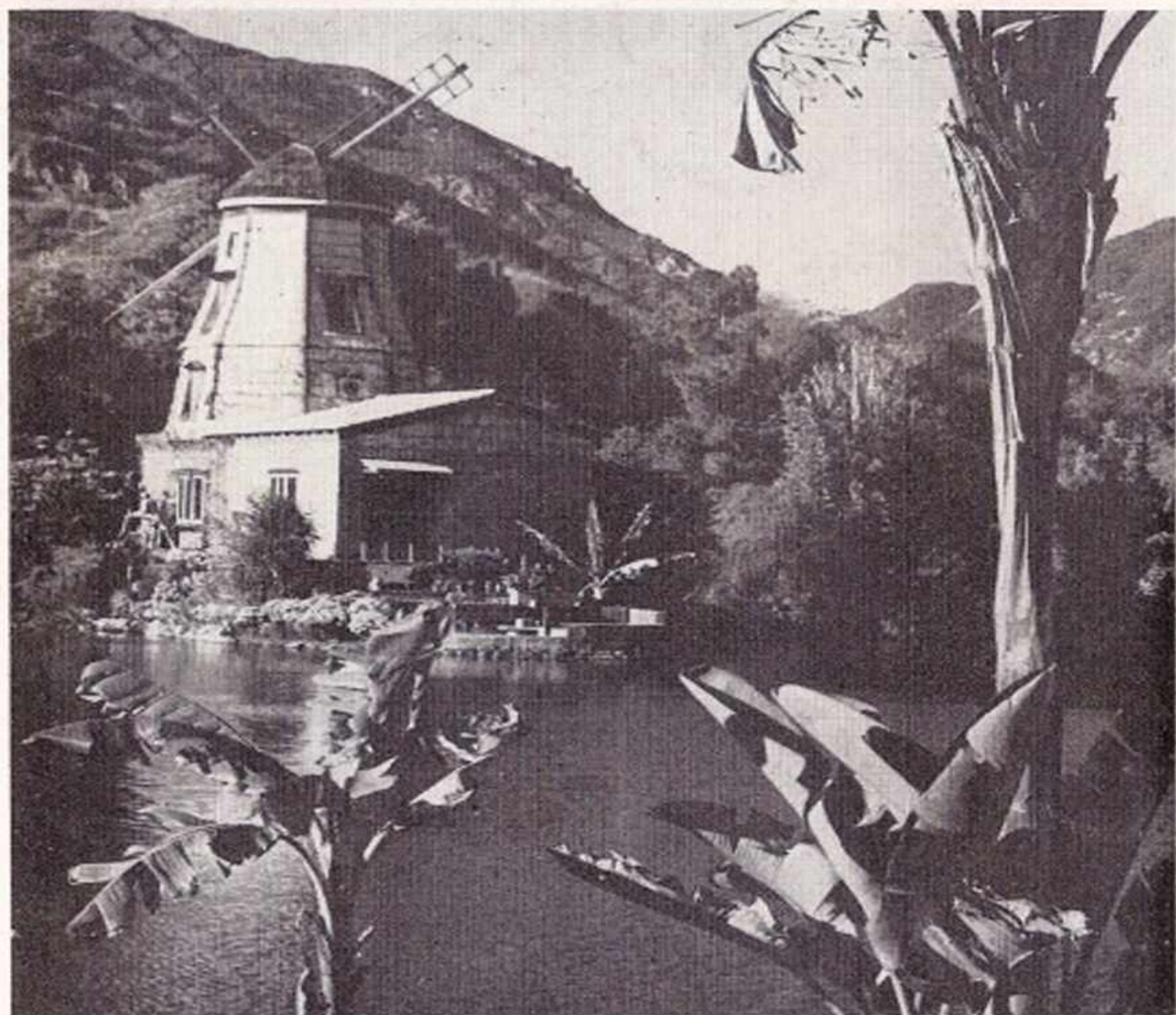


Self-Realization

MAGAZINE



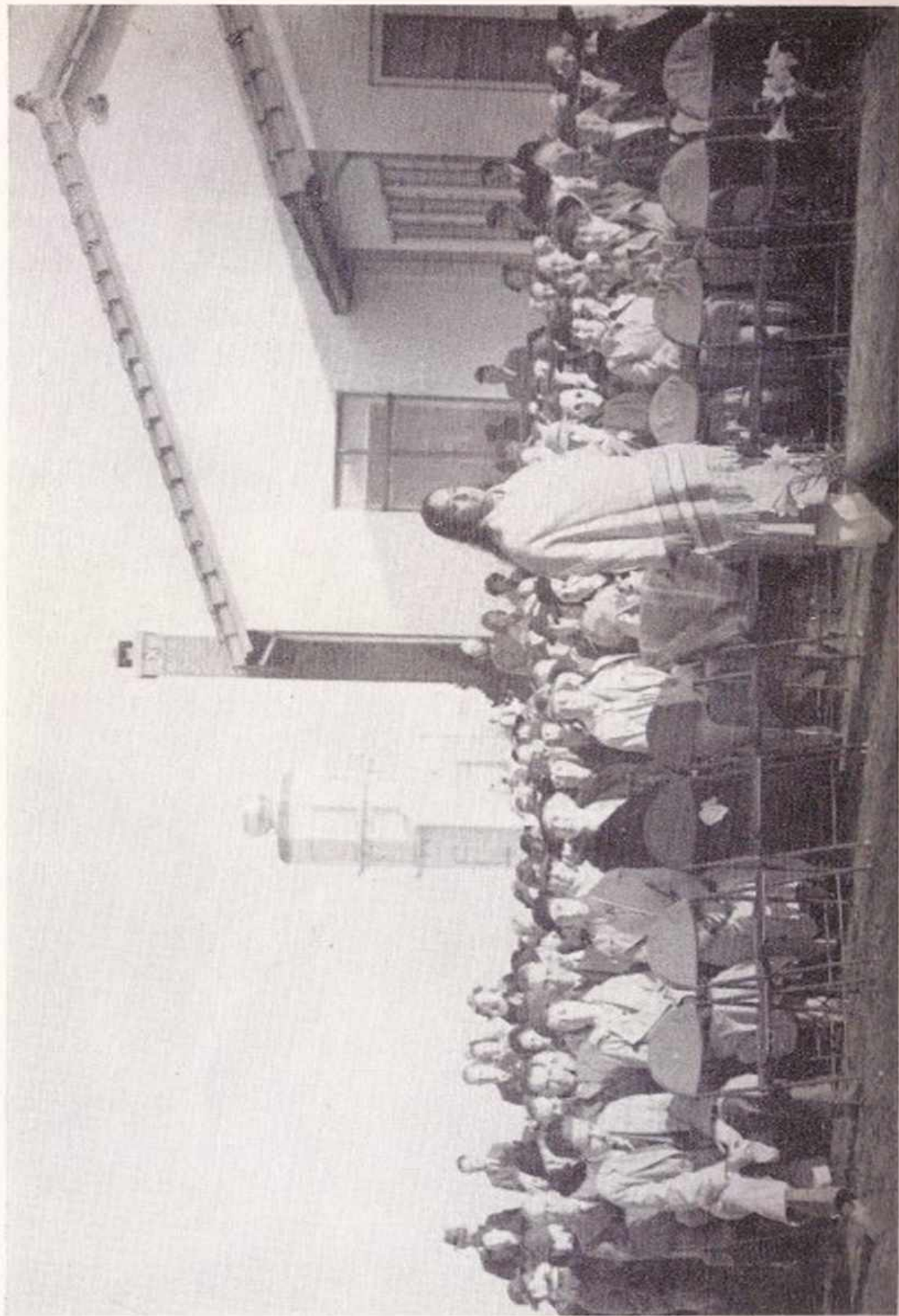
Founded in 1925 by PARAMHANSA YOGANANDA



SRF Lake Shrine Chapel, Pacific Palisades, California,
showing new wing dedicated on February 12th (see page 30)

Healing of Body, Mind, and Soul

MAR.-APR., 1956
25¢



Paramhansa Yogananda (*center foreground*) and congregation at Easter sunrise service, 1938, Encinitas, California

Self-Realization Magazine

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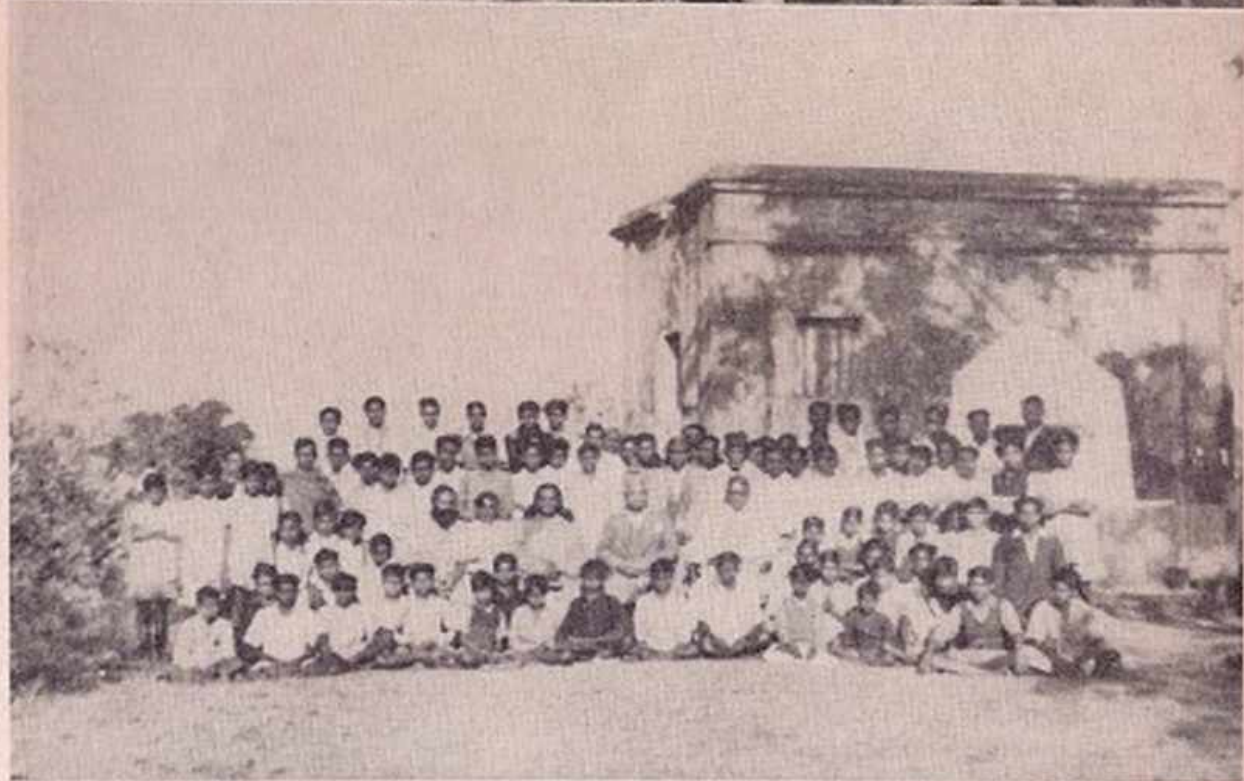
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(Above) Site of construction work on new boys' ashram begun in November, 1955, at YSS (SRF) *Vidyapith* (high school and residential hostel for boys), Lakshmanpur, India.

(Below) Group of students who welcomed Swami Atmananda and Sri Prabhas Ghose, YSS-SRF representatives from *Yogoda Math*, YSS headquarters, who came to take part in ground-breaking ceremony for the new ashram in Lakshmanpur. (See page 32.)

Creating and Destroying Habits at Will

By PARAMHANSA YOGANANDA

(Extracts from a talk given on December 10, 1943, in Self-Realization Fellowship Church, Hollywood, California)

Many are the favors that God does for His children; sometimes He grants a wish immediately. When I asked if the rain might be stopped for the services today, the Voice of the Divine Mother said, "There will be a little sunshine." It is because of the kindness of the Holy Spirit that we have sunshine this morning.

The Lord is the Mother of all mothers, the Father of all fathers, the one Friend behind all friends. If you always think of Him as the nearest of the near, you will witness many wonders in your life. "He walks with me and He talks with me and He tells me I am His own."* And God will talk with you, also, if by meditation you make definite inroads "with unperturbed pace" into the divine realm.

The poet Francis Thompson spoke of God as the "Hound of Heaven": God is depicted as pursuing man, rather than as being sought by him. Man, hiding in labyrinthine caves of doubts, escapes from God; still the Divine Hound keeps coming, and warning:

"All things betray thee, who betrayest Me." If you so live that you drive God away, you drive love itself away from you. In everything we are seeking — money and sense-pleasures — we are actually seeking God. We are searchers for diamonds who pick up, instead, little pieces of glass shining with the sunlight. Momentarily blinded by their attractiveness, we forget to keep on looking for the real diamonds, which are much harder to find.

Your good habits are the diamonds which, although more difficult to obtain, will give you true and lasting pleasure. And bad habits are the pieces of mere glass that seem to satisfy you, because they are more easily come by; but which, being delusory, will in the end bring disappointment. Satiety will overtake you, so that nothing gives you pleasure. I can see the end of human pleasures, and I have found the only real and lasting joy in God; therefore I do not have to go through those experiences.

The real definition of "old age" is that state wherein one has become tired of the world. I tired of the pleasures of life very quickly; and this world would have been extremely boring to me had I not sought and found the joy of God. The happiness and abundance I find in Him are measureless. Eternity is not long enough for me to explain the joy of the devotee's heart when God enters. That is not exaggeration, because God's joy is eternal — unceasing, ever-new, boundless. All of us have glimpses

* From the hymn, *In the Garden*, by Carl Goldmark.

of it now and then — soul-recollections of a state of eternal happiness.

In this world everybody wants to use us for his own purpose. Only God — and a real master who knows God — can truly love us. The ordinary human being does not know what love is. When somebody gives you pleasure you tend to think you love that person. But in reality it is yourself you love; your ego has been pleased by the other person's attention; that is all. Would you go on "loving" that person if he should cease to give you pleasure? What it means to love somebody else more than oneself is very difficult to understand and even more difficult for the average person to practice. To illustrate, I will tell you a true story of real love.

There was in India a devoted husband who loved his wife very deeply. Another man became infatuated with her. She ran away with her lover, who eventually left her without friends or funds. One day her husband came to see her.

"Are you through with this experience?" he asked. "Come home with me if you are."

"I could not think of disgracing you further," she demurred.

"What do I care about the opinion of society?" he replied. "I love you. The other man loved only your body. I love the real you — the soul. What has happened doesn't make any difference."

That was real love. The husband wasn't concerned for his honor; he was thinking only of the welfare of his beloved.

One great stumbling-block in the way of giving true love is our habits. In our hearts we all want to be angels but our habits make us devils. In the morning we make up our minds to adhere to good but during the day we forget our resolution. The spirit is willing but the flesh is weak. "Flesh" means habits. Our spirit, our wisdom is willing; but our good habits are weak.

Many people don't understand the terrible nature of habit. Some persons form habits very quickly. This is all right when they are establishing good habits; but it is dangerous when they perform actions that may create bad habits. If you give such people one cigaret they may become habitual smokers. Or if they taste one drink they may become lifelong drinkers.

Since you do not know what type of subconscious mind you have, or what your hidden tendencies may be, it is best to avoid actions that may lead to harmful habits. If the mind is not strong in wisdom and discrimination, it acts like a blotting paper, absorbing bad habits quickly.

So many people need help in this world! And God does help them, through those who are willing instruments of His love. The other day a pitiable case came to me. This person, when not drinking, is a good man; but as soon as he starts drinking he becomes a fiend. He would go to extremes to do good when he is sober; but when drunk he beats his wife and causes terror. He has come for healing and I know that if he

tunes in just a little bit he will be helped. But see how terrible evil habits are! When this man is not under the influence of liquor you wouldn't be able to see a trace of evil in him; and at such times he is so filled with remorse about his evil habit of drinking that he wants to destroy himself. But still he drinks! That is what habit does.

If you make up your mind to do something good you must *do* it. Don't let anything stand in your way. But before you make a resolution determine that it is a good one. When I make up my mind I absolutely do not listen to any other suggestion. I sometimes take a long time to make up my mind; but when I do, nothing can stop me. A law of God operates for you when you strongly make up your mind and then adhere to that strong resolution.

Everyone means well; but habits sometimes make us do things, against our will, that are harmful to others and to ourselves. Make up your mind therefore not to be imposed upon by bad habits.

Why Let Your Habits Dictate to You?

Freeborn Americans don't like to have anyone dictate to them. Why then should you let yourself be dictated to by your habits? Such as when you don't want to eat, and still you eat; or when you don't want to fight with others, yet you do. What is the matter? You have allowed yourself to become a slave to bad habits.

Just being born in America or in other democratic lands does not guarantee freedom of the mind and heart. To be free is to be able to perform right actions according to the dictates of one's own soul-wisdom; and not out of compulsion of habit, or blind obedience, or unreasoning fear. Wisdom confers true freedom, and that is the real spirit of America. Your forefathers came here to escape from rules that took away freedom to act according to one's conscience.

Doing whatever you please is not freedom; it is an abuse of freedom. Suppose you live in a house with twenty other people, each of whom regards freedom as the right to do what he pleases, and each of whom wants to do something that conflicts with the desires of the others? There can be no real freedom under such circumstances. Freedom comes only by following the law of self-government. To do freely *what you ought to do*, to be guided by your wisdom, is the only real freedom.

Slavery to habits is slavery in its worst form. Resolve to be free. Awaken the divine memory of your soul-freedom by affirming: "Even though I have had some bad habits since childhood, I can discard them by the exercise of my wisdom and will. I am the master of my own body-house."

What makes one person act differently from another? Habits of living and doing and thinking; habits of environment and of nationality. In the latter case, habits are imposed upon us. I follow my own ways. When I first came to America I had a long beard. You would think that men

with beards would appear more venerable; and, in India, beards are admired for this reason. But Americans, on seeing a man with a long beard, are more inclined to remark, "There goes a wild man from the jungle!"

After I understood that few American men wear beards, I was willing to abandon my beard; but I resolved to keep my hair long, because my guru Sri Yukteswarji wore his hair long. So no one could influence me to cut my hair short. Now, if I were to cut off my long hair, the same people who ridiculed its length years ago would laugh at me for having short hair, and would feel that my "inner man" had also been shortened.

We don't really know what is right or real, because we are always comparing things on the basis of outer appearances. Therefore we are often incorrect in our judgments. Who is able to say what is right and what is wrong, merely on a basis of appearances?

From a practical standpoint, however, we can reason out that certain things are good and certain things are not. It is owing to practical considerations, for example, that I have never worn a necktie. I wear American business-suits because they are comfortable, but I don't wear a necktie; it is not comfortable. I don't like the feel of a halter around my neck. A tie is not necessary in a warm climate such as California's. In many cases one shouldn't do a thing for no better reason than that everybody else does it. Start your own comfortable fashions.

You should make an effort gradually to free yourself from slavery to any habit, be it of dress or food or anything else. Many people feel they have to eat meat three times a day. Others are convinced they should eat nothing but lettuce and nuts; that if they vary their diet they will become ill! Such beliefs are a form of slavery. You should not permit yourself to be bound by any habit of living; be able, rather, to change your habits as wisdom dictates. Learn to live rightly, using your power of free choice, guided by wisdom. Be able to sleep comfortably on a soft bed one night and just as comfortably on the floor the next night. That divine non-attachment to habit is the freedom advocated by the masters of India.

In the West many people believe in freedom of a different kind — I call it *whim*-freedom. Because of a mistaken conception of the real nature of freedom, some parents make their children habit-slaves for life by giving in to their desires, indiscriminately. The child grows up thinking that as long as his desires are satisfied he will be happy; and that the purpose of life is to satisfy desires. Later he realizes that he has been misled; the world outside is much different from what he has seen at home. To satisfy every whim is not so easy in the world! Others may push him around in order to gain their own ends; and he too becomes callous in order to satisfy his whims and desires.

Parents should try to equip their children with firm will and discrimination, so that they can make their way in the world and still remain apart from its bad habits. Teach children how to be really free. Don't let them become slaves to the body and to undesirable habits. A child should

be trained to even-mindedness: if he gets to sleep on time, all right; if not, all right. If he eats on time, fine; if he does not eat on time, fine. Children should be taught to respect the rights of others; but to be free of habit-slavery to anything or anyone.

Fight Bad Habits With "Won't" Power

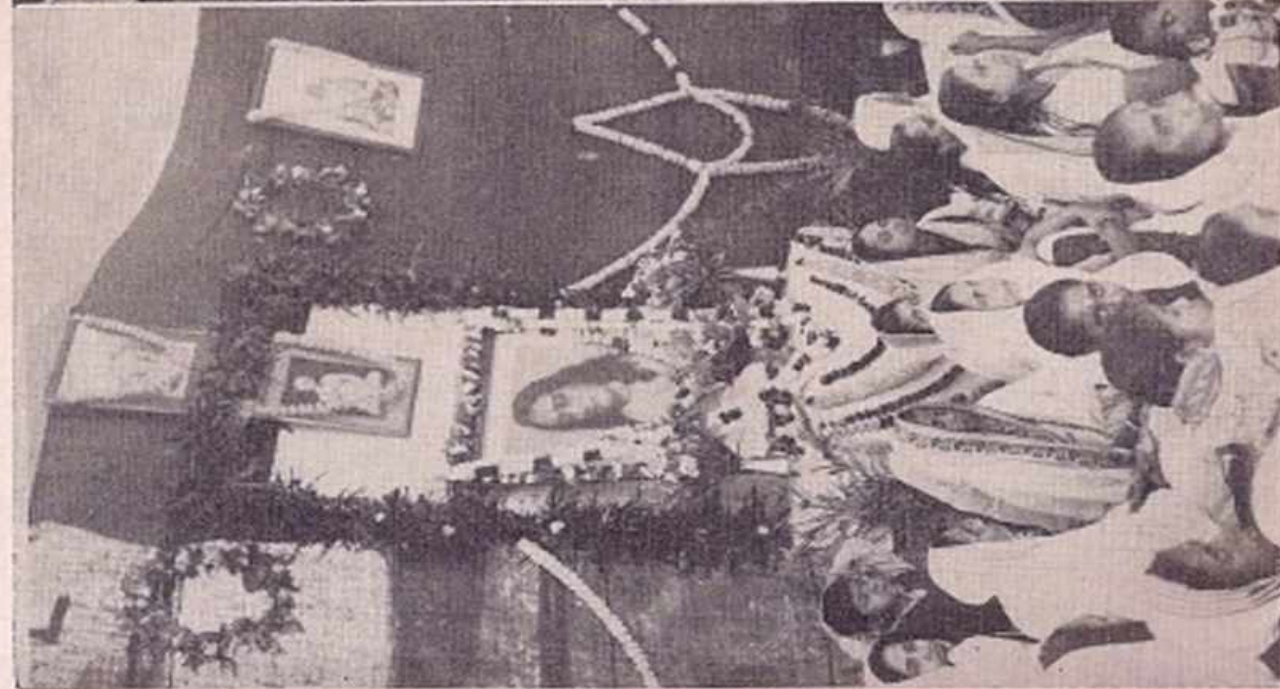
When a mule wants to be agreeable, it is very amiable; but when it makes up its mind to stop cooperating, nobody can move it. You should develop that kind of *won't* power. *Be master of your moods and habits.* Then when you make up your mind not to do something that is wrong, nobody can make you do it against your will. However, you should be able quickly to change your mind, should you find yourself to be mistaken. That flexibility comes when you do not permit yourself to be governed by habit, but act instead by wisdom-guided free will. Be free! Don't be a slave even of good habits; do right for its own sake.

Some people have to be told every day what to do, even though their duties may be substantially the same; but as a rule people perform routine daily activities as a matter of habit. This is fine if they have cultivated good habits; but it is unfortunate for those who have adopted bad habits. Most people possess a combination of both.

Repeated performance of an action creates a mental blueprint. Every action is performed mentally as well as physically, and repetition of a particular action and its accompanying thought-pattern causes the formation of grooves in the physiological brain, as in a phonograph record. After a time, as soon as you put the needle of attention on those brain-grooves, it plays back the record according to the original mental blueprint. Each time an action is repeated it cuts these grooves deeper, until the slightest attention automatically "plays" those same actions over and over again.

Yet by concentration and will power you can erase even deep grooves of long-standing habits. If you are addicted to smoking, for example, say to yourself: "The habit of smoking has long been lodged in my brain. Now I put all my attention and concentration on my brain and I *will* that habit to be dislodged." Command your mind thus again and again. The best time of the day to do this is in the morning, when the will and attention are fresh. Repeatedly affirm your freedom, using all the strength of your will power. One day you will suddenly feel that you no longer are ensnared by that habit.

I know a man who wanted to get rid of the smoking habit. He was a chain-smoker, but he had great faith that he could overcome the habit. I told him: "After I have given you a healing I want you to smoke. It will taste just like a bundle of rags and you will not enjoy smoking any more." And this was so. When he tried to smoke the next day he became nauseated. He had been receptive to my strong thought and I had momentarily been able to transmit my consciousness to him. After that he was freed from the bad habit.



Biting the nails is another foolish, useless habit. Why should you do such things against your will when you are the king of the castle of your life?

If your mind is strong; and if you surrender yourself to God and forget the body, you will be able to maintain your freedom as a child of God. Make up your mind that no habit has a permanent hold on you. If your wisdom is strong you can convince yourself in a second what you should do. Awaken that wisdom which revives in you the power of free will, enabling you to rise above the compulsive instinct of ordinary habits.

The best way to get rid of habits is to will them out of your mind at once! Do not linger over them, lest your resolve weaken. Wisdom is your salvation from habits. If one tells a little boy not to eat candies he will want them more than ever. But suppose that when he grows up his doctor tells him he will die if he eats more candy. It is wisdom then that tells him the doctor is right and that encourages him quickly to give up the candy habit of many years. Through wisdom man learns — sometimes!

I remember in my school in Ranchi, India, a boy who liked to do just the opposite of what he was told to do. Therefore I often told him to do what I *didn't* want him to do, and in that way got him to do what I wanted. In time he "got wise," in a double sense; and changed himself for the better.

Use the Whip of Wisdom and Free Will

This is my message to all who suffer from slavery to habit: Turn on those slave-driving habits that have been telling you what to do, and say: "I have a whip with which I will make you get out. You cannot make me do things against my will any longer. I am a freeborn child of God. I am made in His image. I will use my divinely bestowed wisdom and free will to do the right thing that I should do in everything."

Many times I have used the divine power of will to destroy a habit that was getting hold of me. When I have eaten certain foods and found

CAPTIONS FOR PICTURES ON OPPOSITE PAGE. (*Left*) Altar in outdoor *pandal* (tentlike shelter), decorated for birthday-memorial services on January 5th honoring Paramhansa Yogananda, founder of *Yogoda Sat-Sanga Society* (SRF) at *Yogoda Math*, YSS headquarters in Dakshineswar, India.

(*Upper right*) Group of YSS women disciples who attended the day-long ceremonies.

(*Lower right*) Sri Kumar Roy of Calcutta (*standing at microphone*), who addressed the Dakshineswar gathering of more than 500 persons. "Through the SRF-YSS organization," he said, "Paramhansa Yogananda has contributed to the highest welfare of humanity."

myself becoming bound by my desire for them, I stopped eating those foods until the desire for them was gone.

When I went to Singapore I found there a certain fruit that is very good; but I watched myself that I didn't form a craving for it. I knew that if I did not take care I would find myself wanting it morning, noon, and night. That is the way we enslave ourselves. So although I had full enjoyment of the fruit that one day, I didn't regret its absence on the next day. If we are watchful of the things we enjoy, there is no need to fear. We should keep our freedom at all costs.

So many people go on eating foods that they know are not good for them. But if I say I won't eat a food, that is the end of it. Isn't that freedom? To do things, not because your habits compel you, nor because your friends persuade you, but because your own wisdom tells you? With wisdom comes such power of conviction that you don't need habits to lean on to guide you to the right thing you should do. As soon as you are convinced of the wisdom of doing a thing, nothing should be able to turn you away from doing it. But you have to be guided by wisdom. You can install habits at will by the power of wisdom. I can make myself like anything that wisdom demands.

The mental habit-patterns of most people have become hardened, making it difficult for them to change. But those who keep their minds pliable through discipline and self-control can easily change. The mind should be like putty. Wisdom keeps the mind plastic. That is freedom. I want all men to enjoy that freedom from habits. When you have liberated yourself from habit-slavery, you will know there is no happiness greater than in acting as a freeborn child of God.

Never let life beat you down. Beat life! If you have a strong will you can overcome all difficulties. Affirm, even in the midst of trials: "Danger and I were born together, and I am more dangerous than danger!" That is a truth you should always remember; apply it and you will see that it works. Don't behave like a cringing mortal being. You are a child of God!

GROWING INTEREST IN AMERICA IN INDIAN CULTURE AND PHILOSOPHY

With the emergence of India as an independent nation; and because of the important role she is playing in international affairs, interest in Indic studies is growing fast in the United States.

The University of Pennsylvania, which has been teaching Sanskrit for over 25 years, now offers more than 20 specialized courses on India; and teaches Indian languages like Hindi, Urdu, Bengali, Tamil, Telugu, and Pali. Also offering Indic studies are the Universities of California, Chicago, Kentucky, and Washington; and Cornell and Colgate Universities.

Collections of books on India in university libraries are being augmented day by day. The subjects on which there is an increasing demand for books are religion and philosophy, and Indian arts and culture.



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

A Letter From Sister Gyanamata

My Blessed Master:

I cannot wish to live for a great number of years, like the woman you mentioned who has celebrated her 100th birthday. I can't help wondering what else she has to celebrate? Length of life—what is that worth? Jesus was just thirty-three. His Holiness your Master Sri Yukteswarji was 81 when he decided to go. Swami Vivekananda died before he was 40. These names come to me.

But I do not wish to be "a deserter in the face of the enemy." Since you regard this poor life as useful to you, I will do my best to hold to it as long as it helps you. I would like to believe that I will go quickly when the time comes, as I wish never to be a burden to you and the others. I would also like to be able to say, of my little life, "it is finished"; as Jesus said of his great one. Nothing left undone that I *could* have done.

I have, then, these ambitions: To be near you, which is the desire that brought me from Seattle. To serve you; to be loyal to you to the last drop of blood in my body; never to fail you through carelessness. To make as perfect a manifestation of your teaching as possible. To go quickly at just the right moment. To leave nothing unfinished.

With deep devotion,

GYANAMATA

Yoga Postures for Health

By LELAND STANDING and B. TESNIERE, M.D.

DHANURASANA—THE BOW POSTURE

General Introduction. Anyone may profitably perform the Yoga asanas (body postures) described in these articles, providing practice is governed by the following preliminary instructions.

(1) Read the whole article before attempting to accomplish a pose. Follow the instructions given.

(2) Unless you are very supple, do not expect complete mastery of a pose immediately. "Make haste slowly." Nothing is gained by over-exertion. Steady, conscientious practice through the months and years brings success.

(3) Elderly people, pregnant women, and persons with exceptionally stiff joints and muscles should be very moderate in their practice.

(4) As a general rule, wait three hours after a normal meal, and four to five hours after a heavy meal, before doing the asanas.

(5) Because the body has received a certain amount of limbering exercise in the course of a normal day's activities, performance of the asanas is usually easier in the evening. Fullest benefits from the asanas come, however, by practicing them twice daily, morning and evening.

God-contact through meditation is the supreme goal of the yogi. An important requisite for meditation is an erect spine. However, holding the spine straight for protracted periods, as in meditation, is sometimes difficult for the beginner. He will be helped by practicing yoga asanas that exercise the spine. In the last issue we presented a basic spine-stretching pose, *Paschimottanasana*, which bends the spine posteriorly. Now we present an anterior spine-stretching pose, the Bow Posture. This posture is so named because it resembles a bow (Sanskrit, *dhanus*).

To perform *Dhanurasana*, first lie prone on the floor. Then proceed as follows:

(1) Exhale breath.

(2) Bend the legs, bringing the heels toward the buttocks; keep the knees together.

(3) Grasp the calves just above the ankle.

(4) Lift the head.

(5) Straighten the legs as far as you can. This will lift the knees and the upper part of the body from the floor. The straightening movement should be made fairly quickly, but gently and without jerking.

(6) Now, in this raised position (and keeping the arms straight), tense the muscles of the back along the spine, thus intensifying the curve of the back; and pull the chin upward as far as possible.

(7) After holding the pose for approximately 12 counts, inhale and relax, lowering the chest and legs.

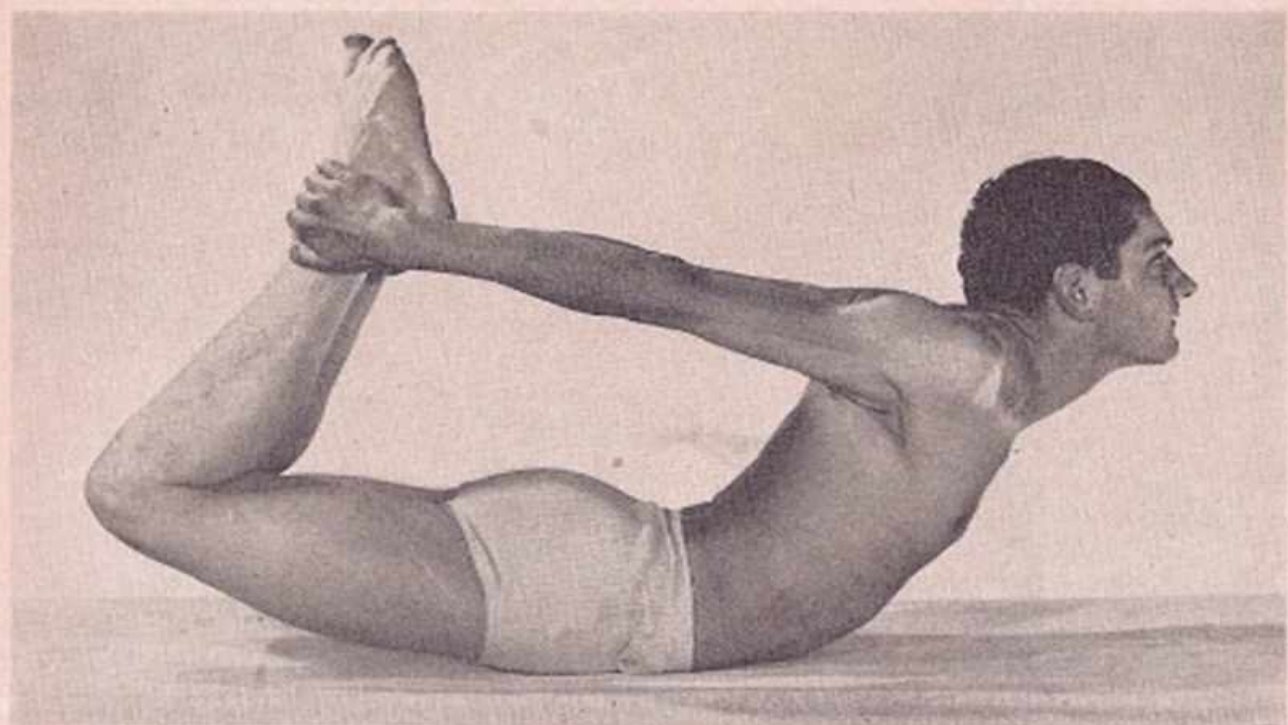
Remain lying face down, with the arms by the sides, until the heart-beat and breath have slowed to their normal rate.

The asana may be repeated five times, allowing sufficient relaxation (twelve counts or more) between each repetition. Following the last repetition, one should practice the Relaxation Pose (*Self-Realization Magazine*, January 1955) for a still longer period of time.

After becoming accustomed to the Bow Posture one may stay in the pose for a full minute, breathing slowly. As one becomes more proficient in this asana he may perform rocking movements (forward and back, and side to side) while holding the pose.

Hints for Beginners

Some beginners may have difficulty in reaching the calves with the hands, owing to abdominal fat; or to stiffness of the back, hip-joint region, or knees. To overcome this difficulty one may begin by grasping only one calf at a time. Even this may be impossible for exceptionally stiff persons.



Dhanurasana — Bow Pose

In such case, the encircling of the ankles with a folded cloth whose ends may be grasped by the hands is sometimes recommended. A natural way to remove stiffness is to practice easy-to-perform asanas, among which the Half-Tortoise Pose (*Self-Realization Magazine*, September 1953 issue) is particularly helpful.

Another difficulty for the beginner lies in keeping the knees together while performing the Bow Posture. Through regular practice one becomes stronger and more supple, and the knees can be drawn closer together, until the correct position is accomplished. Those who have learned the Circle Pose (*Self-Realization Magazine*, May 1953) will find it a wonderful preparation for the Bow Posture.

Most of the Body Muscles are Exercised

The Bow Posture exercises most of the body muscles. Some are tensed and others stretched. The back muscles are greatly strengthened, enabling one to maintain an erect spine. All the muscles of the thighs are tensed: the internal ones in order to keep the knees close together; the posterior ones to keep the legs lifted; and the anterior ones to straighten the legs. As the whole upper part of the body is lifted from the floor by the tension created in the anterior thigh muscles (quadriceps) when the legs are extended against the pull of the hands clasped around the lower calves, the anterior thigh muscles are especially exercised.

The abdominal muscles are fully stretched during *Dhanurasana*, which is very beneficial to those with a strong abdominal wall. However, those who have a weak abdominal wall, particularly women after pregnancies, should not practice this pose until they have sufficiently practiced abdomen-strengthening exercises to make the wall strong again.

Because of the vigorous exercise of most of the bodily muscles during the Bow Posture the breath-rate and heartbeat are accelerated. This brings a complete and very beneficial blood renewal in the whole system.

By loosening the spine anteriorly, the Bow Posture invigorates the nervous system; as does the Posterior-Stretching Pose, in a reverse way. To follow the Bow Posture with the Posterior-Stretching Pose (with the Relaxation Pose in between, of course) is very good for the spinal region since it gives it a balanced exercise.

The uniqueness of the Bow Pose is that the weight of the whole body is supported by the abdomen and the pelvis. A good massage is given to the abdominal muscles (*recti* and *obliques*); and the intra-abdominal pressure is increased. This, together with the improvement of circulation and the invigoration of the nervous system, is highly beneficial to the abdominal and pelvic organs. The digestive tract with its related glands is toned up; and its functions of digestion, assimilation, and elimination are much improved. The endocrine system is also toned up, particularly the glands of the abdominal-pelvic region; and of these mainly the

(Continued on page 47)

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VII, Stanza 5

Literal Translation

Thus My lower nature (apara prakriti). But understand, O Arjuna! that My different and higher nature (para prakriti) sustains the jiva (soul or life-principle) and the cosmos.

Spiritual Interpretation

The cosmic-dream physical nature, *Apara Prakriti*, of eight aspects or forces, was explained in the last stanza as being operated by the gross nature of the cosmic physical Holy Ghost (*Prakriti*). In this fifth stanza Krishna is revealing to Arjuna how the soul and the finer, superior, causal and astral universes are vivified and sustained by the God-identified nature of the cosmic intelligent Holy Ghost (*Para Prakriti*).

As the physical ego is responsible for the sustenance of the physical body, so the physical impure cosmic nature (*Apara Prakriti*) is responsible for the creation and sustenance of the cosmic-dream physical universe. As the discriminative ego identified with the soul is the sustainer of the astral and causal bodies of man, so the Holy Ghost (*Para Prakriti*), purely identified with *Kutastha* intelligence and with God, is the sustainer of the finer astral and causal universes.

As the physical ego makes the body appear as a mass of flesh, weigh-

ing so many pounds, so the cosmic physical Holy Ghost (*Apara Prakriti*) makes the cosmic universe look like a mass of gross matter. When the discriminative ego becomes one with the soul it perceives through its intuitional vision that the body is made of finer dream-lifetrons with electroprotonic and atomic auras. Similarly, the yogi identified with the finer intelligent Cosmic Holy Ghost (*Para Prakriti*) beholds the cosmos not as matter but as a structure of cosmic life-energy with an electroprotonic cosmic radiation. This finer Holy Ghost, Cosmic Nature, endows the external universe with an appearance, not of gross matter, but of cosmic vitality (*prana*) and the cosmic light of intelligence.

Chapter VII, Stanza 6

Literal Translation

Understand that these (dual Natures of Mine, the pure and the impure Holy Ghost) are the womb of all creatures. I am the Progenitor and also the Dissolver of the cosmos.

Spiritual Interpretation

God, by His inner spiritual Cosmic Nature, creates causal and astral universes and their beings; by His outer physical Cosmic Nature, He creates the physical cosmos and its material beings.

Krishna is revealing to Arjuna that the one consciousness of God, through the finer and grosser natures of His *Prakriti*, is the creator of the dream physical universe with all the objects and varieties of human beings and animals contained within it. Out of the intelligent womb of Cosmic Nature and Her dual manifestation emerge all kinds of good and evil beings; all life of minerals, plants, animals, human beings, and angels. Minerals, plants, and animals, however, are helpless products of *Prakriti*. But man, endowed with intelligence, begins to give resistance to the delusive influence of Cosmic Nature. He tries by goodness and spirituality to become a superman and to escape from the mayic net of cosmic dreams back into the blessed region of Supreme Spirit.

It is God's one consciousness that is responsible for the creation of the two-natured, intelligent Cosmic Being (Mother Nature, *Maya*, *Shakti*, or *Prakriti*) and of the objective dream-universe. Therefore, whenever God withdraws the cosmic delusion of relativity and dissolves Cosmic Nature within Him, all its dreamings and creations of objective dream-universes then retire as invisible thoughts of the Great Dreamer, God.

The Lord dreams Cosmic Nature; He instills into it the individuality and power to dream the universe. Thus it is solely God who is the originator of Cosmic Nature and of the cosmic-dream universe. And by dissolving Cosmic Nature in Himself, He can thus dissolve the cosmic-dream universe.

Chapter VII, Stanza 7

Literal Translation

O Arjuna! There is nothing higher than Me, or beyond Me. All things (creatures and objects) are bound to Me like a row of gems on a thread.

Spiritual Interpretation

The Infinite contains all finite objects and also exists beyond them. There is naught beyond Infinity. God's consciousness threads through creation's shining garland of dream-appearances.

Krishna is revealing to Arjuna that Spirit, the Supreme Unity, is the sole Cause of the triune dream-creation. It is the one cosmic string of Spirit's consciousness that holds together God beyond creation, God in creation, and God the Intelligent Cosmic Nature with its dream-jewels of human beings, animals, vegetation, blossoms, and sparkling minerals that compose the garland of creation. The Cosmic Dreamer's consciousness keeps all dream-images and objects strung together as a lei of decorative dreams. God playfully wears His dream-wreath of creation to entertain Himself and His children. When the string of the Divine Dreamer's consciousness is withdrawn, the garland of dream persons and objects falls apart and vanishes into the Being of Spirit.

Even as the ocean is the cause of all waves, so the Spirit is the Supreme Cause of all vibratory creation. All nature's manifestations can be ascribed to the Sole Origin, Spirit. But no cause of Spirit can be traced; It is self-evolved and causeless.

As infinite space contains all finite manifestations of planets, stars, and universes, so the infinite sky of Spirit contains within it all the finite manifestations of creation. It is natural but erroneous to think that because all finite things are contained in the Infinite, therefore the Infinite must be contained in something else! All finite things are caused by the Infinite, but the Infinite Being — the Supreme Cause, the Thing in Itself — is not the effect of any cause. The Infinite Being, the container of all finite objects, is not contained by anything else existing beyond it. The Measureless Spirit cannot be measured by a finite category. Finite things are caused; but the Infinite evolves Itself, exists by Itself, and causes Itself by Itself. Otherwise It would be not infinite but finite.

An Arabian living chiefly on dates asked a Bengali visiting him in Arabia: "Do edible dates grow in Bengal?" "No," replied the Bengali. "How then do the Hindus live?" inquired the Arabian.

Finite beings, living by finite causes, think that the Infinite cannot exist without a cause. Because a person asks: "Who made me and my brother man?" he also wonders: "Who made God?"

EXPERIMENT:

Close your eyes and picture the sun as a small saucer in the sky. Then by visualization make the sun as big as the whole sky. Then make

that expanded mental image of the sun as big as eternity — far, far beyond the most distant planets; still you will see eternity and space ever extending beyond that mentally enlarged spherical finite image of the sun. It will become evident to you that the biggest finite sphere that can be imagined is not as big as an eternity that has no end. All finite things have limits; but eternity, the home of God, has no boundary.

Krishna is saying in this stanza that there is nothing beyond God. All finite things live in eternity, but eternity lives in nothing else. All finite beings live in God, but the Infinite God lives in nothing else beyond Him. All dreams exist in the consciousness of the dreamer, but his consciousness exists beyond all his dreams. Consciousness can exist by itself without dreams. All finite dreams of creation exist in the formless consciousness of the ever-existent, ever-conscious, ever-new God of Bliss; but His cosmic consciousness can exist by Itself, without the dream-forms of creation.

All finite objects produce the illusion of something beyond them. Therefore mortals ask: "What is beyond the Infinite?" The answer is: Nothing. Naught could be bigger than the Infinite that is the container of all else.

As the thread is hidden behind the beads of a necklace, and as the dreamer's consciousness is secreted behind the garlands of dream-images, so the Divine Coordinator remains unseen behind the dream-lei of creation.

As the thread is the support of a row of beads, and as the dreamer's mind upholds his dream-images, so God's consciousness sustains all the dream-appearances of creation.

Chapter VII, Stanza 8

Literal Translation

O son of Kunti (Arjuna), I am the fluidity in waters; I am the radiation in the moon and the sun; I am the Om (Pranava) in all the Vedas; the sound in the ether; and the manliness in men.

Spiritual Interpretation

Flowing waters, the shining moon and sun, the truths of the scriptures as expounded by wise men, the roaring sounds in the ether, and the deeds of valiant men — all can be presented by the shadows, lights, and sounds of a motion picture. God similarly creates, on the screen of human consciousness, all the "real" motion pictures of the world.

The eighth to the twelfth stanzas of this chapter describe how the Cosmic Dreamer, God, sustains all the manifestations of His cosmic dream.

Man lives in a very small dream-world; he cannot conceive of the vast dream of God. Man's little consciousness cannot picture the vast power of His cosmic consciousness. In the daytime a man looking at the sun sees only a portion of the sky. All objects on earth are invisible to him except those few that lie within the small range of his vision. By

the aid of a telescope man can view the stars, the bands around Saturn, the many moons of Jupiter, and other objects invisible to the naked eye. With the aid of a microscope, man can also see the millions of crawling microscopic germs in a drop of water. In the dreamland man can transform his mind into a microscope to see germs, or can create a giant mental telescope to see into the farthest astral or physical worlds. The ordinary man during the day sees a shining portion of the earth. At night in the light of the moon he sees another, a very different, dream-picture of this earth. At night he can create a small dream of his own in the world of his subconscious mind.

During conscious calmness with closed eyes and during deep sleep, man feels only his existence, without perception of restless thoughts or sensations or sense-objects. Man is therefore confined during stillness in a little space; during his perception of the waking dream-world or of the dream-world in slumber, he remains confined in dreams. The ordinary man therefore has no adequate vision of the vastness of the physical universe nor of the astral and causal cosmoses.

The yogi with closed eyes dismisses his thoughts and sensations. When he is able to do that, he finds within himself the knowing, knower, known — all converted into the one perception of ecstasy. Experiencing soul-bliss, the devotee feels his consciousness circling into space. Then he feels the cosmic vibration manifesting as the audible cosmic sound and the visible cosmic light. It is at this time that the yogi's intuitive spherical awareness begins to spread with the ever-expanding cosmic sound, cosmic light, and cosmic consciousness.

Then the yogi learns to expand his being into Spirit and Its cosmic consciousness, and to project his sphere of audition into the realm of the cosmic sound, and to enlarge his visible inner life-force into the cosmic life-force. It is then that he finds his soul no longer confined in the little dream of sleep or in the dream of the world. Instead the yogi's soul not only feels the cosmic consciousness in all creation, but beyond it, to the farthest reaches of the vibrationless sphere. The yogi, at one with both the Infinite and Its finite creation, perceives the cosmic dream and his own body as projections of his infinite consciousness.

The yogi, being one with God, beholds His consciousness appearing as the sapidity in waters, the luminescence of the moon and the sun, the cosmic sound and light roaming in the universes and the eternal ether, the perceptions of all sentient beings and saintly souls, and the *Om* or Truth-vibrations of the Vedic scriptures and of all other books of deep wisdom. The yogi perceives the cosmic energy, emanating from God's consciousness, to be sustaining the vitality of all dream human bodies. As the motion-picture beam supports all the images and objects in a motion picture, and as the dreamer's consciousness upholds his dream images and objects, so the consciousness of God converts itself into the Cosmic Beam that maintains all the images and objects of the universal dreamland.

(To be continued)



OBSERVATIONS ON YOGA AND SAMADHI

The following article by "A Roving Reporter" appeared on October 29, 1955, in the eminent newspaper, *The Statesman*, Calcutta, India:

* * * * *

In a Nepalese temple a flint-eyed *sadhu* (ascetic) strikes a yogic pose. Minutes slip by; the hills stand in evening silhouette, then dissolve into night. Only his lips move, an eerie intoning of a prayer.

A *sadhu*, the center of an inquisitive crowd in Benares, enters a freshly dug "grave"; sits to meditate while disciples seal the pit above his head. Days later the pit is opened and miraculously the *sadhu* is still alive.

* * * * *

When she enters the state of *samadhi* (superconsciousness), a Calcutta woman confesses, her body is light like the air itself. She is in a state of extreme ecstasy. A fiercely blue light glows between her eyes, and within its vortex are visions of the gods. Then even this state is passed and there is "nothingness," an ecstatic suspension within the very breath of divinity. She requires an hour and a half of meditation to reach this extreme state of depersonalization, and a similar length of time for the return to "reality."

* * * * *

Is there a scientific explanation for Yoga? A cold clinical reason for the long hours during which the human body can be completely withdrawn from the external world and become impervious to outside impressions? Is it all a question of mind over matter, and, assuming it is, just what degree of mental force is required to subjugate the body? What formula explains the deliberate attainment of mental freedom? And, assuming that through Yoga man may achieve success in his ultimate search for self-realization and self-liberation, can modern science, by tracing the pattern of *samadhi*, forge from this knowledge a weapon against the growing menace of mental ills?

"The exact mental condition of a yogi in a state of deep concentration or *samadhi* cannot be studied in the laboratory," says Dr. N. N. Das, Professor of Physiology, Calcutta University. "No true yogi will submit

himself to such experimental investigation. From the scattered writings of some yogis regarding their experiences in deep concentration, modern psychologists find some parallelism between the psychical condition of the yogi and that of the highly trained introspectionist intensely attending to a percept or imagery. The object and the subject merge into one and gradually fade out, leaving a state of pure consciousness that may be described as an indefinable feeling of ecstasy and freedom. More scientific light on its nature awaits further laboratory studies."

* * * * *

Dr. N. N. Das, who has recorded on an electro-encephalograph machine the heart-throb of a mosquito and the shock-impulse of grass, has made deep inroads into the uncharted territory of *samadhi*.

"Do yogis actually suspend their heartbeats?" I asked Dr. Das.

He assured me that the *sadhu* who buries himself alive slows his heartbeat to such an extent that the pulse almost ceases to function. On the other hand a true yogi can stop his heart at will-to-die. An example of this was the remarkable death in America of Paramhansa Yogananda, a close friend of Dr. Das.

It appears that long before the electro-encephalograph and indeed long before modern science suspected the presence of electrical activity in the brain, philosophers of ancient India were aware of it. That is why, according to Dr. Das, yogis use such insulating materials as weeds, rush mats, silk, and deer skin on which to meditate.



Two views of part of the gathering of 500 persons who attended all-day birthday-memorial services for Paramhansa Yogananda on January 5th at YSS (SRF) *Brahmacharya Vidyalaya* (high school with yoga training), Ranchi, India. Swami Satchitananda (*center, picture at left*) presided.

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.

Through the transparency of my deepest meditation I will receive the light of the Father passing through me. I will be a son of God, even as Jesus was, by receiving God fully through my meditation-expanded soul-consciousness. I will follow the shepherds of faith, devotion, and meditation, who will lead me through the star of inner wisdom to the omnipresent Christ.



The temple-bells of nature's harmony, the drumbeats of sea-roars, the myriad lighted candles of awakened minds, the chants of all churches, the devotion-flowers from the garden of souls, and the incense of love—all these I assemble to worship Thee, O Invisible Idol of my soul!



I will wash the altar of my heart with tears of repentance, that Christ Consciousness and love for all races and all creatures be resurrected within me. I will lift up my soul from the tomb of reincarnations.



Heavenly Father, resurrect my consciousness from the sepulcher of ever-thirsty, mad, earth-desires into the omnipresent, all-satisfying Christ-Peace within me. Even as Jesus resurrected himself, so bless me that I may be able to resurrect myself from the tomb of enslaving bad habits into the freedom of action guided by Christ-wisdom.

Heavenly Father, I will fear no longer. Thou hast shown me, through many deaths and many incarnations, that I still live; and that I shall live forevermore. As I enter the portals of silence I behold Thee hiding behind the screen of my thoughts and perceptions of limited mortal existence. Command my soul to arise from the sepulcher of littleness into Thy vastness.



I will not take birth and death seriously. I know they are but changing scenes in the drama of my soul. I am constantly surrounded by the immortal currents of God's omnipresence. I demand my divine birthright because I intuitively realize that unlimited wisdom and power already exist in my soul.



After shedding bitter tears over separation from earthly loves, I know now that it is Thou, O God, who hast played hide-and-seek with me in many lives. Thou didst disguise Thyself as my parents and other loved ones that at last I discover Thee behind all screens. I punished myself with sorrow, want, fear, false ambition, worry, sickness, and ignorance, seeking Thee in matter; when I could have found Thee and Thine all-fulfilling happiness within my own soul.



Beginning with the early dawn today, I will radiate joy to everyone I meet. I will be mental sunshine for all who cross my path. I will burn candles of smiles in the bosoms of the joyless. Before the unfading light of my cheer, darkness will take flight.



I spied God through the telescope of human wisdom and caught a vanishing glimpse of Him. But when I looked through the perfect instrument of unconditional love, I saw Him in the nearest and in the farthest horizon of my consciousness, everywhere.



Through the gateway of meditation I will enter God's temple of peace everlasting. There I will worship Him at the altar of ever-new contentment. I will kindle the fire of happiness to illuminate His temple within.

"A LIFE THAT TOUCHED THE GREAT AND HUMBLE"

The following review of *Autobiography of a Yogi* appeared in the March 21, 1956, issue of *State Advocate Times*, Baton Rouge, Louisiana:

"The East has given us many outstanding religious books: the *Koran*, *Bhagavad Gita*, and the *Vedas*, plus innumerable volumes in other fields of learning. Joining these impressive lists is *Autobiography of a Yogi*, a remarkable book that is at once disturbing and provocative. No one can read it objectively, but will immediately "choose sides" with the believers or the non-believers.

"Essentially, this is a chronicle of the life span of one man. There are, however, other features that make it a valuable source of information. To the uninitiated, *swami* and *yogi* are synonymous, interchangeable terms. The author carefully and painstakingly explains the difference.

"He also gives a detailed account of the Hindu religion that is notable for its completeness and readability. Indeed, readability is one of the greatest charms of this book. 'It reads like a novel' is a hackneyed phrase, but to it Yogananda's word-mastery gives a new meaning.

"Too often footnotes in books are skimmed over or ignored. Those provided by this author are important to the discussion or serve as references to similar material. They reveal a wide acquaintance with other religions, particularly the Christian, as well as with art, history, and literature.

"One will wonder why this boy who was born to wealth and an assured place in society forsook worldly comfort and followed the uncertain career of a yogi.

"Perhaps the same forces that motivated the good St. Francis of Assisi motivated Yogananda. Certainly, we should be more concerned with how he lived his life rather than with why he did as he did.

"An early bout with cholera from which he was miraculously cured is one reason he gives, but in light of later developments this will be seen to have been but one of many influences. His father, who was deeply religious but not an ascetic, had much to do with his son's destiny. His mother, a woman of great physical and spiritual beauty, no doubt contributed more.

"The reader will marvel at the many miracles Yogananda describes — for nothing short of miracles they are. Yogananda was not narrow in his religious thinking. He quotes from the Bible passages that in many instances reveal a close parallel between the Christian and Hindu faiths. In some pictures Yogananda is shown wearing a cross: no doubt an outward sign of his belief in the brotherhood of man.

"This book should be read and re-read by thoughtful people. The author's own deep convictions are etched on every page. His life that touched the great and humble stands as one that was certainly inspired by some higher calling."

BOOK REVIEWS

SAINT ON THE MARCH, by Hallam Tennyson. (Cloth, 223 pp., 14 shillings postpaid; order from Victor Gollancz, Ltd., London, England)

A recent bulletin from the Government of India states: "Acharya Vinoba Bhave, founder of the Land Gift Movement, completed his *Bhoodan* (Land Gift) tour of Hyderabad State last week. He spent 69 days in Hyderabad; and collected, during his 500-mile trek on foot, 71,000 acres of land in Hyderabad in addition to the 100,000 acres already donated by the State. Since the movement was launched in 1951, 4.1 million acres of land in India have been collected and distributed among 86,000 families in the country's 22 States. During the past five years the founder of *Bhoodan* has covered 11,000 miles on foot."

Saint on the March is the story of Vinoba Bhave, close friend and disciple of Mahatma Gandhi. The story is told by Hallam Tennyson, who joined the *Bhoodan* march in April, 1954, to determine at first hand the secret of Vinoba's astounding success.

Vinoba travels on foot from village to village, asking landowners to give one-sixth of their land to *Bhoodan*. "If you had five sons," Vinoba says to landowners, "you would divide up your wealth equally between them. Treat me as your sixth son. Give me a share of your land for the sake of *Daridra Narayan*—'God revealed in the poor.'" Thus Vinoba "loots with love." He has started a revolution by love. His *Bhoodan* distributes donated lands to those who have none. In the beginning, Mr. Tennyson writes, there was scoffing at Vinoba's visionary idea:

"How can you believe it possible that the landlords will voluntarily liquidate themselves? No class has ever committed suicide, and none ever will. It is against the law of psychology."

"Perhaps I do not know much about psychology," Vinoba replies. "But I have faith in the human heart. Your attitude towards the rich will make the good as well as the bad among them join together against you. What does that mean but that the bad gain more strength? You want a revolutionary program and think that a revolution cannot be brought about without hatred and bloodshed. But you are not revolutionaries at all. What you want is merely that those who are at present happy and powerful should exchange places with those who are not. I do not call that revolution. I call that maintaining the *status quo*. *Bhoodan* is the only way in which the whole of our society can rise together to eliminate misery—and not merely to transfer misery on to somebody else, which is

what you self-styled revolutionaries wish to do. Through *Bhoodan* the rich can save themselves from destruction at the hands of the oppressed. That is why more and more of them are coming to look upon me as a friend. The bee collects honey without harming the flowers. Cannot we collect land without causing harm to the landlords?

"Vinoba pauses. He looks round. 'Is there anybody ready to help our revolution through love—no matter how small his contribution?' No one stirs. 'If there isn't, it doesn't matter. Tomorrow I shall walk on to the next village. "Move on," say the scriptures. And I shall not cease moving until my mission is fulfilled. If it takes 1000 years, I am ready. God will move the hearts of others in His own good time.'"

Mr. Tennyson points out that Vinoba is essentially trying to help the people to help themselves. "*Bhoodan* has no membership and takes no resolutions, only vows. And in spite of the social and economic ideas to which Vinoba gives increasing emphasis, it is clear that he regards his own role merely as that of a catalyst. He hopes to precipitate a change of heart in others and to increase their moral power. Once that is achieved, it will be the duty of the people themselves to influence the politicians and parties towards the ideas they have imbibed from him....

"His aim is to change hearts, not governments. Vinoba says: 'The Government is only a bucket. The people are the well. If there is no water in the well, how can there be any bucket? I go to the source of water, the people themselves.' If the people are converted, then the Government will automatically change."

A Message of Self-Reliance

Vinoba knows that the mere transfer of lands will not accomplish the revolution he has in mind. His appeal is for a revolution of the hearts of rich and poor alike. He does not hesitate to condemn wrong; but he does not seek to degrade the wrongdoer. The following extracts reflect this effort to strengthen the moral fiber of those he seeks to help:

"I am told there is a lot of toddy-drinking here. If you indulge in such things, can you expect to be worthy of the revolution that we are trying to achieve? If you get land, will you not lose it again unless you can care for it properly? God sends rain, but He cannot send showers of food and clothing. You will have to learn to work for yourselves, then God will work with you too. If you continue to snooze after sunrise, how can you enjoy the warmth of the rising sun? . . .

"The fact is, I am hungry for the love of all. To me there is not one single human being who does not possess divine qualities. All men and women, young and old, are but temples in which God hides. And thus I can approach them all without fear. With God's help, I can enter every heart. If I can be the agent of both the rich and the poor I shall be glad. For the poor I am striving to win rights. For the rich I am striving to win moral development. If one grows materially and the other spiritually,

who then is the loser? Besides, what is land? How is it possible for anyone to consider himself the 'owner' of it? Like air and water, land belongs to God. To claim it for oneself alone is to oppose the very will of God. And who can be happy if they oppose His will?"

Mr. Tennyson observed that some of Vinoba's colleagues protested his leaving them, on one occasion, to carry on a task to which they felt unequal without him. "Vinoba's reply was as sweet and as devastating as usual. 'You have had me all these years. Of what use would it be for me to stay further if you still have not learned to look after yourselves?'"

"A Bottleneck of High Principles"

The author's first visit to Vinoba was not a satisfying one. After traveling by pony through "nine miles of heat, dust, and monkeys," on a hot August day in 1946, the author and his wife were informed that Vinoba was observing silence and could not see them. From a disciple they learned something about the man they had come to see:

"He gave up salt and spices in very early youth and now he lived solely on curds. He took a vow of celibacy at the age of twelve and had found little difficulty in adhering to it. He would not interrupt his routine for anybody; and more than one famous figure had fumed on that same veranda as a result: this was not due to any arrogance on Vinoba's part; merely to his belief in the importance of discipline. He was a great pundit in the literature of his native tongue, Marathi, and had taught himself fifteen other languages so as to be able to communicate with his fellow humans."

"I wanted to ask," Mr. Tennyson writes, "What can he possibly say to them that they are prepared to hear? For it appeared unlikely that anything effective could ever escape from such a bottleneck of high principles. Even Gandhi used telephones, a pocket watch, other people's cars. Besides, Vinoba's asceticism seemed to lack Gandhi's salty and saving sense of fun."

Later Mr. Tennyson was to learn from Vinoba himself that "in the first stages of asceticism, a man is intolerant—like a sour fruit. Later he matures and, like the fruit, becomes sweeter."

Tennyson and his wife left India; the disappointing "visit" to Vinoba "dropped through a hole in my memory. I even forgot the hermit's awkward-sounding name." It was not until eight years later, when Mr. Tennyson returned to India to study the Land Gifts Mission, that he had his first interview with the silent ascetic, "a fifty-nine-year-old man, wracked by dysentery, chronic malaria, and a stomach ulcer, (who) had walked an average of ten miles a day in order to obtain land. So far his pilgrimage had totalled 10,000 miles. He had become the largest landlord in the world . . . he was now openly spoken of as Gandhi's successor. At such an age his rise to fame seemed as legendary as Athena's birth fully armed from the head of Zeus." Mr. Tennyson describes his feelings as he approached the source of the legend:

"A Man Self-mastered and Utterly Given Over to God"

"I saw a slender, smooth-skinned figure of somewhat neglected appearance, the hair bedraggled as if its owner had just woken from sleep, and the beard frowsty and unkempt.

"I noticed other things. However scruffy and undistinguished one's immediate impression, all the uncontrollable things about him, the things which were unconscious and came from inside, had an extraordinary grace, style, and repose. The back was straight as a bamboo, the gestures ritualistic, yet at the same time natural and unforced. The unwrinkled face—once you disentangled it from the beard—was completely ageless: it might have been that of a man of thirty or eighty. It was an effort to pin it down to a prosaic fifty-nine. In it shone the eyes of a young man, eyes grey-green and twinkling, as if impatient to break out of the mask becoming to a saint....

"I watch his face carefully as he speaks. It is smooth, but the cheeks are pitted each side with two sharp hollows, as if a portion has been gnawed away and the skin had drawn tight round the wound. It is this, perhaps, which gives him, in spite of serenity and twinkling eyes, a look of conquered suffering. His body is not the emaciated affair journalists love to ascribe to an Indian saint. By the standard of most Bihar peasants, it is well-covered, and his milk diet gives it a glossy texture. The legs are well-shaped, with high calves. He must once have been well muscled, but his muscles have not run to fat or wrinkled skin. The loose, slackened sinew is ready for rebuilding. It is a body which impresses one as a perfect instrument for its owner's needs; and which, through care and discipline, has conquered ulcers, malaria, and amoebic dysentery...

"My half an hour was over. But it had been enough to convince me that the man I had been talking to was self-mastered and utterly given over to God. Under those few square feet of canvas, faith and serenity could be felt like a field of electric force....

"I've kept careful watch on his food today. Three little brass bowls of liquid curds, and a glass or two of fresh lemon juice, both sweetened with *gur*—natural molasses tapped from palm. He only takes fluids. No grain or spice in any form—and, of course, like millions of other Hindus, no fish, flesh, fowl, or eggs."

Of Vinoba as a disciple of Gandhi the author heard the following anecdote:

"Gandhi was not used to young men with Vinoba's steady passion for self-denial. Usually the hot blood of youth was quickly chilled by the austerity of ashram life. But Vinoba was different. He vowed to wear no more than one garment at a time and to forego salt, the last remaining condiment that he still allowed himself. And all this was done not 'in the

(Continued on page 47)



Standing before altar in new wing of remodeled SRF Lake Shrine Chapel are Sister Daya (*left*), president of SRF, and Rev. R. C. Stanley, minister in charge of SRF Lake Shrine. They presided on February 12th at dedication ceremonies attended by 150 persons.

WHO IS A SAINT?

"Saints have no hankering for sense pleasures, and are embodiments of amiability and all other virtues. They grieve to see others in distress, and rejoice at the sight of others' joy. They are even-minded and look upon none as their enemy. Free from vanity and passion, they are conquerors of greed, selfish joy, and fear. Tender of heart and compassionate to the troubled, they cherish full devotion to Me in thought, word, and deed. Giving honor to all, they are modest themselves.

"Again, know him for all time a genuine saint whose heart is a home of noble qualities such as placidity, guilelessness, friendliness, and devotion to divine ideals. Saints never swerve from the control of their mind and senses. Unfailing in their religious observances and correct in their behavior, they never utter a harsh word. They who regard with equanimity both obloquy and praise and who claim My lotus feet as their only possession — such saintly souls are as dear to Me as life."

— *Sri Rama in Ramacharitamansa*

News of SRF Centers

Paramhansa Yogananda Birthday and Mahasamadhi Anniversaries

Nearly five hundred persons took part in an all-day memorial birthday observance on January 5th in Ranchi, India, to honor Paramhansa Yogananda, beloved Guru of all Self-Realizationists.

The birthday of Paramhansaji was commemorated at Walchand-



Altar decorations for birthday-memorial services on January 5th honoring Paramhansa Yogananda in Walchandnagar, India. 135 persons attended the annual ceremony.

nagar, India, on January 5th with morning and evening services; and on the following Wednesday (the weekly holiday), with ceremonies beginning at 5:30 a.m. and continuing until 10 p.m. The all-day ceremony was attended by 135 persons.

On March 7th, the fourth anniversary of Paramhansa Yogananda's *mahasamadhi* (a great yogi's final conscious exit from the body), the Master was honored in ceremonial meditation services in SRF centers, churches, and colonies throughout the world. In Ranchi, India, teachers and students of YSS *Brahmacharya Vidyalaya* (boys' residential high school) observed group fasting, meditation, chanting, and prayer from 7 a.m. until sunset. A hundred devotees gathered for this solemn occasion. Two days later similar ceremonies commemorated the *mahasamadhi* anniversary of Sri Yukteswar, *Paramguru* of all Self-Realizationists.

Pacific Palisades, Calif.

Dedication of the enlarged Self-Realization Fellowship Lake Shrine Chapel on Sunday, February 12th, was attended by 150 persons. The services were conducted by Rev. R. C. Stanley, minister in charge of the Lake Shrine; and by Sister Daya, president of SRF.

Now twice its original size, the meeting room of the chapel has been enlarged to encompass an area that was formerly an outdoor patio. New features include a brick planter



Entrance, SRF Lake Shrine Chapel

filled with tropical plants; a gold-colored "plexiglas" skylight; an indoor patio; blended lighting that can be subtly varied to suit the occasion; and a new altar built according to a design made by Paramhansa Yogananda.

Mr. Stanley spoke of Paramhansaji and his many visits to the Lake Shrine during the early days of its development. "Never had I fully appreciated, until recently," he said, "why Master so often compared the natural setting of the Lake Shrine with Kashmir in India. During the Christmas season, however, an SRF member gave us a picture-book of India; in it I found a view of Kashmir almost identical with that to be seen through the arches of the outdoor temple here."

A short reel of motion pictures was shown, in which Paramhansa Yogananda appeared in front of the

Mahatma Gandhi World Peace Memorial at the Lake Shrine. The pictures had been taken by film actor Philip Dorn on August 20, 1950, after the opening ceremonies of the Lake Shrine.

SRF Lake Shrine Chapel is open to visitors each afternoon from 1 to 5. The grounds of SRF Lake Shrine are open from 9 a.m. to 5 p.m.

Detroit, Michigan

SRF Center of Detroit has shown a steady growth under the notable leadership of Yogacharya Oliver Black. The meetings, which took place for many years in the Lecture Hall of Detroit Institute of Art, are now convening on Sundays in the Main Auditorium of the Institute. Thursday evening SRF classes, however, continue to be held in the Lecture Hall. The Main Auditorium, which seats 1200 people, has a huge pipe-organ — one of the four finest in the country.

"Autobiography of a Yogi"

Now in 6th American Edition

The sixth American edition of Paramhansa Yogananda's incomparable book includes numerous new pictures: several of Master; two of our late president, Rajasi Janakananda; and one of the incumbent president, Sister Daya. Extensive and helpful additions to the index have been made in this edition. Copies may be bought, or ordered, at any bookstore in the United States as well as from SRF headquarters in Los Angeles.

Lakshmanpur, India

Construction work was started last autumn on a residential ashram for boys at *Yogoda Sat-Sanga* (SRF) *Ksbriodamoyee Vidyapith* (high school) in Lakshmanpur, India. A ground-breaking ceremony was held in November, 1955, with Swami Atmananda Giri and Sri Prabhas Chandra Ghose of YSS headquarters, Dakshineswar, officiating (*see below*).

High School and Yoga Training

High school subjects taught are English, Bengali, Hindi, history, geography, sociology, physics, chemistry, mathematics, physiology, hygiene, music, art, spinning, tailoring, gardening, and agriculture. Students are also instructed in the yogic methods of Self-Realization taught by Lahiri Mahasaya and Paramhansa Yogananda.



Swami Atmananda (*bending over, foreground*), director of *Yogoda Math*, YSS (SRF) headquarters in India, presiding at ground-breaking ceremony in November, 1955, for new boys' ashram at YSS *Vidyapith* (boys' high school and residential hostel) in Lakshmanpur.

Members of YSS Dakshineswar Headquarters Visit New YSS School in Palparah, Midnapore

Swami Atmananda, director of Yogoda Math, YSS headquarters at Dakshineswar, traveled by train to Palparah on February 25th for an inspection tour of the new YSS school there and to take part in a religious festival. He was accompanied by a party of four: three members of Yogoda Math and Sri Janardan Sahu, organizer and founder of the new YSS School in Palparah (see *Self-Realization Magazine*, Sept.-Oct. 1955).

A group of fifty persons met the Dakshineswar party on their arrival, and all joined in a procession, chanting and playing on drums and cymbals as they made the mile-long walk to the school site. The visitors learned that villagers from districts as far away as twenty-five miles had come to Palparah that day, on foot, to take part in the celebration.

Swami Atmananda led an assemblage of students and residents in a religious service, at the close of which twenty-five boys received from him initiation into *Kriya Yoga*.

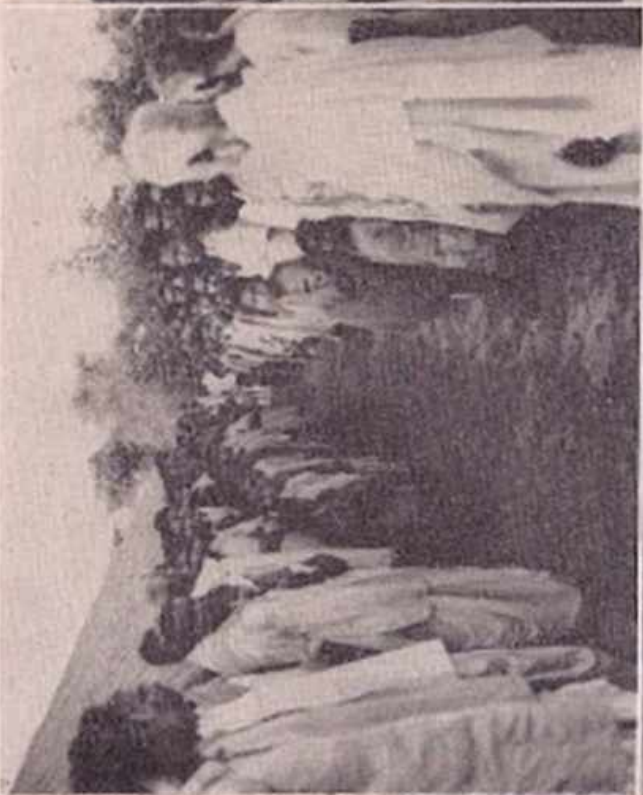
Sri Janardan Sahu then escorted the Dakshineswar party around the school, pointing out the building used for making straw products; the bookbinding shop; the carpentry shop; the weaving shop; the barn for cows and chickens; and other school projects. They were also shown a very large bathing *ghat* or pool on the school grounds, which are thickly covered with plantain (small banana) trees.

The entire village convened with teachers, students, and visitors for a general meeting, which was festively concluded with a banquet. Swami Atmananda led the assemblage in chanting, including many favorites of the YSS Guru-Founder, Paramhansa Yogananda.

3400 People Attend Opening of YSS Center, Dabra, India

Swami Atmananda and seven other members of YSS headquarters, Dakshineswar, traveled to Dabra, Midnapore, to take part in the dedication on March 3rd of a new YSS center. The Dabra Center is under the direction of Brahmachari Anilananda of YSS Gurudham, Serampore.

The ceremonies began at 6 a.m. with a procession. A 150 ft. square *pandal* (a tentlike shelter supported by poles) was then erected as a protection against the sun, and festively decorated. Divine services were held at 11 o'clock, followed by a period of informal visiting, as monks and other resident renunciates from neighboring YSS centers, and hundreds of villagers, began to arrive for the general meeting. By 2:30 p.m. 3400 persons had assembled. After talks by leaders of the various YSS centers, a period was devoted to chanting and meditation. At 6 p.m. colored motion-pictures were shown of the visit of Swami Atmananda and Sri Prabhas Ghose in 1954 to SRF centers in the United States (*Self-Realization Magazine*, May-June, July-August, 1954). Later, a meal was served to all present.



Aid From God and the Masters

"All words seem too worn out to express the plenitude of my joy and gratitude. Master has changed me. When I consider how, within one year, he has caused me to find my true nature, I have but one desire: to remain an obedient and attentive instrument in his hands, that each minute of my life be inspired by his guidance. Now I know through experience the meaning of 'Guru'; I am convinced of the reality of Master's presence among us, even though his physical body has left us. Such a flood of blessings is given to us by *Kriya Yoga* that all self-discipline becomes light and natural. God really becomes more tempting than any other temptation. It is Master who is working within us. That is why one does not become proud in feeling that one is better, but is overcome only with gratefulness and with an overwhelming and unconditional love. Those days of June that followed my initiation in *Kriya* were marked by an uninterrupted succession of 'signs,' as if Master wanted me to understand more and more deeply that I should become a channel for divine thoughts and that I should not desire anything but what he was suggesting to my heart.

"Among all those 'signs,' I will tell you the most marvelous of all — the one that most profoundly impressed me. It was the day after the *Kriya* ceremony in Geneva. On that morning my dog came back from the forest, in which he had wandered alone for hours with a badly wounded paw. It was bleeding and he could not walk on it. He seemed to be suffering a great deal; moaning and putting his head on my knees, looking at me with imploring eyes. Evidently he was waiting for me to relieve him, but he would howl with pain as soon as I touched his wound. I felt

CAPTIONS FOR PICTURES ON OPPOSITE PAGE. (ABOVE, LEFT) Students and parents on grounds of new YSS School, Palparah, India. They gathered on February 26th to welcome Swami Atmananda and other representatives from *Yogoda Sat-Sanga* (SRF) Dakshineswar headquarters for a tour of inspection.

(ABOVE, RIGHT) Sri Janardan Sahu (*seated at left, in white shawl*), founder of the new YSS school; Swami Atmananda (*center, wearing garland*) and other YSS representatives from Dakshineswar, shown with reception committee of teachers and students, Palparah, February 26th.

(BELOW, LEFT) Brahmachari Anilananda (*center, in white*), presiding at dedication of new YSS Center in Dabra, India, March 3rd. With him on dais are Swami Atmananda and other YSS representatives.

(BELOW, RIGHT) Part of gathering of 3400 persons at dedication ceremonies in Dabra. Projector on table (*center*) was used to show motion pictures of SRF activities in America.

clumsy and helpless, and, at the same time, guilty at not being able to help him.

"A decision came to me suddenly, as though dictated from within. I thought that Master would be able to cure my dog. Even an animal is a fragment of the cosmos. St. Francis of Assisi judged animals worthy of his love. With these thoughts I took in my hands the dog's paw, and prayed with faith. I implored Master to make me pure enough to let his healing power flow through me. I felt myself invaded by a wave of warmth and love which was then carried on to the suffering animal. The paw trembled in my hands; the whimpering ceased. When I took my hands away, there was no longer any sign of a wound—not even a drop of blood. The dog got up and licked me. He walked as usual, without the least limp—as if he had never been wounded.

"This healing seemed to me so extraordinary that a wicked rationalistic doubt infiltrated my mind: 'He must not have been very badly hurt. I must have been mistaken.' Immediately an almost unbearable pain invaded me, as if all the dog's former pain was passing into me. My whole back was full of pain. I had to lie down flat. It took two hours of meditation to drive away all the pain. Then I realized the immensity of the wonder that had been accomplished. I understood fully that Master had performed the healing for the dog. Unlike some people, I have never had the slightest gift of healing. But on that day, purified by *Kriya*, I was able to serve as an intermediary for Master. It is he who did it all, without any help from me. Such is the power of our Guru."—*E.G., Cugy, Switzerland.*

"A few days ago I felt some pain in the lower part of the spine due to a long walk in the grueling heat of the sun; but after meditation and practice of the recharging exercises I felt immensely relieved. The next morning I was once more my normal self. The meditation and the recharging exercises did wonders in my case."—*L.A.S., Kuala Lumpur, Malaya.*

"I was crippled in my hip. During my practice of one of the SRF energizing exercises I centered my whole thought there. It seems a miracle happened, as my hip hasn't hurt me since; and that was over two months ago."—*V.H., Mesa, Arizona.*

CAPTIONS FOR PICTURES ON OPPOSITE PAGE. (ABOVE) Mr. J. M. Cuaron (*center, in dark suit*), Mexico City SRF representative, with members of SRF Center in Santurce, Puerto Rico, January 15th. Mr. Cuaron made an extensive tour of SRF centers in South America and neighboring countries.

(BELOW) Mr. Cuaron presiding at *Kriya Yoga* Initiation in Santurce. Offerings of fruit and flowers on altar signify devotion to Christ and the Gurus of Self-Realization Fellowship.



DIVINE HEALING

The SRF Prayer Council sends healing vibrations each day to SRF students and all others who seek help in healing and liberating themselves from the threefold suffering of man: physical disease, mental inharmonies, and spiritual ignorance.

All persons who wish to avail themselves of this healing service may write, telephone, or wire the SRF Prayer Council at the Los Angeles headquarters. The Council is composed of renunciate disciples of Paramhansa Yogananda who have aided thousands in solving and dissolving their specific problems.

THE HORN OF PLENTY

SRF freely offers assistance to members or non-members who wish to demonstrate more fully in their lives the divine law of abundance. "All things that the Father hath are mine"—(*John* 16:15).

All seekers who address the "Horn of Plenty Department" of SRF, in Los Angeles, will receive a Horn of Plenty Bank, accompanied by an inspiring Prayer Affirmation.

"The world is struck with death and surrounded by old age. Days and nights speed by: why are you not awake? Even now, do what is to your welfare: let not time pass you. In the midst of acts not yet finished, death drags you."—*The Mahabharata*.

PORTABLE ALTAR

SRF altar simulated in a small blue-and-gold paper folder, 5½" x 8½", convenient for carrying while traveling. \$1.00 each.



PICTURES OF SRF GURUS

Wallet-size pictures (head only) of Babaji, Lahiri Mahasaya, Sri Yukteswar, and Paramhansa Yogananda are available in spiral-bound plastic case that can be inserted in wallet or carried separately. 50¢ per set.



INDIA INCENSE

India incense in boxes of nine individually wrapped cakes. Hindu Rose, Gandhi, and Sandalwood scents. 50¢ per box.



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In order that *Self-Realization Magazine* be available to as many truth-seeking readers as possible, SRF has for a number of years borne the expense of nearly 1500 complimentary subscriptions to libraries requesting them. Such missionary work has been successful—a fact shown by letters from many newly enrolling members of Self-Realization Fellowship who inform us that they first heard of the teachings through reading *Self-Realization Magazine* in their local library.

You can be a "missionary without leaving home" by sending SRF a donation for the Library Project. A one-year subscription is \$1.50; two years, \$2.50; three years, \$3.00.

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"Each copy of *Self-Realization Magazine* is to me a little miracle coming to my hand, my mind, and my heart. Such abundance and variety of lovely passages; such exalted beings, teachings, and adventures are described, that it is a pleasure to have made the choice of joining the Fellowship. It is a treasure mixed in with our everyday life."—H.J., Geneva, Switzerland.

"I have been immensely struck by the superb achievements of your magazine in the abstruse realm of Yoga and Eastern ways."—B.C.C., P.O. Jalpaiguri, India.

"I am joyous in having found this teaching and way of life, after so many years of searching. The *Praecepta* are wonderful. The magazine on Mr. Lynn has given me spiritual upliftment through its 'evidence of things unseen.' He and Master had a real spiritual mission: that man may know, and see, truth; everything else is an appearance, 'a lie,' as Jesus called it."—L.M., Pretoria, So. Africa.

"Rajasi's wonderful life-story is to us students a classic example of how far one can advance in spiritual development in only one life."—A.V.-B., Oslo, Norway.

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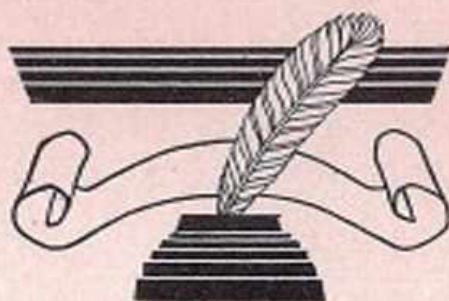
SUMMER CLASSES
BEGIN JULY 11TH

The first of the annual summer-series of classes in Self-Realization teachings will be held on July 11th. Instruction will be given in SRF recharging, concentration, and meditation techniques. Classes will be held in SRF India Hall, Los Angeles, California.

At the close of the class series a *Kriya Yoga* Initiation will be given at the SRF Mount Washington Center for *Praecepta* students whose applications to become *Kriya Yoga* members have been accepted.

Full particulars concerning the classes and the Initiation will be mailed to all SRF students and inquirers well in advance of the starting date of the classes.

Letters From SRF Students



"I had been trying for several years to open the spiritual eye. Recently, while following the instructions for *Kriya Yoga*, the spiritual eye did open for a brief moment, filling me with such joy that I found it difficult to maintain silence. I wanted to shout my joy. Even if I never have that experience again, I shall always have the memory of that moment of joy; and shall continue trying to attain permanent peace."—*D.L.L., Hollywood, Calif.*

"For the past few years I have suffered from a diabetic and underweight condition. Since I started practicing SRF techniques about a year ago I have improved my condition immensely, and am very grateful for my progress."—*E.L., Los Angeles, Calif.*

"Since I started practicing *Kriya* I feel like a different person. At certain times I have felt the Master close to me. He has helped me overcome some of my negative thoughts. When I practice the *Kriya* my whole body has a beautiful feeling that is hard to describe. It seems to emanate from the spine. Sometimes I see a light in between my eyebrows."—*J.M., Flushing, N.Y.*

"A gradually increasing joy and poise is being observed by me. I try with your help and the support of the Great Ones to carry into my daily working routine the consciousness of Oneness I achieve in meditation. It surely is this inner poise that leads also to a steady improvement in judging everyday business problems and to a better understanding of the behavior of other people."—*H.M., Gladbach, Germany.*

"The regular practice of the energizing exercises has become a daily necessity to me. Although I am nearing the end of my sixtieth year of life, I find that these exercises not only give me continuous strength but have also helped me in achieving an effortless meditation posture. During the *Hong Sau* meditation, on especially blessed days the door of stillness has been opened to me; and, now and then when practicing the *Om* technique, I hear a tender low sound and feel a holy nameless happiness. Study and inner digestion of the contents of the *Praecepta* deepen my readiness

and devotion and fill me with quiet thankfulness for God and Gurus."
—K.S., Stuttgart-Degerloch, Germany.

"With loving devotion and reverence I think of our beloved Master, who has made the path easier for us. In every poem, in every line, I feel his God-consciousness; his words penetrate my inner being like sparks of light that radiate his nearness. His wonderful work *Autobiography of a Yogi* I read almost every evening, to be near him. And so grows my understanding; and my mind expands more and more toward cosmic consciousness, into the realms of real being."—E.V., Catania, Italy.

"It is so wonderful how much our dear Master understands, and how wisely he is helping. Now I understand completely why his *Praecepta* don't arrive all at once, but step by step; and with fullest confidence and deepest love I endeavor to follow the Guru."—L.K., U.S. Zone, Germany.

"How satisfying it is to study the Truth in the *Praecepta* and to know that through meditation it is possible to overcome all dualities and to swim against the current of *maya* to the shoreless shore of eternal Bliss."—B.B., London, England.

"We are all very happy to be young disciples (young in Yoga experiences) of our Master, who does not fail to help and reach us during our group meditations. Personally, I hear him who often speaks to me inwardly and who helps me on many occasions. With him I have found again my heart's peace, and an ever-new joy in God."—F.D., Lausanne, Switzerland.

"It seems impossible that the months from July to January should have flown by so fast, but my lessons in Self-Realization have certainly made them do so. I have attained physical relaxation, far beyond any I had hoped for, with the recharging exercises; and the *Hong Sau* technique seems to be just what I was waiting for. The peace I am slowly acquiring is flowing from the Guru himself, I am sure; and I can't thank you enough for the lessons."—V.L.A. (R.N.), Phoenix, Arizona.

"The *Hong-Sau* technique is wonderful. At times I don't even feel myself breathing. There is felt such a warmth, and in the Christ Center (between the eyebrows) there is a glow of lavender color; sometimes a violet color. I am conscious of a feeling of peace. The *Om* technique is also wonderful; at times I hear the roaring sound of *Om*."—G.B.C., Memphis, Tenn.

"The lessons are truly wonderful. The glow of peace I am becoming aware of from meditation is gradually enriching my whole outlook on life, which was formerly very depressed."—V.H.N., Auckland, New Zealand.

"The lessons have changed my life. They have opened many doors that before I did not know existed. Upon receiving each new lesson I feel renewed and filled with fresh inspiration."—I.A., El Salvador, Central America.

Comments on "Autobiography of a Yogi"



"How beautiful Sister Dayaji looks in the photo that appears in the new edition of the *Autobiography*. Indeed there are so many lovely new photos that I bought a copy. I shall now be able to lend one without feeling myself so bereft."—E.A.M., *Whyteleafe, England*.

"It is just as much a part of me as a close friend."—P.C., *Montreal, Canada*.

"What a great impression the book made upon us, and what a great consolation it has been to us in our new life, which is not easy. *Autobiography of a Yogi* is so wonderful; I could read it and read it all over, again and again, till I know it by heart. I had read already books on India and the Yogis, but the crown of them all is Yogananda's book, which says so much more. An old friend and I studied the book together with my husband and we all had the same great impression. Through Yogananda's teaching, and *Kriya Yoga*, the time may not be so far off when Jesus Christ's words (*St. John 10:16*) will come true: 'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.'"—M.J., *Buenos Aires, Argentina*.

"*Autobiography of a Yogi* by Paramhansa Yogananda is the most wonderful book that I have ever read."—Hon. B.L.T., *London, England*.

"I am 20 years old, and a great number of worries go through my being. I had never felt like a man who has a soul—for never before had been presented to me the marvelously beautiful immensity of the spiritual life—until I found Yogananda's blessed *Autobiography*. This provoked in me a shock that moved me to my innermost fibers with the happiness of having found a reply to numberless questions that had boiled within me; and above all, the growing certainty of having, at last, a secure path among the many that were available to me. And now my ears are anxious for your words and my soul wishes to know more of your divine doctrine. I feel growing in me every moment an unquenchable

thirst for that sacred knowledge. I have tried to continue advancing alone, but I believe that I need a guide in order not to faint and abandon myself to the illusions of this tumultuous world."—*M.A.S., Santiago, Chile.*

"I thank you with all my heart for this wonderful book. For long years I have looked for such a work. With the reading of *Autobiography of a Yogi* a new and larger chapter in my life begins."—*F.K.M., Bayern, Germany.*

"*Autobiography of a Yogi* seems to me like a fifth Gospel of the Christian Bible. Much that I was unable to understand in the Bible is made clear in the book of Yogananda."—*G.R., Stockholm, Sweden.*

"Even after a few talks with a friend about Paramhansa Yogananda and SRF, I was still doubtful. Some time later I read the *Autobiography*. I read it twice in two months. I have felt, since then, that Yogananda is my Master."—*R.O.S., Bristol, England.*

"Ten rich working years have passed, and the blessed book *Autobiography of a Yogi* continues its victorious march around the world. May God continue to pour His grace and blessing over your work so that the restless, hunted world may recognize that it can find peace only in God."—*M.E., Midland, Penna.*

"Yogananda's book has given me a different, a comforting view of life; and I feel that happiness awaits me when my body and mind are cleansed. The *Autobiography* is the sweetest book I have ever read. If there are such waves as 'sympathetic vibrations,' Yogananda's touch me. They make me laugh and cry and feel profoundly. No words can describe my feelings while I am reading and for a long while after, I am in my third reading. Yogananda's command of language is surprising, beautiful, and very satisfying. In fact, there is something surprising on every page, in every paragraph. The picture of his mother stirs me—the 'queen of hearts' whose smile had its own persuasion."—*A.C.T., Kingston, England.*

"I have read the *Autobiography* with steadily mounting interest. For a Westerner its full significance is almost incomprehensible. The Western world is not yet inclined to accept those things which are supernatural as real. This serious book by Yogananda has perhaps paved the way for me toward a striving to calm my restless heart."—*P.M., Amsterdam, Netherlands.*

"Reading this book I thought of Paramhansa Yogananda with much love and gratitude for the fact that he has opened up his knowledge to others."—*F.D., Hessen, Germany.*

"I have read the German translation of *Autobiography of a Yogi*, and I thank you for this glimpse of the Indian philosophy and of Indian life. I have read and reread the book many times; its teaching has helped me very often to face and overcome difficult situations."—*A.P., Rio de Janeiro, Brazil.*

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

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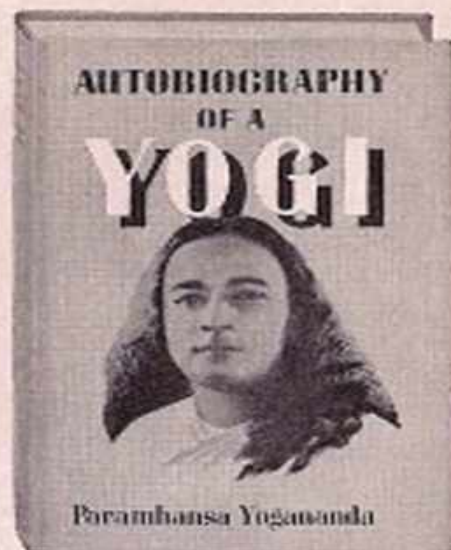
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—Schleswig-Holsteinische Tagepost, Germany.

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(*"Yoga Postures" continued from page 14*)

sexual glands which, in both men and women, receive their blood and nerve-energy supply from the lumbar region. The thyroid gland is invigorated by the increase of blood circulation.

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In the May 1956 issue we will take up *Sukhasana*, an easy cross-legged meditation-posture.

(*Book Review continued from page 28*)

synagogue or standing on the corners of the street,' but in secret, where none but God could see. On learning that Vinoba had left home in true *sannyasi* style without telling his parents where he was going, Gandhi himself wrote: 'Your son Vinoba is with me. Young as he is, he has reached spiritual heights which have taken me years of patient labor to attain.'

"Some time later Vinoba asked for a year's leave of absence from the *Asbram* in order to continue his interrupted Sanskrit studies and to wander at will over the countryside, seeing for himself how the poor lived. He set off on foot and without money. Exactly a year later, to the very minute, he returned. Gandhi, who had forgotten all about the date, was taken by surprise. 'I admire your loyalty to truth,' he said.

"'You mean my loyalty to mathematics,' Vinoba replied.

"Gandhi smiled. 'Can mathematics ever betray truth?'

"Vinoba asked Gandhi to adopt him as his spiritual son — traditional in India when a young man puts himself in the hands of a *guru* or religious guide. Gandhi replied: 'Your love and character overwhelm me, and I accept the role. A truthful father should produce a more truthful son than himself. In your case, through no effort of mine, I see that this has already happened.'"

The Color and Character of India

The author writes with great charm about his impressions of India, and manages to maintain a true focus by making just the right adjustments of sympathy and humor. In a chapter called "Keeping Up With Daddy Longlegs" he describes the pre-dawn experience of getting "on the march" with Vinoba:

"Soon dawn is coming up. The golden hem round the dark and velvety night sky expands. A few tattered flags of mist unfurl themselves and float upwards streaked with scarlet. The first vibrations of light are as soft

SELECT WORKS OF SHANKARACHARYA

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Swami Satchidananda, head teacher at YSS (SRF) *Brahmacharya Vidyalaya* (boys' school) in Ranchi, India, speaking on February 14th before principal (*in dark glasses, lower photo*) and students at Ranchi College on "Yoga in Relation to Einstein's Theory of Relativity."

Of all the definitions of religion, few will outclass that of an old cobbler when asked what was his business. "My business," said he, "is serving the Lord; I am running this cobbler shop to pay expenses."

and silvery as a lisp of cymbals. Then there is a roll on the big drums, a shattering blast on the tubas, and the sun is there—a gigantic gong hoisted above the rim of the earth. Dawn in India is a reeling race of sensations. Trees rush at you out of the darkness. Birds start to chatter at once. Pie-dog puppies, appearing from nowhere, dance at our heels in a state of hysterical glee. Then it is over. The sun is risen and binds us with burning brass.

"Vinoba does not notice. He drives on with his rhythmical relentless stride. Writing about it, I feel like one of those despairing commentators on a long-distance marathon in which the favorite, as expected, hopelessly outclasses his field; leaving the commentator struggling to invest the inevitable with at least some appearance of excitement...

"We eat—surprisingly well—off lotus leaves instead of plates. Perfectly round and purple-green, they have a delicate tracery of vein and stem. A better shape than the usual emerald banana leaf, but somehow not so appetizing in color. How sensible and uncluttered this village life can be. We rinse our hands at the well before and after meals—so much for the cutlery. And as for the crockery—we just throw the leaves and food-remains in a pit and leave the jackals and pie-dogs to polish it up. It sounds dirty, but it isn't. In fact, the cleanliness of Indian villages is startling. Cartons, newspapers, tins—these things just don't enter the village and so don't get thrown about...

"The simplicity of Indian village life is far from primitive and crude. On the contrary, in India the simpler the life the more refined it is. Simplicity is the hallmark of a civilization based for thousands of years on villages and agriculture—a civilization that never knew the city-states of Greece nor the urban virtues first developed in Europe in the Middle Ages through craft guilds, corporations, and merchant leagues. It is not insignificant that both Vinoba and Gandhi in their attempt to irradiate the new India with the virtues of the Indian past are so stubbornly insistent that she should retain her village civilization and use industrial techniques only insofar as they serve the village pattern and do not dominate it."

A Message Spread "From Heart to Altered Heart"

Mr. Tennyson attended one of the huge "conferences" that are held periodically by Vinoba for the purpose of explaining the purpose of *Bhoodan* and of reporting on its progress.

"There is practically no trace of organization—at least in any Western sense of the word. To those of us who regard Indian ways of doing things as hopelessly inefficient (which they are when they try merely to imitate the West) the fact that the conference works so admirably is surely little short of a miracle. We forget that Hinduism has never been 'organized' in any Western sense, but, like Vinoba, has spread its message

from heart to altered heart, through a succession of saints, mystics, and reformers.

"Not one of our 7000 conferees has come as a 'delegate.' They are here merely as *sevaks* — servants — who meet for refreshment and inspiration from contact with their source.

"Nothing ever happens at a regular time — there are no announcements, bulletin boards, mimeographed hand-outs.... Some of the credit for the smooth working of the conference goes to the huge tide of volunteers who sweep through the encampment every morning, laying down fresh straw, emptying rubbish baskets, digging latrines. We are even sought out with mail....

"Meals never take more than half an hour, even though they are served to 2000 of us at a time. This is partly due to their extreme simplicity — coarse wheaten porridge sweetened with unrefined molasses for breakfast; for lunch and supper wheat *chapattis* or rice, potato curry, and a spoonful of salt and clarified butter — but mostly again to the enthusiastic army of volunteers who sweep down the lines with armfuls of leaf plates doling out the edibles from iron pots. Who are these volunteers? They are not pressed into work; they just work. There are always enough of them and usually far too many... This is the relationship between efficiency and disorganization as Vinoba sees it: that we should consume ourselves in a fury of service because our hearts have caught the glory of it...."

Although he writes with great understanding of Indian customs, Mr. Tennyson felt no desire to "Indianize" himself:

"Today... I feel no pressure to forget that I belong to the West nor to persuade others to forget it... I cannot pretend to have eaten the conference food with the slightest relish, nor to have found congenial the fervent muddle in which the meeting has been run, nor even to have enjoyed sleeping on straw for an average of only four hours a night. Yet such things no longer cause any strain. Underneath, the sense of identification is so much more powerful than mere surface habits that it is not necessary to support it by changing the habits themselves.

"Universal" Different From "Cosmopolitan"

"True dignity comes when we accept our own social, national, religious backgrounds and are prepared to sow the seeds of love and human brotherhood in the soil and climate which have nourished us. The universal is profoundly different from the merely cosmopolitan. How else could I be so certain — as I trudge happily through the dust towards Bodh Gaya, Vinoba's lantern dancing over the ground in front — that the message of this astonishingly Indian gathering transcends all narrow, domestic walls of nationality, creed, or race?....

"Vinoba's kingdom is no Utopian vision. It is very much of this world. How else should this world have stopped to listen to him above the din of a thousand propaganda machines and the distant rumble of

(atomic) explosions? Once again we are learning that the truth has undreamed-of carrying power: that the example of a great and pure character is worth a thousand speeches.

"The true saint does not just *do* good; he *is*, at least in some degree, goodness. He transmits something greater than himself; he dwells in a realm beyond the reach of the most high-minded personal enjoyment.

"India... still honors the saint above the film star, the political boss, the football hero. But the type of saint that India honors has changed... the *sannyasis* have come down from Himalayan peaks, emerged from forest hideouts... to endure the rigors of love in the all-too-human dust from which their forerunners shook themselves free. For this, Western virtue can claim its own share of credit... Christ's ideal of human service and His call for right worldly activity have had their effect. Western virtue has been crossed with Indian vision. It is this that has given birth to the most exciting and important spiritual movement of our time."

"The Effect of the Light Which is in Him"

What is the impact of a saint on a receptive heart? "There is something in him which one cannot fight against—something which goes straight to the heart. Yet it is nothing personal, nothing which conveys affectionate interest. Gently, unintentionally, ruthlessly, Vinoba holds up a mirror and shows you to yourself. He cannot help it. It is the effect of the light which is in him and which comes from elsewhere. He wants to pass this light on to you and then to send you away to act as it directs... It is enough to have seen him and to know for a certainty that he exists.

The author poignantly describes his last "meeting" with Vinoba:

"Nobody else in the village is up to see him pass. Perhaps I shall get a special smile. But Vinoba gives me the merest glance. As his hands come up in a swift, soft greeting, the lantern held in one of them throws his face into sharp and fleeting relief... it gives his eyes an astonishing softness and luster. For an instant, as they glance out at me, mild and expressionless, they seem to bear, as if from the midst of a great sickness, witness to that immortal health which will never weaken or die. I gaze after him as the circle of light trembles away across the fields. What is it the *Gita* says?

'In every age I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness.'

"An old man cowed in white homespun and carrying a torch, his long legs padding rhythmically through the dust. Far off in front of him the first faint streaks of dawn. The old man hurrying towards sunrise as if racing against death itself, and the six figures behind stumbling to keep up. This image has, in some curious way, made real to me that promise given thousands of years ago in the *Gita*."

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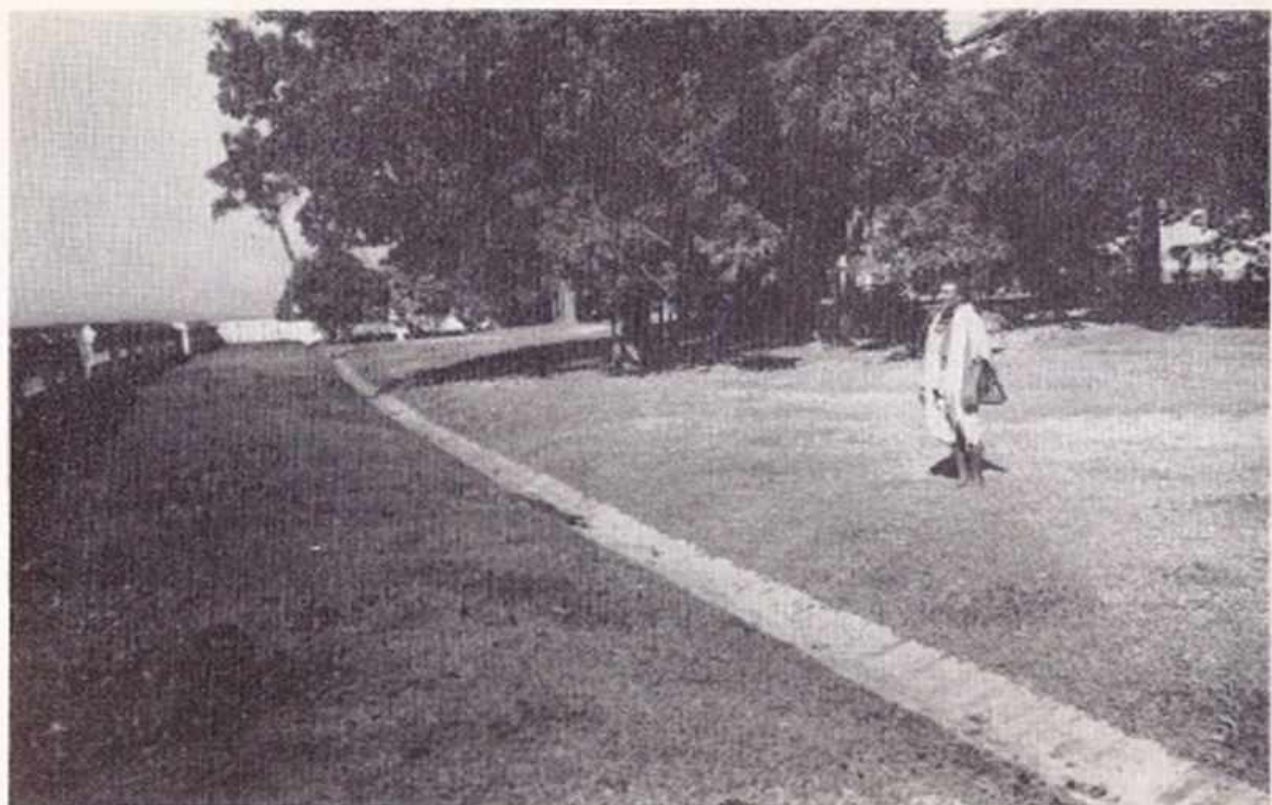
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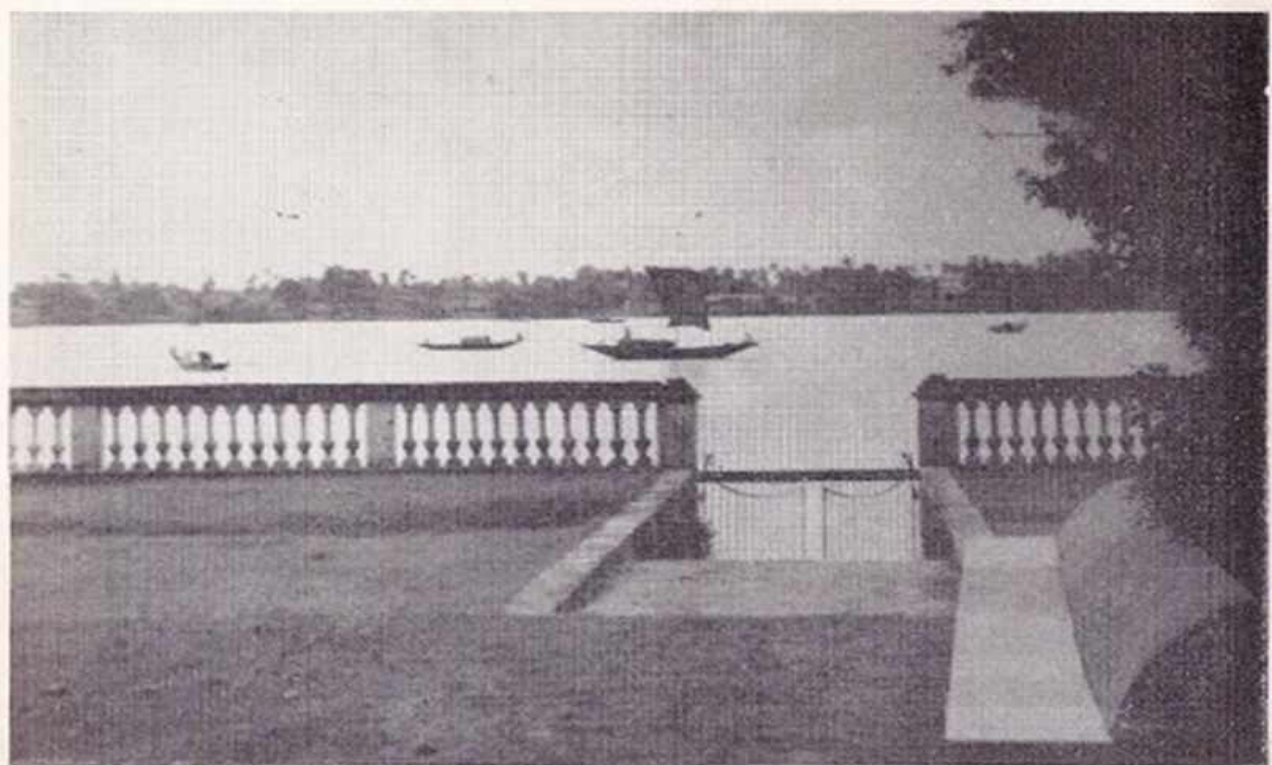
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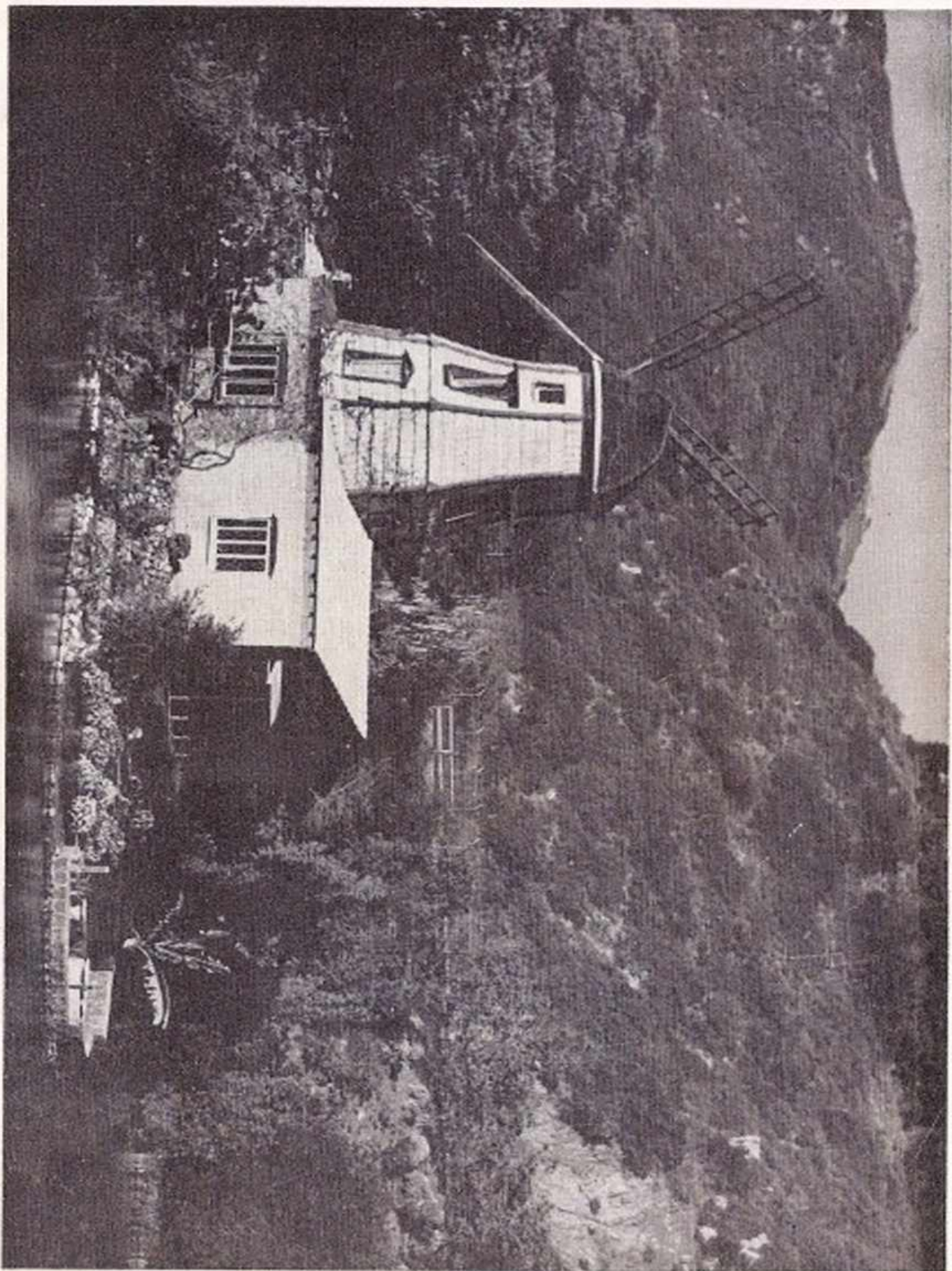
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View of Ganges River as seen from *Yogoda Math*



SRF Lake Shrine Chapel, Pacific Palisades, California. New wing at right has been added to accommodate increasing congregation. (See page 30.)