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Mount Washington

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Self-Realization

MAGAZINE

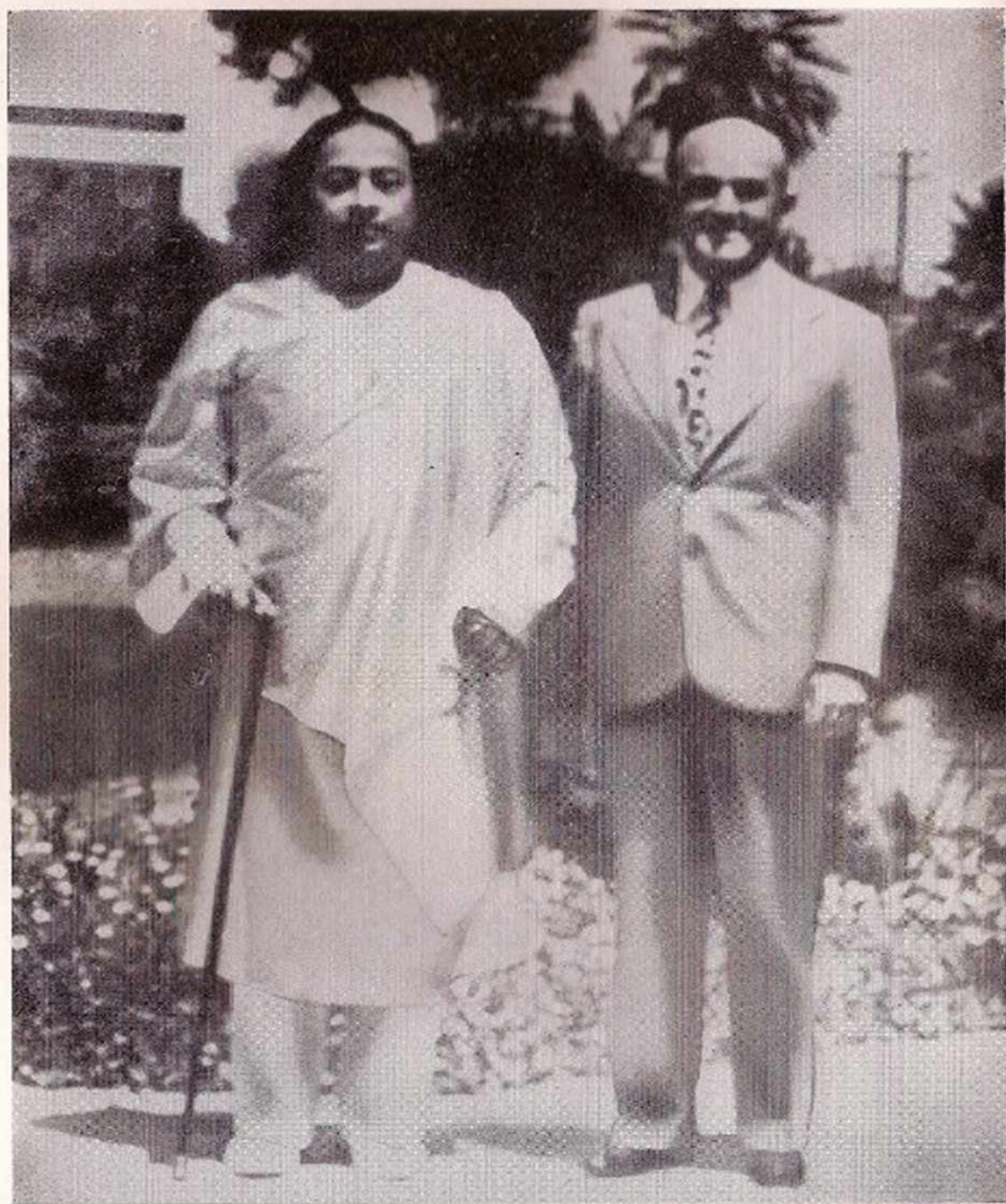
Founded in 1925 by PARAMHANSA YOGANANDA



VENERATED BO TREE PLANTED AT SRF LAKE SHRINE
(See SRF Center News)

Healing of Body, Mind, and Soul

MAY-JUNE, 1957
25¢



-MASTER and MR. LYNN, HAND IN HAND

On grounds of SRF Hermitage, Encinitas, 1940.

Paramhansa Yogananda said: "Mr. Lynn and I live in the greatest joy and friendship. What I had expected of him in spiritual development, he has more than fulfilled. He represents the best in American business principles as well as in universal spiritual principles."

Self-Realization Magazine

FOUNDED IN 1925 BY PARAMHANSA YOGANANDA

May-June, 1957

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HERTHA (MOTHER EARTH)

By Nora Chesson



I am the spirit of all that lives,
Labors and loses and forgives.
My breath's the wind among the
reeds;

I'm wounded when a birch-tree
bleeds.

I am the clay nest 'neath the caves
And the young life wherewith it
brims.

The silver minnow where it swims
Under a roof of lily-leaves
Beats with my pulses; from my eyes
The violet gathered amethyst.
I am the rose of winter skies,
The moonlight conquering the mist.

I am the bird the falcon strikes;
My strength is in the kestrel's
wing,

My cruelty is in the shrikes.
My pity bids the dock-leaves grow
Large, that a little child may know
Where he shall heal the nettle's
sting.

I am the snowdrop and the snow,
Dead amber, and the living fir —
The corn-sheaf and the harvester.

My craft is breathed into the fox

When, a red cub, he snarls and
plays

With his red vixen, Yea, I am
The wolf, the hunter, and the lamb;
I am the slayer and the slain,
The thought new-shapen in the
brain.

I am the ageless strength of rocks,
The weakness that is all a grace,
Being the weakness of a flower.

The secret on the dead man's face
Written in his last living hour,
The endless trouble of the seas
That fret and struggle with the
shore,

Strive and are striven with
evermore —

The changeless beauty that they
wear

Through all their changes — all of
these

Are mine. The brazen streets of
hell

I know, and heaven's gold ways
as well.

Mortality, eternity,

Change, death, and life are mine —
are me.

"AS PUPPETS are to men, and babies to children, so is man's work-
manship to God's: We are the picture, He the Reality." — *William Penn.*

How You Can Talk With God



By PARAMHANSA YOGANANDA

Extracts from lectures on March 19 and March 26, 1944



Talking with God is a definite fact. In India I have been in the presence of saints while they were talking with God. And all of you, also, may communicate with Him; not a one-sided conversation, but a real talk wherein you speak to God and He responds. Everybody can talk to the Lord, of course. But I am discussing today how we may persuade Him to reply to us.

Why should we doubt? The scriptures of the world abound in descriptions of talks between God and man. One of the most beautiful of these incidents is recorded in *I Kings 3:5-13* in the Bible: "The Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. And Solomon said.... Give therefore Thy servant an understanding heart.... And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart... and I have also given thee that which thou hast not asked, both riches and honor."

David, too, discussed even mundane matters with the Lord. "And David inquired of God, saying, Shall I go up against the Philistines? and wilt Thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand."*

The average man prays to God with his mind only, not with all the fervor of his heart. Such prayers are too weak to bring any response. We should speak to the Divine Spirit with confidence and with a feeling of closeness, as to a father or a mother. Our relationship with God should be one of unconditional love. More than in any other relationship we may rightfully and naturally demand a reply from Spirit in Its aspect as the Divine Mother. God is constrained to answer such an appeal; for the essence of a mother is love and forgiveness, no matter how great a sinner her child may be. It is the closest and most beautiful of all relationships that the Lord has given us.

A definite conception of God is necessary, otherwise one does not receive a clear response. And the demand for the Lord's reply should be strong; a half-believing prayer is not sufficient. If you make up your mind: "He *is* going to talk with me"; if you refuse to believe differently, regardless of how many years He has not answered you; if you go on trusting in Him, one day He will respond.

**I Chronicles 14:10.*

I have written in *Autobiography of a Yogi* about some of the numerous occasions on which I have talked with God. My first experience in hearing the Divine Voice came when I was a little child. Sitting on my bed one morning, I fell into a deep reverie.

"What is behind the darkness of closed eyes?" This probing thought came powerfully into my mind. An immense flash of light at once appeared before my inward gaze. Divine shapes of saints, sitting in the lotus posture in mountain caves, formed like miniature cinema pictures on the large screen of radiance within my forehead.

"Who are you?" I spoke aloud.

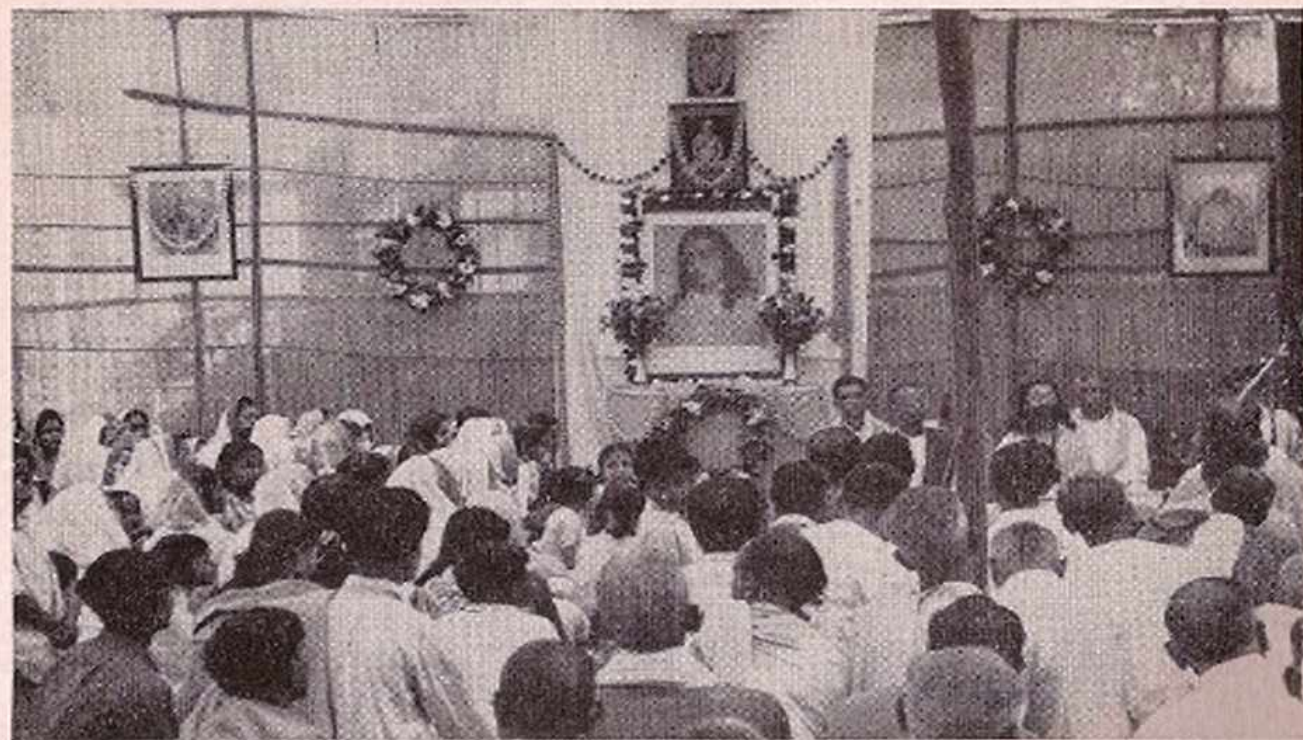
"We are the Himalayan yogis." The celestial response is difficult to describe; my heart was thrilled. The vision vanished, but the silvery beams expanded in ever widening circles to Infinity.

I said, "What is this wondrous glow?"

"I am Iswara (the Lord). I am Light." The Voice was as murmuring clouds.

My mother and eldest sister Roma were near-by when I had this early experience, and they too heard the Divine Voice. I received such happiness from God's response that I determined then and there to search for Him until I would become wholly one with Him.

Most people close their eyes and think there is only darkness. But, as you develop spiritually and concentrate on the "single" eye in the forehead, you will find that your inner sight is opened. You will behold



Memorial services on Paramhansa Yogananda's birthday anniversary, January 5, 1957, Yogoda Math, Dakshineswar, India

another world, one of many lights and great beauty. Visions of saints, such as those I saw of Himalayan yogis, will appear before you. If your concentration goes still deeper, you too will hear the Voice of God.

Again and again the scriptures tell us of the Lord's promise that He will communicate with us. "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."—*Jeremiah 29:13*. "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."—*II Chronicles 15:2*. "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."—*Revelation 3:20*.

If you can just once "break bread" with the Lord, break His silence, He will talk often with you. But in the beginning it is very difficult; it is not easy to become acquainted with God, because He wants to be sure that you really desire to know Him. He gives tests to see if the devotee wants Him or something else. He will not talk with you until you have convinced Him that no other desire is hiding in your heart. Why should He reveal Himself to you if you are filled only with longings for His gifts?

The whole creation was designed as a test for man. By our conduct in this world we disclose whether we want the Lord or His gifts. God will not tell you that you should desire Him above all else, because he wants your love to be freely given, without "prompting." That is the whole secret in the game of this universe. He who created us yearns for our love. He wants us to give it spontaneously, without His asking. Our love is the one thing God does not possess, unless we choose to bestow it. So, you see, even the Lord has something to attain: our love. And we shall never be happy until we give it. So long as we are wayward children, pygmies crawling on this ball of earth and crying for His gifts while we ignore Him, the Giver, we will fall into many pits of misery.

Is God Personal or Impersonal?

As God is the Essence of our own being, we cannot truly express ourselves until we learn to manifest His presence within us. That is the truth. It is because we are Divine, a part of Him, that we are unable to find lasting satisfaction in anything material. "Naught shelters thee, who wilt not shelter Me."* Until you attain contentment in God, you will not win contentment from anything else.

Is God personal or impersonal? A little discussion of this point will help you in your attempts to communicate with Him. Many people don't like to think of the Lord as personal; they feel that an anthropomorphic

**The Hound of Heaven*, by Francis Thompson.

conception is limiting. They consider Him to be Impersonal Spirit, All-Power, the Intelligent Force that is responsible for the universe.

But if our Creator is impersonal, how is it that He has created human beings? We are personal. We have individuality. We think, feel, will; and God has given us not only the power to appreciate the thoughts and feelings of others but to respond to them. The Lord cannot be a lesser Being than any of His creatures, human beings! God can and will establish a personal relationship with each one of us, when we permit it.

Considering the impersonal aspect of God, we get the impression of a Remote Being, one that merely receives the prayer-thoughts offered to Him by us, without His responding to them. He knows everything, yet maintains a heartless silence. But this is a philosophical error, because God is everything: personal as well as impersonal. He created persons, human beings. Their Originator could not be wholly impersonal.

It satisfies a deep need in our hearts to think that God may take a human form and come to us and talk with us. Why doesn't He do it for each of us? Many saints have heard the voice of God. Why can't you? "Thou, O Lord, art invisible, impersonal, unknown, and unknowable; yet I believe that by my devotion's frost, Thou canst be 'frozen' into a form." God can be persuaded to take a personal form by a man's intense devotion. You, like St. Francis of Assisi and other great ones, may see the living body of Christ, if you pray deeply enough. Jesus was a personal manifestation of God. He that knows Brahma (God) is Brahma himself. Did not Christ say: "I and my Father are one"?* Swami Shankara also declared: "I am Spirit" and "Thou art That." We have the word of many great prophets that all men are made in the image of God.

I receive much of my knowledge from God. I don't read books, but I tell you what I have perceived. That is why I speak with authority, the authority of my direct perception. The opinion of the whole world may stand against it, but the authority of direct perception cannot be ignored.

Meaning of "The Image of God"

In the Bible we read: "For in the image of God made He man."† Nobody has ever fully explained in what ways man is the image of God. God is Spirit; and man, in his essential nature, is also Spirit. That is the primary meaning of the Biblical passage, but there are many other true interpretations as well.

The whole human body and the consciousness and motion in it are a microcosmic representation of God. In consciousness is omniscience and omnipresence. You can immediately think you are at the North Star or on Mars. In thought there is no gulf between you and anything else.

*John 10:30.

†Genesis 9:6.



"Everything else can wait, but our search for God cannot wait." One of the quotations from the writings of Paramhansa Yogananda that appear on rustic redwood signs on the grounds of SRF Lake Shrine, Pacific Palisades, California. Some of the plants behind the sign pictured above were set out by Paramhansaji himself. He gave loving attention to every detail of any project that he undertook. SRF Lake Shrine is today a floral wonderland, visited by thousands of persons each year.

By virtue of the consciousness within man, therefore, he may be said to be made in the image of God.

Consciousness is aware of itself; it intuitively feels itself. God, through His cosmic consciousness, is aware of Himself in every speck of creation. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without [the awareness of] your Father."*

Man also has that power of cosmic consciousness; though few develop it. Man also has will, whereby he, like the Creator, can create worlds instantaneously; but few develop that power which is within them. The animals cannot reason, but man can. All the attributes that God has—reason, consciousness, will, feeling, love—man has too. In these qualities man may be said to be made in the image of God.

The energy that we feel in the body implies the existence of a vaster power than is required just to operate the individual physical vehicle. The power of cosmic energy that sustains universes is vibrating in our

*Matthew 10:29.

bodies also. Cosmic energy is one aspect of God. Therefore we are made in His image even from the physical standpoint.

What is the energy we have in the body? Our physical form is made of molecules, molecules are made of atoms, atoms are made of electrons, and electrons are made of life force or "lifetrans"—countless billions of specks of energy. With your spiritual eye you can see the body as a mass of scintillating specks of light—the energy that is emanating from your twenty-seven thousand billion cells. Only through delusion do you see the body as solid flesh. In reality it is not matter, but energy.

It is because you think you are made of flesh and blood that you sometimes imagine yourself to be a weakling. But if you register the consciousness of God in your body, you will realize that flesh is nothing more than a physical manifestation of the five vibratory elements of earth, water, fire, air, and ether.

The whole universe—which is God's body—is made of the same five elements that comprise man's body. The starlike shape of the human body represents the rays of these five elements. The head, the two hands, and the two feet comprise the five points of the star. So in this way, too, we are made in the image of God.

The five fingers also represent the five vibratory elements of the Cosmic Intelligent Vibration that maintains the structure of creation. The thumb represents the grossest vibratory element, earth; hence its thickness. The first finger represents the water element. The second finger represents the darting fire element; that is why it is the longest. The third finger represents air. The smallest finger represents ether, which is very fine.

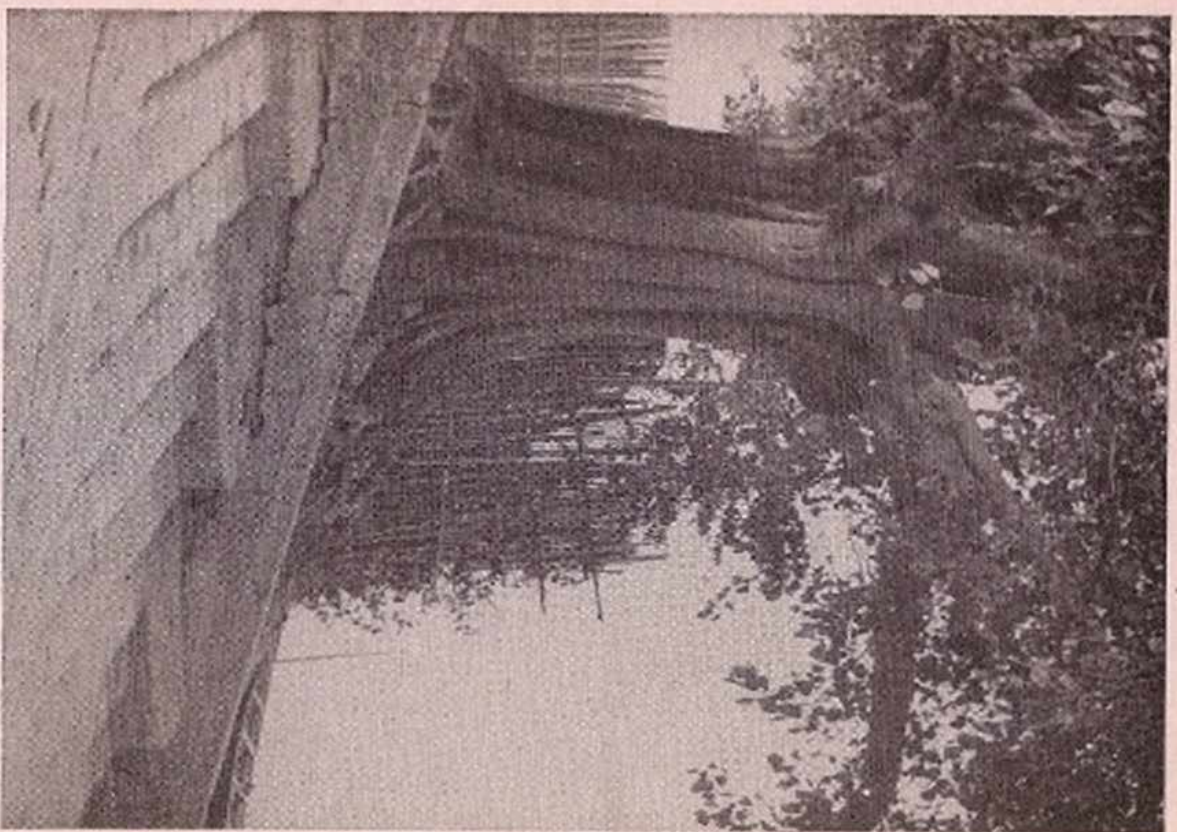
Rubbing each finger helps the particular power that it represents. Hence rubbing the middle finger (representing the fire element) and the navel (opposite the lumbar or "fire" center in the spine, which governs digestion and assimilation) will help one to overcome indigestion.

God manifests motion in creation. Man has developed legs and feet because of the urge to express motion. The feet are materializations of rays of energy.

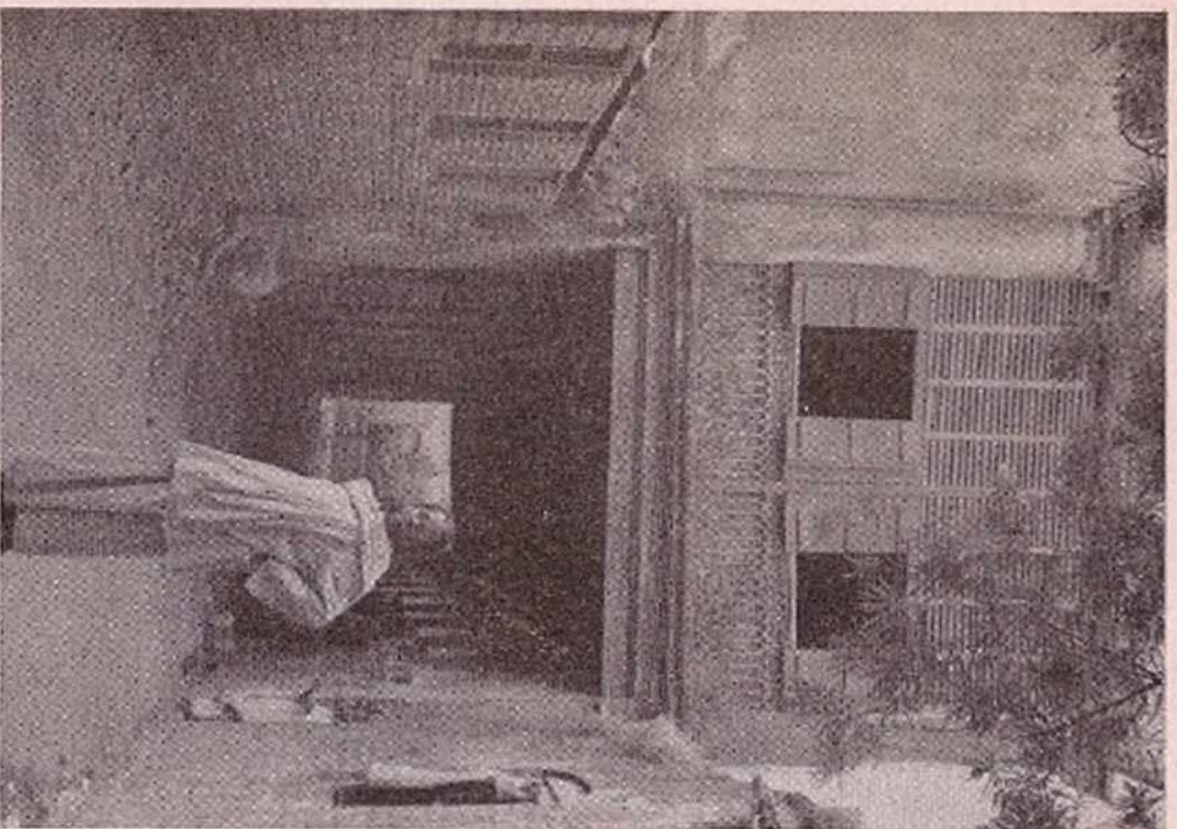
Another manifestation of God is vibration. In man the ear receptacle is like a cave that responds or echoes to vibration.

CAPTIONS FOR PICTURES ON OPPOSITE PAGE. (Left) A photograph, taken in 1957, of the banyan tree at Rai Ghat on the Ganges, Serampore, India, under which Mahavatar Babaji, *param-param-paramguru* of all Self-Realizationists, appeared in 1894 to Swami Sri Yukteswar. The story of this meeting is recounted on page 346 of *Autobiography of a Yogi*.

(Right) *Pantbi* boardinghouse, residence of Paramhansa Yogananda while attending Serampore College (p. 187, *Autobiography of a Yogi*). The old-fashioned brick mansion faces the Ganges River.



Banyan tree under which Babaji appeared to Sri Yuktiswar, at Rai Ghat on the Ganges (*see opp. page*).



Swami Atmananda, YSS secretary, in front of Panthi boardinghouse, Serampore (*see opposite page*).

The eyes epitomize God the Father, Son, and Holy Ghost in the pupil, iris, and white. When you concentrate at the point between the eyebrows, the current in the two eyes reflects as one light, and you behold the spiritual eye. This single orb is the "eye of God." We have developed two eyes because of the law of relativity that prevails in our dualistic universe. Jesus said, "If therefore thine eye be single, thy whole body shall be full of light."* If we look through the spiritual eye, the single eye of God, we perceive that all creation is made of one substance, His light.

In the ultimate sense man has all power. You can change anything you want to when your consciousness is one with God. Automobile parts can be replaced or changed, as needful; but to effect a similar change in the physical body is more complicated. Mind, which controls all the cells, is the basic factor. When a man attains full control of mind, his bodily cells and parts may be replaced or changed as often as desired, and at will. For example, he could, just by a thought, cause the bodily atoms to change and bring into being a whole new set of teeth. There is complete control of matter when one is advanced spiritually.

The Lord is Spirit; the Impersonal is invisible. But when He created the physical world He became God the Father. As soon as He assumed the role of Creator, He became personal. He became visible: this whole universe is the body of God. Like us, He has a positive and a negative side—the north and south poles. The stars are His eyes, the grass and trees are His hair, and the rivers are His bloodstream. The ocean's roar, the skylark's song, the cry of the newborn babe, and all other sounds of creation are His voice. This is the personal God. The heart-throb behind all hearts is His pulsing cosmic energy. He is walking in mankind's twenty-six hundred million pairs of feet. He is working through all hands. It is the One Divine Consciousness that is manifesting through all brains.

God is more personal than you can imagine. He is as real and actual as you are. In the same way that the cells of the human body are held together, all the planets and universes are kept in balance in their proper places in space because of His law of attraction and repulsion. There is not a place anywhere without some form of life. God is incessantly manifesting protean forms of life through His cosmic energy.

God had a specific idea or pattern in mind when He created. He first created the whole universe; then He made man. In creating for Himself a physical body of universes God manifested three aspects: cosmic consciousness, cosmic energy, and the cosmic mass of matter. These three correspond respectively to man's ideational or causal body, astral or energy body, and physical body. And the soul behind them is Spirit.

(Continued on page 45)

*Matthew 6:22.

Seek Faults in Yourself, Not in Others

By "SIVA"



The world is a playground of the three *gunas* or intertwined modes of Nature — *sattva*, *rajas*, and *tamas*. In this world of relativity, we find a mixture of *sattva* (the quality of light and goodness) and *tamas* (the principle of darkness and ignorance). Where there is some ideal virtue, some weakness must also be present, even if latent. Under these complex conditions, the best course you can follow is to see that your imperfections continue to get eliminated and that your virtues go on accumulating.

Never commit the error of looking at others' faults. If you do so, you will grow proud of your virtue; and the result will be that even virtue will prove to have been instrumental in your downfall. If you look at others' shortcomings, you will get habituated to detraction. You will develop a censorious eye and will discover faults and faults alone, even where they do not exist; for your eyes will be predisposed to see them.

The more you perceive others' defects the more you will dwell on the dark side of things; that which you repeatedly dwell upon ceases to repel you as something reprehensible. The idea is that the more you look at others' sins, the more likely they are to find their way into your being.

When you discover blemishes in all, you will no longer abhor those existing in yourself. Far from pricking you, their presence will appear welcome to you. Later on you will begin to take pride in them.

When you discover faults in all, you will begin to feel convinced that human frailties are universally present and are incapable of being eliminated, so that any attempt to eradicate them is futile. In this way, you will no more feel inclined to drive them out in yourself. A peculiar kind of despondency and lassitude will set in. Acknowledging defeat in the struggle with imperfections, your mind will allow them a permanent abode.

When you develop the habit of analyzing others' lives and of discovering faults and faults alone, who is to judge whether you are seeing clearly or not? You will begin to expose others' flaws without proper investigation and regard for truth.

Man does not like to hear about his own shortcomings, even if they are real; he resents their being exposed. And if anyone makes baseless charges against him and gives them publicity, he often finds it impossible to forgive the scandalmonger. Nay, he usually gives vent to his anger in various ways; and sometimes goes the length of using violence against the calumniator. Hence those you injure will enter into conflict

with you, have quarrels with you, and foster hatred against you; the result will be that your life will become a hotbed of endless troubles and unrest.

If you continue to dwell on others' defects and if your life is beset with difficulties that follow in the wake of such criticism, not only will your spiritual progress cease but you will lose your peace of mind even in the worldly sense. There is no other loss so serious as the discontinuance of one's spiritual advancement. You will not find goodness anywhere in the world; you will detect flaws even in saints and holy men, nay, in the Lord Himself.

A carping attitude constitutes an ignominious failure of human life—the greatest loss one can suffer. Therefore, make it a point not to look at the mistakes of others. Pry into your own imperfections; and, instead of crying over them and giving way to despair, fight them like a hero and banish them from your heart.

Your potency is infinite. You are the conscious Spirit endowed with unlimited energy. You are a ray of the Supreme Light. The mind as well as the senses are your servants; if you realize your essential character, which is purely spiritual, and exercise your sway over your servants, they will immediately submit to your control. All your faults and foibles will take flight out of fear. You will spontaneously advance toward God and will eventually realize Him.

You should not only refuse to look at others' sins but should cease to think of their virtues, too, if possible; for by dwelling on others' virtues you develop attachment for such people, and by dwelling on their faults you conceive hatred for them. Attachment, too, is a source of bondage and leads to one's downfall. Therefore, diligently fix your mind exclusively on the Lord and dwell on Him alone; when necessary, devote your mind to worldly objects only with a view to pleasing God and rendering service to Him.—*"Kalyana-Kalpataru," Gorakhpur, India.*



Mr. J. M. Cuaron (fourth from right, back row), SRF center leader, and other members of Mexico City SRF center.

How to Make Life Worth Living

By REV. M. W. LEWIS

*Extracts from a talk given on August 30, 1953,
at SRF Church in San Diego, Calif.*

Life is very much worth living. It is a glorious opportunity to understand our Oneness with the Father of all life. Such knowledge fills us with enthusiasm, exuberance, and power. That is how God meant life to be. When life becomes boring, something is wrong: we have temporarily "lost our connection" with Him. If life is to be worthwhile, we must eliminate the conditions that prevent our feeling our Oneness with God.

Thinking back over our childhood, most of us can probably remember how full of energy we were then, how joyful. We felt like *doing* things. We were fresh from God, and we brought with us a consciousness of His joy and bliss, the freshness of the Spirit. As adults some of us have lost that. But at times we bring back into our consciousness a little of His joy. For example, when we wake up in the morning from a good sound sleep, we feel joyous, until the distractions of daily living engross us.

In sleep, the life-force is partially withdrawn from the sense organs and bodily parts; the work of the involuntary nerves, the heart, and the lungs is lessened. The delusion of being a mortal, fleshly being relaxes its grip on our consciousness and a soul awareness of freedom and peace predominates. Hence we wake up feeling happy and refreshed.

At death the life-force is entirely withdrawn from the body; the senses and all the nerves and organs have complete rest. The soul passes into the astral world, where it is easier to be conscious of God's presence as eternally existing Joy. If we have attained some spiritual development, at death we become aware of that Joy, and are recharged with the presence of God. When we come again into earthly life, we retain some of that Joy. For a few years we feel wonderful, full of enthusiasm, free in spirit.

Then King Karma comes to exact his "pound of flesh." We cannot escape the karma we have laid up in the past. The impulses we have brought over from previous lives crowd in upon us in adolescence.

We start out doing just the "normal" things of life. Perhaps at high-school age we go to a party and, looking around, we suddenly see a certain girl. A beam goes from her eyes to ours, back and forth. First thing we know, we are in love. God has projected the idea of marriage through the law of karma, that His drama of earth-life may go on.*

*The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.—*Luke 20:34,35.*

But unless we have the wisdom to see in marriage the mutual responsibility of the partners to help each other to find God, circumstances come about to keep us from realizing the true happiness of Oneness with Him. We may even lose whatever soul joy we had experienced previously.

Lahiri Mahasaya said that in spite of all the complexities of earthly life and family responsibilities, one may still remain inwardly detached, intent on the Lord. No matter how hard it may be to do so, we *can* rise above life's confusions and disappointments and feel the joy of soul consciousness. That is when life is worth living.

We Must Learn This Wisdom: God Is All

Ordinary people are without hope; there is anguish in their faces because they don't know the purpose of life, nor what is coming at the end. But each of us should make the effort to find wisdom. We should understand why we are here, and act upon that understanding.

We should try to retain the joy of living that we had when we were young. We instinctively feel an urge to do so because we are made in the image of God, who is Joy. We are His children. The scriptures tell us that we should always be enthusiastic, full of spirit, full of the joy of soul consciousness. "For what is a man profited, if he shall gain the whole world [of material things], and lose his own soul [the joy of soul consciousness]?"* The scriptures also tell us what to do: "Seek ye first the kingdom of God," the joy of the soul. "All these things [the material necessities of life] shall be added unto you."† The Bible says that not just a few things will be added, but everything.

In the *Bhagavad Gita*‡ we are admonished to contact God: "They verily who worship Me with devotion are in Me and I also am in them Know for certain that My devotee perishes not." But we cannot worship God with devotion unless we feel and know Him. If we realize that God is with us; that we shall never perish because we are one with Him, won't we be exuberant, won't we feel good, won't life be worth living? That feeling—the bliss of soul consciousness, the joy of His love in our hearts—is the proof that we have contacted God. In spite of worldly distractions we can possess that God communion if we will make the effort, by following the highway of scientific yoga meditation. God's immanence may be understood through following the teachings of Self-Realization Fellowship. Paramhansaji has given us the way by which it is easy for any persevering devotee to contact God, to feel the joy of Spirit.

In one of his letters, Paramhansaji wrote the following about making life worth living. (There are no words like his to put conviction in our hearts!) "If you are despondent and give up hope, how can you receive God's help? The Divine can only help when we unceasingly, uncomplainingly keep the windows of faith open. If one door closes, another will open, when we do not give up."

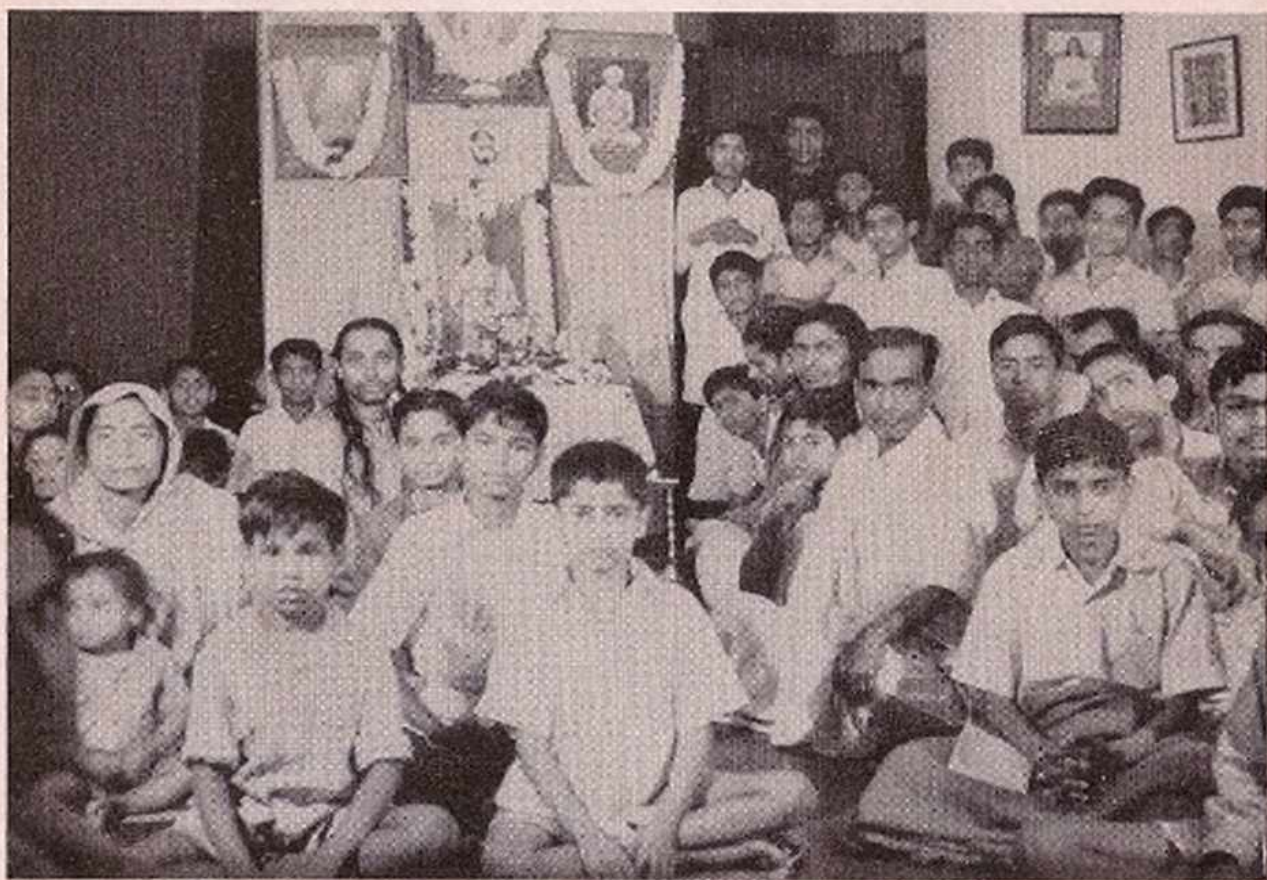
*Matthew 16:26. †Matthew 6:33. ‡IX: 29-31.

But faith in God we must have. Come what will, we are His children, we are made in His image, He is in us; so how can we lose faith? So the Master said, "Keep the windows of faith open." It is our age-long lack of faith that shades our soul opening and prevents the light of God from getting through.

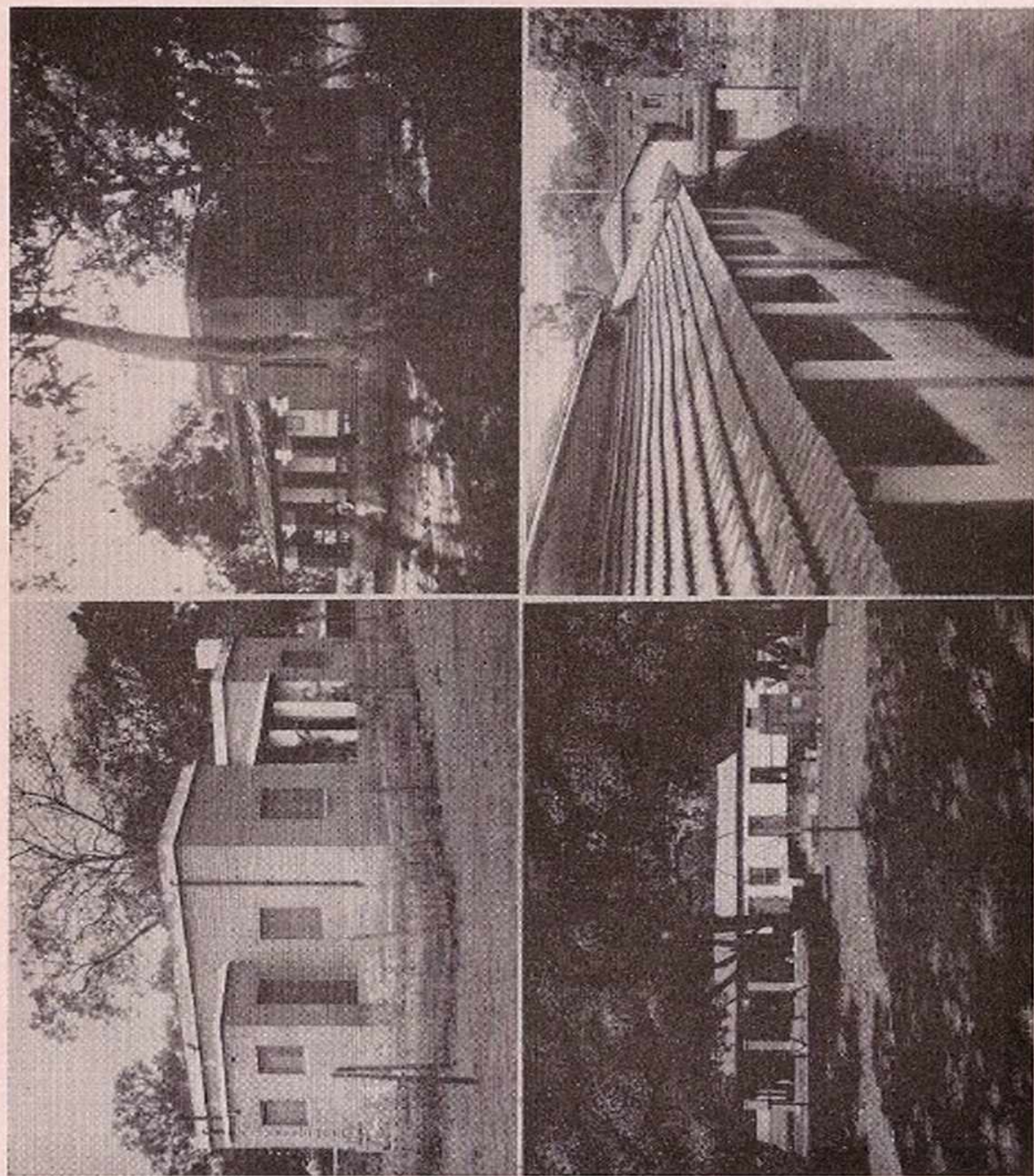
God is in us. His light is there. When we still the thought-waves on the ocean of the mind, we see His infinite light, we feel His presence.

Divine realization requires unceasing faith, in spite of every reverse. The nearer we approach toward God, the greater the tests may be. Paramhansaji said: "The trials seemingly appear very severe; but the man that steadily believes, and thus deserves God's direct action and help, will find some magic wand dissolving all menacing mountains of testing tribulation."

We cannot understand all of God's ways, for they are too clever; but if we just wait, humbly, we will see His hand working in all our affairs, guiding us back to Him. I have found this to be true during many tests.



Students of YSS Brahmacharya Vidyalaya (Boys' High School, with yoga training, founded in 1918 by Paramhansa Yogananda), Ranchi, India; with head teacher, Swami Satchitananda (*man at left with long hair*); observing on March 7th the fifth *mahasamadhi* anniversary of Paramhansa Yogananda.



BUILDINGS AT YSS (SRF) COLONY, RANCHI, INDIA (See opposite page)

Master wrote in a letter: "Why don't you have patience? Financial freedom can help to bring spiritual freedom only to those that are constantly trying to be spiritually free and are on the watch. Otherwise financial freedom is the cause of bondage and is a harbinger of false happiness and sense pleasures."

Of what value is financial freedom if it will not give you true joy and make you feel that life is worthwhile? Look about you and you will see that trust in wealth does not bring peace. It is a false hope, for material things pass away. And so Paramhansaji continued in his letter: "Besides financial freedom, many other freedoms have to be sought: freedom from disease, accidents, and other misfortunes, separations, and, lastly, death."

People are uncertain in this life because they do not know what is coming after it. But those that have attained God contact through following Paramhansaji's teachings can experience all phases of consciousness while on earth. They do not fear death. To them life is surely worth living.

"Of all the freedoms," Master wrote, "spiritual freedom plays the most important part. For then 'stone walls do not a prison make, nor iron bars a cage'; minds innocent, God-protected, make it a haven, a hermitage."

A wholly worldly life gives nothing but trouble and hopelessness in the end. But we can live a happy life in the world if we have our center in God. That is what Lahiri Mahasaya meant when he said that in spite of the engrossing responsibilities of family life, one may remain non-attached.

The man of realization establishes himself in the different phases of transcendental consciousness while living here on earth. Experiencing the bliss and joy of the soul, he finds his heaven on earth. Is this not making life worthwhile?

Avoid those thoughts and actions that are mean and petty. Beware of becoming wrapped up in the trivialities of worldly life. How can God

(Continued on page 42)

CAPTIONS FOR PICTURES OF BUILDINGS IN RANCHI (shown on opposite page):

(UPPER LEFT) Guest house for European visitors.

(UPPER RIGHT) Free medical dispensary that serves students at the YSS Brahmacharya Vidyalaya (boys' high school) and 10,000 other persons annually.

(LOWER LEFT) Gymnasium. Outdoor equipment includes swings, trapezes, and volleyball net.

(LOWER RIGHT) Dining hall.

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.



Heavenly Father, I will not forget that ignorance is the mother of all physical, mental, and spiritual diseases. I will banish ignorance by contacting Thee.



I know that I exist, but I am not the body. I think, but I am not the thought. I am Spirit.



Heavenly Father, help me to strengthen my will power. Teach me not to be enslaved by habits. Guide me, that I may develop myself spiritually by inner and outer discipline.



I am the ever-joyous soul. I shall behold the changing events of my life as mere dream-experiences. If failure comes to me, I will ask God's help that I be able to turn that nightmare into a beautiful dream.



I will not give too much attention to material things, for everything that pertains to the body is perishable. But that which belongs to the soul is imperishable.



I know that fear weakens the heart, disturbs the digestive forces, paralyzes the will, and causes mental disturbances. Therefore I will entertain no fear.

✦

Today I will make an effort to know Truth. If I can discover Truth beneath the veils that hide it, I shall no longer be a slave to circumstances but shall be free of mortal limitations.

✦

I know that some day, when I have met all the tests of this life, I shall realize that I am the unconquerable soul—the ever-free Bird of Paradise whose life is in every atom and whose song tells of Eternity.

✦

Each night, before going to sleep, I will affirm: "I am not the body or the desires of the body. I am free from all delusions. I am entering the land of Spirit."

✦

This day, everything I do will be for God. My first duty is to God above all, because I could not do anything without the power borrowed from Him.

✦

Today I will destroy the delusion of separateness that desecrates the image of God within me. I will remember that I and my Father are One.

✦

Each one of us was born with the God-given power of originality and initiative—the power of creating something that no one else has ever created. I will strive to develop initiative.

✦

This day I will transform every regret for shattered hopes into the joy of new achievement. Old sorrows and disappointments I will bury in the sepulcher of the past. I will rout dark bandits of discouragement that would steal the wealth of my desire to succeed.

Yoga Postures For Health

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

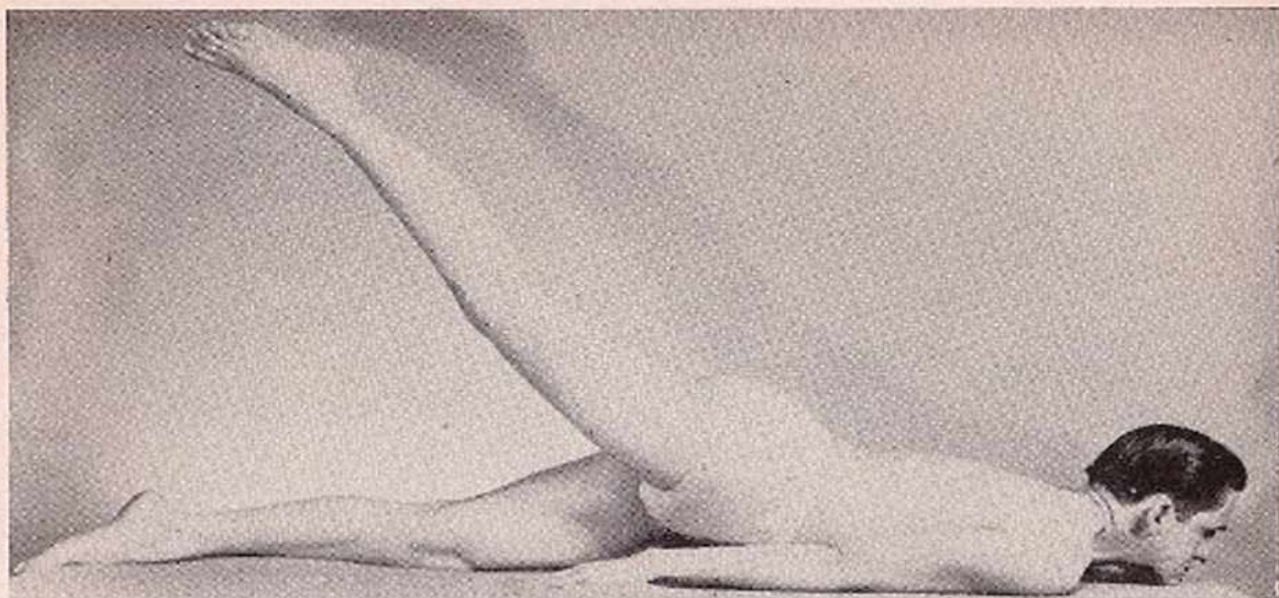
SALABHASANA and ARDHA SALABHASANA

The Yoga asanas (body postures) may be divided into two general classes: (1) those used principally for meditation, and (2) those designed to improve the health of the body and to make it fit for higher spiritual practices.

Of special importance to man's well-being is proper posture, during both meditation and everyday activity. The tendency of many people is to walk and sit with a caved-in chest and slumped-forward shoulders. "It is slow but sure suicide," Paramhansa Yogananda said.

One cause of faulty posture is lack of strength in the back and shoulder muscles. *Ardha Salabhasana* (the Half Locust Pose) and *Salabhasana* (the Locust Pose)* are wonderful exercises in this respect. Here we have a splendid example of how the second class of asanas (the physical culture poses) help the first (the meditation poses).

As the Locust Pose is quite difficult for most beginners, it is best first to learn the Half Locust Pose.



ARDHA-SALABHASANA — HALF LOCUST POSE

First assume a prone position, with the chin on the floor. Keep the legs together, the arms at the sides, with the palms of the hands flat on the floor and slightly under the thighs.

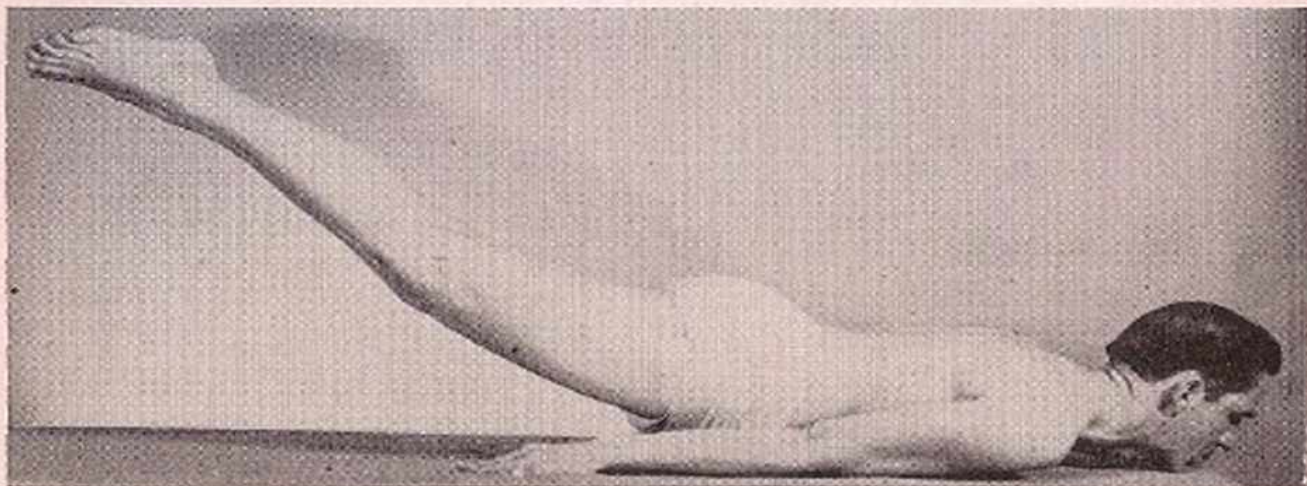
*The Sanskrit *ardha* means "half" and *salabha* means "locust" or "grasshopper." The ancient yogis observed that the position of the upraised legs in *Salabhasana* causes the bodily contour to resemble that of a locust.

1) Exhale the breath. Gradually raise one straightly outstretched leg as high as possible, keeping the trunk and other leg flat on the floor. Hold this position, counting one to twelve.

2) Slowly lower the leg until it rests on the floor. Relax and inhale.

3) Repeat with opposite leg, and continue to practice alternately until you have raised and lowered each leg three times. Follow with *Savasana*, the Relaxation Pose.

When one is proficient in the Half Locust Pose, he may proceed to the Locust Pose.



SALABHASANA — LOCUST POSE

Assume the same initial position used in *Ardha Salabhasana*.

1) Exhale the breath. Slowly raise *both* legs to a height of approximately eighteen inches, keeping the legs straight and close together, with the toes pointing outward. Count to twelve while holding the pose.

2) Slowly lower the legs. When they rest on the floor again, relax and inhale.

3) Repeat the pose three times with a sufficient interval for rest (count to 10 or 20, or if necessary, longer) between each repetition. Follow with *Savasana*.

As one increases in proficiency he may perform *Salabhasana* with normal breathing and hold it up to one minute.

In performing the Half Locust and Locust Poses, the movements should be slow, gentle, and rhythmic. Don't strain yourself in order to perform these asanas, particularly *Salabhasana*. The object is not, as one might suppose, to raise the legs as high as possible, but beneficially to exercise the leg muscles.

When raising the legs, press hard on the floor with the hands. In so doing, one lifts not only the legs, but also the pelvic region, and thus increases the benefits from the asana. A helpful point for beginners is to

practice with the elbows slightly bent, which prevents straining them. Concentrate on the lower region of the back, both during the pose and while relaxing afterward. As *Salabhasana* brings an acceleration of breath and heartbeat, there should be sufficient rest between each practice to allow them to return to normal.

For the extra-proficient there is an advanced practice of *Salabhasana* in which the head and upper trunk are raised as well as the legs. The weight of the body is then principally on the abdomen. When this variation is correctly performed the benefits of the asana are much greater. Those who are skilled in *Dhanurasana*, the Bow Pose (*Self-Realization Magazine*, March 1956) will find this variation quite easy.

As the Locust Pose is an anterior stretching pose (or more accurately, a posterior tensing pose) it should be combined for greater benefit with posterior stretching poses like *Paschimottanasana* (*Self-Realization Magazine*, January 1956) and *Halasana* (*Self-Realization Magazine*, March 1954).

Ardha-Salabhasana and *Salabhasana* are highly beneficial postures for the muscles of the back. The lower back especially, but also the upper back and the neck, are strengthened. The circulation of blood in them is improved, thus increasing one's vitality and resistance to fatigue and disease. The development of the back muscles is highly important in attaining, and maintaining, an upright posture.

Strong back muscles help to prevent the vertebrae from slipping out of place, which may pinch spinal nerves and hinder the flow of nervous energy in them. There is a close relationship between the condition of the vertebrae and the condition of the organs in the trunk. This correlation has been observed by medical men, to whom it is known as the vertebro-visceral syndromes (groups of signs and symptoms). When the spine is healthy there is a greater likelihood that the rest of the body will be healthy.

Besides the indirect action of the pose (through powerful muscles in the back), there is a direct and immediate action of the pose on the spine. Anatomy shows that the arterial branches for the spinal cord and the arterial branches to the spinal muscles derive from the same common arteries. Therefore any increase of circulation in the spinal muscles results in an increase of circulation in the spinal cord also. Any improvement in spinal circulation is reflected in a corresponding improvement of general health.

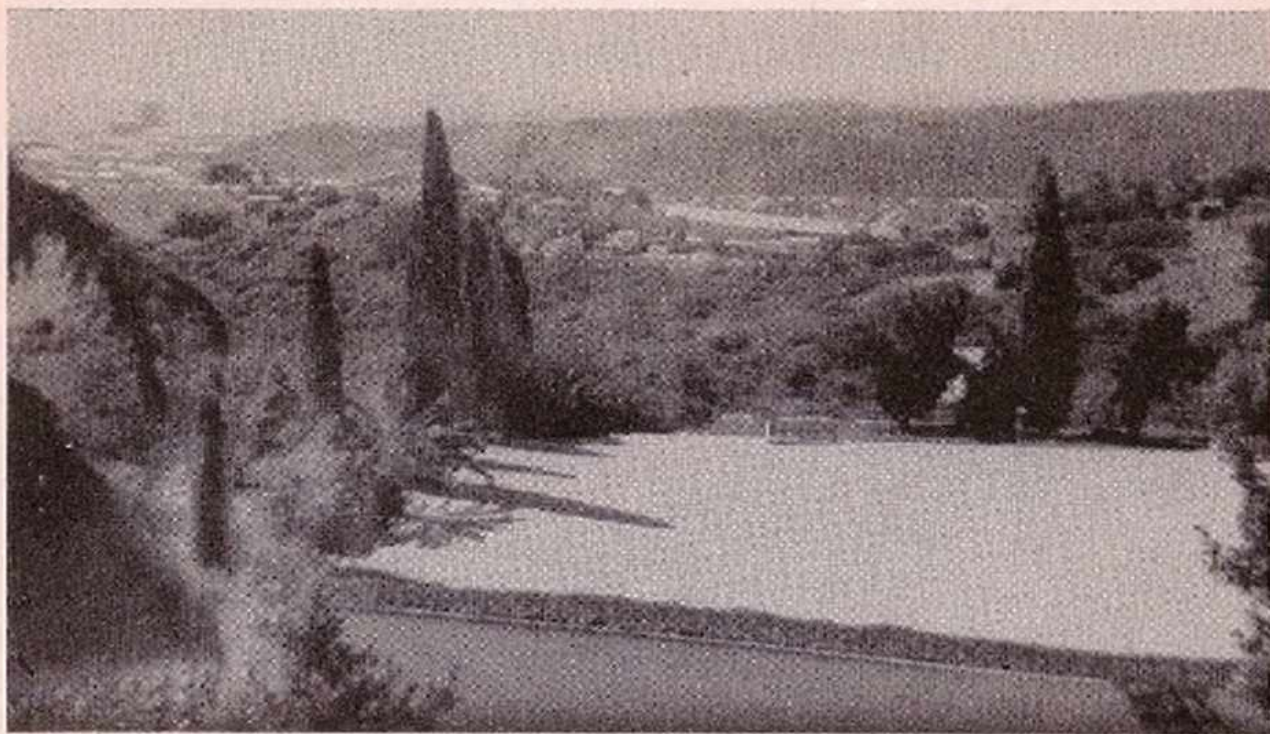
Not many of the Yoga postures exercise the limbs muscularly. The Half Locust and Locust Poses are two that do. The muscles of the legs, including those of the hips, are strengthened and become more firm. In pressing the floor with the hands, most of the muscles of the arms and the shoulders come into play. This strengthening of the shoulders is noticeably helpful for keeping them in position during meditation (*Self-Realization Magazine*, November 1955).

During *Salabhasana* most of the bodily muscles are tensed, thus constricting the flow of venous blood back to the heart. Simultaneously the heart keeps pumping fresh blood into the arteries. The result, upon relaxation, is an extra flow of venous blood back to the heart. This is the cause of the acceleration of the heartbeat and breathing. The heart and lungs are beneficially exercised without undue strain if the directions for practice are correctly followed.

This is also the cause of a stirring up of the circulation in the cells, tissues, and organs throughout the body. The abdominal and pelvic organs receive an additional renewal of blood supply, owing to the position itself, which creates an increase in the intra-abdominal pressure. The stomach, intestines, liver, digestive glands, kidneys, and adrenals are cleansed and stimulated through these asanas. These two poses have a very good effect, too, on the reproductive organs.

The performance of *Ardha Salabhasana* and *Salabhasana* requires a real effort and exercise of will power. Regular practice of these two poses brings physical well-being, good posture, and a courageous attitude toward life.

This series of articles on the asanas will be continued with *Vajrasana*, the Pelvic Pose.



View of Los Angeles, as seen from SRF Mt. Washington Center. In the immediate foreground is the SRF tennis court. Downtown buildings are visible at far left; in the center distance one can see Riverside Drive near the Los Angeles River; beyond are the hills of Elysian Park.



Fashionable Mt. Washington Hotel, Los Angeles, about 1915. The building was acquired in 1925 by Paramhansa Yogananda for the international headquarters of Self-Realization Fellowship.



Fifty years ago this cable car took people up the steep hill to Mt. Washington Hotel.

HISTORY OF SRF HEADQUARTERS BUILDING

The SRF headquarters building was once the Mt. Washington Hotel. Sixty years ago the hotel was a center for society gatherings, conventions, and gala Fourth of July celebrations. Today banks of flowers replace the bleacher seats from which spectators once watched champion May Sutton play tennis on the large cement court. The SRF Men's Office now occupies the former electric powerhouse that held the grip wheel for pulling passenger cars up the Mt. Washington scenic incline railway. The underground housing for the grip wheel serves as a meditation cave for SRF monks.

The builders of the hotel and of the cable car railway, Robert Marsh and Arthur St. Clair Perry, hoped that people would be encouraged to build homes on the hill. Mt. Washington was chosen by many distinguished citizens as the site for fashionable homes. The chief attraction is the breath-taking view from the summit of the hill. Downtown Los Angeles, Glendale, and Pasadena may be seen; and, in the distance, the Pacific Ocean and Catalina Island.

Mt. Washington is still developing as a beautiful residential district; but the hotel and the cable cars now belong to history. The cable cars stopped running in 1919; the hotel was closed. In 1925 Paramhansa Yogananda acquired the building for the international headquarters of Self-Realization Fellowship.

TRANSCENDENCE, NOT ACCEPTANCE, OF EVIL

The charge of pessimism is often leveled against Hinduism. It is said that the Hindu mind takes too grave a view of life and its problems. Life is regarded as fundamentally evil and escape therefrom as the final good. Hinduism does take account of the misery and suffering of the world. It is these in fact that provoke the problems of philosophy and religion. If optimism means "acquiescence in evil," it is not worth having. The grim side of existence cannot be ignored. It was the perception of woe and evil that led the Buddha to found a religion of hope. *Samsara* (transmigration) is a vicious circle. Even the choicest goods therein have a core of evil. But evil is not the essence of reality. Hinduism admits that there is a soul of goodness in things evil. Transcendence of evil is the end; and it is possible to achieve it even here in this life. It is a peculiar trait of Hinduism that it regards *moksha*, not as a hypothetical state to be attained after death in some far-off region, but as realizable in this life. The *Upanishads* say: "When all the desires that the heart harbors are gone, man becomes immortal and reaches Brahman here."*
—T. M. P. Mahadevan in "Outlines of Hinduism"

**Bṛhadaranyaka Upanishad* IV, 4, 7; *Katha Upanishad*, VI, 14.

BOOK REVIEWS

THE HUNGRY EYE, by Raymond Frank Piper, Ph.D. (Cloth, 145 pp., \$3.00; order from Dr. R. F. Piper, 1310 Comstock Ave., Syracuse 5, New York.)

As a result of viewing a painting aptly titled *Infinity*, Dr. Piper became aware of the spiritual values of art. Since that time he has collected hundreds of paintings, many of which will be reproduced in his forthcoming book, *Cosmic Art*, to which *The Hungry Eye* is an extensive introduction.

Dr. Piper, who is Professor of Philosophy Emeritus, Syracuse University, New York, believes that aesthetic satisfaction is a basic drive of man and that the ultimate goal is perception of the Divine. The earnestness of his conviction lends to the book a quality of childlike sincerity. Some extracts from *The Hungry Eye* follow:

"Thrills on the sensuous level are short-lived. Moments come in the silence of thought, darkness, or tragedy, when the hungry eye reaches out to see something permanent in the rushing stream of existence. It yearns for goods that are not consumed forever in the moment of enjoyment, goods which are abiding, perhaps sharable and universal. Feelings are notoriously transient, but ideas endure; and so do works of art in which ideas, feelings, and forms get joined together....

"Any of the common experiences of intelligent living may become spiritual by expansion. Elementary thinking becomes systematic reasoning; love of order, devotion to truth. Simple sensations and affections may be refined into exquisite aesthetic responses and the prolonged delights of measured beauty. Day-dreaming is transformed into creative imagination. Flighty wishes and impulses develop into discriminating and persevering power to choose and achieve wisely. Love of self, parents, and friends evolves into more and more inclusive and vivid mutuality and loyalty. Many basic drives unite to realize that satisfying and exalted spiritual value called religion. Religion is the art of complete living in cooperation with the Cosmic Power."

Dr. Piper relates a mystical experience that came to him during a visit to a Buddhist temple in Japan:

"After an unmeasured period of meditation, I suddenly felt a presence, pressure, or force springing up within my consciousness, in the manner of a wind blowing into a quiet room. I knew intuitively that it was the Divine Spirit permeating my mind. The experience was too overwhelming for reflection or description. I wanted only *to be*. I felt

the engulfing benevolence, harmony, beauty, and benediction of God. I knew He was with me and was everywhere. My tranquillity blossomed swiftly into ineffable bliss. I was experiencing the most vivid awareness of God in my whole lifetime."

THE CHALLENGE OF CHILDREN, by Cooperative Parents' Group of Palisades Pre-School Division and Mothers' and Children's Educational Foundation, Inc. (Cloth, 191 pp., \$3.75; order from William Morrow and Company, New York.)

This book, the fruit of searching thought and actual experience on the part of its authors, will doubtless guide many parents to similarly constructive trends of thought and action in child education. Young parents organized the Foundation in an effort to improve their individual efforts by pooling their wisdom and practical know-how. The following extracts reflect the general tenor of thought:

"We have a real need to examine the worth of our ambitions and desires for our children.... It is time we looked within to the source of the outer conditions we would like to change.... The state of the world is created, day by day, by individual human beings, by their attitudes and actions, by what they do and fail to do, and by their continuous choice of what is and what is not important.... To develop our children, we must mature ourselves, for it is through us that they acquire their sense of values and the education and training that build their character....

"To understand what encouragement and positive guidance is, we have to be aware of the place of courage in life. If once we really understand that there can be no outward security in possessions, money, or labels, because all of these can be lost, we will find that the only security in life is in our own strength in meeting life and its problems with intelligence and courage....

"Our thinking influences how we feel. Every wrong thought has its effect upon the physical body. Every impatient or unkind thought leaves its mark. Our face, ever the discernible index, tells of our emotion. The cultivation of a joyful state of mind has a wonderful effect upon the functions of the body....

"To find our own wholeness and balance we must find our own center for good, our own spiritual roots to and from the source of life. In finding this wholeness we come to the immediate comprehension and feeling of the oneness of all life. In this sense one individual contains within himself the whole universe. Eternity dwells within the soul and the soul dwells in everything. Our own good in its source is also the good of all others."

A SPIRITUAL INTERPRETATION
OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VII, Stanza 23

Literal Translation

But men of scant knowledge (worshiping lesser gods) receive meager results. The devotees of the deities go unto them; My devotees come unto Me.

Spiritual Interpretation

"Those that adore the starry dream beings, shining by a little borrowed light of My omniscience, fail to perceive My subtle luminescence spread everywhere, sustaining the manifestations of all entities. Worshipers of little gods — emanations of My omnipresent being — go unto them and then must again be reborn. Devotees that everywhere perceive My Cosmic Beam commingle with It and do not have to experience the dream motion pictures of births and deaths."

In this stanza of the *Bhagavad Gita* Krishna points out that men of small understanding, worshiping lesser deities, attain the beautiful astral spheres after death; but, at the expiration of good karma, they have to return again to the earth. By the same amount of spiritual labor, these shortsighted worshipers could, by adoring the Supreme Being, have gained the eternal blessed spheres from which there is no return, dissolving all the darkness of human karma in the quenchless light of ecstasy.

It would be foolish for a person to work as an employee eighteen hours a day for his lifetime to earn only one hundred twenty thousand dollars, if, in the same number of years, by the same amount of intelligent labor, by running a business of his own he could earn a million dollars. Similarly, man is shortsighted to worship lesser astral gods (who, too, must expire at the end of their long life span) just to gain a temporary stay in the beautiful astral worlds.

Why not determinedly seek the Supreme God, the Lord of all other gods, and attain for all time endless blessedness and freedom? Krishna here reminds man that the worshipers of astral deities, the lesser manifestations of God, go to them in the hereafter, only to be forced to return to earth at the end of good karma; but the devotees that commune with the Supreme Spirit in this life dissolve all their rebirth-making karma in the fire of highest ecstasy and thus reach the Eternal Abode, never again to return to the troublesome earth. What could be greater than getting in touch with the Life of life, the Maker of the law of karma, the "Boss" of the universe? What use in bothering with His lesser manifestations — His humble employees?

It is sweetly reassuring to all of us that Krishna said to Arjuna: "The devotees of little gods go unto them; My devotee comes unto Me."

Chapter VII, Stanza 24

Literal Translation

Men without wisdom consider Me, the Unmanifest, as assuming embodiment (like a mortal being taking a form)—not understanding My unsurpassable state, My unchangeable unutterable nature.

Spiritual Interpretation

Ignorant devotees that have visions of lesser deities in meditation do not know that all those forms are merely temporary manifestations of the essentially unmanifested Spirit. They concentrate on the finite forms of the Infinite God and thus, in their minds, limit Him.

As unseen vapor can be frozen into an iceberg, so the invisible impersonal God can be projected into a form by devotion's frost, and worshiped as a personality. However, a devotee is foolish if he limits God to that form and forgets His omnipresence. A great master, Sri Ramakrishna Paramhansa, who saw God constantly as Mother Kali, conversing often with Her, later said: "I had to destroy that finite form of my Mother with the sword of wisdom, to behold Her as the formless Infinite."

Many devotees in India, for instance, limit their conceptions of Godhead to images of Krishna. They put an idol to sleep under sheets on the altar at night and sing chants before it in the morning, placing the image in a standing position on the altar. They lay food and fruits in front of

the idol each morning and evening, pretending to feed it. If a devotee performs such worship with sincere devotion, of course God receives the spirit of love behind the offering. But a devotee that makes his worship too personal obliterates the thought of God's impersonal all-pervading nature. He that worships God merely as a finite form will not attain the transcendental divine union with His infinite nature.

Chapter VII, Stanza 25

Literal Translation

Seemingly eclipsed by My own Yoga-Maya (the delusion born of the triple qualities in Nature), I am unseen by men. The bewildered world knows not Me, the Unborn, the Deathless.

Spiritual Interpretation

The unchangeable, causeless, invisible light of Cosmic Consciousness remains hidden behind the dream shadows of creation, unperceived by its countless dream entities.

Only a few wise men, detached in their outlook by a practice of yoga ecstasy, look up into the spiritual eye and see there the pure spherical cosmic beam that produces within its heart the technicolored motion pictures of life. Just as the shadows of motion pictures hide the beam that produces them, so God's Light is hidden in the delusive scenes of life, all shadowed by the triple qualities. Except to the uplifted, awakened spiritual gaze of the sage, the cosmic beam is invisible, unnoticeable.

Chapter VII, Stanza 26

Literal Translation

O Arjuna, I am aware of the creatures of the past, the present, and the future; but Me no one knows.

Spiritual Interpretation

If you are a dreamer with a good memory, you can relive in your mind a past dream. It might have been one in which you had a heated argument with your brothers. You would be aware of all the details of your dream, but your dream brothers would possess no such memories.

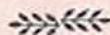
The Cosmic Dreamer, on the other hand, possessing omniscient memory and omnipresence, is aware not only of His present cosmic dreams, but of all that went on within Him in the past, and of all that is going to happen within Him in the future—appearing and disappearing in His spaceless, timeless consciousness of an eternal present. But, alas, none of the transient, living, sentient human beings in this cosmic dream (except those that are liberated saints) are aware of the unchangeable light of Cosmic Consciousness that creates, within its omniscience, the cosmic dream pictures of all time.

(Continued on page 51)



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.



August, 1949

My ever blessed Master:

I am told that records are being made of your voice, chanting. I wish that records could be made of the smiles that sometimes flash on your face in response to some secret emotion. The smile you gave me lately was as truly a blessing as a touch of your hand on my head.

So God smiles on me through you.

GYANAMATA

"CHRIST-CONSCIOUSNESS" IS MEANT

"Christ taught sacrifice as the road to spiritual riches. But what door did he show? 'I am the way,' He said, 'the truth, and the life; no man cometh unto the Father but by Me.'

"That is surely a simple statement, yet few words present more difficulties for the modern mind. Does it mean that one church only, or one faith only, is the way to God? Taken literally, it would damn all those saintly men who have reached God through other religions—the way of Tao, of Hinduism, of Gautama or Muhammed. A God so parochial as to exclude alien saints from His Kingdom does not sound like the God of mercy whom Christ preached.... Christianity is not the only framework of a truly spiritual life."—*Editor, "Life," New York*

News of SRF Centers



Los Angeles, Calif.

"Cavalcade of Books" Reviews
"Autobiography of a Yogi"
a Second Time

Master's book was reviewed by Mrs. Georgiana Hardy on April 7th on the Los Angeles television program, *Cavalcade of Books*, sponsored by Southern California Booksellers Association. (She reviewed it last year on September 9th.)

Mrs. Hardy said, "Yogananda makes you realize that every individual's life should be based on a close relationship with God. One cannot give out inspirations in life, any more than a reservoir can give out water, without something fresh coming in, something to refill the inner reservoir. Here is a book by a sincere person who has not only lived a spiritual life himself but has helped many of us to do the same."

New Booklet

An attractive illustrated free booklet, *Life and Work of Paramhansa Yogananda*, is available upon request from SRF headquarters, and at SRF centers and churches.

New SRF Centers

Two new SRF centers have been formed: one in Havana, Cuba, and the other in Rio de Janeiro, Brazil.

Hollywood, Calif.

Ravi Shankar, one of India's foremost exponents of the *sitar*, a stringed instrument, appeared in recital on April 17th at SRF India Hall. The performance attracted a capacity crowd, including a large number of Shankar's countrymen, many of whom clapped and sang in accompaniment to some of the artist's more spirited selections. Shankar was accompanied by Chatur Lal and N. C. Mullick on the *tabla* and *tamboura* (Indian drum and lute). On April 18th Shankar gave a recital in Schoenberg Hall at the University of California, Los Angeles.

Pacific Palisades, Calif.

Bo Tree Presentation

A young bo tree of historic interest was presented on March 7, 1957, to Self-Realization Fellowship Lake Shrine by Mr. Leslie Lowe, president of the Universal Buddhist Fellowship. The tree is unique in this country as the only authentic "descendant" of the highly venerated bo tree (or *Bodhi* tree) under which Lord Buddha spent many weeks in meditation and attained spiritual illumination. The original bo tree in Gaya, India, was a fully grown tree at the time of Buddha's

birth in the sixth century B.C. Only offshoots from roots around the trunk of this tree are living today.

In the third century B.C., King Asoka of India sent his daughter to Ceylon with a cutting of the *Bodhi* (literally, "enlightenment") tree. It was planted in Anuradhapura in central Ceylon, where it flourished for 2300 years. Both Gaya and Anuradhapura are places of pilgrimage for Buddhists, owing to the presence of the venerated trees.

When Mr. Lowe went to Burma in 1954 as a delegate to the Third Conference of the World Fellowship of Buddhists, the ambassador from Burma to Ceylon gave him a cutting from the bo tree at Anu-

radhapura to take back to America. Its roots had been cultivated in a flowerpot. It was carefully packed for traveling in the hollow of a piece of bamboo.

Although the U. S. Department of Agriculture forbids entry of plants, the bo tree, after it had been properly fumigated by custom officials was admitted on grounds of its being a "venerated tree." The sapling arrived in Los Angeles on December 16, 1954, and was placed in a nursery where it received special care.

In making the gift Mr. Lowe said: "I am happy to present this bo tree to Self-Realization Fellowship Lake Shrine, which was founded by one of India's great spiritual



Guests at speaker's table, SRF India Center Sixth Anniversary Banquet, April 8th, SRF India Hall, Hollywood, California. About 150 persons attended. *Left to right, facing camera:* Sister Sraddha, Mrs. M. W. Lewis, Sister Meera, Sister Daya, president of SRF; (chair kept empty in honor of the memory of Paramhansa Yogananda, beloved founder and guru of Self-Realization Fellowship), Dr. M. W. Lewis, vice-president of SRF; Dr. Lloyd W. Kennell, Rev. Brother Bhaktananda, and Rev. Brother Kriyananda.

teachers, Paramhansa Yogananda. Since the tree needs sun and moisture, this location at the edge of a lake is ideal. It is good to have the assurance that here the bo tree will grow and flourish. This beautiful spot, dedicated to world peace and brotherhood, offers an ideal location both physically and spiritually, very near to the place where some of the ashes of Mahatma Gandhi are enshrined; and close also to the Court of Religions, which includes a monument to Buddhism.

"In presenting this tree to Self-Realization Fellowship," Mr. Lowe concluded, "we do not feel we are parting with it. The bo tree will be here for everyone, including all good Buddhists, to see."

The picture on the front cover of this magazine shows Sister Sraddha, Rev. R. C. Stanley, and Mr. Lowe at the tree planting ceremony at the Lake Shrine.

The Shrine, with its scenic gardens surrounding a ten-acre freshwater lake, at 17190 Sunset Boulevard, Pacific Palisades, is open daily to the public.

YWCA Group Welcomed

YW-Wives of the Young Women's Christian Association, Santa Monica, visited SRF Lake Shrine on February 26th as a part of Brotherhood Month. The visit was arranged by the YWCA in an attempt to broaden members' understanding of various religions.

THE MASTER SAID



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Wisdom of the "Gita"

To man's frame
As there come infancy and
youth and age,
So come there raisings-up and
layings-down
Of other and other life-abodes,
Which the wise know, and fear
not."

—*Bhagavad Gita*, Chapter II

SRF Convocation

1957

August 7 — 11

LOS ANGELES, CALIF.

Letters From SRF Students



"The end of the first year of the very fine SRF Lessons I have been receiving from you is now near, and I wish to express my very deep gratitude for the wonderful help I have had during this time. The Lessons mean much to me; the dear Master's prayers and affirmations seem to glow within me. I have never before known such beauty of expression: so simple, and with such an outflowing of love — my first glimpse of the pure Christ spirit."— *J.A., Auckland, New Zealand.*

"The SRF Lessons bring me both wisdom and joy, the real wisdom of life."— *H.G., Reykjavik, Iceland.*

"Without the SRF Lessons and help from the SRF Prayer Council, I do not think I would have got well."— *J.E.M., Seattle, Washington.*

"We are very happy that we have found such a wonderful Guru, and will with earnest effort work for our own Self-realization. Through the SRF connection our life has taken on its real worth."— *E.V., Catania, Italy.*

"How very beneficial has been the divine inspiration imparted in the SRF Lessons! I await their arrival each week with avid expectancy."— *J.M., Denver, Colorado.*

"SRF has completely changed my life. I am a happy man now. I thank God, Guruji, and all of you each day for the help and joy I have received. I consider myself much blessed. The Lessons give me peace, intuitive power, immense joy, and inspiration to work, such as I never had before."— *N.C.W., Heiloo, Netherlands.*

"The SRF Lessons are golden springs that satisfy in rich measure all our longings for realization."— *F.H. and D.K., Berlin, Germany.*

"The teachings of Yogananda have already begun to change us; we are very much astonished."— *M.B., Lille, France.*

"The study and the practicing of the SRF Lessons have filled me with ever-expanding happiness. Whenever I have a problem I review a Lesson, and I am sure to find help. These Lessons are a mine of wisdom. Never before have I come in contact with a teaching that gives me a feeling of personal contact with the teacher. I am filled with bliss when I realize that this Guru-contact may never be broken. I now feel that life has a purpose."— *G.B., Stockholm-Vallingby, Sweden.*

"It doesn't seem possible that the Lessons can continue to be such an inspiration, but they do seem to get better and better. May I thank you for sharing with me these wonderful teachings. I shall humbly seek to be worthy of such priceless pearls."— *E.M., Sedalia, Colorado.*

"We had searched for many years, and enter with happiness into this new opening to the Christ Consciousness. We know that the search for the way is over; and that it is through our own souls, with the Masters' divine guidance, that we shall make our spiritual contact with the Father." *J. and F.C., Prescott, Arizona.*

"The *Hong-Sau* technique is really wonderful. It brings calmness by slowing the heartbeats. Sometimes the thought comes to me suddenly to practice it in difficult situations; it has thus kept me from saying or doing things that I would afterward have regretted."— *J.M.J., Mulder, Biltboven, Holland.*



(*Seated*) Mrs. G. R. Naidoo and Dr. Naidoo, Hindu SRF students from Natal, So. Africa; Sister Sailasuta from SRF headquarters, Los Angeles; Swami Atmananda Giri, YSS secretary; (*standing*) Sri Prabhas Ghose, YSS vice-president, and Brahmachari Paramananda; at YSS Ashram, Baranagar, India, Feb. 25, 1957. The Naidoos and Sister Sailasuta had just arrived in India for a visit to YSS centers.

THE HORN OF PLENTY



Members or nonmembers of SRF that wish to demonstrate more fully in their lives the divine law of abundance are invited to write to "Horn of Plenty Department," Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles 65, California. They will receive a free Horn of Plenty Bank and an inspiring leaflet, *Law of Demonstration*.

"All things that the Father hath are mine" (*John 16:15*).

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.

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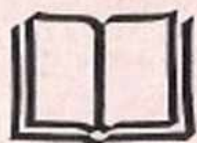


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Comments on "Autobiography of a Yogi"



"How empty my life was before I read *Autobiography of a Yogi*—and how full it is now! How can it possibly hold any more! Now I can understand why Jesus wept, and why he had such deep compassion. He had so much to offer and so few accepted it."—E.Y., Redondo Beach, California.

"Dear Master, since I have read your book you are always in my heart. I am daily thinking of you, and feel rich and happy."—E.B., Montevideo, Uruguay.

"*Autobiography of a Yogi* has made a deep impression on me and has awakened a desire to learn more about *Kriya Yoga*. Of the immortality of the soul I had not been quite convinced before I read this book."—C.F., Berlin-Charlottenburg, Germany.

"It is certain that this book has a subjugating enchantment; not only by the style and richness of the marvelous stories, but, above all, by the sacred teachings and holy words of the Great Masters of all times. Yogananda, with a limitless generosity, has collected these teachings in a single volume that can satisfy the heart of any reader. It is an immense treasury of divine wisdom that the immortal saints of millenary India have delivered to the world through the sublime pages of this book."—S.S., Lima, Peru.

"I have finished reading *Autobiography of a Yogi* by the great Master Paramhansa Yogananda, whose writing has impressed me profoundly. I have felt very peaceful ever since reading it, as I had longed for the knowledge of harmonizing the physical, mental, and spiritual natures of man."—A.P., New York, N.Y.

"We have read the book several times and always feel Yogananda's God-given power. It kindles our desire to attain a sunray of his godly strength. Much we have already read about Yoga, and heard, but nothing else has so inwardly awakened us as have the teachings of Master Yogananda."—Mr. and Mrs. G.-H., Biel, Switzerland.

"I have read and studied for many years countless philosophies of man, both ancient and modern, in order to attain more knowledge of Self, and more understanding and love for my fellow man. In fact, I've missed but few branches of the spiritual 'tree of knowledge.' But this book by Yogananda is the crowning glory of all."—E.B., Klamath Falls, Oregon.

"Master's *Autobiography* combines truth with authority to such an

extent that I was as much astonished as were the multitudes mentioned in *Matthew 7:28,29*.^{*} At his touch devotion, faith, and experience besides came to replace indifference and skepticism. All this not in a matter of years but in a few days. Is it a wonder then that I joined the SRF organization? He that comes thirsty to a cool well will continue to seek it out. What I have gained is written in my heart and cannot easily be judged by intellect and words. How is one to evaluate steadfastness, love, and surrender, and their golden fruits of proofs, consolations, and richness of life?"—E.W., *South San Francisco, California*.

"For a long while I have believed that the only worthwhile goal in life is to know God. After reading *Autobiography of a Yogi*, I am convinced that Self-Realization teachings will aid me in reaching my goal."—W.C., *San Diego, California*.

"When I am busy around the house, my mind is reflecting on the many wonders written of in *Autobiography of a Yogi*, especially on the resurrection of Sri Yukteswar, and the great wisdom he has made known to us."—J.H., *Avondale, Auckland, New Zealand*.

"Rarely has a human being, through his personality in writing and in photographs, attracted me so much."—L.H., *Seewalchen am Attersee, Austria*.

"My husband, mother, and younger brother read *Autobiography of a Yogi* a short time ago, and were delighted with it. Many of the books available here do not set forth clearly what the authors have experienced; in fact, *Autobiography of a Yogi* was the first that made us feel the truth in its pages."—E.H., *Seattle, Washington*.

"We have obtained much spiritual comfort and enjoyment from *Autobiography of a Yogi*. Although we have previously made similar studies of this nature, we feel that the reading of this book marked the beginning of a new and spiritually unfolding phase in our lives, and we are very happy about this. There are not many such books as this, which deals with occult teachings in a warm, friendly, and reassuring manner."—A.B., *Auckland, New Zealand*.

"The venerable Master, Paramhansa Yogananda, through his books has brought to my life great moments of peace and joy. Through those mysterious circumstances that the Great All arranges for His creatures, *The Master Said* first came into my hands, and this book made me rush to find others of his works: *Autobiography of a Yogi*, then *The Science of Religion*, and now I am reading *Metaphysical Meditations*."—M.I., *Comayagueta, D.C., Honduras, Central America*.

^{*}"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."

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By PARAMHANSA YOGANANDA

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

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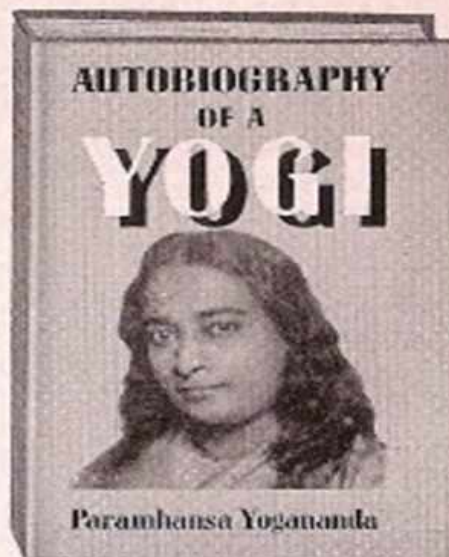
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The book has been translated into French, Dutch, Swedish, German, Bengali, Arabic, Italian, and Spanish. Editions in preparation: Hindi, Portuguese, Icelandic, and Japanese.

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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(Continued from page 17)

get into our consciousness if the mind is cluttered up with little things? Once we perceive God's infinite light and feel His joy in yogic meditation, the love of God becomes everything to us. Banish pettiness that keeps God out. We want Him in; we do not want to be separated from Him; and we are not separated from Him except by the delusory state of consciousness that makes us think we are.

We want to remove the erroneous idea of separation from God. Then life will be worthwhile. The freshness of Spirit will come back to us. Those that have their minds centered on God have the ever-newness of God's consciousness within them, and a poise that cannot be equaled. This divine awareness may be achieved through practice of the SRF Yoga techniques. Yoga simply means a scientific method of union with God.

The Soul Must Be Satisfied

We should remember that man is a *spiritual* animal. Much care is given to the animal side; we clothe it, feed it, entertain it, take it to the movies, ride it around in our automobiles. But what do we do for our spiritual side? More often than not we are apt to forget it. Yet we are going to retain our spiritual nature after the body is no more. He that is wise, therefore, nurtures his spiritual life diligently. We must "feed" our spiritual side with God contact. The yoga techniques of SRF give us realization of God's immanence. The pursuit of definite yogic action for God contact is the first, the greatest, and the only action that will satisfy the soul.

We are children of God, made in His image and this life should be full of something other than trouble. It will be joyous if we realize our divine nature. "I have said, Ye are Gods; and all of you are children of the most High."* We must instill that realization into our consciousness so that we never forget it and never neglect the effort for God contact. We are one with the great flame of the God that is, was, and ever shall be. We must know Him through Self-realization.

Master once wrote me: "Be not afraid, child of the Eternal Lightning. March on with unperturbed steady steps, elbowing your way through a million dark difficulties. Why, what is the body? What is this passing show? They are soon gone. But the candles of realization that you are lighting and burning in your Father's house will show you your path, here and hereafter." (The candles we are lighting and burning in our Father's house are our definite efforts to know God; they will light our path here and hereafter.) "Stand by God and His servant, and you will see His hand working through all things."

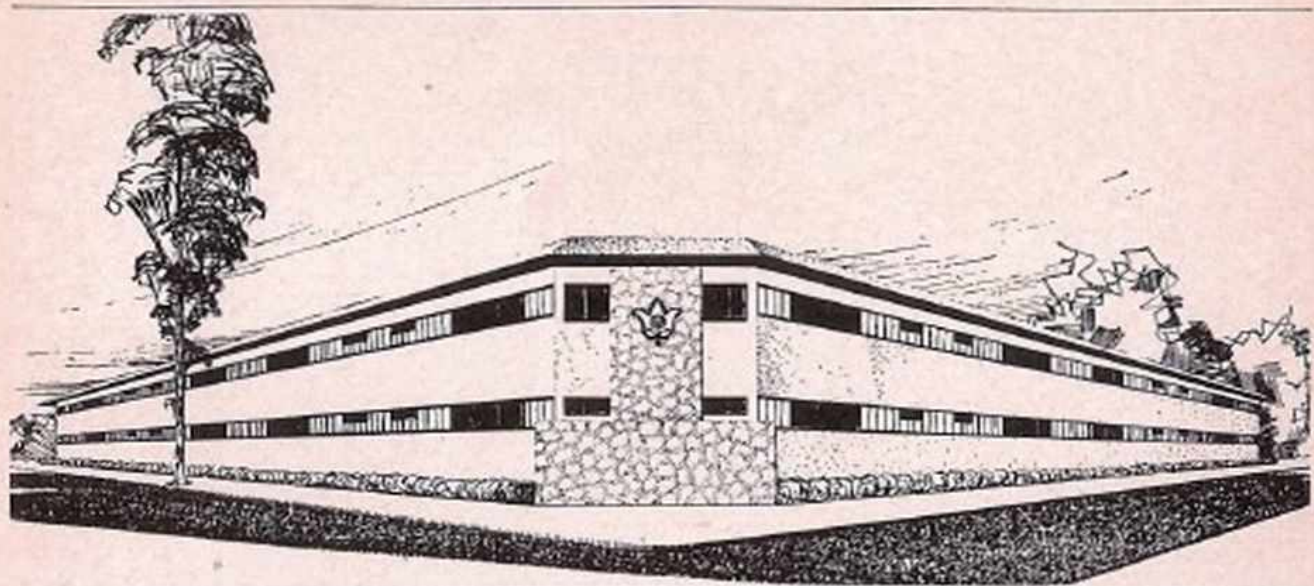
Paramhansaji's words show us how imperative it is that we seek God

* *Psalms* 82:6.

and that we loyally cling to the Guru. How do we do it? Through meditation. One aspect of meditation will give us contact with God as a great Light; and we can experience His presence as the Cosmic Sound, the holy vibration of Om. But that is not the whole meaning of God contact; that is just a preparation for real meditation. First comes tuning in with the conscious, intelligent, cosmic vibration of Om, which is intuitively perceived to be the structure of the whole cosmos. But that realization alone is not the ultimate. The second state of deep meditation comes when the little wave of the individual soul merges in, becomes identified with, the vast ocean of Spirit. This is ecstasy or Oneness with God.

That is what we all want, whether we realize it or not. When we want God completely we are willing to surrender everything. Then the wave of the soul melts into the great ocean of Spirit. When His love comes, when our souls merge in the spirit of God, we want nothing else. Work for that God contact. When you have it, there is no doubt that life will be worthwhile.

That is what the Guru will do for all who are loyal to him. He will do it for each one of us that strives to keep in tune. When God comes to us through the channel of the Master and we feel and are one with the eternal love of God through the Guru, there is nothing else like the joy that enters in. No words can describe it. When He will come depends on His grace; but He surely will come. It is the romance of seeking and finding God that makes life worthwhile.



Architect's sketch of Men's Ashram to be built on northeast corner of grounds, SRF Mt. Washington Center, Los Angeles. The residence will have thirty-two private rooms as well as a community room, laundry and storage facilities, and a chapel. A nearby cottage will be remodeled into a kitchen and dining room. Estimated minimum cost of the entire project is \$70,000.



(ABOVE) A group of SRF disciples offering a prayer during ground-breaking ceremony for Men's Ashram, Mt. Washington Center, Los Angeles.

(BELOW) Bulldozer that was used for leveling ground for Men's Ashram. SRF headquarters is shown in background.

(Continued from page 10)

Spirit manifests macrocosmically as cosmic consciousness, cosmic energy, and the body of universes; and microcosmically as human consciousness, human energy, and the human body. Again we see that man has indeed been made in the Divine Image.

God *does* appear to us in physical form. This is what I want to tell you today. God is responding to us. The vibration of His thought is constantly being sent forth; this requires energy; the energy manifests as sound. There is a very strong point here. God is consciousness. God is energy. "Talking" means vibrating. In the vibration of His cosmic energy He is talking all the time. He has become the Mother of creation and has materialized as solids, liquids, fire, air, and ether.

The invisible God is continuously expressing Himself in terms of visible forms—in flowers, mountains, seas, and stars. What is matter? Nothing but a particular rate of vibration of His cosmic energy. No form in the universe is really solid. That which appears so is merely a compact or gross vibration of His energy. God is talking to us through vibrations. But the question is, how to communicate directly with Him? That is the most difficult accomplishment of all: to talk with God.

If you speak to a mountain, it doesn't answer. Talk to the flowers, as Luther Burbank did, and you may feel in them a little response. And of course we can talk to other people. But is God less responsive than flowers and human beings, that He lets us keep on talking to Him and yet fails to answer us? It appears that way, doesn't it? The trouble is not with Him, but with us. Our intuitive telephonic system is out of order. God is calling us and speaking to us, but we do not hear Him.

But saints hear Him. Whenever a master that I knew would pray, God's answering voice would seem to come from the sky. God doesn't need a throat in order to speak. If you pray strongly enough, those prayer vibrations bring a vibratory response immediately. It manifests in whatever language you are accustomed to hearing. If you are praying in German you hear the reply in German. If you talk in English you hear the answer in English.

The vibrations of different languages originate in the cosmic vibration. God, being the Cosmic Vibration, knows all languages. What is language? It is a certain vibration. What is vibration? It is a certain energy. And what is energy? It is a certain thought.

Though God hears all our prayers He doesn't always respond. Our situation is like that of a child who calls for his mother, but the mother doesn't think it necessary to come. She sends him a plaything to keep him quiet. But when the child refuses to be comforted by anything except the mother's presence, she comes. If you want to know God, you must be like the naughty baby that cries till mother comes.

If you make up your mind never to stop crying for Her, Divine

Mother will talk with you. No matter how busy She is with Her housework of creation, if you persist in your cries, She is bound to speak. The Hindu scriptures tell us that if for one night and one day, without a moment's interruption, a devotee talks to God with intense devotion, He will respond. But how few will do it! Every day you have "important engagements"—the "devil" that keeps you away from God. The Lord will not come if you just say a little prayer and then start thinking of something else; or if you pray like this: "Heavenly Father, I am calling to You, but I am awfully sleepy. Amen." St. Paul said, "Pray without ceasing."*

Patient Job held long conversations with God. Job said to Him: "Hear, I beseech Thee, and I will speak. I will demand of Thee; and declare Thou unto me. I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee."†

When a lover mechanically protests his devotion, his beloved knows that his words are not sincere; she is hearing what is really in his heart. Similarly, when God's devotees pray to Him He knows if their hearts and minds are dry or if their thoughts are dashing wildly everywhere; He does not respond to their half-hearted calls. But to those devotees that day and night with utmost intensity pray and talk to Him, He does appear. To such devotees He will come without fail.

Do Not Be Satisfied With Less Than the Highest

Don't waste time in seeking little things. Naturally it is easier to get other gifts from God than the supreme gift of Himself. But don't be satisfied with anything less than the highest. I haven't cared about the gifts that have come to me from God, except that I see, behind them, Him who is the Giver. Why are all my desires materialized? Because I go deep; I go straight to God. In every aspect of creation I see Him. He is our Father; He is nearer than the nearest, dearer than the dearest, more real than anybody else; He is both knowable and unknowable.

God is crying for you. He wants you to return to Him. It is your birthright. You will have to leave this earth some day; it is not an abiding place for you. Earth life is only a school in which He has put us to see how we shall behave here; that is all. Before He will reveal Himself God wants to know whether we desire earth's tinsel glory or whether we have acquired enough wisdom to say:

"I am through with all this, Lord. I want to talk with You alone. I know you are all I really own. You will be with me when everybody else is gone. Why should I remain in this world?"

Human beings are seeking happiness in marriage, in money, in wine, and so forth; but such people are puppets of destiny. Once this realization is attained, one finds out the true purpose of life and naturally begins to seek God.

**Thessalonians* 5:17. †*Job* 42:4-5.

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We must claim our lost divine heritage. The more unselfish one is, the more he tries to give happiness to others, the more he will begin to think of God. And the more one thinks of worldly goals and of human passions, the farther his soul's happiness recedes from him. We were not made nor put here on earth just to grovel in the mud of passion and get nipped with sufferings at every turn. That which is of the world is evil because it suppresses the bliss of the soul. The greatest happiness comes by remaining with God.

Why don't you think ahead? Why do you consider nonessentials so important? Most people concentrate on breakfast, lunch, and dinner, work, social activities, and so on. Make your life more simple and put your whole mind on the Lord. Earth is a place of preparation for getting back to God. He wants to see if we love Him more than His gifts. He is the Father and all of us are His children. He has a right to our love and we have a right to His love. Our troubles arise because we neglect Him. But He is waiting.

I only wish He had put a little more sense in all of us. We have the freedom to cast God away or to accept Him. And here we are begging, begging, begging for a little money, a little happiness, a little love. Why ask for things that must be taken away from you one day? How long will you be moaning about money and sickness and difficulties? Seize immortality and the kingdom of God! That is what you really want.

A Kingdom Is at Stake

The saints stress nonattachment so that one strong point of material attachment may not prevent our attaining the entire kingdom of God. Renunciation doesn't mean giving up everything; it means giving up small pleasures for eternal pleasures. God talks to you when you are working for Him, and you should speak to Him constantly. Tell Him any thought that comes into your mind. And say to Him, "Lord, reveal Thyself, reveal Thyself." Don't take silence for an answer. He will first respond by giving you something that you have wanted, showing you that you are in His attention. But don't be content with His gifts. Let Him know that you will never be satisfied until you have Him. Finally He will give you an answer. In a vision you may see a face of some saintly being, or you may hear a Voice talking to you; and you will know that you are in communion with God.

To coax Him to give Himself takes steady, unceasing zeal. Nobody can teach you that zeal. You have to develop that yourself. "You can take a horse to water but you cannot make him drink." Yet when the horse is thirsty it goes after the water with zeal. So, when you have an immense thirst for the Divine, when you will not give importance to anything else — the tests of the world or the tests of the body — then He will come. Remember, when your heart-call is intense, when you accept no excuse, then He will come.

You must remove from your mind all doubt that God will answer. Most people don't get any response because of their disbelief. If you are absolutely determined that you are going to attain something, nothing can stop you. It is when you give up that you write the verdict against yourself. The man of success doesn't know the word "impossible."

Faith is the limitless power of God within you. God knows through His consciousness that He created everything; so faith means the knowledge and conviction that we are made in the image of God. When we are attuned to His consciousness within us, we can create worlds. Remember, in your will lies the almighty power of God. When a host of difficulties comes and you refuse to give up in spite of all obstacles; when your mind becomes "set," then you will find God responding to you.

God, being cosmic vibration, is the Word. God as the Word is humming through all atoms. There is a music coming out of the universe that deeply meditating devotees can hear. Now, at this moment, I am hearing His voice. The Cosmic Sound* that you hear in meditation is the voice of God. That sound forms itself into language intelligible to you. When I listen to *Aum* and occasionally ask God to tell me something, that sound of *Aum* changes into English or Bengali language and gives me precise instructions.

God also talks to man through his intuition. If you listen to the Cosmic Vibration it is easier to hear His voice. Even if you just address God through the cosmic ether, if your will is strong enough that ether will respond with His voice. He is ever talking to you, saying:

"Call Me, speak unto Me from the depths of your heart, from the core of your being, from the very depths of your soul, persistently, majestically, determinedly, with a firm resolve in your heart that you will go on seeking Me, no matter how many times I do not answer. If you unceasingly whisper in your heart to Me, 'O my silent Beloved, speak to me,' I will come to you, My devotee."

If once you can get that response you will never go away from Him again. The divine experience will always remain with you. But that "once" is difficult because the heart and mind are not convinced; doubt creeps in because of our previous materialistic beliefs.

God will answer every human being, irrespective of caste, creed, or color. There is a saying in Bengali that if you give a soul call to God as the Mother, the Mother of the Universe cannot remain silent. She has to speak. That is very beautiful, isn't it?

Think of all the things that came to me today and that I have told you. You should never again doubt that God will respond to you, if you are constant and persistent in your demands. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend."†

* *Aum* (*Om*), the conscious, intelligent, cosmic vibration or Holy Ghost.

† *Exodus* 33:11.

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(Continued from page 30)

Human consciousness is limited by the threefold relativity of time — past, present, and future. Man usually forgets past happenings, has consciousness of the present incidents in his life, and is unaware of the future. But God's consciousness is ever-aware throughout eternity.

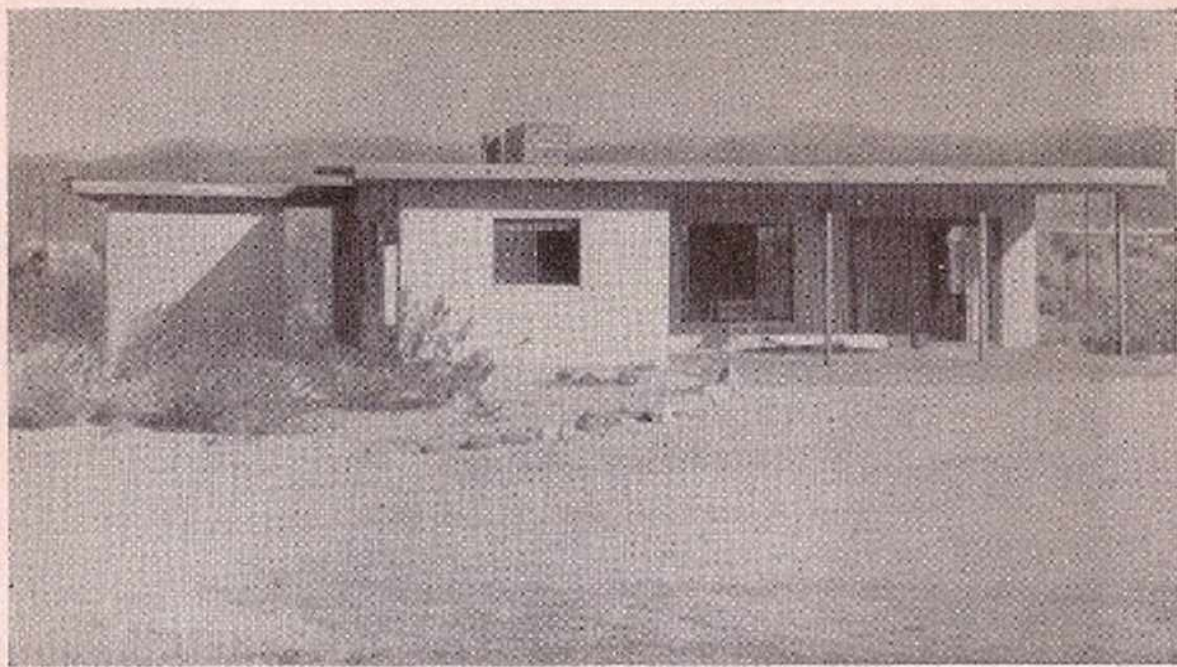
Divine consciousness has no past, no future, because it is never interrupted, like man's, by death or limitation. Eternal consciousness has one time — the ever-present. God looks through the window of infinite consciousness on the films of finite happenings of the past, present, and future shown on the screen of time and space, continuously moving backward and forward in an eternal now.

Mortals are not aware of God because of their identification with His cosmic dream. Only liberated yogis, united with the Lord, are aware of Him and know all the past, present, and future happenings that are going on within Him in an ever-now.

God's presence is veiled in His cosmic dream and in its sentient creatures. Behind the *Yoga-Maya*, the magical dream pictures of Cosmic Nature, stained with triple qualities, God's Beam is adroitly hidden.

Human beings can behold one another on the screen of cosmic delusion, but they cannot perceive the cause, the unseen Cosmic Light.

Within this magical shadow of *Yoga-Maya*, God is secreted, beyond even the most subtle understanding of man. Yet the Lord, unaffected by delusion, is ever-aware that He veils Himself by His self-created *Maya*. The liberated beings tear off this shroud and gaze on the Eternal Beauty.



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— Kalyana-Kalpataru

JAGANMATRI, "Mother of the Universe"

Her four hands hold weapons with which She chastises the wicked and upholds the law of righteousness throughout the cosmos.



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Life-size statue of Christ on promontory overlooking lake and outdoor temple (*lower right*). The statue, a gift from SRF members, is cast from a weather-resistant mixture of cement and limestone. To passing motorists on Sunset Boulevard, the figure, which is illuminated at night, appears as though elevated in mid-air.