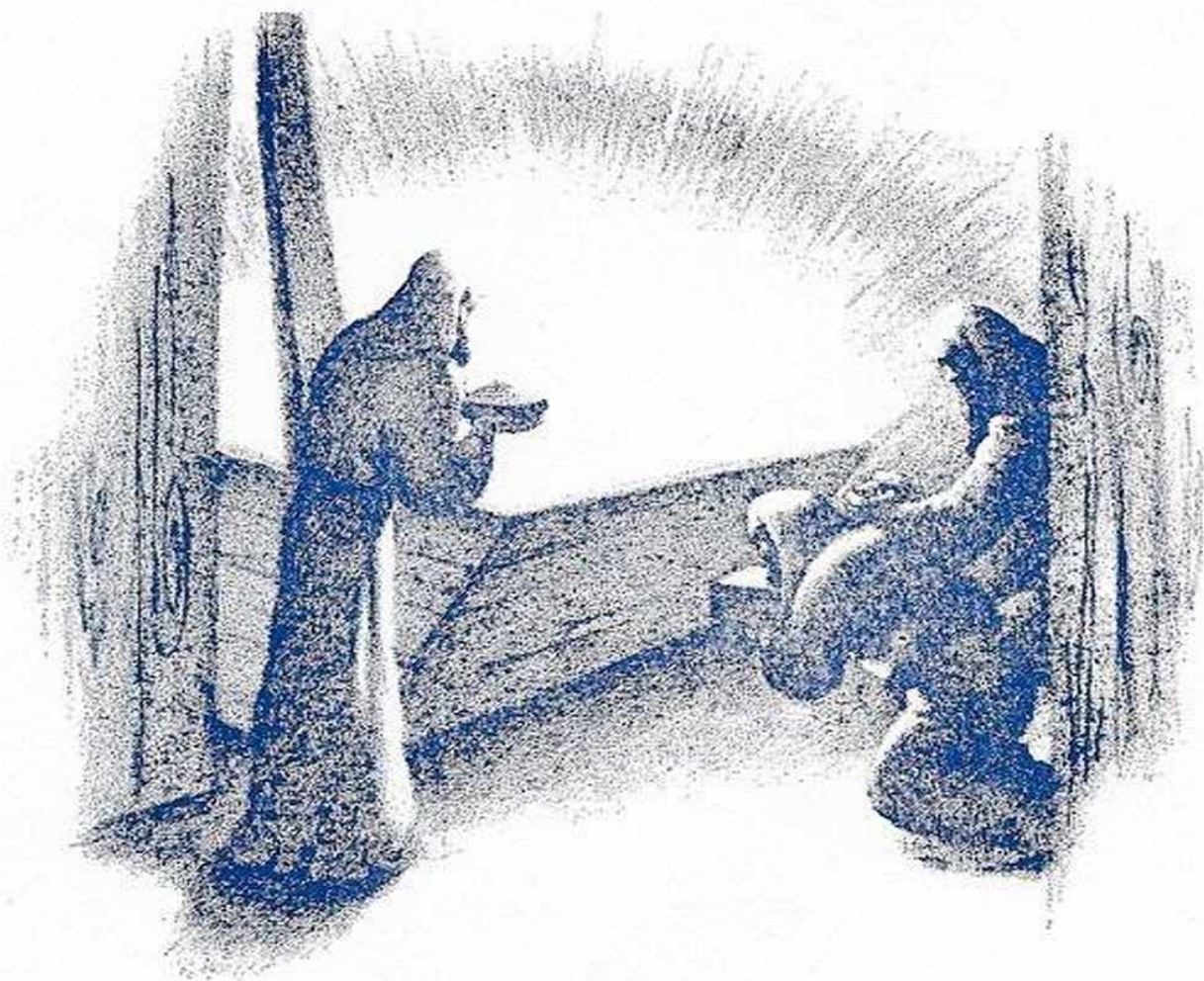


Self-Realization

MAGAZINE



Founded in 1925 by PARAMHANSA YOGANANDA



"We have seen his star in the east,
and are come to worship him" (*Matthew 2:2*).

Healing of Body, Mind, and Soul

NOV.-DEC., 1954
25 CENTS



PARAMHANSA YOGANANDA

In 1935, at the invitation of H. H. the Yuvaraja of Mysore, Paramhansaji paid a month-long visit to the State of Mysore, South India. This photograph was taken on Nov. 16, 1935 at Bangalore Palace.

Self-Realization Magazine

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November-December, 1954

Vol. 26, No. 3

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*Invocation to God,
by Paramahansa Yogananda, for
Blessings on SRF Disciples*

(Written July 16, 1944)

May I remember always, not myself, but Thee.

Father, Thou art the only King sitting on the throne of my desire.

All those that come to me, bless them.

My only desire for them is the gift of Thy love; my one thought is to place Thee on the throne of their hearts.

Thou art my life, my love, my everything; I pledge unconditional loyalty to Thee.

May Thy love shine forever on the sanctuary of my devotion, and may I be able to awaken Thy love in all hearts.

Whereas Thou hast given to me the will, strength, and power to bring other souls back to Thy grace—souls who have wandered, brothers and sisters who have strayed on the pathways of incarnations—make me the transparent medium through which Thy light may shine into their hearts, dispelling the darkness forevermore.

Father, Mother, Friend, Beloved God, I thank Thee from my inmost heart that Thou hast graced my life with Thine omnipresence. Help me to spread Thy message. I want to extol not myself but Thee. Be Thou the Speaker through my voice. May my will always express Thy will. Be Thou the only Desire back of all my desires.

All Thy devotees that come unto me, I offer at Thy feet. Change them, Father. Do for them as Thou wilt. Not my wish, but Thine, for Thou art the Lord of my heart.

Thou hast ever blessed me by granting to me all my prayers. In this closing chapter of my life may Thou be the one Life guiding me, giving me only the desire to place Thee in the hearts of the devotees whom Thou hast sent me. May Thy greatest blessing be that they remain with Thee constantly, in the wakeful hours and in time of sleep and dreams; with Thee ever through eternity, and feeling Thy presence even in

this dream of incarnation. May Thou be the only King reigning in their hearts.

All my love, all my devotion, all my loyalty I pour at Thy feet, for I see the dreams of this life have all passed, and Thou art forever my Beloved. May I place that love in the hearts of others, that they see Thy presence behind the delusion of this life.

What words shall I speak in the sincerity of my heart? The greatest gift I have to bestow on those I love, Thy devotees, is that I may place Thy love in the hearts of all, for Thy love's sake.

Father, Mother, Friend, Beloved God, no more with words will I pray, but with my heart, with the fervor of my intuition, for I know Thou art listening to my voice of prayer and to every call of my soul.

Prayer for the Use of Self-Realizationists

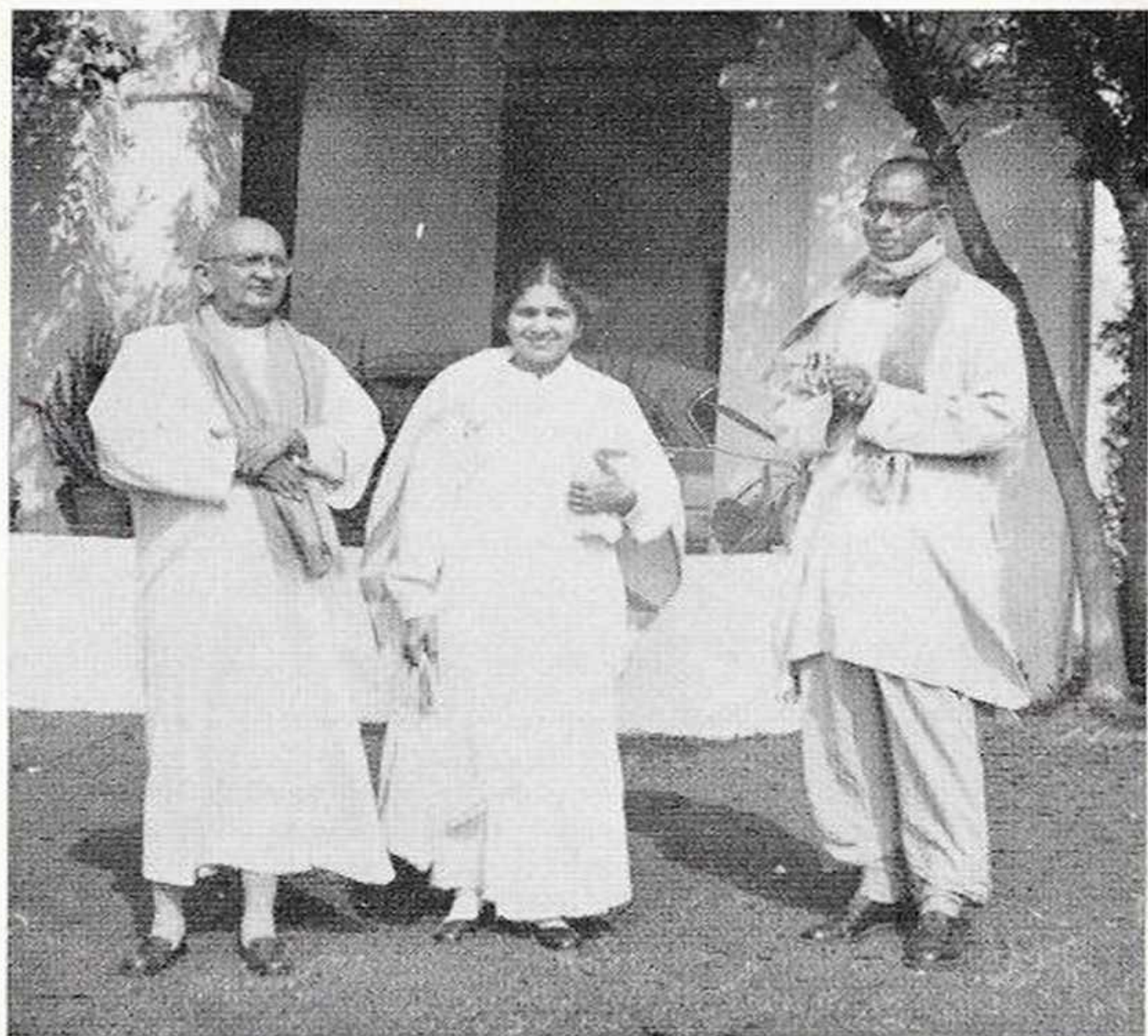
By Paramhansa Yogananda

Father, Mother, Friend, Beloved God, unite our thoughts at a greater altar where Thine omnipresence may shine forth. Thou wilt not cast us away. Remember us, though we remember Thee not. Be not indifferent to us, though we have been indifferent to Thee. Place in our minds and hearts the all-important truth that Thou art the Goal we are seeking. Our loyalty to Thee may come and go, but remain Thou in our hearts forever.

Receive, O Lord, the unctuous fervor of our souls. Many times has the song of the nightingale of sense-pleasures lured away our love from Thee. Now accept all the devotion of our hearts. We pour the offering of all desires at Thy feet of omnipresence. Receive us. Thou art mighty to save Thy devotees. They cannot fail, for they are Thine.

Thou art the Immortal Shelter: forsake us not. Though we have sought the desires and ambitions of this life, these are all Thy tests to bring us at last to Thy feet. Why do not we, Thy devotees, realize that Thou art testing us through trivial perceptions, moods, and habits of incarnations? Protect us from ourselves. Test us with delusion, with punishment, if it is Thy will, but let us never be oblivious of Thy presence.

No more with mere words and fragments of sincerity, but from the depths of our yearning souls we offer our loyalty to Thee. In health or sickness, in wealth or poverty, in security or disaster, in delusion or attunement, in life or death, we stand before the altar of our love, unconditionally loving Thee alone forever and forever, forever, forever, and forever.



SWAMI RAMDAS, MOTHER KRISHNA BAI, AND SWAMI
SATCHITANANDA AT SRF HEADQUARTERS, LOS ANGELES

Swami Ramdas, a revered Indian teacher, and two of his disciples who visited SRF headquarters, November 3rd. The trio is making a world tour. (*See page 31.*)

What is the Holy Ghost?

By REV. M. W. LEWIS

(Transcription of a lecture given at SRF Church,
Hollywood, California, on January 17, 1954)



The Holy Ghost is Cosmic Intelligent Vibration; as such, it is the universal fabric of creation. When the one infinite consciousness of Spirit vibrated (or, as it is described in *Genesis* 1:2, when "the Spirit of God moved") it became Invisible Vibration or the Holy Ghost. God's consciousness assumed two aspects: the motionless or unmanifested, which is God the Father; and the moving or manifesting, which is the Holy Ghost.

The Holy Ghost, being the manifestation of God the Father as Cosmic Vibration, holds within itself the presence, the consciousness of God the Father. The reflected intelligence of God the Father that is carried within the structural Cosmic Vibration or the Holy Ghost is called Christ Consciousness, or the Son. The Hindu scriptures and the Christian Bible both refer to this triune aspect of the Deity: *Sat, Tat, Aum*—Father, Son, Holy Ghost. As motionless Being, beyond creation, Spirit is God the Father; as Cosmic Vibration, structuring creation, He is the Holy Ghost; and as Christ Consciousness, the only begotten reflection of His cosmic intelligence, power, and love in creation, He is the Son.

The first visible manifestation of the Cosmic Vibration was Cosmic Light. ("And God said, Let there be light."—*Genesis* 1:3) From that light all creation has come. Hence everything in nature has been found to give off light. Science has proved the inverse—that all matter resolves into energy, and that energy finally resolves into light (as Sir James Jeans and Sir Arthur S. Eddington have attested). Another scientist, Professor Otto Oldenberg of Harvard University, has proved that light can be synthesized into matter; that photons of light can be made to form positrons. This shows conclusively that matter indeed comes from light, the great light of God. In the electron microscope one can actually see that the grosser forms of matter are composed of light atoms—whose source is the cosmic light of the Holy Ghost.

In that cosmic light and vibration of the Holy Ghost is the omniscience, the power, and the all-pervading love of God. His great consciousness is present in the Holy Ghost. Otherwise how could all the multi-

itudinous forms of creation have come from the one undifferentiated Light? The Holy Ghost, being the creative aspect of God, is sometimes referred to as the Divine Mother, because everything has come out of that womb of Light—you, I, all creation. Holy Ghost is the repository of everything that ever was created or that ever will be created. The Cosmic Vibration is called "holy" because it is a manifestation of God's consciousness. It is called "ghost" because it is unseen, too subtle to be cognized by the senses or the intellect. The all-pervading presence of the Holy Ghost can be realized only through soul intuition. If we can consciously contact the creative Holy Vibration we have the key to salvation.

So we find that everything in nature, being made of the light of the Holy Ghost, gives off light. And the light, being vibratory, gives off sound. Deeply meditating devotees who perceive the Cosmic Light behind the atoms also hear the Cosmic Sound—*Aum*—the great Amen. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (*Revelations 3:14*). *Aum* bears faithful testimony to the running of the creative cosmic motor.

The *Aum* of the Vedas became the sacred word *Amin* of the Moslems, the *Hum* of the Tibetans, the *Amen* of the Christians. The underlying identity of the sounds of these words with the Holy Vibration was demonstrated at the San Francisco World's Fair in 1939, when they were spoken into a machine that recorded on tape the vibrations of spoken words. Although *Aum*, *Amin*, *Hum*, and *Amen* are each from a different language, their recorded vibratory patterns were the same.

The sound of *Aum* is referred to in *Revelations 1:10*: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." That "great voice" is *Aum*, the cosmic sound of the Holy Ghost. Note that St. John says, "I was in the *Spirit* on the Lord's day," meaning "I was in the spiritual consciousness within." The cosmic sound of *Aum* cannot be heard with the sensory consciousness.

Let us consider the Holy Vibration as it manifests in us as individuals. This is of special interest because the human body is the only physical vehicle in which it is possible consciously to contact God. How does the Cosmic Vibration enter into our beings? Through the door of the medulla oblongata, at the base of the skull where it joins the neck. The reflection or polarity of the light entering the medulla can be seen as the spiritual eye when we concentrate our attention at the Christ Center in the forehead, at the point between the eyebrows. Through the spiritual eye we can contact the Holy Ghost within us. This makes especially meaningful the customary depiction of saints with their eyes upturned to this point. Every devotee who aspires to know God should look steadfastly in meditation at the Christ Center or

spiritual eye, for there he can see the reflection of the light of the Holy Ghost.

Everything that we need is within the Holy Ghost—all power, all strength, all wisdom, all love—because the consciousness of God is there. This is plainly stated in the Bible (*Isaiah 45:1*): "Thus saith the Lord to his anointed..." ("his anointed" are those who receive the Holy Ghost) "whose right hand I have holden... and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut."

If you have contact with the Holy Ghost, would you not be able to say that God "holds your hand"? He does more than that; He takes care of each of us, through the Holy Ghost, in every possible way. "The loins of kings" means power; a king is a symbol of power. And the "two leaved gates" is a reference to the medulla center whose light is reflected at the Christ center in the forehead as two rings of light—an outer golden ring symbolizing the divine life energy in the Holy Vibration, and an inner blue ring symbolizing the Christ Consciousness in the Holy Vibration.

Isaiah declares that when we are one with that Christ center we have all the power and strength that we need, for God Himself is in that Holy Vibration. "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron" (*Isaiah 45:2*). God will remove all obstructions that are in our way, if we seek Him in earnest through the Holy Vibration. When we contact the power of God within us in the Holy Vibration, what can possibly stand in our way? "If God be for us, who can be against us?" (*Romans 8:31*). When we merge with the Holy Ghost we have the power spoken of by Isaiah.

And we shall have something else. In the next verse in Isaiah we read, "I will give thee the treasures of darkness..." When we first look within we see nothing; all is dark. But when we keep on concentrating the attention at the Christ center, we begin to see a little light. As we continue meditating, we merge in that light; the light expands, and in it we find all the treasures of heaven, the eternal kingdom of God. "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am... God" (*Isaiah 45:3*). The "name" of the Holy Vibration is *Aum*, the sound that we hear when we look at the point between the eyebrows and merge in the light there. It is our own "name" or true identity, for we are of the Holy Ghost. Do not forget that. The Holy Ghost is within us; we can contact it at the Christ center in the forehead; we can make it our own. We have the method in the *Aum* technique of the Self-Realization Fellowship. By becoming one with the Holy Ghost through practice of this scientific meditation technique, we become

God's "anointed" ones, and we know that our hands are held in His. There is nothing mystical about it. Nor should we construe God's "anointed" ones to be His favorites; they are simply those who are following the right definite path to find God within.

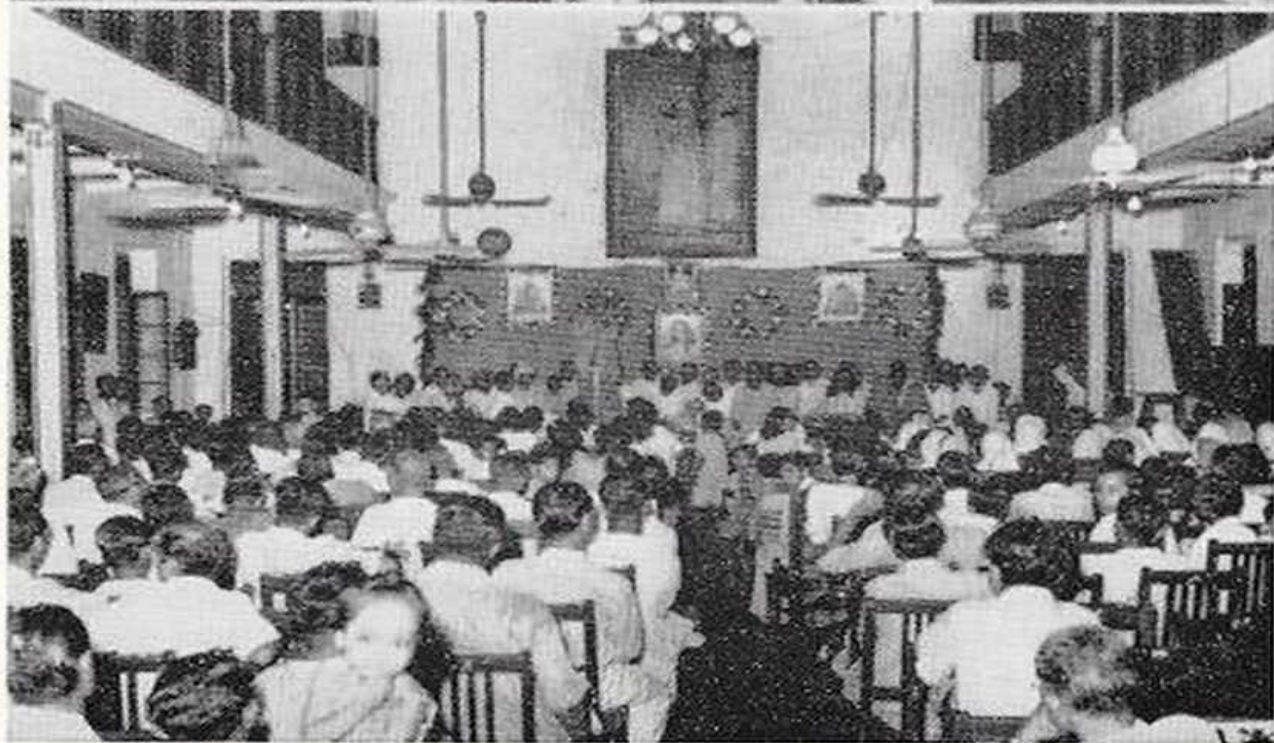
Let us remember, then, that the sound, the light, and the omniscience of God are present in our being, just as these qualities are present in the universal ocean of Cosmic Vibration. The primordial Cosmic Sound manifests as many different sounds or rates of vibration. Those who meditate deeply hear its subtle vibratory emanations at the various *chakras* or centers of light in the cerebrospinal axis: at the coccygeal center as the sound of a bumblebee; at the sacral as a flute; at the lumbar as a harp; at the dorsal as a gong; at the cervical as an oceanic roar; and at the medullary as a symphony of all these sounds. Anyone can hear these sounds, and see the light of each of the centers, by right meditation, as taught in Self-Realization Yoga.

The light of the Holy Ghost in the cerebrospinal centers appears as variously hued "lotuses," each having a different number of petals or rays. These are the "golden candlesticks"—golden-hued rays of energy—referred to in *Revelations* 1:10-20, where we find a description of the spiritual body of light. Further reference is made to it in *Luke* 11:34. "The light of the body is the eye: therefore when thine eye is single (i.e., when one concentrates at the Christ center in the forehead, the seat of the single spiritual eye), thy whole body also is full of light." Inasmuch as we can find and contact the Holy Ghost within us in these cerebrospinal centers of light, it is essential that we know about them. "Take heed therefore that the light which is in thee be not darkness" (*Luke* 11:35).

But greater than the light or the sound is the presence of God's love in the Holy Vibration. When we contact the light of the Holy Ghost, or hear its vibration as the sound of *Aum*, we will feel God's omniscience and love begin to well up in our hearts, and we will know what it is to "receive the Holy Ghost." Once that love of God has come to us through the Holy Ghost, we realize that no earthly experience is comparable.

But we have to make an effort to receive the Holy Ghost. We must do more than theorize if we are to merge with it and realize God's love in it. In the Bible St. John speaks of Jesus, "upon whom thou shalt see the Spirit descending, and remaining" (*John* 1:33). The "remaining" is the merging. Some seekers have a little glimpse of the light, or hear the sound of *Aum*, but they are too busy with other things to *remain* with it, to merge with it. But when we are merged with the Holy Vibration the Spirit descends upon us and remains; we are baptized in the Holy Ghost.

So it is very important that we make a real effort to contact this



(Above) A band of YSS members whose parade through a section of Calcutta on the morning of Sept. 25th was the opening feature in the celebration of 48th anniversary of Yogoda Sat-Sanga.

(Below) YSS members and friends, Rammohan Library Hall, Calcutta, Sept. 25th. (See page 32.)

Holy Ghost within us. When we merge in it we expand our consciousness from the little wave of the physical body to the vast ocean of Spirit. That is the meaning of Paramhansaji's song, "I am the bubble, make me the sea." We have to make the little bubble of ego become the sea of God, who is our true Self. Begin right now. Try to feel the great ocean of God's presence by expanding your consciousness until it merges with the Christ Consciousness in the Holy Ghost. Paramhansaji wrote: "When the wave feels itself isolated from the sea, it must expand its boundaries until it takes on the shape of the sea." So the wave of body-consciousness must expand its boundaries into Christ Consciousness by merging with the Holy Ghost, which is simultaneously present in the physical body and in all creation to the outermost reaches of the universe.

In his great book, *The Holy Science*, Sri Yukteswar explains that in meditating on *Aum*, or Holy Ghost, "and being absorbed in the stream thereof, man becomes (spiritually) baptized and begins to repent (from the Latin *repens*, to creep) toward his Divinity, the Eternal Father, whence he had fallen." What does creeping back, repenting, mean? To merge through meditation step-by-step, in the Holy Vibration within us, and go back through the Son, or Christ Consciousness, to the Cosmic Consciousness of God the Father. This we must do, unless we are willing to come back here again and again and undergo earthly life with its delusion of separateness from God.

When our consciousness is directed outward, we perceive only the world, with all its limitations and imperfections. But cultivation of the inner spiritual consciousness gives us a glimpse, while here on earth, of the kingdom of heaven that Jesus described as "not of this world." In *Titus 3:5* we read: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

We all want to be saved; there is a longing within the soul to go back to God whence we came, to merge in His infinite light. If we want that, we must be washed, over and over, in the cosmic vibration of the Holy Ghost. That is why the Master said to practice Self-Realization techniques of meditation regularly, morning and night. And Lahiri Mahasaya said, "Do a little *Kriya* each day." That will enable you to merge in the Holy Vibration. We came down from God through that Vibration, and we can return to Him only by going back through it, step by step.

Through the kindness of his grandson, Ananda Lahiri, I have the following words of Lahiri Mahasaya: "There is really only one eye, the very power of sight, the universal power of sight that is in the Holy Vibration. Also in that Vibration is the omniscience of God, beyond time and space." That is why, the moment you touch that omniscience in the Holy Ghost, God knows it. Does not the Bible say that He is

aware of even a sparrow's fall? Lahiri Mahasaya continues: "It is through rest in the Holy Ghost that we contact God or all divine beings. Everything came from the light of God, the Holy Ghost. If you contact it, then you can see the saints. Only then." Ananda Lahiri drew the following conclusion from Lahiri Mahasaya's words: "Thus we can see a Lahiri Mahasaya, or a Christ, in the *Kutastha*, the single eye. Everything is there. Or we can become a Christ or a Lahiri Mahasaya by being constantly in touch with *Kutastha*, the universal single eye, containing the omniscience of God."

Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (*John* 14:12). We are made in the image of God but in order to realize it we have to merge in His omniscience. Then, even as He sees all and is omnipresent, all-pervading, so we likewise, when merged in His presence as the Holy Ghost, have the same qualities and can do the same things He does.

The Holy Ghost is spoken of by Jesus as the Comforter because in that Holy Vibration is not only the omniscience of God but also His great love. There is no comfort that can be compared to that love. Nor is there anything on earth that will satisfy the heart of man, no matter who or what he is, except the love of God, which comes to us through the Holy Vibration. Jesus meant that each of us should know the love which is in the Comforter: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (*John* 14:25, 26). Isn't that proof enough that our first and highest need is to contact the Holy Vibration?

Even though we may feel satisfied with our present outward state of consciousness, we shall one day discover that that consciousness—which is dependent on delusive sensory perceptions, mind, and reason—will change and pass away, even as will our bodies. But if we seek the inner consciousness, the awareness of the Holy Ghost within, we are in touch with the Reality of life; we shall have everything we need in this world and, hereafter, life eternal. Those who are contented with the outer body-consciousness pass into a state of unconsciousness at death. But those who follow the inner consciousness, the Christ Intelligence within the Holy Ghost, will not die, but will remain awake in eternal consciousness. The light of the Holy Ghost will be a guide to them, even as it guided the children of Israel, "a cloud by day, a pillar of fire by night." This experience is not imaginary; a real cloud of light is always visible at the spiritual eye, even in the daytime; and at night it can be seen as a ring of fire, a beacon light to guide you.

But greatest of all is the divine love present in the Comforter,

(Continued on page 30)



(Sister Gyanamata [1869-1951] was the most spiritually advanced woman disciple of Paramhansa Yogananda. She met him in Seattle, Washington, in 1924; eight years later she took the vows of a Sister of the SRF Order.)

A Letter From Sister Gyanamata

March 7, 1948

My divine Master:

When I called you this morning you said something that I did not catch. The few words I did hear seemed to mean that my little offering should have been accompanied by a note. If this did not seem necessary to me, it is because a spring of devotion flows ceaselessly from my heart to you in an unbroken stream, and has now for twenty-four years, beginning at the time I first met you. Nothing has ever disturbed it.

Looking back over those years, I feel perfect satisfaction in one thing: No matter what you refused or withheld from me, I never thought you were in the wrong. I always knew that any pang I might feel came from the shadow thrown on my life by desire—wanting something for myself. That if I were what I ought to be, what I hope to be, there would be no shadow, no sign of the cross. Your treatment of me, your directing of me, has been perfect. As I tell the young disciples, if the years have given me anything of value, it is our relationship; it is because you have been what you are to me. In other words, I am as I am because you are as you are.

Material offerings can be given only now and then; but the stream of reverence, devotion, gratitude, and love that flows to Your Holiness from this poor heart never ceases, day or night.

GYANAMATA

Yoga Postures For Health

By REV. C. BERNARD

A Practice Routine for Learning Postures



Each of the articles in this series on yoga asanas—which has been appearing in *Self-Realization Magazine* for a period of five and one-half years—has given complete directions for the practice of a particular pose.

In response to many inquiries, however, I am presenting in this issue a suggested practice list of asanas, that your procedure of learning them be not haphazard but systematic and functional. Because of the number of postures involved, the reader must necessarily be referred to past issues of the magazine for complete descriptions.

(In this article, the parenthetical notation of a date after the name of a posture refers to the issue of *Self-Realization Magazine* in which that pose is described in detail.)

The various postures may be grouped naturally into three general divisions for learning: sitting postures, lying-down postures, and standing postures. The suggested routines of learning within these three groups should facilitate your practice. A word of caution is in order here, however. Do not attempt all the postures listed in this article at any one time! The list is intended only as a sensible guide from the simple to the more difficult asanas in each of the three categories. Practice only a few at any one time, and continue practicing those few until you perfect them before you attempt another group.

Sitting Postures

Of the sitting postures the simplest to practice are *Pavanamuktasana*—body weight on the buttocks, knees drawn up to the chest, hands clasped in front of the knees, spine held erect—and *Vajrasana* (May 1950). The basic *Vajrasana* pose has the advantage of having several variations that can be learned easily after one has mastered the main pose. In *Vajrasana* one ordinarily sits with legs folded under and the buttocks resting on the ankles or on the upturned soles of the feet. A variation shifts the feet—soles up and toes pointing backward—to the sides, so that the buttocks rest directly on the floor between the feet. By way of further variation, the feet may be turned at right angles to the body.

Sasamgasana (July 1954) derives from the basic *Vajrasana* pose. The hands hold the soles of the feet and the body is arched forward

until the head touches the floor. *Supta-Vajrasana* is accomplished by lying backward with the legs tucked under in the *Vajrasana* position. Here again three variations of position of the feet are possible: with the feet, soles up, under the body; with the feet at the sides, soles up and toes pointing backward; and with the feet at the sides and turned at right angles to the body. Counterpoising the backward bend of *Supta-Vajrasana* is *Ardha-Kurmasana* (September 1953). From basic *Vajrasana* position extend the arms overhead. Keeping the arms and spine aligned, bend forward until the palms and forehead touch the floor.

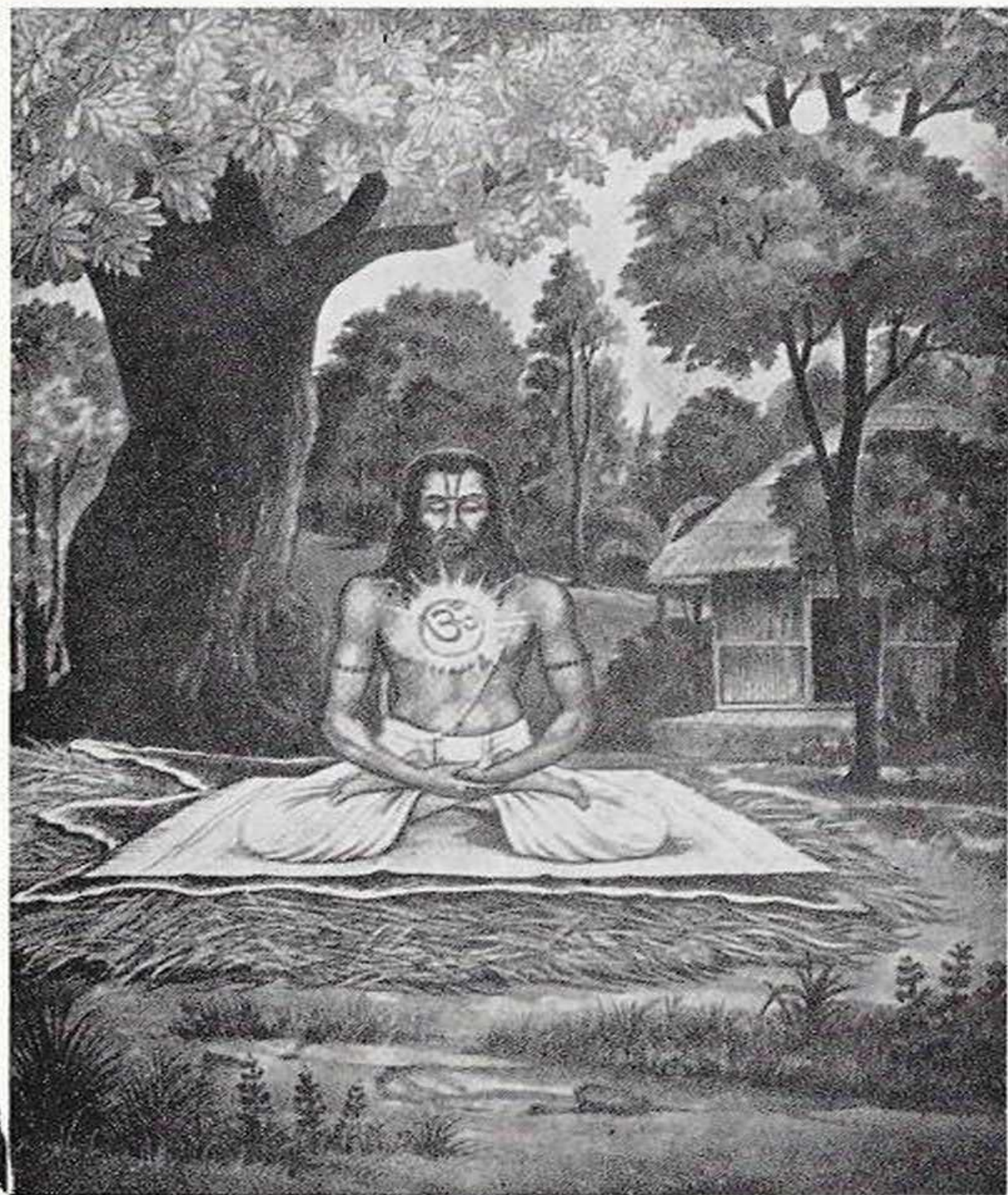
Somewhat more difficult is *Ardha-Matsyendrasana* (January 1950). In this pose the spine is twisted. Very much more difficult is the *Matsyendrasana* or full spinal twist. Caution should be used in attempting this pose.

In another series of sitting postures the legs are in most cases drawn toward the trunk with the feet on or near the thighs. Simplest of these is *Sukhasana*, which consists of nothing more complicated than sitting erect with legs crossed in front of the body and the hands on the knees. We might proceed to *Ardha-Padmasana* next, simply by placing one foot on top of the opposite thigh.

Virasana comes next. In this pose the left foot is placed on top of the right thigh, and the right foot is tucked under the left thigh. *Samasana* is only a little more difficult. In this pose the ankles are laid one on top of the other as close to the body as possible. *Siddhasana* may prove slightly more difficult, although it is not really hard to accomplish. The left heel is drawn under the body so as to press against the perineum (the point just in front of the anus) and the right foot is drawn close to and somewhat upon the left.

In all these sitting poses the soles of the feet are turned upward. The foregoing sitting postures are good preparation for the pose to which all students of yoga aspire — *Padmasana* (May 1954). In *Padmasana* the legs are crossed over so that each foot rests, with sole upturned, on top of the opposite thigh. Use the hands to help draw the legs into acute-angle positions such as this.

When one has mastered *Padmasana* he can set about learning the many other poses in which the legs are locked in the *Padmasana* position. With the hands clasped or locked behind the buttocks, simply bend forward until the forehead touches the floor to perform *Yogasana* (July 1950). Bending backward from *Padmasana*, one accomplishes *Matsyasana* (July, 1949). In *Matsyasana* the hands ordinarily grasp the feet, but there is another variation in which the arms are folded behind the head. *Kukkutasana* is achieved by first sitting in *Padmasana*, then — placing the hands flat on the floor at the sides — by lifting the legs so as to balance on the straight arms. In a more difficult variation of *Padmasana* the forearms are thrust between the junctures of the thighs and calves



B. K. Mitra

YOGI IN PADMASANA — LOTUS POSE

"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."—*Bhagavad Gita*. On the breast of the meditating yogi the Sanskrit characters for AUM symbolize his illumination or realization of the Indwelling Glory.

so that the hands are flat on the floor. The body is then raised up on the supporting arms. Considerably more difficult is *Baddha Padmasana* or Locked Lotus: sitting in *Padmasana*, cross the arms behind the back so that the hands come around the sides to grasp the feet!

Lying-Down Postures

Some poses are assumed from a lying-down position. Simplest of all is *Savasana* (March 1950), the relaxing pose. The body is comfortably outstretched flat on the back. *Uttana Padasana* (July 1951) is performed by raising both legs together to an angle of about thirty degrees. *Salabhasana* is begun with the body face down; the arms are then pressed to the floor at the sides so as to provide leverage to raise the shoulders and lower legs from the floor.

In *Bhujangasana* (May 1951) only the upper body is raised from the floor. In *Dhanurasana* (March 1950) the prostrate body is bent backward like a bow by grasping the upraised ankles with the hands and pulling the arms straight. It is a good idea, when practicing asanas of this type, to follow a posture that stretches the spine in one direction with a pose that stretches it in the opposite direction. This is particularly important after *Chakrasana*, the Circle Pose (May 1953).

Sarvangasana or Shoulder Stand (July 1953 and November 1953) should not be too difficult and is good preparation for *Halasana* (March 1954) and its variations. Then comes *Karnapitasana* (September 1954), which is quite restful. After all this practice in stretching you can begin to work on *Paschimotanasana* (March 1951).

Sirshasana or Head Stand (March 1952) is not really difficult, but care should always be exercised in its practice. When you have learned *Padmasana*, you can combine it with *Sirshasana* in all its variations.

Standing Postures

Garudasana (January 1953) and *Ardha-Chandrasana* (March 1953) are both simple standing poses. *Trikonasana* could follow them easily.

From the beginning one can try *Hamsasana* (November 1949) and use it to build up strength for the spectacular and quite difficult *Mayurasana* or Peacock Pose (November 1949).

While this long list of strange names probably will appear as "gobbledegook" to the uninitiated, it is hoped that the novice will refer to the articles on these asanas published in previous issues of *Self-Realization Magazine*. This study, coupled with application of a systematic routine of learning such as has been outlined here, should enable him to make faster progress in his practice. Master the few basic positions and all the rest will come more easily. Massage or any kind of twisting and stretching exercises that loosen the muscles and joints will be helpful to you in gaining control over your body.

Thought Seeds

By PARAMHANSA YOGANANDA



Nurtured in the soil of consciousness by daily meditation, watered with showers of the heart's devotion, may these thought seeds become a beautiful garden of divine realizations.

November 7th

Bless me, Father, that I may behold the Eastern star of wisdom. May it gleam before my human eyes, alike in daylight and in gloom. Let that single eye of realization lead me to behold, through all the veils of matter, the infinite presence of Christ, everywhere. Bless me, that the sacred wise thoughts in me, following this star of knowledge, meet the Christ in everything.

November 14th

I resolve to follow Self-Realization teachings, that I may become Christlike myself and feed the spiritually hungry with the all-satisfying manna of wisdom and divine bliss.

November 21st

I will break the limiting bonds of restlessness and freely expand the power of my meditation until I am able to receive and manifest the universal Christ Consciousness.

November 28th

By daily meditation I will so prepare the cradle of my consciousness that it is worthy to receive the Infinite Baby Christ. During this holy season I will pray deep and long until every day becomes a true Christmas occasion of divine communion.

December 5th

O Christ! make my heart big enough to hold you; then will it throb with the Christ Consciousness in everything. Then will I enjoy the festivity of thy birth in my mind, my soul, and in every living atom.

December 12th

I will prepare for the coming of the Omnipresent Baby Christ by cleaning the cradle of my consciousness, now rusty with selfishness, indifference, and sense attachments; and by polishing it with deep, daily, divine meditation, introspection, and discrimination. I will remodel the cradle with the dazzling soul-qualities of brother love, humbleness, faith, desire for God-contact, will power, self-control, renunciation, and unselfishness, that I may fittingly celebrate the birth of the Divine Child.

December 19th

My thoughts are decorating the Christmas tree of meditation with rare gifts of devotion, sealed with golden heart-prayers. May Christ come and receive them! Mentally I join in the worship in all mosques, churches, and temples; and perceive the birth of the universal Christ Consciousness as peace on the altar of all devotional hearts.

December 26th

The vast consciousness of Christ is born this day within the cradle of my universal body, the cosmos. The consciousness of Christ is all-pervading. Within the cradle of the universe Christ and I are one. I celebrate the birth of Christ in spirit and in body.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VI, Verse 27

Literal Translation

The yogi who has completely calmed the mind and controlled the passions and freed them from all impurities and who is one with Spirit—verily he has attained supreme blessedness.

Spiritual Interpretation

In this stanza the *Gita* points out that the successful devotee, by repeated mental efforts to destroy restlessness, has overcome all obstacles in the path of yoga. When the activating power of unruly thoughts has waned into nothingness, the yogi becomes absorbed in the deep bliss of the soul.

Chapter VI, Verse 28

Literal Translation

Free from all impurities, ceaselessly engaging the mind in activity (as instructed), the yogi easily attains the bliss of mergence in Spirit.

Spiritual Interpretation

The 27th stanza mentioned that a yogi becomes free by forcibly keeping the mind in the inactive state of ecstasy; the 28th stanza speaks

of a yogi who remains free, the enjoyer of cosmic bliss, during the state of activity also.

The yogi who at will can perceive the Spirit, in the state of ecstasy without bodily activity, ultimately learns to retain his infinite consciousness during the performance of actions. Every yogi should therefore refuse to succumb to the invasions of restlessness during meditation. When he is able to remain continuously in the state of inner calmness he perceives the soul. By further perseverance he enters into ecstatic bliss and realizes the Spirit.

Chapter VI, Verse 29

Literal Translation

With the soul united (to Spirit) by yoga, with a vision of equality for all beings, the yogi beholds the Spirit in all creatures and all creatures in the Spirit.

Spiritual Interpretation

After describing in stanzas 27-28 how a yogi, in his inactive and active states, can perceive the Divine, the *Bhagavad Gita* tells in this stanza of the saint who is free from all karma and material delusions.

The liberated yogi is conscious of the Spirit not only as Cosmic Bliss but also as the Cosmic Light that is the true structure of all beings. Beholding everything as Cosmic Light, the yogi sees all beings as its emanations.

Chapter VI, Verse 30

Literal Translation

He who perceives Me everywhere and who beholds everything in Me never remains unseen by Me, nor do I remain unseen by him.

Spiritual Interpretation

"The divine lover beholds God through every window of thought and space, and the Cosmic Beloved beholds the devotee through every window of his loving thoughts. Enlocked in mental visions of love, God and the devotee enjoy unparted union."

After uniting his soul to God, the yogi may still maintain the dual relation—the liberated devotee, and God as the Object of adoration.

This stanza of the *Gita* definitely points out that the illumined yogi does not lose the individuality of his soul; instead he finds his being extended into the Being of the Spirit. An ordinary person perceives himself as separate from God. The advanced yogi feels his soul as a wave in the ocean of Cosmic Consciousness. But the completely liberated yogi beholds his soul wave as a manifestation of the Cosmic Ocean. Such a

yogi never says: "I am God," for he knows God can exist without his soul, but, if he wants to, he can say: "God has become myself."

The soul of the emancipated yogi can remain merged, if he wishes, in the Absolute as the Absolute. Or the liberated yogi, owing to the retention of his God-created individuality (which can never be lost), may remain or re-appear in the physical body in which he was liberated, in order to worship God in any desired materialized form (such as Christ or Sri Krishna) or as the Infinite existing around his body.

This stanza stresses the state of duality that may exist between the devotee and God. The liberated devotee can watch God through every niche of space, as the Spirit can look at him through every pore of the sky. Such a liberated yogi never loses sight of God nor does God ever lose sight of him. The True Lover is God; we are all His beloveds, mistakenly seeking love in impermanent beings. The desire for affection can never be quenched by the imperfect love of mortals. When the devotee, by the practice of truly loving mortals, learns to love all beings, and by meditation learns also to love God, then and then only is his thirst for love satisfied.

Every man who leaves the earth in an embittered state of unrequited love has to come back here until he finds the perfect love of God. When he recognizes the Lord as the only Perfect Lover, his heart seeks no other affection. After many prodigal wanderings the yogi meets the Cosmic Lover in the bower of eternity. Wherever the yogi turns his attention, he sees his Beloved peeping at him through the windows of the stars and flowers, through every opening in the atoms and the pores of the sky. The Cosmic Lover similarly beholds the lost-and-found soul of the yogi steadfastly looking at Him.

God appears to the ordinary person as absent or vanished from the universe. But the yogi sees the ever-watching Eye gazing at him through all windows of space; the face of his Cosmic Beloved is omnipresent.

Chapter VI, Verse 31

Literal Translation

That yogi stays forever in Me, who, anchored in divine unity whatever his mode of existence, realizes Me as pervading all beings.

Spiritual Interpretation

"The yogi must realize the cosmic drama as the dream of God's infinite cosmic beam. Then he can everywhere behold His light, no matter what part he plays in this motion picture of delusive shadows and divine light."

The ordinary individual looks upon the world as made of matter, but the yogi who by ecstasy has united his soul with the Spirit perceives

the Absolute Cosmic Consciousness as well as Its manifestation as the Cosmic Dream to be made of one Substance. When a dreamer partially wakes up in the middle of his dream, he realizes his consciousness and the objects in the dream are made of the same substance—his own mind. The yogi awakened in God can similarly perceive all the earthly dream objects in the so-called material world to be woven of the consciousness of God. It is in this state that the yogi realizes Unity everywhere; he perceives not only that God dwells in all beings, but that all beings are His manifestations. The yogi dissolves all dual perceptions of matter and mind into the sole perception of Cosmic Consciousness.

A yogi who is awake in God is ever united with Him, whether in life or death, whether in this world of activity or in any other mode of existence.

A yogi who has once awakened himself from this cosmic dream can no longer sleep in delusion like the ordinary man. In the subconscious state of slumber or in the conscious state of existence or in the super-consciousness of ecstasy, that yogi remains aware of God as the Creator and Dreamer of all.

Chapter VI, Verse 32

Literal Translation

O Arjuna, the best type of yogi is he who feels for others, whether in grief or pleasure, even as he feels for himself.

Spiritual Interpretation

A person identified with the body feels its pain and happiness as his own. A yogi who is one with God knows the cosmos to be his own body. Feeling the afflictions and joys of all beings as his own, he tries to decrease their suffering and to increase their true happiness.

God manifesting as Cosmic Consciousness in the devotee relates through his intuition the following wisdom:

An ordinary man selfishly perceives pleasure and pain only in connection with his own body. But the yogi who is identified with God perceives Him everywhere—both in animate and in inanimate worlds. His mind is expanded in Cosmic Consciousness. Jesus said: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without (the sight of) your Father."*

The yogi who is one with the Father is simultaneously conscious of the smallest and the greatest happenings in the universe. A devotee who perceives God in all beings feels naturally, as his own, the pleasures and pains of other beings. He wishes evil to none but tries to do good

*Matthew 10:29.

to all. The accomplished yogi is conscious of God alone. When he seemingly identifies himself with his body and outward works he appears like an ordinary mortal, but within himself he ever retains the consciousness of the Ever-Blessed Lord.

The yogi who is free even while feeling the pleasures and pains of his body is one who can retain God-consciousness. Further, he feels the pleasures and pains of others; yet, beyond all experiences of duality, he realizes the cosmic blessedness of God ever transcendently existent. Such a yogi tries to help others to realize God and to rise above the alternations of pain and pleasure born of body-identification.

Chapter VI, Verse 33

Literal Translation

O Madhusudan (Krishna), owing to my restlessness I do not behold the permanent enduring effect of the equalizing yoga that you have related to me.

Spiritual Interpretation

At times the yogi feels his invading restlessness to be stronger than the restlessness-dissolving power of yoga; he should then patiently pray to God until that intoxication of delusive habit wears off and he becomes free.

Arjuna, the devotee, prays within: "O God, Thou slayer of Madhu the demon of ignorance! the yoga that I have been practicing has given me some tranquillity; yet I do not see its lasting benefit! Restlessness still invades my mind."

The novice-yogi, even after repeatedly experiencing peace during the practice of yoga, may yet be confronted by restless thoughts suddenly springing to the surface of consciousness from long-hidden subconscious sources. This invasion should not influence the yogi to abandon yoga through disbelief in its power to produce a lasting tranquillity. He will find that the subconscious habits of restlessness will gradually cease to appear in a mind that becomes strongly fortified by the habit of meditation.

O yogi! if by one or two divings into the ocean of divine perception you do not find the pearls of God-communion, do not blame the ocean as lacking in the Divine Presence. Rather find fault with your skill in diving! Again and again sink into the ocean of meditation and seize there the pearls of blessed communion!

In this stanza we find even an ideal devotee like Arjuna (who has many times experienced the tranquillity of yoga) to be harboring doubts about the ability of yoga permanently to banish mental disharmony—instead of finding fault with the quality of his own meditations.

the sake of blessing those who seek His feet—may that Supreme Being become gracious unto me.”—*Bhagavata* VI. iv. 31, 33.

“Born in the line of Ikshvaku and well-known among the people as Rama; a man of self-possession and of great heroism; lustrous, firm, and of controlled senses; endowed with intellect, tact, and power of speech; glorious, the destroyer of his enemies; one who was righteous, true to his vows, and intent always on that which was beneficent to his subjects; rich in fame and knowledge, pure, easy of access; one who guarded his own *dharma* (duty) and his kinfolk; one who knew the true import of all the systems of philosophy and who was endowed with good memory and imagination; dear to the entire universe, being absolutely good; never depressed, being an adept in duties and acts; a noble man who viewed everybody equally and maintained always the same pleasing manner.”—*Valmiki Ramayana* I. 1. 8-16.

“Obeisance to that Supreme Being who is of the form of Existence, from whom all beings appear, in whom all beings exist, and into whom all beings finally merge.

“Obeisance to the Supreme Being who is of the form of knowledge; from whom derive the cognizer, the act of cognition, and the object cognized; the Seer who appears as the seeing and the object seen; and as the agent, the instrument, and the act. Obeisance to that Being of the form of unbounded bliss—the life-drops from whom, scattered on the skies and on the earth, form the sustenance of all.”—*Yogavasishtha* I. i. 1-3.

“Methinks pelf, pedigree, personality, penance, learning, vigor of faculties, brilliance, power, strength, endeavor, intelligence, and application are of no use in the propitiation of the Supreme Being; but because of devotion the Lord was pleased even with the elephant-chief. The low-caste man who has offered up his mind, speech, objects of desire, and life itself to Lord Hari,* I consider greater than the Brahmin who possesses the twelve excellences but who is averse to the lotus feet of Lord Hari—the former purifies his whole family; not the latter, he of stupendous pride.

“Lord of Himself and Self-sufficing, God does not become pitiable and solicit honor from stupid man; whatever man might do for the Lord accrues to himself, even as the beautification of the face results in a mirrored reflection of beauty.

“O God who is affectionate toward the wretched! I am afraid of the torture at the wheel of this unbearably terrible cycle of birth and death, whereon, tied with the ropes of my own acts, I am, as it were,

(Continued on page 47)

*Hari—a name of Vishnu.

The Spiritual Celebration of Christmas

By PARAMHANSA YOGANANDA

(A talk delivered on December 17, 1944)



Each year at Christmastime there are strong vibrations of Christ Consciousness in the air. Those who are attuned by their devotion and by deep, scientific meditation will receive in their own consciousness these vibrations of the universal consciousness that was in Christ Jesus. It is of utmost importance to every man, whatever his religion, that he experience within himself this "birth" of the universal Christ.

The universe is the body of Christ: everywhere present within it, without limitation, is the Christ Consciousness. When you can close your eyes and by meditation expand your awareness until you feel the whole universe as your own body, Christ will have been born within you. Clouds of ignorance will be dispelled as you behold, behind the darkness of closed eyes, the divine cosmic light.

"As many as received him, to them gave he power to become the sons of God" (*John 1:12*). If you expand your mind to receive Him, you will be blessed with the universal consciousness. You will know that your body is the whole universe, and that your mind is a little wave of that ocean of Cosmic Consciousness in which Christ dwells.

Just saying, "Jesus! Lord! Lord!" is not enough. You must invite him within your consciousness by your concentration and devotion. Then he will accept you and he will come; you will feel the birth of his consciousness within you.

Concentrate on Jesus throughout the Christmas season. If you want to experience the joy of the presence of Christ, follow the star of Bethlehem, the star of the East.* Join with Self-Realizationists for deep meditation on December 23rd; or plan to meditate privately in your own home. May you experience a Christmas joy that you have never felt before! Many who have attended the annual Christmas meditations held in Self-Realization churches have seen the Christ. He has graciously

*The spiritual eye, beheld by meditating devotees at the Christ Center in the middle of the forehead.

given me a special visitation each year on the day of our Christmas meditations.

Spread this idea wherever you go: that Christ must be worshiped in truth—first in spirit, by meditation; and second in form, by perceiving his presence even in the material world. You must meditate on the real meaning of the coming of Christ, and feel his consciousness drawn within you by the magnet of your devotion. That is the real purpose of Christmas.

Exchanging gifts and writing letters of greeting are only part of the celebration of the birth of Christ; the real meaning of Christmas has been largely forgotten. We must celebrate a spiritual Christmas first; a social Christmas can be celebrated afterward, on the 25th, with gaiety and the exchange of presents. Self-Realization Fellowship teachings are inculcating in the hearts and minds of SRF students the deeper meaning of Christmas. We have started the idea of devoting one day at Christmastime entirely to meditative worship of Christ, and that idea shall never die. The spiritual custom of Christmas meditation will be adopted everywhere—I predict it.

(Continued from page 11)

which is with you every moment of your life, could you but realize it. That is what we want to realize, what we must have, for nothing else will satisfy our hearts. Everything we are seeking we shall find in that infinite light of the Holy Ghost. All saints came from it—Christ Jesus, Paramhansaji whom we feel so near to us—all are in that light. As the Master said in his poem, *When I am But a Dream*, "Unknown I will walk by your side and guard you with invisible arms." How could he promise that? Because he is one with the light of the omnipresent Holy Ghost.

Realize the importance of making the effort to commune with the Holy Ghost. Do your recharging exercises; practice *Kriya Yoga* and other Self-Realization meditation techniques morning and evening. Only by that constant merging in the Holy Ghost through meditation, only by the continual washing and regenerative contact with the presence of God within you, shall you be "saved" or consciously received into eternal life.



News of SRF Centers



Los Angeles, California

Swami Ramdas Visits SRF Headquarters

On November 3rd Swami Ramdas and two of his disciples, Mother Krishna Bai and Swami Satchitananda, paid a visit to SRF India Center in Hollywood and to SRF headquarters on Mt. Washington in Los Angeles.

Swami Ramdas, a revered Indian teacher, is the founder of *Anandashram* ("home of divine bliss"), in Ramnagar, South India. He and his disciples are making a world tour.

At the SRF headquarters the guests were garlanded with colorful leis by Sister Daya. Rev. M. W. Lewis greeted them on behalf of Rajasi Janakananda and Self-Realization Fellowship.

Acknowledging the welcome with smiles and *pronams*, Swami Ramdas spoke of his pleasure in visiting this hallowed place where Paramhansa Yoganandaji lived and taught. Swamiji and his companions entered the chapel, where they were joined by the SRF resident disciples. A brief meditation was held, after which Swamiji was shown around the print shop and office. He was deeply impressed; and seemed especially delighted,

upon visiting the office, to see the disciples, who a few minutes before had greeted him outside, now busily engrossed at their desks.

The guests were served an Indian dinner, and presented with Paramhansaji's books for the *Anandashram* library. Swamiji mentioned his recent tour of Europe, where he had met many devoted followers of Self-Realization Fellowship teachings.

The name of Paramhansa Yogananda first became known to Swami Ramdas, he related, after Paramhansaji had visited Sri Ramana Maharishi in South India in 1935. Swami Ramdas said that because of what he had heard about that visit he was eager, during his world tour, to see the places founded by Paramhansaji in America.

It is the custom of Swami Ramdas always to refer to himself in the third person—at first, a disconcerting conversational complication! But it is in such humbleness and childlike lack of affectation that he best represents the ideals of spiritual India.

Headquarters Building Painted

Damage to the main building of SRF international headquarters, sustained in the series of earth-

quakes in 1952 and in subsequent tremors, has now been completely repaired. The Mt. Washington Center now boasts, also, a new coat of paint. No more unsightly cracks or loose plaster! The unattractive board ceiling of the front porch has been covered with smooth white stucco. The painting and repairs were financed by funds donated by SRF students for this purpose. The building is sparkling white, trimmed in a deep royal blue, the colors selected by Master. SRF headquarters now shines like a beacon light atop Mt. Washington.

Noted Indians

Visit SRF Headquarters

Sri Chapalakanta Bhattacharyya, editor of *Ananda Bazar Patrika*, one of the largest English-language daily newspapers in Calcutta, visited SRF headquarters in Los Angeles on August 16th. Sri Bhattacharyya has been acquainted with the work of Yogoda Sat-Sanga Society in India for many years.

Dr. Motilal Das, author of *Vaishnava Lyrics* and other works, visited the Mt. Washington Center in October. Dr. Das is in the United States as visiting professor of Hindu Law and the *Vedas* at the American Academy for Asian Studies in San Francisco.

Wallet-size Pictures of SRF Gurus Available

Pictures (head only) of Babaji, Lahiri Mahasaya, Sri Yukteswar,



The Maharaja of Baroda (*right*), and Mr. Donald Walters, SRF minister. The Maharaja dined at SRF headquarters, Los Angeles, on August 9th.

and Paramhansa Yogananda come in spiral-bound plastic case that can be inserted in wallet or carried separately. 75¢ each. Los Angeles residents add 3¢ sales tax; elsewhere in California add 2¢ tax. Order from SRF.

Calcutta, India

On September 25th Yogoda Sat-Sanga Society (YSS) of India celebrated its 48th anniversary. Starting early in the morning from 4 Gurpar Road (Calcutta center of YSS and formerly the family home of Paramhansa Yoganandaji) a band of members paraded in the streets, carrying the YSS banner and chanting hymns, with musical accompaniment on harmoniums, cymbals, and drums.

Sri Nalini Kanta Brahma, M.A., Ph.D., a boyhood friend of Param-

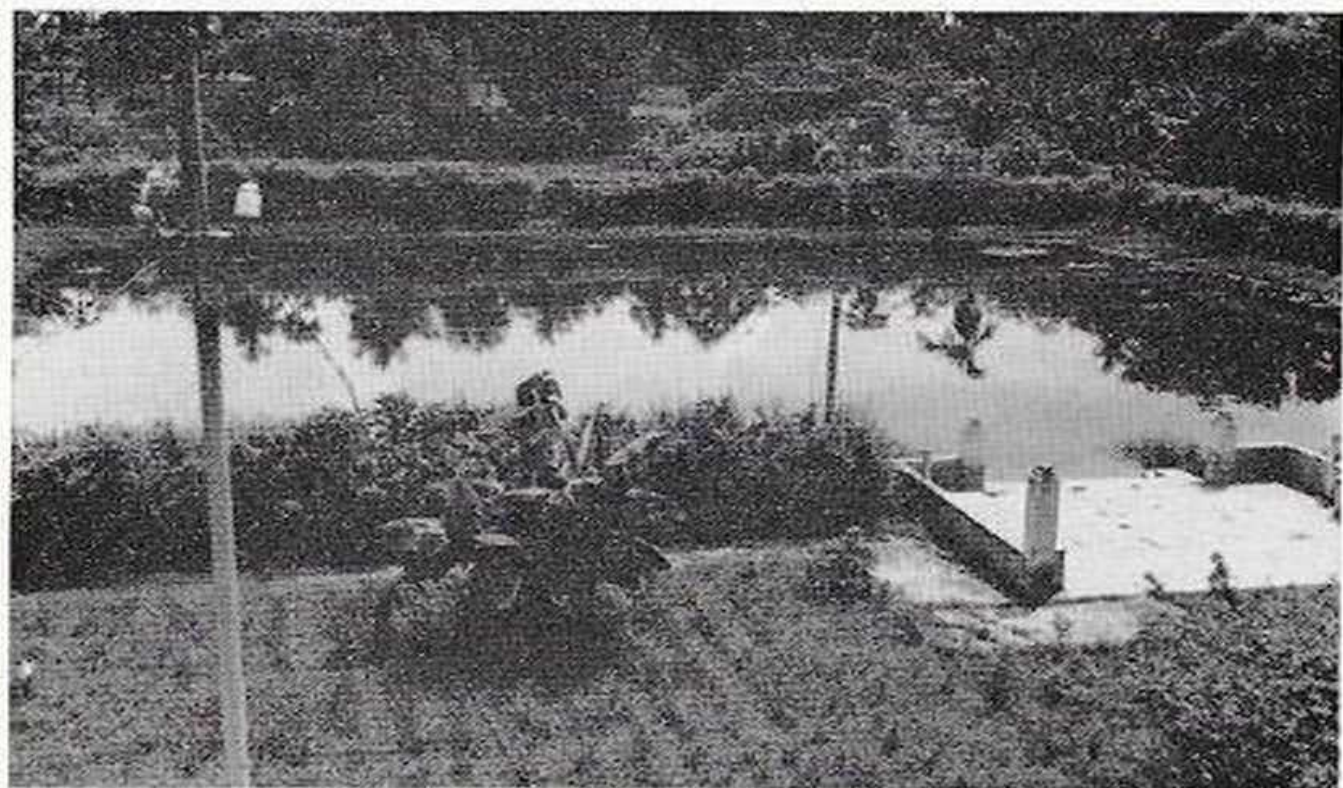
hansa Yogananda's, presided that evening over a meeting in Ram-mohan Library Hall, which was attended by 400 YSS members and friends. The pictures of the SRF-YSS Masters on the wall above the dais were wreathed in flowers, and incense burned on the altar. The ceremony began with the blowing of conch shells, after which the members intoned Vedic hymns. Swami Atmananda Giri led the group in songs dedicated to the blessed Guru Paramhansaji.

After concluding the devotional ceremony Swami Atmanandaji read the annual report of the Society. Sri Prabhās Chandra Ghose, vice-president of YSS, told of the recent visit of himself and Swami Atma-

nanda to the SRF headquarters in America; and, in Europe, to the SRF Center in London and in Paris.

A panel discussion on "The Necessity of Yoga" was participated in by many noted speakers. Sri Bishnu Ghose, youngest brother of Paramhansa Yogananda, spoke on "Physical Culture as an Aid in Controlling the Bodily Passions." Dr. Nagendra N. Das of Calcutta University related the scientific basis of yoga and its psychophysical benefits, as proved by his own experiments in encephalography.

"March on rapidly. There is little time. And in this short season of life the richest harvest of God's consciousness should be reaped."—*Paramhansa Yogananda.*



Pond in front of YSS Ashram, Baranagar, India, viewed from the hermitage rooftop. Bathing *ghat* (landing) in foreground, at right.

PACIFIC PALISADES—Rev. R. C. Stanley, SRF Lake Shrine, 17190 Sunset Blvd. Tel. EXbrook 3-4323.

District of Columbia

WASHINGTON—Swami Premananda, SRF Church of All Religions, 4748 Western Ave. N.W. Tel. Wisconsin 4748.

Michigan

DETROIT—Mr. J. Oliver Black (Yogacharya), 18094 Parkside Ave., Detroit 21.

Minnesota

ST. PAUL—Rev. J. R. Raymer, 316 Stonebridge Blvd., St. Paul 5.

New Jersey

UNION CITY—Miss Rose M. Napoliello, 1308 Summit Ave. Tel. UN. 7-1120.

Washington

SEATTLE—Mrs. Mildred Hamilton (Yogacharya); Rev. Ralph B. Hamilton, 7057—19th Ave. N.E. Tel. VE. 1612.

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VANCOUVER—Mr. and Mrs. C. H. Davis, 2391 Burrard St., Vancouver 9. Tel. BAYview 3320.

MEXICO

MERIDA (YUCATAN)—Mr. Pedro Gonzales Milan (Yogacharya), Calle 30, Num. 502-P. Tel. 27-56.

MEXICO, D.F.—Mr. Jose M. Cuaron (Yogacharya), Apartado 1680. Tel. 37-2140.

Mrs. Katharine Quick, Prado Sur 525, Lomas de Chapultepec. Tel. 20-49-89.

ENGLAND

LONDON—Sri B. C. Nandi (Yoga-

charya), 2 Glenloch Rd., Hampstead, London N.W. 3. Tel. Primrose 6193.

FRANCE

PARIS—Mr. Constant Desquier, 114 rue de l'Abbé Groult, Paris XVe.

SWITZERLAND

BASLE—Mrs. Helen Erba-Tissot, 164 St. Albanring. Tel. 22-80-91.

INDIA

DAKSHINESWAR—Swami Atmananda Giri. Write Yogoda Math, 21 Strand Rd., 24 Parganas, Dakshineswar, Bengal, for information regarding other Yogoda Sat-Sanga meditation centers.

THE MASTER SAID

A collection of Paramhansa Yogananda's sayings and wise counsel to various disciples.

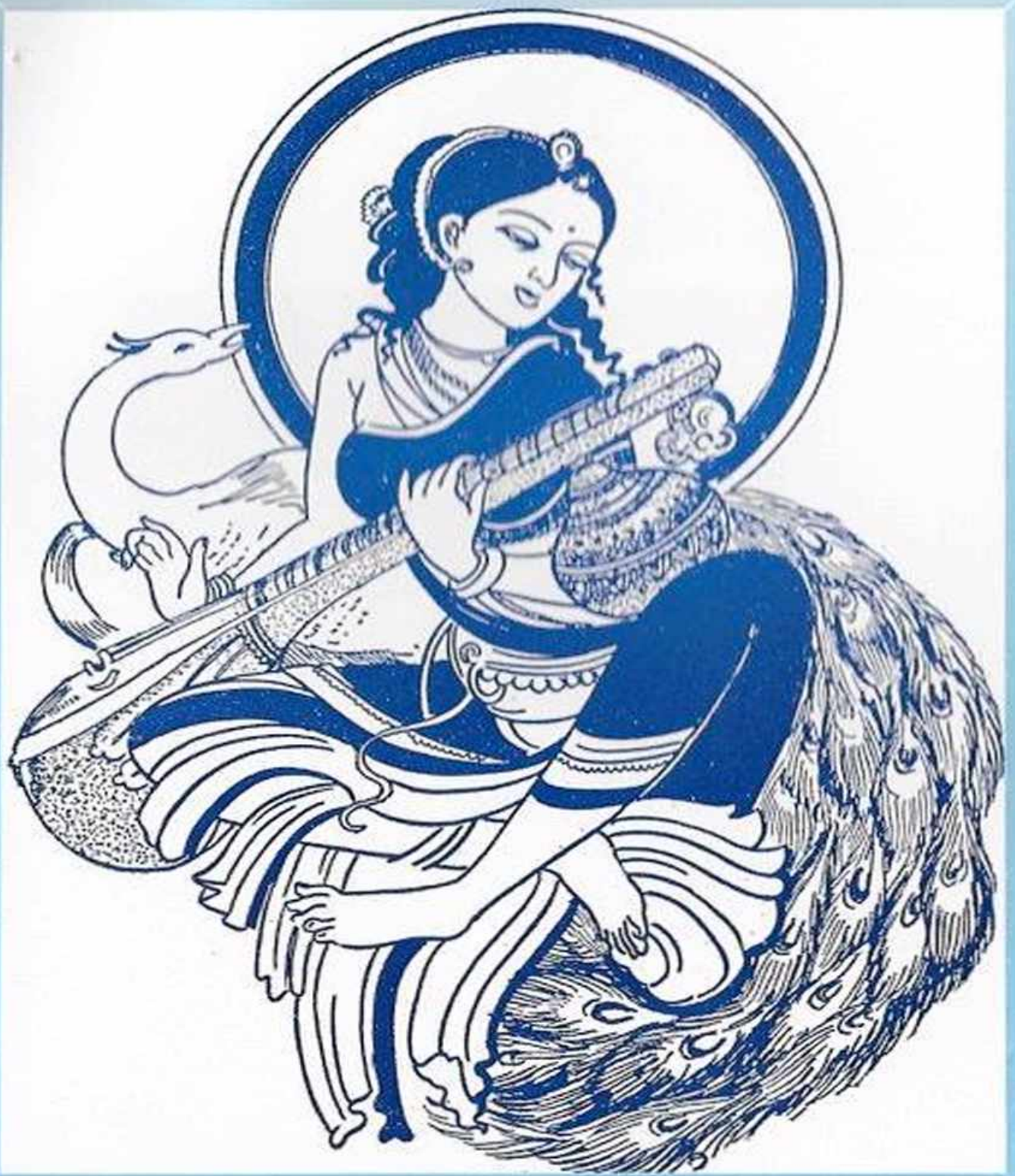
The Master's unswerving devotion to God and his un-failing sympathy for man are appealingly mirrored in these selections from treasured diaries and cherished memories of disciples of Paramhansa Yogananda.

Cloth, 160 pp., \$2.70

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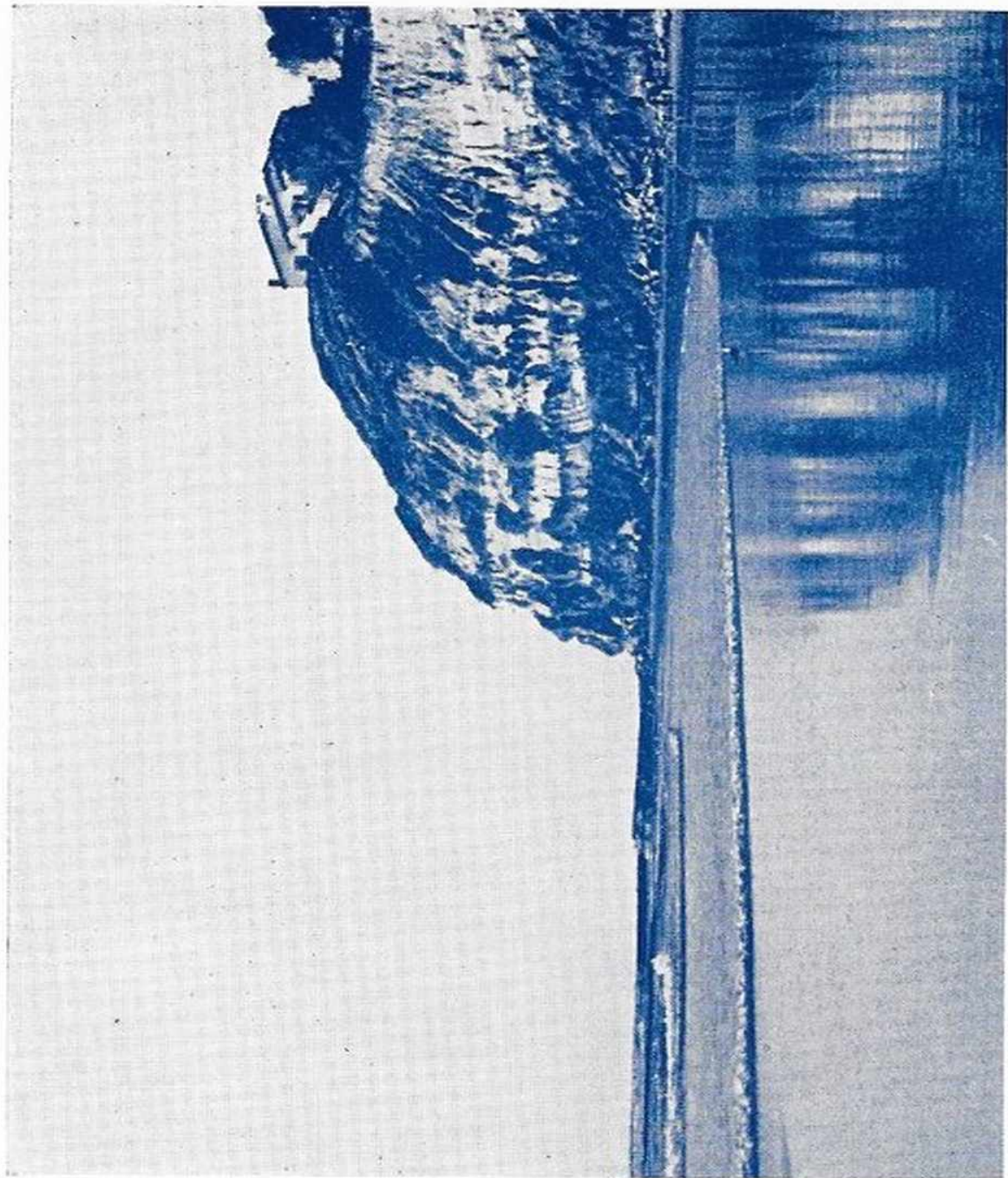
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— Andhra Patrika

SARASWATI, GODDESS OF WISDOM, PLAYING THE VINA



SRF HERMITAGE, ENCINITAS, CALIFORNIA

The Hermitage is perched on a cliff overlooking the Pacific Ocean.