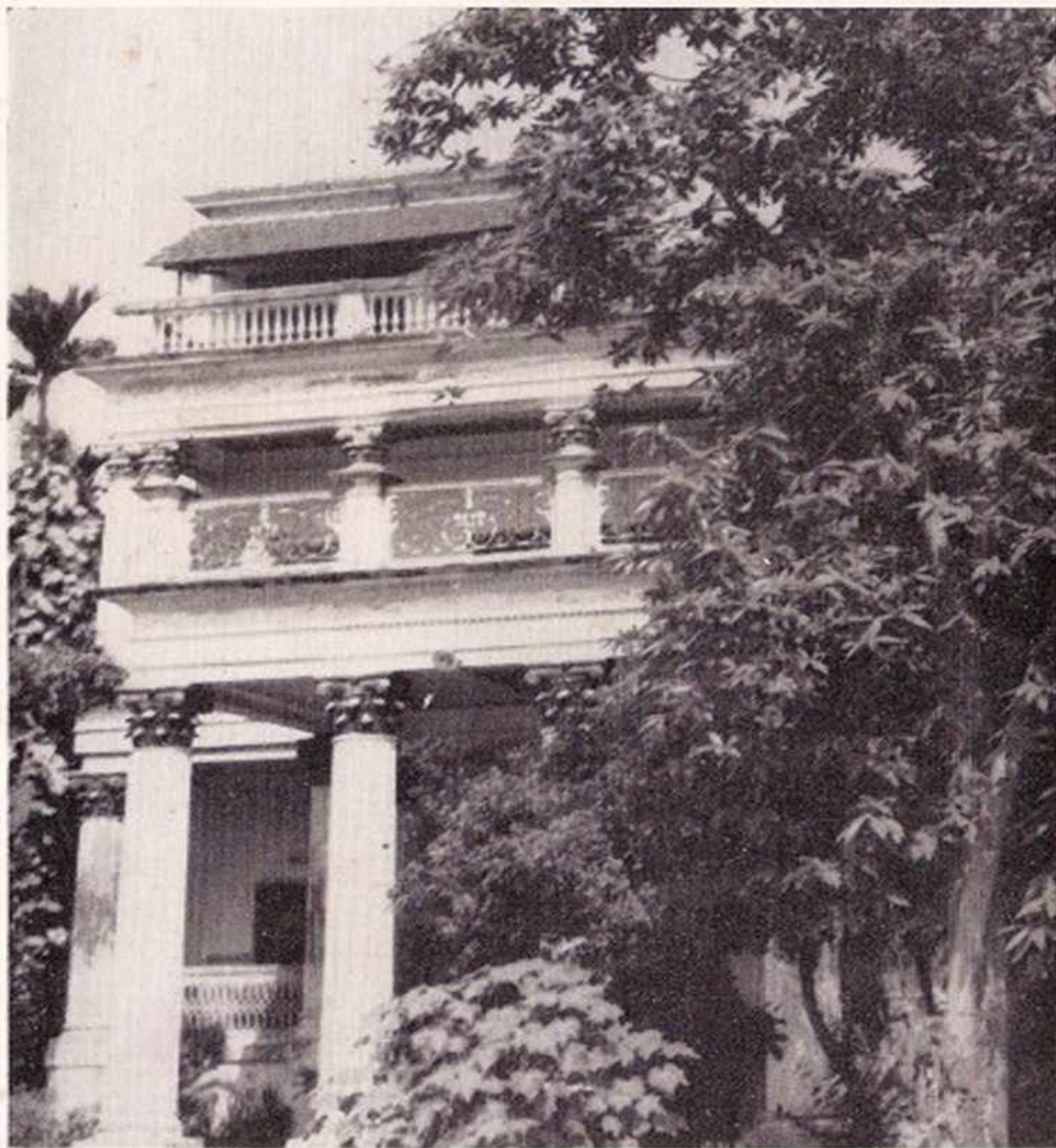


Self-Realization

MAGAZINE



Founded in 1925 by PARAMHANSA YOGANANDA



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Healing of Body, Mind, and Soul

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PARAMHANSA YOGANANDA, 1940

Paramhansaji's hands are folded in a *pranam* (literally, "holy name"), a gesture of greeting in India signifying "God in me bows to God in you."

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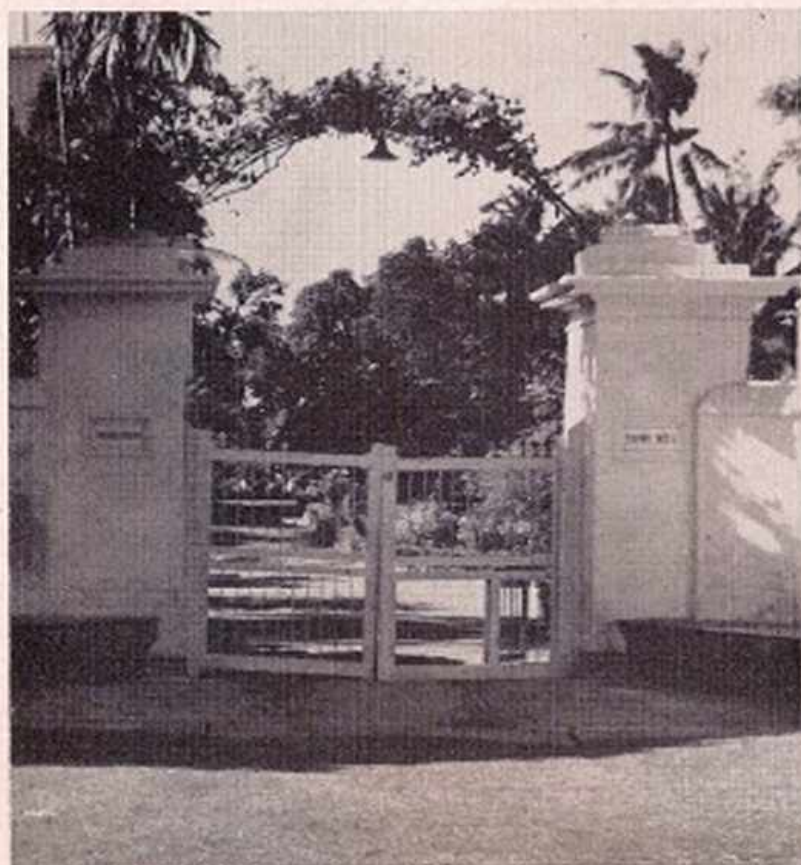
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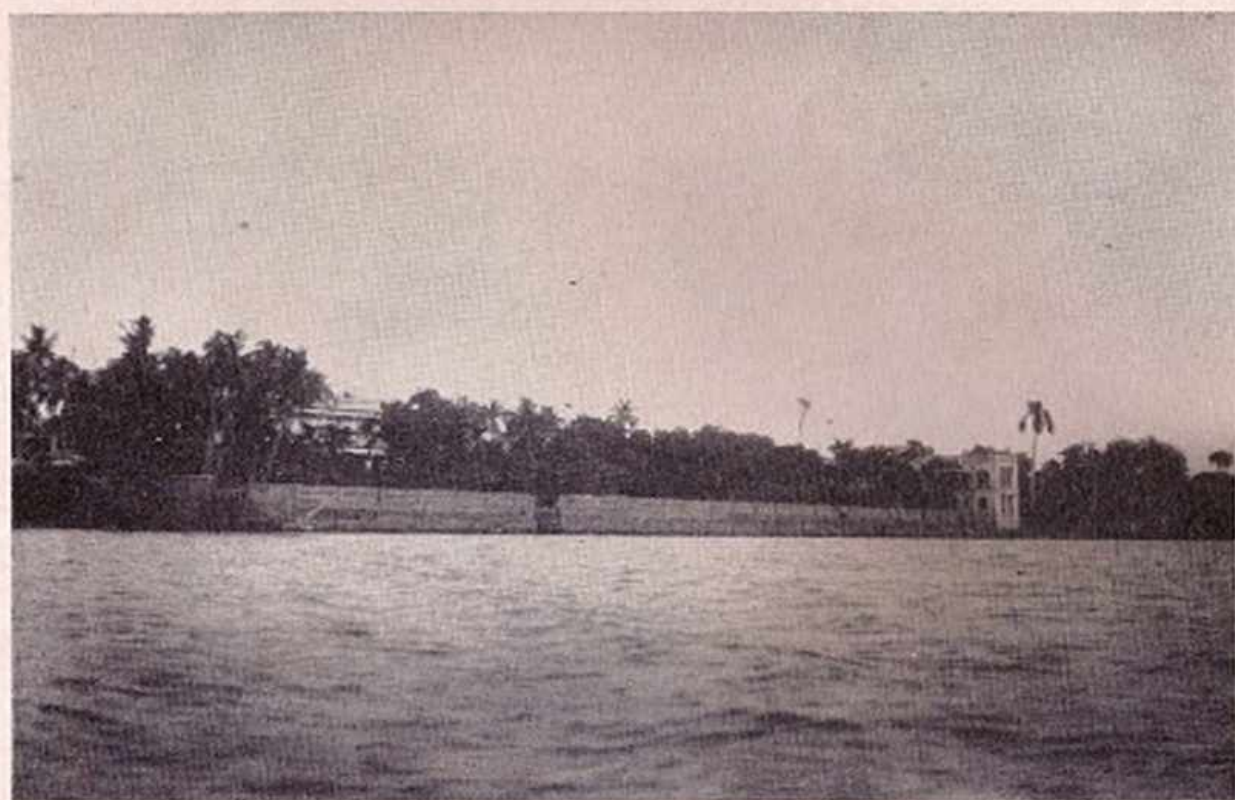
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Gateway to
Yogoda Math,
headquarters
in India of
Yogoda Sat-Sanga
Society (SRF), in
Dakshineswar,
West Bengal



Full view of sea-wall of *Yogoda Math*, as seen
from Ganges River. The site is four miles from Calcutta.

The Dream-Nature of the World

By PARAMHANSA YOGANANDA

(Extracts from a talk given on December 23, 1937,
at SRF Mount Washington Center, Los Angeles)

* * *

It is only when we wake from dreams that we know that we have been dreaming. Similarly, this life may be realized as a dream only when we find ourselves awakening in Cosmic Consciousness.

A thought of the conscious mind, such as that of a beautiful landscape, does not carry with it an immediate power of materialization. But in sleep we have a heightened creative power of visualization and manifestation; our thoughts swiftly erect the various structures of a dream. The projection of dream images requires both thought and energy, just as the projection of moving pictures requires both film and the electrical energy of light.

In sleep, life energy is released from various bodily demands and retires to the brain cells, in which are stored the thought-films of all past experiences. The enlivening action of the energy on the stored-up thought-films in the subconscious mind results in the projection of the mental motion-pictures we call dreams. Dreams are actually lessons in the workings of Cosmic Consciousness. They come to man for a reason; their purpose is to awaken in him a realization of the dream-nature of the universe and of the method of its operation.

The sages of India since ancient times have spoken of the universe as a *materialization of the thought of God*. It is easy to say, of course, that this universe is a dream. But the verisimilitude of "life" in our everyday experiences makes it nearly impossible for us to believe that the world is nothing more than a cosmic dream. It is necessary that we first develop mind-power in order to be able to realize that the universe is actually made out of the thought of God and that, like a dream, it is structurally evanescent.

We know that thoughts are invisible. But in dreamland they may be made visible by the force of energy. So originally this whole universe — in the form of God's thoughts — was invisible, hidden within the cosmic stream of consciousness. Only when those thoughts were crystallized by God's cosmic, intelligent vibration or energy did they become visible to us as the material universe.

So, although it is difficult to realize this cosmic dream-universe is merely a dream, we should endeavor to think along this line. Many practical benefits will come to us from such a true understanding of the physical world.

To illustrate, let us say that a sleeping man dreams that he is a great and powerful warrior; that he goes to war, is shot, and lies dying. Just as he is feeling very sad, he suddenly wakes up. He laughs at his dream-fears as he realizes he is not really a warrior, nor is he dying.

In "real" life one may have the same kind of experience. A soldier who goes to war and is mortally wounded suddenly wakes up in the astral world and realizes that the war-experience was all a bad dream — that he has neither broken bones nor a physical body. Nevertheless, he is still conscious of life and of his individuality.

In order to come to a realization that all the happenings of this world are dream-experiences, we should learn how to visualize our thoughts — how to recharge them with the energy of concentration until they become visible manifestations. Proper visualization by the exercise of concentration and will power is able to materialize thoughts not only as dreams or visions in the mental realm but also as actual experiences in the material realm.

Matter Originates in Thought

Starting with the power of his creative imagination, man has built wonderful scientific devices and a marvelous material civilization. Inventions are the result of the materialization of human thought. Many persons try to achieve something in the realm of thought, but they give up when difficulties arise. Only those persons who have visualized their thoughts very strongly have been able to manifest them in outward form. Everything on earth had its birth in the factory of the mind — either in God's mind or in man's mind.

Experiment with your thoughts. Try out your strongest thoughts on your body. See if you cannot overcome undesirable habits and persistent ailments. When you are successful you may apply your thought to make changes in the actual matter of the outer world.

The relationship between thought and matter is very subtle. Suppose you see a wooden pillar; and try, by the power of thought, to remove the pillar. You cannot do that. In spite of what you think, the pillar is still there. It is a materialization of some one's previous thought. It will not go away merely by your thinking it is not there. Only when you *realize* it as a materialization of thought may you dematerialize it to your consciousness. As you learn by experimenting with overcoming habits, pain, and so on, you will begin to understand that the entire design of the body and all its processes are controlled by thought.

One may gather great wisdom by cultivating the consciousness that this world and everything in it is only a dream. First of all, do not take your earth-experiences too seriously. The root-cause of sorrow is in viewing the passing show with emotional involvement. If you continually think to yourself, "I haven't lived as I ought to have lived," you only make yourself miserable. Rather, do your best to be better; and no matter what

difficulties come, ever affirm: "It is all a dream. It will soon be over." Then no trouble can be a great trial to you. No experience of this earth can in any way torture you.

The consciousness of pain also has to be overcome if you are to know that the world is only a dream. When I was a child I was hurt frequently when playing football, and whenever I dreamed of playing football I always dreamed that I was hurt. That fear-thought of being hurt had become rooted in my subconscious mind, so that I suffered dream-injuries even in sleep!

So one should not take his troubles too seriously, lest they darken the subconscious mind. Difficulties come to us in order to awaken us to the realization that this is all a dream. That is the lesson we all have to learn. That is why there is so much difference in everything in the world: some people are poor, some are rich; some are healthy and some are sick. Although it may seem to be a terrible and cruel game, the justification of the complications of life is that all of it is only a dream. Take it as such.

Think of all the aspirations and hopes you entertained as a child. They have gradually left you, but do not be discouraged; always believe that, whatever is coming, it will simply be another scene in the dream-movie of God that is being shown in the playhouse of our minds. We have to behold dream tragedies and dream comedies that we may be variously entertained. If you can go to a movie and see a picture of war and suffering, and afterward say, "What a wonderful picture!" so may you take this life as a cosmic picture-show. Be prepared for every kind of experience that may come to you, realizing that all are but dreams.

Each human life constitutes a drama; and the events of each day represent a drama. You are living a fresh one each of the year's 365 days. The thought that you are merely a player in these dramas is very comforting. Realize that the acting out of whatever part you are called upon to play does not affect your real being. At the end of every earthly experience you are the same—the immortal soul—untouched by sickness, sorrow, or death.

"Pride is the Greatest Barrier to Wisdom"

The experiences of my life have intensified my conviction that human pride is the greatest barrier to wisdom. That pride must go. Pride is a blind that prevents our seeing God as the sole Doer, the Director of the Cosmic Drama. You are playing different parts in this cosmic movie-house, and you may not foresee what part will be assigned to you tomorrow. You should be prepared for anything. Such is the law of life. Why sorrow, then, over life's experiences? If you take every experience as you would if you were seeing someone else playing it in a motion picture, you would not grieve. Play your 365 roles each year with an inward smile and with the remembrance that you are only dreaming. Then you will never again be hurt by life.

You have had many experiences through many incarnations. But they were all given to entertain you — not to frighten you. Your immortal soul cannot be touched. In the motion picture of life you may cry, you may laugh, you may play many parts; but inwardly you should ever say, "I am Spirit." Great consolation comes from realization of that wisdom.

You cannot expect to wake up from the delusion that earth-life is real merely by running away into the forest. You have to play out to the end the part that is given to you. Each human being is contributing to the enactment of the motion picture of the cosmos. If you want to be happy you should play out your part with dignity, assurance, and happiness. When you are awake in God He will show you that you are unchanged, even though you have played countless parts in His earth-drama.

"Dissociate Yourself From Your Experiences"

Think of it! Of the fifteen hundred million people who have died every hundred years, each one has played a definite part in this cosmic motion picture. In fact, each human being has played in addition a separate "home" movie of his own life — his private motion picture. If you were to multiply all the motion-picture lives portrayed by those millions of beings, you wouldn't be able to count them all. But this show has a purpose: that you learn how to play the various parts of your life-movie without identifying your role with your Self. It is important to remember, whenever pain or anger or any kind of mental or physical suffering comes, to look upon them as would a spectator. Dissociate yourself from your experiences. Looking upon them as though they were happening to another person is the best way.

Don't expect to attain peace and happiness from life-experiences. This should be your new attitude toward life: no matter what your experiences are, enjoy them. You have to find peace and happiness within yourself. Your outer experiences should be only fun. You can convert all your experiences into miserable ones if you allow your mind to do so. You may have good health and not appreciate it at all. But if you become sick, then you will appreciate what it is to have health. Show gratitude to God for what He bestows on you, without waiting for reverses to make you grateful. You are a child immortal. You have come on earth to entertain and to be entertained.

That is why life should be a combination of both meditation and activity. If you lose your inner balance, that is just the time when you are vulnerable to worldly suffering. Don't disgrace the name of God within you. Awaken the innate fortitude of the mind by affirming, "No matter what experiences come, I am always happy; my experiences cannot touch me."

When I look back and compare, I find that life was much simpler at the time we started our first hermitage (in a little mud hut in India that we had rented for one rupee) than it is now, when we have the

responsibility of maintaining this large institution. Yet I can preserve my mental balance no matter what trials come. Learn to laugh at difficulties by remembering that you are immortal. "Killed many times, I yet live; born many times, I am yet changeless." Whether you are suffering in this life, or smiling with opulence and power, your consciousness should remain unchanged throughout the varied experiences. If you can accomplish even-mindedness, nothing can ever hurt you. The lives of all great masters show that they have achieved this blessed state.

In order to be able to say with realization that all things are in the mind, you must first develop an inner consciousness of divine peace that remains unruffled by the experiences of this earth. Accept them as you would dreams; and the time will come when you will find that, just by the power of your strong thought, whatever you think will materialize. That is very difficult to do, but it can be done.

A scientist must busy himself with going through several experiments in order to arrive at one fact. But the spiritually developed man is able to perceive the fact without going through a physical process. If you first become one with God, then whatever you think may be materialized. That truth was demonstrated many times by Jesus. He had found his unity with God.

Concentrate First on God

One's first concentration should be on union with God. Every day as you go through various earthly experiences mentally practice your oneness with God. If a pain comes along to disturb that consciousness you should reason, "Well, if I were asleep I wouldn't feel this pain; why should I experience it now? All experiences are fleeting dreams." Practice overcoming all trials in this manner.

The first state of concentration is to be able to see in your mind's eye anything that you wish. For example, I can keep looking at this room and concentrating upon it until, when I close my eyes, I can still see the room exactly as it is. That is the first step in deep concentration, but most people haven't the patience to practice it. I had the patience.

As you continue to practice visualization you will find that your thoughts become materialized. The cosmic law will so arrange it that whatsoever you are thinking of will be produced in actuality.

Suppose I am thinking of an apple and the apple appears in my hand. That would be a demonstration of the highest power of concentration. The Great Ones can materialize anything right in front of your gaze, as did Babaji when he materialized a palace at the time of Lahiri Mahasaya's initiation in the Himalayas. That was an expression of the power of concentration in its highest form. Nothing worth-while may be gained without effort and without concentration.

(Continued on page 31)

Blind Boys Are Trained to See Through Skin



The following recent Smith Service news dispatch from Aberdeen, Scotland, is of great interest:

How a blind boy, with eyes scarcely developed, was trained to "see" through his skin has just been described by Dr. Karl Konig, superintendent of the Camphill Rudolph Steiner Schools near Aberdeen.

When the child, aged 4, arrived at the schools he was regarded as uneducable. Frail, thin, and exceedingly shy, he was able to talk only in parrot fashion.

To teach him to see, he was given color-baths. He was placed on a couch surrounded by a screen of white sheets. Colored light was thrown on the white screen and the child was bathed in colors. One color was used for 3 to 5 minutes; and then, after an interval of darkness, another colored light was switched on to him.

"It was astonishing to see how the power of sight unfolded," says Dr. Konig. "The child developed a certainty of movement that gradually made him independent, whereas before he had been full of fear and anxiety. He learned to speak properly, to sing little songs, and to recite poems with full understanding.

"Through the color-bath, the whole texture of his skin has entirely changed. Whereas formerly it was pale and almost transparent, it is now a fully living organ, with good color and strength. The child himself has become a sturdy, healthy boy."

Dr. Konig is now sure that a blind child has great possibilities for unfolding his power of seeing—that is, of perceiving an impression of light and color—by means of his skin, particularly the parts on the forehead and cheeks.

Dr. Konig describes another case of a deaf and blind child. In a darkened room, beams of colored light were thrown on his eyes. Then a lighted candle was placed between the child and a teacher. Soon the child was making exactly the same gestures as those made by the teacher. This child's eyes now "have a vivid expression of personality." He can pick up things from the floor which he "sees" at a distance of two or three yards. He walks as if he could really see.

After Death—What?

By REV. M. W. LEWIS

(Extracts from a lecture given on October 3, 1954,
in SRF Church of All Religions, San Diego, California)



The mystery of what happens after death attracts man's interest because that which is not known is enticing.

Knowledge of the after-death state may be acquired, however, by anyone who is willing to make a spiritual effort. Most people put off the quest, thinking, "Oh, well, when I die I'll find out all about it." But when death comes such persons merely remain in a state of unconscious rest for awhile, and then come back to another physical existence. They go through the experience of earth-life over and over again, knowing death many times without truly learning what is beyond.

Men who have attained some spiritual understanding in their earth-lives, however, pass after death into consciousness of a beautiful astral world; but, at the end of a karmically predetermined period, they too must return to the limitations of a physical body.

God has sent the channel of Self-Realization Fellowship—its teachings, and our Guru Paramhansa Yogananda—to help man to find out the purpose of life and what is in store for him after death—what will then be the condition of his existence, his state of consciousness. If he learns that now, he shall find nothing mysterious about death when it comes. Greatest of all, there will be no fear.

I give you two Biblical references on this subject: "He that overcometh shall not be hurt of the second death" (*Rev. 2:11*). He that overcometh worldly consciousness—attachment to worldly things, attachment to the body—will know the Eternal Consciousness behind the temporal consciousness of earth-experiences. When one has "died" to mortal consciousness by establishing himself in the immortal consciousness of God, for him there can be no "second death."

"Be thou faithful unto death, and I will give thee a crown of life" (*Rev. 2:10*). "Be thou faithful unto death" means that one should keep on striving, through one's entire lifetime, to overcome the delusive mortal consciousness that is sensitive only to the world. The consciousness must become sensitive to God before we may realize life eternal. Then we may understand these words of St. Paul: "I protest by our rejoicing which I have in Christ Jesus our Lord, I die daily" (*I Corinthians 15:31*). St. Paul rejoiced in the eternal Christ Consciousness, because by spiritual self-discipline he had "died" to worldly consciousness—he had regularly made the effort to overcome worldly consciousness until he could do it at

will, daily. Like St. Paul, we also should strive to receive and be one with the light of God, in which is His omniscience and His love.

Lahiri Mahasaya was such a true son of God. People came from great distances to see this Christlike master of Benares. They would always find him in his little parlor, sitting immobile hour after hour, without heartbeat, without breath — yet fully alive and awake in the Eternal. He was dead only to worldly consciousness; but he was fully alive in the great eternal consciousness of God within. If Jesus Christ could do it; if St. Paul and Lahiri Mahasaya and other Christlike saints could do it, is there not hope that we also may do it? We can accomplish what they accomplished, by ourselves becoming more Christlike. The potentiality is there, for we are "made in His image." We are children of God.

How we have lived determines what fate will be ours after death — oblivion and unconsciousness, or, if we so choose, soul-freedom, wherein the limitations of earthly consciousness, the sense of weight, the feeling of attachment fall off. The freedom of God can be ours because God is present in each of us. But He is covered up somewhat! We have to remove the covering of worldly consciousness, that we may feel and know our oneness with Him.

Cosmic Energy Links Matter With the Infinite

God is present in the body as Cosmic Energy. We feel it as life in the body, as love in the heart. Anyone who makes dynamic to his consciousness God's presence in the body as Cosmic Energy may know what will come after death. If we merge our consciousness in that Cosmic Intelligent Energy of His and make it our own, here and now, we shall also be conscious of that divine link with the Infinite when we pass through the change known as death. *Om*, the cosmic power of that great creative force of God, has made all things; and through it His great love (the cosmic attractive force) is pulling us back to Him.

Our great Guru Paramhansa Yogananda gave this description of what happens at death: "When one dies, as the life force in the body goes up through the spine and out through the thousand-rayed lotus in the top of the head to merge with the Cosmic Life Force, it enlivens all the little films of past experiences that are stored in the subconscious mind, and you see your whole life spread before you. If you have made God your own during this life, there will be no break in continuity of consciousness as you go out of the body. If you have lived an undesirable life, you will have to review it all; but if you have developed your soul-consciousness, you will slip through death into the great light of God, and that subconscious revelation of all you have done during this life will neither affect nor disturb you. You will realize that your life was only a part in a play, that you are and ever have been one with God."

The important thing, in overcoming death, is to become familiar with that part of you which always was and always will be; which never

had a birth and which will never know death — your immortal soul. It is only the mortal human consciousness that has had the experience of "birth" and must therefore "die." Who wants to be mentally tied up with something that is destined to pass away? The world has its lures and attractions, but if you become engrossed in them there comes inevitably a time when you realize that they were only temporary and that you are left with nothing. If you want to have something you can take with you after you have finished playing your part in this earth-drama, obtain knowledge of your eternal Self. Be one with God who resides within you.

The worldly consciousness of every day seems so familiar, so real, but in sleep where is it? Where is family? Name? Position in life? Everything disappears, but still the reality in you is there. That reality alone transcends death. Those who become conscious of that reality — their immortal soul-nature — in this life will be aware of it, and awake in it, after death. To understand something about the nature of death let us briefly analyze the state of sleep, which is very similar.

Sleep is a period of rest during which the voluntary nerves are controlled automatically. But you may develop conscious control of the voluntary nerves, through right meditation, as taught in Self-Realization teachings. Instead of unconsciously resting, you will consciously experience the sleep-state, and you will feel a greater relaxation and joy than is possible in ordinary sleep. This is the first step in learning how to die consciously, as did St. Paul. If it seems terrifying to you to die consciously, it is only because the experience is unfamiliar. When you know what death is, you will see there is nothing frightening in it. You will be able, like St. Paul, to "die daily" in a conscious, joyous way.

When people who have put all their trust in and dependence on the conditions of the material world face the end of life, they have nothing to comfort and sustain them through the experience of death, when the changeable worldly consciousness is swept away. But humble people who have realized that the first and greatest necessity of life is to know God, and who have put their faith in Him, find at death that when mortal consciousness departs they are sustained by the Reality — the presence of God — within themselves.

We find, in the state of sleep, that as soon as the voluntary nerves are refreshed we wake up naturally. But there are involuntary nerves that control the vital functions of the body; these rarely receive rest because most people are not aware that the involuntary nerves can obtain rest by one's right practice of meditation. Finally those nerves become tired and worn, and it is then that death comes to the body. By consciously giving rest to the involuntary nerves, as happens unconsciously when death comes, we then have the experience of conscious death. That is the only way to attain immortality. It isn't difficult, but it does take effort. Right effort, plus the help of a guru — one such as Paramhansaji, who held in his hand the keys of life and death — are necessary. Once you are able to practice

right meditation—i.e., once the heart and the breath cease their activity and you realize that you can live without breath—then you will know for a certainty that your true nature is immortal. When you are able fully to control the involuntary nerves and the organs of the body, you will realize that the physical body is nothing more than a subtle mass of light. In that light you will feel God's great cosmic energy, His omniscience and love, and know that they are yours.

When you sleep or meditate the voluntary nerves are at rest, and you have no trouble in awakening. You arise refreshed and life goes on as before. But when death comes, the involuntary nerves also are put to sleep. When, by such sleep, they are fully refreshed and enlivened and regenerated, the consciousness fully wakes up once more. But something different has happened. The material body has decayed and the consciousness is without a physical vehicle to come back to. After the astral-world rest, the entity must enter this gross world once more as a little baby and go through another physical life and physical death.

If we practice putting not only the voluntary nerves but also the involuntary nerves to sleep (as in death), then the whole body is recharged and new life comes in from the Eternal Source. It is through this kind of replenishment from the Cosmic Energy that saints enjoy such tremendous energy and power. They have not waited for death to recharge the involuntary nerves; they have done it while living on earth. Their lives are a beckoning challenge to us. We should not sit around lackadaisically if we would overcome death. We have to get busy with regular meditation, morning and night; with full, loving attention on God, full surrender, full humbleness, and full devotion in our hearts. Then we may know Him. Why wait for death in the expectation of His heavenly presence, only to be "cheated" out of it? Know Him now while you are in this body, and at death you will retain all your faculties and will have the consciousness of being one with Him.

Developed Yogis Know What Happens After Death

Paramhansaji often said: "Those who know what happens after death are the yogis who, by devotion and practice of meditation, try during their conscious physical existence to perceive and understand the phenomena of sleep and death. It is they who unbrokenly retain consciousness after death."

There are two principal classes of men: those that are spiritually advanced, and those that are as yet spiritually undeveloped. The former are those who, as Paramhansaji said, practice certain devotional yogic methods. They are the yogis, the saints, and the ordinary devotees like you and me who are simply striving to be "faithful unto death" in our effort to overcome worldly delusion.

But there are various states of development among yogis, saints, and devotees: those who demonstrate the highest kind of self-mastery; middle-

class or ordinary yogis, and indifferent ones. A great yogi is fully conscious after death. Even an indifferently good yogi will be conscious of existing after death and will be conscious, to some extent, of God's Cosmic Energy as *Om*, the Cosmic Intelligent Vibration out of which all things are made. That *Om* vibration has two aspects: (1) universal sight, whereby the yogi who has merged his consciousness in *Om* is able to see all around, in front, behind, above, beneath; and (2) omniscient love and feeling. Developed yogis are blissfully conscious of *Om*; and by independent action may merge in it more and more deeply, unhampered by the physical body, and thus continue to progress toward God. Just as when you are meditating deeply you are aware that you can go still deeper, so in this after-death state you will realize your freedom to progress more and more toward God.

Spiritually undeveloped men are those who have not felt devotion's call to seek God; those who have not given any time to God each day; who have not realized their full dependence on God as the sole Doer. After spending their lifetimes engrossed in worldly thoughts, such beings may not expect at death to obtain, all at once, the consciousness of the Eternal.

Everything of this world is delusory, hence it does not last. Those who cultivate only the worldly consciousness are naturally impoverished at death. Persons who have grossly identified themselves with the bodily senses find that when the physical vehicle is lost they have no consciousness of anything. They are out of touch with the only field of consciousness that they feel "at home" in.

Those who commit suicide because they have found worldly existence unbearable do not gain anything. They have to return to a physical body to work out the problems of earthly existence just the same. And what is more, they are detained on the path of spiritual evolution; as usually they will obtain rebirth only after a long, long wait. God is just; He is not mocked. We get exactly what our actions "ask for"—just what we deserve.

So what we shall experience at death is up to us. We can float along on the slow evolutionary tide, being born and going through life-experiences over and over again; or we can follow a true guru like Paramhansaji, and find freedom from rebirth by merging in God. We *can* do it. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (*John 14:12*).

When death comes, Master and the Great Ones will be there to greet us. If we have lifted up our consciousness in earthly life we shall see them and recognize them, and that surely will be heaven! We have the potentiality, being children of God, to be absolutely one with the omniscience and love of the Master of the Universe. When we learn to *behave* as true children of God, we may claim our birthright, oneness with Him.

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.

O Father, Thine unlimited and all-healing power is in me. Manifest Thy light through the darkness of my ignorance. Wherever this healing light is manifest, there is perfection. Therefore, perfection is in me.



Heavenly Father, my voice was made to sing Thy glory. My heart was made to respond to Thy call. My soul was made to be a channel through which Thy love might flow uninterruptedly into all thirsty souls.



Today I will seek Thee, O Father, as the ever-increasing bliss of meditation. I will feel Thee as boundless joy throbbing in my heart. Finding Thee, I shall find all things I crave through Thee.



Heavenly Father, teach me to remember Thee in poverty or prosperity, in sickness or in health, in ignorance or wisdom. Open Thou my closed eyes of unbelief to behold Thine instantaneously healing light.



O Father, open Thy lips of silence and whisper constant guiding thoughts to my soul. May all noisy thoughts take flight in order that silent song-whispers of guidance may be audible to my now-forgetful soul.



O Father, no matter what my tests may be, teach me to bear them joyously by feeling Thy presence always in my heart. Thus may I see all the tragedies and comedies of life as naught but scenes of ecstatic entertainment.



Today I will mingle my inner devotional whispers with the prayers of saints and continuously offer them in the temple of silence and activity until I hear Thy whispers, loudly, everywhere.



Teach me to feel that it is Thy smile that is in the dawn, on the lips of roses, and on the faces of noble men and women. Standing in the sunshine, I will feel Thy life-giving rays caressing me, pouring life through all my body-cells.



O Father, the aureole of Thy love encircles me. I am living in the castle of Thy love. I am the peace in all hearts. The river of my peace flows through all minds. I am the smiles on flower-faces, the joy of the dawn, the laughter on the lips of children. No longer am I a prodigal son; I have returned to Thy mansion of bliss.



I will hear Thy whispers in the temple of my conscience, Thy voice in my sacred thoughts. I will hear Thy guidance in the temple of my daily silence.



In the garden I will feel Thee as the fragrance coming from the temple of petals to bless me invisibly and to lure me to seek Thy comforting presence hidden in the flowers.

Basic Vedic Teachings



By SIRDAR K. M. PANIKKAR

(A recent radio-talk over B.B.C.)



Hinduism is professed by over 300,000,000 people and forms the basis of a great and vigorous culture. Its fundamental doctrines are formulated in the *Vedas* and in other ancient scriptures of India.

The Hindus believe in one God, conceived as the Universal Soul or *Paramatma*, the Absolute and Eternal, beyond the categories of thought and expression, and embracing the entire universe. The scriptures say there is only One; the learned speak of It in many ways. Though *Paramatma* is impersonal, without qualities or beyond qualities, nevertheless, expressed in terms of the relative It is personal; and man's mind conceives It as having qualities and form.

This leads to the doctrine of *Ishta Devata*, or God as conceived according to one's preference: Father, Mother, Guru, Lover, or Friend. The One Supreme thus assumes for the devotee the qualities and form that he wants to adore. Many who worship the Supreme in the form of Krishna think of Him as a Playful Child; others as the Great Guru. Others conceive the Lord as the Divine Mother. The doctrine of *Ishta Devata*—the freedom given to everyone to worship God with the attributes of his own choice (never forgetting, however, that the Supreme has no qualities)—has led to a misconception that Hinduism is polytheistic. In a sense it is true that there may be as many forms of Godhead in Hinduism as there are believers, for each man conceives God only as the limitations of his own mind permit him.

"All Things Are of God"

A second and equally basic conception of Hinduism is implied in the Vedic text *Tat tvam asi*—"That art Thou"; meaning that all things in the world are of God, and that the individual soul is a part of the Universal Soul.

A third important teaching of Hinduism is that all forms of worship are roads to God; some no doubt more distant, more tortuous, and harder than others; but all leading ultimately to the same goal. The Hindu therefore does not deny the truth of any other religion but affirms that the genuine religious experience of all peoples forms part of the legacy of mankind and cannot be brushed aside as heresy or false religion.

Does Hinduism teach "escapism"? While it is true that in Hinduism, as among all other religions, there are schools that preach a renunciation of the world and an escape from the responsibilities of *samsara* or life in society, the broad teaching of Hinduism is one that is suited to the masses. The Hindu view of life is based on the Four *Asramas*, which may be

described as periods of study, of family life, of meditation, and finally of renunciation. This is the general plan prescribed for all. The ordinary man is not entitled to renounce the world until he has done his duty by the world and has learned the practical meaning of "unattached action" in the world.

A widely prevalent misconception of Hinduism is that it is "other-worldly," that it does not teach its followers to face the struggles of the world, and that its final teaching is that of life-negation. While no doubt texts can be found to justify this view, I do not think one may justly claim it to be either the predominant Hindu view or even the orthodox one. The *Bhagavad Gita*, the canonical text that has the widest acceptance among all sects of Hindus, teaches that the path of salvation is one of "action without selfish motive."

From the Buddha to Gandhi, the great Indian teachers do not preach nor practice the doctrine of escape from life. Even Sankara, the peerless commentator of the *Vedas*, who emphasizes the doctrine of renunciation, spent his life in ceaseless activity in the world.

There are no doubt in India a very large number of *fakirs* and *sadhus* who mortify the flesh and lead an aimless life in the name of religion. There are also many thousands who lead a life outside the normal activities of the world, considering the world as a place of evil and life as something to be shunned. It would not be right to say that they are not in the tradition of Hinduism; for Hinduism does not, as I have said before, deny any creed; it claims, however, that some paths are better than others. Not merely the teachings of Hinduism but the practice of Hindu religious leaders stress the point that activity in life, even when one has attained God-realization, is more important than retirement from the world.

The task of religion is to teach man to make the best of life, to "exploit" life. The Hindu view of man's right objectives is contained in the fourfold formula called *Purushartha*: *dharma*, *artha*, *kama*, and *moksha*. *Dharma* means the ethical conduct of one's life; *artha* means wealth, material well-being; *kama* means enjoyment; and *moksha* means release or union with God. It will be noticed that *dharma* or the ethical conduct of one's life is put first; *artha*, wealth, material well-being, second; and *kama* or enjoyment, third. When these three objectives have been fulfilled, *moksha*, the ultimate goal, the attainment of union with God, is realized. The fulfillments of *artha* and *kama*, of material well-being and enjoyment, have to be attained in strict conformity with *dharma* or ethical conduct; only in this way may the final objective of *moksha* or release be reached.

Balance and Harmony

It will thus be seen that Hinduism preaches a balanced life. An old text tells us that pursuit of material well-being and enjoyment, forgetting *dharma*, becomes sin; nor is *dharma* to be realized except in terms of *artha* and *kama*; they constitute the framework within which the house-

holder has to perform his *dharma* or duty. The yogi is one, the *Gita* says, who is moderate in the enjoyment of his food, in his recreation, in his pleasures; and who lives a life of harmony.

Hinduism thus strives to harmonize life with ethical conduct and does not in any way preach that the flesh in itself is evil; nevertheless, there is very little of hedonism in its teaching. *Artha* and *kama*, material well-being and enjoyment, are necessary to the complete man; but they must be subjected to *dharma* or ethical principles.

Hinduism does not preach a doctrine of poverty, except in the cases of those who, having fulfilled their obligations to society, renounce the worldly life. The *Vedas* teach that the human qualities that are necessary for the good of the world should be exploited to the full, that life should be fully lived, but without man's becoming a slave to the six enemies: lust, anger, greed, pride, delusion, and envy. Hinduism does not advocate an emphasis on only one of the four objectives: *dharma*, *artha*, *kama*, *moksha*. From the Vedic point of view a full exploitation of life may come only by a harmony of these four; any attempt to emphasize one of them without reference to the others will stand in the way of ultimate God-realization.

How do the Vedic scriptures try to transform life? The essence of Hinduism is that it believes in and teaches the way for the spiritual transformation of the individual and the attainment of higher and higher states of understanding.

The process is generally known as Yoga, which in its physical aspects has become well known in the West. But in India the physical, or *Hatha Yoga*, is considered only a preparation; it is meditation or the Yoga of higher life to which great importance is attached.

The *Gita* teaches that the welfare of the world should be the motive and object of all action. The conception of a world-order which it is the duty of the individual to uphold by dedicating his activity towards that end is a powerful teaching in Hinduism. The Hindus call their religion *Sanatan Dharma*, "the eternal way of life" — not an unchanging way as revealed solely by a prophet or incarnation some time in the past but an expanding way based on the cumulative religious experience and inspiration of all ages.

Every age produces its prophets who give new vigor to its social and religious thinking. The doctrine of the timely redemption of man in each age is one of the orthodox teachings of Hinduism; for does not Krishna himself say in the *Gita* that whenever and wherever *dharma* decays and unrighteousness prospers, he will be reborn for the purpose of destroying evildoers and of upholding the supremacy of moral law?

Hinduism thus foresees the inevitable decay of all institutions and the necessity of changes to restore the harmonies of life. While emphasizing the permanence of moral values, Hinduism does not teach that the existing social and religious forms are always the best and that change is

something to be resisted. Both for the individual and for society the Vedic teachings provide a way of transformation, a way for constantly striving for a higher life and seeking a nobler ideal.

Faith and life in Hinduism will thus be seen to be based not on other-worldly considerations — though, as in all religions, these must play a very important part — but on a robust belief that life on this earth is something to be cherished and bettered through human effort, and that the individual finds God-realization by working for the good of all; or, as the *Gita* puts it, by being devoted to the welfare of all creation.

INDIA PREPARES FOR UNESCO SESSION

Steps have been taken to provide adequate accommodation for about eight hundred delegates expected to attend the ninth session of the General Conference of UNESCO to be held in New Delhi, India, during November-December, 1956.

India, as the host country, has undertaken, at its own cost, to provide premises, equipment, and a number of services. A hall for holding the Conference is now under construction. The hall will be fully furnished and fitted with simultaneous-interpretation equipment and other accessories required for international conferences.

HOW TO BECOME AN SRF MISSIONARY

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.

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Yoga Postures for Health

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

SUKHASANA — THE EASY POSE

"Be still and know that I am God."* What did the Psalmist mean? The ordinary man does not know how to be still; his body is restless and his mind wanders aimlessly. But aspiring men and women who learn the art and science of meditation** know *how to be still*. The motionless sitting-posture of meditating yogis is an outward sign of stillness; but real stillness manifests from within, in calmness of mind and feeling.

Nevertheless, the first step toward mental calmness is to keep the body still. In the November 1955 issue of *Self-Realization Magazine* we presented a meditation posture that was recommended by Paramhansa Yogananda for those who are not accustomed to sitting cross-legged. Many aspirants, however, wish to learn and practice the cross-legged meditation-postures used throughout the ages by yogis.

Padmasana, the Lotus Posture, has the most universal appeal. Beginners, however, in their enthusiasm frequently try too soon to perform this difficult meditation posture. In so doing one may strain some of the body-parts and thus actually retard his mastery of the pose.

To prepare the legs for the comparatively difficult *Padmasana* or Lotus Posture, one should first practice *Sukhasana*,† the Easy Pose, sometimes also called the Tailor Pose. Many yoga students assume this easy-to-perform posture for their daily meditations, but have no wish to devote the time and effort necessary to achieve the Lotus Posture or related poses. On the other hand, if a student can comfortably meditate in one or several of the more difficult sitting-postures (such as *Padmasana*) he will find in them certain advantages; for him there is no need to practice *Sukhasana*.

Method of Performing "The Easy Pose"

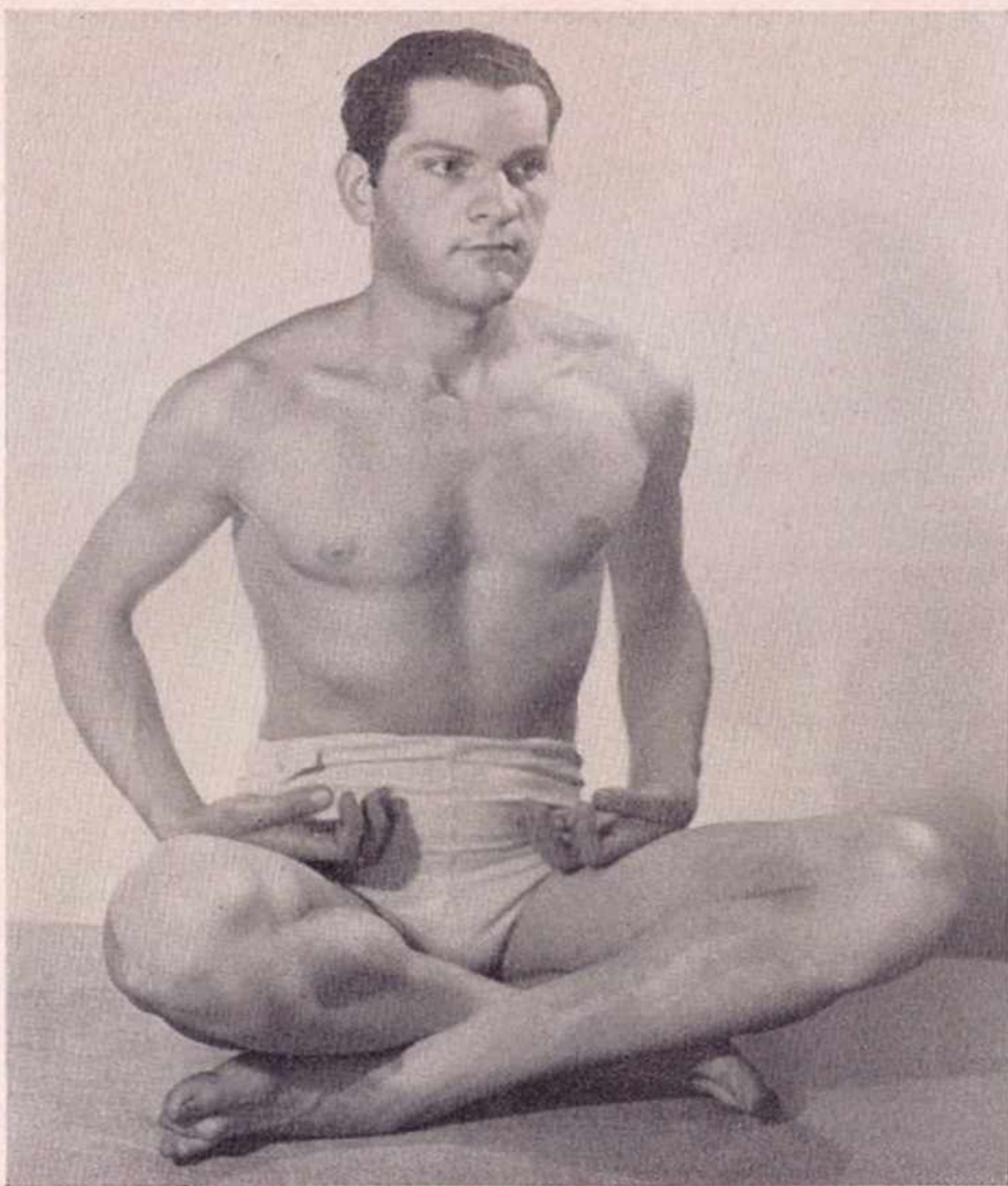
To perform *Sukhasana* sit on the floor with the legs stretched out in front of you.

(1) Pull the right leg toward the body and, lifting the left knee slightly, place the sole of the right foot alongside the left thigh, near the knee. Then pull the left leg toward the body, raising the right knee slightly so that the left foot may be placed in a supporting position under the right calf. Use the hands to adjust the position of the legs so that

* *Psalm* 46:10

** Self-Realization Fellowship offers scientific instruction in meditation through weekly lessons, the *Præcepta*, compiled from lectures and writings of Paramhansa Yogananda.

† *Sukha* means "easy" or "comfortable."



the inside of the right foot comfortably supports the left calf; and the inside of the left foot supports the right calf.

(2) Straighten the spine so that the chest is held out and the abdomen is held in. Hold the head erect with the chin parallel to the floor.

(3) Place the hands, with palms turned upward,* either on the knees (if balance needs to be improved); or at the juncture of the thighs

*This posture is sometimes practiced with palms turned downward on the knees.

and the abdominal region (a position that helps to hold the shoulder blades back and so to keep the spine erect).

(4) Remain in this position for at least one minute. Then repeat with leg positions interchanged. Gradually increase the time. After a while one may easily sit in this pose for long periods.

Persons with particularly stiff joints may have difficulty at first in drawing the lower legs in close to the thighs. Such persons will be helped by regular practice of *Sukhasana*, without straining; and also by performing asanas in which the legs are bent, such as *Arbha-Kurmasana* and *Vajrasana* (*Self-Realization Magazine*, September 1953 and May 1950).

The greatest problem for many students of yoga asanas is in lowering the bent knees until the calves rest on the feet, while at the same time keeping the spine erect. The tendency is to sit either with the spine erect and the knees high in the air (a very unstable position); or with the calves resting on the feet (as they should) but with the spine bent. In such cases the difficulty is due to stiffness of the joints, especially the joints of the hips and those at the base of the spine. Wrong practice of *Sukhasana* creates tension in the muscles of the thighs and back.

In order to lower the knees without causing undesirable bending of the spine, one should practice pulling the knees wider apart before attempting to lower them. Also, if the pose is held for some time, one will find that the knees will gradually and involuntarily drop, because the sheer weight of the legs brings a natural release of tension in the thigh muscles.

Two of the best exercises to improve suppleness in the back are *Halasana* and *Paschimottanasana* (*Self-Realization Magazine*, March 1954 and January 1956).

Until one has overcome the initial difficulty of stiffness, it is well to sit on pillows or folded blankets so that the buttocks are raised from the floor. This comfort will make it much easier to sit with the calves resting on the feet and simultaneously to hold the spine erect.

Sukhasana quickly brings several benefits. Placing the knees and thighs apart widens the regions where the thighs join the abdomen and the perineum, bringing a fuller blood-supply to those areas and improving the elasticity of their tissues. For this reason practice of the Easy Pose is particularly helpful to women before a first pregnancy. *Sukhasana* practice also makes more supple the joints of the legs; and particularly the hip joints, which are usually the first joints to become stiff in persons who have formed sedentary habits.

When the Easy Pose is correctly performed, practically no muscular tension remains in any body-part. However, to assume the pose, the legs must be drawn in toward the body by the contraction of a specific thigh-muscle, the *Sartorius*.*

*It is interesting to note, since *Sukhasana* is sometimes called the Tailor Pose, that this muscle takes its name from the Latin *sartor*, "tailor."



A recent photograph of YSS *Sevasbram* ("Home of Service"), a charitable medical dispensary maintained by *Yogoda Sat-Sanga Society* (SRF) in Ranchi, India. The *Sevasbram* staff of four treats an average of 10,000 patients annually.

Like other meditation postures, *Sukhasana* has a physiologically calming effect. The activities of the body are quieted and the heart is slowed down, as the demands upon it are less: first, because the muscles are relaxed; second, because the legs are in a more or less horizontal position and the heart therefore does not have to pump upward, against the pull of gravity, venous blood from the lower legs. In this respect *Sukhasana* is superior, as a simple pose for meditation, to sitting on a chair with the feet on the floor. The Easy Pose is also more stable than sitting in a chair, since in *Sukhasana* the body has a lower center of gravity and a wider base.

By first calming and stabilizing the body, *Sukhasana* prepares the way for calming the restless mind, the principle condition for deep meditation. *Sukhasana* is a favorite meditation-posture with many because of its comparative ease of performance. Even before the student has fully mastered the pose, he may still sit in *Sukhasana* for meditation, holding it for as long as he remains comfortable and then continuing his meditation in the ordinary sitting position in a chair. Students find that the Easy Pose is useful for meditation on the bed, upon arising in the morning and before going to sleep at night.

The next asana to be outlined is *Trikonasana*, the Triangle Pose.

BOOK REVIEWS

A TAGORE TESTAMENT, translated by Indu Dutt from the original Bengali of Rabindranath Tagore. (Cloth, 117 pp., \$4.75; order from Philosophical Library, 15 E. 40th St., New York 16, N.Y.)

Six essays comprise this volume: "Who Sits Behind My Eyes," "A Poet's Reward," "My Religion," "Amidst Mud, Soil, and Grass," "Gathering Harvest," and "Behold God's Lyric." Only one of these has appeared in Tagore's own published works; the rest were collected from contemporary periodicals.

In Indu Dutt, Rabindranath Tagore (who was awarded the Nobel prize for literature in 1913) has found an inspired translator. Mr. Dutt writes in the foreword: "For the understanding of Tagore three main points may be mentioned. First and foremost, there is his influence on the language (modern Bengali) itself.... Secondly, he is a lyrical poet in the true sense of the meaning. His poems are words set to music and they are sung on all occasions.... at times of worship, at weddings, at death-beds, in drawing-rooms; they are sung in the streets by bullock-cart drivers, by fishermen, by the old and the young.... Thirdly, there is the immense passion that he has for life — this life of sensuousness that goes hand in hand with stark austerity, this life that has a unity through all outward conflicts and opposites, this life that is the perpetual playground of the Infinite. It requires tremendous courage, suffering to an immeasurable degree, an overcoming of constant struggle and conflict to be able to discover life as God's greatest gift of love. That is why he can say: 'the greenness of the grass is the divine poetry, man's form is God's lyric.'"

Paramhansa Yogananda devoted a chapter in *Autobiography of a Yogi* to his visit with Tagore in 1919 at the latter's school, *Santiniketan*. Commenting on Tagore's poetry, Paramhansaji wrote: "The beauty of his lines, to me, lies in his art of referring to God in nearly every stanza, yet seldom mentioning the sacred Name."

A few extracts from Tagore's poetry and prose, translated by Indu Dutt, follow:

Tell me who you are, where do you hide,
I am heart-broken seeking you in vain.

Is it only in the sphere of poetry that a supreme authority by guiding his pen has led the poet to surpass himself? It is not so. For it is equally evident that my life, as it is taking shape through all the hazards

of joys and sorrows, harmony and discords, is also being strung into one significant continuity by some unknown hand. I do not know if I am always acting in accordance with it or not; but even my obstacles and impediments, my wreckages and my failures He is ever putting right like a threaded garland. Moreover, He is constantly breaking down the barriers of each limited idea that my life is ever assuming through my selfishness and my desires. Through profound pain, through deep severance, He is thus uniting my life with what is immense, what is Great

Here is the poet, the king of poets, who, taking all the ingredients that are good and bad in me, all the probabilities and improbabilities that exist in me, is ever busy composing my life — it is He whom I have recognized in my poems as "God of my life." I do not believe it is in this life alone that, taking all the fragments of me, turning them into one whole singleness, He is giving them a place in the universal concord. I feel that from time before time through strange forgotten conditions I have been evolved by Him, arriving at my present state of expression. The great memory of those series of existences running through the universal strain, sustained by Him, lies within me in unconsciousness. That is why I can feel an old bond of unity with creepers and trees, birds and beasts of this world. That is why this vastly mysterious and immense universe does not appear terrifying or unfriendly.

I realize today that in the midst of all
it is you I have loved always.
Along with the crowd through all ages
only you and I have been present.

As I look round the world,
a memory comes to life:
I seem to find in everything
the union of you and me in limitless forms.

Ageless I have lingered in the abode of skies,
I have forgotten much of it.
In the light that twinkles from star to star,
you and I must have swung together.

Looking at the grass-covered quivering earth
in the new light of the harvest month,
I search my soul
and a joy overwhelms my heart:
I seem to know this unuttered speech.

In the heart of the mute earth
an emotion is ever alive.

On this soil of teeming life,
you and I must have spent endless time.
In the golden light of autumn,
we have trembled on so many blades of grass.

Millions of years ago when the first dawn
appeared on this earth,
did you not take the spark of the sun's rays
to weave it into my life?
Who knows how I came to be on that particular morn,
what form you gave me, hidden from my knowledge,
to blossom forth?
O you ageless one, from time before memory,
you have been moulding me anew throughout the ages.
Abiding by me ever, you shall remain with me always.

The miracle is that I am ever becoming, I am ever becoming manifest. What is this infinite charm I possess that, reared by the combined effort of the sun, the moon, and the countless stars of this immense universe, I have taken my stand in this light, opening my eyes to the skies — nothing is rejecting me. Only one question creeps into my mind — how may I preserve the unique privilege of my own existence? The love, the joy that are continually showered on me, without which I would not have the power to exist, am I not paying back something to it?

Why did you choose me,
in quest of what destiny?

Did you care, O Lord of Life?
Did all my nights, my mornings,
my work, my pleasure,
enhance your solitary abiding?

In the rains, autumn, spring and winter,
the songs that were echoed in my heart
Did you hear, all-engrossed,
sitting on your lonely throne?

Gathering flowers of desire,
did you string them and wear them round your neck?
Roaming all alone in the woodland of my youth,
what pleasure did you derive?

Turning your gaze upon the secret of my heart,
what have you seen, O my Beloved?

Have you forgiven me my faults,
my downfalls, my deviations and failings?

Days without service, nights without worship
How often I have rejected you, Beloved!
Flowers for offering have faded away unseen,
blossoming in dark thickets!

The music that you set for this flute of mine
has lowered its pitch often and again.
The melody that you compose, O Poet,
is it possible for me to sing?

Trying to tend your garden,
I have fallen asleep, preferring the shade;
at even-tide with eyes filled
I have brought you my flowing tears.

Such beautiful days and such beautiful nights are slipping out of my life one by one — I cannot grasp the most out of them. All the color; this light and darkness, this quiet magnificence pervading the skies, this peace and beauty filling the entire void between the two worlds — what tremendous preparations are going on all the time! What a colossal site for a festivity! Such a gigantic and miraculous happening is taking place every day before us, and yet it has no adequate response within us — so remote is the world where we live! From a distance of millions of miles, through a period of billions of years, traveling on the path of eternal darkness, the light of one solitary star comes and reaches this earth; and yet, it fails to reach our heart. Our minds seem to be another thousand millions of miles away! The colorful dawns and dappled evenings, each like a precious gem loosened from the broken necklace round the neck of the eternal bride, keep dropping into the depth of the ocean, but not one has an entry into our mind! This world where I came to be born seems inhabited by queer creatures. Day and night they are continually erecting walls and issuing rules. Lest their eyes should see anything, they have hung up curtains! Indeed, the creatures of this earth are odd specimens. Why they have not clothed each flowery bush like a carriage and tilt, why they have not put up an awning to hide the moon, is indeed strange! Riding through life in a closed palanquin, what actually do these self-willed, blinded people see or touch, one wonders!

Once upon a time when I was one with the earth, when green grass grew over me, the autumn light flooded me, when in the sun's rays my far-extending, green-dusky body emitted youth's fragrance and heat from

(Continued on page 43)

A SPIRITUAL INTERPRETATION
OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VII, Stanza 9

Literal Translation

I am the wholesome fragrance exuding from the earth; the luminescence in the fire am I; the life in all creatures, and the self-discipline in anchorites.

Spiritual Interpretation

The yogi perceives the body and its vibrating elements as a miniature dream of God's consciousness, even as he perceives all matter, all lights, the subtlest cosmic energy in beings, and the high consciousness of ascetics to be dream manifestations of the Divine Mind.

In this stanza Krishna reveals to Arjuna that it is God's consciousness which vibrates as the sacred fragrance in the dream-vibration of the earth. God's consciousness also appears as the dream-luminescence of the fire element. It is His consciousness that vibrates as cosmic energy in the astral bodies of all beings. And it is His consciousness that manifests as the cosmic perceptions of purified ascetics.

The yogi also feels God's consciousness vibrating in the coccygeal center with its sacred fragrance of the earth element. He feels in the lum-

bar plexus the presence of God's vibratory fire element. He feels God's cosmic vitality that vibrates in the dorsal center of all beings. He feels His cosmic consciousness in the cerebral plexus as experienced by self-disciplinarians.

Chapter VII, Stanza 10

Literal Translation

Know me to be the eternal seed of all creatures, O Arjuna! I am the understanding of the keen, the radiance of vital beings.

Spiritual Interpretation

As countless seeds can produce innumerable trees, and as the one dream-consciousness of man can produce many dream objects and images, so the consciousness of God is the eternal seed-cause for the continuous creation of the images of dream-beings and dream-worlds.

As a sleeping man through his dream-consciousness bestows intelligence and radiant vitality on his dream-images, so the Cosmic Dreamer instills intelligence in men and radiance in angelic souls.

Chapter VII, Stanza 11

Literal Translation

Among the powerful, O Arjuna! I am the power that is free from longings and attachment. I am that desire in men which is in keeping with dharma (righteousness).

Spiritual Interpretation

It is God's consciousness that instills the desire for liberation in wise men and the desire for good results in righteous worldly people. It is the Lord who moves the springs of actions in human beings and urges them to perform proper actions according to the scriptural injunctions of the sages.

God's power sustains the desireless renunciate. And it is His same power that creates good desires in worldly men who long for the fruits of good actions. Desire for the result of good actions neutralizes the desire for the fruits of evil actions. Non-attached, desireless, self-controlled action is superior to action inspired by good desires. The former brings liberation; the latter brings only temporary merit.



(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

January 5, 1943

Your Birthday

My Divine Master:

My knowledge of your measureless and unceasing blessings seems very deep to me, though it falls short of being as deep as I could wish. Yet for a long time I have regarded my relationship to you as being that of a receiver, container, and, in some instances, a transmitter of your blessed vibrations. If you wanted for some reason to hold the streamlined train, and I were on board, it would not move until I got off.*

You speak of not having been demonstrative. I never expected nor sought what might be called a social or friendly relationship to Your Holiness. Even if you had offered it, I would not have been able to maintain it; because, in each of the brief moments in which I am in your presence, I am filled with the thought of your God-conscious state. I am silent, as in a temple.

The reverence, gratitude, devotion, and love I feel for you come from deep down in the vibrationless region of my soul.

GYANAMATA

*A reference to the miracle performed by Lahiri Mahasaya for his woman disciple, Abhoya (recounted on pp. 288-9 in *Autobiography of a Yogi*).

Don't be sensitive about material things, nor let anybody hurt you. Keep your consciousness aloof. Give good will to all, but develop a state of consciousness wherein nobody can ruffle you. Try to make others happy every day. Share your wisdom with others. Do not permit yourself to lose interest in life. Learn everything about one thing, and something about everything. Realize that the more you seek, the more you will find; the realms of thought are infinite. The moment you think you have attained everything, you have circumscribed yourself. Search on and on, continuously. And in the valley of your humbleness the ocean of God's wisdom will gather.

The greatest thing you can do to cultivate true wisdom is to practice the consciousness of the world as a dream. If failure comes, say, "It is a dream." Then shut off the thought of failure from your mind. In the midst of negative conditions, practice "opposition" by thinking and acting in a positive, constructive way. Practice *titiksha*, which means not to give in to unpleasant experiences, but to resist them without your becoming upset mentally. When sickness comes, you should follow hygienic laws of living, without permitting your mind to be disturbed. Be unruffled in everything you do. If you try hard to cultivate the dream-opposite to whatever trials you may be experiencing, you will be able to change a nightmarish experience into a beautiful experience. That freedom of mind will come when you realize that solids, liquids, and all other forms of matter are expressions of God's thought.

The best way to find true freedom is to meditate deeply and to study the truths in the Self-Realization lessons.

No one else can give you the taste of sugar; you have to taste it yourself. Yesterday as I was sitting in my room, looking back over my life, I found that everything in the outer world that had promised me great happiness had deceived me; but one thing has never deceived me—my inner peace. Indescribable billows of happiness surge over my soul. As I have passed through various experiences, that inner peace has been proof to me of the existence of God.

As I was sitting in my room, thinking this, I suddenly saw a great Light. Everything else vanished. There was feeling—that was all. My hand was not a hand, but a feeling. When I touched my hands together there was no flesh there, only feeling. Suddenly I realized that I had become thoughts; everything around me, the light and the room and the weight of the body—all were nothing but thoughts.

It was a delightful experience. All the sorrow and sadness that I had been feeling for things that are past were gone, and I experienced a great sense of freedom.

That consciousness of God-peace within is never-ending. I find that it is the only real state of happiness. Everything else will fail you. Noth-

ing else can make you happy. The joy of His presence is the experience that is real.

It is not necessary to go through every kind of experience in order to reach ultimate wisdom. You should be able to learn from the experience of others. Why should you go through this endless panorama of experiences in order to discover that nothing in this world can ever make you happy?

There are two ways to learn truth: by going through many experiences, or by cultivating wisdom. Choose the way you prefer. Jesus said, "Seek ye first the kingdom of God." If you are seeking something else first you will surely be disillusioned. Everybody thinks, "Well, others have been deceived, but I won't be." But he also will be deceived. The only experience that is real, the only experience that brings happiness, is awareness of the presence of God.



EAST INDIAN COPPERSMITH

Reproduction of a tempera painting by Hubert J. Stowitts, famous artist whose favorite subjects were the artisans and craftsmen of India. (See page 33.)

News of SRF Centers

Southern California

Memorial Birthday Service

The Mount Washington Center chapel service on Thursday evening, May 5th, birthday anniversary of Rajasi Janakananda, was dedicated to the memory of the beloved late president of SRF and foremost disciple of Paramhansa Yogananda. Speaking of Rajasi's life, Sister Daya, SRF president, said:

"Throughout the years from January, 1932, when Rajasi and Master first met, I never saw Rajasi to be anything less than a perfect devotee. Here was a saint, one who had achieved that self-mastery toward which all of us are striving. He told us that when he met Master his whole life seemed to change with the tremendous impact of spiritual awakening and of the desire for God. In his diet Rajasi gave up everything except the simplest of foods and lived mostly on fruits and raw vegetables. All his spare time he spent in Encinitas, in meditation. That he felt no attachment to all that he had acquired in the world he proved by his changed life, by his perfect association with Master (often we saw them together, lost in *samadhi*-bliss), and by the graciousness of his gift to SRF when he departed. The greatest way that we may pay homage to this saintly soul whom our Master so much loved is to follow in his footsteps. We may best honor his shining example by striving to be like him."

Cultural Exhibit of Indian Art

SRF took part on May 12-14 in a cultural exhibit of Indian art in Municipal Auditorium, Long Beach, California. East Indian art, wood-carvings, furnishings, brassware, hangings, and musical instruments were on display.

The principal feature was the exhibit of "Vanishing India," 150 tempera canvases, part of the fabulous collection of 400 paintings of India by the late Hubert J. Stowitts. It was the first time in ten years that the paintings had been removed from their teakwood cases; although in previous decades the collection has been shown in the important galleries on three continents. The paintings were valued in 1932 at \$3,000,000. The late Maharaja Gaekwar called them "the most monumental record ever made of the people of India."

Included in the collection are paintings of a potter of Travancore, a Metzakali street drama, a Nayar yogi in the lotus posture, wandering musicians of Malabar, an old man damascening a jeweled sword, a jeweler encrusting rubies in the jade handle of a dagger, a Brahmin priest at worship, a cloth-dyer dipping cotton fabric in bright dyes, a snake charmer, armed horsemen of Jaipur, a white-bearded sculptor carving a statue of Ganesha, primitive Gypsies, a cotton-spinner, an embroiderer in gold, a turban weaver, street jugglers, and a woman grinding flour.

International Representation

The recent arrival at the Mt. Washington Center of two new disciples from abroad—one from Germany and the other from Nigeria—increases the already cosmopolitan atmosphere of the SRF colonies. Canada, Mexico, England, France, Germany, Switzerland, Yugoslavia, Egypt, India, and Nigeria are now represented. It is becoming commonplace, at the Mt. Washington Center, to hear several languages spoken in the course of an afternoon!

India Center Anniversary

Approximately 120 members of SRF Church gathered in India Hall on April 9th for the annual banquet celebrating the fifth anniversary of the opening of SRF India Center in Hollywood. Sister Daya, president of SRF, spoke briefly. Paul du Marchie van Voorthusen, lecturer-photographer, showed his colored slides of India.

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.

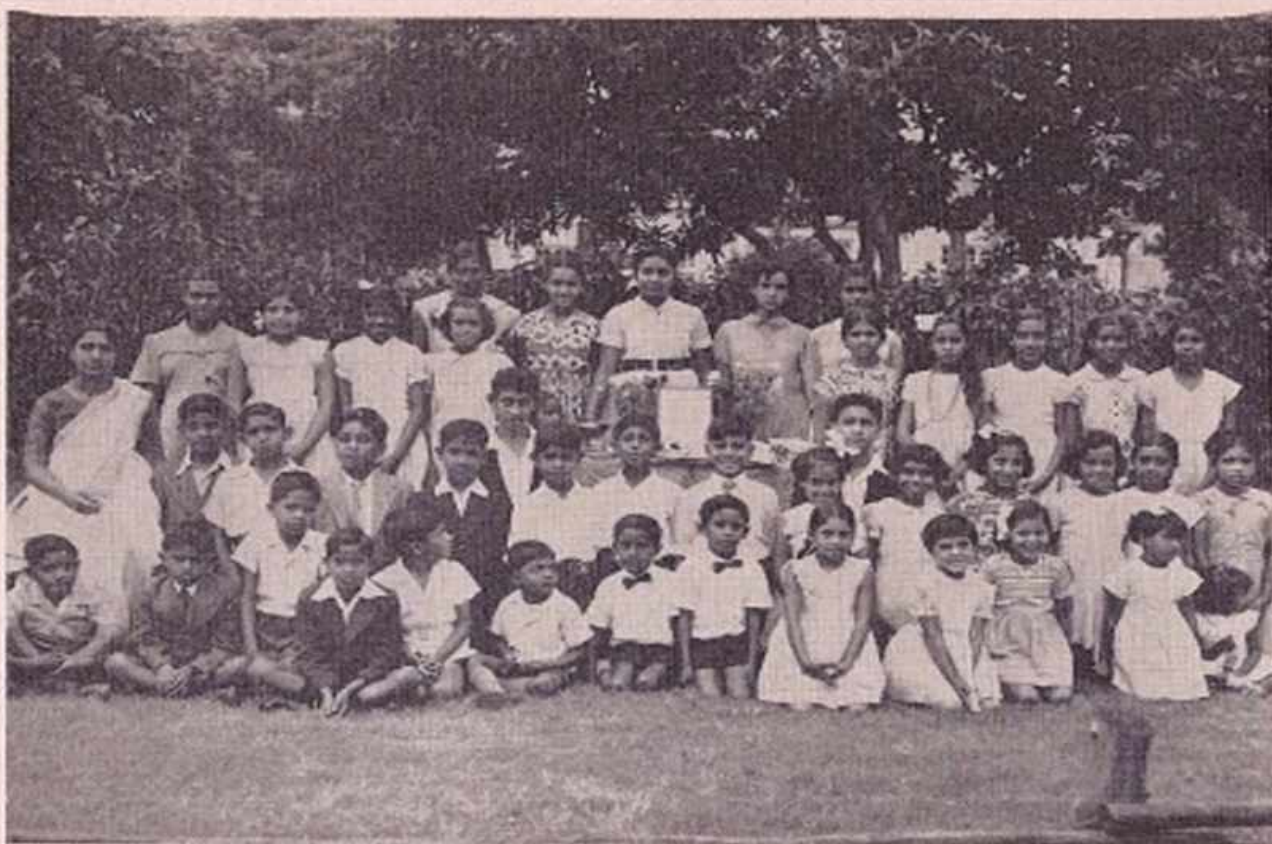
CAPTIONS FOR PICTURES ON OPPOSITE PAGE. (ABOVE) Members of SRF Yogananda Meditation Group, Pietermaritzburg, Natal, South Africa. A number of the Hindu women, members of the Hindu community in Natal, are wearing saris. The name "Yogananda Meditation Group" was suggested by the late president of SRF, Rajasi Janakananda.

(BELOW) 42 SRF Sunday School children on the lawn at the home of Mrs. S. R. Ramakrishnan Naidoo, organizer of the Yogananda Meditation Group and of the Sunday School in Natal. The photographs were taken on Feb. 2, 1955, the first anniversary of the two groups. The children are gathered around a small altar on which are roses, incense, and a picture of Paramhansa Yogananda.

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.



Books by Paramhansa Yogananda



AUTOBIOGRAPHY OF A YOGI. In English, Dutch, German, Italian, Bengali, Swedish, Spanish, and French editions, \$4.00, postage 20¢.

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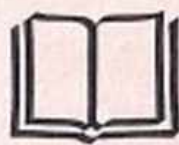
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Comments on "Autobiography of a Yogi"



"It is my hobby to read good books, and I have read many of them; but *Autobiography of a Yogi*, I must say, was the best I have ever read. To make you live what you read, a book must be more than good. This book has unknown magnetism. It just draws you."—*V.B.T., Richmond Hill, N.Y.*

"There are no words to describe the importance and wisdom of this work, written by one of the greatest religious mentors of new India."—*A.M.R., San Martin, Colombia.*

"In thirty years of study in the occult and metaphysical field I have never read a book that so completely gripped me from beginning to end. Each chapter is a rare jewel."—*G.F., San Jose, California.*

"None is able to give fully the credit due this singular account of facts that have lasting value and that may be put to immediate practical use. I would not part with this book. I regard it as a spiritual treasure-chest. I had a wonderful time accompanying Master throughout his thrilling narrative. I am so thankful besides to know India and its good people more completely through Master's fascinating account. I am sure that I know a great deal more about God, and have become a much better disciple of our Guru Paramhansa Yogananda. What a great servant of God! What a great friend of God! What a great and dedicated soul, forever ready to make any sacrifice in order to serve well the Lord."—*Dr. H.E.H., Cojimies, Ecuador.*

"After again reading through, with much gain, the *Autobiography* of Paramhansa Yogananda, and the *Praecepta*, I cannot but acknowledge thanks to God and all great teachers. What I had been seeking for years, God permitted me to find, that I may praise Him often. I feel like a chosen one, the way God has led my searching and rewarded it."—*P.A.M., Rolfshagen uber Rinteln, Germany.*

"For two years *Autobiography of a Yogi* has been one of my best friends and teachers.... I am Italian, the daughter of a great singer, the tenor Alessandro Bonci, who sang many times in America with Madame Galli Curci. I thank you very much for the joy this dear book has given me."—*Professor Olga Bonci, Bologna, Italy.*

"The *Autobiography* accomplishes miracles, even in minds just barely prepared. As a seed in good soil works the miracle of the bud, so do

these sublime pages yield in receptive human souls the holy flower of truth."—*B.B.N., Milan, Italy.*

"I was very much impressed and inspired by Paramhansaji's Godlike words. I feel as though I really knew him."—*W.T.M., Toledo, Ohio.*

"This great Guru is my inspiration. I hope that my soul will one day be able to reach him spiritually.... The one mistake I made was that I served individuals first, instead of God first and then mankind. The Guru's book made this revelation to me. Now I want others to find the universal love also. I honestly believe that only this is mankind's salvation."—*I.P., New York, N.Y.*

"Since I was 13 I have been studying sciences and philosophy, but I have always come across the barrier of not being able to get enough *deep* knowledge. After reading some of Paramhansa Yogananda's books, I realized that this was what I had been looking for and that now I should find the way to know God."—*M.R., Toronto, Canada.*

"Paramhansa Yogananda's book cleared up many doubts and wonderings that had troubled me. His work is so clear and vivid, as well as so generous in disclosing his innermost sacred experiences."—*D.F.A., Seattle, Washington.*

"I pronounce *Autobiography of a Yogi* by all odds the most interesting book that I have ever read. The wisdom is superb; its healing power of love is marvelous, and the sense of humor is charming. Only a true son of God could have written it."—*C.M., Washington, D.C.*

"Especially deep go my thoughts to you when I read Yogananda's book with my dear friend, whose thoughts were heretofore very intellectual. Once each week I read from the *Autobiography* quite slowly, with her, and she is so deeply moved that the tears run down her cheeks. These hours are so fine. Some days ago I read the chapter on *Kriya Yoga*, and we both were so impressed that I wish with all my heart to be able to learn *Kriya Yoga*.... How thankful I am for the wonderful book of our dear Master Yogananda. I have read it already seven times—now for the eighth time—and when I have finished, I shall begin again."—*E.I., Wunstorf, Germany.*

"We have many ecclesiastics in our family, and I myself lived only for music, poetry, and religious aspirations. My enthusiastic soul, avid for the Infinite, could not be limited by dogmas. I found my heaven in myself; my inner kingdom. Therefore you can understand my delight in reading, in July, 1952, the *Autobiography of a Yogi*. I found what I had been looking for in vain since the age of 20; and the God that I adored was the same that this sublime being adored! When I learned that he had just died, and I invoked him in my most intimate concentration, I felt within me his vibrations. I would not know how to explain my happiness, my gratitude to our beloved Yogananda."—*I.W., Geneva, Switzerland.*

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By PARAMHANSA YOGANANDA

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

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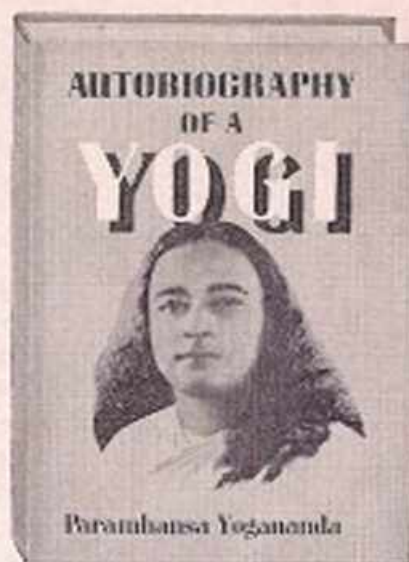
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SUMMER CLASSES
BEGIN JULY 11TH

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 have been sent to all SRF students. For information write to the Class Registrar at SRF, Los Angeles, California.



SAN DIEGO SRF SUNDAY SCHOOL HAS NEW MEETING-PLACE

SRF Sunday School children with their teacher, Brahmacharini Lillian Smith, on March 18th, just after dedication of their new meeting-place. The Sunday School building was formerly a carport on the church grounds. The work of remodeling, the materials, and most of the funds for the project were contributed by members of the San Diego SRF Church.

swer to that with which my mind is wrestling."—*J.V.P., Amsterdam, Holland.*

"Although I do not pretend to be able already to 'stand unshaken amidst the pulverizing jars of trials,' I must admit that something in me *has* changed. In former days, when trying situations occurred I regularly fell into an abyss of sorrow and despair, and could hardly get out of it. Now I find myself accepting all occurrences so much more peacefully. I appreciate this result as a valuable one and can thus measure the tremendous change that has taken place in me, with Master's loving help and guidance."—*M.K., Geneva, Switzerland.*

"In trying to send more of my thoughts toward the Divine, as I do my work during the day, I have had to rebuild my conception of God from that of a stern and arbitrary judge to one of peace, love, and joy, as Master teaches us. I mention it because there must be other beginners with the same adjustment to make. How wonderful to come out from under the burden of this mistaken past conception and to be part of the world of light and life of the Masters. We can never thank Paramhansaji enough for bringing this new freedom to the West."—*E.H., Woodland Hills, Calif.*

(Continued from page 27)

each pore of its skin, when covering the land and water of far-removed distant countries and domains I lay down in mute stillness under the bright sky, I would feel in the autumnal sunlight the essence of ecstasy, a vital life-force in an intense, inarticulate, semi-conscious form stirring my vast body with an acute, quivering, and exquisite sway — I seem to remember something of that at this moment! This feeling of mine is the same as the feeling of the primordial earth, ever-budding, blossoming, and being joyous with her protector sun; as if this flow of consciousness that is in me is straining through every blade of grass and through every root of a tree, through each vein slowly and imperceptibly . . . in the subdued tremor that runs through the cornfields, in each leaf of a coconut tree throbbing, quivering with the urge of life.

Who, seated in the heart's core, plays night and day
on life's instrument, a varied tune
which some hear and some do not.
The meaning I cannot solve;
the learned and the sage are puzzled.
At His bidding the mind of the multitude
moves to and fro.

Who is He? I do not know. I have never known.
But this I know: that in search of Him, along
night's dreariness,
Man is proceeding like a pilgrim from age to age,
since eternity,
sheltering his inner lamp, guarding it carefully
in the face of tumultuous storm and striking lightning.
I only know that whoever has heard His beckoning call,
has rushed fearlessly into seething peril, has sacrificed
the universe,
has welcomed persecution. Death's harsh voice
has sounded to him like sweet music.
Fire has scorched him, spears have impaled him,
he has been split asunder by the axe.
In search of Him he has sacrificed his dear objects
as fuel to the sacred fire that he has kept burning
throughout his days.
Ultimately as tribute to his life, wrenching out
his very heart,
he has offered to Him, like a bleeding lotus,
his last worship in devotion
Accepting death as his final fulfillment.

I now stand in the midst of the world's blow and
its cruel measure.
Armlets, earrings, necklace, jewelry to adorn
my personality
all I have cast aside. Let me gather
from your willing hands your infallible arrows
lying in an inexhaustible quiver. Initiate me
on the handling of weapons, Master of Warfare.
Let your immense paternal love be prompted
in ordering me a severe task.
Honor me, clothing me with a new battle-dress,
with the heavy burden of responsibility,
with harsh ruthless pain.
Adorn my body with wounds' decorative marks.
Bless your slave in his wasted efforts, in his fruitful aims.
Let me no more linger
in emotion's languid bosom.
Make me capable and free in the world's battlefield of action.

O Enchantress, merciless, thirsting for very blood,
O hard, severe mistress.
My days you have taken; must you now capture my nights too?
In the world each has limitations within the earth's limits.
Why then, penetrating all limits, tearing my body,
comes your order now?
Night envelopes the universe, and there each
possesses his place of solitude.
From where, then out of nothing, your voice pierces
like a sudden lightning?

In "The Crossing," there is a poem called "The Arrival." There I mentioned the arrival of a king, but who is he? He is none but the breaker of tranquillity. People were sleeping behind closed doors. No one had anticipated his coming, although at intervals they had imagined a knock at their door, although the noise of his chariot-wheels like the rumbling of a thunder-cloud was audible from time to time as in a dream. Yet none had wanted to believe that he would come, for they were afraid it might disturb their sleep. But the door broke open — the king entered.

O throw open your door, fling it wide open,
Blow your conch with welcoming song.
In the deep night the King has arrived,
the King of the dark region.
Thunder roars in the void,

flashes of lightning prevail.
Dragging yourself from a broken sleep,
start decorating your courtyard,
Companioned by storm, at an unexpected moment,
the King has arrived,
the King of the Dark Sorrow.

Thus many a song may be quoted where the vast Infinite has struck the note of turbulence. Yet... this is but an intermediary state. It is not the final state. The ultimate state is "Peace," "Bliss," and "Absence of Duality." If ferocity were the last manifestation of the All-Terrible, our souls would find no refuge in that incompleteness — the world would not continue! That is why men pray to Him, "O Terrible One, turn your gracious face, so that thereby we may be saved." In this graciousness lies the ultimate and supreme truth — the truth that transcends all harshness. But one must carry the mark of the Terrible in order to arrive at this Truth. The bliss that excludes all harshness and the peace that has embraced no turbulence are mere phantoms. They are not true:

Your flute sounds through thunder
Can it be so simple a song?
I shall awaken to its music;
grant me the ears to hear it aright.
The simple shall no more tempt me;
with life I shall be intoxicated
The life that lies endless
hidden in the cover of death.
May I endure that storm
with joy striking at my heart-lute
as you make the seven seas and the ten directions
dance in vibrating poise.
Tearing me from comfort,
plunge me into that profundity
where peace reigns
in the heart of turbulence.

I cannot say I know quite fully or clearly what is my religion even to this day... But I know this for certain that the aim and substance of my religion is neither to enjoy idle tranquillity nor to be immersed in languid beauty. I do admit I believe in Joy. But,

"It is joy from which beings are born;
It is joy towards which they proceed
and it is joy into which they enter."

This is not a joy that comes by rejecting sorrow, but a joy that has embraced sorrow. The blissful aspect of this joy does not renounce evil,

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but transcends evil. This one whole, non-dualistic aspect of joy is achieved only by bringing all divisions, all contradictions to their perfected form, and not by denying them.

From the source of darkness the light that springs . . .
that is your light.
In strife and turmoil, the good that is ever-awake . . .
that is your goodness.
The house that stands on the dust of the road,
opening its heart-door . . .
that is your house.
The affection, harsh and cruel, that with blows makes one immortal . . .
that is your affection.
When all is exhausted; yet not quite, because of
a gift that lies hidden . . .
that is your gift.
The life that Death carries with it, filling its jar . . .
that is your life.
Under the feet of the world of men, the ground that scatters dust . . .
that is your ground.
Embracing all, in the midst of all, you who remain hidden . . .
that is you who are mine.

I did not know what was meant
by "realization" of you.
I but played at your door amidst dust.
Because I was ignorant I came in simple joy.
I had no fear of you in the dark.

Your learned men rebuked me with deep censure,
saying, "Why haven't you taken the road? Go back!"
You closed the door against my turning back,
binding me with the clasp of your arms . . .
In vain was their insistent cry calling me back.

I have asked myself, "What is life, what is existence without the sky, if it held no delight?" Things of no purpose will yet draw us with joy — this extraordinary happening has its essence in Him; it is because He, fulfilling man inwardly, is present within him that man can go through the hardest penance of self-abnegation — and we do not laugh at it nor ridicule it as the self-destructive act of a madman.

He,
in search of whom, in night's darkness,
man has proceeded on his pilgrimage towards eternity.
The young prince has welcomed tattered rags,

has lost taste for wealth, turning mendicant.
Great hearts have endured at each step
the tortures of a petty world,
of mean scandals, the monstrosities of every-day.
In search for whom, the proud has sacrificed his pride,
the rich has offered up his wealth
and the valiant has given his own life.
To whom, in dedication, the poet has composed his million songs
that echo from land to land.

My life-journey coming to its end
is lost, halting before night's impenetrability.
The serene stars with their fingers lifted,
nodding in silence,
assure me: "Do not fear."

Gathering the remnants of a blossoming day,
I proceed from this shore to the shore of a new life
to complete my journey.

O my evening, all that I have brought with me
I place now in your tending care.
Comrade of darkness, on your compassionate hand
I tie the winding thread of my love.
So many hopes of my dawns, so many songs of my nights,
so many dreams of joy and sorrows of affection
are yet to be fulfilled as I say my farewell.
Whatever I have received, whatever has been
dismissed in futility;
what I have left behind in the pressure of the moment;
the ruby that shone, the ache that pierced the heart;
the shadow that faded away in the horizon . . .
all are life-riches; they are not in vain.
Trampled though they may seem in the dust,
they are blessed with the foot-touch of the Perfect.

It is for the union of you and me
that there is light in the sky.
It is for the union of you and me
that the earth is decked in dusky green.

It is for the union of you and me
that night sits motionless
with the world in her arms;
dawn appears opening the eastern door

with sweet murmurs in her voice.
The boat of hope sails along on the currents of
eternity towards that union,
flowers of the ages are being gathered together
for its welcoming ritual.

It is for the union of you and me
that this heart of mine, in the garb of a bride,
has proceeded from birth to birth
upon the surface of this ever-turning world
to choose the Beloved.

Gazing across from my heart's frontier towards the sunlight,
You sit behind my eyes, a looker-on —
It seems that this look of yours has gathered in it
the vision of days and nights,
bringing to my heart at repeated intervals,
the measureless song of the blue beyond,
the immaculate gesture of the silent.

It strikes me today there is much that your eyes have seen
beyond the crossing of my memory's shore,
in many ages, in many people, in many a glance,
amidst crowds and in solitude.
All this seeing has left its tremor in all directions —
in blades of grass, in each moment,
in low-sweeping thickets with the riotous glitter
of chandelier-leaves.

You must have seen in the quiet, under new veils
and in new guises,
the face of the One Beloved in varied forms from life to life,
in the twilight reach of many an unnamed star.
That is why throughout the sky today,
the union with you from the time beginning and
the endless separation
beat in a constant vibrating note with the fulness of an ache.

That is why what you see has a deepening shroud,
What you do not see, is yet crowded.
That is why there is a restlessness in the south breeze,
in the scent of the spring flowers, filling the void of the forests —
It is the whispered word, the exchange of glances
between the centuries of births.

COMMENTS ON "SELF-REALIZATION MAGAZINE"

Prerana, eminent quarterly published by The Young Men's Hindu Association, Bombay, India, devoted four pages of the January 1956 issue to a review of *Self-Realization Magazine*.

After relating some facts about Babaji (guru of Lahiri Mahasaya), the writer of the *Prerana* review made an interesting statement: "The great Maharashtrian saint, Tukaram, had one Babaji as his Guru, who appeared to Tukaram in a dream. 'He told me,' says Tukaram, 'that his name was Babaji. He gave me a sacred chant-formula.'"

The long review ends with these words: "We are greatly delighted to find that (through *Self-Realization Magazine*) thousands of people all over the world are being guided by India's philosophical literature and spiritual practices. We heartily commend this excellent bimonthly to our readers."

"*Self-Realization Magazine* always gives me a new breath of heavenly life. I scan every page with longing eyes, looking for the very real spiritual food it gives; and it never fails."—B.L.H., *Tiverton, England*.

"*Self-Realization Magazine* is an exceptional literary jewel, and a great blessing to the reader; the pictures are a valuable and beautiful accompaniment completing its mission."—Dr. H.E.H., *Cojimies, Ecuador*.

"In the May-June 1952 issue the picture of Paramhansa Yogananda, taken an hour before his conscious death, has for me the power of giving me back serenity and faith. He seems to say, 'Why take things that way? Courage! Everything becomes easy because you are able to doubt no longer the God Who lives in your Self!' From this photograph I have already had hours of true inner light."—C.H., *Torino, Italy*.

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"*Self-Realization Magazine* delights my heart and enlivens my thoughts as I peruse its rich contents. Every line of the issue telling of 'Saint Lynn'—a born Yogi who dedicated himself to selfless service of mankind for spiritual enlightenment—touches me to the core and elevates my entire being. His is no small achievement—to tell you frankly—when one happens to be a 'Westerner'! All blessings to this mighty soul—a great *rishi* and *atmavid*; and abiding good-will for your organization!"—B.C.C., *Jalpaiguri, India*.

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"I have received my first copy of the magazine. It's excellent. I didn't think it would be so comprehensive. In the letters from other students published in the magazine I see expressed my own feelings."—*E.F., Frankfurt, Germany.*

"I read the correspondence in the magazine. I find it encouraging to know that people everywhere are learning what I am learning and doing what I am doing."—*A.B., Edinburgh, Scotland.*

"Just twenty-four hours ago I took from the mailbox the envelope containing the Paramhansa Yogananda Memorial Numbers of *Self-Realization Magazine*. I have read them through, sometimes weeping, sometimes feeling joyously 'out of this world.' This is a time in my life when I am in need of spiritual enlightenment; the magazine has come as a great blessing. It is marvelous! I want to bind all the issues and keep them always. When I found *Self-Realization Magazine* it seemed to be the answer to prayer."—*V.E., Mt. View, Alaska.*



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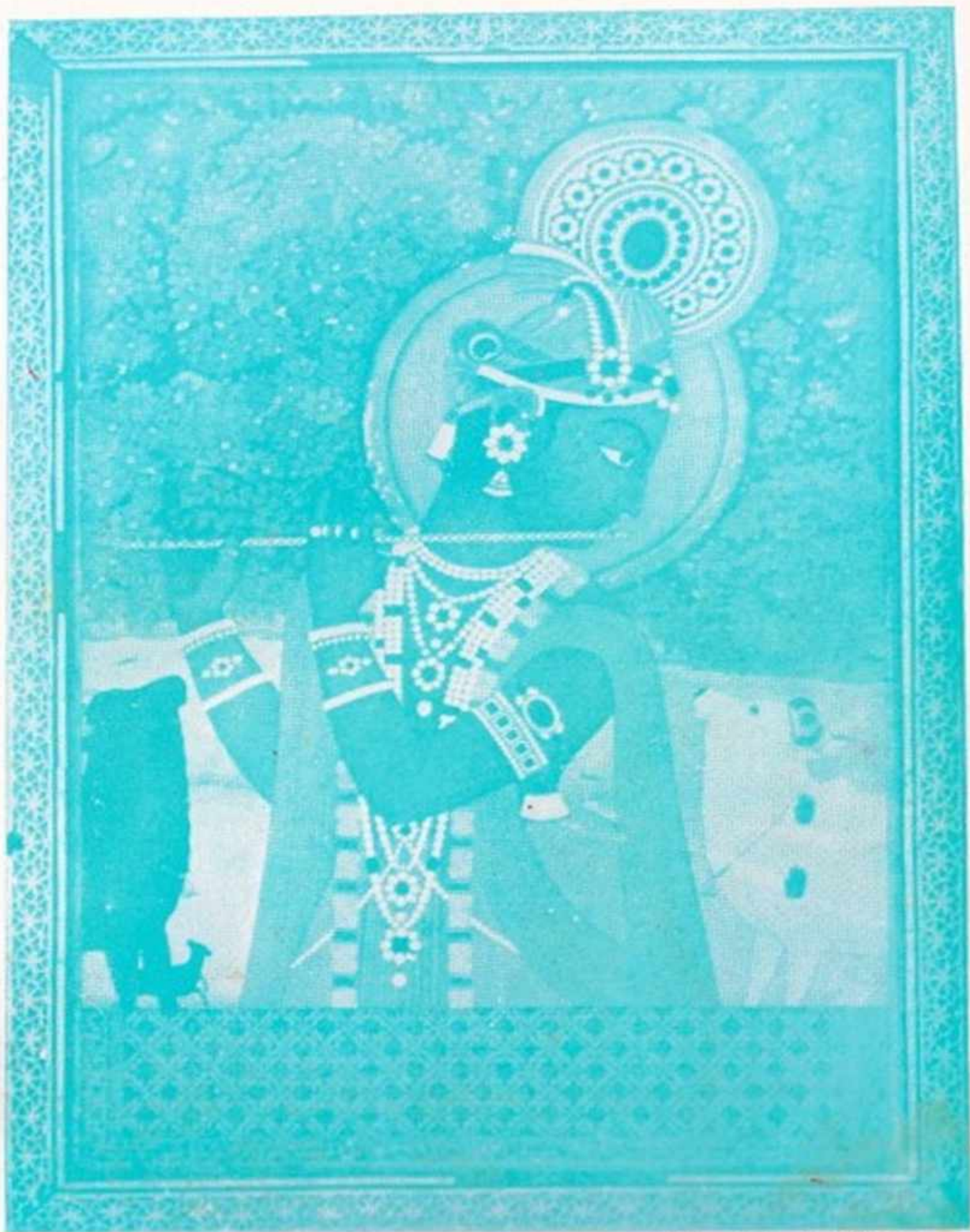
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