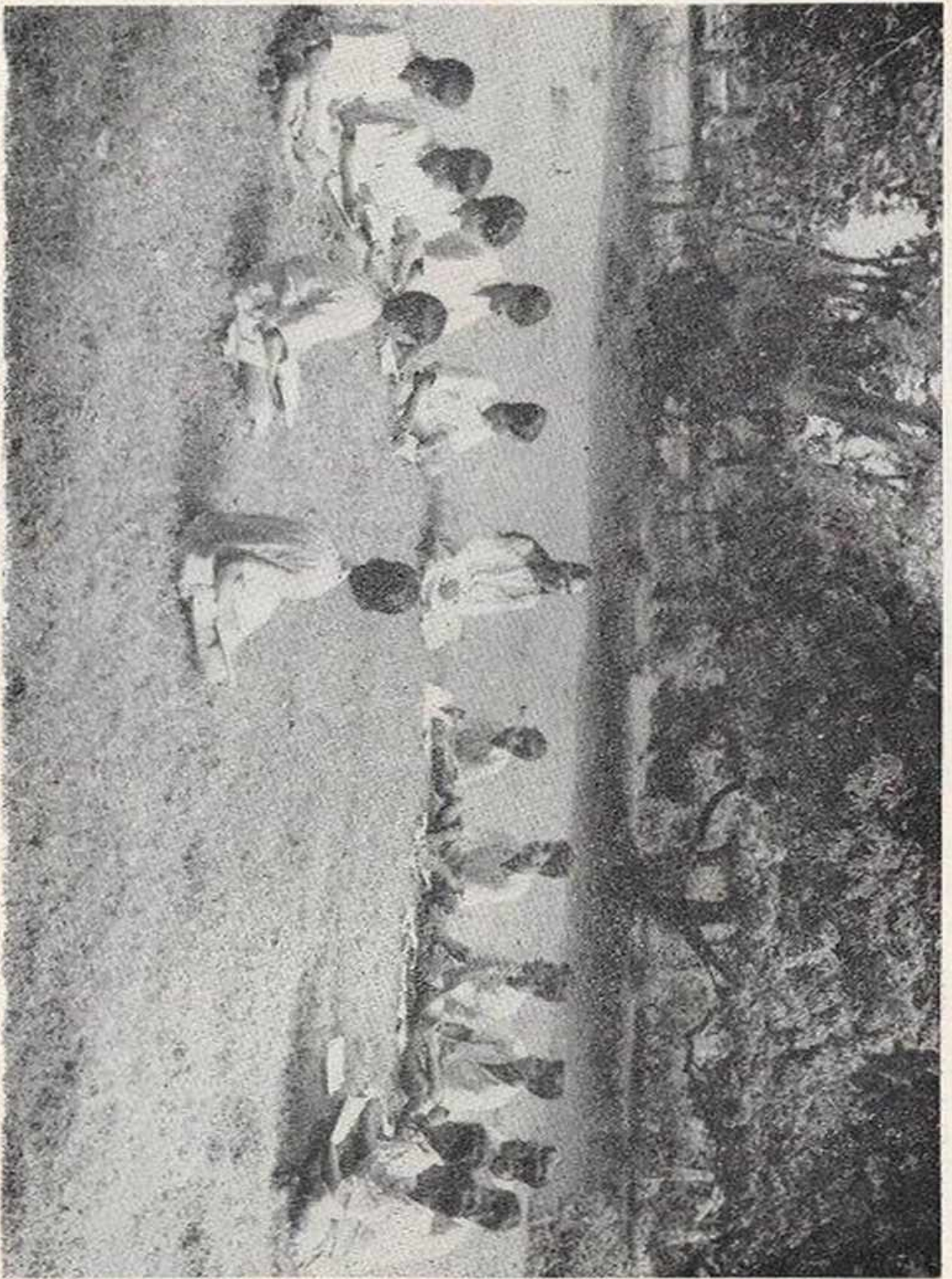
You talk of God being not realized only as long as He is not recognized and the veil is not lifted from your eyes. Apart from God there is nothing; it is He only who is ever present with you, who is wakeful under all circumstances, who manifests Himself in your own form. Realize Him, realize Him everywhere at every moment and attain the goal of your life. In fact, you have already attained it. Correct the error of refusing to believe that you have attained it.—
(From Kalyana-Kalpataru, Gorakhpur, India.)



FARMERS FROM INDIA PRESENT BOWL TO PRESIDENT EISENHOWER

A group of 30 Indian farmers on a visit to the United States of America under the International Farm Youth Exchange Program visited the White House recently and presented an Indian art bowl to the President in appreciation of the help they received from American farmers.

Acknowledging the gift, President Eisenhower said, "It is good to know that your experiences here have been helpful to you and have left you with a feeling of friendliness toward us. My countrymen certainly have enjoyed meeting the young farmers from India who form your group. Friendships such as you and your associates have made lead to sound relations between nations and are helpful in moving toward the peaceful world to which we all aspire."



Brahmachari Animananda (*center*) instructs students in outdoor class, Yogoda Sar-Sanga Vidyalaya, high school in Ranchi, India, founded in 1917 by Paramhansa Yogananda.

News of SRF Centers

India's Ambassador Visits SRF Headquarters



Ambassador G. L. Mehta, Mrs. Mehta, and a party of seven guests from the Indian Embassy in Washington, D.C. paid a visit on October 23, 1953 to Self-Realization Fellowship headquarters on Mt. Washington in Los Angeles. Earlier in the day His Excellency, accompanied by his party and by several SRF representatives, had made a tour of Forest Lawn Memorial Park, at which time the Ambassador had paid his respects at the crypt of Paramhansa Yogananda, founder of SRF.

Among those in Ambassador Mehta's party were three persons who had visited Mt. Washington Center in 1952 as members of the party accompanying H. E. Binay Ranjan Sen, India's previous Ambassador to America. Those three guests were: Miss Jessie Campbell, secretary to Ambassador Mehta; Professor M. S. Sundaram, first secretary, Department of Education, Government of India, Washington, D.C.; and Mr. P. L. Bhandari, first secretary, Government of India Information Services, Washington, D.C.

The other guests accompanying Ambassador Mehta were: Mrs. P. L. Bhandari; Mr. G. R. Kadapa, Government of India Tourist Office, New York; Mr. Upendara Lal, secretary to the Consul General of India at San Francisco; and Professor Humayun Kabir, Secretary, Ministry of Education, Government of India, New Delhi, India. Professor Kabir was on a short visit to the United States at the invitation of the Fund for the Advancement of Education established by the Ford Foundation. He had been acting as a consultant to the Fund on certain problems of elementary and secondary education in the United States. Professor Kabir visited some of the principal centers of higher education, including Columbia, Harvard, Chicago, Princeton, Tuskegee, and George Peabody, and conferred with leading American educationists; he spoke at Columbia and Chicago universities. Professor Kabir also acquainted himself with the Education administration of certain states and of the Federal Office of Education. At the time of his visit to SRF headquarters, Professor Kabir was on a brief visit to centers of educational importance on the West Coast prior to his return to India.

Welcome at Headquarters

In welcoming to Mt. Washington Center the distinguished guests, SRF disciples heralded the approach



Mr. P. L. Bhandari, first secretary, Gov't of India Information Services, Washington, D.C.; Prof. Humayun Kabir, Secretary, Ministry of Education, Gov't of India, New Delhi, India; and Prof. M. S. Sundaram, first secretary, Gov't of India Information Services Dept. of Education, Washington, D.C.; in the late Paramhansa Yogananda's "interview room," SRF headquarters, Los Angeles, October 23, 1953.

of the ambassadorial cars by soundings of gong and conch shell. At the entrance to the Headquarters building the party was showered with rose petals. Rev. M. W. Lewis, vice-president of the Fellowship, and Mrs. Lewis presented the visitors with fresh-flower garlands. The party was escorted on a tour which included the SRF print shop,

office, chapel, and third-floor apartment (now kept as a shrine) of the blessed master, Paramhansa Yoganandaji.

In Master's "interview room" the guests were served with light refreshments: sliced mangoes and *sandesh* (an Indian sweetmeat). Gifts of books, chutney, and fruit were presented to the visitors, to

whom Dr. Lewis remarked that it is the desire of SRF disciples to carry on the customs established by Master. "You have kept the Master's tradition very well," His Excellency replied.

Interest in Lake Shrine

Ambassador Mehta, a great admirer of Gandhiji, asked many questions about the SRF Lake Shrine, in which a portion of the Mahatma's ashes, sent from India, are enshrined as a Gandhi World Peace Memorial.

On the following evening His Excellency was the guest of honor at a banquet, held in the Ballroom of the Biltmore Hotel in Los Angeles, which was sponsored by members of the Indian community in southern California. The guests at the speakers' table included SRF representatives Rev. and Mrs. Lewis.

SRF received a letter dated November 23, 1953 from Ambassador Mehta in which he said: "Mrs. Mehta and I were very glad that it was possible for us to visit you while we were in the West, and were most impressed with the work you are doing."

Lake Shrine Museum

On November 29th the SRF Lake Shrine at Pacific Palisades opened to the public a museum of semi-precious stones, minerals, fossils, brassware and art objects, and other exhibits of educational interest.

The display is a part of a collection gathered by Paramhansa Yogananda in the course of his travels in America and abroad, a collection that has been added to through the years by friends who knew of his interest. The display is on view in the charming "Water-wheel House," adjacent to the Sunken Gardens, which are also newly open to the public.

The Museum is open on Sundays, from one o'clock until six. The SRF Lake Shrine grounds are open daily.

Rajasi is Host at Thanksgiving Dinner

Rajasi Janakananda, chief disciple of Paramhansa Yogananda and president of Self-Realization Fellowship, and about fifty guests celebrated Thanksgiving with a dinner at the Encinitas Hermitage. Encinitas colony residents as well as Sisters from the Mt. Washington headquarters attended. A delicious meal was served by the Encinitas disciples. Chrysanthemums in autumn colors decorated the tables, and each place card bore in the corner a minuscule bouquet of fresh flowers.

In the course of an after-dinner talk, Rajasi said: "It is a great blessing, through Master's grace, to have realized myself as an immortal soul rather than as a body. And that will some day be your own blessing — when you realize that you are not the body, when you have that

realization of the self as Soul, and you melt into God. Then you will know that He is the only Reality.

"Master is here, just behind the darkness of our closed eyes. Receive the blessing that he gives you even now, and melt with him into the ocean of God's joy. Master wants us to be happy, and he is always with us. Tune in with him and you will never be without the bliss, the love, the peace of God."

47th Anniversary

Celebration in India

Sri Yukteswarji founded the Sat-Sanga Society in Serampore in

1906. It was reorganized in 1917 by his chief disciple, Paramhansa Yogananda, who called it Yogoda Sat-Sanga Society. In 1936 Paramhansaji (who was then on a visit to India) incorporated Yogoda Sat-Sanga Society as a non-sectarian religious and educational institution. After Paramhansaji's passing, the presidentship of Yogoda Sat-Sanga Society in India and of Self-Realization Fellowship in America was assumed by his chief disciple, Rajasi Janakananda of Los Angeles.

The year 1953 marked the 47th anniversary of the founding in 1906 of the Sat-Sanga organization. The occasion was celebrated in



A meeting held in Calcutta to celebrate the 47th anniversary of YSS in India. The four garlanded pictures on wall above dais are: Swami Sri Yukteswar (*right*), founder in 1906 of Sat-Sanga, now known as Yogoda Sat-Sanga; Paramhansa Yogananda (*center*); Lahiri Mahasaya (*above*); and Swami Kebalananda (*left*), Sanskrit tutor to Yoganandaji in his college days. Kebalanandaji, an exalted disciple of Lahiri Mahasaya, was for many years an *acharya* (spiritual teacher) at the YSS school in Ranchi.

India by large gatherings of friends and devotees of Sri Yukteswarji and Paramhansa Yogananda. At five o'clock in the morning of September 25th a *sankirtan* party of singers and of musicians with *khol kartal* (drums and cymbals) started out from 4 Gurpar Road — Calcutta center of YSS and formerly the family home of Paramhansa Yoganandaji. In traditional Hindu fashion, the party sang in the streets stirring religious hymns and chants. On their return to 4 Gurpar Road the guests were served with *proshad* (food prepared for religious occasions).

At six-thirty in the evening of the same day a meeting was held in Rammohan Library Hall, Calcutta. A report of the gathering appeared in *Amrita Bazar Patrika* and in *Jagantar Daily*, two Calcutta newspapers, as follows:

"After a recital of Vedic hymns, Brahmachari Sri Prokas read a report of the work being done in the various centers established throughout the world by Paramhansa Yogananda. In India he founded ashrams, libraries, museums, gymnasiums, day and residential schools, charitable dispensaries, and hospitals.

"Several speakers gave discourses on 'Sadhana' or the path of spiritual discipline. Mr. Robert Schulman, an American professor now staying at Yogoda Math, gave a demonstration of yoga *asanas*. The chairman, Dr. Jatindra Bimal

Chowdhury, retired principal of Sanskrit College in Calcutta, spoke in praise of the work being carried on by Yogoda Sat-Sanga."

The meeting concluded with a *sankirtan* that enraptured the audience-participants for several hours. *Proshad* was distributed.

SPECIAL NOTE

A number of SRF students have written Headquarters in reference to a magazine and other printed matter which are being mailed to them by two men in Madras, India. These men have stolen material from *Autobiography of a Yogi*, particularly from those chapters that tell of Babaji (whom they are calling "Kriya Babaji"). The two men have added many false "facts" — such as Babaji's birthdate, incidents in his early life, and "revelations" about his present activities.

Paramhansa Yoganandaji told his disciples that Babaji has refused to reveal even to his close disciples any information about his birth and early life.

"The great guru has never openly appeared in any century," Yoganandaji said of Babaji (*Autobiography of a Yogi*, p. 307). "The misinterpreting glare of publicity has no place in his millennial plans. Like the Creator, the sole but silent Power, Babaji works in a humble obscurity. Great prophets like Christ and Krishna come to

earth for a specific and spectacular purpose; they depart as soon as it is accomplished. Other avatars, like Babaji, undertake work that is concerned more with the slow evolutionary progress of man during the centuries than with any one outstanding event of history. Such masters always veil themselves from the gross public gaze... No limiting facts about Babaji's family or birth-place, dear to the annalist's heart, have ever been discovered."

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"Thank you for the book *The Master Said*. The spiritual blessing on my life is much brighter now that this book is in my room. I shall read it daily, and find in the Master's words, I am sure, the way to lasting peace and happiness."
—R.J., St. Louis, Mo.

The following review of *The Master Said* appeared in the March, 1953 issue of *The Voice*, Southwick, Sussex, England.

"This is a collection of sayings of Paramhansa Yogananda which with his *Autobiography of a Yogi*, that remarkable book which was an occult best-seller, will enable readers to know him very well and admire him very much.

"I think the best way I can 'review' this book is to give you a few of the sayings in the hope that they may make you long for more.

'God sleeps in the minerals, dreams in the flowers, awakens in the animals: but in man *He knows* He is awake.

'We are looking at God in each other. That is the most beautiful relationship.

'Men turn to evil in the absence of true joy.

'I am sorry for the man who is sick. Why should I hate the man who is evil? He is sick, too.

'Love must be the dictator of the world.'"

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3880 San Rafael Avenue, Los Angeles 65, California

Letters From SRF Students



"As a student of Hindu Philosophy since 1893, when Swami Vivekananda spoke at the World Congress of Religions in Chicago, I have always been a devotee of deep mystical teachings; and when in the beginning of 1951 I saw the advertisement of Self-Realization Fellowship in a magazine, I was instantly attracted to it. From the very first I was sincerely grateful to be a member. Through the wonderful *Praecepta* I have gained a deep inner development, and during my meditations I am in tune with my infinite Source, feeling within a divine peace that never leaves me, even during daily activity. The book *Autobiography of a Yogi* has awakened in me a deep love for its author, our Guru, the founder of Self-Realization Fellowship, who I feel is ever with me. The guru-disciple relationship is to me the divine link with the infinite Source, my Creator."—M. C. M., *Brooklyn, N. Y.*

"I grasped at once the meaning of the energization exercises Paramhansaji gives in the *Praecepta*, having practiced for a long time complete bodily relaxation and calmness of mind and breathing, as well as certain *asanas* regularly each day. By these exercises I got rid of nervous and sciatic pains and now, after having practiced SRF exercises, I have completely lost the rheumatism too! The idea of relaxation after tension is grand. The exercises are like an inner hot bath — the energy, like the water, carries away all impurities from the tissues. And this happens even though I am doing them still in a most imperfect way."—S.G., *Bavaria, U.S. Zone, Germany.*

"I feel more than ever a guidance and help in my life, even since our Master left us."—A.C., *Roseville, Sydney, Australia.*

"Whatever we have done was done with our love for God and our wonderful Guru Paramhansa Yogananda. Uncounted blessings came to me through my efforts on behalf of our SRF meetings, not to mention the endless good SRF teachings and their application have accomplished in our home and immediate surroundings. I feel Master's blessings continue to enrich my life by leading me in the right path."—J.H., *Melbourne, Florida.*

"Words cannot express how thankful I am that I found the Master and Self-Realization Fellowship . . . I am only sorry that more people are not reaching out for this great wisdom and truth."—I.H.H., *St. Catharine, Ont., Canada.*

"My heart is filled today with gratitude to God, and to Master for having permitted me to drink from the crystal cup of his perception of the pure waters of life ... He gave so much more than we could digest in class, but he gave living truths, to be treasured and studied throughout life. I have tasted the truth in the good words of our Master-Guru, and the power of his gift to the students, and to the whole world, is magnificent. I could never forget, or fail to use, the teachings of Paramhansaji, for once you enter his circle in spirit, you never leave it." —B. M., *Phoenix, Ariz.*

"Each lesson that comes brings new light and development for the inner self." —J.M., *Curacao, N.W.I.*

"What a splendid Light was and *is* our Guru Yogananda." —C.F.A., *Washington, D.C.*

"The lessons are full of loving thought and wisdom. No phase of one's well-being is overlooked." —V.M.D., *Arcadia, Calif.*

"May I express my deep appreciation for the whole experience at last year's Convocation? It increased the tempo of desire for all the techniques, and was personally most helpful." —M.D., *San Jose, Calif.*

"I surprise myself many times in the way I can meet problems and hurts calmly, with unflinching selflessness. It would not ... have been possible except for the teaching of the Master." —Mrs. A.W.G., *Salt Lake City, Utah.*

"I receive great help and happy inspiration through the daily lesson in meditation given in the *Praecepta*, and I love Paramhansaji's beautiful poetry. I feel I am at home at last with SRF." —E.S.A., *Los Angeles, Calif.*

"The study is more and more illuminating, filling me with peace and supreme happiness. Well I realize the goodness of God in allowing me to contact Master across the ether as early as 1949. I feel his presence now, just as I have from the start, and I see his face of exquisite holiness as clear and well-defined as it must have been to you who saw him in the flesh in far-off America." —N.F., *Heswall, Cheshire, England.*

"For the past week I have noticed a very definite improvement in the way I feel. For two years I had been restless and depressed much of the time; that feeling is rapidly giving way to a feeling of peace. Also I seem to have more vitality; my work is no longer such an effort. I am very grateful." —Mrs. R.S.C., *Sedalia, Col.*

"I am really never inwardly at peace unless I am studying the lessons and applying myself the way the Master Yoganandaji has so beautifully pointed out. I am eternally grateful for all the blessings bestowed upon me." —V.B., *Arlington, Calif.*

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Order from SRF

"Today I enjoyed a high state of meditation such as I have not experienced in years. Truly, Yoganandaji wisely advised us to leave books behind and meditate often and long.

"*Whispers from Eternity* is a great blessing. I was meditating my way through it when I came to No. 104. 'Let all rest in the shade of my peace.' What a beautiful and powerful prayer! It reminds me of the unlettered Christian who referred to his minister as his 'pasture.'" —A.E. H., Saskatoon, Saskatchewan, Can.

"I had been seeking a true teaching, a path that would lead me to God — one that I felt in my heart, mind, and soul I could completely accept. On the verge of a nervous breakdown, I prayed many times to my beloved Christ for guidance. One day an inner force surged through me with a strength I never before had experienced, compelling me to journey and seek. I knew at last the time had come, and that I would succeed in my search. I constantly felt Christ's presence, everywhere I went, and in everything I did. After being in Los Angeles a short time, I visited a very dear friend, a member of SRF. He gave me the *Autobiography of a Yogi*, which I treasure. He then introduced me to one of the sisters, who greatly inspired me. I attended the summer lectures given at the Hollywood Church and visited Mt. Washington Estates. I knew then that for me the Self-Realization Fellowship holds the master key to life." —M.V.P., Phoenix, Ariz.

"In six months this philosophy has brought me more peace and happiness than I have ever felt. I want to learn more and perhaps, by my own changed attitude, to influence others." —M.C., Burbank, Calif.

"Upon entering the little church on Sunset Blvd., I felt the great love, the calmness and peace expressed there. And I was taught a great lesson, to love God above all else; I want to learn and to love more." —Mrs. V.W., Burbank, Calif.

"I am very happy with my books, *The Master Said*, and *Whispers from Eternity*. I am happy with all Self-Realization Fellowship. I am overcoming so many seeming difficulties, and thank you for all your loving kindness toward me and for your understanding with my misunderstandings." —E.M., Detroit, Michigan.

"*Whispers from Eternity* is a treasure. Though I received it only yesterday, it is already a part of me." —D.D.H., Toronto, Canada.

"My brother's right hand has healed up miraculously. It had been severely gashed in a motor accident, and all the tendons in the palm were cut. Three doctors, one a specialist, spent three hours joining every single tendon. It seemed that my brother's medical career would have to come to an end, but his faith in God and the Masters of Self-Realization

was unshakable. While at the hospital my brother read frequently *Whispers from Eternity* and repeated the affirmations from Paramhansaji's *Scientific Healing Affirmations*. When the specialist opened the bandages, at the end of nine days, he was amazed to see that the wound had healed completely, and that there was no sign of infection.

"The doctors said that he would have to forget about starting medical studies this year, as he would not be able to write until all his fingers were re-educated through massage and electrical treatment; healing would take from six to eight months, they said. But a greater Doctor, through the intercession of the Self-Realization Masters and the devoted disciples at Mt. Washington, was helping my brother ... invisibly. Ramachandra was able to write, not in six to eight months as the earthly doctors had foretold, but within three weeks. He himself could hardly believe his own eyes. He is now in his second year at the University. When he qualifies, one day, through the assistance of God and the Self-Realization Masters, he is determined to repay God by caring for His ailing children—all that he can—giving them not only material tonic, but the precious spiritual tonic." —*G.K.N. Port Elizabeth, South Africa.*

"In meditation and communion with Master and the great ones I promised that if they would help me attain my \$40.00 commission each week, everything over that amount would be given to Self-Realization Fellowship. Needless to say there were not many weeks when I did not make the \$40.00, and many weeks I was over. When I had made enough to cancel my financial obligations I decided to work one more week and to give everything I made to Master's work. This I did. There were seven, and sometimes eight, other men doing the same work as I. Yet through all this my commissions were always more than theirs, and the last week that I worked for Master alone, I not only doubled, but *tripled* the amount made by the man who was next highest to me. I thought you might be interested in this little episode that took place between myself and my faith that Master was there with me, helping me all the time. I knew I could not fail to achieve the highest." —*R. G., Culver City, California.*

"Last week I suddenly came down with a rather severe case of shingles. Part of my left side was covered with them and I assure you it is a very painful and irritating affair. I went to a chiropractor who advised me it would be quite a number of weeks till I would be cured. I went home and meditated. I was quite in pain, and I was a little desperate. After a while I contacted the Master. I kept repeating over and over, "Guruji, help me, you can see I can't have this, I don't want it, it is not part of me." And my Master helped me. I was out of pain immediately. Within three days the inflammation was gone and today, a week after, a few small tiny red spots are all that is left." —*A.P., Los Angeles, Calif.*

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.

MANY HELPED

"We have had illness and other 'trials' too numerous to mention, with the result that I have not had time even to gather up my mail at the post office. I mention my recent heavy difficulties only to tell you that through it all I felt strong and secure in the positive knowledge that close by was my dearest Friend, whom we can know only through identifying ourselves with Him in meditation. Thank you sincerely." —*E.G., Chicago, Ill.*

"My condition is much improved and I need not submit to an operation at this time. I have been greatly helped by your loving prayers . . . Your words of advice and instruction are a blessing and an upliftment." —*C.B.M., East Alton, Illinois.*

"Thank you for your prayers for me and for my small grandson and his mother, both so dear to me. . . . There is a marked improvement, for which God and the Gurus be praised." —*H. L. J., The Strand, Cape Province, South Africa.*

"Many weeks ago I asked for help for regular meditations. I wish to tell you that the prayers have been answered for I am now regularly meditating twice a day, at midnight and early morning. I am greatly indebted to our *param-gurus* and God for bestowing upon me the needed grace to accomplish this holy work." —*M. M., Detroit, Mich.*

There are just a few more interesting items about the goat to finish up with. Goats often milk for two or three years on one lactation, as against ten months for a cow. Most of my young stock become maiden milkers—that is, from about six months of age they come into milk without being mated—a fact that is still a source of wonderment to local farmers. Goat meat is equal to that of lamb or mutton although none of my herd ever go for meat, in spite of the many offers I continually receive. When they reach the age when they are no longer an economically profitable proposition to me—usually between ten and twelve years of age—they go into retirement in good country homes where they repay their new owners by supplying three or four pints of milk a day for the household. I always have a waiting list of homes for my "pensioners."

The goat is able to survive and thrive on rough browsing because nature has provided her with an intricate and amazing digestive system. This includes five stomachs, which enable her to extract from the toughest herb all that is good and health-giving. This benefit she freely passes on to her superb milk.

Although she will eat a wide range of food, she is a fastidious feeder; it must be absolutely clean or she will not touch it. That is why she prefers to browse rather than graze, for thus her food is off the ground and has not been contaminated by other animals' walking over it. No doubt this is why she produces a milk so free from bacterial contamination.

Weight for weight the goat is the world's most prolific milk-producer; producing her own weight in milk about once every fourteen days. The cow is the next most prolific, but she eats five times as much food as the goat to produce only three times as much milk. It is little wonder that 60% of the milk drunk throughout the world is goats' milk.

DEFINITION OF "GURU"

" 'Guru' means one who leads from the darkness of ignorance to the light of wisdom. Such a spiritual teacher, knowing God, has but one desire—to implant the love of Him in others. He shows the devotee that God alone is the goal of life and tells him how to get there. It is not I who am the guru—God is the only guru—but God has made me His instrument."—*Paramhansa Yogananda*.

"Autobiography Of A Yogi"

By PARAMHANSA YOGANANDA

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

"THE BOOK THAT IS AWAKENING THOUSANDS"

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

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

Comments on "Autobiography of a Yogi"



"I have been reading and rereading *Autobiography of a Yogi*. It is a revelation that makes my heart sing and my eyes fill with tears of gladness. Yogananda is a colossus of love radiating beams of brotherhood; his words fill the reader with hope and divine aspiration. A very close friend calls *Autobiography of a Yogi* 'a dream come true.'"
— C.J.N., Bronx, N.Y.

"A wonderful book! It carries a truly great message to mankind. Seldom do you find a true story of a man of God such as Paramhansa Yogananda. It surely must have been a rare privilege to know and to study with such a man personally." — J.P.M., Reading, Penna.

"On the advice of a friend, I read last year the *Autobiography of a Yogi* by Paramhansa Yogananda. It made a deep impression on me. I recently reread it, and again it brought me peace, light, and faith."
— M.M., Juan, France.

"I have always been attracted by the science of Yoga; thinking, however, that its practice would never be possible for me; because, living in the world, married, father of a family, I could never abandon my civic and family duties to devote myself entirely to a life of renunciation like certain Hindu yogis. The reading of the book by Yogananda, particularly those chapters on the life of Lahiri Mahasaya, proves to me that spiritual development is possible while one fulfills his outer duties." — R.N., Montpellier, France.

"Heavily persecuted by misfortune, for years I have searched for truth; and now the wonderful work, *Autobiography of a Yogi*, has come into my hands. It impressed me deeply and gave me new courage...Can we become initiated into *Kriya Yoga*?...How wonderful it would be if the whole of mankind would learn and demonstrate the truth about God and his loving relationship to man." — E.S., Balingen, Germany.

"Yearning for years to find light, I have been searching in many directions, though without being able to find it. My own spiritual education was not able to help me. I can find no solace in vague beliefs without real trust in the Most High and the possibility of Its intervention...It remained for Yogananda's all-embracing teachings, so full of love and warmth, promising help and progress, and speaking alike to heart and soul, to bring me wonderful words of healing and solace."
— B.L., Falun, Sweden.

dirt and from stains of animal blood or from vibrations of evil men. The thought or life force emanating from an individual saturates his seat and his dwelling. Sensitive persons can feel the inharmonious vibrations in a house where a murder has been committed or where wickedness has reigned. A saint can feel the spiritual vibrations left by masters on the spots where they meditated. A devotee, meditating on the seat of a sage who has long passed away from this earth, by deep mental attunement can feel his vibrations. Devout men who go on a pilgrimage and meditate in a place hallowed by the ecstasy of a master receive definite spiritual benefit.

The *kusha*-grass grows abundantly in India. It is rather prickly but has special properties that repel the earth's dampness. Its use was advocated in India because it is easily obtainable. The modern yogi, however, can make a good seat by placing a soft woolen blanket (not scratchy) on a small comfortable spring mattress (not too springy) on the floor or on a firm bed.

If one sits on the hard floor to meditate he will find his legs going to sleep, owing to pressure on his flesh and arteries. If he sits on a blanket over a spring mattress, on the floor, or over a hard bed, he will not experience discomfort in his legs. A Westerner, used to sitting on chairs with his thighs at a right angle to his torso, will find it more comfortable to meditate on a chair with a woolen blanket under him, extending under his feet which rest on the floor. Those Western yogis, especially youths, who can squat on the floor like Orientals, will find their knees pliable, owing to their ability to fold their legs in an acute angle. Such yogis may meditate in the lotus posture, or just keep the legs comfortably adjusted on a blanket placed over a spring mattress.

No one should meditate in the lotus posture unless he is at ease in that position. To meditate in a strained lotus posture keeps the mind on the aching knees. Meditation should not be practiced in a standing posture (unless one is advanced) for he may fall down during a sudden surge of ecstasy. Neither should the yogi meditate lying down, for he might resort to the "practiced" state of slumber. To meditate in a place as high as a bedstead is neither too high nor too low.

The proper bodily posture, one which produces calmness in body and mind, is necessary to help the yogi shift his mind from matter to Spirit.

There is a very subtle metaphysical interpretation about the use of *kusha*-grass next to the earth, the animal skin, and the silken cloth on top. The *kusha*-grass growing on the earth signifies the earth center or earth current, lodged in the coccygeal plexus in the spine. The skin,

which has been made from an animal's blood, represents the liquid or the water current in the sacral center. The silken or fire-manufactured cloth represents the fire current present in the lumbar plexus. The successful yogi takes his ego, mind, and life force through these three lower centers, and lodges it in the centrally located (neither high nor low) heart center.

When the yogi is able to do that, he finds the mind and life force, ordinarily flowing toward the senses and material objects, turned upward to the heart center. This feat can be best accomplished by sitting in a straight position and drawing in the breath, with deep concentration, imagining it and the life current and mind to be flowing through the three lower centers up into the heart center. The yogi should expel breath and remain breathless as long as comfortably possible when his mind reaches the heart center. By performing this technique with deep concentration, the devotee can feel his breath, life force, and mind flowing into the heart and from there on to the higher centers.

(To be continued)

(Continued from page 10)

on my soul. I ask that you pray that this fire of love and devotion in me be not only a cleansing and consuming force, but burn up to heaven, and be a tower of strength in me, enabling me to stand entirely alone if necessary—unmoved, undaunted, thankful that at least I have seen the shadow of His shadow! Pray, Lord, that nothing but He may ever satisfy me, that life to me may continue to be a dry and barren desert, until I can live night and day, night and day, forever in His joy.

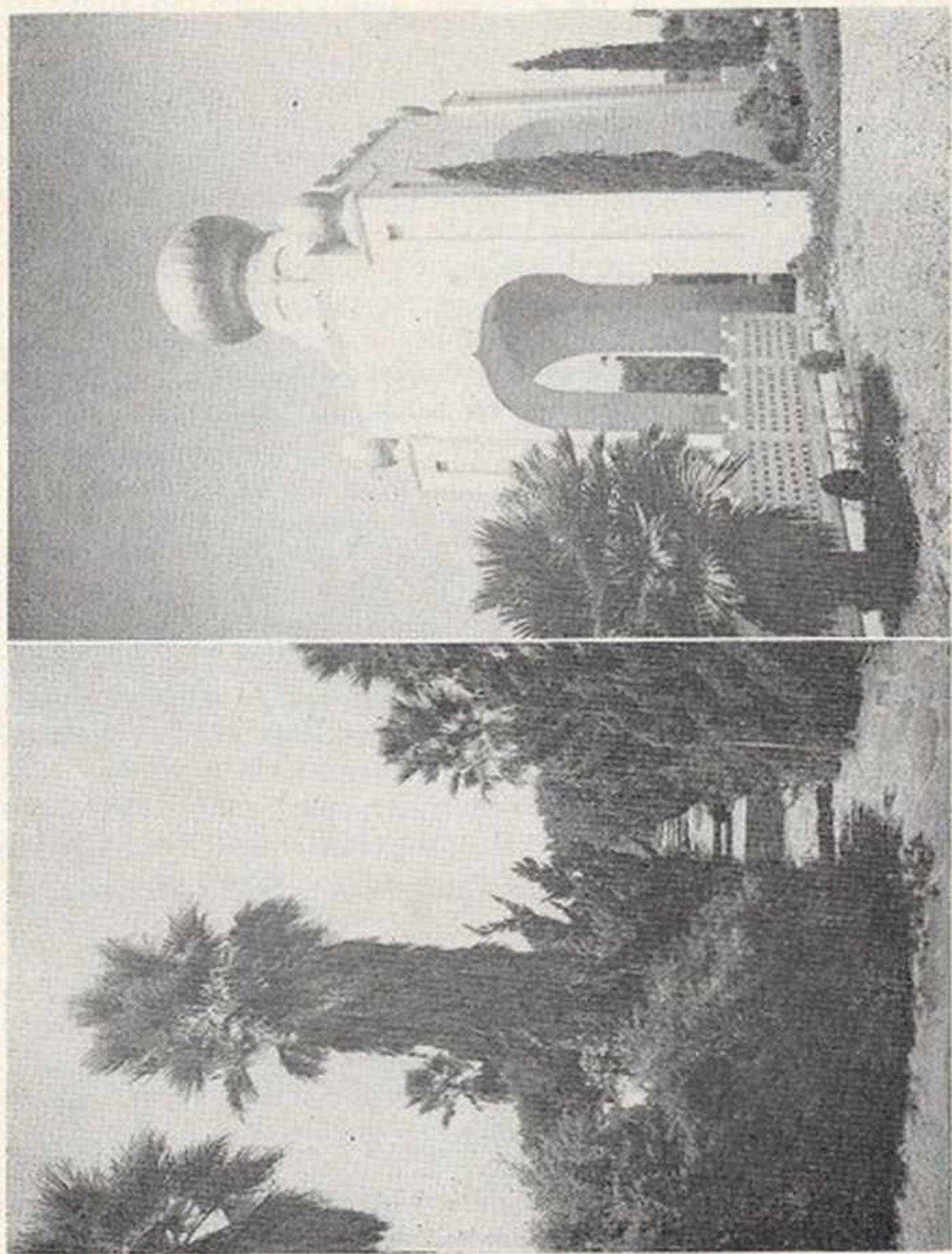
As for him whose gift to us you are—Swami Sri Yukteswarji—I am prostrate at the feet of His Holiness.

I kiss the hem of your robe in gratitude, devotion, and love.

GYANAMATA

ENCINITAS RETREAT

The SRF Inn at Encinitas, California henceforth will be reserved exclusively for the use of Self-Realizationists who wish to make a retreat in an SRF colony. Photographs of the beautiful grounds appear on page 44 and on the outside back cover of this issue of *Self-Realization Magazine*. For information write to SRF, P.O. Box 758, Encinitas, Calif.



(Left) Secluded path on spacious grounds of SRF colony and retreat, Encinitas, California. (Right) Golden lotus tower entrance to colony. Illuminated at night, it is visible to travelers on Highway 101.

desire for service will steadily grow stronger, and will make not only for our own happiness but for that of the world at large.

Again, not only good men but all of us are bound to place our resources at the disposal of humanity. And if such is the law, as evidently it is, indulgence ceases to hold a place in life and gives way to renunciation. The duty of renunciation differentiates mankind from the beast.

Some may object that life thus understood becomes dull and devoid of art, and leaves no room for the householder. But renunciation here does not mean abandoning the world and retiring into the forest. The spirit of renunciation should rule all the activities of life. A householder does not cease to be one if he regards life as a duty rather than as an indulgence. A merchant who operates in the sacrificial spirit will have crores (large sums) passing through his hands, but he will, if he follows the law, use his abilities for service. He will therefore not cheat or speculate, will lead a simple life, will not injure a living soul, and will lose millions rather than harm anybody.

Let no one have the idea that this type of merchant exists only in my imagination. Fortunately for the world, it does exist, in the West as well as in the East. It is true, such merchants may be counted on one's fingers, but the type ceases to be imaginary as soon as even one living specimen be found to answer to it. No doubt such sacrificers obtain their livelihood by their work. But livelihood is not their objective but only a by-product of their vocation. A life of sacrifice is the pinnacle of art and is full of true joy. *Yajna* is not *yajna* if one feels it to be burdensome or annoying. Self-indulgence leads to destruction, and renunciation to immortality. Joy has no independent existence; it depends on our attitude to life. One man will enjoy theatrical scenery, another the ever-new scenes which unfold themselves in the sky. Joy, therefore, is a matter of individual and national education. We relish things which we have been taught to relish as children. Illustrations can be easily cited of different national tastes.

Again, many sacrificers imagine that they are free to receive from the people everything they need, and many things they do not need, because they are rendering disinterested service. Directly this idea sways a man he ceases to be a servant and becomes a tyrant over the people.

One who would serve will not waste a thought upon his own comforts, which he leaves to be attended to or neglected by his Master on high. He will not therefore encumber himself with everything that comes his way; he will take only what he strictly needs and leave the rest. He will be calm, free from anger, and unruffled in mind even if he

finds himself inconvenienced. His service, like virtue, is its own reward, and he will rest content with it.

Again, one dare not be negligent in service, or be behindhand with it. He who thinks that one must be diligent only in one's personal business, and that unpaid public business may be done in any way and at any time one chooses, has still to learn the very rudiments of the science of sacrifice. Voluntary service of others demands the best of which one is capable, and must take precedence over service of self. In fact, the pure devotee consecrates himself to the service of humanity without any reservation whatever.

* * * * *

The chief value of Hinduism lies in holding the actual belief that *all* life (not only human beings, but all sentient beings) is one, i.e., all life is coming from the One Universal Source—call it Allah, God, or Parameshwara. There is in Hinduism a scripture called *Vishnu-sahasranama*, which simply means "one thousand names of God." These thousand names do not mean that God is limited to those names, but that He has as many names as you can possibly give Him. You may give Him as many names as you like, provided it is the one God without a second whose name you are invoking. That also means that He is nameless too.

This unity of *all* life is a peculiarity of Hinduism, which does not confine salvation to human beings alone but says that it is possible for all God's creatures. It may be that it is not possible, save through the human form; but that does not make man the Lord of creation. It makes him the servant of God's creation. Now when we talk of brotherhood of man, we stop there, and feel that all other life exists for man to exploit for his own purposes. But Hinduism excludes all exploitation. There is no limit whatsoever to the measure of sacrifice that one may make in order to realize this oneness with all life, but certainly the immensity of the ideal sets a limit to one's wants. That, you will see, is the antithesis of the position of the modern civilization which says: "Increase your wants." Those who hold that belief think that the increase of wants also means an increase of knowledge whereby one may understand the Infinite better. On the contrary Hinduism rules out indulgence and multiplication of wants, as these hamper one's growth to the ultimate identity with the Universal Self.



(Continued from page 6)

Fear and worry, however, inhibit the action of the mind, or the power of thought, in changing matter. Vyasa, the great sage of old, said, "Fear inhibits the effect of mind on disease."

Another illustration demonstrates the effect of fear and worry on the body. A patient of mine, a cab driver, had a bodily condition that would not respond to treatment. I found on inquiry that he was working practically twenty-four hours of the day running his taxi cab; his thought pattern was not right owing to the adverse conditions under which he worked. One day he came into my office smiling with great relief; he had sold his taxi cab business. From then on his condition rapidly improved. He responded to treatment as soon as his thought pattern changed, and his body then manifested a change for the better. So you see how the thought patterns in the mind can change matter, in this case the cells of the body.

That thoughts of grief or shock can also produce marked changes in matter was illustrated in the case of one of the young doctors in my graduating class. He was a brilliant and accomplished student, and had just completed setting up his office equipment, including a nitrous oxide gas machine for anesthetizing patients. He was experimenting with this machine late one afternoon, and had unwisely strapped the mask on his head. Evidently he carried the state of analgesia too far, for he lapsed into unconsciousness and fell on the floor, with the mask still strapped to his head. In the morning a fellow practitioner from the next office found him dead.

A committee of his classmates went that evening to visit his parents to do what we could to comfort them. He was an only child and much loved, and the effect of his death upon them was almost unbelievable. I had met the parents several times previously, but now I could hardly recognize them. Their faces, their whole physical appearance, were completely changed. So once again we see how thought can and does change matter.

Thought Patterns Are Self-Evident

Thought and the pattern it produces stamps us for what we are, whether it be glutton, criminal, cultured person, or child of God. We can recognize the pattern when we see it in the glutton; the criminal's carriage and eyes portray his life of crime; we can detect the cultured person by his genteel manner; and we can recognize children of God, for they are saturated with His Divine love, and His protection, and His power, and look as children of God should. Thought does indeed produce in matter the reflection of just what we are; and so it can, without question, change matter in any way.

SELF-REALIZATION (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.

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 daily to visitors. Museum open Sundays, 1 to 6 p.m. Thousands visit this 12-acre floral wonder-

land of lake and gardens, in which 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) retreat for SRF members only; 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 Rev. M. W. Lewis. Sunday services 11 a.m., SRF Inn.

San Diego, Calif.

Self-Realization Church of All Religions, 3072 First Ave., phone Wood-

crest 0923. Take First Ave. bus to Quince St. Sunday services 11 a.m., conducted by Dr. M. W. Lewis or Rev. D. Walters. 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 Citrus 3-3307. Tuesday meetings, 8 p.m.

Long Beach, Calif.

Self-Realization Church of All Religions, 430 E. Ocean Blvd., phone Long Beach 70-4511. Sunday services 11 a.m. 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 Signa Schultz. Meetings Thursdays, 8 p.m., 342 N. LaFayette.

Phoenix, Arizona

Self-Realization Church of All Religions, 1800 W. Monroe St., phone Alpine 3-3658. 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, 2514 N. Geronimo (No. 5).

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.

Minneapolis, Minnesota

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

St. Paul, Minn.

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

Madison, Wisconsin

Conducting teacher, Mr. Mark L. Prophet, Box 12. Madison 1. Meetings Sundays at 11 a.m. and Thursdays at 8 p.m. at 1710 Winnebago St.

Little Rock, Arkansas

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

Detroit, Michigan

Conducting teacher, Yogacharya J. Oliver Black, 18094 Parkside; secre-

tary, 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.

Lock Haven, Pennsylvania

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

Boston, Massachusetts

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Conducting teacher, Mr. J. Bradford Lewis, 9 Highfield Road, Hingham, Mass.; secretary, Miss Ellen MacTwiggan, 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.

SELF-REALIZATION

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.

Montreal, Quebec

Conducting teacher, Mr. Rothwell Bouillon, 5985 Terrebonne Ave.; phone WALnut 4953. Ass't conducting teacher, Mr. Adano Ley. Wednesday meetings, 8 p.m., 1628 Sherbrooke St. West.

SOUTH AMERICA

Armenia, Caldas, Rep. of Colombia

Conducting teacher, Mr. Gerardo Carvajal Londono, Almacen Medellin Carrera 19 No. 20-30. Treasurer, Alfonso Aristizabal Arias, Carrera 14, Num. 1327; telephone 2931.

PUERTO RICO

Santurce, Puerto Rico

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

MEXICO

Mexico City, Mexico (English-Speaking)

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

(Spanish-Speaking)

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

Monterrey, N. L., Mexico

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

Merida, Yucatan, Mexico

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

Tampico, Tamps., Mexico

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

Matamoros, Tamps., Mexico

Conducting teacher, Mr. Leopoldo Jimenez G., Apartado No. 317; secretary, Mr. Nicolas L. Guerra; treasurer, Mr. Ovidio Marroquin, Abasolo No. 147. Weekly meetings at Calle 10, No. 833, Matamoros.

Tijuana, Baja California, Mexico

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

CUBA

Havana, Cuba

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

EUROPE

London, England

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

Staffs, England

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

Sussex, England

SRF Representative, Mr. J. B. H. Mommens, Acacia Denton Rise, Denton near Newhaven, Sussex. Meetings every Thursday at 7:30 p.m. in Peacehaven at the home of Mrs. M. K. McEvoy, Steyning Avenue 39; and in Eastbourne every Tuesday at 7:30 p.m. at the home of Mrs. J. H. Ford, "Upmeads" Darley Rd.

Helsingfors, Finland

SRF representatives: Mr. Uno Reimitz, 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, France

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

Geneva, Switzerland

Conducting teacher, Mrs. Helen Erba-Tissot; secretary, Miss Liliane Svetlik-Germanier; treasurer, Mrs. Jules Bublin. For information write Mrs. Svetlik-Germanier, 17 rue du Vidollet.

Lausanne, Switzerland

Conducting teacher, Mrs. Helen Erba-Tissot. For information, write Mrs. Yvonne Anex-Genoud, 62 Av. de Beaumont.

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.

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.

Calabar, Nigeria, W. Africa

Conducting teacher, Mr. G. O. Basse. Meetings Tuesdays and Fridays, 6:30 p.m.; Sundays, 10 a.m. and 6 p.m., 12 Eyamba St.

Lagos, Nigeria, W. Africa

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

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. Larvea, c/o Messrs. Oil Storage Co. of Takoradi Ltd., P. O. Box 55.

Sekondi, Gold Coast, W. Africa

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

Port Elizabeth, South Africa

Conducting teacher, Mr. G. K. Nuliah Naidoo. Hindu Primary School,

22 Upperhill St. Meetings for meditation and chanting Fridays, 7:45 p.m. Phone 2-3968 (bus.) or 2-3273 (res.).

Pretoria, S. Africa

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

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

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

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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.

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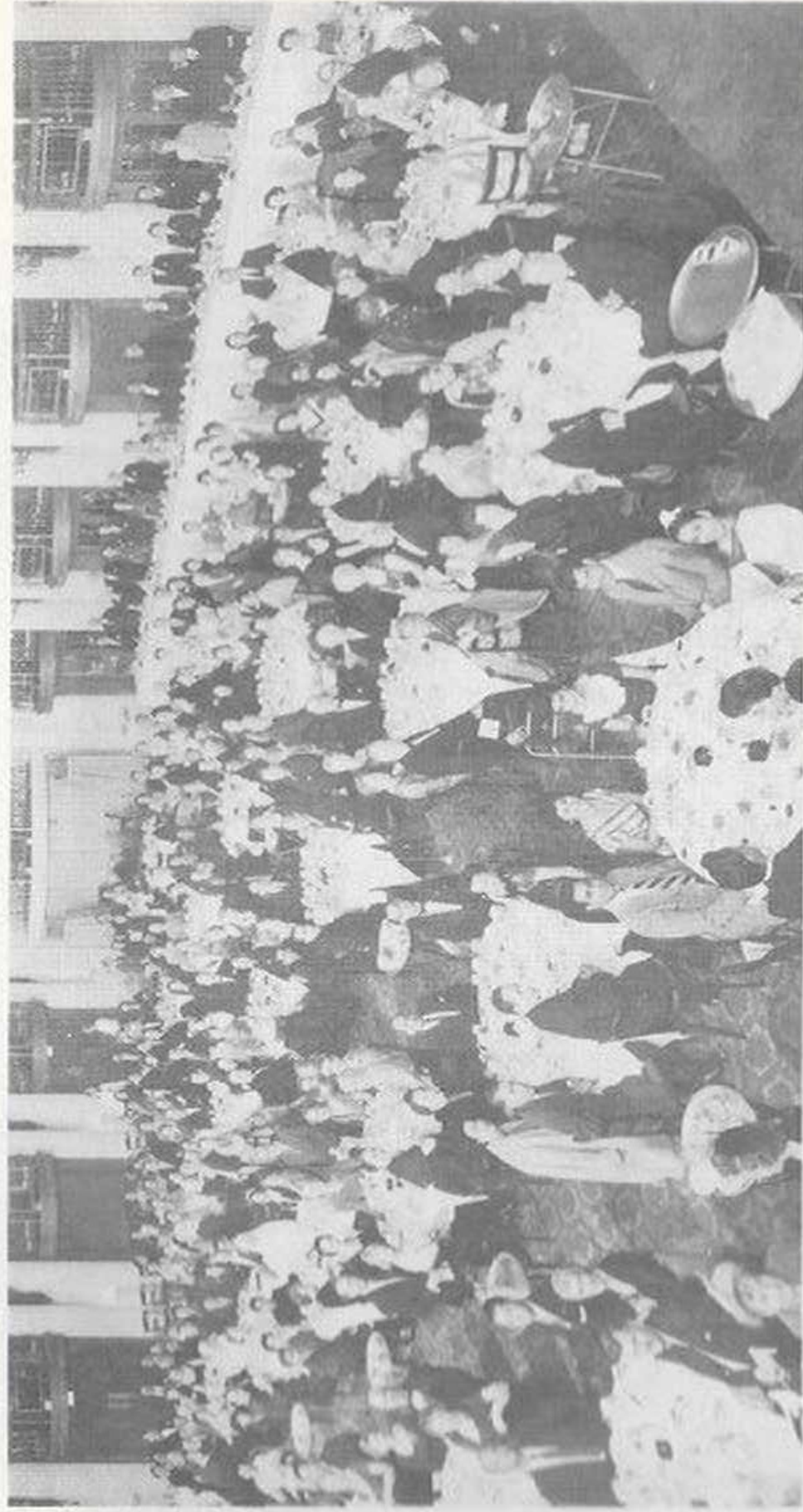
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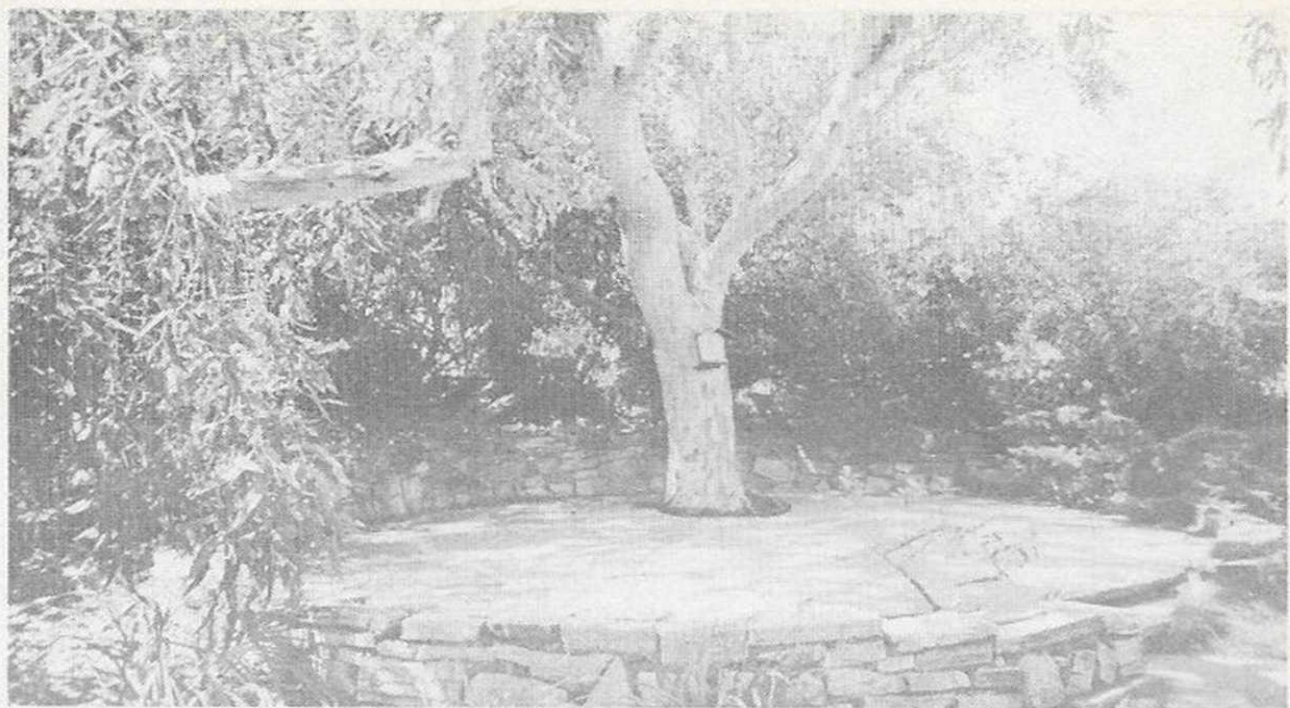
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Guests at banquet given by the Indian community of southern California in honor of Ambassador of India G. L. Mehta, Hotel Biltmore, Los Angeles, on October 24, 1953. Guests at the speakers' table include Rev. and Mrs. M. W. Lewis of the SRF Encinitas colony.



(Above) A leafy meditation nook on the secluded grounds of SRF Hermitage, Encinitas, California. The patio is paved with Arizona flagstone.

(Below) Sentinel palms overlooking the sea at the northern extremity of the Encinitas Hermitage grounds, which are situated on a steep cliff overlooking the Pacific.