

Self-Realization

MAGAZINE



Founded by PARAMHANSA YOGANANDA



Unveiling of life-size portrait of Paramhansa Yogananda, founder of Self-Realization Fellowship, during concluding ceremonies of SRF annual convocation, August 14th, at the site of the Mahatma Gandhi World Peace Memorial, SRF Lake Shrine, Pacific Palisades, California

Healing of Body, Mind, and Soul

SEPT.-OCT., 1954
25 CENTS



PARAMHANSA YOGANANDA
New York, 1926

Self-Realization Magazine

FOUNDED BY PARAMHANSA YOGANANDA

September-October, 1954

Vol. 26, No. 2

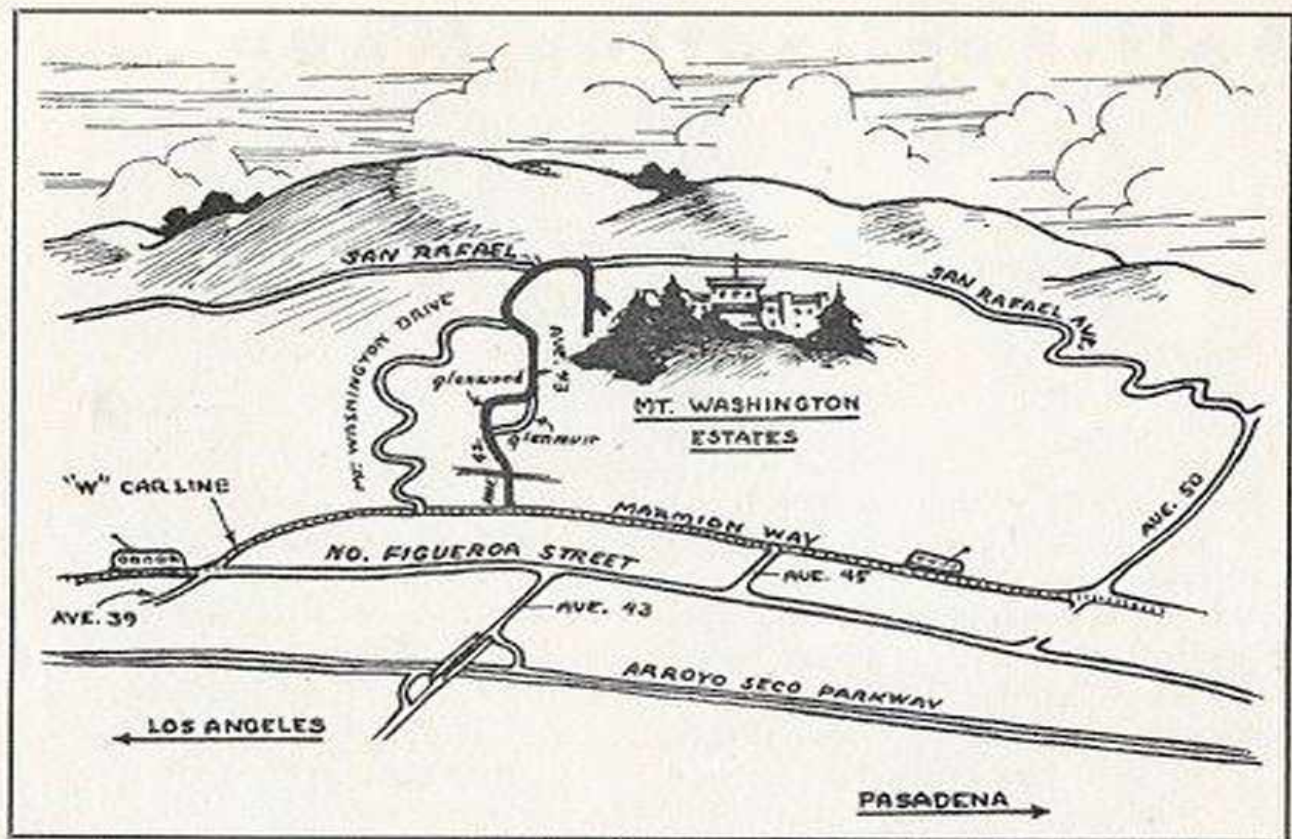
CONTENTS

Habits—Your Master or Your Slave?	3
<i>by Paramhansa Yogananda</i>	
India's State Emblem and Seal	8
Worship (<i>poem</i>)	10
Letter From a Disciple	11
Thought Seeds	13
The Power of Yogis	15
Book Reviews	18
Interpretation of <i>Bhagavad Gita</i>	21
<i>by Paramhansa Yogananda</i>	
Yoga Postures for Health	24
SRF Convocation	26
News of SRF Centers	35

Copyright, 1954, by Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles 65, California. Paramhansa Yogananda, founder. Rajasi Janakananda, president.

Yearly Subscriptions: \$1.50 (no additional charge for foreign postage). Issued bimonthly. Three years, \$3.00. Single copy, 25¢. Special May-June 1952 issue, 60¢ (Paramhansa Yogananda Memorial Number, 80 pages). Subscribers will please send notification of a change of address one month in advance.

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



PICTORIAL MAP OF MT. WASHINGTON

A guide to SRF international headquarters, Los Angeles



This drawing was made recently by a Self-Realization Fellowship staff artist to illustrate a leaflet for free distribution, informing the public of the way to reach Self-Realization Fellowship headquarters by streetcar or automobile. The 12½-acre Self-Realization Fellowship estate in Los Angeles lies on the crest of Mount Washington, commanding one of the most inspiring views in the Southland. Downtown Los Angeles, Hollywood, Glendale, Burbank, Highland Park, Pasadena, and (on a clear day) the Pacific Ocean and the distant city of Long Beach may be seen from the upper windows of the Headquarters building.

Between Mt. Washington Estates and Avenue 50 (at right) lies a deep canyon of shrubs and trees. From the northeast windows of the Headquarters one may look across San Rafael Avenue to the hills beyond, and to the famous Mt. Wilson Astronomical Observatory on its perch in the San Gabriel mountain range.

Habits—Your Master or Your Slave?

By PARAMHANSA YOGANANDA



THE HUMAN BRAIN, with its hilly ranges of cerebral convolutions in-laid with arterial streamlets and dark rivers of veins, presents an epitome of a huge estate. Is this exquisite territory devoid of a Divine Resident? Could there be a book without an author, a child without parents, a clock without a maker, a rose without a designer? Nay! Similarly, the cerebral domain of mystic beauty has been shaped by wondrous intelligent agencies.

Who lives in this marvelous hall whose walls of mortared osseous tissues are fitted with ocular, tactual, auditory, olfactory, and gustatory doors? Beneath the dome of the human skull a colony of myriads of cells pulsating with life and intelligence are enacting scenes of intense activity. Tiny brain-cells are engaged in diverse pursuits—banqueting, introspecting, and receiving guests of sensations that enter from the outer sensory doors. There is buying and selling going on: processes of absorption and elimination. Like tiny boats, blood corpuscles paddle along arterial streams, laden with various vital commodities.

Guiding and controlling many of these cellular activities is an unseen band of impish pixies and good fairies—habits. Sometimes great mischief is created when foreign and lawless habits are permitted entry into the cranial commonwealth. They set themselves up as lords, dominating the activities of their hosts, the brain cells. When the latter attempt to resist this encroachment on their freedom, these United States of flesh become a scene of civil war. The whole bodily country is thrown into disorder while the brain cells furiously debate the right of certain habits to act as petty dictators.

How do habits gain power to tyrannize over human conduct? Every human activity, whether it be performed as an outward physical movement or as an inner process of thought, is a vote for a particular habit. Repetition of that action or thought swells the number of votes in favor of electing that habit to a seat in the bodily government. A considerable number of such actions vote that habit into office. At different periods of life a collective vote of all previous human actions determines which habits are going to predominate and rule supreme.

An election by numerical superiority alone, without adherence to a desirable qualitative standard, may bring disaster upon a country. If the majority of voters are morons or criminals, they are bound to

blunder and elect the wrong president. Similarly, unless the votes of human actions are cast according to the supreme law of discrimination, the brain cells may thoughtlessly enslave themselves under tyrannical habit-dictators.

Maintenance of a truly enlightened spiritual democracy in the bodily country requires a thorough education of the brain-cell citizenry. The latter should be trained not to permit habit-candidates to be elected merely on the numerical strength of thoughtlessly repeated actions, but should consciously exercise the qualitative power of discriminative attention with the casting of every action-vote. They should be guided by ideal rationalism, and heed its warnings against accepting the bribe of sentimental attachment to environment, which leads to the misuse of voting power. Discriminative reason should be the sole guide in selection of the presidential habit-candidates.

Are Habit-slaves Born or Made?

Habits of drinking, excessive smoking, over-indulgence in coffee or tea; and habitual moods of anger, greed, envy, sloth, and despondency are usually elected to office by the cumulative numerical strength of unwise hordes of little actions performed without any thought of the after-effect of enslavement. Persons addicted to such habits are not born ineluctably to their unfortunate fate; in this or in a past life, knowingly or unknowingly, they have enslaved themselves through constant repetition of certain actions. The first drink never made a drunkard; the first act of sensuality never made a libertine; the first use of narcotics never made a dope addict. It was a series of mechanical or ill-considered repetitions of such misguided actions that elected these gripping habits to power. Quantitative strength won against the qualitative voice of attentive reason, which had become weakened through failure to exercise its powers, and had thus lost its vote.

Guard yourself, therefore, against the first performance of a wrong act. What you do once you are liable to do again. It is by repetition that a habit grows stronger and bigger, like a rolling snowball. Use your reason in all your actions; otherwise you may thoughtlessly convert yourself into a helpless slave of undesirable habits.

Impeach a Bad Habit-president and Install a Good One

A strong bad habit presiding for a long time over the bodily country brings chaos and misery. Spiritual famine, mental fevers, and a universal poverty of body and mind exist in that misruled kingdom. A strong bad habit should be impeached before a tribunal of daily introspection under the presiding judge of conscience, who should inform the jury of reason that the inevitable outcome of persistence in the offending actions will be an impaired nervous system, wasted powers, and vanished happiness.

This constantly sounded note of warning may serve gradually to persuade the jury of reason to the decision to put away forever the guilty victimizing habit.

Sometimes it is difficult to convince the jury. Many persons who excessively smoke, drink, or indulge in sex experiences do not seek or even wish to be free of these slavish compulsions. They delusively think that there is nothing harmful about what they are doing because they don't immediately suffer disillusioning painful consequences. Child-like, they fail to visualize the ultimate results of their actions. They do not see that they have set into motion laws that work impartially for good or ill, according to the nature of human actions; that, although the shovels of harmful habits dig slowly, they yet dig surely a yawning, untimely grave, a pit of misery toward which the slave of wrong habits proceeds through scorching flames of suffering.

First convince your mind that you are going to overthrow the tyranny of the undesirable ruling habit; then begin the work of constitutional agitation and actual impeachment. A whining or sorrowing attitude, gentle remonstrance, or even violent but spasmodic rebellion is of little avail. It is through continuous repetition of certain actions that you are the maker of your habits, and you must undo hurtful ones by a similarly regular effort, implementing it by conscious exercise of will and the discriminative power of reason.

Relate your actions to new and better habits. Keep them continuously busy, interested, and attentive in serving good habits and in fraternizing with other good actions. If your actions begin to revert to their old dangerous habit-influenced associations, don't become discouraged. Persist in right actions, give them sufficient time and attention, and the voting strength of the new good actions will increase and finally become powerful enough to overthrow the worthless habit and to elect in its place a worthy one.

It Takes Time to Establish Habits, Good or Bad

It takes time for even a bad habit to attain supremacy, so why be impatient about the growth of a rivaling good habit? Do not despair about your undesirable habits; simply stop feeding them, and thus making them strong, by repetition. The time that elapses in the formation of habits varies with individual nervous systems and brains and is chiefly determined by the quality of attention. Actually any habit may be installed—i.e., new grooves may be made in the brain—almost instantaneously and at will, through the power of deep, concentration-trained attention. The potency of concentration and will to create good and bad fortune is strikingly summed up in the Biblical verse: "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." (*Mat-*

thou 13:12). This truth is particularly applicable to habits. A man of good actions strengthens his will to perform further good actions, and thus increases in virtue with little effort. But a slave of bad habits debauches his will and reason, so that eventually he is not only powerless to create new good habits, but also has weakened his hold on whatever good habits he may have had at the start.

Government of one's actions by intuitional, wisdom-guided discrimination, uninfluenced by either good or bad habits, imparts unbounded power of will. A man with such power can instantly fix a new habit in his brain, or stop one at will. An ideal democracy presupposes rational, willing obedience to good laws, without any goading by higher authority or other external influences. Similarly a wise man, one who is really free, avoids error and performs good, not from the compulsion of habit but from free and reasoned choice. Such a one does not permit himself to be dominated by even a good habit, lest in so doing he fail to exercise full discriminative choice of action. A good habit may be in force simply because there has never been any temptation of evil to overthrow it. A good habit thus established is not necessarily fixed permanently in the nature, because it has been maintained not from discriminative choice and reason but as a result of favoring circumstance.

All national tastes and human customs are habits, circumstantially acquired as a result of environmental influence. Love of Americanism or of Hinduism is the outcome of habit and familiarity. If I had had the choice, I would have preferred to be a human "chameleon," free to embrace the desirable aspects of all nationalities and all creeds.

We can test our power over our habits by commanding the mind to like or dislike a certain food at will. On one occasion I found this particular test useful, as the following story will show. Shortly after I had come to America I attended a dinner at which Roquefort cheese and crackers were served. No sooner had Mr. Roquefort touched the palate, and no sooner had his arrival become known to the cerebral cells, than the habit-lords of taste instituted a rebellion and were about to upset the honored guests already gathered in my stomach. I did not enjoy this sudden embarrassment! Noticing that everyone else at the table was greatly relishing the peculiar food, I strongly urged my senses to elect immediately the Roquefort-cheese-enjoying habit. Then I liked the taste at once, and have continued to like it from that time on.

Why is it that you sometimes find yourself acting, or reacting, contrary to your real desires? Because over a period of time you have built up habits that are contrary to those desires, and your actions automatically flatter your habits. You must first establish habits that will influence your actions to cater to your true ideals.

(Continued on page 42)



Guest house on grounds of Yogoda Sat-Sanga (SRF) Brahma-charya Vidyalaya, Ranchi, India

DIWALI, "FESTIVAL OF LIGHTS"

(See page 57)

Diwali, "Festival of Lights," an annual celebration in India, is held in honor of Lakshmi, the goddess of prosperity. According to a mythological story, one day an evil giant was killed by Vishnu, who was then welcomed by a procession of village women carrying lighted lamps. In memory of this occasion, lamps of earthenware or blazing electric bulbs are displayed from Indian homes each year on *Diwali* day. Many lighted lamps are set afloat on rivers and on the sea, and auguries are drawn from them as they remain lit or become extinguished.

The "Cup of Tantalus," an Indian toy with a concealed siphon, is often seen during *Diwali*. The cup is a small basin of burnt clay whose center holds a figure of a man with Krishna on his shoulders. Water that is poured into the cup rises to the feet of Krishna and is then siphoned away by means of the concealed mechanism. This cup commemorates an event in Lord Krishna's life. He was once carried across the Jumna River, whose waves saluted him by rising up in adoration to touch his divine feet, and then respectfully sank to their usual level.

India's State Emblem and Seal



(The following facts are compiled from "India News," a periodical published by Government of India Information Services, New York, and available without charge to those interested in India.)

THE State Emblem and Seal of India are replicas of the magnificent Lion Capital at Sarnath near the city of Banaras, built by the greatest of India's rulers, Emperor Asoka. A peer among monarchs, Asoka was a great warrior who later renounced violence and assiduously sought the paths of peace and international goodwill.

The Lion Capital is a significant poem in stone, an outstanding example of the power and eloquence of ancient Indian art; it is perhaps the best extant monument of Asokan sculpture. The Lion Capital consists of a stone column crowned by a group of four lions that sit back to back upon a circular abacus (topmost division of a capital). The abacus is girdled by four animal figures in relief (a bull, a horse, an elephant, and a lion) that are separated by four wheels, each with twenty-four spokes. The abacus rests on an inverted lotus in full bloom, with its sixteen petals opened out.

The symbology of the structure is plain and emphatic. The four lions, emblems of power, are facing the four quarters of the universe. The figures on the abacus are the guardians of the four directions—the elephant of the east, the horse of the south, the bull of the west, and the lion of the north. The lotus signifies the fountain-head of life and creative inspiration. The wheels on the abacus symbolize the *Dharma Chakras* or Wheels of the Law.

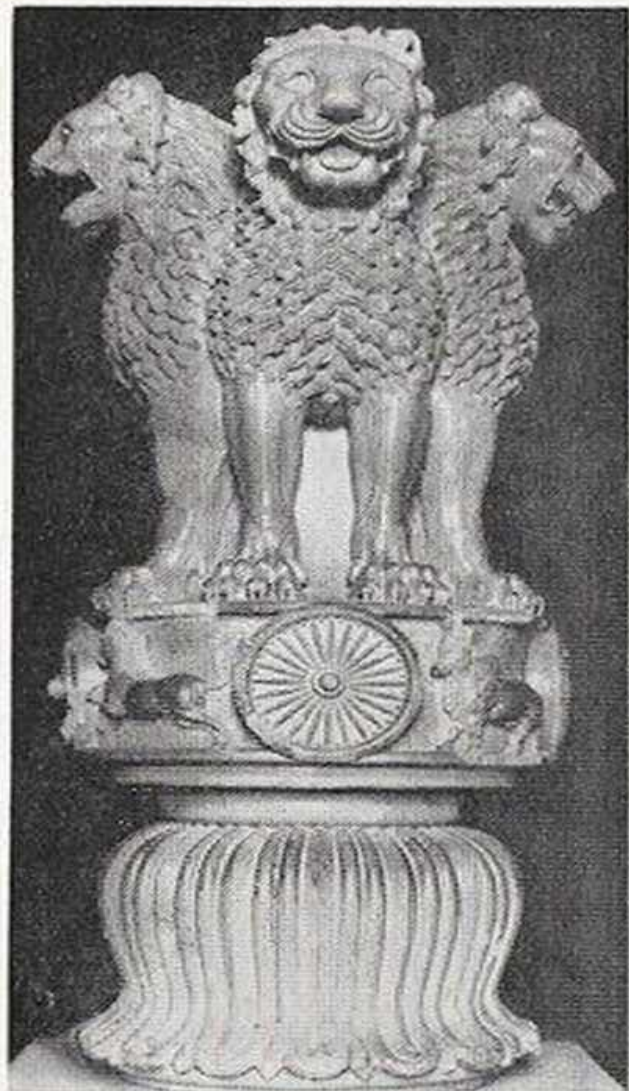
The Lion Capital was erected in Sarnath to mark the spot where Lord Buddha, after his Enlightenment, first turned "the Wheel of the Law"—that is, first proclaimed his gospel of peace and salvation meant for the "four quarters of the universe."

The motto that appears in *Devanagari* script in the scroll underneath the crest in the seal is *Satyameva jayate*, "Truth alone triumphs." The words embody the cardinal philosophical principle that guided Mahatma Gandhi,

apostle of truth and nonviolence. It is a motto acceptable to men of all religions. It is taken from a famous verse in *Mundaka Upanishad*, a part of the *Vedas*, India's hoary scriptures.

Ancient Tradition

Asoka lived in the third century before Christ; the *Upanishads* are



The ancient Lion Capital at Sarnath, of which the state emblem and seal of India are replicas

much older. Thus the seal and the motto of modern India are but a continuation of an ancient tradition that remains as potent a source of inspiration as ever. The acceptance of the Asokan Lion Capital as the State Emblem and Seal associates India with lofty ideals of universal peace and brotherhood, her immemorial heritage.

SELECT WORKS OF SHANKARACHARYA

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

RAMAYANA AND MAHABHARATA

Condensed into English verse. The heroic story of Rama, king and avatar, written by the earliest poet of Sanskrit literature, Valmiki; and the glorious epic of the Bharatas. Both in one volume, cloth, 335 pp., \$1.65.

BHAGAVAD GITA

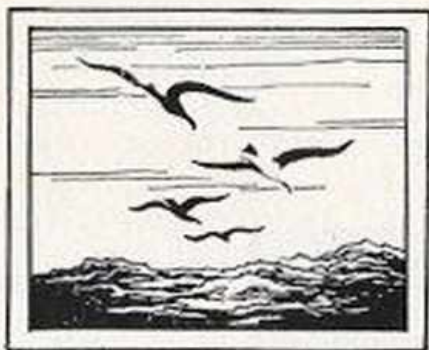
(*Song Celestial*)

The Hindu Bible. Translated by Edwin Arnold; cloth. \$1.25.

Order from SRF

WORSHIP

Ralph Waldo Emerson



This is he, who, felled by foes,
Sprung harmless up, refreshed by blows:
He to captivity was sold,
But him no prison-bars would hold:
Though they sealed him in a rock,
Mountain chains he can unlock:
Thrown to lions for their meat,
The crouching lion kissed his feet:
Bound to the stake, no flames appalled,
But arched o'er him an honoring vault.
This is he men miscall Fate,
Threading dark ways, arriving late,
But ever coming in time to crown
The truth, and hurl wrong-doers down.
He is the oldest, and best known,
More near than aught thou call'st thy own,
Yet, greeted in another's eyes,
Disconcerts with glad surprise.
This is Jove, who, deaf to prayers,
Floods with blessings unawares.
Draw, if thou canst, the mystic line
Severing rightly his from thine,
Which is human, which divine.



(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 A Disciple

My most blessed Master:

This morning I am filled with shame at the remembrance of my silent reception of your beautiful Christmas gift, and nothing will restore my self-respect except to tell you the secret reason—something I never expected to express to you nor to anyone else. I am doing it purely to please and to relieve myself. You, who are a discernor of the hearts of men, may have known it all along. Still, it probably escaped your attention because it is something so different from what you would expect from me. I am counting on the patience with which you always accept and read the thoughts and emotions that I from time to time pour out upon paper to you.

I have always desired, craved, and longed for a gift of a certain type from you. I had in mind no definite article, only that it must meet two essential requirements: It must have no intrinsic value, and you must feel the impulse to give it, without its being suggested to you. When I was initiated into Sisterhood, I hoped that you would give me upon that occasion some small object, one that would be to me a token of the relationship between us. Since you did not do so, I had made one of those little Yogoda emblems that I now wear on the end of a string of *tulsi* beads. But this was only the beginning of that desire, which has grown with time.

One of my joys has been that the disciples always show me, as soon as they possibly can, the gifts you present to them. With eager, happy faces they gather round me and wait for expressions of my admiration.

I cannot tell you the pleasure that this custom of theirs has given me. But no matter how wonderful the gifts, never have they aroused in me the desire to possess one of the same sort for my own. How different have my feelings been when they showed me some little trinket or toy, something really childish! Then jealousy burned like a fire in my heart! I will tell you one little incident of this sort to make my point quite clear. You took them all to Redondo Beach (this was years ago), including Mrs., and in some shop you bought for each a little thimble case—I think there were needles in it too. One of the disciples says she has hers still. You can never imagine how jealous I was when I saw Mrs.'s! I thought if only you had included me how happy I would have been! With what joy I would have used the thimble! How I would have treasured it!

If this makes you laugh, I do not mind at all. I *cannot* seem any more absurd to you than I do to myself. An old, white-haired woman like me with such emotions! But it is typical of exactly the sort of fool that I am and cannot seem to overcome being yet.

Then came the desire that you *make* something for me with your own hands, as you made the emblem over the Encinitas Temple door. A piece of wire twisted into a bangle for *me* by *you* would have been a treasure that could not have been purchased from me with the diadem of a king!

I know that I have accomplished something important for myself by telling you the truth about this. I shall never have this wish again. Perhaps I may find that I am now entirely out of the power of "Desire, my great enemy."

And I am now free to thank you humbly for your beautiful gift, and to begin to enjoy possessing and wearing it.

With deep devotion,

GYANAMATA

YOGA-SUTRA OF PATANJALI

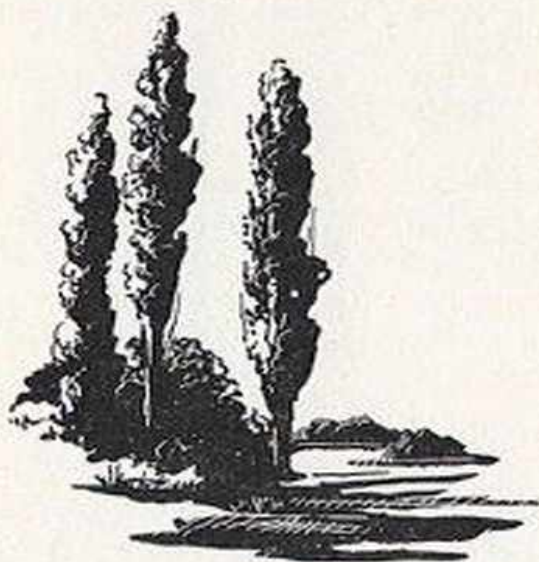
WITH THE COMMENTARY OF VYASA

*Translated into English by Dr. J. R. Ballantyne
and Govinda Shastri Deva*

The Eightfold Path of Yoga as outlined by the great sage Patanjali. 158 pp. Paper, \$1.25. Order from SRF headquarters, Los Angeles, California.

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.

September 5th

Beloved God, fill the empty basket of my life with the loaves of Thy wisdom. May I realize that behind my mind is Thine intelligence; behind my feeling, Thy love; and behind my body, Thine all-sustaining life.

September 12th

Dear Father, unite my evanescent life with Thine immortality. Blend my flickering happiness into Thine enduring ever-new blessedness. Make me fearless by letting me know that I am waking and dreaming in Thee, ever protected by Thy love.

September 19th

Blessed Father, teach me to feel that Thou art the sole activating power, and that in recognition of Thee as the Doer lies the value of all my life's experiences. Teach me to behold Thee as the only Friend, helping and encouraging me through my earthly friends.

September 26th

Today I will nurture the supreme feeling of oneness with God that has brought me to a new understanding of life and its beauties. I will be cautious and steadfast, that lesser feelings may not kill this greater one.

October 3rd

Beloved God, make me transparent with purity, that Thou mayest shine through me. Make me luminous with wisdom, that I may behold Thee in me. Open all the windows of faith, that I may perceive Thee in the mansion of peace. Fling open the doors of silence, that I may enter Thy temple of bliss.

October 10th

Each morning I will offer my body, my mind, and any ability that I possess, to be used in whatever way Thou dost choose to express Thyself through me. I know that all work is Thy work, so no task is too difficult or too menial when offered to Thee in loving service.

October 17th

Dear Father, may I realize that whatever conditions confront me rightly represent the next step in my soul's unfoldment. I will welcome all tests, no matter how trying, because I know that within me is the intelligence to understand their purpose, and the power to overcome all obstacles.

October 24th

Divine Beloved, make me know, at once, and forever, that Thou hast always been mine, ever mine. My error-dreams are past, buried beneath the sepulcher of oblivion. I am awake, basking in the sunlight of life in Thee.

October 31st

Divine Mother, with the language of my soul I demand realization of Thy presence. Thou art the essence of everything. Make me see Thee in every fiber of my being, in every wisp of thought. Awaken my heart!

The Power of Yogis

By ALAIN CHAPELAINE



(The following, translated from the French, appeared in the May 2, 1954 issue of "Le Petit Journal," Montreal, Quebec, Canada.)

The Faculty of Medicine of Paris was recently the theater of a singular experiment that disconcerted the medical corps present. A Hindu yogi, Dr. Parmanick, of Calcutta, showed that, contrary to the belief of Occidental science, the smooth muscles can be controlled by the will of man as well as the striate muscles. And, in spite of their skepticism, the doctors had to capitulate to the evidence. The yogi absorbed through the rectum two pints of water while controlling the contractions of his digestive system.

The yogi had been carefully examined before the experiment, in order to eliminate every possibility of fraud. Then he was weighed. After the experiment, it was shown that indeed his weight had augmented by four pounds. The yogi performed another experiment, absorbing through the urethra some air which those in attendance heard come out again with a characteristic whistling sound.

Finally, Dr. Parmanick announced that he was going to stop the pulsations of his heart for a minute. The doctors thought that this time they would uncover his "tricks" by means of an electro-cardiograph. But it registered a cessation of the heartbeat during sixty seconds.

When the public demonstration of *Hatha Yoga* took place at the Sorbonne, the public came in droves, expecting to see demonstrations that belong more to illusionism than to science.

Hatha Yoga is, in reality, a science of physical mastery of the body known and taught in India for thousands of years. Its goal is not to make athletes, those who are strong in muscle, but to give health and physical equilibrium.

It consists of a sort of immobile gymnastics called *asanas* or postures, and in rhythmic respiratory exercises or *pranayama*.

Each posture produces a given effect in the organism. For example,

the vertical posture — legs in the air, body resting on the nape of the neck — has as its effect the stimulation of the secretions of the thyroid gland, the activation of the circulation of the blood in the brain, and the facilitation of intellectual activity.

As to *pranayama*, its purpose is to revitalize the body. It is this mastery of respiration that permits the yogi to vanquish sickness, to prolong his life, to fast, to go without sleep.

The two Hindus were themselves an illustration of the efficacy of their own method, for Professor Goswami, at the age of 69, appeared scarcely 40; whereas his disciple, Dr. Parmanick, gives the impression of a youth in spite of his 49 years!

Raja Yoga, the "Royal Path"

But if *Hatha Yoga* is concerned uniquely with the mastery of the body, there are other yogas or techniques that lead to mastery of thoughts and emotion. *Raja Yoga* or the "royal" technique is being investigated at the Sorbonne, and studied exhaustively at the Guimet Museum where Professor Filliozat himself is presenting it. Through a rigorous mental gymnastic, based on exercises of concentration and meditation, it is possible to cultivate and develop intellectual and spiritual faculties. *Raja Yoga* is a school of the education of the will, of the attention, and of the memory.

However, the goal of the yogi is not to perfect himself in order egotistically to enjoy life. He is persuaded that a perfect knowledge of himself will permit him to gain the knowledge of God and of the meaning of life. In sum, the yogi, by becoming master of his inner forces becomes master of the forces of nature. He directs his destiny instead of submitting to it. He is even lent the power of performing miracles, of commanding the elements.

Do such beings truly exist? It is incontestable that there have always been in India sages whose spiritual influence has been felt even in the Occident. A work published in the United States has known an enormous success because, for the first time, a yogi, Paramhansa Yogananda, attempts to make accessible to the Occidental public the mysteries of the Hindu yogis and affirms categorically the existence of men whose power surpasses human understanding.

The Witness of Many Miracles

For Yogananda, as for any yogi, the supernatural does not exist. What seems to be a miracle is explained by a law whose secrets man has not yet discovered. Besides, he remarks, is there not a tendency for the word "impossible" to lose its sense with the progress of atomic science? He explains, for example, that the power of dematerialization of the body is a result of a yogi's ability to combine and disintegrate atoms at will.

Yogananda cites the cases of several yogis that he personally has seen accomplish "miracles." He tells, among others, the following story. One day he was supposed to take part in a religious procession and was concerned for himself and the others present about the fact that they must remain for two hours under an implacable sun. His guru Sri Yukteswar promised him that God would send an "umbrella of clouds" to protect them. And at the precise moment when the procession began clouds inexplicably came to overshadow the sky and a very fine rain freshened the air. When the procession was over, the clouds and rain disappeared at once.

Sri Yukteswar (personally known to Dr. Evans-Wentz, by the way) had a wonderful gift of healing; but it seems that his master, Lahiri Mahasaya, possessed a personality even more astonishing. He had been able to reach the highest spiritual realizations while leading a family life and earning his living. It seems that he cured people who were blind from birth, people having tuberculosis, and paralytics; and Lahiri Mahasaya also resuscitated a dead person who had been attacked by cholera and whose death had been officially affirmed by doctors.

English people were witnesses of Lahiri Mahasaya's extraordinary faculties, in particular his own employer. One day when the latter was worried because he had had no news of his sick wife who was in England, Lahiri Mahasaya, after a short meditation, told him that his wife at that very moment was better and that she would write him a letter. He quoted several passages from it. That letter arrived sometime later and, to his immense satisfaction, the employer discovered that the passages which Lahiri Mahasaya had read to him telepathically were indeed included. When the English woman came to rejoin her husband in India she exclaimed, when seeing Lahiri Mahasaya for the first time: "But I recognize you! I saw you near my bedside when I was ill and it was at that moment that I began to improve."

Yogananda mentions also the existence of another yogi, 300 years old, who could drink poison of the most violent sort without being injured; and who, enclosed in a prison cell with a double lock, inexplicably escaped.

One could multiply examples of this kind. In spite of the supernatural element that puzzles the human mentality, Western doctors and psychologists are beginning to turn their attention to the science of yoga.

"If I tell you that an orange is good, and that it is sweet, and how it grows, it doesn't follow that you *know* about the orange. You have to eat it yourself. It is the same with truth; you have to experience it. I can only arouse your appetite. Why don't you get busy and take a bite?"
—Paramhansa Yogananda.

BOOK REVIEWS

THE TIBETAN BOOK OF THE GREAT LIBERATION, or The Method of Realizing Nirvana Through Knowing the Mind; preceded by an Epitome of Padma-Sambhava's Biography, and followed by Guru Phadampa Sangay's Teachings. Introductions, Annotations, and Editing by W. Y. Evans-Wentz, M.A., D.Litt., D.Sc. (Oxford University Press, 114 Fifth Ave., New York; cloth, 326 pp., 1954, \$6.25.)

Like other books by Dr. Evans-Wentz (*The Tibetan Book of the Dead, Tibet's Great Yogi Milarepa, Tibetan Yoga and Secret Doctrines*), his latest work, *The Tibetan Book of the Great Liberation*, impressively reflects its distinguished author's scholarly thoroughness and his devotion to Eastern wisdom. Those unlearned in Oriental lore may regard with timid reservations a book of such philosophic erudition. But no one need deny himself on that account the opportunity of studying this highly readable volume in which Dr. Evans-Wentz explores and explains "some of the most recondite teachings of the Oriental Sages."

The book is divided into several parts: a foreword by Dr. C. G. Jung, the eminent psychologist; a general introduction by the author; and three "books," consisting of (1) an epitome of the biography of the *Guru Padma-Sambhava*; (2) a translation of the original text of "The Yoga of the Knowing of the One Mind" (whose authorship is attributed to Padma-Sambhava), with comments and annotations by Dr. Evans-Wentz; and (3) "The Last Testamentary Teachings of the *Guru Phadampa Sangay*."

The introduction is divided into twenty-two chapters, and embraces such topics as "Reality according to the *Mahayana*," "Time and Space," "The Nature of Mind," "Illiteracy and Utilitarianism," "Good and Evil," "Astrology," and "Yoga." There is also an interesting account of the origin of the sacred text of "The Yoga of Knowing the Mind" (Book II), and brief biographical sketches of the translators of Book I (the biography of *Guru Padma-Sambhava*) and Book II.

The Editor's lofty, lucid commentary in the General Introduction serves to enlarge the beauty and rich meaning of the distillations of wisdom that appear in the form of aphorisms in Book II. He is a philosopher-explorer, pointing to discovered wisdom-treasure, and exhorting all men to avail themselves of the precious hoard. "May that Universal Good Will of the Great Teachers of Wisdom, such as is herein set forth," he petitions, "speedily prevail, so that mankind may recognize their divine at-one-ment." This sense of at-one-ment among mankind, according to

the author's explanations of the sacred text, can prevail only when individual men achieve "the *yoga* of the knowing of the One Mind."

What is the Oriental conception of the One Cosmic Mind? "Unenlightened man, being far from the Full Awakening, believes himself to be possessed of an individualized mind uniquely his own... But the Tibetan Teachers declare that the One Cosmic Mind alone is unique; that, on each of the incalculable myriads of life-bearing orbs throughout space, the One Cosmic Mind is differentiated only illusorily, by means of a reflected, or subsidiary, mind appropriate to, and common to, all living things thereon, as on the planet Earth...."

"In common with all Schools of the Oriental Occult Sciences, the Mahayana postulates that the One Supra-Mundane Mind, or the Universal All-Pervading Consciousness, transcendent over appearances and over every dualistic concept born of the finite or mundane aspect of mind, alone is real. Viewed as the Voidness (known in Sanskrit as the *Shunyata*), it is the Unbecome, the Unborn, the Unmade, the Unformed, the predicateless Primordial Essence, the abstract Cosmic Source whence all concrete or manifested things come and into which they vanish in latency. Being without form, quality, or phenomenal existence, it is the Formless, the Qualityless, the Non-Existent. As such, it is the Imperishable, the Transcendent Fullness of the Emptiness, the Dissolver of Space and of Time and of *sangsaric* (or mundane) mind, the Brahman of the *Rishis*, the Dreamer of *Maya*, the Weaver of the Web of Appearances, the Outbreather and the Inbreather of infinite universes throughout the endlessness of Duration.

"Plotinus, the Platonic inheritor of this ancient Oriental teaching, has concisely summarized it: "The First Principle, being One, is transcendent over measure or number.... The Supreme Principle must be essentially unitary, and simple, while essences [derived therefrom] form a multitude." 1

A number of illuminating extracts from the General Introduction are as follows:

"All dualities depend upon the human intellect, which, in its turn, is a reflex, in the realm of appearances, of the Thatness, of the True

1) Cf. Plotinus, *Ennead V*, Book V, II; Book IX, 14. These renderings from Plotinus, and all hereinafter contained, are recensions, based upon translations contained in *Plotinos' Complete Works*, by K. S. Guthrie, as published in London in 1929, a work to which grateful acknowledgement is here made. Frequent reference is herein made to Plotinus, because he is the outstanding exponent in the West of the same yogic doctrines as those which form the basis of this volume. He was an eminently successful disciple of the Oriental Sages, no less than of his European Guru Plato; by Plotinus these doctrines were put to the test of practice, with far-reaching results to the whole Christian world. In Plotinus, East and West cease to be twain and become one, as in reality they always have been and will be increasingly, when the Sun of the approaching New Renaissance, which shall be world-wide, rises, and waxes in brilliance and power, and dissipates the darkness of Ignorance.

State, of *Nirvana*. The Sun gives forth light and energy, but is transcendent over both. *Nirvana*... is the Source of *samsaric* existence, yet transcends it. Even as the Sun remains unchangedly the Sun, notwithstanding its emanations of light and energy, so *Nirvana* remains the Quiescent, although the ultimate initiator of mundane activities. Man, mundane mind, life, energy, are illusorily individualized aspects, or manifestations, of That, which is the unique and indivisible At-one-ment of All Things; they are, as our treatise teaches, of the One Mind. Man *per se* is and has been eternally immersed in the One Mind....

"The True State, *Nirvana*, as the Voidness, like the Sun, shines unceasingly. Man by his involution in the realm of appearances, without Right Guidance, misinterprets the world; he strives after illusion rather than reality, the evanescent rather than the permanent, the unreal rather than the Real. His mind loses its primitiveness; it becomes learned in Ignorance, puffed up with pride in its own perishable creations; from the Sea of Appearances rise up the mists and clouds of *Maya* which hide from man the splendour of the Radiance of the Real. Through the *Maya*, illuminated by the Radiance beyond it, man on Earth receives the feeble light of the mundane mind; he gropes in the shadows, and cannot perceive the Perfect Truth. The Buddhas are those who have penetrated Ignorance, risen above the shadows and mirages of life by the power of *yoga*, and standing, as it were, upon the summit of an exceedingly high mountain, above the clouds and mists obscuring the world of men, who prefer the valleys to the mountains, have beheld the unclouded Sun.

"The process of spiritual unfoldment, to which mankind either consciously or unconsciously are parties, is a process of dissipating the *Maya*. *Maya* literally means 'illusion.' To a Buddha, *Maya* is the manifestation, as the *Samsara*, of that creative energy inherent in the Cosmos and spoken of in the *Tantras* as the Universal Mother, or *Shakti*, through whose womb embodied beings come into existence. When this energy is latent, there is no Creation and hence no *Maya*. Transcendence over *Maya*, or a going out of the realm of illusion, implies transcendence over differentiation (or separateness) and transitoriness, or, in other words, a return to primordial at-one-ment, the realization, such as our text teaches, of the One Mind (or Cosmic Consciousness), the re-union of the part with the whole, emancipation from the limitations of time, space, and causation, a rising out of conditioned existence into unconditioned Being *per se*, Buddhahood. The disciple must, accordingly, view the phenomenal Universe not as something to be escaped from, but as being the very essence, in symbol, of that almighty and ineffable essence of the One Mind in eternal evolution, as do those who tread the path of the *Yogachara*. Then, indeed, does life here on this planet Earth become,

(Continued on page 47)

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VI, Verse 24

Literal Translation

Relinquish without exception all longings born of sankalpas (plannings); and completely control, sheerly with the mind, all the senses from contacts with the objects of the ubiquitous sense-world.

Spiritual Interpretation

"To reach the inner sanctum of God, the yogi should race his inwardly marching attention so that it is not seized by the bandits of outer sensations or by the stronger villains of overpowering desires that lurk in the path of concentration."

The yogi, while meditating upon God, should not distract his attention by mentally planning and replanning material activities. He should renounce without reserve all desires born of egoistic mental plannings; he should scoop out from within all subconscious desires. His mind should be withdrawn from those material objects all around him that give rise to sensations of sight, hearing, smell, taste, and touch, and their resultant multifarious thoughts and new longings.

All beginner-yogis should therefore close their eyes during meditation, shutting off all distracting sights. It is also good for them to meditate with ears closed. This precaution helps to eliminate sounds—the most

distracting of all sensations. The yogi should be careful, also, to meditate in a place devoid of extreme heat or cold, and of pervasive good or bad odors, lest his senses of touch and smell be stimulated. Nor should he keep in his mouth spices or chewing gum to excite gustatory sensations, which in turn might cause mental diversion. A place frequented by mosquitos or ants should be avoided.

When the senses are quiet, sensations are not aroused; distracted thoughts do not arise. When thoughts do not arise, subconscious thoughts do not spring up. The yogi who is careful to remove all causes of external and inner disturbances can easily concentrate within.

Chapter VI, Verse 25

Literal Translation

With the intuitive discrimination saturated in patience, with the mind absorbed in the soul, the yogi, freeing his mind from all thoughts, will by slow degrees attain tranquillity.

Spiritual Interpretation

In this stanza the yogi (whose mind has been freed from external and internal distractions) is advised to guide his intuitive discrimination gradually inward to perceive the soul's bliss, not permitting any form of mental wandering. No matter how often the yogi's mind is distracted during meditation he should exercise great patience; by continuous daily effort, he will succeed in establishing his mind on the joy of the soul.

The new devotee may be discouraged by receiving only occasional blissful perceptions, interrupted constantly by fierce invasions of restless thoughts. The yogi is therefore exhorted to try patiently again and again until he is able firmly to fix his concentration on his inward Goal.

If a glass vessel is filled with muddy water and is then placed on a table, after a little while the mud particles settle down to the bottom of the glass. Similarly, if a person patiently waits for his mental mud to settle down, and does not nervously stir up the water, the mud will not again rise to the surface.

The particles in a glass will be clearly seen to be settling down to the bottom if the glass is not disturbed. The movements of the mud do not indicate agitation, but a mere settling-down process.

The ordinary man's mind, similarly, is muddy with myriads of restless thought-streams running into the rivers of his consciousness. During ordinary activity the invading thoughts are completely homogenized with his consciousness. This is why the average man does not know how restless he is. He discovers it, to his dismay, when he first tries to practice yoga. For the first time in his life, he begins then to stand aside as a conscious witness of the bewildering torrent of his thoughts. He may

become erroneously convinced that his mind is made more restless by yoga than by worldly activities!

Such a beginner-yogi, watching aghast his unsettled and disobedient thoughts, is cautioned in this stanza not to abandon meditation in despair, thus denying himself all chance of mind-control. Rather, he should patiently await the settling-down of his restless thoughts. Their commotion is just a prelude to their dissolution by yoga. The undiscouraged yogi will find his mind finally free from all distractions. Gradually identifying himself with his "witnessing" intuitive discrimination, adroitly bypassing the intruders of restless thoughts, the yogi attains the unshakable divine tranquillity.

Chapter VI, Verse 26

Literal Translation

Whenever the fickle and restless mind wanders away—for some reason or for no reason!—let the yogi withdraw it from distractions and return it to the sole control of the Self.

Spiritual Interpretation

In this stanza the *Gita* advises the new yogi how to cope with distracting thoughts.

When a horse pulling a carriage tugs hard at the reins, through unruliness or fright, and tries to bolt from the path, an experienced driver will be able to subdue the animal. Similarly, as often as the subconsciously excited "stallion" of a restless thought invades the concentrating mind, the "charioteer" of discrimination should make repeated efforts to establish its authority.

In the Hindu scriptures the human body is compared to a chariot drawn by ten horses, moving on the path of life toward God. The ten horses represent the ten senses; the reins are compared to the mind that coordinates the senses. The discriminating intelligence is the charioteer; the carriage is the body; the owner of the chariot is the soul. The true yogi finds his bodily chariot and his ten senses under the direction of discrimination, moving over the path of proper living that leads to the kingdom of God.

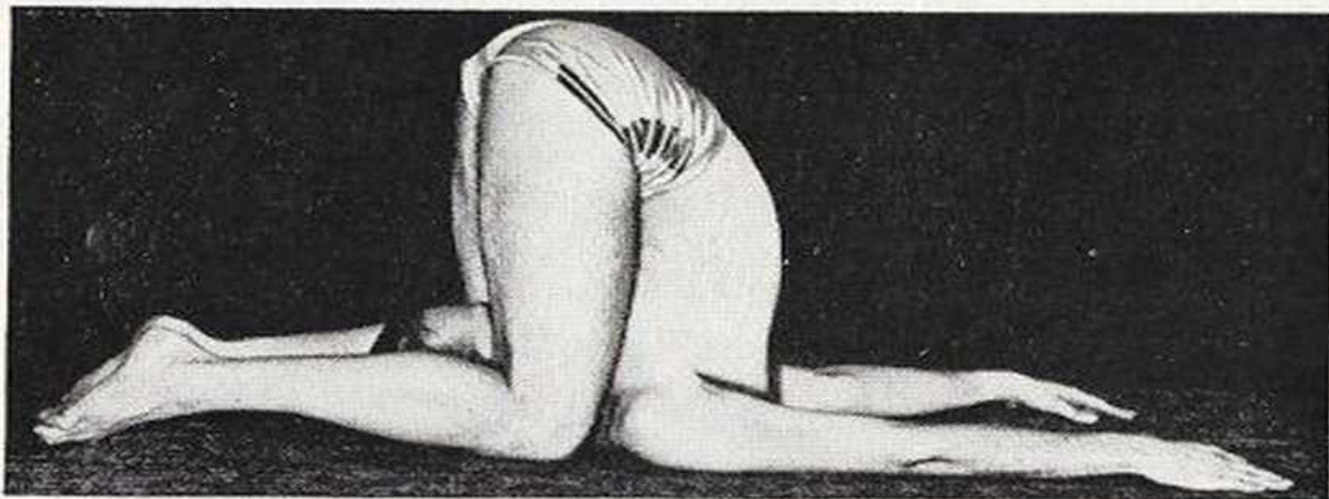
The enslaved individual finds his bodily chariot out of control, dragged by ten unruly senses. Heedless of the mental reins and of the charioteer of discrimination, he drives the vehicle of his life into a ditch of suffering.

No matter how many times restlessness invades the mind, the yogi should guide his thoughts to the path of Self-realization. Mental restlessness during meditation causes unhappiness. Inner concentration on the soul produces unending joy.

(To be continued)

Yoga Postures For Health

By REV. C. BERNARD



KARNAPITASANA—CLOSING-THE-EAR POSE

(Reprinted, by request, from September-October, 1949 issue of "Self-Realization Magazine")

KARNAPITASANA means literally "Closing-the-Ear Pose." While the name suggests that closing the ears is the purpose of practice, the interestingly symmetrical position you see in the photograph has a much more profound result. (Certainly one could close his ears, if such were the purpose, with something handier than his knees!)

Karnapitasana is similar in its benefit to *Halasana*, the Plow Pose (*Self-Realization Magazine*, March, 1954). The sharp angle of the neck as the chin is pressed to the chest diverts a more than usual amount of arterial blood through the thyroid and parathyroid glands. Since the tone of the entire body is to a great extent regulated by the thyroid, anything that will normalize its function and increase the vitality of this gland will add general physical vitality.

The extra flow of blood to the head region benefits the brain as well as its associated organs. Probably this is a key reason why *Karnapitasana* in particular is prescribed as a specific for the "tired businessman" or mental worker. Actually it is just as refreshing to the person who is tired from strenuous physical work. The energizing effect on the spine is quite noticeable.

When the trunk is held in an upturned position, all the abdominal organs tend to become restored to their proper places. The correct position and support of these organs is vital to health. Daily practice of some inverted position such as *Karnapitasana* helps substantially to

offset the downward-pulling effect of gravity that obtains when the body is in its customary upright positions.

Unless one's body is very fleshy or inflexible, *Karnapitasana* is not at all difficult. First assume an outstretched supine position. Bring the legs (holding them straight and close together) backward over the head, until the toes touch the floor. Then drop the knees to the position shown. The pose can be held for about one minute at a time. Breathing should be slow, and no attempt should be made to breathe deeply.

As important as the practice of any *asana* is the period of complete relaxation that should follow each posture. The benefits come from scientific stretching of the muscles in assuming the pose, and from an increase in blood circulation that takes place during the period of relaxation. Tension without subsequent relaxation impedes rather than increases circulation. Be sure to follow each attempt of *Karnapitasana* with an equal period of rest. Results will be greatly multiplied in this way, and you will quickly feel a wonderful refreshment.

FROM "LINES COMPOSED
A FEW MILES ABOVE TIN-
TERN ABBEY"

By William Wordsworth

For I have learned
To look on nature, not as in the
hour
Of thoughtless youth, but hearing
oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of
ample power
To chasten and subdue. And I
have felt
A presence that disturbs me with
the joy
Of elevated thoughts; a sense sub-
lime
Of something far more deeply in-
terfused,
Whose dwelling is the light of set-
ting suns,
And the round ocean and the living
air,

And the blue sky, and in the mind
of man:
A motion and a spirit, that impels
All thinking things, all objects of
all thought,
And rolls through all things. There-
for am I still
A lover of the meadows and the
woods,
And the mountains; and of all that
we behold
From this green earth; of all the
mighty world
Of eye, and ear — both what they
half create,
And what perceive; well pleased
to recognize
In nature and the language of the
sense,
The anchor of my purest thoughts,
the nurse,
The guide, the guardian of my
heart, and soul
Of all my mortal being.



SRF Convocation



APPROXIMATELY 400 students took part in August in the fifth SRF Convocation at Los Angeles, California. The year of 1954 marks the 34th anniversary of SRF in America. Students from twenty-two states attended. Representatives from the following foreign countries were present: Canada, Mexico, Hawaii, Puerto Rico, Cuba, Argentina, Colombia, France, and Switzerland.

These members came from far and wide to take part in a program that outwardly varies little from year to year, but which holds a magnetic attraction that draws seekers of God back again and again. As in past years, the basic principles and techniques of Self-Realization were taught in a series of classes, and *Kriya Yoga* Initiation was given to students who had fulfilled the necessary qualifications of study and spiritual preparation. Class instruction and *Kriya Yoga* Initiation are the framework around which all SRF Convocations are built. Their purpose is expressed in these words of Rajasi Janakananda, president of SRF, in a message of welcome read at the opening ceremonies:

"The purpose of SRF Convocations is to bring sincere seekers of truth together for what our Guru, Paramhansa Yogananda called 'fellowship with God through Self-realization.' This, Master said, is the true significance of the name Self-Realization Fellowship. To followers of this path, therefore, 'fellowship' means more than the harmonious feeling engendered when men of like mind gather together to discuss ideas and ideals. It signifies the blissful sense of universal oneness that comes with the establishment, through meditation, of the individual soul's kinship with the Father and Friend of all. Divine fellowship is necessary before men can know true brotherhood and its natural sequel—peace on earth. The blessed Master was sent to this world that mankind might know how to live in fellowship with God and thereby in brotherhood and true happiness.

"Dear ones, I wish that I could be with you today, but I do not have to be present in the flesh to bless you. Master is there. Master blesses you! Master is ever blessing you. Master is ever calling you to come back

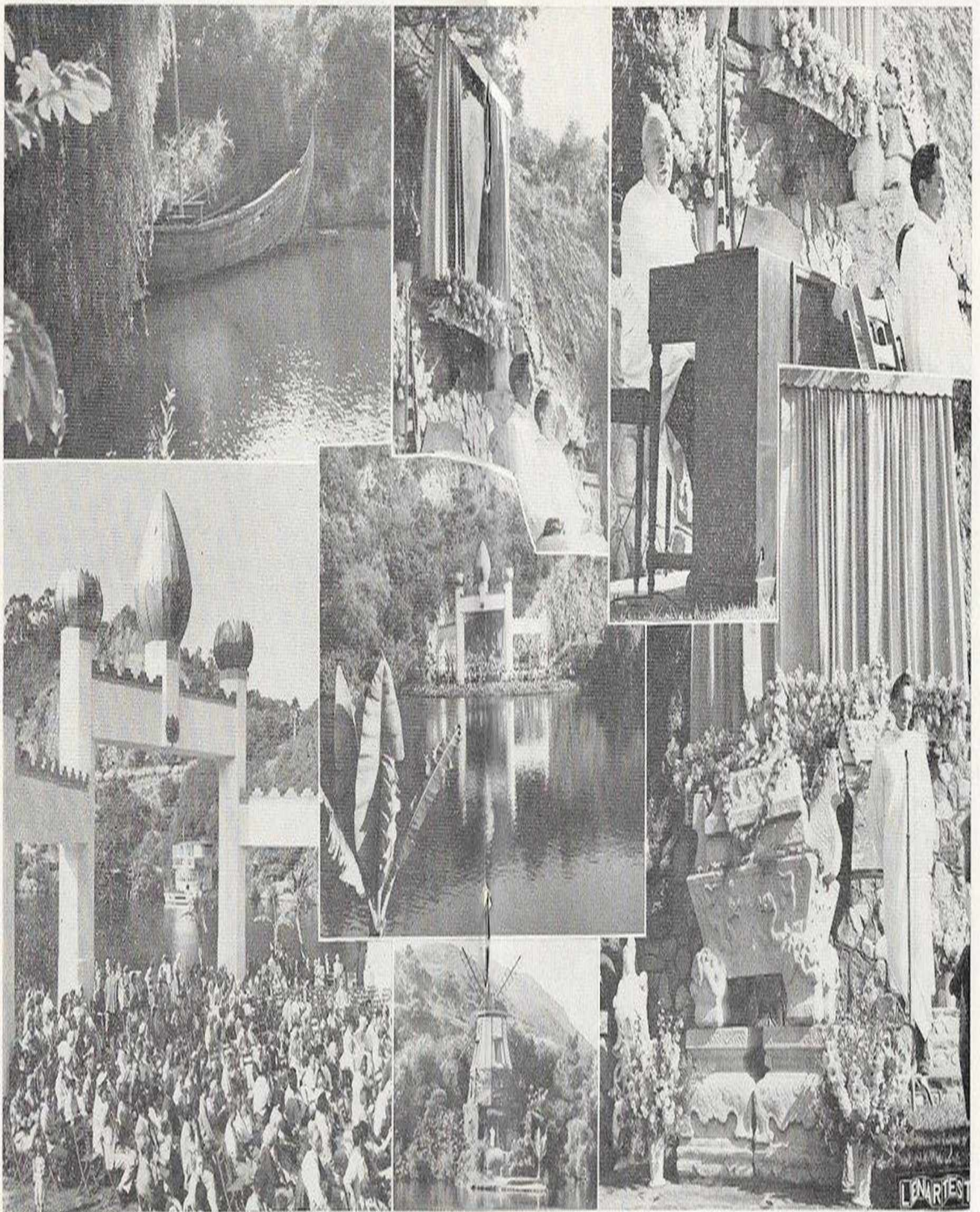
to your home in God. You have only to follow the way that Master has shown, with steadfast zeal and devotion, and you will find God. You will realize then, as I do now, that Master is here at this very moment, with you, and with me. Receive the joy, the blessing of Master! Attune yourself that you may know in your soul that Master is here. When Master comes to you, you will realize that nothing exists for you except the love of God; that nothing is so important to you as the love of God. Master has melted my soul with his into God. Receive his blessing! Receive the light of God, and Master's greatness in it."

In addition to the serious work of the classes, there were programs of spiritual entertainment. One such program, held on the evening of August 11th in India Hall auditorium, featured two talented Indian artists: Mr. Bala Krishnan, who sang an Indian devotional song; and Miss Sushila Janadas, who performed four Indian dances, two of them interpreting readings of poems by Rabindranath Tagore.

At the close of this artistic interlude, Rev. M. W. Lewis announced that while in town earlier in the day he had met an amiable fellow from India who, in addition to knowing some Indian songs, was also acquainted with many interesting stories. Upon discovering this, Dr. Lewis went on, he immediately invited the man to visit India Center in the evening to entertain the Convocation guests. At this moment the impromptu entertainer appeared on stage. The audience burst into gales of laughter and applauded enthusiastically, for he was none other than Rev. Donald Walters, clad in *dhobi*, turban, and shawl. Accompanied on the organ by Dr. Lewis, "Sri" Walters (a proper Indian must, after all, have a proper Indian title!) sang "Brahmanandam" (Hymn to Spirit), which the audience enjoyed so much that they applauded until he sang it again.

After explaining that he had been studying English strenuously, and solemnly expressing the hope that the audience would be able to understand him through his "thick Bengali accent," "Sri" Walters told stories of the beloved Master Paramhansa Yogananda and other East Indian saints. Happily, the language "barrier" interfered not the slightest with the rapport between the story-teller and his audience. Had he not run out of stories, they might be there still! After this part of the program, refreshments were served outside on the lawn.

The following evening Convocation guests gathered again at India Hall, this time for an evening of music and *sankirtan* (group chanting). The program began with several selections on the organ—"The Blue Danube," "Ah, Sweet Mystery of Life," "Indian Love Call," "Song of India," and Schubert's "Serenade." These songs were favorites of Paramhansa Yogananda, whose custom it was to have them played on the pipe organ in the Mt. Washington chapel at various times during the annual all-day Christmas meditation. In the fire of divine ardor he transmuted these secular songs into soul-calls for God. While they were being played



Scenes at SRF Lake Shrine, Pacific Palisades, California, during "Lake Shrine Day," concluding program of SRF annual convocation, August 14, 1954

he was frequently seen to enter the state of ecstatic communion with the Lord.

The rest of the evening at India Hall was devoted to *sankirtan*. Rev. Donald Walters led the chanting, accompanying himself on a harmonium. A group of sisters, clad in white saris, played drums, cymbals, and other Indian percussion instruments; both the sisters and a group of *brahmacharis* joined in the chanting. The songs included many favorite chants of Paramhansaji's and also some of the Bengali chants that Swami Atmananda and Sri Prabhas Ghose recently taught to the Mt. Washington Center disciples. The inspiring evening was brought to a close with a group prayer.

On August 13th SRF students who were eligible gathered in the chapel and main hall at Mt. Washington Estates to receive initiation into the sacred technique of *Kriya Yoga*.

On the same evening, at Hollywood SRF Church, a symbolic Rose Ceremony was attended by many Convocation guests who had not yet completed the necessary preparatory study and spiritual training to receive *Kriya Yoga*. At this time the significance of the SRF lotus symbol is explained and meditated upon. The ceremony was first performed in America by Paramhansa Yogananda, not long after he came to this country in 1920.

Culmination of Convocation activities was "Lake Shrine Day," on August 14th, when Convocation delegates gathered at SRF Lake Shrine in Pacific Palisades for a leisurely afternoon outdoors. The throngs of students who entered the big redwood gates found themselves in a fairyland of natural beauty, with plenty of time to stroll about and enjoy the interesting sights. Box lunches were served from a stand draped with bright India prints; guests ate in a patio at tables shaded with gay umbrellas.

Climax to a perfect day was a devotional service held on the main lawn under the shadow of the Golden Lotus archway. Rev. R. C. Stanley, minister in charge at SRF Lake Shrine, after officially welcoming the Convocation guests, told some stories about the early days in the development of the Lake Shrine. He spoke of the first visit there of the men disciples, and of how Paramhansa Yogananda, the beloved founder of SRF, had baptized them all in the waters of the Lake. And he told of how, on different occasions when Master had had the disciples there for a swim, Paramhansaji would always have on hand plenty of mangoes for a feast afterward.

Mr. Stanley recalled also one occasion when Paramhansaji, who himself often enjoyed bathing in the Lake, had entered *samadhi* while swimming, and had floated on the water for some time. Later, when he came out of the water, Paramhansaji told the disciples that during his ecstasy God had revealed to him that a special grace had been bestowed on the Lake Shrine, in that many people who would come there would

feel, not merely a momentary inspiration at the sight of natural beauty, but a real awareness of God's vibration of peace. Thus was a special blessing of God laid upon the grounds of SRF Lake Shrine. Mr. Stanley concluded his talk with the following words:

"I am sure that as you walked around today you felt that great vibration of God and the Masters, the joy of their divine presence. Paramhansaji's words have been fulfilled, for people come to the Lake Shrine with an attitude of reverence; they come to immerse themselves in that indescribable peace of God with which the Lake Shrine is imbued. That is the whole purpose of our effort here, to touch the hearts of people through Master's blessing, and to draw them into that same consciousness of God's peace and joy that we are experiencing here today. I know that you all feel it, that you are one with it."

Rev. M. W. Lewis spoke briefly. Extracts from his talk follow:

"At the beginning of this Convocation we said that we would not be satisfied unless you took home with you something of the great spirit of the Master. We want you to take the theory of his teachings, too, but theory will really mean something to you only when you begin to feel the unconditional divine love that the Master gave to all of us—that love he manifested through all his work in America and in other parts of the world.... That is the reality which we must take with us as we depart from this Convocation. The eternal flame of God's love is the reality, manifesting through the beloved Master, through his life and his love. There will be many Convocations long after we are all gone, but they are only part of the Cosmic Dream. But that light and love of God that comes to you through practice of Self-Realization teachings is not a dream. It is a reality, and each one of us has it within him...."

Cling to the Reality

"It was Christmas eve, 1920, in Unity House in Boston, when I first met the Master. That night I received the spiritual initiation (into *Kriya Yoga*), although I had not expected any such thing from Paramhansaji when I went in. But even before I received that initiation, as I sat before Master and looked into his eyes, he said, "Doctor, will you always love me as I love you?" That shows that he had only one thing in his heart, the unconditional divine love of the infinite Father. And many years later, not long before he left us here and went back into the great light of God, he was wont to say to me: 'Remember how wonderful it was in the beginning, those wonderful times we used to have, and how wonderful we felt?' Then he would add, 'As we began, let us finish.' And I saw the same glorious light in his face. Then he told me, 'We'll be apart and then together again.' In that appearance of separation is the unreality of this great drama of life. But the unconditional divine love that the Master has shown us is the reality beyond time and space,

and that reality we can have right now. Cling to it! The play will go on through many scenes, but the divine light and love that you feel because of the manifestation of God through the beloved Master will continue to be always.

"Let us not forget that if the eternal flame of God is with us, in the ever-presence of the blessed Master, who can be against us? We fear no one when God is with us. As the Master used to say, 'Have God, and you can stand unshaken midst the crash of breaking worlds.' If we will just grasp the meaning of his words! That realization alone is worth-while.

"As I read to you from Rajasi's message at the opening of the Convocation, 'When Master comes to you, you will realize that nothing exists for you except the love of God; that nothing is so important to you as the love of God.' That is true. This show, this beautiful place here is wonderful, but who wants to be trapped in the world? It will pass away, but God's love will not.

"In conclusion I shall use the Master's words once more; 'As we began' — feeling, as I know you all did at the opening session, the great presence of God — 'let us finish.' I want to read to you now from a letter Master wrote to me in 1923. It applies to everyone, not solely to me, for no one has a 'corner' on God. Each one of us is dear to Him. He is our common Father. Grasp Him! Claim Him! Make Him your own! Remember these words that the Master wrote to me:

"Be not afraid, child of the Eternal Lightning. March on with unperturbed steady steps, elbowing your way through a million dark difficulties. Why, what is the body? What is this passing show? They are soon gone. But the candles of realization that you are lighting and burning in your Father's house will show you your path, here and hereafter. Stand by God and His servant, and you will see His hand working through all things."

Message from Paramhansa Yogananda

Dr. Lewis then played on the organ two of Paramhansaji's chants, "Sitting in the Silence" and "I am the Bubble, Make Me the Sea," and the ancient Vedic "Hymn to Spirit." A short meditation followed. The period of silence ended with the unveiling, on the flower-decked altar above the Gandhi Memorial, of a life-size painting of Paramhansa Yogananda, executed in oils by his brother Sananda Lal Ghosh. At the same moment, the voice of the beloved Master was heard by means of a recording, a transcript of his talk to the disciples at Mt. Washington on his birthday, January 5, 1951. The blessed Master had remained in seclusion throughout the holidays at Christmas time in 1950. He had spoken to the disciples from his apartment by means of a loud-speaker system, in the following words:

"Dear ones, though my body is not with you, my voice is with you,

and my ever-present spirit is with you today in deeper communion than if I were present in the flesh....

"Births and deaths are only the rising and falling of waves on the surface of the ocean of God. When a wave rises on the bosom of the ocean, it is 'born.' But when the wave sinks down into the ocean, it is not dead; it has simply gone back to the ocean depths from whence it came. It is the same with the birth and death of my body. I have fled many times, and returned. And now I have been away again, in seclusion, but I have been many days with God. I have missed you all very much, as I know you have missed me. But it is wonderful to have been able to serve God, even in my seclusion. So must you also serve Him.

"A Self-Realization student must speak no evil, see no evil, hear no evil. You should live in the consciousness of good, talk about goodness, think about goodness, will goodness; then you will be like a spiritual rose, and wherever you go you will shed the fragrance of God's peace. Be a rose of God and you will see that when the sunshine of His presence has opened the petals of your devotion, His fragrance will waft from your heart into the hearts of others. You will see then how wonderful it is to live God, to talk of Him, to think of Him, and to spread His fragrance to all hearts. People will come to you for peace.

"You know that I think a great deal of each one of you, and wish you all to realize what I have realized. I have found in God the greatest mercy and blessing. That is why I want you to meditate, especially at night, because then you are not rushed by business and other duties. Don't sleep too much; five to six hours will be enough if you meditate deeply. Go after God with all your heart and you will find in Him a nest of eternal happiness. You will not find it anywhere else!

"So cling to God! Cling to God and the Gurus. One of the greatest spiritual movements that has been sent into the world—because it is based on universal principles applicable by all men—is Self-Realization Fellowship. SRF teachings will help to bring fellowship with all people, all nations, because it shows every man the way to enjoy *fellowship with God, through Self-realization*. God cannot be felt merely by talking about Him. God must be *realized*. Then you will be able to see that we are all children of the one Father-God. If you become dyed-in-the-wool Kriya Yogis and are staunchly loyal to Self-Realization teachings, you will see a new world. But do not expect, on this earth, perfection. Perfection lies only within you.

"This world is merely a moving picture. God can wipe it all away or re-create it in a second, just as you can turn off the scenes on the television set and bring them back again at will. We are nothing more than the television pictures of God; we are all made of atoms, of light. The fearful shadows of wars and troubles that you see are only motion pictures. Remember, God is the Doer, and do not get excited. Pray only to do *His* will; He knows what He is doing....

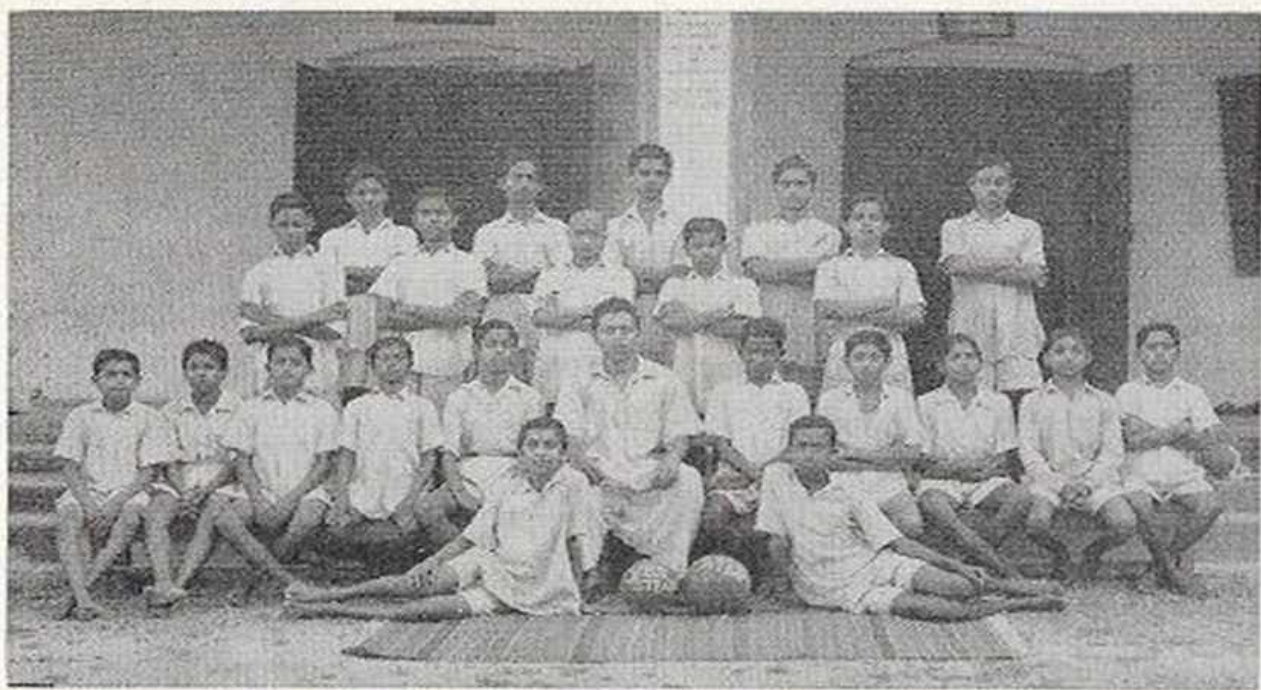
"Inasmuch as you have given me your love, and I have given you mine, we are gathered together by the grace of God. God is the head of our family, and I am His son. I am one with the great Gurus and Christ, and those that are in tune with me shall see God. It is not that I extol myself. Yogananda I 'killed' long ago. Yogananda was never born, nor will he die, for in birth he only came to the surface of the sea of Spirit, and in death he becomes one again with the ocean of Spirit. Life and death are only light and shadows on the cosmic movie screen.

"And the greatest joy, the greatest blessing I have found in God, is that He never forsakes a devotee, even though you may now think that He does not answer easily. But be loyal to Him unto death. Then, when death knocks at your door to take you away, you will see, instead of oblivion, Eternal Life — that pure infinite Beam out of which have come the light and shadows of universes, and of this earth.

Our Home is With God

"Dear ones, remember this testimony that I give you, for it is the truth. Our home is with God. This world is not our home. We belong to Omnipresence. So although you have not seen me in some time, I have seen you, wherever you are, from my home in Omnipresence. And you who are devoted, I know every tremor of your thoughts and your actions. I speak with the strength of the Father whose love I preach. I do not preach myself, for there is no one in this body-temple but the Father. Would the wave say, 'I am the ocean?' No. But the wave can say, 'The ocean has become myself.' I speak with the veracity and the authority and the strength of Him upon whose oceanic bosom I am a wave. Love Him above all. Do not become engrossed in the clashing waves; see rather the calm ocean of God's presence. You will glimpse there joy and peace unending. When you close your eyes to God, you stumble in the darkness of trouble and misery. Open your eyes to God and you shall behold in the beam of His pure light the sure path to lasting happiness.

"It is not I talking to you. It is He that is talking; I could not speak for a minute without His power. But I hold His power in my bosom. No other power I acknowledge, and none can destroy that power. And I shall pray for you, and give you my deepest love. Nothing greater can I give to you. True love, divine love, you cannot give unless you are unselfish and unless you know God. The more you know God, the more you will love all equally. Live peace, live God, and be harmonious wherever you are. Every Self-Realization student must be a fountain of peace. Speak no evil, see no evil, hear no evil. I am with you in every way, and am very pleased with you; so you must carry on this way throughout life. Whether I am in the body or not, I shall stoop down from heaven to make those that will be in tune realize the love of my Father. May God be born within you as He is born in me."



A recent photograph of the members of the football team at the Yogoda Sat-Sanga Brahmacharya Vidyalaya, high school with yoga training founded by Paramhansa Yogananda in 1918, Ranchi, India

News of SRF Centers

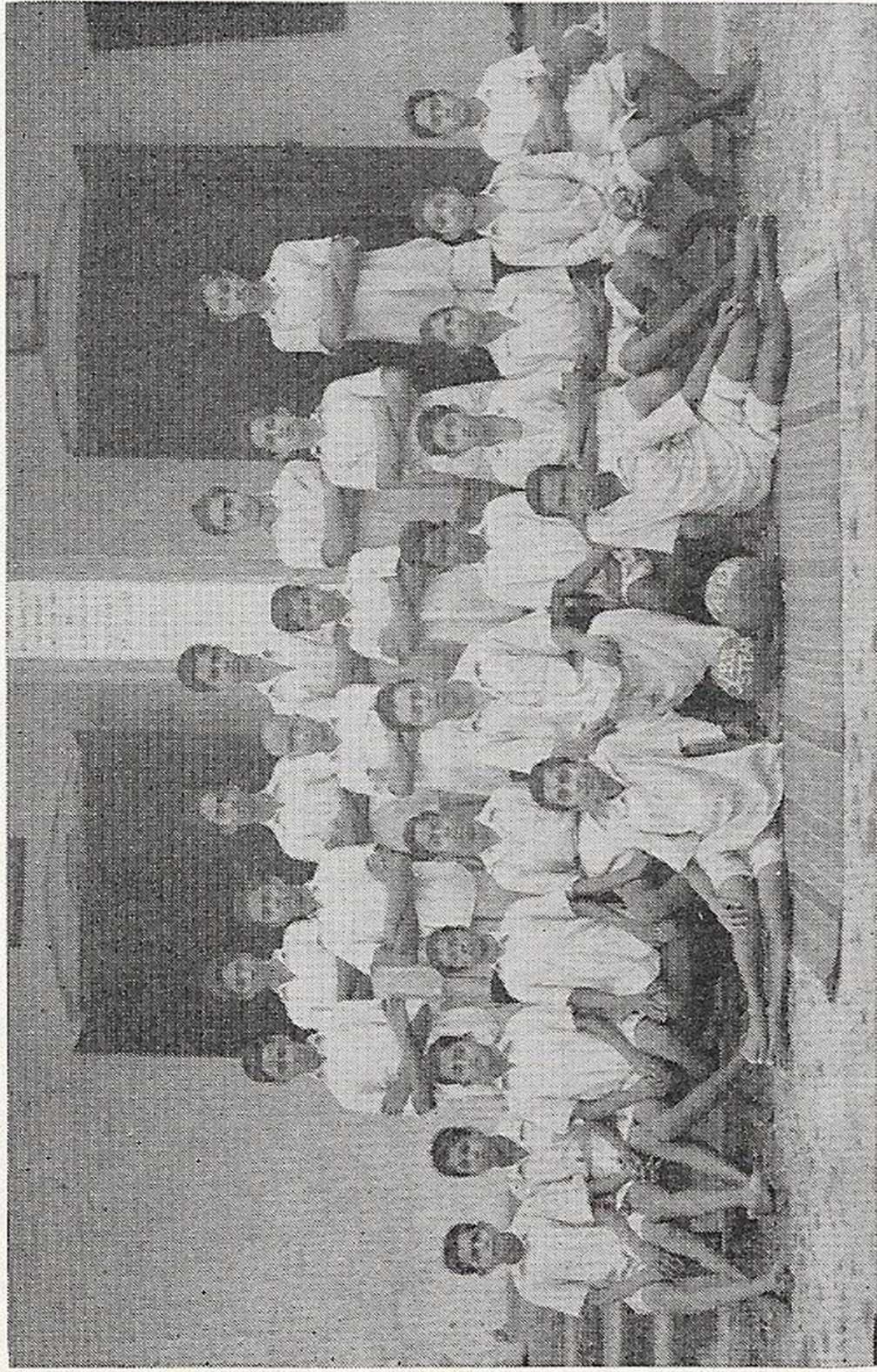
Hollywood, California

A PROFIT of \$100 was realized from a cake sale sponsored by SRF church members in August at India Center. The money was sent to India as a donation toward the repair of one of the Yogoda-Sat-Sanga (SRF) school buildings.

India

RECENT enrollment figures have been received at SRF headquarters from two of the residential high schools for boys maintained by Yogoda Sat-Sanga (SRF) at Ranchi and at Lakshmanpur, in the province of Bihar, India.

YSS Brahmacharya Vidyalaya, the Ranchi school, was founded by Paramhansa Yogananda in 1918, when the Maharaja of Kasimbazar donated his palace and 25 acres at Ranchi as headquarters for the school. The Vidyalaya now has 104 students, 79 of them residential; and 13 instructors. In addition to the standard high school curriculum, the boys are taught yoga concentration and meditation, as well as the Yogoda system of physical development originated by Paramhansa Yogananda. The Ranchi school also maintains an outdoor medical dispensary with a staff of



A recent photograph of the members of the football team at the Yogoda Sat-Sanga Brahmacharya Vidyalaya, high school with yoga training founded by Paramhansa Yogananda in 1918, Ranchi, India

six, which treats thousands of patients yearly without charge.

YSS Vidyapith at Lakshmanpur was established in 1937, and now has a total enrollment of 353 pupils, 125 of whom are residential students; and a teaching staff of 18. Like the Ranchi school, it is patterned after the educational ideals of India's *rishis*—the sages whose forest *ashrams* were the ancient seats of learning. The following subjects are taught: English, Bengali, Hindi, Social Studies, History, Geography, Physiology and Hygiene, Physics, Chemistry, Mathematics, Spinning, Gardening and Agriculture, Tailoring, Music, Drawing, and Painting. The curriculum includes, of course, the Self-Realization yogic techniques for physical, mental, and spiritual development. The school is located in a rural area and offers educational opportunities to many who would otherwise have no schooling. By virtue of some financial assistance from the Government of India, the school is able to offer tuition-free education to a number of worthy students.

YSS Directors Welcomed

NEWS has been received at SRF international headquarters at Los Angeles that Sri Prabhas Chandra Ghose and Swami Atmananda Giri, vice-president and secretary respectively of Yogoda Sat-Sanga (SRF) in India, safely arrived in India on July 2nd after their three-month tour of the United States and other western countries. The Calcutta newspaper, *Yugantar*, reported that the two men were welcomed at

Dum Dum airport at Calcutta by a large party of members and friends of YSS, including Dr. Saroj Kumar Das of Calcutta University, Dr. Nagendra Nath Das of Science College, Dr. Atul Krishna Roy, Dr. Prakash Chandra Ghose, Dr. Jitendra Nath Dutta, and other well-known citizens of Calcutta. After being garlanded by representatives of various local societies, Sri Prabhas and Swami Atmanandaji motored to the Yogoda Ashram at Dakshineswar. Their return trip to India had included stop-offs at Washington D.C., New York, London, Paris, and Rome. In Rome they met Sri Benoy Ranjan Sen, India's Ambassador to Italy.

Auckland, New Zealand

ON THE night of June 24th the Auckland SRF center sponsored a public program, "A Night in India." Among the numerous representatives from other religious and philosophical bodies in attendance were the president, secretary, and many members of the Auckland India Association. Films that had been loaned by the High Commissioner for the India Government were shown, depicting the life, arts, crafts, and festivals of India. In a brief address, Mr. Reginald Howan, SRF center conducting teacher, explained the nature and aims of the Self-Realization movement. Mr. Howan also told a few incidents in the life of Paramhansa Yogananda, and of its miraculous close. He concluded his address with a reading of Paramhansaji's poem, "My India."

Letters From SRF Students



"I was a confirmed 'doubting Thomas' when I attended my first service at the Church on Sunset Blvd., but now I have proved to my own satisfaction the truth of SRF teachings. I am no longer a doubter, but very, very happy. My physical improvement—a direct result of faithful practice of the SRF exercises—has been phenomenal. Whereas I had for quite awhile been 'acting my age' (seventy-seven next October), my attitude has completely changed. It is particularly noticeable to me in the way I walk. Naturally I have not attempted to become a 'strong man,' but I swing along in the free and easy and confident manner of a twenty-year-old athlete. Only a short while ago my friends were sympathetically suggesting some tonics. Now they exclaim, 'My! How well you look!'

"I have read many theological treatises about God, but never before had I obtained such practical help as I have received from SRF. Now I feel acquainted with God personally, and I feel confident that I shall know Him better and better as I practice the SRF lessons."—*T.F.P., Los Angeles, Calif.*

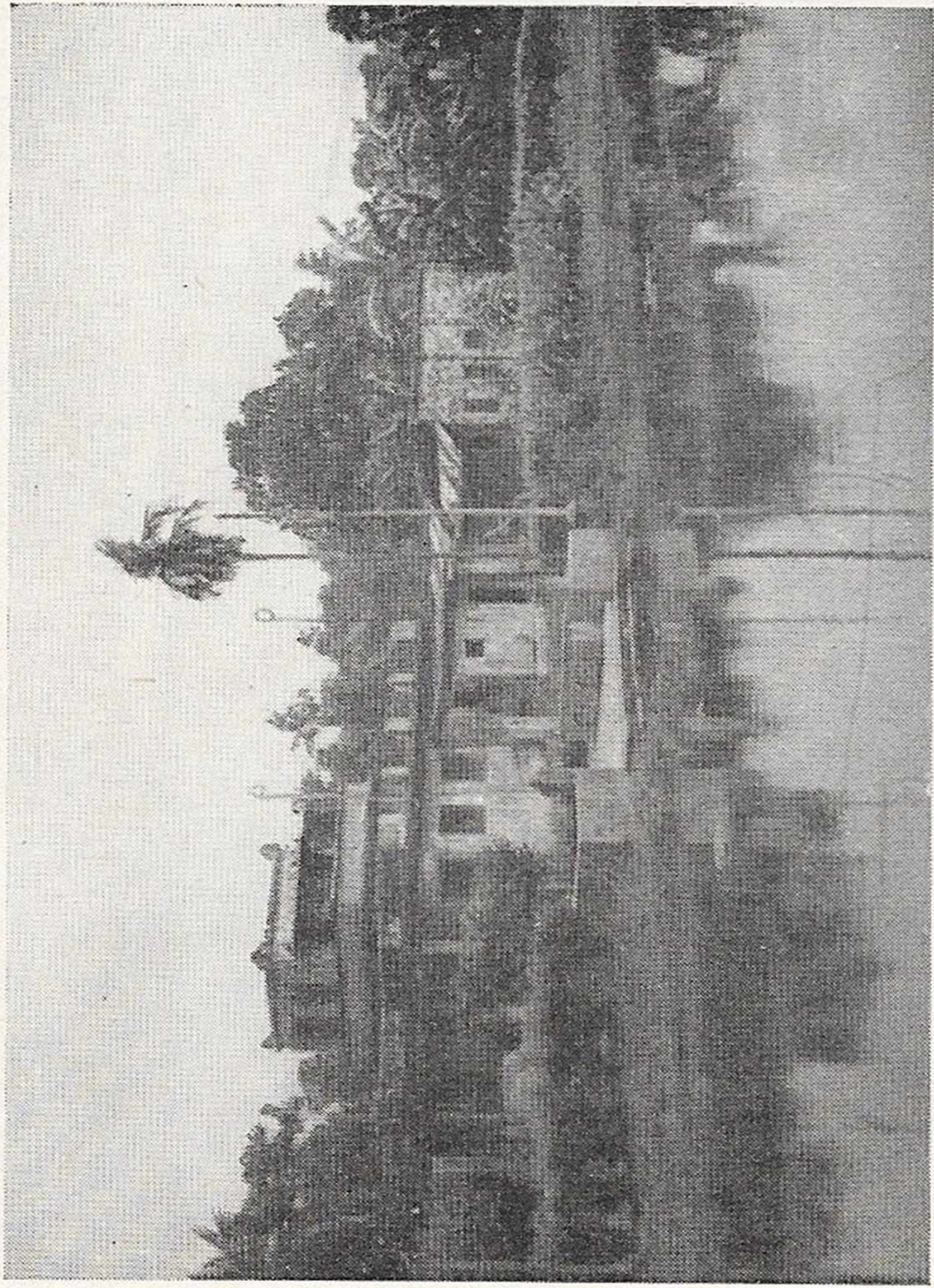
"The other night while listening to the Cosmic Sound, *Om*, I heard along with it a distinct and beautiful musical sound. I was filled with peace and bliss and was for a time oblivious to myself and my surroundings. I went to bed that night in a state of intoxication, if I may use the word. I felt I was floating on air, and tears of joy rolled down my face. On that night I felt that the Master was right in the room with me."—*L.P., New Orleans, La.*

"The *Praecepta* are a big inspiration. Every word reflects the magnificent truth that man is forever seeking, and which I had sought for everywhere."—*W.H.M., The Dalles, Oregon.*

"I find that as I review these teachings more and more I reach new heights of realization. It is indeed a blessing that we have this truth in printed form; it is a never failing guide for all of our activities."—*L.W.C., Baltimore, Maryland.*

"Earlier in life I was sick often, and quite weak. Now I feel and look very healthy. The SRF studies and my changed mental attitude have helped me a great deal."—*R.W., Hartford, Wisconsin.*

"My whole life has been enriched and blessed through these lessons and through contact with Headquarters. It is the answer to all my prayers since youth, and it helps me to be able to say, as Sister



YSS Ashram and bathing ghat, Baranagar, on the Ganges
River near Calcutta, India

places it in a position unique and privileged. No wonder that everybody who reads it is eager to know a little more, and wants to know a lot more about *Kriya Yoga*! I have read many books on Yoga, without satisfaction, but while I was reading yours a most comforting feeling filled my mind: at last I had found what for ages my soul had longed for." — M.O.C., San Martin, Argentina.

"*Autobiography of a Yogi* is the most beautiful and illuminative history I have ever read, and I read much. I have been greatly helped by its study, and through it have realized a divine healing. I am so grateful." — L.H.G., Preston, England.

"Reading the beautiful book of the Master revives in me a splendid certainty of the love of God. I want to progress in this path to perfection, and I ask your brotherly help and support on this road. When in the night I listen to the harmonious silence of the heavens, my soul exults in the favor received, and a strange peace gives me rest after the hard daily work. I ask God for the mercy of His love, the potent strength of humility, and in the silence of my soul I always murmur His beloved name, 'God! God! Never abandon me!' And when, at sunset of each day, I observe the light that is about to leave, there surges in me the light of God and all my soul is illuminated, and an inexpressible sense of loving peace and divine communion comes to me." — P.B., Turin, Italy.

"*Autobiography of a Yogi* made a deep impression upon me. Is it the great kindness and the simple way of your being, which shines through your words? Is it light from the vastness of your realization? Is it the childlike purity of your faith (almost incomprehensible for us Europeans) in the supernatural Power? I do not know. All I know is that it would make me happy if I could get closer to those things. I often long with a burning desire for truth and security in God. I must confess that I say 'often' because I, wholly opposite from you, have often times in which the importance of the nearness of God fades behind the scenes of everyday activity. But your book affected me like a flame of light that burnished anew my desire for the search for God. And strangely, I who till now mistrusted all 'sermon lectures' felt in your words a trust that has turned into a deep faith." — A.H., Munich, Germany.

"I enjoy reading the tributes paid to *Autobiography of a Yogi*. It means more to me than any other book I have ever read." — I.P., North Wales, Great Britain.

"I read *Autobiography of a Yogi* and was deeply moved. I have decided to break up my inertia and to follow the path that Paramhansa Yoganandaji revealed to the Occident." — A.S., Chesham Bois, England.

"His beautiful story is a tonic, an inspiration that puts new life and new understanding into an otherwise drab existence." — H.V.G., London, England.

as the Teachers declare, the greatest good fortune that can ever fall to the lot of sentient beings, the Supreme Opportunity. And 'Who,' they ask, 'save the deluded, would prefer Ignorance to Divine Wisdom?' 'The Ten Great Joyful Realizations,' as set forth in the 'Precepts of the *Gurus*' (in Volume III of this Tibetan Series), make joyous this initiation into the Mystery of *Maya*, joyous the Pilgrimage, joyous the returning from the Other Shore, joyous the guiding of others to the Great Liberation.

"The Mahayana maintains that not only man, but all sentient creatures throughout the *Sangsara*, will, ultimately, thus reach the end of this evolutionary process. For the *yogin*, however, the normal process is too wearisome, too long and painful. As did Tibet's great *Yogi* Milarepa, he strives to attain the Supreme Goal in a single lifetime, that he may the sooner become a worker for world-betterment; for he is vowed, with the vow of the *Bodhisattva*, not to attain *Nirvana* for himself alone, but chiefly that he may be empowered to return to the *maya*-shrouded valleys and lead their inhabitants to the Supreme Height, to salute the Sun."

* * * * *

"Involved in this Doctrine of Reality is the ancient Indian view of time, as set forth in the treatise, namely, that 'past,' 'present,' and 'future' are merely concepts of the limited *sangsaric* mind, that in the True State of the unlimited Supra-Mundane Mind there is no time, just as there is no thing.... (*Sangsarically*) there is no fixed standard of time. The waking-state conception of time is quite different from that of the dream-state, wherein, in one night or even one moment of waking-state time, the dreamer may go through years, centuries, aeons of experiences, as 'real' in the dream-state as are experiences in the waking-state. Then, again, one dream-state may be superimposed on another dream-state, and that upon another, *ad infinitum*. These demonstrable facts of human experience are for the *yogin* incontrovertible proof of the illusoriness and unfixableness of what men call time. And he deduces therefrom, as he advances in *yoga*, that every conceivable state, of the dream-world, of the waking-world, of the after-death-world, and of the *Sangsara* as a whole, is unreal. Then, as he wakes up from all of them, he is truly the Awakened One, transcendent over time and space.

"Thus the Great Sages of India and of Tibet long ago understood the occult truths concerning time and space, of which European thinkers are only now, in the twentieth century of the Occident's as yet unbroken Dark Age, beginning to catch glimpses."

* * * * *

"The microcosmic mind, being the offspring of the Macrocosmic Mind, may, by process of *yoga*, attain ecstatic consciousness of its parental source and become one with it in essence. The drop may merge in the

ocean. Whether the drop ceases to be a drop, whether the ocean is to be regarded as being constituted of individualized drops or as being one undifferentiated mass of water, no man can tell until the at-one-ment has come; and then, being no longer man, for him, or for that microcosmic fraction of consciousness through which he once manifested as man, the Cosmos has ceased to exist, has vanished like a dream or like a mirage....

"Man cannot solve the problem of why he is fettered to existence until he recovers consciousness of the preceding state of freedom. If, like a prisoner long immured to a prison, he has no desire to attain freedom, he will continue in bondage indefinitely. If he no longer remembers anything of a preceding state of freedom, and, therefore, believes that there is no such state, he will continue to fix his hopes upon a worldly Utopia until suffering and disillusionment have, after long ages, performed their purpose and stirred in him that Divine Wisdom, that 'true Light, which lighteth every man that cometh into the world.' Then, like one who has lost his way in a wilderness, he will regain the Path.

"Paradoxically, as every Great Teacher has taught, it is only by losing one's life that one finds life more abundantly; it is only by ceasing to exist that one transcends existence; it is only when the microcosmic becomes one with the macrocosmic that existence and the cause of existence are knowable."

* * * * *

"The subject-matter of the 'Yoga of Knowing the Mind in Its Nakedness' ends with the statement, 'Even a cowherd (or an illiterate person) may by realization attain Liberation.' The Great *Guru* himself, like the Buddha, having exhausted literacy, and ascertained, as have all Sages, its non-essentiality, did not insist upon it in his disciples....

"Milarepa, Tibet's Great *Yogi*, when confronted by a proud *pandit*, representative of the worldly arrogance of the intellectually learned, addressed him thus:

Accustomed long to meditating on the Whispered Chosen Truths,
I have forgot all that is said in written and in printed books.
Accustomed, as I've been, to study of the Common Science,
Knowledge of erring Ignorance I've lost.

Accustomed long to keep my mind in the Uncreated State of Freedom,
I have forgot conventional and artificial usages.

Accustomed long to know the meaning of the Wordless,
I have forgot the way to trace the roots of verbs and source of words
and phrases;
May thou, O learned one, trace out these things in standard books.

"The two French peasant girls, Joan of Arc, and Bernadette Soubirous to whom the Lady of Lourdes appeared, are illustrations, out of many in all ages and faiths, of how spiritual power is transcendent over what men proudly call 'education' and 'culture.' St. Catherine of Siena, too, was an illiterate daughter of the people, who attained spiritual illumination after three years of *yogic* retreat and meditation and then returned to the world and dominated the political life of Italy."

The Seeing of Reality

Book II of this volume sets forth "The *Yoga* of the Knowing of the One Mind" or "The Seeing of Reality," the teachings of Padma-Sambhava. In a brief introduction Dr. Evans-Wentz explains that "Padma-Sambhava spent many years as a disciple under various wise teachers in India, Burma, Afghanistan, Nepal, and other lands. He practised the different *yogas*. Having lived in India at a time when India was still comparatively free from disrupting foreign influences and the good life was that of the philosopher, he was able to collect, like a honey-bee, the nectar from the rarest of blossoms in the Orient's vast garden of philosophical and psychic research. And here, in this *yogic* treatise, he has transmitted to us the results, which are, intrinsically, of more value than all the gold and precious gems of the world.

"Even as Bodhidharma, the twenty-eighth of the Buddhist Patriarchs, was the great pioneer teacher of the Dhyana School of Buddhism to the people of China, where he went by sea from India and arrived in Canton in A.D. 527 and gave direction to the enlightening spiritual influences that made Buddhism an integral part of Chinese culture, so was Padma-Sambhava the great pioneer teacher of the Tantric School of Buddhism to the people of Tibet, where he arrived from India in A.D. 747, by invitation of the Tibetan King, and, under royal patronage, made Tibet Buddhistic. Both teachers taught that Right Meditation is the indispensable means of attaining the Goal of the Buddha's *Nirvanic* Path."

Here follows the "General Conclusion" of Padma-Sambhava's "Seeing of Reality":

"Though lacking in power of expression, the author has here made a faithful record (of his own *yogic* experiences).

"To one who has tasted honey, it is superfluous for those who have not tasted it to offer an explanation of its taste.

"Not knowing the One Mind, even *pandits* go astray, despite their cleverness in expounding the many different doctrinal systems.

"To give ear to the reports of one who has neither approached nor

seen the Buddha¹ even for a moment is like harkening to flying rumours concerning a distant place one has never visited.

"Simultaneously with the knowing of the Mind comes release from good and evil.²

"If the mind is not known, all practice of good and evil results in nothing more than Heaven, or Hell, or the *Sangsara*.³

"As soon as one's mind is known to be of the Wisdom of the Voidness, concepts like good and evil *karma* cease to exist.⁴

"Even as in the empty sky there seems to be, but is not, a fountain of water, so in the Voidness is neither good nor evil.⁵

"When one's mind is thus known in its nakedness, this Doctrine of Seeing the Mind Naked, this Self-Liberation, is seen to be exceedingly profound.

"Seek, therefore, thine own Wisdom within thee.⁶

"It is the Vast Deep."

The Final Words of a Great Tibetan Guru

Of Book III, which consists of the teachings of the *Guru* Phadampa Sangay to the people of Tingri, a small town in Southern Tibet, Dr. Evans-Wentz explains:

"The Introduction as contained in the text itself represents the *guru* as being near the time of his passing beyond sorrow, and these teachings, which he uttered extemporaneously, as being his last." A few extracts follow:

To give oneself, body, speech, and heart, to the cause of Holy Truth,
Is the best and highest occupation, O ye Tingri folk.

1) Or, in a freer translation, "the Buddha within."

2) Such a release is from all other dualities as well, the duality of good and evil being here regarded as the root duality whence all other dualities spring, even the ultimate duality, Nirvana and the *Sangsara*.

3) So long as man is fettered to appearances, to dualism, his thoughts and actions result in nothing more than after-death states of heavenly happiness or hellish miseries to be followed repeatedly by return to the human state. Thus he remains bound to the ever-revolving Wheel of the *Sangsara*.

4) This aphorism succinctly summarizes the yogic doctrine of concepts expounded above.

5) The fountain refers to rain, which has its ultimate source in the Great Waters. Similarly, good and evil seem to be other than they are; they, like all dualities, all concepts of the *sangsaric* mind, are inconceivable apart from their ultimate source in the One Mind. In the Voidness of the One Mind they cease to exist, as do all other dualities; for there, as in the Great Waters, is undifferentiated homogeneity.

6) This aphorism may be otherwise phrased: "Seek, therefore, this Wisdom within thine own mind"; or, more literally, "Therefore, thine own Wisdom, this (knowing of) mind, seek ye."

Wealth and riches are illusory, loaned for the moment's use;
 Show not over-fondness for them, neither hoard them, Tingri folk.
 One's kindred are alluring visions, glamorous mirages;
 Break the tie, sever the knot of sentiment, O Tingri folk.
 Fatherland and homes are transient, even as a nomads' camp;
 Let not fondness bind you to them; renounce all things, O Tingri folk.
 Even on one's birthday morning, omens of one's death appear;
 Ever be alert and watchful; waste no time, O Tingri folk.
 Over the sea of birth and illness, age and death there is no bridge;
 Build even now the Vessel that can cross it, O ye Tingri folk.
 Once when found, the sacred *Guru* never afterward is lost;
 Visualize him overhead, and worship him, O Tingri folk.
 Should the *Guru* will to do so, he can reach one anywhere;
 Firmly fix your faith and reverence on your *Guru*, Tingri folk.
 Bones and flesh, though born together, in the end must separate;
 Think not your life a lasting good; soon it endeth, Tingri folk.
 Seek the True State, firm and stable, of the Pure Mind; hold it fast;
 That is forever the Enduring, and the Changeless, Tingri folk.
 Grasp the Mind, the holy treasure, best of riches of man's life;
 That is the only lasting treasure, O ye folk of Tingri land.
 Seek and enjoy the sacred elixir of meditation;
 Once *samadhi* hath been tasted, hunger endeth, Tingri folk.
 Likes and dislikes leave no traces, like the flight of birds through air;
 Cling not to experiences; ever changing are they, Tingri folk.
 The seeing of Reality, like a dream by one that's dumb,
 Cannot be described in language to another, Tingri folk.
 Forms objective and the Voidness, in their essence, know as one;
 Without circumference, and without centre are they, Tingri folk.
 This human life, endowed and free, is indeed the greatest boon;
 Piteous are they who waste it aimlessly, O Tingri folk.
 Though one thinketh joys and sorrows come of causes opposite,
 Yet within oneself are found their roots and causes, Tingri folk.
 Delusions born of Ignorance are the root of every ill;
 Keep the Knower ever watchful, and controlled, O Tingri folk.
 If ye fail to grasp a meaning, (to the *Guru*) make ye prayer;¹
 Doubt ye not that understanding then will come, O Tingri folk.

1) The prayer is to be made either to a superhuman guru in a heaven world, such as a Dhyani Buddha or a Bodhisattva, or to a human guru, who may be physically far distant. Apparently it is not necessary in Tibet to conduct para-psychological experiments to ascertain if there be telepathy; for telepathy is recognized by all classes of Tibetans, whether learned lamas or unsophisticated peasants, as being a quite ordinary outcome of a disciple's yogic training.

All Religions, 4860 Sunset Blvd.
Tel. NORmandy 1-8006 or CAPitol
8179.

LONG BEACH—Mr. Leland Stand-
ing, SRF Church of All Religions,
430 E. Ocean Blvd. Tel. Los
Angeles, CAPitol 8179.

OAKLAND—Mrs. Edward Silva,
Tel. HUMBoldt 3-1511.

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

District of Columbia

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

Massachusetts

HINGHAM—Mr. J. Bradford Lewis,
9 Highfield Rd.

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. Na-
poliello, 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.

CANADA

MONTREAL—Mr. Rothwell Bouillon,
5985 Terrebonne Ave., Montreal
28. Tel. WALnut 4953.

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. 36-5289.

ENGLAND

LONDON—Mr. B. C. Nandi (Yoga-
charya), 2 Glenloch Rd., Hamp-
stead, London N.W. 3. Tel. Prim-
rose 6-1931.

FRANCE

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

SWITZERLAND

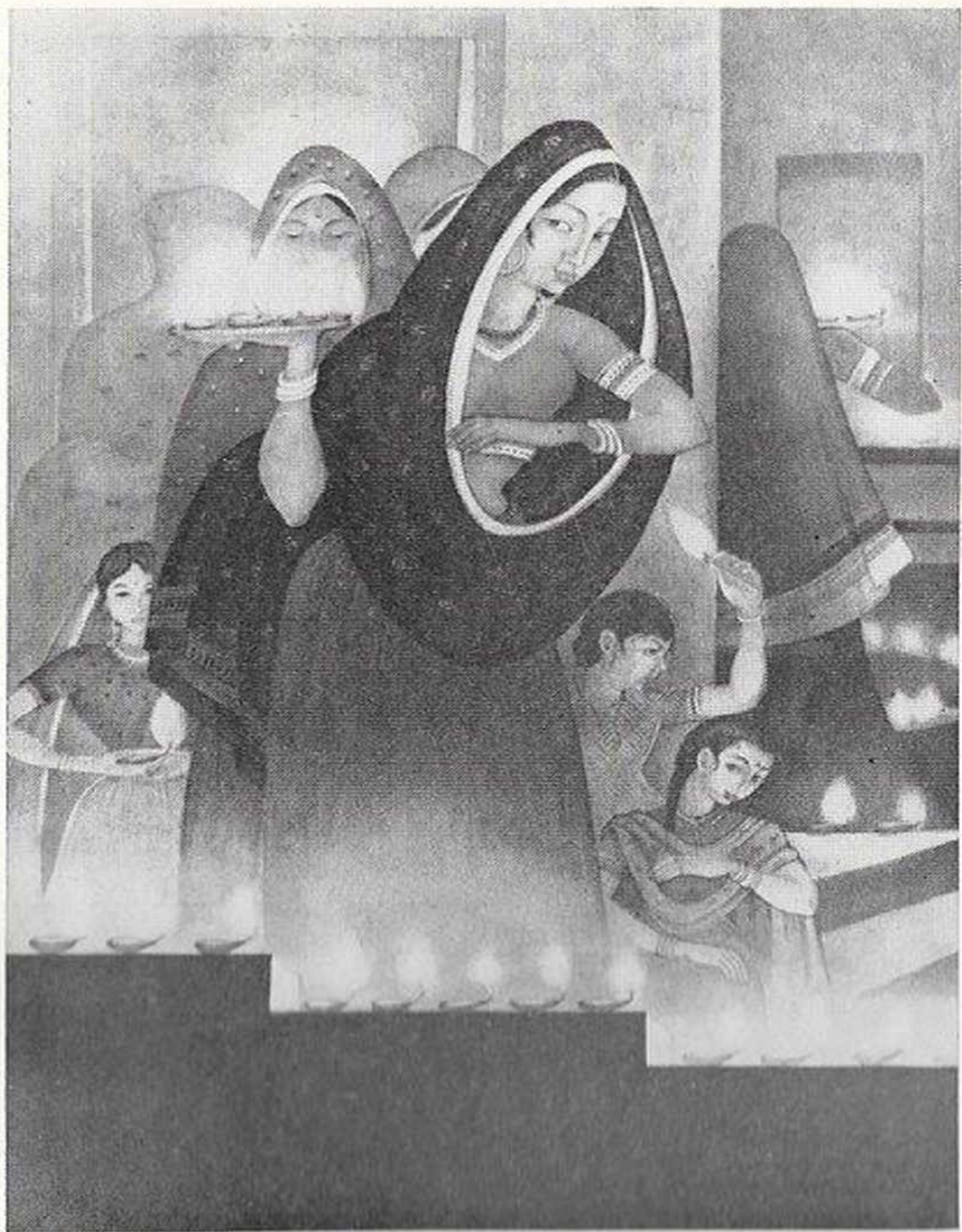
BASLE—Mrs. Helen Erba-Tissot,
164 St. Albanring. Tel. 22-80-91.

INDIA

DAKSHINESWAR—Swami Arma-
nanda Giri (formerly called Bra-
machari Sri Prokas), Yogoda Math,
21 Strand Rd. Write to Swami
Atmananda Giri, Yogoda Math,
P.O. Ariadaha, 24 Parganas, Dak-
shineswar, Bengal, for information
regarding other Yogoda Sat-Sanga
meditation leaders.

"Like the blueness in the sky,
like the mirage in the desert, and
like the illusive appearance of a
person reflected in a glassy pillar,
so is the universe in Brahman."
Shankaracharya.

SELF-REALIZATION



"DIWALI NIGHT," by Sushil Sarkar
"Festival of Lights" (see page 7)



(Above) View of main entrance of Yogoda Sat-Sanga Charitable Dispensary, Ranchi, India, where thousands of patients are treated annually.

(Below) Entrance to YSS printing department, Dakshineswar, India. Here the **Praecepta** and YSS-SRF books and literature are printed for distribution to students in India.