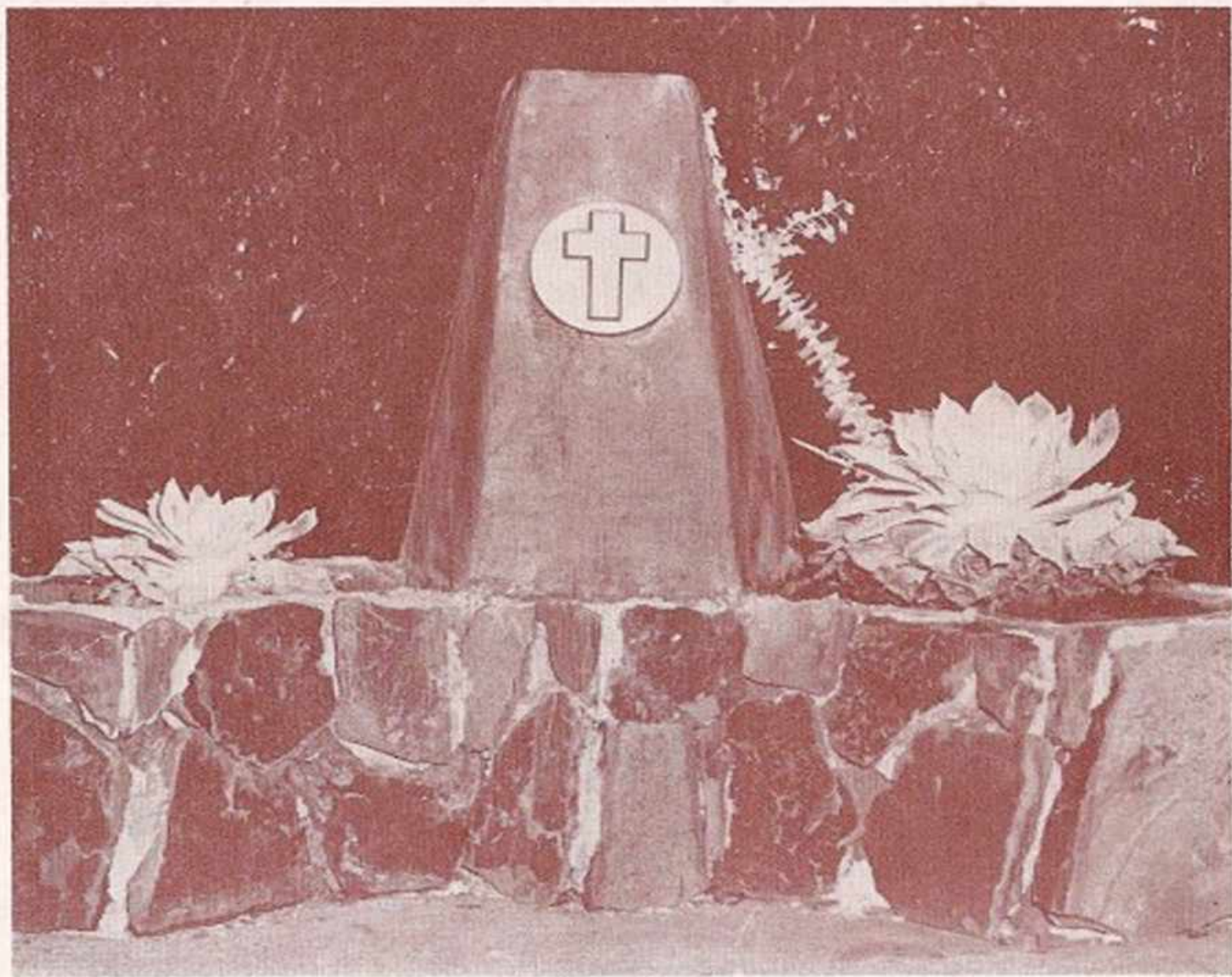


Self-Realization

MAGAZINE

Founded in 1925 by PARAMHANSA YOGANANDA



MONUMENT TO CHRISTIANITY IN SRF "COURT OF RELIGIONS"
SRF LAKE SHRINE, PACIFIC PALISADES, CALIFORNIA

(See back cover)

Healing of Body, Mind, and Soul

SEPT-OCT., 1956

25¢



PARAMHANSA YOGANANDA, February 1, 1948

Paramhansaji chanting *Aum* (Amen) and casting incense into a brazier at an ancient Vedic fire ceremony conducted at SRF Church of All Religions, Hollywood, California. The occasion was a memorial service for Mahatma Gandhi, who had died two days earlier.

Self-Realization Magazine

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September-October, 1956

Volume 28, No. 2

Yoga For Westerners	3
By <i>Paramhansa Yogananda</i>	
Duality in Unity	12
By "Siva"	
Yoga Postures For Health	14
By <i>B. Tesnière, M.D., and Brahmachari Leland</i>	
Spiritual Interpretation of <i>Bhagavad Gita</i>	18
By <i>Paramhansa Yogananda</i>	
Letter From Sister Gyanamata	23
Thought Seeds	24
Book Review	26
News of SRF Centers	31
Letters From SRF Students	37

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(ABOVE) Members of Yogoda Sat-Sanga center in Kalidan, Midnapore, March 30, 1956. They are seated in front of the *Guru Mandir* (shrine to the guru) of Sri Yukteswar (guru of Paramhansa Yogananda).

(BELOW) Night meeting of YSS center, Kalidan.



Yoga For Westerners

By PARAMHANSA YOGANANDA

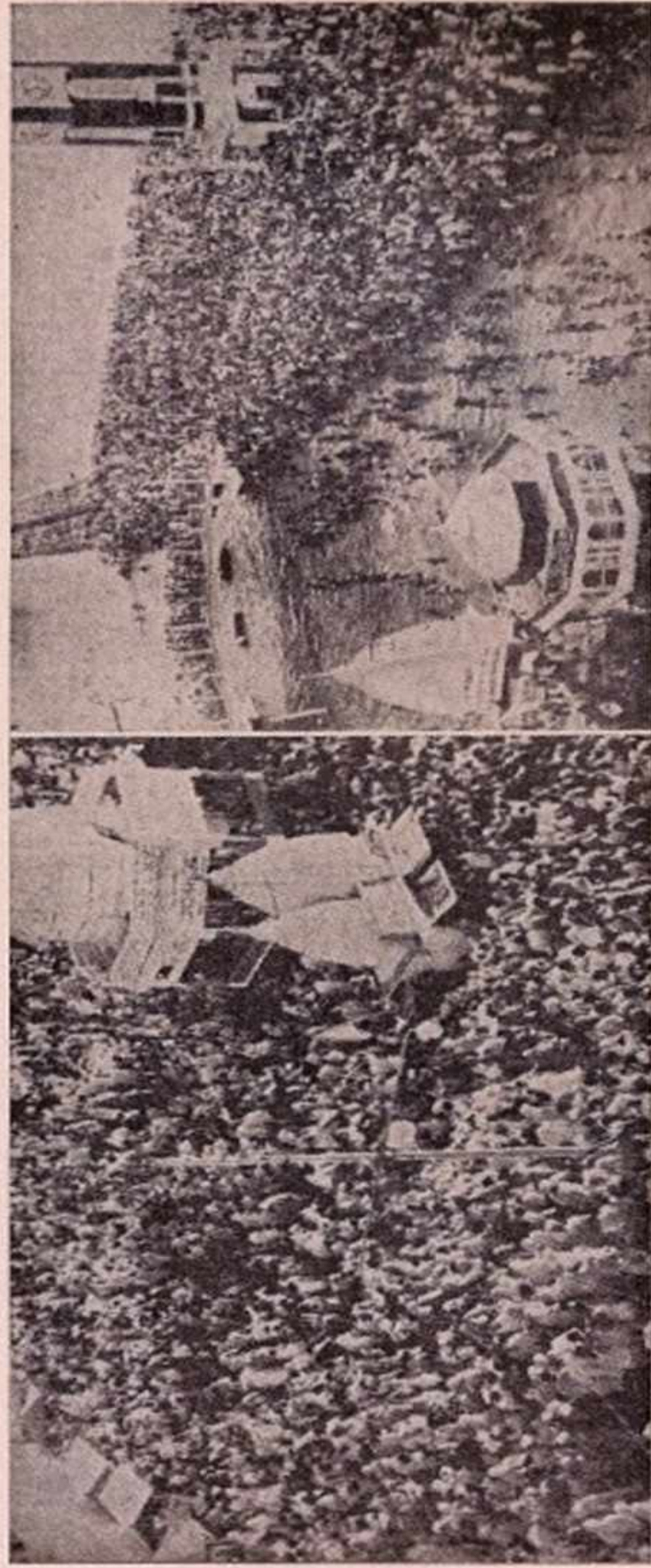
(Extracts from a lecture given on May 21, 1944,
at Self-Realization Fellowship Church, Hollywood, California)

Yoga means the methods of reuniting the soul with the Spirit. We have come down from God, and we must ascend to Him. We have seemingly become separated from our Father, and we must be consciously reunited with Him. Yoga teaches us how to rise above the delusion of separation and to realize our oneness with Spirit. The poet Milton wrote of the soul of man and how it might regain paradise. That is what Yoga means — to regain the lost paradise of soul consciousness by which man knows that he is, and ever has been, one with Spirit.

The world's various religions are based more or less on the *beliefs* of man. But the true basis of religion should be a science that all devotees may apply in order to reach our one Father-God. Yoga is that science. The practice of a *science of religion* is imperative. Different dogmatic "isms" have kept mankind divided, although Jesus pointed out: "If a house be divided against itself, that house cannot stand."* Unity among various religions may be brought about only when the individual practitioners of those religions become actually aware of God within. Then we shall have a true brotherhood of man under the Fatherhood of God.

The great religions of the world all preach the necessity of finding God, of brotherhood among men; and all have a moral code, such as the Ten Commandments. What, then, creates the differences among them? It

*Mark 3:25.



600,000 PILGRIMS ATTEND ARDHA KUMBHA MELA IN HARDWAR

Swami Atmananda and other members of Yogoda Math, headquarters in India of YSS-SRF, made a pilgrimage in April, 1956, to Hardwar in the Himalayan foothills. More than 600,000 people gathered in Hardwar for a dip in the sacred waters of the Ganges during the sexennial religious festival, *Ardha Kumbha Mela*. Processions of *sadhus* (wandering ascetics), blowing trumpets and conch shells, were followed by long lines of villagers in bright clothing, chanting devotional songs. Loudspeakers were used to broadcast religious discourses and recitations from the *Bhagavad Gita*.

In January, 1936, Paramhansa Yogananda attended a *Kumbha Mela* in Allahabad. He wrote: "The religious fairs held in India from time immemorial are known as *Kumbha Melas*; they have kept spiritual goals in constant sight of the multitude. Devout Hindus gather every six years to meet thousands of *sadhus*, yogis, swamis, and ascetics of all kinds. Many are hermits who never leave their secluded haunts except to attend the *melas* and bestow their blessings on worldly men and women."

is in men's minds. Not by concentrating on dogma may we reach God, but by actual soul knowledge. When men perceive the universal truths underlying various religions, there will be no more difficulties over dogma. To me there is neither Jew, nor Christian, nor Hindu; all are my brothers. I worship in all temples, for each of them has been erected to honor my Father.

We should start world unity with the idea that has been initiated by Self-Realization Fellowship—a "Church of All Religions." Such temples, dedicated to the one God that all religions worship, should be built everywhere. I predict that this will come about. East and West should destroy forever narrow divisions in the houses of God. Attaining Self-realization through Yoga, men will come to know that they are all children of the one Father.

That unity of spirit is demonstrated in great men, those with God-realization. The blind cannot lead the blind; only a master, one that knows God, may rightly teach others about Him. To regain one's divinity one must have such a master or guru. He who faithfully follows a true guru becomes like him, for the guru helps to elevate the disciple to his own level of realization. When I found my Master, Sri Yukteswar, I made up my mind to follow his example; to place God alone on the altar of my heart; and to share Him with others.

The Hindu Masters taught that to gain the deepest knowledge one should gaze in the spiritual eye. A man concentrating hard wrinkles his forehead at the point between the eyebrows—the center of the spherical spiritual eye, the seat of soul intuition. That is the real "crystal ball" into which the yogi gazes to learn the secrets of the universe. Those who go deep enough in their concentration will penetrate that "third" eye and see God. Seekers of truth therefore should develop their ability to penetrate the spiritual eye. The practice of Yoga helps the aspirant to open the single eye of intuitive perception.*

Intuition or direct knowledge does not depend on any data from the senses. That is why the intuitive faculty is often called the "sixth sense." Everyone has this sixth sense, but most people do not develop it. However, almost everyone has had some intuitional experience, perhaps a "feeling" that a particular thing is going to happen, when there is no sensory evidence to indicate it.

It is important to develop intuition, or direct soul knowledge, for he who is God-conscious is sure of himself. He knows, and he knows that he knows. We must be sure of God's presence, as sure as we are that we know the taste of an orange. It was only after my Master had shown me how to commune with God and after I had felt His presence every day that I assumed the spiritual duty of telling others about Him.

The West has emphasized large temples of worship, but there are few to show the worshipers how God may be found. In the East, on the

*"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light"—(Matthew 6:22).

other hand, the emphasis has been on the development of men of God-realization; but they are very often inaccessible to other spiritual seekers. Spiritual centers in which people may commune with God, and ministers that can show people how to commune with God, are both necessary. How may one receive knowledge of God from a teacher who himself does not know God? My Master Sri Yukteswar impressed upon me the necessity of knowing the Heavenly Father before trying to tell others about Him. How grateful I am to have received his training! He himself truly communed with God.

The Lord must first be perceived in the bodily temple. Every man should daily discipline his thoughts and place on the altar of his soul the wildflowers of his devotion. He who finds God within will be able to feel His presence in every church he enters.

Yoga enables man to perceive the truth in all religions. The Ten Commandments are preached, in various words, in every church. But the two greatest commandments are those given by Jesus: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself."*

Loving God "with all thy mind" means withdrawing one's attention from the senses and giving it to God; i.e., giving one's whole concentration to God in meditation. Every seeker of God must learn to concentrate. A prayer that one utters while at the same time thinking of other things in the background of the mind is not a true prayer and is unheeded by God. Yoga teaches that in order to find the Father it is first necessary to seek Him with all one's mind; the seeker must learn to concentrate.

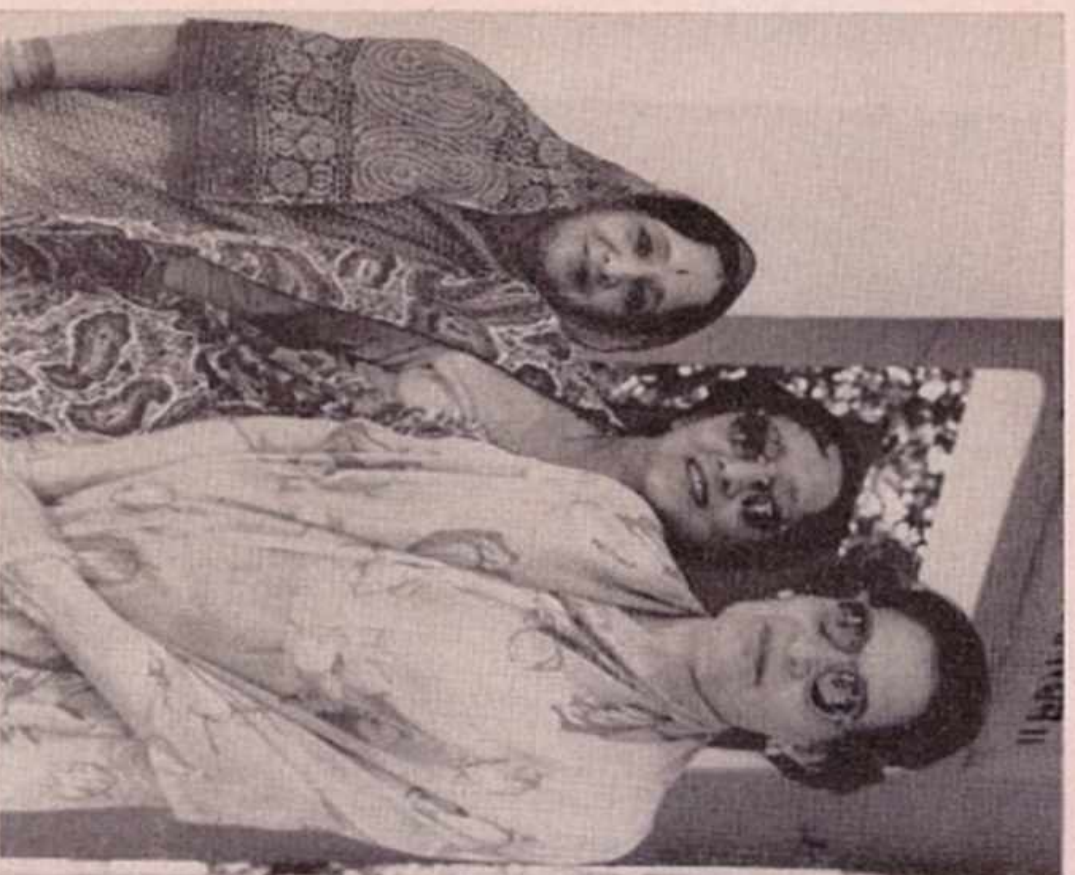
Some people say that the Hindus are more adapted to the practice of Yoga, that Yoga is not suited to Westerners. This is not true. Many Westerners are at present in a better position to practice Yoga than many Hindus are, because scientific advancements have given Westerners much free time. India should more and more utilize the progressive material methods of the West to make life easier and freer; and the West should take from India the psychological methods of Yoga whereby every man may find his way to God. Yoga is not a sect but a universally applicable science by which we can find our Father.

Yoga is for everybody, for the people of the West as well as for those of the East. One would not say that the telephone is not for the East just because it was invented in the West. Similarly, the methods of Yoga, although developed in the East, are not exclusively for the East but are useful to all mankind.

Whether a man is born in India or in America, he some day has to die. Why not learn how to "die daily" in God, like St. Paul?† Yoga teaches the method. Man lives in the body as a prisoner; when his term is over, he suffers the indignity of being thrown out. Love of the body is

* *Matthew 22:37,39.*

† *I Corinthians 14:31.*



(LEFT) Swami Mahadevananda Giri, president of the *Giri* Order of Swamis, at Bhola Giri Ashram, Hardwar, April, 1956. Swami Sri Yukteswar and Paramhansa Yogananda belonged to the *Giri* (mountain) branch of swamis, one of the ten subdivisions of the ancient monastic Swami Order. While attending the 1956 *Kumbha Mela*, Swami Armananda Giri, YSS secretary, paid his respects to the revered Swami Mahadevananda Giri.

(RIGHT) Three *rasis* (queens) of Nepal who visited YSS members several times in Hardwar. The *rasis* are familiar with the books and teachings of Paramhansa Yogananda.



(ABOVE) Early morning parade of boys of Yogoda Sat-Sanga (SRF) High School in Ezmalichak during visit on May 11th of Swami Atmananda and other members from Yogoda Math headquarters.

(BELOW) Part of the welcoming committee in Ezmalichak.

therefore nothing more than love of jail. Long accustomed to living in the body, we have forgotten what real freedom means. Being a Westerner is no excuse for not seeking freedom. It is vital to every man that he find his soul. Yoga shows the way.

Before creation existed there was Cosmic Consciousness. When creation came into being, Cosmic Consciousness "descended" into the physical universe where it manifests as Christ Consciousness. When the Christ Consciousness descends as soul into the physical body of man and becomes identified with the body, it manifests as mortal consciousness. Yoga teaches that the soul must climb back up the ladder of consciousness to Spirit.

Secret of Happiness is Consciousness of God's Presence

It is all right to enjoy life; the secret of happiness is not to become attached to anything. Enjoy the smell of the flower, but see God in it. I have kept the consciousness of the senses only that in using them I may always see and think of God. "Mine eyes were made to behold Thy beauty everywhere. My ears were made to hear Thine omnipresent voice." That is Yoga, union with God. It is not necessary to go to the forest to find Him. Worldly habits will hold us fast wherever we may be until we free ourselves from them. The yogi learns to find God in the cave of his heart. Wherever he goes, he carries with him the blissful consciousness of God's presence.

Man has not only descended into mortal sense consciousness but has become bound by abnormalities of that sense consciousness — greed, anger, jealousy, and so on. Man must banish these abnormalities in order to find God. Both Easterners and Westerners should be free from sense slavery. For example, an ordinary man may become angry because his coffee hasn't been brought to him and because he thinks the delay will give him a headache. He is a slave of his habits. The developed yogi is free.

Everyone can be a yogi right where he is, now. But anything that is beyond the horizon of our own habits of life we are prone to think strange and difficult. We do not consider how our habits may appear to others!

The practice of Yoga leads to freedom. Some yogis carry this idea to extremes. They teach that one should be able to lie on a bed of nails without discomfort, and so on. It is true that one who can sit on a bed of nails and think of God shows great strength of mind. But such feats are not necessary. One may just as well sit in a comfortable chair and meditate on God.

Patanjali says that any posture that keeps the spine erect is good for meditation. It is not necessary to go through physical contortions or to practice exercises requiring extreme physical endurance and suppleness. God is the objective; consciousness of His presence is what we should work toward.

Hindu yogis have been known to demonstrate obliviousness of mos-

quitoes and other insects near them, but such a demonstration is not a requisite of being a yogi. It is best to try to eliminate disturbing elements; or to endure them, if necessary, without being disturbed inwardly by them. Similarly, if one can remain clean it is pointless to be dirty. One may become attached to living in a hut as well as to living in a palace.

The greatest factor in achieving spiritual success is *willingness*. Jesus said, "The harvest truly is plenteous, but the laborers are few."* The people of the world seek the gifts of God, but he that is wise seeks the Giver Himself.

To be a yogi is to meditate. The yogi doesn't think first of food for his body upon waking each morning; he feeds his soul with the ambrosia of God-communion. Filled with the inspiration found by his deeply diving meditative mind, he is able to perform happily all the duties of the day.

God made this earth as it is on purpose; in His plan it is man's part to make the world better. The Westerner tends to go to extremes in keeping constantly busy getting new and improved material comforts. The Easterner tends to go to extremes in being satisfied with what one has. There is something appealing about both the go-ahead spirit of the West and the easy, calm spirit of the East. We should take the balanced road between.

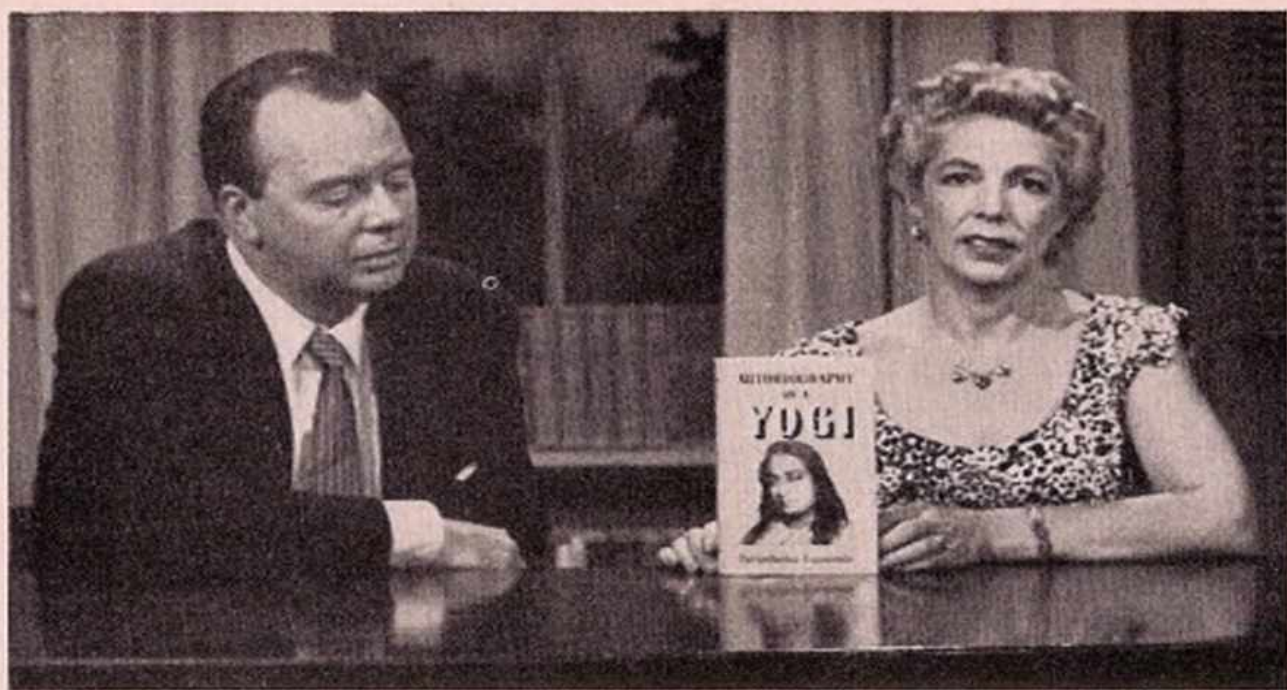
Meditation Makes the Yogi

To find God one should meditate in the morning each day, and whenever he has a little spare time during the day, use that for meditation too. On one day a week he should meditate for six hours. That is not unreasonable; some people practice at the piano ten hours a day and think nothing of it. In order to become a master it is necessary to give more time to God. We have to make Him feel that we love Him more than anything else. Five hours of sleep are enough. The rest of the night should be used for meditation. One can use nights and early mornings and holidays in meditating on God. In this way any Westerner can be a yogi.

We need the "hives" of churches, but we also need to fill the churches with the "honey" of our own Self-realization. God is present in the churches too, of course; but just going there will not reveal Him. It is when a devotee's heart is afire and when he throws shell after shell of prayer that God surrenders to him. That unceasing devotion is essential to find Him. In order to be a Western yogi it is necessary to meditate at home, to discipline oneself, and to perform all duties with the attitude that they are a service to God.

My greatest desire is to build temples of God in the souls of men; to see the smile of God on men's faces. The most important of all life's accomplishments is to establish a temple of all religions in one's own soul. And it can be easily done. That is why Self-Realization Fellowship was

*Matthew 9:37.



YOGANANDAJI'S AUTOBIOGRAPHY REVIEWED ON TELEVISION

Turnley Walker and Georgiana Hardy of the weekly television program "Cavalcade of Books" (KNXT, Los Angeles), on which *Autobiography of a Yogi* was recently reviewed. Mrs. Hardy, a member of the Los Angeles Board of Education, described the book as "warm and interesting... delightful to read, with a great deal of humor [and] spiritual insight."

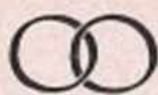
sent to the West. Christ himself sent this work here, and he foretold its coming when he said: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."* The fulfillment of Christ's promise is being accomplished through Self-Realization Fellowship teachings, because they show devotees *how* to commune with the Holy Ghost.

So become a Western yogi. You don't have to wear a turban or to have long hair like me! Church-going is good, but daily meditation is better still. Do both, because you will certainly have inspiration from going to church; and from daily meditation you will receive an even greater inspiration.

Any Westerner who has established God in his soul temple is a yogi. He can say, with me, that Yoga was made for the East, North, South, and West—for all people, that they may follow the byways of theology to join the highway of Yoga. The right road leads to the palace of God's bliss. He who once reaches there shall "go no more out."†

*John 14:26.

†Revelations 3:12.



Duality in Unity



By "SIVA"

The personality of the Lord as united with His infinite potency is conceived of as His dual nature. He is ever present in His dual form. But this dual form of His is not like a pair of individuals or objects existing at one and the same place, indifferent to and entirely independent of each other. Though essentially one, the two forms are manifested independently only to carry on His charming *lila* ("play" or creative sport in creation). If we reject the one, the other will be altogether untraceable.

Just as duality always exists in the concept of a substance and its potency, a category and its cognizability, a substantive and its adjuncts, a word and its meaning, the sun and its effulgence, fire and its burning capacity, so there is duality in Brahma. Perpetually two (not only on the relative plane but in reality too), they are eternally one; and eternally one, they are perpetually two. Perpetually apart, they are eternally identical; and eternally identical, they are perpetually apart. They are always two in one and perpetually one in two.

Brahma, the supreme Reality, transcends all and yet enters into all as their Cause. The non-dual and integral substance of Brahma embraces both these aspects. That ultimate and supreme Reality is one without a second, beyond time and space, above all states and transformations, illimitable, the essence of truth, consciousness, and bliss; and again it is that Reality which is revealing Its enrapturing and absolute existence consisting of truth, consciousness, and bliss through all space and time and through all states and changes.

While, on the one hand, It is absolutely unrelated to and unlike anything perceptible, comprehensible, describable, thinkable, or conceivable, the same indestructible and absolute supreme Spirit — beyond time, beyond all states and transformations, beyond the ken of the senses, mind, and intellect, ever-tranquil and infinite — is simultaneously present at all times and in all space, in all existences and in all states.

The same supreme Spirit is the Cause of all causes, all-pervading, interpenetrating all, and the inner Controller of all. The same most subtle, ever undifferentiated, immutable, non-dual, supreme Reality is the Source of all created beings, moving as well as stationary, the sole material Cause as well as the efficient Cause of the endless variety of substances. It lies beyond the universe and is at the same time the Maker of the universe, the Knower of the universe, and the universe itself.

It is the one supreme Reality, God, that has become many. It neither passes from one state to another nor wills to do so, nor again does Its

natural and eternal existence ever undergo any change. Motion and rest, the manifest and the unmanifested, activity and quiescence, sensuality and abstemiousness, spiritual endeavor and its consummation, desire and its goal, past and future, remote and near, one and many — all these stand ever unified in the supreme Spirit; for that integral substance, consisting of truth, consciousness, and bliss, is absolutely undifferentiated. In that undifferentiated state the supreme Spirit remains perpetually embracing contrary attributes.

Since there can be no intricate sport without at least two beings, each a spectator-participator, the eternally sportive Lord ever goes in a pair. It is out of the question that He undergo any change of circumstance due to passage of time. That is why He ever goes in a pair; in this eternal duality lies His integral unity. His eternal revelry in His own Self — His unceasing enjoyment of His own infinite presence, infinite wisdom, infinite lordship, infinite beauty, and infinite charm goes on uninterrupted. He alone is the sweetness worth relishing and He Himself is the relisher. He is Goddess Lakshmi and He Himself is Lord Narayana; He is Goddess Uma (Parvati) and He alone is Lord Maheswara (Shiva); He is Sita and He Himself is Sri Rama; He is Radha and He alone is Sri Krishna; He is Shakti (the divine potency) and it is He who is possessed of this potency; He is the beloved and He alone is the lover. This ever-delightful dual personality of His as well as His transcendent love-inspired pastime is eternal, real, and everlasting. — *"Kalyana Kalpataru," Gorakhpur, India.*



Swami Atmananda (*center of boat*), YSS secretary, embarking from Dakshineswar on May 11th on long Ganges River journey to Ezmalichak, Midnapore, where he visited YSS High School for boys.

Yoga Postures For Health

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



VAKRASANA—THE TWISTED POSE

General Introduction. For the most profitable practice of the Yoga asanas (body-postures) described in these articles, please observe the following instructions.

- (1) Read the whole article; then follow the instructions.
- (2) Concentrate on that region of the body which receives the greatest exercise during the performance of a particular asana.*
- (3) Be patient. Unless you are very supple, it will take some time completely to master a pose.
- (4) Practice *Savasana*, the Relaxation Pose (lying flat on the back) after each practice of any other asana.
- (5) Difficult asanas should not be attempted by persons with exceptionally stiff joints and muscles.
- (6) As a general rule, wait three hours after a normal meal, and four or five hours after a heavy meal, before performing the asanas.
- (7) Evening is usually the easiest time to practice the postures. Fullest benefits, however, come by performing them twice daily: morning and evening.

*SRF students who have learned the SRF recharging exercises should employ the principles of the SRF energization techniques in performing the asanas. However, anyone may profit immeasurably by practicing the yoga postures, whether he is familiar with the SRF recharging exercises or not.

A basic characteristic of the Yoga postures is their emphasis on the well-being of the spine. In this series of articles we have presented asanas that exercise the spine in various ways: *Paschimottanasana* (*Self-Realization Magazine*, January 1956 issue) stretches the spine posteriorly; *Dhanurasana* (March 1956) stretches the spine anteriorly; and *Trikonasana* (July 1956) stretches the spine laterally. *Vakrasana*, the Twisted Pose, completes the series to give an all-around exercise of this life line of the body. *Vakrasana* has been introduced into Yoga practice relatively recently as a preparatory asana for the more difficult twisted poses (*Ardha-Matsyendrasana* and *Matsyendrasana*).

To practice *Vakrasana*:

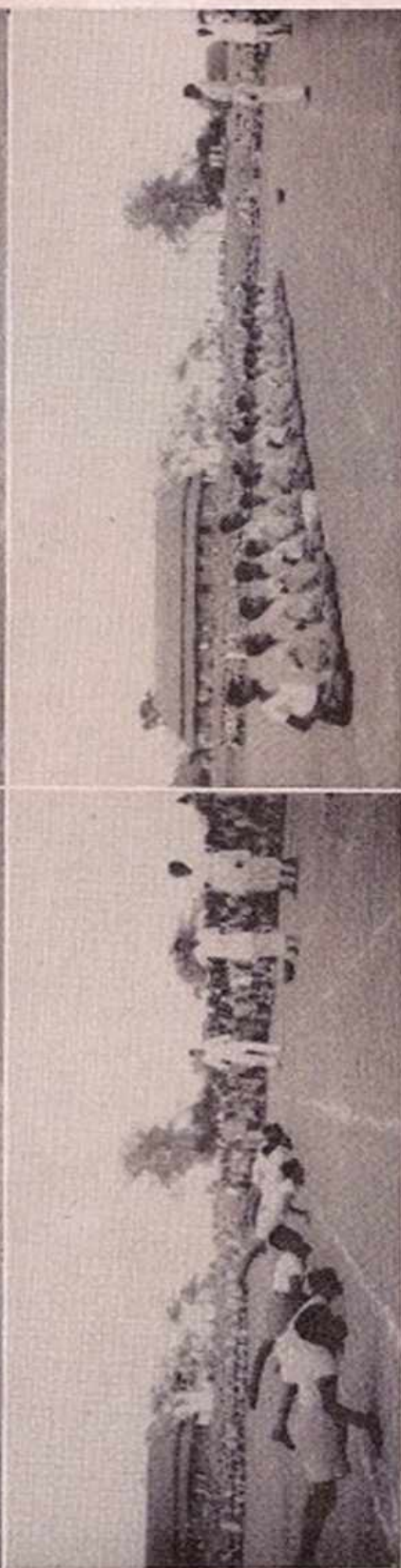
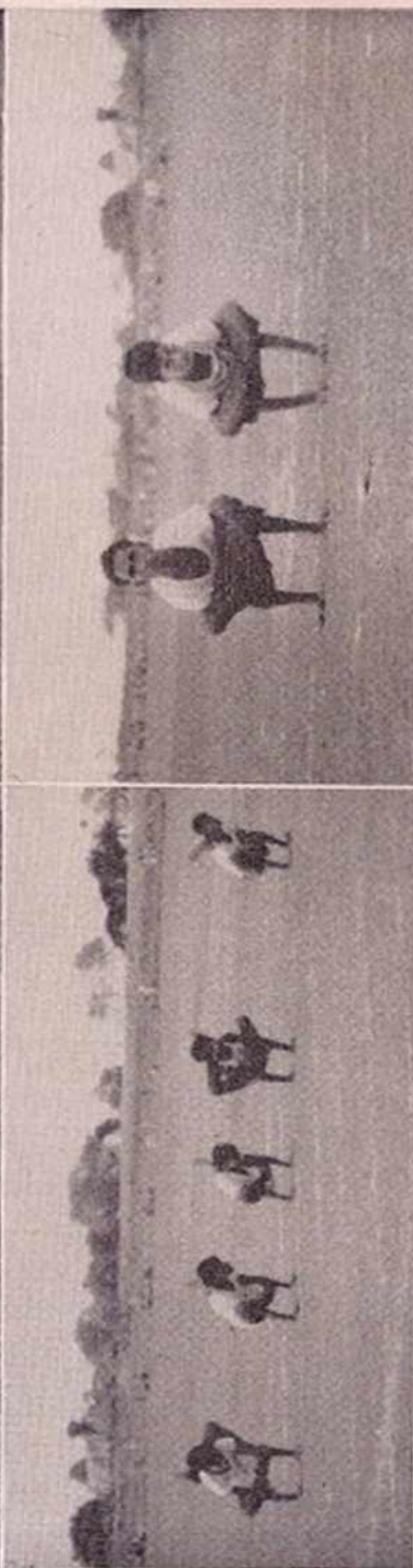
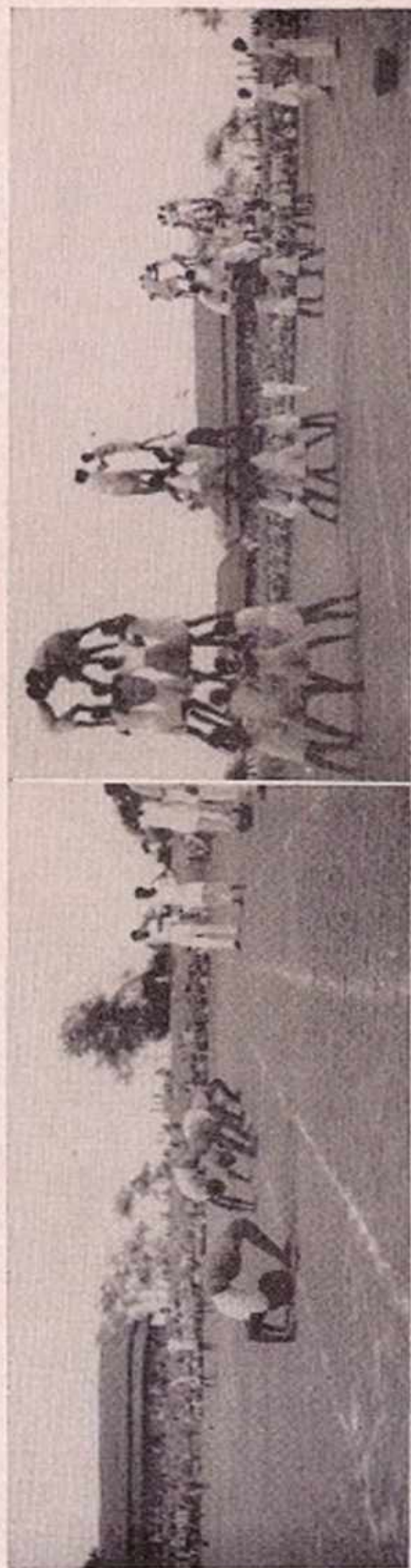
- (1) Sit with the legs flat on the floor, and parallel to each other.
- (2) Draw left knee up toward the chest, placing the left foot on the floor by the right knee.
- (3) Twist the upper part of the body to the left, bringing the right arm over the left knee and the left arm behind the trunk. Keep the spine erect.
- (4) Place the palms of the hands on the floor, completing the full twist of the spine by pressing the right arm against the left leg (without moving the leg); and by pushing against the floor with the left hand.
- (5) Turn the head as far as possible to the left.
- (6) Hold the pose for five seconds in the beginning. Then relax and return to the first position.
- (7) Now reverse the position, twisting to the right. Hold for five seconds. One may gradually increase the time for holding the completed pose of *Vakrasana* to one minute in each position.

When first attempting the Twisted Pose, one may find the spine to be quite stiff. In this case, make the following exception to the above-mentioned instruction two. Instead of placing the left foot on the left side of the right knee, cross it over the outstretched leg and place it on the right side of the right knee. Then one can more easily perform the twist and prepare himself for the regular pose.

The main benefits of *Vakrasana* consist in the effective twist it gives to the spine. The backbone is made more supple and elastic, and the horizontal play of the vertebrae in relation to one another becomes greater and easier. The spinal cord, the nerves issuing from the spine, and the sympathetic ganglia are toned up by the alternate twisting of the spine, bringing a harmonization of the flow of life force in them and throughout the body.

Vakrasana exercises almost all of the muscles of the trunk, and is especially valuable for the extraordinary exercise it gives to the abdominal muscles — the external and internal obliques in particular.

To gain a clear understanding of this point it is helpful to know how these muscles are placed. The external obliques spread from the lower



FEATS OF BOYS OF YSS HIGH SCHOOL, EZMALICHAK (see opp. page)

ribs diagonally downward across the abdomen to its middle line and the area where the thighs join the abdomen. Conversely, the internal obliques spread from the area where the thighs and hips join the abdomen diagonally upward to its middle line and lower ribs. The general directions of these two sets of muscles are perpendicular to each other. In *Vakrasana*, when a person twists the trunk one way and then the other way, he alternately stretches and contracts these muscles in opposite directions. Except for certain complicated twisted poses, no other Yoga posture so completely exercises the abdominal obliques as does *Vakrasana*.

All the organs of the trunk are invigorated by the Twisted Pose. The blood circulation and the flow of life force in them are stimulated. The strengthening of the abdominal wall helps to keep the abdominal organs in their proper places.

Vakrasana brings an all-over improvement in the strength and vitality of the whole body. A healthy body is a very important factor in achieving mental harmony. A sound mind in a sound body provides a fit instrument for achieving the goal of Yoga—union of the soul with Spirit.

In the November *Self-Realization Magazine* we will describe a simple but extremely beneficial stomach exercise, *Uddiyana-Bandha*.

CAPTION FOR PICTURES ON OPPOSITE PAGE: Boys of Yogoda Sat-Sanga (SRF) High School in Ezmalichak, Midnapore, demonstrating difficult yoga asanas (postures) and performing other gymnastic feats during an athletic contest on May 11th before visiting members from YSS Yogoda Math headquarters. The pictures in the center show the boys (left) in *Uttitha Ekapada Shirasana* or One Foot Raised to the Head Pose; and (right) in a variation of *Kukkutasana*, the Cock Pose. Boys in picture at lower left are demonstrating *Mayurasana*, the Peacock Pose.

"SELF-REALIZATION MAGAZINE" REVIEWED IN BOMBAY

A review of *Self-Realization Magazine* appeared in the July 1956 issue of *Chetana*, a monthly published in Bombay, India. Extracts from the review are: "The most illuminating contribution in this issue (January 1956) is the spiritual interpretation of the *Bhagavad Gita* by Paramhansa Yogananda. Stanza VII:4 of the *Gita*, which mentions the eight-fold classification of the cosmic elements, has here been expounded at length in a profound manner, at once the quintessence of the highest philosophy and of the most advanced science. Among other notable contributions are 'Yoga Postures for Health' and a description of Dr. N. N. Das's researches in Yoga that have amazed the Western world. This magazine is not merely a collection of articles, neatly printed and illustrated; it is much more. It has a quality of spiritual awakening that leads to Self-realization."

A SPIRITUAL INTERPRETATION
OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VII, Stanza 13

Literal Translation

Worldly people do not perceive Me, unchangeable and beyond all qualities, because they are deluded by the triple modes of Nature.

Spiritual Interpretation

Emotional human beings are too intent on beholding motion pictures to notice overhead the picture-causing beam. Similarly, worldly men are too deeply engrossed in God's dream-pictures of life to perceive His taintless omnipresent Beam that is the sole Creator, the only Doer.

As a dreamer engaged in viewing his dream of good and evil experiences cannot capture the consciousness of his wakeful state, free from the taint of dreams, so the people of the world are so much engrossed in viewing and participating in the triply affecting cosmic dream that they fail to observe it, with unattachment, as a divine spectacle.

But leave the Wise to wrangle, and with me
The Quarrel of the Universe let be:
And, in some corner of the Hubbub coucht,
Make Game of that which makes as much of thee.*

* *Rubaiyat of Omar Khayyam*, translated by Edward Fitzgerald.

The cosmic-dream delusion is imposed like a hypnotic spell on men from their birth; they remain unaware of its insidiousness. If God made His supreme blessedness evident to all men (as He does to the tested and victorious supermen), they would not be influenced by the lesser lures of the senses. God, the perfect ever-new unending Bliss, is the greatest temptation to the soul of man. Therefore He tests His children first with inferior temptations of the senses; when man has rejected those in a proper spirit of wisdom, the superior divine treasures are revealed to him.

The secret of the cosmic game is that God hides His surprise, His bliss, behind the temptations of the world. He knows that man — made in His image, with supreme joy hidden within him — will not forever wallow in the mud of the senses. Disillusioned by unsatisfying sense-pleasures, man is haunted by the memory of his lost soul-peace. Harmed by the poisoned honey of pleasures, he ultimately seeks the pure divine nectar. God's game of hide-and-seek with His sons in this cosmic dream would be pointless if He had not made it hazardous with pain and pleasure. He blindfolded men with ignorance and hid His perfect Face. The surprise goal to be achieved by His children, one by one, is consciousness of identity with Him.

Supermen have not received the realization of God as an unearned gift. Those that attain divine communion in infancy had entered that state in a previous life by a deep practice of yoga and meditation. No one should helplessly envy the God-realization of saints nor be discouraged by his own self-created ill-luck and ignorance of God. Like the supermen, he too has been in the heart of God throughout eternity; even when he started on his round of human incarnations he came as one made in His image.* Thus remembering his divine heritage, he should not wait for good karma to arrive by sheer luck. He should put forth right effort and fan the desire to recover his forgotten bliss by accumulating good karma through meditation. Man already possesses God within himself; and, as soon as he takes the proper steps, may regain consciousness of Him.

Chapter VII, Stanza 14

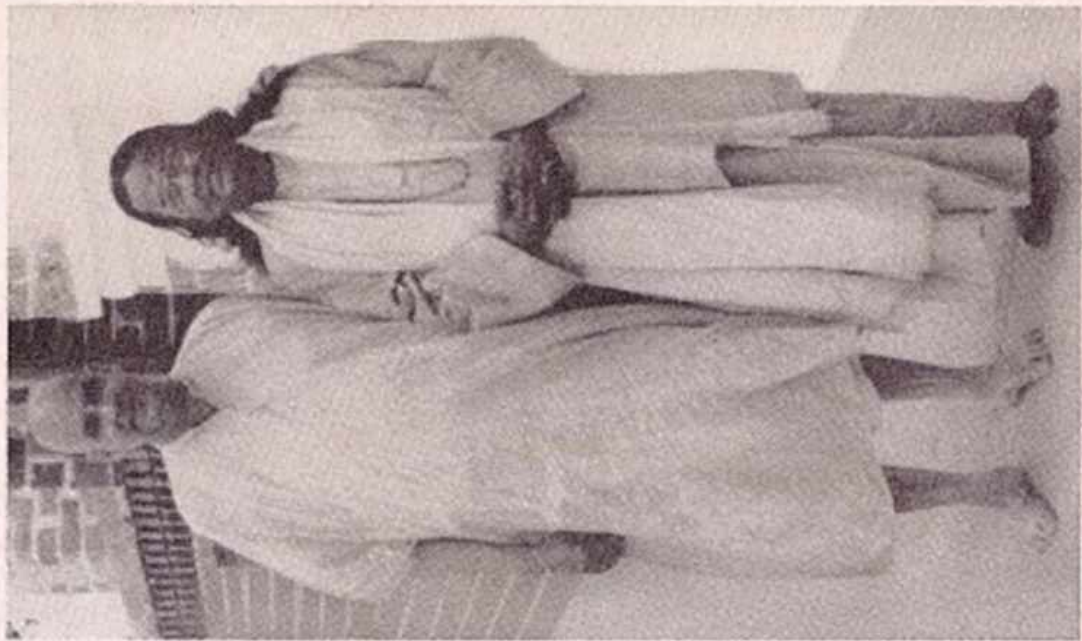
Literal Translation

It is difficult indeed to go beyond (the influence of) My divine cosmic hypnosis, imbued with the triple qualities. Those who take shelter in Me (the Cosmic Hypnotizer, and not in the phenomena of My cosmic hypnosis) become free.

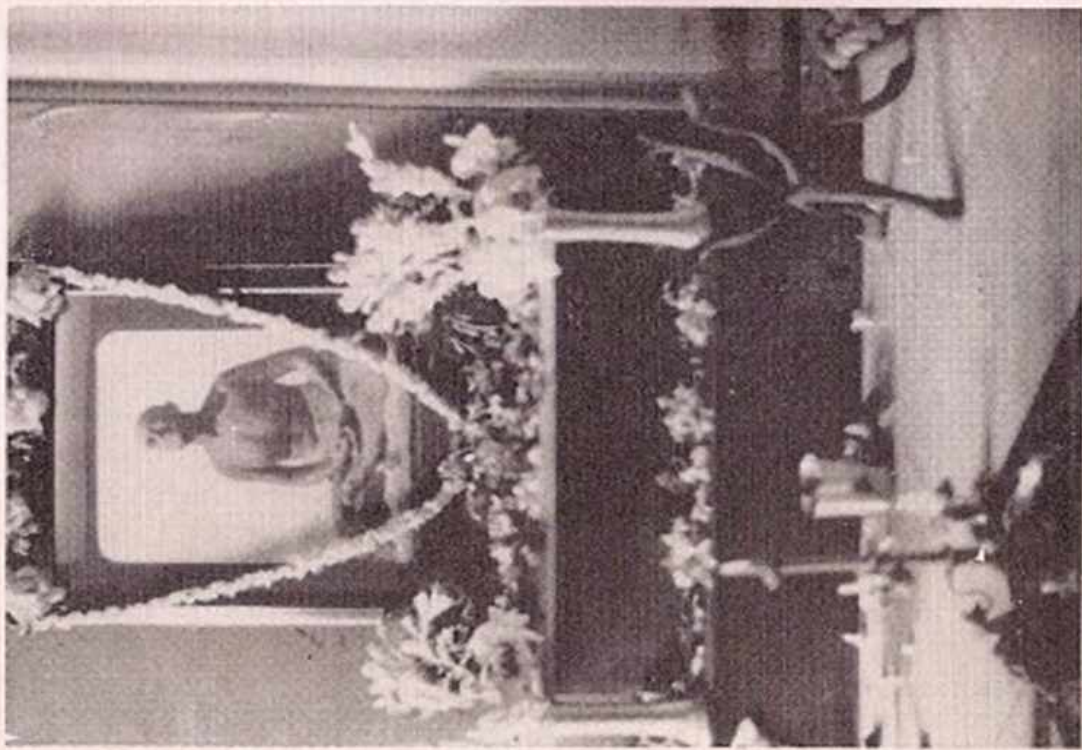
Spiritual Interpretation

It is hard to banish cosmic hypnosis, even after its influence has been detected, without constant prayer to its Maker: God. A hypnotized per-

*"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was."— *Proverbs* 8:22-23.



Swami Sivananda (*left*), revered Indian guru; and Swami Atmananda, YSS secretary, in front of Sivananda Ashram, Rishikesh, April, 1956 (*see opp. page*).



Picture of Rajasi Janakananda, (Mr. J. J. Lynn), revered late president of SRF, on altar in Yogoda Math, SRF India headquarters, on May 5th, anniversary of Rajasi's birthday.

son is unable to escape from the potent spell until he has obtained the help of the mesmerist. When a subject learns, through the comments of others, that he is acting like an automaton, he should himself try to overcome the irrational influence. If he finds himself powerless, he should seek out the hypnotist, make friends with him, and implore his aid in dissolving the spell. No one may achieve dehypnotization by continuing to act under the direction of the mesmerist or by being antagonistic to him.

In this stanza the *Gita* points out that ordinary people are unable to escape from the triply delusive realm of *maya*, and that their only hope for freedom is in beseeching the aid of the Cosmic Magician: God.

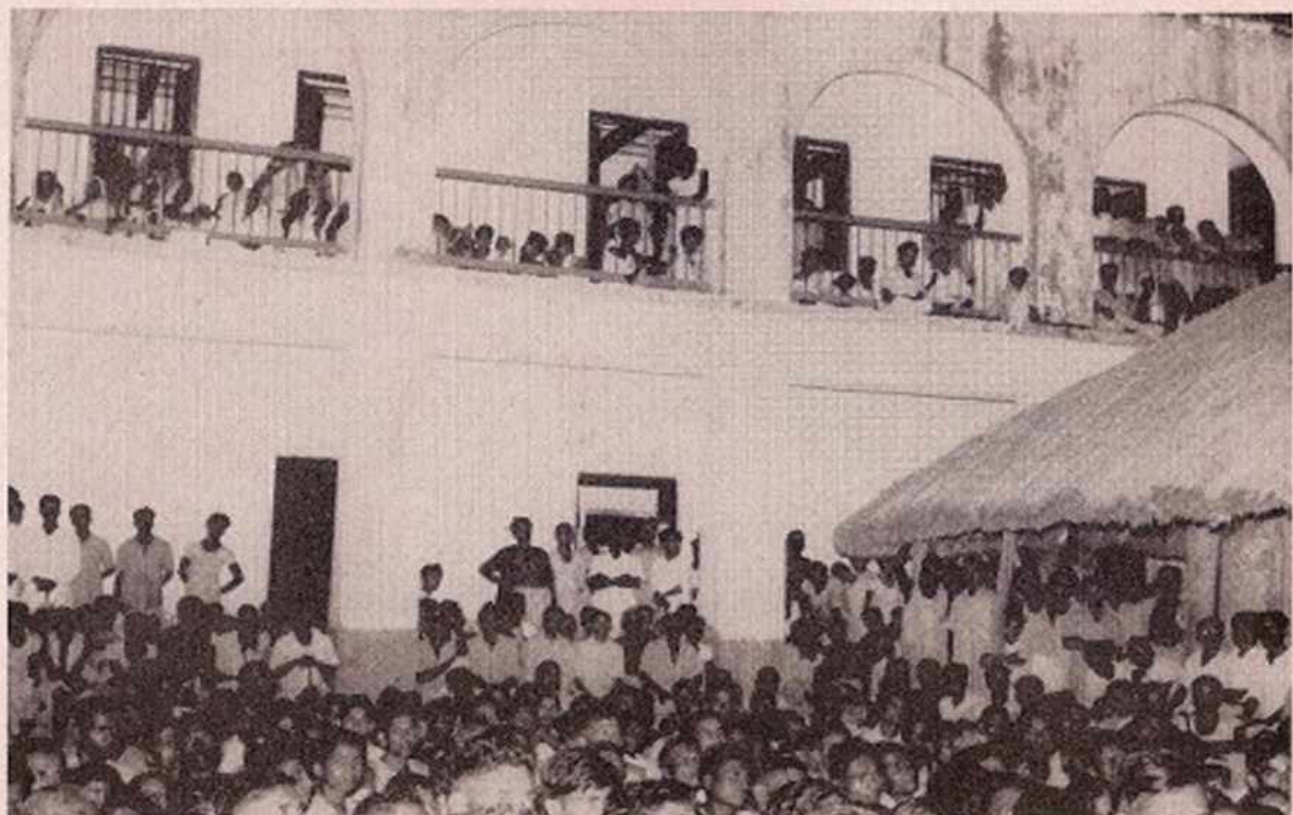
Experiments of psychologists prove that a hypnotized person may be made to experience any bodily sensation even though no sensory stimulus is present; and may be made to think, feel, will, and act according to the directions of the hypnotist.

A hypnotized man may pleurably swallow salt or quinine with the firm conviction that it is sugar; and may make the motions of swimming while on a dry floor, believing that he is surrounded by the coolness and splash of the water. By suggestion he feels chilled during warm weather; and, during a simple walk, thinks that he is riding on a train or flying in an airplane. He may be made to hear music in a silent place, to see colors and scenes and persons without their objective presence, and to smell a roselike fragrance around a skunk! He may be directed successfully to read the thoughts of others; to review forgotten scenes in the earlier parts of his life; and, while blindfolded, may read the pages of a book. In other words, a hypnotized person is partially or totally amenable to the suggestions of the mesmerist; the individuality of the subject becomes submerged in his subconscious mind and does not appear so long as he is responsive to the hypnotist.

Man, the image of God, is endowed with free choice; it does not befit him to act mechanically under the influence of the cosmic dream and to behave like an automaton under the spell of cosmic hypnosis.

CAPTION (CONTINUED) FOR PICTURE (LEFT) ON OPPOSITE PAGE: Swami Atmananda and a group from Yogoda Sat-Sanga (SRF) headquarters had attended, a few days earlier, the religious festival *Ardha Kumbha Mela* in Hardwar in the Himalayan foothills (see p. 4). The YSS group then visited Rishikesh to pay their respects to Swami Sivananda, revered founder of Divine Life Society.

After the *mahasamadhi* of Paramhansa Yogananda in 1952, Swami Sivananda wrote: "A rare gem of inestimable value, the like of whom the world is yet to witness, H.H. Sri Paramhansa Yogananda has been an ideal representative of the ancient sages and seers, the glory of India. He has rendered yeoman service in the field of spirituality. Sri Yogananda has made it possible for all God's children to taste the nectar that flows in abundance from the eternal source, the *Vedas* and the *Upanishads*."



Night meeting at Yogoda Sat-Sanga High School for boys on May 11th in Ezmalichak, Midnapore. Swami Atmananda, secretary of YSS, addressed the group.



A Letter From Sister Gyanamata

(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.)

January 5, 1943

My Blessed Master:

Thoughts of you fill my heart today. Two or three weeks ago you looked thoughtfully at me, and said, "The 'quirks' have disappeared." I think so too. When a ship is taken into fresh water the barnacles drop off. Similarly, when God allows a devotee to live in the pure, spiritual water that surrounds a Guru, faults disappear without effort.

You may recall what you said not long ago—that you feel you do not do enough for me; you asked if I would like to go with you on an outing.

Shall I, for whose sake you go down, down into the depths of meditation, beyond the possibility of any plummet's reaching you, where only God can find you; and send forth to me divine vibrations unlimited, that are conditioned only by my ability to receive and use them—shall I feel desire for the lower, material, social contacts? No, never. If I have ever felt a touch of such human weakness, I repudiate it.

In giving or in withholding, you have been perfect. Always it has been God through you.

GYANAMATA

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 blossom into beautiful divine realizations.

*

The eternal life of God is now flowing through me. I am immortal.

*

O Spirit, teach me to find Thy presence on the altar of my constant peace, in the joy that springs from deep meditation. Each day I will meditate deeper than I did the preceding day.

*

O Father, teach me to pour out sweetness when I meet harshness, to manifest calmness when I am beset by troubles, and to give understanding unceasingly to all. May I conquer the Satan of dividing selfishness that prevents the perfect accord of brothers.

*

Love is the heartbeat of all life. Love is the silent conversation between two hearts. Love is the call of God to all creatures to return to His house of Oneness. Love is born in the garden of soul progress. It is the oldest and the sweetest nectar, stored in the bottles of true hearts.

*

Beloved Lord, maintain in me unshaken calmness, that I may know that the fierce terrors of mundane delusion are but dreams.

*

I know that God is the sole healing power and that the sure way to reach Him is through prayer and meditation; yet I also know that it is my duty to take advantage of all natural methods of healing and to form habits of living that will prevent sickness and disease.

*

Beloved God, make me luminous with wisdom, that I may behold Thee in me. Make me transparent with purity, that Thou mayest shine through me.

*

Dear Father, I will not waste my life begging for perishable prosperity, chasing the rainbow of elusive material riches. I will seek true prosperity, which consists in the peace-contact of Thee.

*

Divine Mother, still the restless waters of my mind, that I may behold mirrored there the undistorted reflection of Thy face.

*

In the solitude of my mind, I will await the voice of my Heavenly Father. I will banish from my consciousness all earthly sounds, that I may hear the quiet voice of God.

*

O Lord of Omnipresence, make me feel that it is Thou who hast become I. Make me Thyself, that I may behold the little bubble of me floating in Thee!

*

Heavenly Father, in my little chamber of quietness I am always resting. I never speak but with the voice of silence. Through my silence converse Thou with me.

BOOK REVIEWS

DIALOGUES WITH THE GURU (Talks with His Holiness Sri Chandrasekhara Bharati Swaminah, late Shankaracharya of Sringeri Math), by R. Krishnaswami Aiyar. (Boards, 182 pp., \$1.25; order from Chetana Ltd., 34 Rampart Row, Bombay 1, India.)

Shankara, India's greatest philosopher, reorganized in the ninth century the ancient monastic Swami Order and founded *maths* (monastic educational centers) in four localities—Mysore in the south, Puri in the east, Dwaraka in the west, and Badarinath in the north. The Sringeri Math in Mysore retains immense prestige to this day; its leader, a successor in the formal Shankara line, exercises a spiritual authority similar to that of a Christian Pope.

His Holiness Sri Chandrasekhara Bharati was the presiding *Acharya* (teacher) at Sringeri Math from 1912 until his death in 1954. In the preface Mr. Aiyar writes of him: "He was the teacher *par excellence*. His method of leading to the highest truths from the simplest facts was unique. He did not believe in mass propaganda in religious matters, but only in individual effort as a means of raising the tone of society."

The book contains a series of dialogues between His Holiness and various visitors to Sringeri Math who sought his advice in spiritual matters or requested an interpretation of certain scriptural points.

Professor Paul Masson-Oursel points out in the introduction: "In the past, as in the present, gurus to comment on the venerated texts have assuredly never been wanting. But here it is a question of showing how the highest truth can serve us in practical life, and how the concrete and multiple difficulties of the modern man, private and professional alike, are to be overcome by a wisdom which is not only classical but indeed immutable. True in the absolute, *Vedanta* is no less so at the temporal level. Resolving abstract problems, it must correspondingly solve all the points of conscience that line the path of a man or woman from birth till death."

Readers of this inspiring volume are certain to be grateful to Mr. Aiyar for recording these penetrating philosophical comments of the late *Acharya* of Sringeri Math. Truth-seekers far from Mysore may thus enjoy and profit by a study of His Holiness' keen logic and practical exposition of the ancient wisdom of India. A few extracts from the dialogues follow:

[His Holiness was visiting a small village, and one evening the principal villagers came to pay their respects. Their spokesman (S.) asked the

Guru's advice and blessings for the village, which he said did not enjoy the same happiness and contentment that had prevailed in the time of their forefathers, although outer conditions were better than ever before.]

H.H.: We must ascertain what means were present when our ancestors were happy and what is absent now when we are not happy.

S.: Certainly, but what is that?

H.H.: Think for a while yourself. They performed their daily Vedic rites and attended punctiliously to the dictates of the *Dharma Shastras*,* did they not?

S.: Certainly they did.

H.H.: Now, you neglect them, don't you?

S.: I fear we do.

H.H.: They observed *achara* or right conduct and had great regard for virtues like truth. You cannot say that you have such a conduct or such a regard.

S.: I must confess we have not.

H.H.: Why did they perform their religious duties so well and why do you neglect them?

S.: I suppose the times are responsible for it.

H.H.: That is a lame excuse and explains nothing. The truth is that you are wanting in the faith that your ancestors had.

S.: That is true.

H.H.: It seems therefore that people were happy when they had faith and acted according to it and that people are not happy when they are wanting in faith and neglect their duties. *Sraddha* or faith and *dharma* or right action are thus invariably present where happiness is found and are invariably absent where happiness is not found. They are therefore the cause of happiness. Get them back and you will get back your happiness.... It is impossible for you to regulate, modify, or annihilate at your pleasure the infinite things of the universe that are likely to disturb you. But you can so regulate your own mind that it may gradually cease to be disturbed by them. This is quite within your competence. Your forefathers were happy not because they had more objects of pleasure or less causes of trouble, but because they were able to retain their mental equilibrium, which gave them rest, peace, and contentment and therefore happiness. They did not depend on outside things to make them happy nor did they concede to outside things the capacity to make them unhappy. Their feeling of rest and peace, contentment and happiness, was normal, natural, and healthy and therefore lasting. You also must cultivate that feeling if you want to be happy.

*The scriptures that outline the essential or ordained functions and duties of man; the laws governing and regulating human conduct.



REVERED TEACHER

His Holiness, the late Sri Chandrasekhara Bharati Swaminah, a successor of the great Shankara in the formal line of gurus at Sringeri Math, Mysore. The leader of this *math* (religious center) exercises immense spiritual influence in South India. His Holiness said:

"If you feel earnestly the urgency for escaping from the cycle of birth and death, you will ignore the spiritual gloom prevailing in the world and will seek out a guiding torch that will dispel the gloom for you, though it may not do so for the rest of the world. Such a guiding torch is a Guru, your spiritual master. Surrender yourself entirely to him; he will take you by the hand and lead you to the goal."

[A disciple (D.) approached His Holiness for instruction, saying that he was unable to solve the problem of conflict between fate and free-will. The *Acharya* pointed out that the disciple was in error in conceiving of the two as separate. "Fate is past *karma*; free-will is present *karma*. Both are really one; that is, both are *karma*,"* though they may differ in the matter of time. There can be no conflict when they are really one." His Holiness went on to expound how fate may serve as a guide to present conduct.]

D.: Does Your Holiness then mean to say that we must resign ourselves to fate?

H.H.: Certainly not. On the other hand, you must resign yourself to free-will.

D.: How can that be?

H.H.: Fate is the result of the past exercise of your free-will. By exercising your free-will in the past, you brought on the resultant fate. By exercising your free-will in the present, I want you to wipe out your past record if it hurts you or add to it if you find it enjoyable. In any case, whether for acquiring more happiness or for reducing misery, you have to exercise your free-will in the present.

*Action, or the law of cause and effect. *Karma* may thus sometimes mean the unseen effect of action already done, which is awaiting manifestation.

D.: But the exercise of free-will however well directed very often fails to secure the desired result, as fate steps in and nullifies the action of free-will.

H.H.: You are ignoring our definition of fate. It is not an extraneous and a new thing that steps in to nullify your free-will. On the other hand it is already in yourself.

D.: It may be so, but its existence is felt only when it comes into conflict with free-will. How can we possibly wipe out the past record when we do not know or have the means of knowing what it is?

H.H.: Except to a very few highly advanced souls, the past certainly remains unknown. But even our ignorance of it is very often an advantage to us. For, if we happened to know all the limitless varieties of results which we have accumulated by our actions in this life and in the countless lives that have preceded it, we would be simply staggered at the magnitude and number of such results and give up in despair any attempt to overcome or mitigate them. Even in this life, forgetfulness is a boon that the merciful God has been pleased to bestow on us so that we may not be burdened at any moment with a recollection of all that has taken place in the past. Similarly, the divine spark in us is ever bright with hope and makes it possible for us to confidently exercise our free-will. It is not for us to belittle the significance of these two boons, forgetfulness of the past and hope for the future.

D.: Our ignorance of the past may be useful in not deterring the exercise of the free-will, and hope may stimulate that exercise. All the same, it cannot be denied that fate very often does present a formidable obstacle in the way of such exercise.

H.H.: It is not quite correct to say that fate places obstacles in the way of free-will. On the other hand, by seeming to oppose our efforts, it tells the extent of free-will that it is necessary now to exert in order to bring about the desired result. Ordinarily for the purpose of securing a single benefit a particular activity is prescribed; but we do not know how intensively or how repeatedly that activity has to be pursued or persisted in. If we do not succeed at the first attempt, we can easily deduce that in the past we had exercised our free-will in just the opposite direction, that the result of that past activity has first to be eliminated, and that our present effort must be proportionate to that in the past activity. Thus the obstacle that fate seems to offer is just the gauge by which we have to guide our present activities.

D.: The obstacle is seen only after the exercise of our free-will; how can that help us to guide our activities at the start?

H.H.: It need not guide us at the start. At the start, you must not be obsessed at all with the idea that there will be any obstacle in your way. Start with boundless hope and with the presumption that there is nothing

in the way of your exercising free-will. If you do not succeed, tell yourself then that there has been in the past a counterinfluence brought on by yourself by exercising your free-will in the other direction; and, therefore, you must now exercise your free-will with redoubled vigor and persistence to achieve your object. Tell yourself that, inasmuch as the seeming obstacle was of your own making, it is certainly also within your competence to overcome it. If you do not succeed even after this renewed effort, there is no justification for despair; for fate, being but a creature of your free-will, can never be stronger than free-will. Your failure only means that your present exercise of free-will is not sufficient to counteract the result of the past exercise of it. In other words, there is no question of a relative proportion between fate and free-will as distinct factors in life. The relative proportion is only as between the intensity of our past action and the intensity of our present action.

D.: But even so, the relative intensity can be realized only at the end of our present effort in a particular direction.

H.H.: It is always so in the case of everything that is *adrishta* or unseen. Take, for example, a nail driven into a wooden pillar. When you see it for the first time, you actually see, say, an inch of it projecting out of the pillar. The rest of it has gone into the wood and you cannot now see what exact length of the nail has been imbedded in the wood. That length therefore is unseen or *adrishta*, so far as you are concerned. Beautifully varnished as the pillar is, you do not know what is the composition of the wood in which the nail is driven. That also is unseen or *adrishta*. Now, suppose you want to pull that nail out, can you tell me how many pulls will be necessary and how powerful each pull has to be?

D.: How can I fix the number of pulls now? The number and the intensity of the pulls depend upon the length that has gone into the wood.

H.H.: Certainly so. And the length that has gone into the wood was not arbitrary but depended upon the number of strokes that drove it in and the intensity of each of such strokes and the resistance that the wood offered to them.

D.: It is so.

H.H.: The number and intensity of the pulls we have now to give the nail depend therefore upon the number and intensity of the strokes that drove it in.

D.: Yes.

H.H.: But the strokes that drove in the nail are now unseen and unseeable. They relate to the past and are *adrishta*.

D.: Yes.

H.H.: Do we desist from the attempt to pull out the nail simply because we happen to be ignorant of the length of the nail in the wood or

(Continued on page 45)



(Left to right): Rev. J. R. Raymer of Minneapolis SRF Center; Brother Kriyananda and Brahmachari Leland Standing of SRF Headquarters; Yogacharya J. M. Cuaron of Mexico City SRF Center; and Yogacharya J. Oliver Black of Detroit SRF Center; at convening of annual SRF Summer Classes, July 11th, SRF India Center, Hollywood, California.

News of SRF Centers

Los Angeles, Calif.

Printing Plant

A large SRF Religious Publications Building erected earlier this year for the Printing Department is now occupied and in full operation. In addition to a spacious plant area in which are located three printing presses, a typesetting machine, a hydraulic paper-cutter, and a folding machine, there is additional space for gathering and stitching operations and for paper storage. Further facilities include a photographic darkroom, an office for three workers, and, on a lower level on the northeast side of the building, six garages for SRF cars.

Driveways Repaved

All the driveways and parking areas on the grounds of Mt. Washington Center have been newly

blacktopped, smoothing the roads and enhancing the beauty of the grounds.

"Autobiography of a Yogi"

Reviewed on Television

The popular "Cavalcade of Books" program presented Yoganandaji's famous book on Sunday, September 9th, over KNXT, Los Angeles. Georgiana Hardy, a member of the Los Angeles Board of Education, was the reviewer. Briefly outlining the story of Master's life, she described *Autobiography of a Yogi* as "warm and interesting ... delightful to read, with a great deal of humor; but, of course, with a great deal of spiritual insight." Close-ups were shown of pictures of Yoganandaji, Babaji, Luther Burbank, and SRF Lake Shrine in Pacific Palisades. (See page 11.)

Nation-Wide Distribution

About 2000 copies of *Autobiography of a Yogi* were placed during the summer months of 1956 in leading bookstores of the nation. To accomplish this purpose Mr. R. M. Freedman, SRF book representative, traveled from California to Massachusetts. The SRF Book Catalog is now published as a part of Bowker's *Publishers Trade List Annual*, and SRF books are listed in Bowker's *Books in Print*. Therefore any bookstore in the United States will now readily accept orders for SRF books.

Recently the Los Angeles Public Library requested forty-seven copies of *Autobiography of a Yogi* for the main library and its branches, to replace copies worn by continuous use.

As the sixth edition of *Autobiography of a Yogi* is now nearly exhausted, a seventh edition is on the press.

Advertisements of *Autobiography of a Yogi* are appearing in many newspapers and magazines, including *The New York Times*, *Los Angeles Times*, *Harper's Magazine*, and *Atlantic Monthly*.

- ١٠٢ -

وقد جلس المعلم مستنداً إلى أريكة متآكلة واقترش حشية منقطة موضوعة على أرض الحجرة الصنوعة من الأسمت ، ومع بوجا تنداجي جلست بفرج قدي المعلم ، وانكأنا على وسائد برقالية اللون من القطن لتسهيل جلستنا على الحصيرة .

وحوادث مراراً وتكراراً أن أخذ إلى حديث البنغالية بين القديسين - إذ بدت الإنجليزية غير مؤدية للعرض في حديثها . ولو أن سواميشي مبادج (وهو لقب الذي يصفه الآخرون على المعلم العظيم) يستطيع أن يتحدث بالإنجليزية أحياناً إلا أنني أحسست بقداسة الواحد العظيم من ابتسامته اللطيفة وعينه الثلاثين . وهناك خلة تظهر بسهولة في حديثه ، الذي جمع بين المرح والوقار ، وهو البقية الجازمة في التعبير - سنة الحكيم الذي يعرف ما يقوله لأنه يعرف الله . لحكته العظيمة وقوة عزيمته نظيران في كل أمر .

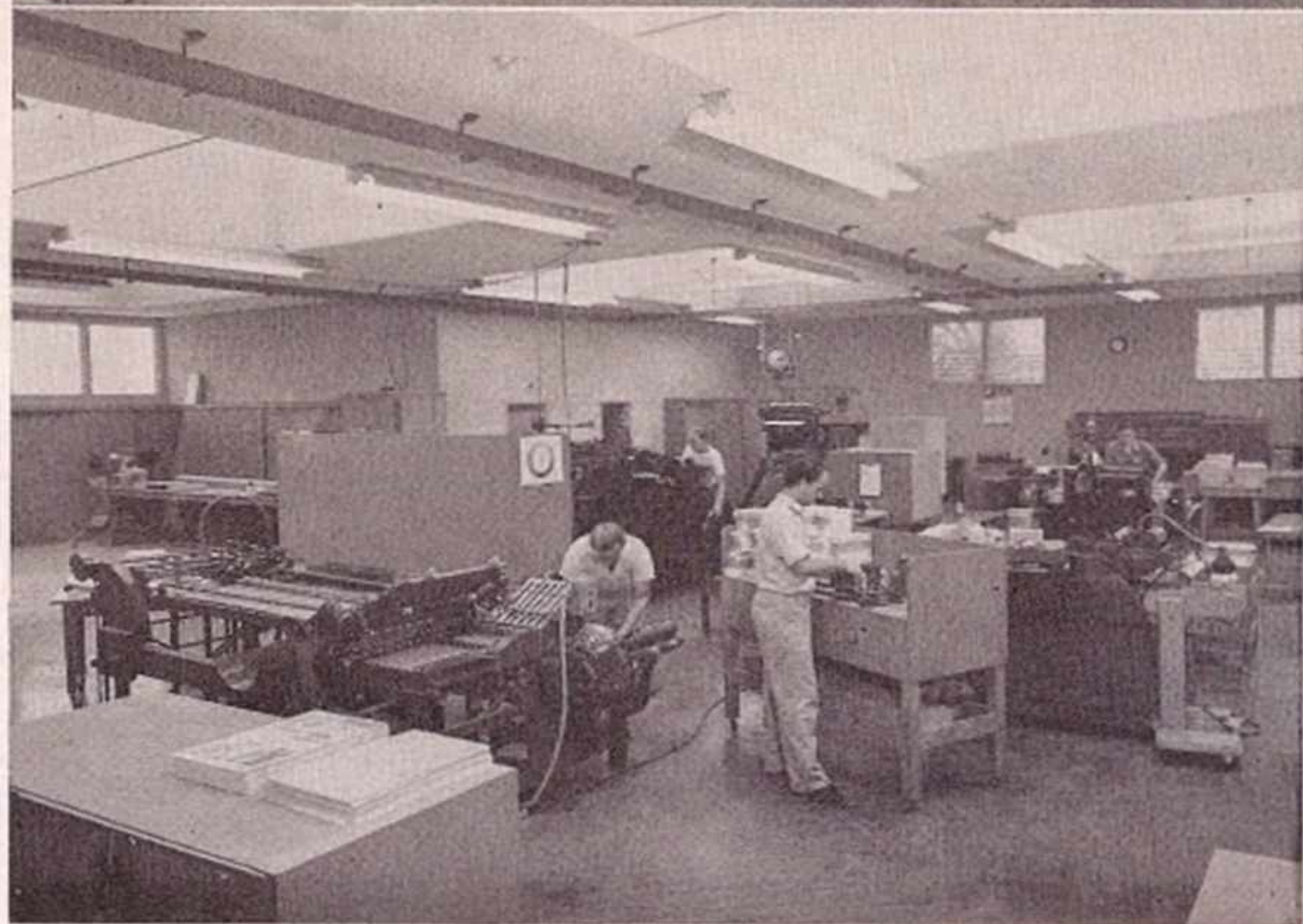
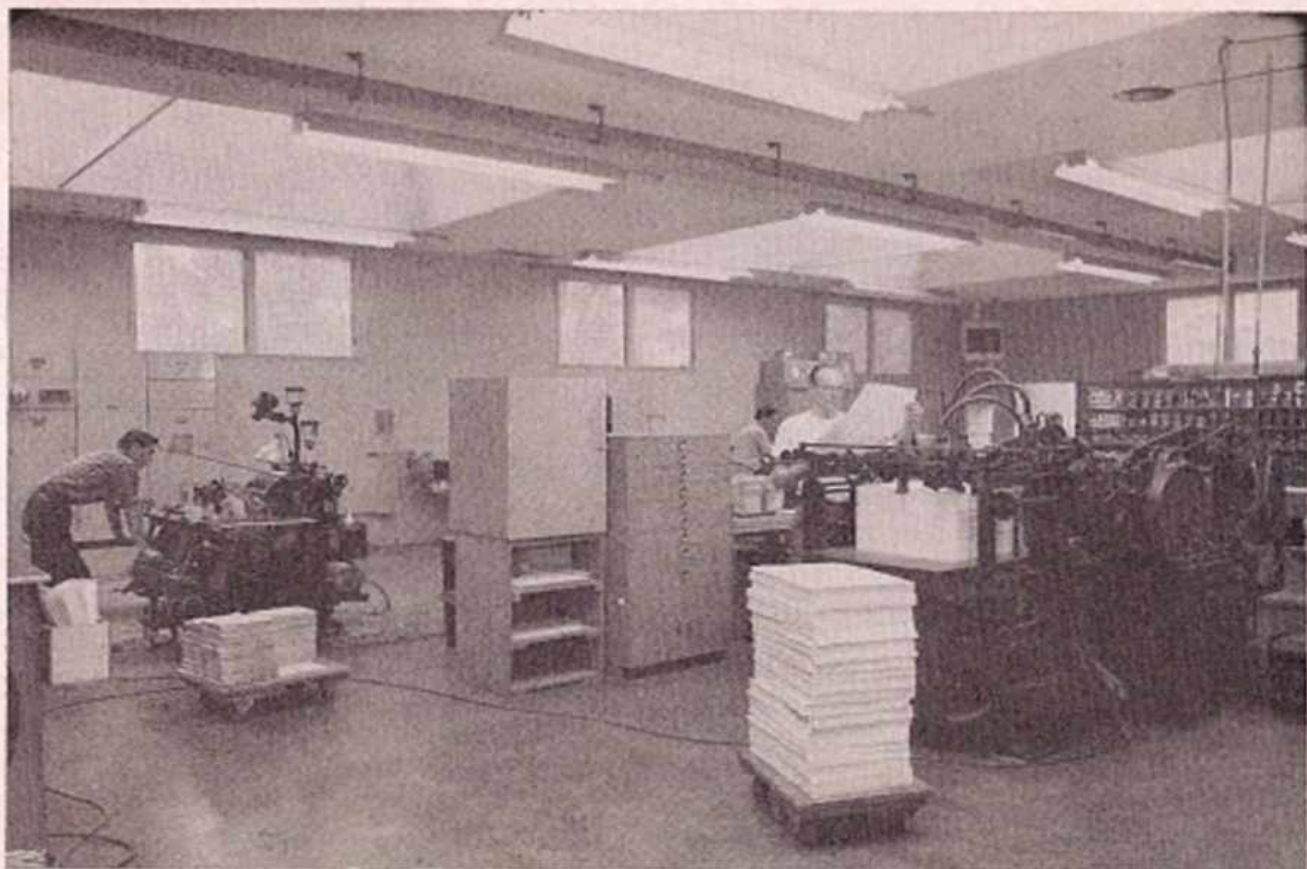
وويتفحصه برفار الفينة بعد الفينة ، لاحظت أنه ذوقاًه رياضية جلية ، صقلتها تمارين الزهد وتضحياته . وكانت وقته ملكية وجهته منحدره بشكل بين ، كالو تشند الساب ، ونسود حياء المقدس . وله آف كبير بسيط يعيش به في لحظات فراغه فيدفعه بأصابه كالطفل . وتحتاط عليه القويين السوداوين حلقة أثرية زرقاء . وشعره المفرق في منتصفه يبدأ كالقنطرة ، ثم يتحول إلى عروق فضية ذهبية وفضية سوداء ، ويتهيئ بتجديدات عند كتفيه ، وخطبه وشاربه طفيفان أو مخففان ، ولو أنهما ييطان قاطعاًه ، وكانا كمنقعه عبيقين ولينين في وقت متأ .

و أما حكمة القديس فقد كانت مرسة ولاهية ، تصدر عن أعماق نفسه ، وجزء لها بدته - فهي حكمة سارة ومخلصة ، ووجهه وبنيته يثيران الإعجاب بقوتها ، مثل أصابه العضلية ، وهو يخطو خطوات وثيدة وبقامة متعصب . وأما دواؤه فاللباس العادي مع القمصين القدين صينياً فيما سلف باللون الفرة الذي استحال برقالياً باعنا . وإذا أدت الطرف حول رأيت أن هذه الحجرة المهذبة توخر إلى عدم تثبيت صاحبها بالفتنات المادية ، وكانت الجدران البيضاء الحجرة الطوية التي لو سها الزمن منقطة بالقميص الأزرق النابل . وقد غلفت في أحد أطراف الحجرة صورة للاعبوس ماما سباحة بأكليل تيميشي بسيط . وكانت هناك أيضاً صورة عتيقة تمثل بوجا تنداجي حينما وفد لأول مرة إلى بوسطن ، وهو واقف بين المتدوين الآخرين في تمر الأدب .

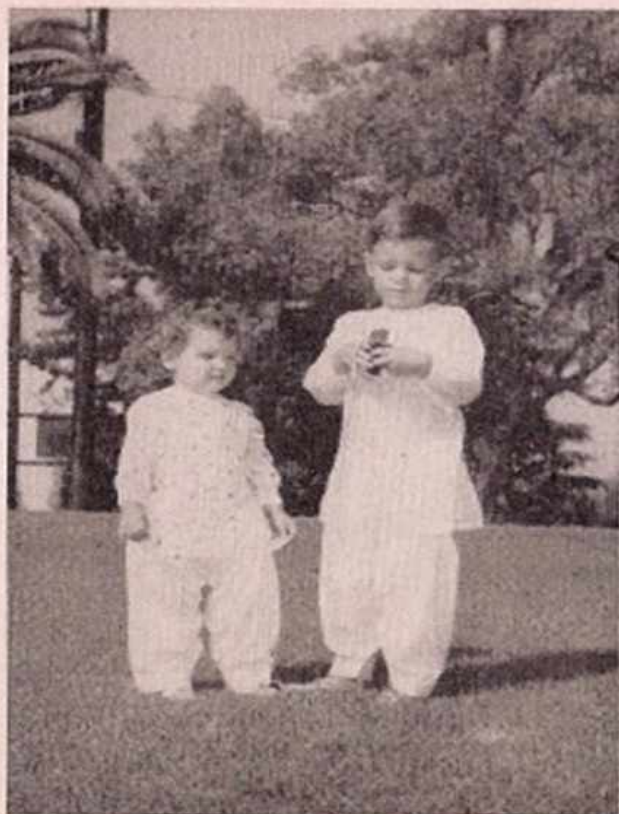
Facsimile (*much reduced*) of a page from the Arabic edition of *Autobiography of a Yogi*, recently published by Anglo-Egyptian Bookshop, Cairo, Egypt

CAPTIONS FOR PICTURES ON OPPOSITE PAGE: (ABOVE) Interior of new SRF Religious Publications Building, showing job press (*left*), and horizontal press (*right*) on which *Self-Realization Magazine* and other SRF literature are printed.

(BELOW) View from opposite side of the room shows automatic folding machine (*left foreground*) and offset press (*right foreground*). Other items of equipment in the plant are a stitcher, cutter, and late-model typesetting machine. The partitions (*left foreground*) enclose a photographic darkroom and an office. Skylights and fluorescent lamps illuminate the building.



PRINTING PLANT IN NEW SRF BUILDING. (See opp. page.)



Rebecca and Christopher Bigler, children of Mr. and Mrs. Harold R. Bigler, who paid a visit on July 29th to SRF headquarters, Los Angeles. Mr. Bigler, an attaché of the American Embassy, was recently stationed in Karachi. The children's costumes were made in Pakistan.

Titles of Disciples

Renunciate disciples-in-training who satisfactorily complete a three-year probationary period in an SRF colony are permitted to take a vow of *brahmacharya* (self-control), at which time they receive the title of *Brahmachari* (masculine) or *Brahmacharini* (feminine). It then becomes permissible to address such persons by title and first name only; thus, "John Smith" would be ad-

dressed as "Brahmachari John." However, in instances where further identification would be desirable, "Brahmachari John" may be introduced as "Brahmachari John Smith."

Pacific Palisades, Calif.

Court of Religions Dedicated

Announcement of the dedication of a new Court of Religions at SRF Lake Shrine appeared in leading Los Angeles newspapers. The following account appeared in the *Herald-Express*:

A Self-Realization Fellowship (SRF) Court of Religions—five outdoor monuments symbolizing the principle religions of the world—was dedicated on September 5, 1956, at SRF Lake Shrine. The services, which celebrated the sixth anniversary of the founding of the Lake Shrine, were conducted by Sister Daya, president of SRF, and Rev. R. C. Stanley, SRF minister.

In the new Court each religion is represented by a concrete monolith, to which is affixed the appropriate symbol: a Cross for Christianity, a Star of David for Judaism, a "Wheel of the Law" for Buddhism, a star and crescent for Islam, and the Sanskrit character for "Aum" (the Infinite) for Hinduism.

Set in fieldstone bases that contain plantings of colorful native succulents, the monoliths eventually will serve as pedestals for statues of the founders or major leaders of the religions they represent.

The SRF Court of Religions is the materialization of a plan first suggested by Paramhansa Yogananda. He stressed the underlying unity of all great religions and the brotherhood of man. When he entered *mahasamadhi* in Los Angeles in 1952, the Ambassador of India, Mr. B. R. Sen, attended the funeral and paid him the following tribute: "If we had a man like Paramhansa Yogananda in the United Nations today, probably the world would be a better place than it is. To my knowledge, no one has worked more, has given more of himself, to bind the peoples of India and America together."

Long Beach, Calif.

*SRF Long Beach Members
Visit Encinitas SRF Colony*

Members who attend services at SRF Chapel in Long Beach, California, made a pilgrimage on Sunday, October 7th, to the SRF Colony in Encinitas, where they attended the 11 a.m. service at the SRF Retreat Chapel.

After dinner at SRF Cafe, the group toured the colony grounds, including the large vegetable gardens located on a hillside across Highway 101 from the colony proper. From there they had an impressive view of the entire colony site.

The tour ended at the main hermitage, where the group enjoyed a period of devotional chanting and meditation. Dr. M. W. Lewis, vice-president of SRF, addressed the group on the subject of the pro-

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India specialized during all ages in the science of the soul. This highest of all sciences is taught to the members of Self-Realization Fellowship through *Praecepta*, revelatory weekly studies prepared by Paramhansa Yogananda. They explain the universal truths underlying all religions, particularly showing the link between original Christianity and original Yoga; and guide the sincere student to physical, mental, and spiritual well-being.

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HIGHWAY TO THE INFINITE

This 20-page booklet will be mailed without obligation to any inquirer. Address: Self-Realization Fellowship, 3880 San Rafael Ave., Dept. M, Los Angeles 65, California.

rective omniscience of God in the aspect of the Divine Mother, and told stories about the life of Paramhansa Yogananda. The devotees then visited Paramhansaji's rooms in the hermitage for a few moments of silent meditation.

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.



"Christ has no body on earth now but yours, no hands but yours, no feet but yours. Yours are the eyes through which He is to look out His compassion to the world, yours the feet with which He is to go about doing good, and yours the hands with which He is now to bless us."

—St. Teresa

PORTABLE ALTAR

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

PICTURES OF SRF GURUS

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

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

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An SRF pin for members. Made of gold bronze, inlaid with dark blue enamel: safety clasp; ⅜ inch diameter. \$2.20 including Federal tax.

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Letters From SRF Students



"I consider myself very fortunate in being a member of SRF and in receiving, through the SRF Lessons, the guidance of our great Guru Paramhansa Yogananda. It had always been my desire to find someone who would lead me to God, and my prayers have been answered."—*C.K.D., Curacao, N.W.I.*

"The benefits I have received from the SRF Lessons are: a greater insight into life's meaning, a sense of security, and a deep feeling of happiness and peace."—*N.O., Timperley, England.*

"Since I first began my study of the weekly lessons my outlook has changed completely."—*H.A., Novato, California.*

"On receiving your letter stating that my course of study is almost ended, I felt as though someone very dear to me had suddenly been taken away. I had not realized before how much the SRF Lessons meant to me. When some problem would arise, I would receive an answer in the next SRF Lesson—just as if the words had been written for me personally. I have found new strength and a calmness and balance I had never known before. I will never abandon my practice of these teachings."—*F.A.R., New York, N.Y.*

"The joy and peace that have filled my heart since I began the study of SRF Lessons is indescribable. My feeling of loneliness has almost vanished."—*L.M., Jamaica, B.W.I.*

"What meaning could there be to our loss by death of our beloved ones other than that we should surrender completely our lives, till the last thought, to God? This reflection made me firm in my resolution to lead a pure and humble life, striving toward Self-realization on the Yoga way. I thank God from the bottom of my heart for Guruji's *Autobiography*... which brought me in contact with his spiritual family and with his teachings that contain the highest spiritual techniques of purification and salvation."—*H.H.D., Germany, U.S. Zone.*

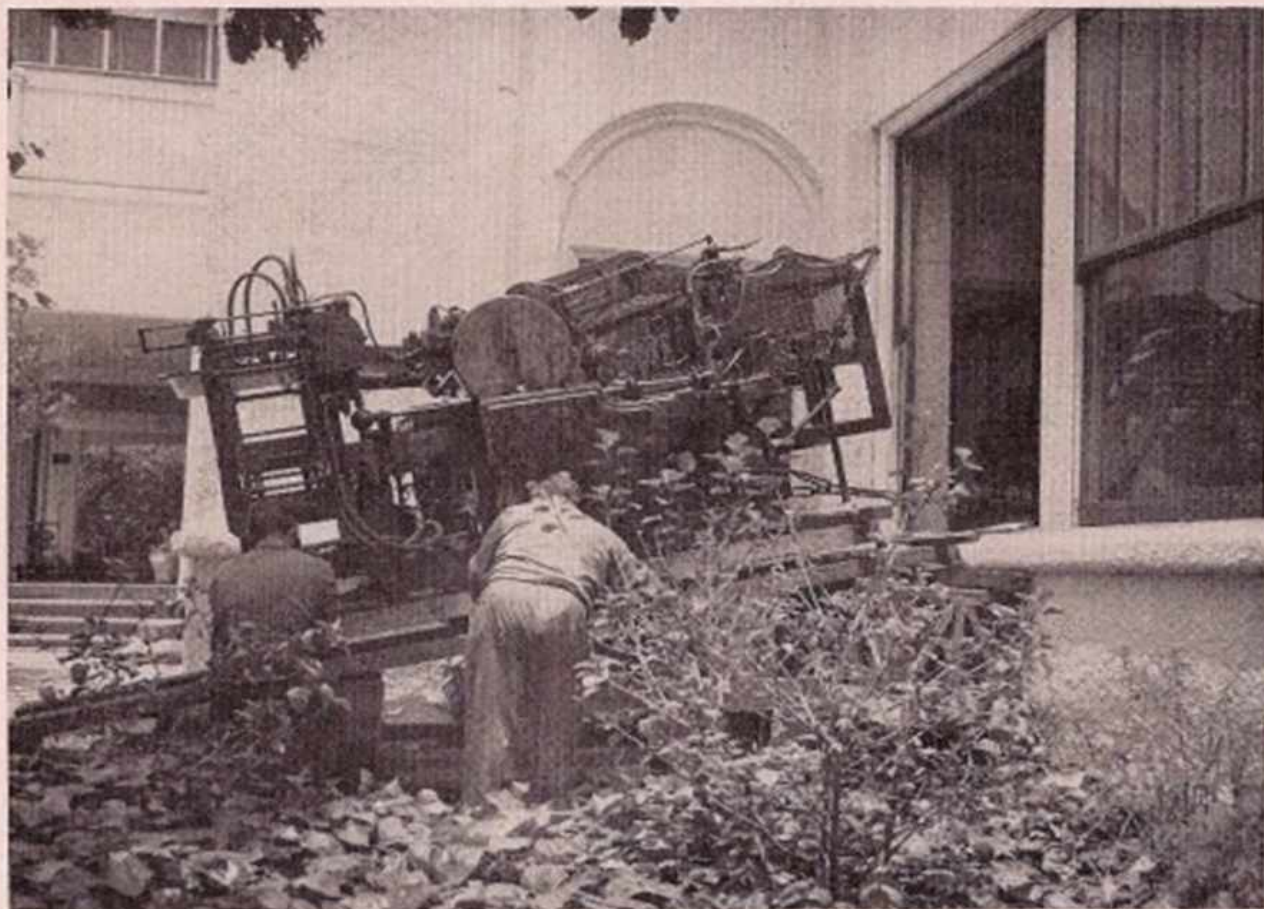
"Reading the lessons one must always admire Yoganandaji's ability of expressing things in such a very clear way. In what a short time he persuades one to look at things in such a different way than one used to do."—*C.R., Lunenburg, Germany.*

"My enthusiasm mounts, lesson by lesson."—*J.D., Isle of Wight, England.*

"I shall never cease to give thanks to our Master and the Fellowship for all the wonderful teaching and inspiring help I received."—*J.H.F., Eastbourne, England.*

"We are all happy with your spiritual help and for the good thoughts you have for us. We feel we are part of a great spiritual family. Our constant thought is to find God, to feel more and more, in our hearts and around us, His blessed presence that fills us with joy and peace. I have never before been so happy as now."—*F.E.D., Lausanne, Switzerland.*

"The *Autobiography* was the direct cause of my joining Self-Realization Fellowship. Many have said, 'Seek ye first the kingdom of God,' but the Master showed me how to find it and where to begin; therefore I knew that here was what I had long looked for in religious books. Each



Printing press being lowered from window of former print-shop room in main building at Mt. Washington Center, preparatory to installation in new building (*inside back cover*). Above front veranda are windows (*upper left*) of sitting room used by Paramhansa Yogananda for many years for interviews.

day brings a clearer wisdom; yet there seems so much still to learn. Through it all is a feeling of joy that had not existed in me before."—*J.S., Ozone Park, N.Y.*

"The Lessons are wonderful and concern the whole man. It is a great grace that we may have the help of the Masters, especially of Paramhansaji."—*E.H., Hof-Saale, Germany.*

"When Master once has touched your heart, you will never forget him; and his words work out through all your thoughts and feelings."—*E.V.H., Amersfoort, Holland.*

"I never cease to wonder at the astounding joy and deep peace that come into my being at the thought of Christ and Paramhansaji."—*B.L.H., Devon, England.*

"The first step in the SRF study I have found most interesting, and I value the experience deeply. It has been most gratifying to realize, after studying now for eight months, my changed outlook toward life, and toward my fellow beings in particular. I am convinced, after many years of groping, that the path I am now following is the right one."—*J.G.K., So. Rhodesia.*

"These techniques are like quiet and sometimes warning companions. The energizing exercises give me new strength when I am fatigued in the practice of my profession. The silent chanting of *Hong Sau* often grows into a melody of a nameless thankful joy. The listener becomes a quiet observer and enters the sanctuary of his true being."—*H.S., Duisburg-Meiderich, Germany.*

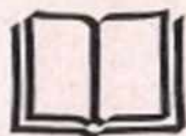
"I meditated from five to seven o'clock the night I called the Prayer Council. I felt myself in tune at once. My baby's fever broke immediately after my period of meditation. Hers is the most direct case of healing I have ever witnessed. I thank God again and again for leading me to this path. Master is ever closer with each meditation."—*J.M., Hollywood, Calif.*

"The breathing exercise taught by Paramhansa Yogananda refreshes me so much that even after great fatigue, if I practice an hour I am so refreshed that I feel ready for a cold morning bath, energization exercise, and meditation."—*W.H., Munchen, Germany.*

"Some time ago I requested help from the Prayer Council in seeking a new job. I have since obtained work that has very good possibilities."—*L.M., Westfield, New Jersey.*

"I want to tell you that my Dad's foot and toe are nearly healed. Everyone, including the doctor, was sure he would have to have an amputation because of diabetic gangrene. But he is now able to drive the car and to oversee the farm jobs. I offer my humble thanks for your prayers."—*B.F., Junction, Ill.*

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Comments on "Autobiography of a Yogi"



"It was upon reading Paramhansaji's words, 'Lord, Thou hast given this monk a large family!' that I knew I must belong in that family. It was as though a hand was stretched out towards me."—*J.P., Bexhill on Sea, England.*

"After a period of deep prayer I bought our beloved Guru's wonderful book, *Autobiography of a Yogi*, and at once I felt a joy in my heart as never before. Since this occasion I have daily experienced a glimpse of the omnipresence of God through our revered Guru and the other Great Ones. In Master I see an incarnation of God Himself. All saints who are awakened in Spirit are different forms of God. Our beloved Guru may be a special channel of God's love and wisdom to save a particular group of human beings from spiritual ignorance. It was a blessed occasion when I first met the thoughts of Master in printed form; and now in the temple of silence I feel, behind these thoughts, his living presence."—*T.R., Hastveda, Sweden.*

"I found it as believable and absorbing on the second reading as on the first."—*L.R., Prescott, Arizona.*

"*Autobiography of a Yogi* has had a profound effect on my thinking. Each time I turn to it there seems to be a spiritual message for me alone. Paramhansa Yogananda has become, through this book, a beloved friend."—*G.P., Seattle, Washington.*

"I want to know in my heart a love as deep as Master's. That, to me, was the most outstanding feature of his book: the love for God that shone through all the pages."—*J.R., Rougemont, Switzerland.*

"The beautiful truths revealed in this wonderful volume have inspired me to study the science of the soul."—*H.J., Chicopee Falls, Massachusetts.*

"I am pleased to have a second copy to lend to friends who want to read it. This book means so much to me that I can't bear to part with it. Almost every day I read and reread parts of it, each time with a greater interest and joy."—*Y.A., Lausanne, Switzerland.*

"By accident or good fortune I was able to procure a copy of that God-sent book, *Autobiography of a Yogi*. This great Master is the one who can quench my spiritual thirst."—*M.T.D.R., Puerto la Cruz, Venezuela.*

"After reading Yogananda's *Autobiography of a Yogi* I beg you to give me something more about this wonderful teacher of mankind."—*W.S., (Ph.D.), Velpke, Germany.*



PRASTAR ASANA—THE STONE POSE

One of the most difficult of the yoga asanas, the Stone Pose is here demonstrated by students of Yogoda Sat-Sanga Brahmacharya Vidyalaya (boys' high school with yoga training founded by Paramhansa Yogananda), Ranchi, India. *Prastar Asana* increases circulation of blood in the spine and the viscera of the trunk and in the thyroid gland. The joints of the legs, particularly the knees and hips, become very supple.

"I have read with keen interest this excellent book, so spiritual, so profound."—J.E., Lyon, France.

"A fabulous book."—W.K., Zell-Weierbach, West Germany.

"The book was a Christmas present (my wife's) to me and I feel that by giving it she, or perhaps God through her, pointed out the direction I should follow in order to live my life as I have always wanted. Therefore, I was very glad to learn about SRF and *Kriya Yoga*, and that there is, even in this materialistic Western world, the possibility of finding a Guru."—D.J.G., Amsterdam, Holland.

"The best book I have ever read in my life."—W.S.B., Trinidad, British West Indies.

"The inspiring *Autobiography of a Yogi* is always a source of help to me. I read and meditate over it again and again."—A.M., Hoevelriege, West Germany.

"I like the feeling of Reality about Yogananda's book, and the way the truth in it applies to everything living."—L.R., Victoria, B.C., Canada.

"Since childhood I have been interested in seeking the true purpose of life. I tried many different philosophies, studying to find the answer, until I read Paramhansa Yogananda's *Autobiography*. At last I have found the right way."—G.W., Vancouver, B.C., Canada.

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By PARAMHANSA YOGANANDA

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

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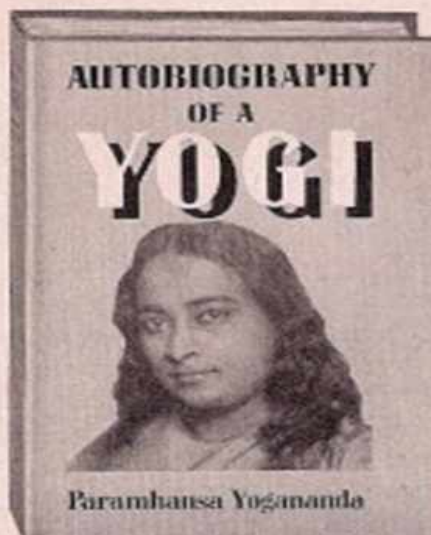
"Yogananda expounds the so-called esoteric doctrines of the East with the utmost frankness and good humor. His book is rewarding for its account of a life filled with spiritual adventure."
—United Press.

"A fascinating and clearly annotated study."—Newsweek.

"In these pages is undeniable proof that man may conquer all material obstacles by inward strength. We must credit this important autobiography with the power to bring about a spiritual revolution."
—Schleswig-Holsteinische Tagepost, Germany.

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The book may be bought from the publishers, Self-Realization Fellowship; or may be bought, or ordered, at any bookstore in America or Canada. Europeans may order the British edition (21 shillings) from Rider & Co., 178 Great Portland St., London. Indians may place an order for the London edition through any bookstore in India.



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Comments on *Self-Realization Magazine*

"You do good work here and no mistake; goodness will rise from it like a golden halo, to the glory of God. I enjoyed reading the Paramhansa Yogananda memorial number you sent me and I have passed it on to many others. Tears came to my eyes often as I read it. I have passed on my copy of *Autobiography of a Yogi* to many people; and, without exception, all have remarked, 'What a wonderful man and life.'"—C.H., *Rbydymain, Wales.*

"I have read many, many times the article by Paramhansa Yogananda, 'Answer the Call of Christ,' in *Self-Realization Magazine*. He always used simple language that one may readily understand, yet the words are full of deep, rich meaning."—K.D., *Malvern, England.*

"I cannot find words to express my gratitude for the memorial issue for Paramhansaji. I really dived into the waters of its contents. I was deeply touched by what I read again and again."—L.M., *Solingen-Obligs, Germany.*



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of the number and intensity of the strokes that drove it in? Or, do we persist and persevere by increasing the number and the intensity of our present efforts to pull it out?

D.: Certainly as practical men we adopt the latter course.

H.H.: Adopt the same course in every effort of yours. Exert yourself as much as you can. Your will must succeed in the end.

* * *

[A gentleman (G.) of high social position once tried to persuade His Holiness that propaganda is necessary in order to persuade the masses to follow more closely the injunctions of the ancient scriptures.]

G.: The Almighty God and the *risbis** are not visible now; but you, in whom the people repose confidence, are present before them in flesh and blood; and they naturally will give more attention to you than to religious dictates embodied in ancient books.

H.H.: Be it as you like. Wherever you go, tell the people: "The *Vedas*, the divine commands of *Iswara*,† have enjoined on you these duties. The *smritis*‡ of the ancient sages also enjoin the same duties. Perform them properly and reap their benefits. The *Acharya* also wants you to do the same." Let not the people continue in *adharma*§ for want of a word from me in support of the authority of the *Vedas* and *smritis*. You may tell them that the *Vedas* and the *smritis* have my emphatic support and that I also enjoin on them the duty to obey them, as you seem to think my injunction specially valuable.

G.: That may not be enough. It would be well if Your Holiness yourself lead a movement for the propagation of *dharma*.

H.H.: I have already told you that no such movement can influence the people who persist in *adharma* even knowing it to be *adharma*; and that such a movement, if any, to be practically useful should be led by worldly persons like you that enjoy high positions in life, and not by persons like me whose "business" is religion. Further, I do not see why you cast any special duty upon me. I am not conscious of ever having led a movement for the propagation of *adharma*; if I had at any time done so, it would indeed be my duty now to see that the mischief caused by me is remedied. On the other hand, it seems to me that it is the special duty of such persons as you, who misled the people away from the path

*Sages.

†The Absolute Reality viewed in Its relative aspect as the Lord of the universe.

‡Code of laws, based on the *Vedas*, promulgated by the ancient sages for the guidance of mankind.

§Conduct opposed to *dharma* (righteousness, duty); actions prohibited by the scriptures.

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of religion by showing them the glamor of worldly possessions, to lead them to the right path, now that you have realized the supreme value of *dharma*. The ordinary people look up to you as the highest in the land; and, as the Lord has said in the *Bhagavad Gita*: "Whatever the highest person does, that alone is followed by the others."

G.: That is quite true. Though I fully know that I have no claim to rank myself among the highest in the Lord's sense, I have noticed that, in my younger days when I was not particular about my caste marks or about my daily ablutions, the clerks who were working under me began to show the same indifference; and now, when I seem to be orthodox to all outward appearances, even those who are quite indifferent at home put on bright caste marks at least when they come to me. They think that they will please me by imitating me.

H.H.: Whatever may be their motive, it is patent that when you are religious in your conduct, those who look up to you as a superior—whether in home life or in official life—begin to be religious in their conduct.

G.: It is no doubt so.

H.H.: By being religious therefore you not only benefit yourself but also others, those who follow your example.

G.: Certainly.

H.H.: By being religious therefore, you get a twofold benefit: one the benefit you directly obtain by being religious yourself and the other the merit you obtain for inducing others to be religious.

G.: No doubt so.

H.H.: Now consider the other side. By being irreligious you will be sustaining a twofold injury: one the injury you directly sustain by being irreligious yourself and the other the sin you incur for inducing others by your example to be irreligious.

G.: Naturally.

H.H.: Ordinary people get the fruits of their own individual conduct alone. But persons that are placed in high positions and that influence the conduct of others have a double responsibility. They are answerable not only for themselves but also for others. Just as their merit is the greater when they adhere to *dharma*, so is their sin the graver when they resort to *adharma*. If people like you would realize this double responsibility, they would not dare any more to remain in ignorance as regards *dharma*, but will seek to know it and to set, by their example and precept, a standard of right conduct. There will then be no further need for talking about propaganda. The future of the land is really in the hands of people like you. Realize that well. If you do so, there is no further cause for anxiety.

[A young man (P.), a somewhat bored product of modern education, expressed to His Holiness doubts as to the value of philosophical speculation. "It helps you to spend the time," the *Acharya* commented drily. The young man admitted that he had read a few books, "but I have found them to be mere words, words," he said. "What more may you expect in a book?" replied His Holiness. "You must supplement it by your own thinking." Gradually the *Acharya* guided the conversation into a discussion of the need, indeed the utility of believing in an all-powerful, ever-ready-to-help friend, i.e. God.]

P.: But such a friend is a purely hypothetical one?

H.H.: So what? To feel, rightly or wrongly, that such a friend exists does give us relief. From the nature of the numberless characteristics that we acquire in such a friend, we must postulate of him omnipresence, omnipotence, and omniscience. With our limited intellect it is difficult for us to conceive of such a friend and impossible to visualize him in actual life. If therefore somebody who is deeply interested in us and in whom we place full reliance informs us of the existence of such a friend we shall feel very greatly relieved. In case we happen to doubt the veracity of the statement of our informant we will not be able to prove it wrong because with our limited intellect we have no means of doing so. But in case we have complete faith in our informant we become secure in the resultant feeling of the ever-true presence of that all-powerful friend. With one that has or acquires such intense faith there is no fear of despair, believing as he does that the friend, being all-knowing and all-powerful, will relieve him of all sorrow when the time comes. Even when he does not get any outward relief, he will console himself with the thought that perhaps in the all-wise dispensation of that friend, this sorrow is itself the best for him under the circumstances. Therefore, apart from the abstract question of whether the existence of such a friend, whom we call God, can be proved or demonstrated, there can be no denying the fact that belief in such a friend is of great practical benefit.

P.: How can we believe in a person of whose existence there is no proof?

H.H.: Do we believe only in those things whose validity is proved? If we limit our belief to such things it would be impossible to do anything in this world. We have to take on trust the words of everyone that comes in touch with us. If a stranger standing in the roadway directs you, at your request, to a house you are searching for, you do not embark on an inquiry as to his honesty or as to the accuracy of his knowledge; but, placing immediate and implicit reliance on him, you go toward that house. If then you found it to be the wrong house, it would be time enough to find fault with him. If however you want him to prove to you that he is right before you can believe him, the only way in which he can so prove

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it is to take you by the hand and lead you to the house; even then you must be prepared to go with him. It will not do if you refuse to move a single step and yet expect him to prove the accuracy of his statement. Similarly when you have no reason to doubt the good faith of our ancient seers who proclaimed the goodness of God, you must be prepared to place implicit faith in their words. If you follow their dictates and find at the end that they were wrong, it will be time enough then to blame them, but not till then.

P.: The seers were as much human beings as ourselves. How did they happen to know of God when we do not?

H.H.: They did so because they had implicit faith in the words of their teachers and earnestly followed their instructions for the realization of God.

P.: If that is the answer, the further question will arise, how did the teachers know? And this question will have to be repeated *ad infinitum* without any finality.

H.H.: Certainly so, if we do not grant the existence of some primal person who knows the truth without the need to know it from another.

P.: Who is he?

H.H.: Our old friend again, the Omniscient God Himself. The *Vedas* are His breath and the fountainhead of all right knowledge. Have faith in God, His words, and His servants. You will feel before long an immense relief. The thought of His ever-living presence with you will be a great solace to you. Once you begin to feel such a presence, a joy unknown to you before will dawn on you. You will not believe that time is merely something to be spent in one pursuit or another, but is something which has to be intensively lived in the pursuit and enjoyment of the bliss of peace. There will then be no more room for pessimistic thoughts nor will life seem a blank with no purpose to serve.

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Yogoda Sat-Sanga (SRF) meeting on March 31st at Pindroy, Midnapore, led by Swami Atmananda (*standing, upper right*), YSS secretary.

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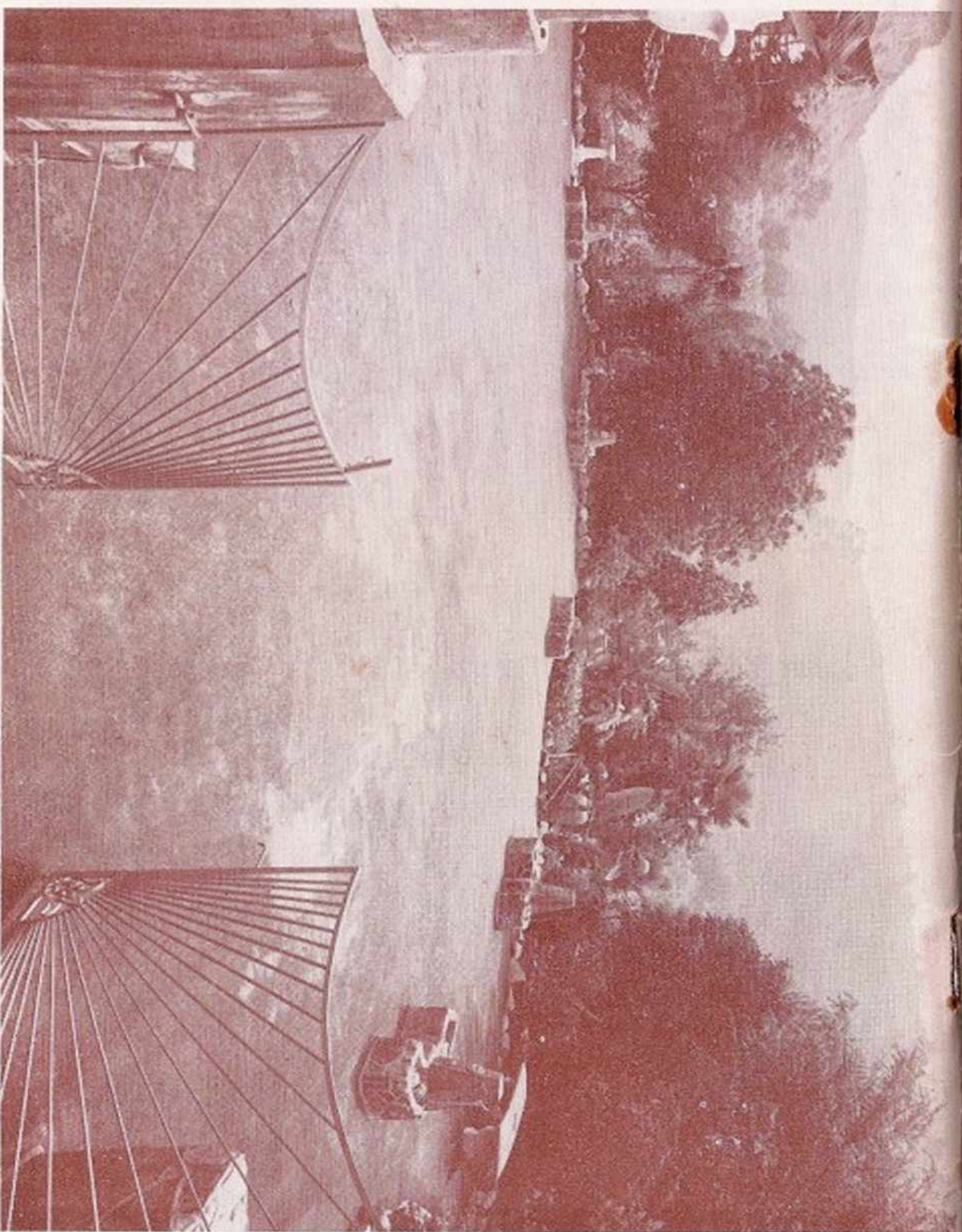
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