



Self-Realization

MAGAZINE

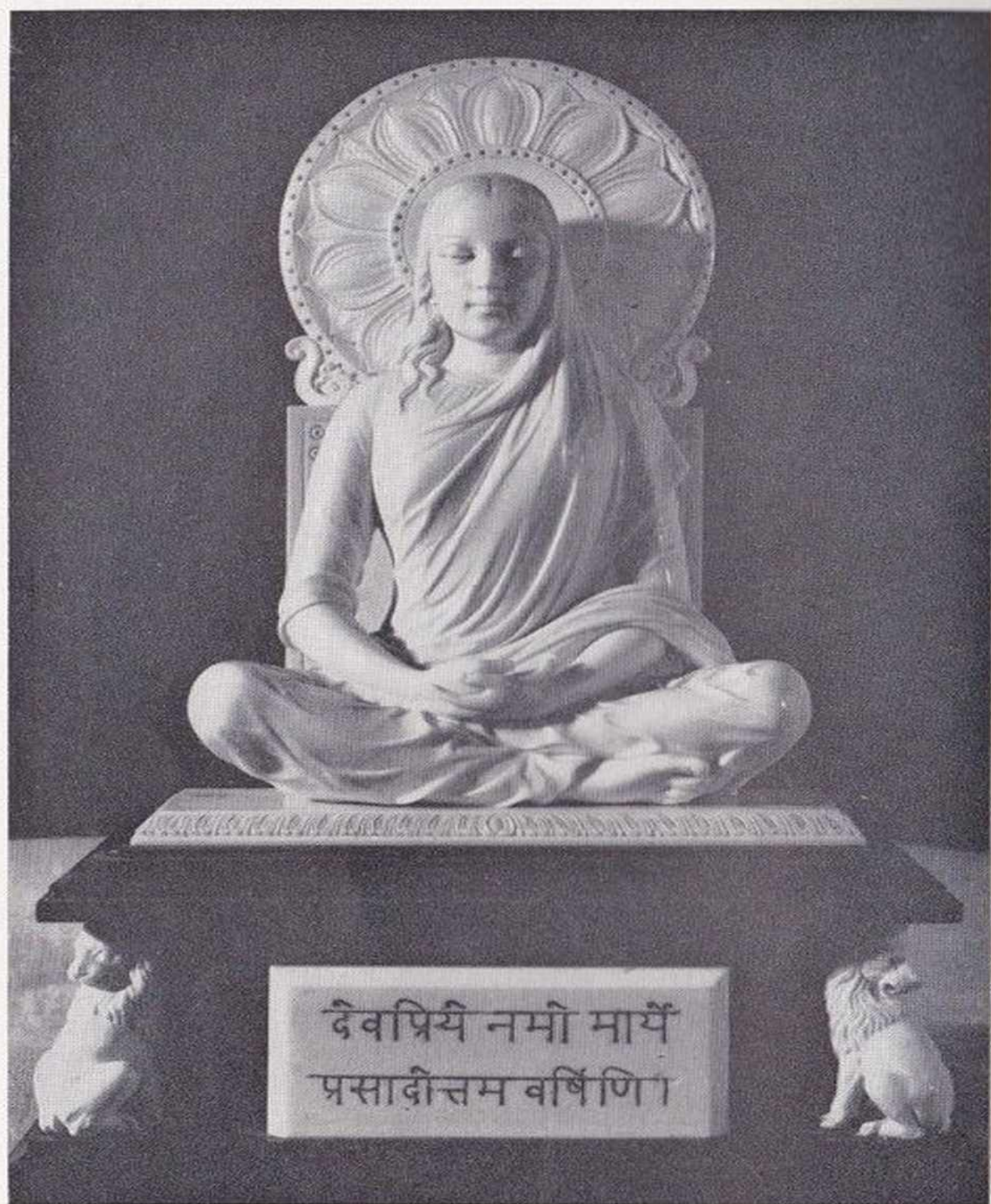
Founded in 1925 by PARAMAHANSA YOGANANDA



—Lu Hung-nien

ANGEL AND SHEPHERDS

“I bring you good tidings of great joy, which shall be to all people” — *Luke 2:10.*



“OUR LADY IN *DHYANA MUDRA*”

An ivory carving made by the Ivory Art Gallery, Trivandrum, India, according to the instruction of the late Rev. Fr. Heras, S.J., Bombay. It has been reproduced in numerous Catholic magazines and in *Newsweek*, and has become more or less famous. The Sanskrit inscription at the bottom reads: *Devi priye namo Mariye, parasadeetham varshini*, which means: “Salutations to beloved goddess Mary! May your blessings be showered upon us.”

Self-Realization Magazine

An ideal Christmas gift



"Remembering the original sacred significance of the Christmas holy days, celebrate them by presenting your friends with inspiring ideas, noble books, and above all, with the example of your exalted nature and loving actions."

— *Paramahansa Yogananda*

Inspiring articles by Paramahansa Yogananda; meditations for daily guidance; practical articles on physical, mental, and spiritual development; book reviews; Indian art prints; and interesting news about SRF Centers in the U.S.A. and abroad. Bimonthly, 60 pp.

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Self-Realization Magazine

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

November - December 1960

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Flowers for the Altar

BY DIGBY MACKWORTH DOLBEN

TELL us, tell us, holy shepherds,
What at Bethlehem you saw. —
“Very God of Very God
Asleep amid the straw.”

Tell us, tell us, all ye faithful,
What this morning came to pass
At the awful elevation
In the Canon of the Mass. —
“Very God of Very God,
By whom the worlds were made,
In silence and in helplessness
Upon the altar laid.”

Tell us, tell us, wondrous Jesu,
What has drawn Thee from above
To the manger and the altar. —
All the silence answers: Love.

Through the roaring streets of London
Thou art passing, hidden Lord,
Uncreated, Consubstantial,
In the seventh heaven adored.

As of old the ever-Virgin
Through unconscious Bethlehem
Bore Thee, not in glad procession,
Jewelled robe and diadem;
Not in pomp and not in power,
Onward to Nativity,
Shrined but in the tabernacle
Of her sweet Virginity.

Still Thou goest by in silence,
Still the world cannot receive,
Still the poor and weak and weary
Only, worship and believe.

How to See Jesus Christ

By PARAMAHANSA YOGANANDA

*Extracts from a talk given on December 22, 1946, at
Self-Realization Fellowship Church, Hollywood*

When you see a person, *how* do you see him? The eye is constructed like a camera. Both have a dark chamber, a lens through which light is admitted, and a sensitive plate on which light acts. In the human eye the sensitive plate is the retina; light acting upon photosensitive chemical substances in the retina creates impulses that are transmitted to the brain, which interprets them as visual images. When you hear a sound, it is converted into touch: you not only hear it but you feel it also, as a vibratory sensation. Similarly, light does not go into the brain as light, but acts on the photosensitive cells of the retina. The resulting chemical stimuli actuate nerve impulses that travel to the brain and are converted there into mental images having form and line and color. The retina is actually a thin outpocketing of the brain, around which the eye has formed.

An Early Experience in Samadhi

Actually, when you see a person you are not seeing him but a photographic image. The power of vision is in the brain. If the brain is anesthetized you cannot see anything. When you are absent-minded your brain does not respond to the impulses coming to it from the retina; you are unaware of outer happenings.

One day when I was about ten years old my uncle happened to see me immobile in the state of *samadhi* (divine ecstasy). Alarmed, he lightly struck me in an effort to rouse me. Finally I heard him saying anxiously: "What is the matter with you? I slapped you three times, but you didn't come round!" I replied: "I was deeply concentrating and had no bodily sensations." My mind had been focused on God so one-pointedly that all sensory perception of my uncle's presence and of his slaps failed to register. They were there but I was absent!

The Physical Bodies of Saints Are Immortal

The eye acts as a two-way camera. It photographs images from the outer world and also images from the subconscious and super-conscious realms. The conscious mind, reacting to retinal impressions, cognizes only images of objects and persons that are in one's line of vision. How, then, may one see Jesus, who lived two thousand years ago?

The body of Jesus and the bodies of all saints who have lived on earth are immortalized in God. Therefore the great ones can appear before us at any time.

How do such visions occur? There is a science to it. The best way is to focus your eyes at the Christ Center in the forehead, between the eyebrows. When your eyes are upturned in this way you shut off awareness of outer lights and will gradually see another light. Where does that light come from? It is the astral light of the brain that issues from the pineal eye and the medulla and that is reflected in the spiritual eye in the center of the forehead. This is the single eye of which Jesus spoke: "If therefore thine eye be single, thy whole body shall be full of light" (*Matthew 6:22*).

To see an object, light is necessary; one cannot see in the dark. All saints beheld in visions are perceived in light — not physical but astral light. It is necessary to shut off physical vision first. If you close the eyelids when looking upward at the spiritual eye there is a strong possibility that your eyes will move restlessly; but to achieve success the half-open eyes have to be concentrated at the sacred Christ Center. If the eyes are restless the light of the medulla goes through the two physical eyes and you see only objects in the phenomenal world of duality. In order to perceive the astral light you have to focus your eyes at the Christ Center, calmly and without strain, and with deep concentration and devotion. In that astral eye evoke the vision of Jesus.

The Beautiful Face and Body of Jesus

I have seen Christ many times. He is not as white-skinned as people think. In the West artists often depict him with very light coloring and blue eyes. Jesus is olive-colored — not dark-skinned, but of olive complexion, and his eyes are dark brown. His nose is a little bit flattened at the tip. His moustache, sparse beard, and long hair are black. His face and body are beautifully formed.

If you see the astral light of the spiritual eye and then continuously invoke Jesus, forgetting time, you will have the divine experience of beholding him. But you must make the effort. You waste time so much. With all my tremendous work, with no particular routine in my life, for hours and hours I am lost in the Infinite. In fact, I am immersed in It all the time. I keep my whole attention on that light in the spiritual eye.

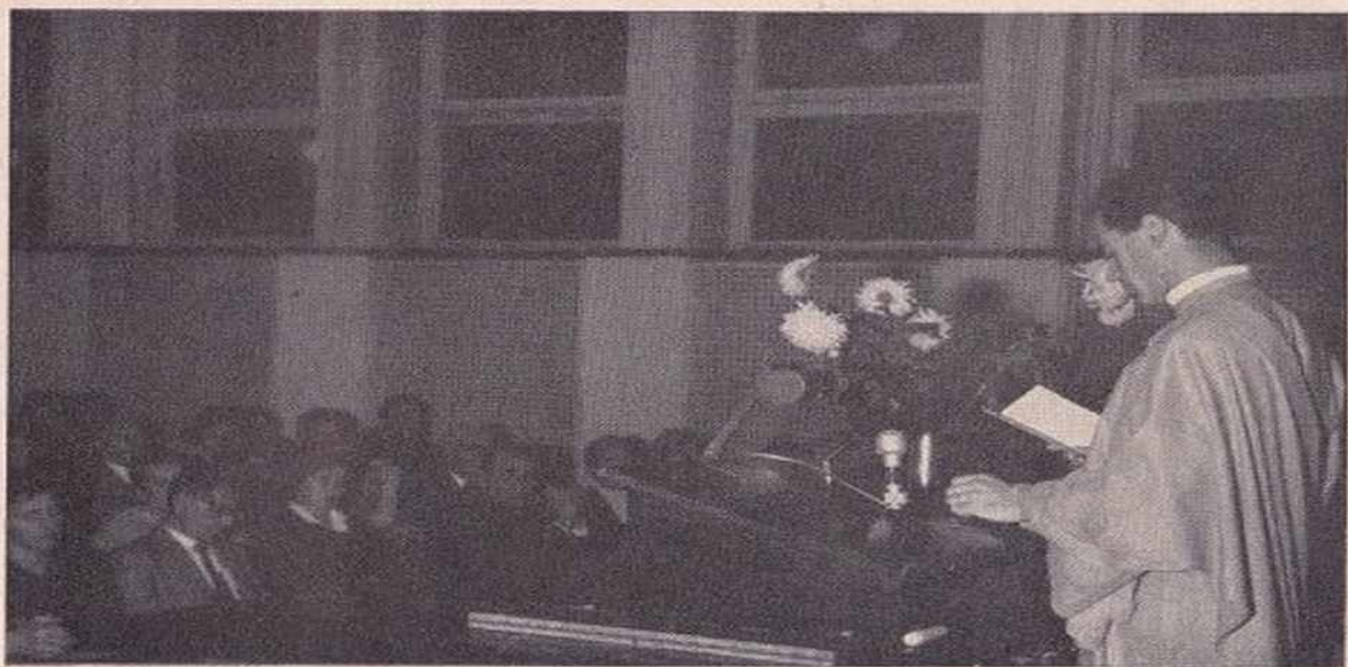
Suppose you want the vision of Christ. You don't have to visualize his appearance. Just silently pray, "Please come to me." Then from the Cosmic Source the light of God materializes into an image in the astral field around you. It enters into the medulla and goes

through the two eyes and becomes reflected on the screen of the Christ Center. Just as the two material eyes bring images from the outside, so you can focus your attention within at the Christ Center until physical light vanishes and astral light appears. In that light you will see images.

If you practice the SRF techniques, especially *Yoti Mudra*, and hold your concentration on the astral light, you can evoke the image of any saint. He will come first as a small image; then, when your materializing power grows, you will see him in full form.

Saints Beheld in Visions Can be Heard and Touched

When you apply still more concentration and devotion, the saint will speak to you. But when you open your eyes fully, the vision will vanish. "Why can't I see him with my eyes open?" you will wonder. As you try harder, you *will* be able to see him while your eyes are open. However, even after you see him and hear him speak, he will disappear if you try to touch him. Only when one has become far advanced spiritually may one touch the saints evoked by deep devotion. The astral light from which images of saints come is so powerful that it can materialize itself in front of you just like a motion picture, taking a form that is true to your sense of touch.



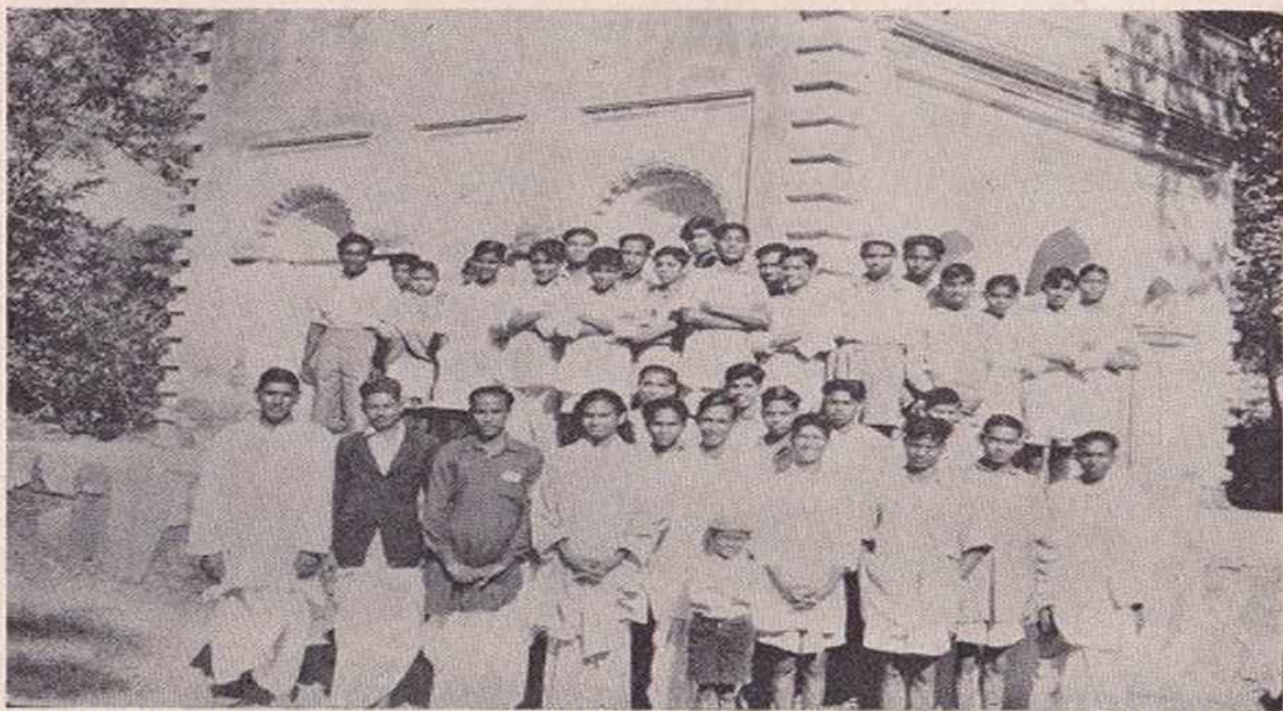
Brother Anandamoy of Mt. Washington Center, Los Angeles, conducting a review class of Self-Realization Fellowship concentration and meditation techniques on October 28th in Munich, Germany

Once, when my Guru Sri Yukteswarji was in Calcutta, he appeared before me in my room in Serampore, and I touched with my own hands his garments and shoes.

Swami Pranabananda was delayed in going to see his Master, Lahiri Mahasaya, who had written him to come to Benares. Pranabananda was getting ready to leave by train when Lahiri Mahasaya appeared in his room. "Why hurry to Benares?" the great Guru said. "You shall find me there no longer." At the import of these words Swami Pranabananda began to cry, believing he was seeing his Guru only in vision. But Lahiri Mahasaya said, "Here, touch my flesh. I am living, as always. Do not lament; am I not with you forever?" And he stretched out his hand and touched Pranabananda.*

My Master Sri Yukteswar appeared to me in my hotel room in Bombay after he had left the body. I thought at first that I was seeing an apparition, but he said, "I am the same." When I touched him and embraced him then I knew he was there in flesh and blood. Because I wanted to hold him tight and not let him go, gradually his form melted into light.

*"Why should it be thought a thing incredible with you, that God should raise the dead?" — Acts 26:8.



Group of Yogoda Sat-Sanga Kshirodamayee Vidyapith students and instructors by temple on school grounds, Lakshmanpur. In first row (*extreme right*) is Swami Bidyananda Giri, monk in charge of this YSS Ashram.



Sister Dayamata (*center, seated*) with English SRF students at the London home of Mrs. Gertrude White (*at Dayamata's left*), leader of the SRF Center in London, England, 1959. At Dayamata's right is Sister Revati.

Meditation — the Most Important Thing in Life

These experiences are tremendous, but can be had only by deepest desire and love. Slipshod meditations will not do. Why do you miss daily periods of meditation, when they are the most important thing in your life?

Without a guru the average devotee cannot find God. It requires 25% devoted practice of meditation techniques; 25% blessings of the guru; and 50% grace of God. If you remain steadfast in your efforts to the end, He will appear before you.

Come to Mt. Washington Center and we will have meditation* and celebrate the birthday of Christ. Many devotees see Jesus on that day because of the deep and long-continued meditation. You will not be aware of the passage of time, and some of you will see Christ. If you cannot see him, you will feel his divine presence.

*Celebration of spiritual Christmas by an all-day meditation, usually on December 23rd, is observed annually at SRF headquarters and other SRF Centers throughout the world.

(Continued on page 40)

Stories About Mahatma Gandhi

By KAKA KALELKAR



It must have been some time in 1916; Bapu* sat writing one day, and I sat near him reading Fitzgerald's version of Omar Khayyam. I was coming nearly to the end of it when something drew Bapu's attention towards me. "What are you reading?" he asked. I showed him the book.

Since we had only lately become acquainted, Bapu probably did not feel like preaching to me right away. He heaved a deep sigh, instead, and said with a touch of pathos: "I, too, used to be very fond of English poetry. But I gave it up. I thought to myself: I do not even know as much Sanskrit as I should. And if I have some time to spare, why should I not utilize it in trying to become a better writer in Gujarati?† My job today is to serve Bharat [India] to the best of my ability, so I must dedicate all my time to developing my capacity for service." After a pause he continued in the same simple, meditative fashion: "If I can be said to have really renounced anything for the sake of national service, it is my passion for English literature. Money and career mattered so little to me that leaving them was no 'renunciation' at all. But oh, how I loved English literature! However, I decided that I must give it up, so I did."

I took the hint. I put Fitzgerald away.

REGARD FOR TRIFLES

We received a letter from Bapu one day [in 1917], from Champaran. Our Ashram was housed at the time in a rented bungalow in Kochrab village. Bapu wrote: "The rains must now have started there, or be about to start, and the wind will change its direction. So you must abandon the trenches in which you empty your pails of night-soil; otherwise you might be troubled by their stench. Fill up the old trenches, therefore, and dig new ones elsewhere."

I was deeply impressed by this letter. "Look at this!" I marveled. "Here is Bapu, absorbed in his enquiry in Champaran, finding time to give attention to these little things in this little Ashram in this little village of Kochrab!" I was reminded of Napoleon's famous dic-

*Gandhiji was called "Bapu" (Gujarati word for "father") by his co-workers.

†Gandhiji's mother tongue was Gujarati.

tum: "Victory in battle is to him who gives due attention to details, thinking them out beforehand, and dealing with them promptly as they arise." Also the words attributed to Dr. Martineau: "Trifles make perfection, and perfection is not a trifle."

MEET FOR MARTYRDOM

In Champaran, the prospect of Bapu's enquiry into the injustices and atrocities under which the people labored was breathing a new life into that part of the country. And the schools which Bapu opened in many places were also beginning to exercise an influence. Everyone was feeling happier — because of this new hope — everyone, that is, except the white planters!

Someone said to Bapu: "The planter of this place is the worst of the lot. He is bent upon murdering you. He has employed assassins."

When Bapu heard this, he went off alone, one night, to the bungalow of that planter and said: "I hear that you have employed assassins in order to kill me. That is why I have come alone and in secret to your house." The poor planter just stood there, as if turned to stone.

AFRICAN "MAGIC"

Sentenced to six years, in 1922, Bapu was kept in the Yeravda Jail. Knowing that Bapu was deeply beloved by both Hindus and Muslims, the Jail Superintendent chose for Bapu's service a foreigner, an African convict who, poor fellow, knew no Bharati [Indian] language properly, and, therefore, was less likely to be "corrupted" by the influence of this strange and disturbing "enemy of the Empire." Bapu and his African attendant were compelled to make shift with gestures,

Stray Glimpses of Bapu, a recent book by Kaka Kalelkar, provides the stories about Gandhiji printed here. Mr. Kalelkar has been a devoted follower of the Mahatma since 1916. His book contains 103 informal and charming anecdotes about "the father of the modern Indian nation." With impressive truth Gandhiji has been called "one of history's greatest yet strangest figures."

Stray Glimpses of Bapu is available for \$1 postpaid from Navajivan Press, Ahmedabad 14, India.

and the few words which comprised the Hindustani vocabulary of the latter. The "non-colored" official felt safe and complacent. No fear of the African's falling under Gandhiji's spell, losing his heart to him and becoming his follower! God was in His Heaven and all was well with the world, so far as the Superintendent was concerned. What he forgot was the annoying fact that human hearts are the same all the world over.

One day, the African got stung by a scorpion, and came running to Bapu, holding an agonized hand. Bapu could not bear to see anyone in pain or trouble; and with him, to feel is to act. Without wasting a moment, he washed that part of the African's hand thoroughly clean with water, dried it, and then starting sucking the poison out of the sting. He did this so vigorously that much of the poison was drawn out, and the poor man began to feel better. Then, Bapu applied various other treatments, and the African was relieved of his pain.

Never, in the whole course of his life, had that unfortunate wretch received such love from anyone. He became Bapu's slave. Bapu's slightest gesture became his law. He served Bapu with unflagging zeal and devotion. To please Bapu, he taught himself to spin on the *takli*, and, later, even on the spinning wheel. He went on from strength to strength. He learnt carding, and made slivers for Bapu. The unfortunate Superintendent must have felt terribly frustrated, but what on earth was he to do?

PUNCTUALITY AT PRAYERS

It must have been during Bapu's tour of South Bharat in September 1927. The Tamilnad tour had ended, and we were covering Andhra by car. We reached Chikakol at about 10 p.m., and found that the local workers had organized a spinning competition among the best women spinners there, in Bapu's honor. (Chikakol *khadi* [handwoven cloth] is famous throughout the length and breadth of Bharat for its remarkable fineness and beauty.) We were dead tired with all the night-and-day traveling in a motorcar, and in no mood for any programs or competitions. Mahadevbhai* and I thought: "Poor Bapu can't get out of this competition, but why shouldn't we? It won't make any difference to anybody whether we go or not. Much better to snatch a little sleep when one can!" So Mahadevbhai and I went off to our sleeping places and fell fast asleep. Bapuji's bed had been prepared for him — we never knew when he came, or how he slept.

*Mahadev Desai, Gandhiji's devoted friend and secretary. "Bhai" (brother) is often added to Indian first names. Paramahansa Yogananda met Mahadev Desai in India at the Mahatma's ashram in Wardha in 1935.

We rose at 4 a.m. for prayers. We washed our faces and were just beginning the prayers when Bapu asked: "Did you say your prayers before sleeping last night?" I replied: "I was so tired when I came to bed that I just went off to sleep, clean forgetting my prayers. I remember it just this moment, when you ask us about it."

Mahadevbhai said: "It was the same with me, but just as I was dropping off, I remembered that we had not prayed, so I sat up in bed and rectified the omission. I did not wake Kaka, though."

Then Bapu said, with indescribable pathos: "I sat for an hour or so in the competition, and when I returned, I was so tired that I, too, forgot all about prayer and went to sleep. Then, at about two o'clock, I woke up, and it flashed upon me that I had not said my nightly prayers. I felt such agony that my body was seized with a fit of trembling, and I became all wet with perspiration. I sat up in bed, and was plunged in a remorse beyond all description. How could I forget Him by whose mercy I live, who strengthens me in all my efforts? How could I forget that *Bhagavan* [Lord]? I could not get over my own carelessness. I could not sleep a wink after that. All night I sat up in bed, repenting my mistake and begging His forgiveness."



Swami Shantananda (*center*) a well-known *sannyasi* from New Delhi, on the porch of YSS Ashram, Simla, after his talk there on May 29th. Escorting him is Sri R. C. Gupta (*wearing glasses*), vice-president of the Simla branch of YSS. At extreme left is Sri K. Y. Bhandakar, Law Secretary to the Government of India.

Saying this he became silent; it may be imagined with what feelings we said our morning prayers that day. Mahadevbhai sang a *bhajan* [hymn]. Then Bapu said: "Even while traveling, we must have a fixed time for our evening prayers. We make a mistake in leaving our prayers till we have finished all our work and are preparing to go to bed. From today, we pray punctually at seven o'clock in the evening, no matter where we may happen to be."

We were still journeying by car. Every evening at seven o'clock we would stop the car, and, whether we were in a forest or in a town, we would say our prayers without fail, at the appointed time.

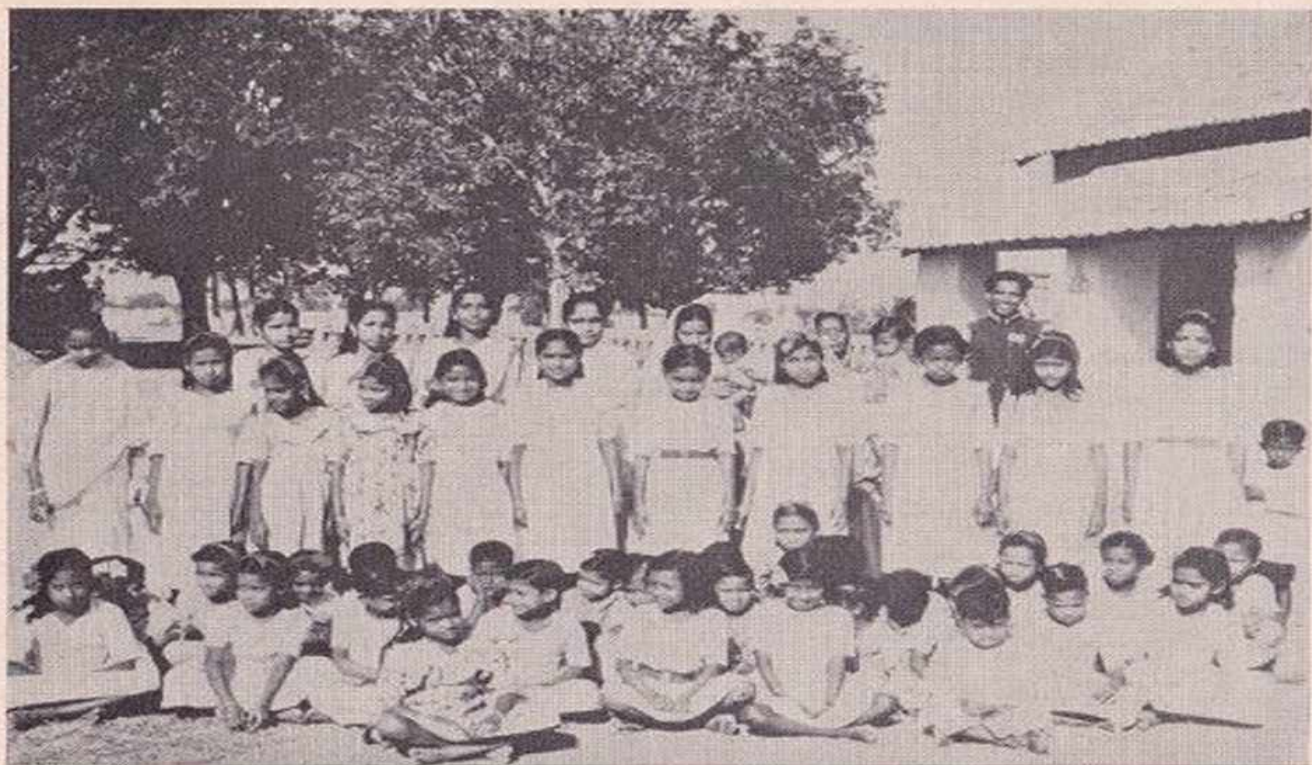
WHEN BAPU BROKE HIS SILENCE

Bapu had a very soft corner in his heart for the downtrodden people of Bihar and Orissa. The Biharis are a simple, faithful folk, not enlightened enough to emancipate their women from the terrible bondage of *purdah* which still obtains amongst them. Some Bihari friends wrote to Bapu saying they wanted to rid their province of the *purdah* system, and would he please send a woman worker to help them? Bapu had very great faith in his *ashramites*, so he chose an Ashram girl for the work. She was the daughter of Maganlalbhai, his nephew and manager of the Ashram, and her name was Radha. She was young, but she went with full faith in Bapu and a commendable confidence in herself.

Some time passed, and then Maganlalbhai went to Bihar to meet his daughter. He never returned from that visit — he fell ill and died there [in April 1928]. The news of his passing came as a thunderbolt upon the Ashram: we were all stunned and dazed. I rushed to Bapu's cottage; he was not there. I was told that the moment Bapu got the wire he went to Maganlalbhai's house. I followed him there, to that desolated abode — and (I could not help it) I broke into tears.

Now, this was a Monday, Bapu's day of silence. But, seeing my uncontrollable distress, he broke his silence and comforted me. And he called Maganlalbhai's children, and made them sit near him. At last I rose to go. Bapu said: "When I took the vow of Monday silence, I allowed myself two exceptions. I decided that, in a moment of unendurable physical pain, or to comfort someone in equal mental pain, I would break my silence and say what was necessary. This is the first time in all these years that I have had to take advantage of this loophole."

Bapu had hastened to Maganlalbhai's house in order to comfort his widow and children. Their need of his peace-giving presence and support was so great that he never returned to his own hut at all so long as he remained in Sabarmati. He sent for all he needed and set-



Group of children and instructors, YSS School, Lakshmanpur, India, 1959

tled down in Maganlalbai's house. Not for a moment did he allow that grief-stricken family to feel that it was orphaned and had no one to turn to in its hour of need and desolation.

When I went to see him again, he was sitting in his new quarters with all his paraphernalia around him, writing an article for *Young India*. He was writing something to this effect: "As I write, the sobs of Maganlal's widow fall upon my ears. . . . Little does she know that I have been widowed likewise. . . ." Yes! And who was to comfort him whose task it was to comfort us all?

NO CLASS COMPLEX

Bapu's mind was free from all distinctions between great and small, rich and poor. He was punctilious in his observance of the social conventions so long as they did not militate against his principles. If they did — well, so much the worse for them!

This is a story of one of the old days. At that time, whenever Bapu went to Bombay he stayed with Revashankar Jagjivandas, brother of his friend Dr. Pranjivan Mehta. After Bapu became *Mahatma*, "the cream of the cream" of Bombay society vied with one another

in offering him their eager hospitality. But as long as Revashankarbhai was alive, Bapu never dreamt of staying with anyone else.

One day, Swami Anand [an Ashram worker] fell out with Revashankarbhai's cook. Swami was carried away by anger, and, in his rage, dealt the insolent cook such a blow that the man's knees gave way, and he sat down on the floor. The matter reached Bapu's ears, whereupon Bapu said to Swami: "Had it been a quarrel between you and someone of your own class, you would not have struck him. This man is a servant, that is why you dared to raise your hand against him. Go and apologize to him at once." Swami was too proud to do so. "Very well, then," said Bapu, "if you are not prepared to rectify an injustice, you will have to leave me." What could poor Swami do? He walked off to offer his apologies.

Swami had struck the cook with such force that he had sprained his own wrist in the process. His wrist has still not regained its former strength.

DIET FOR DATTOBA

This is another incident of my stay, during 1930, in Yeravda Prison along with Bapu. The Superintendent, Major Martin, had appointed a Maharashtrian called Dattoba to cook for Bapu. Dattoba did not really have very much to do: just odd jobs like washing Bapu's clothes, warming Bapu's goat's milk, and things like that. The poor fellow suffered from pain in his foot, and limped noticeably as he went about his work.

One day, Bapu spoke to Major Martin about this. Major Martin gave Dattoba some medicine, but it did no good. A month went by, and then Bapu said to Major Martin: "Have you any objection to my treating this man?" "None whatever," said the Major. Bapu said: "Diet is the most important part of my treatment. I shall provide him with the special things I want him to eat."

Bapu started giving treatment to Dattoba. He began by keeping him on fast for a few days, and cleaned out his stomach with an enema. Then, for a few days, he kept him on nothing but vegetables. Later on, he kept making adjustments in his diet as occasion arose. The lame man began to improve. He said to me: "I have been bothered by this pain for years and now, look, how much better my foot is! I find no difficulty in walking whatever. I find it so surprising — to be able to walk like other men."

Dattoba was released soon after Bapu, and he opened a little shop at Colaba. One day he heard that Bapu was in Bombay, so he came along to have his *darshan*. He prostrated himself before Bapu, his eyes brimming with gratitude. Bapu said to me: "Just tell him,

will you, that I am very busy today, but he must come to see me tomorrow, without fail." Dattoba promised to come the next day, as asked — and never turned up, the wretch! Bapu's idea was to give him a hundred rupees or so for his little shop. Dattoba never even gave me his address, or I would have hunted him up and brought him along somehow. But to find such a tiny needle in such a vast haystack as Bombay was beyond my powers. When he failed to come the next day, Bapu felt quite regretful. He said: "I wish I had given him something yesterday, when I had the chance. How can a man who labors for his living find the time to visit me again and again?"

CARE FOR HEALTH

Bapu's weight began to go down. I said: "Bapuji, it seems to me that you are not taking as good care of your health as you should. And you are working too much." He replied: "No, no, Kaka, you are mistaken there! I know that actually nothing depends on me; it is He who bears the burden of all creation. But people believe that everything depends on me. And, therefore, even as a mother cares for her own health for the sake of the child in her womb, so do I care for my own health for the sake of the embryo, *Swaraj* [freedom for India], which I am supposed to carry."

WALKING FOR BRAHMACHARYA

In jail, after some time, Bapuji lengthened the time of his evening walk. I asked: "Why is this, Bapuji? Formerly, you used to walk for not more than thirty minutes, but these days you walk for almost a whole hour. And, you walk quite a lot in the morning, too. I hope this will not affect your health adversely." Bapu replied: "You see, I am beginning to feel that my strength has grown, and that is why I have taken to walking more. Walking is part of the observance of *brahmacharya* [celibacy]." "How so?" I asked.

"Everyone," replied Bapu, "is given sufficient energy for his day's work, and he must use it up before he retires to sleep. That is an indication of non-possessiveness. If all the energy in the system is not used up, what remains will manifest itself as undesirable physical impulses. Since we are given our daily quota of energy without fail, why should we save up any? Our creative fluids can be turned into perspiration through hard labor and eliminated from the system, which brings pure and refreshing sleep. Thus, you see, labor is necessary both for *aparigraha* [non-possessiveness] and for *brahmacharya* [mental and physical celibacy]." He paused, then continued: "When I was in South Africa, I never stopped at thirty-nine miles if I had the energy to walk forty. I ate well and worked well."

One day, Bapu said in the Ashram: "Mere simplicity of living is not *aparigraha* or the vow of non-possession. We are all men of possessions. The white races are, in fact, more non-possessive than we are. For, even if they earn five hundred rupees a month, they spend it all by the time payday comes round again. They do not worry about their future, or the future of their children. Anxiety about the future is sheer want of faith. Why should we fear that our children will be less efficient or successful than we are? To save money for the sake of the children is to show one's lack of faith in them, and to spoil them. Barrister Santanam of Lahore is of the same opinion. It was he who said one day in my hearing that to leave property to one's children is to do them an injustice."

"THY WILL BE DONE"

It was when Bapu was translating the *Ashram Bhajanavali* [collection of devotional songs sung at the Ashram prayers] into English for the benefit of Mirabehn (Miss Slade). He set aside a little time daily after prayers for this task and soon his translation was complete. There is one verse which runs: *Jaya jaya karunabdhe, Shri Mahadeva Shambho!* [Victory, victory to Thee, O Shri Mahadeva Shambho, Ocean of Mercy!]

I have both read and made English translations of Sanskrit verses. *Jaya jaya* simply means "victory, victory." But Bapu had translated it: "Thy will be done." "How is this, Bapu?" I asked. He replied: "The Lord is ever victorious throughout His creation. We pray that lust, anger, etc., which are forever becoming victorious in our hearts, might be conquered and rendered impotent: that they might be routed. In other words, we pray that we might be enabled to do all things in accordance with the will of God. For a Christian, the best rendering of this can only be 'Thy kingdom come,' or 'Thy will be done.' After all, what do we pray for? Is it not simply that God should be ever victorious in our own hearts?"

WISDOM OF SAGE TIRUVALLUVAR

The life of a man who has no love within
Is like a withered tree in barren sand.

Whatever else you do not control, control the tongue;
If that is uncontrolled you will come to grief in faulty speech.

Among all the blessings that can be attained
There is none like that of freedom from envy of anyone.

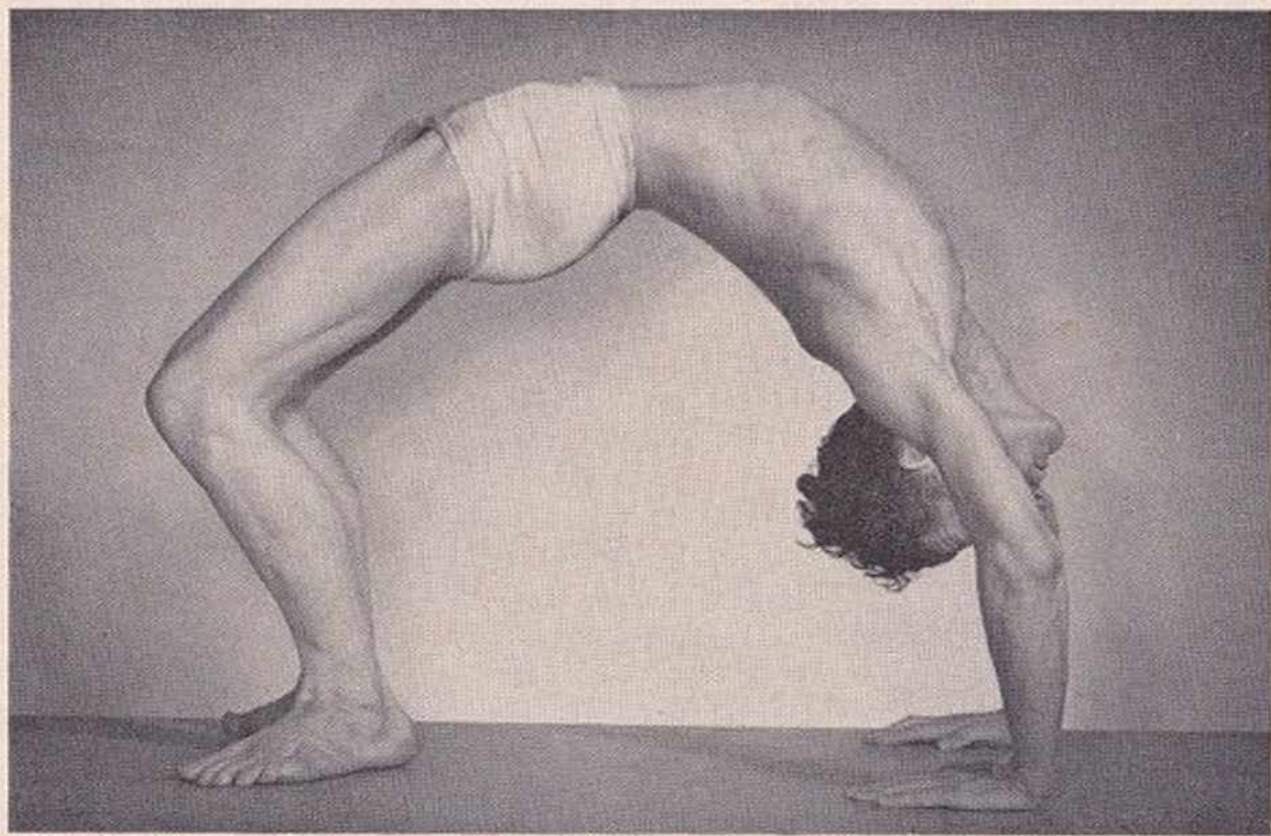
Yoga Postures For Health

By B. TESNIÈRE, M.D.

CHAKRASANA — THE CIRCLE POSE

The pose of *Chakrasana*, when fully executed, gives the appearance of a circle or wheel (*chakra* in Sanskrit) to the body of the practitioner. This ancient pose is known in various parts of the world. In Europe it is called The Bridge.

The principle of the pose is to exert a two-way pull on the spinal column through the supporting limbs of the body. The Circle Pose may thus be compared to *Dhanurasana*, the Bow Pose (*Self-Realization Magazine*, March 1956). Both poses arch the spine backward. However, in the Circle Pose the body weight is supported by the limbs; in the Bow Pose it is supported by the abdomen. This difference explains why *Chakrasana* is sometimes called *Urdhva Dhanurasana*, the Raised Bow Posture.



CHAKRASANA — THE CIRCLE POSE

Although it is not as easy to perform as some other asanas, there is no reason why practice of the Circle Pose should be restricted to Western acrobats and East Indian *Hatha Yogis*. *Chakrasana* may be performed by persons of both sexes and of all ages. There are, however, certain exceptions: Women should abstain from doing the pose during their periods, during pregnancy, and also for a few months after childbirth; other exceptions are persons with weak abdominal walls or with hernias, those who have recently undergone surgery, those with hollow back and stretched or relaxed abdomen, and people suffering from adverse conditions in the statics of the lumbar spine (slipped vertebrae, herniated discs, etc.).

How to Get Into the Circle Pose

There are four ways, each progressively more difficult, to get into *Chakrasana* (Fig. 1).

Method 1. *From a sitting position on a chair.*

This is the easiest way for beginners. Sit sideways on an armless chair. Hold onto the top of the chair with one hand and the seat of the chair with the other hand; then lower the back of the body until the head touches the floor. Bring the hands down to the floor behind the head. Finally, push on the hands and feet to lift the torso off the supporting chair.

Method 2. *From a reclining position.*

This is a little bit harder. Lie supine on the floor. Bring the heels against the buttocks. Lift the arms overhead and place the fingertips under the shoulders, palms on the floor. This preliminary position is popularly called The Crab in America, as it resembles the front-view silhouette of that crustacean. By pushing with the hands, lift up from the floor successively the buttocks, trunk, and head. This movement is known as "bending the Crab."

Method 3. *From a standing position, using a wall for support.*

This requires either a bit of practice of Methods 1 and 2, or unusual flexibility of the spine. Stand with the back two feet away from a wall. Bring hands overhead and press palms against the wall. "Walk" the hands down the wall, until the palms touch the floor.

Instead of using a wall for support while bending backward, one may have another person hold him at the waist.

Method 4. *From a free standing position.*

This is for advanced students only, or those who have practiced Method 3 for some time. Raise the arms. Push the abdomen forward, making the lower back concave. Slowly lower the arms and trunk

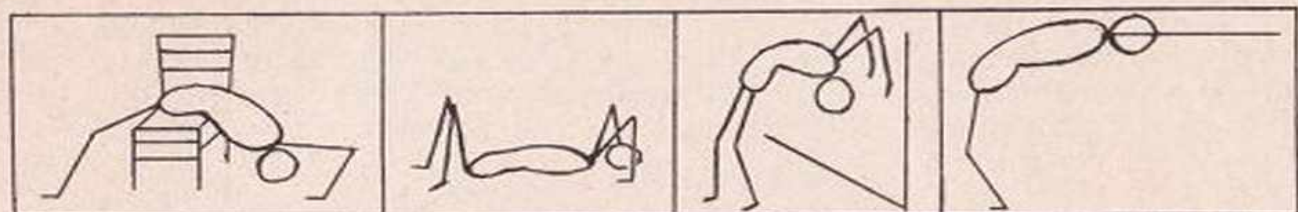


Fig. 1 How to get into *Chakrasana*

until horizontal. This intermediary position is sometimes called *Ardha-Chakrasana*, the Half-Circle Pose. You may hold it for a few seconds or continue to bend backward, keeping the weight on the feet until the very last instant. Bending the knees slightly will help you to reach farther down with the arms. After landing on the hands, shift half of the body weight to the arms to balance perfectly the spinal arch.

Breathing, Timing, Object of Concentration

Once the Circle Pose is assumed, strive to raise the spinal arch as high as possible, as if to touch the ceiling with the abdomen. Concentrate the attention on the pleasant feeling experienced in the stretched muscles of the abdomen and pectoral region (in front of the rib box). One may also focus his attention on the lumbar region of the spine, concentrating on experiencing the abundant pouring forth of life energy from the spine into the abdominal organs that is felt during the performance of the pose.

Normal breathing is indicated.

In the beginning one should not stay in the pose more than fifteen seconds. This period may subsequently be extended to one minute.

How to Get Out of the Circle Pose

The usual way is to lower to the floor successively the head, the back, and the buttocks (*Fig. 2*). Those who have mastered getting into *Chakrasana* from a standing position may resume that position by pressing on the hands and pushing the body to verticality.

After performing the Circle Pose, relax in *Savasana*, the Relaxation Pose, for at least thirty seconds, or until the heartbeat (which will have been accelerated) has returned to normal.

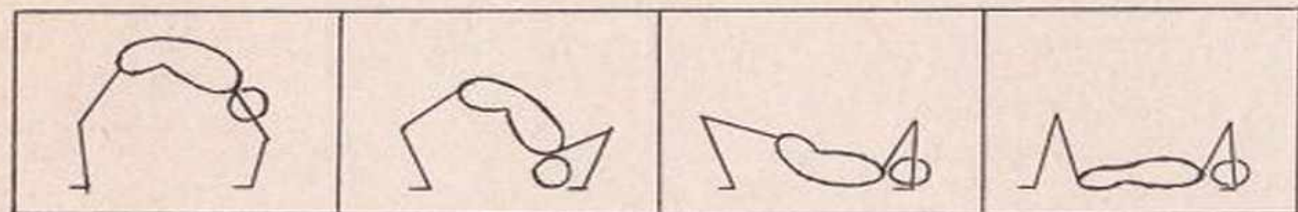


Fig. 2 How to get out of *Chakrasana*

One may then do the Circle Pose a second time if he wishes. Or he may do an anterior spinal bending pose and then the Circle Pose. The latter routine of alternation helps one to achieve a greater suppleness of the spine.

Key Points in Practice

(1) Secure a firm position by placing the palms of the hands and the soles of the feet flat on the floor.

A variation of Method 2 that consists in assuming the pose on the balls of the feet instead of on the soles is not recommended for beginners because it makes balancing more difficult. Likewise, the use of a blanket by beginners in practicing Method 4 is not practical, because the blanket may slide on the floor (together with the performer!).

(2) Keep the head back by looking at the fingertips. This position of the head increases one's balance and also the backward curve of the spine.

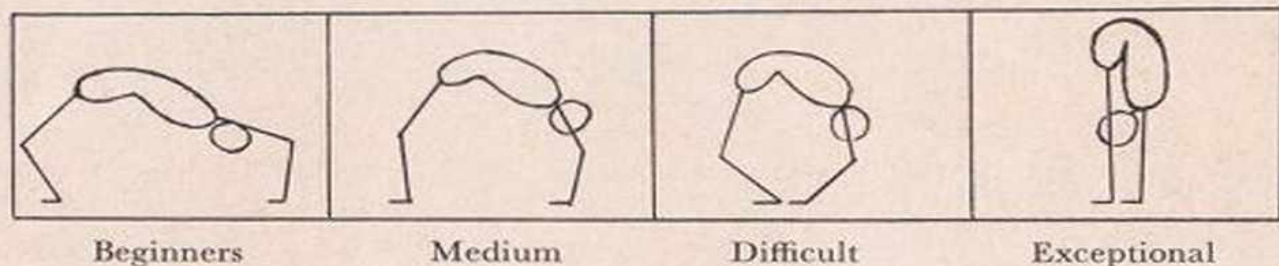
(3) Straighten the arms and legs at the elbows and knees as much as possible. This will help to raise and increase the spinal arch.

(4) Secure your balance in Method 2 by not moving the position of the hands and feet while getting into or out of the pose, and in Method 4 by counterbalancing the backward movement of the arms, head, and trunk with a forward movement of the knees.

(5) All stages of performing the pose should be accomplished slowly, smoothly, without jerks. Do not force the body at any time. This is a general principle of *Hatha Yoga*. It is important to abide by it always; and particularly in the poses which, like *Chakrasana*, put new stresses on the body.

(6) Everyday life oftentimes calls for forward-bending movements, but occasions for bending backward to any pronounced degree are exceptional. Therefore one should exercise more caution in learning the backward-bending spinal asanas than in learning the forward-bending ones.

Fig. 3 Steps in mastering *Chakrasana*



(7) Always warm up the body before doing the Circle Pose. *Paschimottanasana*, the Posterior-Stretching Pose (*Self-Realization Magazine*, January 1956) or *Padahastanasana*, the Jack-Knife Pose (or Standing *Paschimottanasana*), are excellent for this purpose.

Hints for Success

The Circle Pose is accomplished easily by some persons, especially youngsters; for others, particularly those over forty, it may be a real task. Fortunately this is not always the case. Adults who have been practicing the Circle Pose faithfully for some time often show more spinal suppleness than teen-agers.

Several factors may cause difficulty in mastering the Circle Pose: tight thigh muscles, excessive abdominal fat, stiff shoulders, and a rigid spine. All these conditions may be overcome to a certain extent through perseverant practice of *Chakrasana*. Stiff shoulders may be limbered rather rapidly if one consciously tries to shift the body weight onto the fully extended arms by pushing with the legs (*Fig. 3*). To make the spine flexible usually takes more time, but this is possible — whatever one's age — through gradual increase of spinal suppleness by use of yoga postures.

Variations of Chakrasana

For clearer exposition, the variations of *Chakrasana* may be divided into two main groups: those poses intended to increase suppleness and those meant to improve balance.

Methods 1, 2, and 3 of getting into the pose fall in the first category. Also belonging to this group is a variation that consists in bringing the hands closer and closer to the feet until they touch (*Fig. 3*).

Some authors have remarked that the latter variation, in which the circle is completed, is really the only one to merit the name *Chakrasana*. This observation raises a question of terminology, since the name *Ardha-Chakrasana*, which would then be proper for the typical pose (in which the body makes only half a circle), has already been used by *Hatha Yogis* to describe the back bend with arms horizontal or parallel with the floor. To get around the dilemma, the difficult variation might aptly be called *Purna Chakrasana*, the Complete Circle Pose, since only very advanced students can master it.

The variations meant particularly to improve one's balance comprise the following: Method 4 of assuming the pose; walking forward and backward while in the pose (a wholesome exercise indeed!); raising one leg off the ground (*Ekatada Chakrasana*); and raising one leg and the corresponding arm. The latter variation is the first

(Continued on page 46)

A SPIRITUAL INTERPRETATION
OF THE *BHAGAVAD - GITA*

(*India's greatest scripture, a part of the "Mahabharata" epic*)

By PARAMAHANSA YOGANANDA



Continuation of commentary on Chapter XIII, Stanza 2

By analysis we come to a realization that, in dreamland, man can create a replica of any human body, even as in the dream cosmos God creates man. The human body, of course, is not made of man's dream consciousness but is an expression of the Lord's dream consciousness. Here is a great analogy between man and God. The Unmanifested is spoken of as ever-existing, ever-conscious, ever-new Bliss, in which the subjective Spirit and Its perception of bliss are dissolved into One. When Spirit creates, It becomes the all-perceptive God that, though inactive beyond creation, is active in creation as the Subjective Immanence. God's consciousness existing beyond creation and in creation is His process of cognition; and the cosmic vibration materialized into the ideational, astral, and physical cosmoses is His objective body.

The Lord remains awake and restful in the vibrationless realm; He sleeps in the ideational world; He dreams in the astral and the physical universes. Similarly, in the deep-sleep state man really awakens in the soul. In the ordinary sleep state he creates dreams in the subconsciously perceived astral world. And in the so-called wakeful state he dreams the gross pictures of the body and the world.

As Spirit in the unmanifested state can keep the three elements of Its existence— knower, knowing, and known — as one perception of bliss, so man by yoga practice can dissolve the three processes of his existence into the one perception of bliss. When he is able to do this at will, he develops the power of the Creator. In the state of ecstasy he realizes that, by concentrated thought separated by relativity into the concentrator, concentrating, and the object of concentration, he can create anything as a visible object.

When a person by unshakable concentration can visualize any image or object with closed eyes he gradually learns to do the same with open eyes. Then by further development of concentration, he can connect with God's all-powerful consciousness and can materialize his thought into an object, perceived not only by himself but by others also. In the same way that Christ created a new bodily life-consciousness in Lazarus, so Lahiri Mahasaya performed many miracles demonstrating the materializing power of mind. In *Autobiography of a Yogi* it is related how my master, Sri Yukteswarji, witnessed the miracle of flesh growing around his thin body by the command of his guru-preceptor, Lahiri Mahasaya; my master also witnessed the resurrection of his dead friend Ramu.

The Wonders in God's Creation

In the objective world there are many wonders that God brought into being to arouse man's spiritual curiosity about the Creator. A certain kind of snail, for instance, put alone into a small body of water, will be found to multiply itself by a mysterious process quite unlike that by which human beings are reproduced. The resurrection plant, when quite dry and apparently dead, can be immersed in water and in a few hours will become alive and green.

As a person under hypnotic influence can be made to act as if he were a different personality, so God evolves souls out of Himself and hypnotizes them by delusion (*maya*) into perceiving themselves as encased in an animal or a human body. The hypnotized person cannot get out of his unreal state without being dehypnotized by someone else. By wisdom and self-analysis and by the grace of God, man can get himself dehypnotized from cosmic delusion and forever forsake his recurring dreams of incarnations. He can then return to the perception of the pure soul, united to the Spirit in the dreamless state of blessedness.

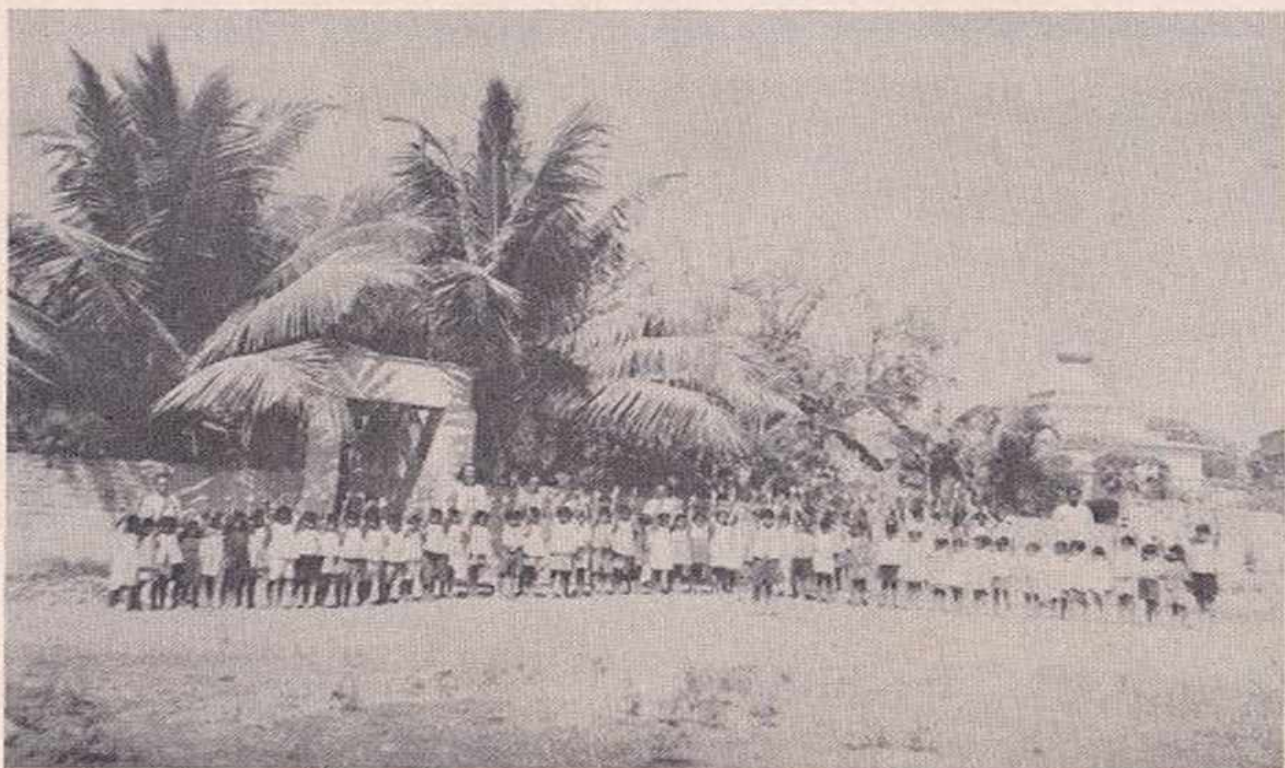
During sleep a man rests in his astral body, perhaps dreaming of himself as occupying another dream body. When he wakes up he dreams of the presence of his physical body. When he dies he forgets the human dream, including the dream of a material form, and lives

in his dream astral and causal bodies. At the time of physical reincarnation he clothes his unseen astral body with an overcoat of flesh.

During the first state of liberation the soul of man emerges out of the three microcosmic physical, astral, and causal bodies. During supreme liberation the soul and Spirit become one. In that state the soul finds itself as Spirit, transcending even the three macrocosmic material, astral, and ideational bodies.

The root cause of the dream creation of the human body and the world consists of the knower (*kshetrajna*), the knowing (*jnana*), and the object known (*kshetra*). In the unmanifested state of Spirit no creation is possible. In the created world, the knower is God; the object known is the objective cosmos; and His consciousness within it is the connective element between the subjective God and the objective cosmos. The human body is the miniature cosmos. The bodily field is the object, or the *kshetra*; and the soul within it (cognized by the liberated man) is the *kshetrajna*; the body and its knower are linked by the process of the knower's cognition.

To dismiss the body as a dream of God is possible only to men



Children of YSS Ashram school in Puri, India, practicing the recharging exercises originated by Paramahansa Yogananda. In background at right is the *Samadhi Mandir* (temple) over final resting place of Sri Yukteswarji.

of divine realization. One must practice yoga and learn the power of visualization and of materialization and dematerialization of thought forms. When his mind becomes powerful like the Creator's he can materialize or dematerialize his body or the universe.

It is by realizing his oneness with God that the devotee frees himself from the cosmic dream, and knows that dream as made sheerly of His consciousness.

Chapter XIII, Stanza 3

O descendant of Bharata (Arjuna), also know Me to be the Kshetrajna (Perceiver) in all Kshetras (the bodies evolved out of the cosmic creative principle and Nature). The understanding of Kshetra and Kshetrajna is deemed by Me (as constituting) true wisdom.

The yogi through his cosmic consciousness perceives that God is the only subjective, perceptive, and objective principle existing in and as all dream creation. It is the Lord Himself who becomes all subjective dream beings. He is the cognitive principle in all sentient creatures and in everything else. He also manifests Himself as all dream objects and as the dream bodies in all creation. The understanding of these truths constitutes true wisdom.

This stanza refers to the omniscient nature of the Spirit. God is the only Perceiver in all creation. It is the same God who is manifested as countless souls.

As the one moon can be reflected in a thousand cups filled with water and appear to be a thousand moons, so the yogi beholds one Spirit reflected as innumerable souls in the mental waters of human beings. A yogi is a possessor of true wisdom who understands that God is the only *Kshetrajna*, the one Perceiver in creation and in all souls encased in physical bodies.

Just as a cinema operator knows that the electrical beam converts itself into a motion picture through the aid of the film, so the wise yogi beholds the Cosmic Beam as the producer and cognizer of the cosmic dream motion picture. He can also perceive that the cosmic light of God has transformed itself into the cosmic dream picture through the help of the film of delusion (*maya*), created by Himself.

Chapter XIII, Stanzas 4-5

O Arjuna, I shall tell you briefly about the Kshetra, its attributes, its cause-and-effect principle, and its distorting influences; and also who He (the Kshetrajna) is, and the nature of His powers.

These truths have been celebrated in many ways: in chants of the rishis in the Vedas and in reasoned analyses in the Brahma Sutras.

The dream power of God is the cause that results in the objective cosmic dream (*kshetra*). The faculty by which the Lord creates the universe is almighty, calculated to evolve itself endlessly in manifold complex phenomenal appearances.

In stanza 4 Krishna says that he will reveal to Arjuna the nature of the body (*kshetra*), which is infested with desires and distorted by delusive sensations and which is the offspring of Spirit and Its cosmic consort, Nature.

Lord Krishna also promises to explain the nature of *Kshetrajna*, God or *Sat*, through whose glory the transitory body and Nature assume the role of reality, pretending to be truths.

The *Vedas* and the *Brahma Sutras* expound at length the principles of being, which Sri Krishna will here recount briefly. May every devotee listen with full attention, as Arjuna did, to the Lord's exposition of *Kshetra* and *Kshetrajna: Prakriti* and *Purusha*, Matter and Spirit!



Bowdidi (*third from right*), widow of Ananta, elder brother of Paramahansa Yogananda; with (*from left*) Sisters Revati, Mataji, Dayamata, and Sri Prabhas Ghosh at Bowdidi's home in Serampore, 1959

Sister Dayamata's Travel Notes



Sister Dayamata, president of Self-Realization Fellowship (SRF) and Yogoda Sat-Sanga Society (YSS), recently spent sixteen months in traveling, mostly in India, beloved homeland of Paramahansa Yogananda, Guru-Founder of SRF and YSS. This section of Sister Dayamata's travel notes tells of her visit to Greece. Sister Dayamata was accompanied by Sisters Mataji and Revati.

October 23, 1959

Beloved Ones:

"Acropolis" means "upper fortified part of a city." As one enters Athens he beholds it — two hills rising above the valley in which the city is now built. On the Acropolis stand the remains of the most beautiful of all the temples of ancient Greece: the Parthenon, along with the Propylaea, and the small temple of Athena Nike. To the northwest, inside the old walled city, is the Theseum, the best-preserved Greek temple.

Beautiful Ruins of the Parthenon

The Parthenon was built in the years 449-432 B.C., when Athens was under the leadership of Pericles. Situated on a hill overlooking the city, its great columns of marble now turned golden yellow, the Parthenon is still one of the grandest of all examples of architectural genius. One can close his eyes and mentally picture processions walking toward it, as we are, passing the thirty-foot bronze statue of Athena, protecting goddess of the city, along the ancient marble way.

First we pass through the Propylaea, the monumental entrance to the Parthenon, and then behold the ruins of the Chalkotheke, believed to be a repository for cult objects and offerings. Straight ahead is the Parthenon itself, dedicated to Athena. It is said that all these buildings, of which the Parthenon is the chief, were originally painted with beautiful, harmonious colors, enhanced with gold leaf. In the Parthenon once stood another huge statue of Athena (now missing)

made of gold and ivory. No words can describe the beauty of these ruins, whether seen in daylight or at night when spotlights cast their beams over the ancient hilltop.

On the opposite hillside we are shown the prison where Socrates drank the hemlock. From here we see the rocky point where St. Paul delivered his sermon to the Athenians. All about us we behold relics of the ancient civilization of Greece, and we feel deeply attracted. Below us is the Theater of Dionysus, dedicated to the god of that name.* The present stone seats (the theater has been rebuilt a number of times through the centuries) date from the 4th century B.C. The seats in the front row are made of marble in the shape of chairs, which were reserved for important citizens. Think of the lovely hillside setting of the Greek Theater in Los Angeles, and you will have an idea of the probable setting of this ancient theater, the oldest in Greece.

At the present time a group of archeologists are at work here, digging to discover remnants of ancient buildings that may once have stood in this area, or metal and stone vessels or statuary, buried under the centuries accumulation of soil.

Visits to Three Museums and the Ancient Agora

We see the Byzantine Museum with its fine Byzantine sculpture, icons, mosaic, etc. Then we visit the Benaki Museum containing a marvelous collection of historical objects, including national Greek costumes. We visit also the National Archeological Museum, in which are kept some of the most valuable objects belonging to the ancient history of Greece. And, finally, we visit the ancient Agora (market), once the center of public life in Greece. It housed the seat of government and law offices. On this site were held athletic festivals and theatrical plays. Excavations here have revealed monuments and objects from every period in the history of Athens. The remains of one of the buildings are of particular interest to us, for it was here that Socrates frequently expounded his views on life, logic, and philosophy.

Our days have been full here in Athens. We have enjoyed the relaxed atmosphere that seems to be part of Athenian life. Shops are closed every day from one to four o'clock; part of the Greek philosophy and way of life is that we work to live, rather than live to work. The Greek citizen sees to it that he has some moments each day for thought and reflection; or he finds relaxation in sitting outdoors (every cafe has dozens of chairs and many small tables), just watching visitors go by.

*Dionysus, god of vegetation and patron of the drama, is represented in Greek mythology as a proselyting deity; believed to have visited India.



PRESIDENT OF INDIA PRESENTED WITH YOGANANDA'S BOOK

The President of India, Rajendra Prasad (*left*), is presented with copies of *Self-Realization Magazine* and Paramahansa Yogananda's *Autobiography of a Yogi*, June 4th, New Delhi. Sri R. C. Gupta, retired undersecretary of Himachal Pradesh and vice-president of the Simla branch of Yogoda Sat-Sanga Society (SRF), makes the presentation. Seated at right are Acharya Diwakar Dutt Sharma (*bareheaded*), Sri Ayodhya Prashad Jain, and Sri Basheshwar Dayal Agarwal, members of a delegation that called on the President to describe the activities of Yogoda Sat-Sanga Society and of the World Society of Sanskrit Literature.

Before we leave Greece, we visit a tiny Byzantine church, quite ancient, and sit there in meditation for a time. Coming out of the church, we light a tall candle for all of you, asking Divine Mother and Guru to bless and guide you all, and to make the coming Meditation Day on December 23rd the most inspiring experience of your life for each one of you.

(This concludes Sister Dayamata's series of Travel Notes on her visit to India and Europe)

Thought Seeds

By PARAMAHANSA YOGANANDA



Nurtured in the soil of consciousness by daily meditation, watered with showers of the heart's devotion, may these thought seeds blossom into divine realizations.



I know that just behind the screen of my love-demands Thou art listening to the silent words of my soul.



With aspiring heart, with zealous mind, with flaming soul, I lay at Thy feet of omnipresence all the flowers of my devotion.



All desire for love I will purify and satisfy in sacred divine love for Thee, O God!



After waiting for me through many incarnations, Christ is being born anew in me. All the boundaries of my little mind are broken that the Christ-child may wake on the lap of my consciousness.



O living Christ, present in the body of Jesus and in all of us, manifest Thyself in the essence of Thy glory, in the strength of Thy light, in the power of Thy perfect wisdom!

BOOK REVIEWS

CONCISE WORLD HISTORY, by Ben Finger, Jr. (Philosophical Library, 15 E. 40th St., New York; 1960, cloth, 851 pp., \$10)

In this book the panorama of the past is spread out before us, as in many another world history, but here the picture is highlighted by the author's awareness of the spiritual factors in man's long evolutionary journey. Mr. Finger says: "The interpretation of history in international terms is necessary to develop mutual understanding. . . . Beyond man's empirical selfhood is his identity as a spiritual being, and this accounts for the intrinsic worth and freedom of human personality. Inwardly, the aware person feels his connection with all other lives, and enjoys access to a treasure of eternal worth. It is written: 'Man must center his life in eternity, to keep from making a mess of his life in time.' No civilization can endure unless those who participate in its blessings make a constant effort to keep the spiritual torch alive. . . . What goes on inside men determines the course which their civilization will take. 'Thought makes the whole dignity of man,' asserted Blaise Pascal. 'Therefore endeavor to think well.'"

There are chapters on Egypt, the Amerinds, India, China, Japan, Crete, Babylon, Assyria, the Jews, Iran, Phoenicia, Greece, Rome, Medieval Christian Europe, the Civilization of Islam, the Renaissance, the Reformation, each of the European nations including England and Russia, the Latin-American world, and the United States of America. The following are extracts from the chapter on India:

Time for an East-West Cultural Exchange

"Even as India needs Western technology, we of the West need much that India can give us. The time is ripe for profitable cultural interchange between East and West *on an equal basis*.

"Schopenhauer accurately predicted in the nineteenth century: 'The influence of the Sanskrit literature will penetrate not less deeply than did the revival of Greek letters in the fifteenth century.'

"Western thinkers who have been indebted to the wisdom of India include Schopenhauer, Emerson, Thoreau, Edward Carpenter, Sir Edwin Arnold, Laurence Binyon, Goethe, Rousseau, Ruskin, William Butler Yeats, Francis Yeats-Brown, D. H. Lawrence, Sir Francis Young-husband, Aldous Huxley, Swinburne, and Tennyson.

"F. S. C. Northrup says, in his *Meeting of East and West*: 'We must open our intuitions and imaginations, even our souls, to the possibility of insights, beliefs and values other than our own.'

"Dr. C. G. Jung has written: 'We Europeans are not the only people on earth. We are just a peninsula of Asia, and on the continent there are old civilizations where people have trained their minds in introspective psychology for thousands of years, whereas we began with our psychology not even yesterday, but only this morning. . . . Western consciousness is by no means consciousness in general, but rather a historically conditioned and geographically limited factor, representative of only one part of humanity. . . .'

The East Teaches Understanding Through Life

"'The European invasion of the East was a deed of violence on a great scale, and it has left us the duty. . . of understanding the mind of the East. . . . Science is the best tool of the Western mind, and with it more doors can be opened than with bare hands. Thus it is part and parcel of our understanding, and it clouds our insight only when it lays claim to being the one and only way of comprehending. But it is the East that has taught us another, wider, more profound understanding: that is, understanding through life.'

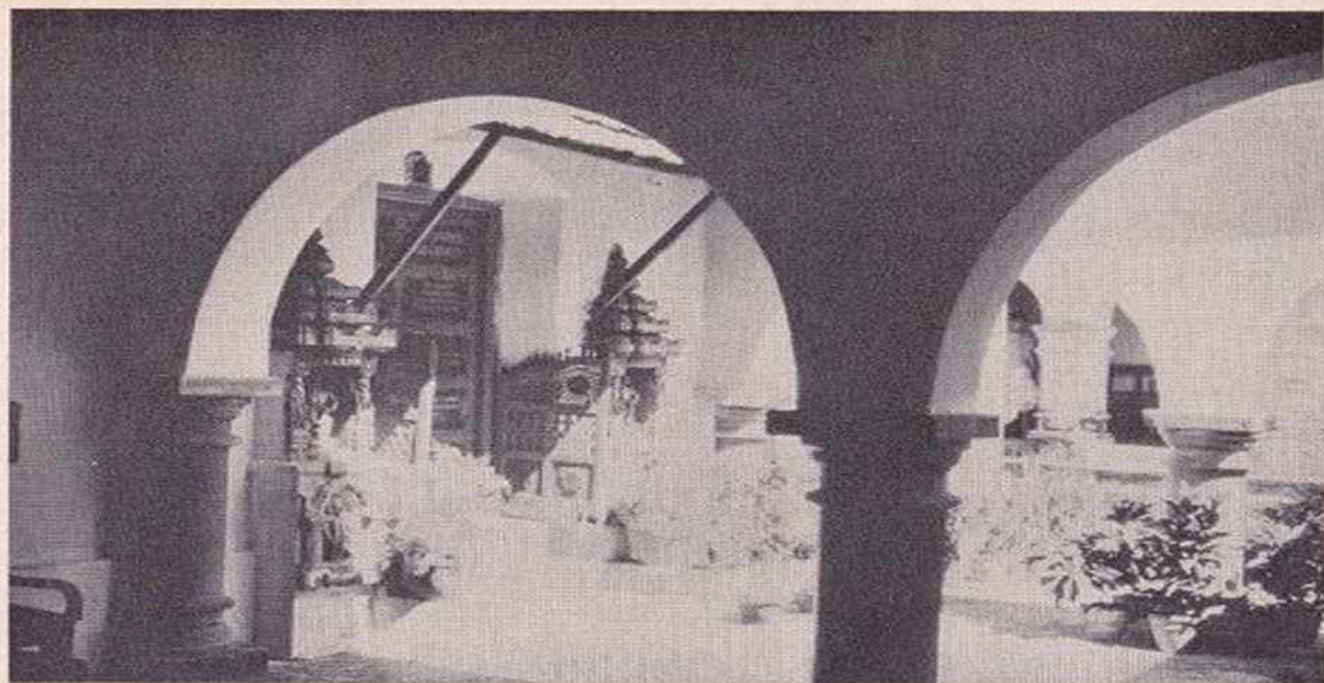
"Dr. Jung urges us to try to grasp the ideas of the East, though he warns us against sheer imitation.

Asia — Cradle of Civilization

"Perhaps southwestern Asia was the cradle of the human race. For long, southwestern Asia was the 'chief swarming center' of the human race. Asia was the cradle of civilization. It was from the older civilizations of Asia that the Greeks derived the wisdom which enabled them to pioneer Western civilization.

"Asiatic contributions to Western civilization have included astronomy, architecture, agriculture, the alphabet, bridges, bronze, the compass, craft-guilds, currency, the drama, enamels, engraving, etiquette, education, the family system, glass, oil, jute, jade, lacquer, music, monotheism, navigation, painting, paper, printing, perfumes, the plow, philosophy, rice, rugs, spices, science, sculpture, sports, textiles, and weaving. An old Hindu first devised the symbol for 'zero,' which has been so useful in arithmetic. Another Asiatic invented the system which would enter the West as Arabic numerals. We can thank India for our decimal notation.

"The greatest feature of our Oriental heritage has been the reverence for learning. Ancient China respected her scholars. In ancient India, as Max Mueller tells us: 'Whoever was supposed to have caught



SHANKARACHARYA MATH, PURI, INDIA

Courtyard of Gowardhan Math, Puri, India, one of the four ancient seats of spiritual learning founded by the great eighth-century monist, Sri Swami Shankaracharya.

Sri Jagadguru Shankaracharya Bharati Krishna Tirtha (an apostolic successor of the first Shankaracharya), who lectured in the United States under SRF auspices in 1958, presided over the historic Gowardhan Math until his death on February 2, 1960.

a new ray of truth was visited by young and old, was honored by princes and kings, was looked upon indeed as holding a position far above that of kings and princes. . . .'

'East and West have rendered their distinctive services to world civilization, and now the time is ripe for a consummate synthesis. Dr. W. E. Hocking of Harvard reminds us that both the Eastern and the Western avenues of approach are necessary to man's well-rounded development. 'There appears a possibility of steadily enlarging self-mastery,' he says, 'as the spiritual sense of such discipline as the Yoga joins with the sober elements of Western psychology and a sane system of ethics.'

'Dr. H. A. Overstreet states, in *The Enduring Quest*: 'As the influence of Western thinking — particularly its experimental hard-

headedness — is felt in the East, a new philosophic manner will be adopted, and the profound spirituality of Eastern thought will be expressed in ways more acceptable to the Western mind.

“Rudolph Eucken has stressed ‘the immeasurable importance of a closer connection between East and West.’ Nathorp observes: ‘Today the Occidental turns his face back to the rising-place of the spiritual sun, the true birthplace of man and of all his profound dreams of God and the soul — to the East.’ Tagore prophesies: ‘The everlasting light will once more shine forth in the East — in the East where human history had its dawn.’

“‘Westerners could learn much from India in composure and peace of mind,’ says Herbert J. Muller in *The Uses of the Past*, ‘an inwardness to offset their incessant busyness and concern with externals; a mildness to soften their aggressiveness, moderate their demands upon one another; a cosmic sense to deepen their sense of solidarity . . . a sense of the eternal in the here and now, beyond the march of time, because of which time is not all-important.’

“The inspired prophets of Asia have made it their mission ‘to demonstrate to the earth that it can be dominated by no other culture than that of the soul.’”

Mr. Finger is not only an excellent historian but also a poet. The following extracts are from *Toward Global Faith*, a poem that won him the Harry Kovner Memorial Award in 1950:

“The thread of destiny is drawing us toward One
World, and the Global Faith of Tomorrow! . . .
I would be a better Christian than the consecrated
Priest,
Truer to essential Judaism than the learned Rabbi,
A devouter Hindu than the Brahmin of India,
A participant in Islam’s quest, and the Love-
Wisdom of Chinese sages.
World unity demands the World Religion!
My God is the One Life — the *Ain Soph* of the
Cabala, the *Parabrahman* of the *Vedanta*.
I respect the realized Divinity of Jesus, Krishna,
Gotama . . . and the unsung Initiates of mankind.
I must honor the veiled Glory within all life, in-
cluding my own . . .
The focus of the Infinite!”

News of SRF Centers

Los Angeles, California

Dayamata Visits Mexico SRF Centers

Sister Dayamata returned to Mt. Washington Center on November 11th after a month's visit to SRF Centers in Mexico. There she conducted many SRF meetings and a large *Kriya Yoga* initiation. Dayamata was accompanied by Sister Sraddha and Sister Mataji, who took motion pictures at Lake Chapala, Xochimilco, and other places that Paramahansa Yogananda visited in 1929.

Dayamata was deeply touched to see the great devotion to our Guru and the enthusiasm for his work among the devotees in Mexico. She has recorded her Mexican experiences in Travel Notes that will appear in the next issue of *Self-Realization Magazine*.

*

Self-Realization Classes for Los Angeles-Area Students

A series of evening classes in Self-Realization teachings was held at SRF India Hall, Hollywood, from September 12th through September 16th, for Los Angeles-area SRF students who could not attend the 1960 Convocation classes because of space limitations in the Hall. Dayamata gave *Kriya Yoga* initiation to eligible SRF students on September 17th in the chapel at Mt. Washington Center.



SRF students in Cologne, Germany, at a lecture on Self-Realization teachings by Brother Anandamoy from the SRF Mother Center, October 13th. Operating the tape-recording machine (*right foreground*) is Mr. Otto Lorenz, whose daughter Erika is a *brahmacharini* at SRF headquarters. In front row is Dr. Günther Fellner (*at left, hands on desk*), a devoted SRF student.

SRF Ministers Speak Before Local Protestant Groups

Brahmachari Leland spoke on October 16th on "The Science of Yoga" before a large group of young adults of the First Methodist Church in Glendale. A question-and-answer period followed his talk.

On November 13th Brahmachari Arne spoke on "The Path of Self-Realization" to a group of young people from the Brentwood Presbyterian Church in Los Angeles. The group consisted of university, college, and high school students who are interested in the message of Self-realization.

*

Color Films of India Shown at East-West Cultural Center

A showing of color photo slides taken in India by Sri Kriyananda, and an explanatory tape-recorded narration by him, was presented by Brahmachari Melvin of SRF headquarters on November 12th in East-West Cultural Center, Los Angeles.

*

Kriyananda Visits Europe and the Holy Land

Sri Kriyananda, SRF vice-president, completed in October a lecture tour of European SRF Centers. He spoke on Self-Realization teachings in London, Paris, Geneva, Milan, Florence, Rome, and Catania (Sicily). He also conducted *Kriya Yoga* initiations in most of these cities. His visit to Europe was very much appreciated. Some extracts from students' letters follow:

"Great was our joy to have Sri Kriyananda in our midst. With his Indian songs he chanted us into heaven. It was tremendously uplifting for all of us." — *A.H., Geneva.*

"We were very pleased by our visit to Geneva and by the brotherly welcome we received there from Sri Kriyananda." — *J.C., Le Pujol-sur-Orb.*

"Since the meeting with Sri Kriyananda in Paris we have all been in a state of great inner joy." — *E.L., Le Houlme.*

"These were wonderful, unforgettable days with Sri Kriyananda. We have seen a living example of Self-realization. His presence lifted us into such a beautiful state of consciousness that we lived as if in another world. He emanated great love, great strength." — *E.V., Catania.*

"I felt immensely blessed by the presence of Sri Kriyananda in London. His eyes were filled with eternal love and peace. He was like an immense serene lake reflecting the perfect moon of the One that for a moment I had the happiness of glimpsing." — *D.Y., London.*

Kriyananda left Europe for India early in November. There he will remain for a time to assist with the work of Yogoda Sat-Sanga Society (SRF) in Dakshineswar, West Bengal.

Kriyananda visited Lower Galilee in the Holy Land. On November 10th he wrote Self-Realization Fellowship as follows:

"Toward evening, we had a wonderful experience. As we rounded a corner, the guide pointed out in the distance Mt. Tabor, where Jesus had been transfigured before the gaze of three of his disciples. Clouds covered the sky, but as we looked at the mountain we saw directly over it an opening of golden sunlight. From that opening, shafts of light streamed down gloriously onto the mountaintop. Our breaths were stilled in awe. A man behind me, an engineer from Boston who had no interest in spiritual matters, exclaimed, 'Well, I'll be! It couldn't be more appropriate. Maybe there's something to this religion stuff after all.'

"I felt that it was a special blessing from Christ. It was a sort of grand finale to a deeply impressive pilgrimage. I gazed long at the phenomenon. The rays never shifted their position. Even when we



Sister Dayamata (*center*), Sister Mataji (*extreme left*), and Sister Sraddha (*extreme right*), with devotees from the SRF Mexico City and Venezuela centers, at Lake Xochimilco, October 17, 1960. The floral decoration reads "Bienvenida" — "Welcome" and is topped by floral reproductions of the flags of Mexico and the U.S.A. and an SRF lotus symbol. Paramahansa Yogananda visited Lake Xochimilco in 1929.

came around to the side of the mountain, they were still shining down onto the top. Then, as we moved on past, the shafts of light disappeared, leaving in my mind a lasting joy and inspiration."

*

Anandamoy Addresses English, Dutch, and German Groups

Brother Anandamoy of SRF Mt. Washington Center spent two months in Europe, giving lectures in German on Self-Realization teachings in Hamburg, Berlin, Hanover, Cologne, Frankfurt, Nuremberg, Stuttgart, and Munich; and in English at Amsterdam and London. He also conducted *Kriya Yoga* initiations in most of these cities.

Upon his return to the United States, Anandamoy will give a series of lectures and a *Kriya Yoga* initiation in early December in New York City.

The success of the lectures of Brother Anandamoy has been attested to by many letters received at the Mother Center from European students. Some extracts follow:

"I can hardly find words to thank Sister Dayamata for having sent Anandamoy to us. He is a divine magnet — a great servant of God and Master, in his wisdom and modesty." — *I. M., Hamburg.*

"With joy and gratefulness we welcomed the visit of Anandamoy, who inspired us through his unparalleled example of Self-realization. On my altar of worship there is no image; it is free from every authority. But I have kept my loyalty to the Guru, who is pure light, pure vibration in the Christ Center. From this viewpoint I have felt the influence of Anandamoy without trying to exchange words with him. There was nothing to say, for with him everything was harmony and convincing strength, fed from the inner Source. I shall never forget the meeting with Anandamoy, for to me he is not solely a human being but a sign of God's unending kindness and love — manifested to us, so that in times of uncertainty we see the right path." — *C. O., Hamburg.*

"I would like to share with you the joy that Anandamoy's visit brought to me. In a short interview he removed all my doubts. Suddenly I had the feeling that I should ask him for the initiation into *Kriya Yoga*, that I be able to follow the path fully. Since then, the calmness which I had been seeking has come to me." — *I. S., Berlin.*

"These were blessed days when Anandamoy came to Berlin. We all are filled with gratitude toward the Mother Center that they sent us this representative. Through him we heard the Guru speaking to us." — *I. G., Berlin.*

"I am sure that Anandamoy conquered not only my heart but also the hearts of others, through his lectures and his whole being.

During his talks my consciousness was uplifted. It was wonderful to have an advanced disciple on this path with us." — *L.M., Berlin.*

"How happy I was to receive *Kriya* initiation from an SRF renunciant and direct disciple of the Master Yogananda! — *E.R., Basel.*

"The spiritual presence of Paramahansaji Yogananda was tangibly felt." — *Dr. H.A., Vienna.*

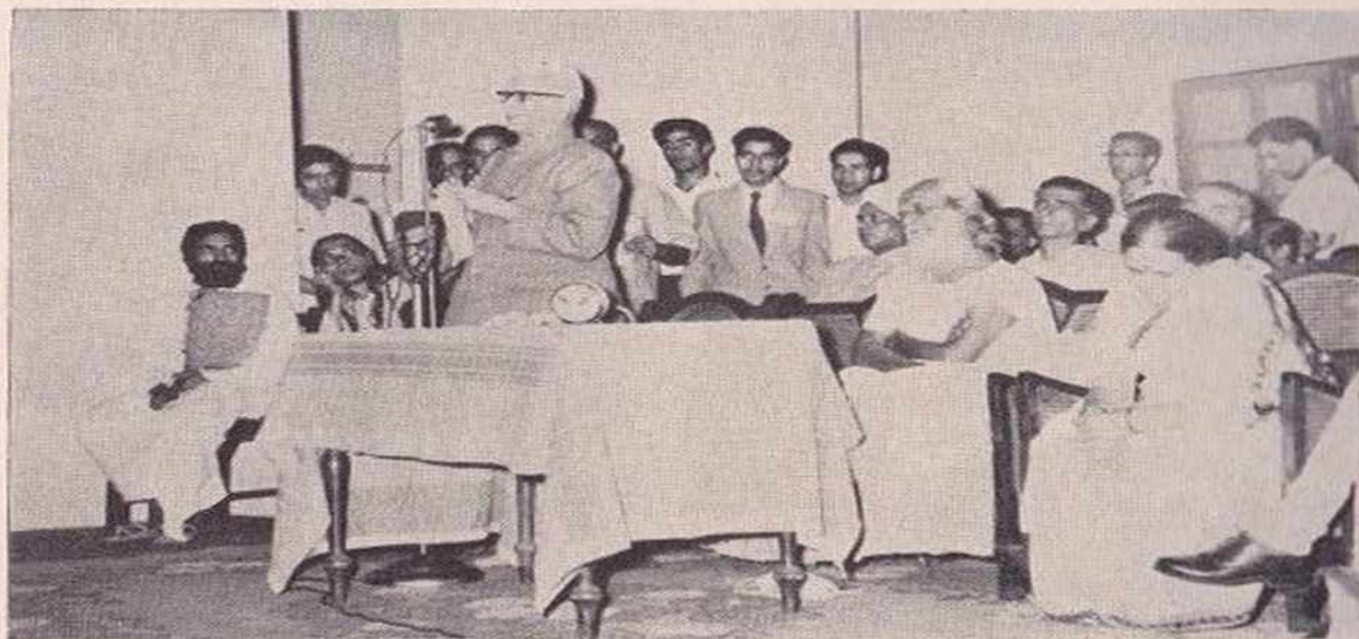
"The direct contact with the Mother Center was a great experience." — *M.S., Hanover.*

*

Simla, Punjab, India

The Governor of Punjab, Sriman N. V. Gadgil, presided over the annual meeting of the Simla Branch of Yogoda Sat-Sanga Society on June 19th at Kalibari Hall, Simla. Congratulating the Society on its work, he said that the yogic techniques propagated by YSS (SRF) are bound to uplift the practitioners.

Swami Shantananda, guest speaker, addressed the audience on "Spiritual Rejuvenation for World Reformation." Talks were given by



The Governor of Punjab, Sriman N. V. Gadgil (*standing at microphone*), presiding over annual meeting of the Simla branch of Yogoda Sat-Sanga Society, June 19th, Kalibari Hall, Simla. Seated in first row are (*left to right*) Swami Ramananda, Swami Satchidananda, Sri R. C. Gupta, Swami Shantananda, and Srimati Ansuyabai Gadgil.

Swami Satchidananda of Yogoda Math, YSS headquarters in Dakshineswar; Indranath Seth of YSS, Dakshineswar; I. S. Puri, and Rishi Ram.

Among those on the speakers' platform were Sri R. C. Gupta, ret. Undersecretary of Himachal Pradesh and vice-president of the Simla YSS Branch; Swami Ramananda, Sri Mela Ram Sud, Sri Ram Das Gupta, and Srimati Ansuyabai Gadgil.

Guests of honor in the audience included Sri Sudershan Lal Maheshwari; Sri B. N. Maheshwari, I.A.S., Chief Secretary, Himachal Pradesh; Sri I. S. Puri, ret. Financial Commissioner, India Railways; Captain Nanda, aide-de-camp to the Governor of Punjab; Mr. and Mrs. Shattock of Germany; Sri Basheshwar Dayal, President, Simla Congress Committee; Sri M. N. Venkateswaram, Asst. Controller of Insurance, and Mrs. Venkateswaram; Sri Khanna, and Bakshi Channan Shah, ret. Asst. Commissioner of Income Tax.

Swami Satchidananda remained in Simla for a week, giving evening discourses on yogic subjects and daily public lectures at Kalibari Hall on "Self-realization Through Yoga." He delivered three other lectures: at the D. A. V. High School, at Harcourt Butler High School, and at Arya Girls' High School. Swamiji also reviewed the *Kriya Yoga* technique with *Kriyabans* (initiated members) of the Simla YSS Branch.

(Continued from page 7)

Christmas should not be celebrated with wine and worldliness; the real celebration must be in spirit. Meditate on Jesus all day on December 24th, and on the 25th have your social gatherings. If you meditate during the Christmas period it will be easier to see Jesus, because at that time the angels in heaven also celebrate his birth.

This world is so wonderful! If we all could only see it as it is — glorious radiations, streaming in all directions! Only a little part of that radiation produced this spinning earth! God said, "Let there be light: and there was light. And God saw the light, that it was good"* — that is, He used light as the efficient tool to create images and fashion all the wonders of the universe.

When you behold Jesus in vision, do not concentrate on worshipping a personal form; then gradually you will see emanating from him great radiations of light streaming out unto eternity.

When I pray to the Masters, I see them. What is the use of making a mockery of prayer? You must see them, too. Christ and all other great Gurus are there in the finer sphere.

*Genesis 1:3,4.



DIVINE HEALING

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

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 renunciant disciples of Paramahansa Yogananda who have aided thousands in solving and dissolving their specific problems.

THE HORN OF PLENTY



Members or nonmembers of SRF who 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*).

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The SRF Lessons explain universal truths underlying all religions, showing particularly the link between original Christianity and original Yoga; and guide the sincere student to physical, mental, and spiritual well-being.

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This 24-page booklet will be mailed without obligation to any inquirer. Address: Self-Realization Fellowship, 3880 San Rafael Ave., Department M, Los Angeles 65, California.

Letters From SRF Students

"In the teachings of Jesus, Paramahansa Yogananda, and other world Gurus there are no narrow boundaries; rather, the concept of infinity — eternal growth, limitless love and goodness. Suddenly I feel at home in the universe." — *D. A., St. Petersburg, Florida.*

"The SRF Lessons are clear and compact. I feel that the help I am receiving is God-sent. If only all mankind followed this method, the world we live in would be a 'Garden of Eden.'" — *D.C., Adelaide, Australia.*

"These Lessons are worth more than gold to me. Will power, strength, and inward knowing are steadily growing in me. Bless Guruji and the dedicated souls of SRF for this service you perform for all mankind." — *G. S., Chicago, Illinois.*

"Master's Lessons and *Autobiography of a Yogi* have been, I feel, the first truths to enter my life. Never before could I fully understand any part of the Bible. When I was a little boy studying in church I could not comprehend why miracles had happened only in the past. To me it was like studying history and nothing more. I see now that the truths of Christ still live and are as beautiful as ever." — *D. A., Lakehurst, N.J.*

"The Lessons give all I was always seeking for. Many times Yogananda expounds truths I had known in my deepest self; it is so wonderful to see that my intuitive feeling was right." — *B. S., Hilversum, Holland.*

"The Lessons and teachings are my life sustenance." — *V. J., Encino, California.*

"What joy the Lessons bring, what wealth untold! In following the path which is so beautifully and completely presented by Master, life is indeed a blessed experience here and now." — *R. L., Highland Park, Michigan.*

"The benefit I receive is a wonderful calm and a high degree of harmony." — *C. W., Repressa, Calif.*

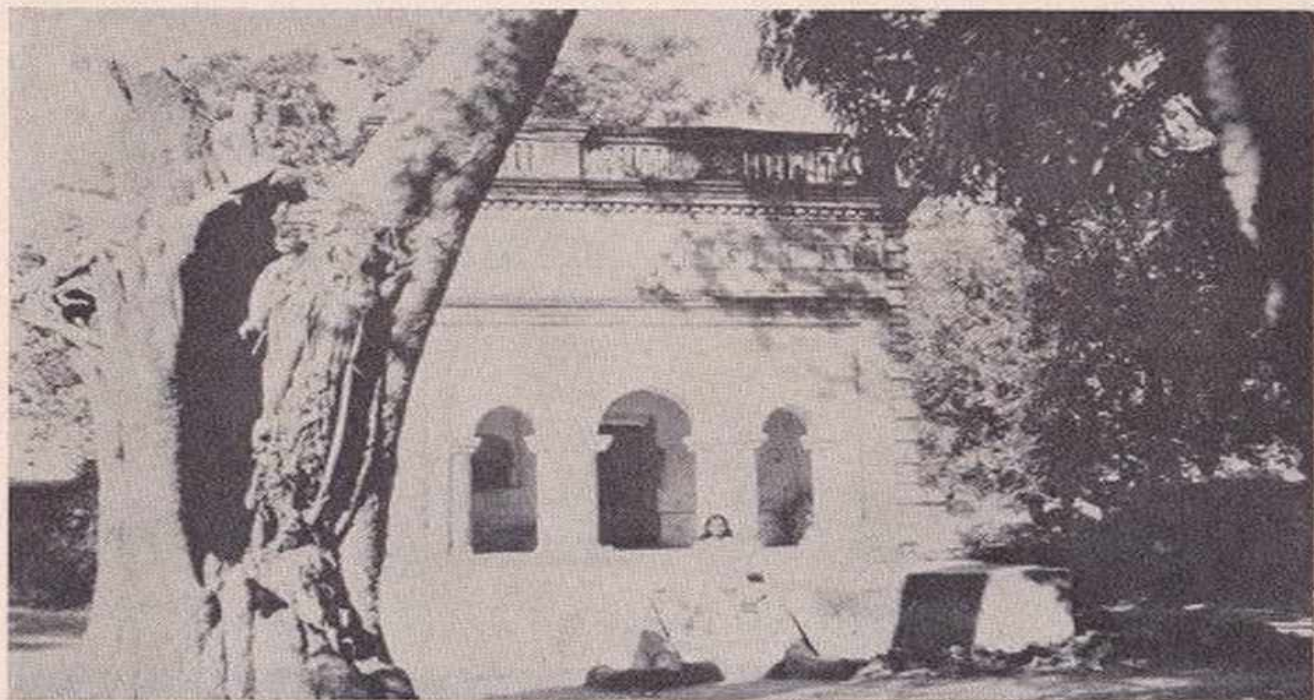
"I want to thank you for the sample copy of *Self-Realization Magazine*. After reading it in one sitting, I decided I could not do without it and must subscribe at once.

"Dr. Lewis's life story was thrilling; it stirred me immensely. Tears came to my eyes as I read of his development and devotion to Self-Realization Fellowship." — *C.M., San Francisco, California.*

(From a letter from a mother to her son — now a brahmachari at SRF headquarters): "I was so happy to see you during the Convocation and to learn more about your way of life. I wish that I could have entered the Colony when I was younger and that I had the peace of mind all of you have. My attendance at the Convocation helped me so much; and I can see what the SRF teachings have done for you. I greatly enjoyed the time I spent with Sister Dayamata. I had intended to ask her some questions, but she answered them before I had a chance to ask them. . . . All the relatives inquire about my visit to the Convocation and about you. I let them all know how pleasant the visit was and how proud of you I am. It was the best trip of my life; I got more out of it than from any other trip I ever made. May God bless you and keep you faithful to the end." — *E.C., Chickasaw, Alabama.*

"Owing to my studies with SRF I feel as if I am being remade; something like a newborn individual." — *A.A., San Francisco, Calif.*

"More than ever I've come to realize the love our great Master Yoganandaji has for the world. My love for him knows no bounds. I am so humbly grateful to the SRF line of Gurus for this enlightenment." — *J.H., Hollister, California.*



Temple on grounds of YSS Ashram and Vidyapith (school), Lakshmanpur

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"The calmness that is a direct result of meditation stays with me throughout the day. This has changed my entire attitude toward life. The unimportant things that formerly irritated me are now almost unnoticed. My disposition has improved, all nervousness and apprehension have gone; most important of all, I feel that at last I have entered the Path. My refusal to be upset by minor things has prompted some of my friends to inquire the reason, and in satisfying this curiosity I have been able to influence some of them to renovate their thinking, and to prove to them by example that peace and calmness are always within reach." — *T. Q., Brooklyn, N.Y.*

"Each Lesson seems better than the one previous. I had never before studied anything like the Lessons on relaxation. Yogananda was a great teacher. While reading one of the Lessons I saw a miniature picture of him pass before my inner consciousness. I was deeply pleased and felt honored." — *E.C., Denver, Colorado.*

"I feel Master's help daily in my busy routine of working six days weekly and rearing four children. I have found that the longer I meditate daily and the more silence I hold, the more quickly problems vanish and I am filled with joy. Such blessed teachings of Gurudeva!" — *N. P., Denver, Colorado.*

"Through the SRF Lessons I am moving toward the goal of my life. I have felt for many years my need for God, but until now I have not known the constant longing to know and serve Him. Only in the serving of God can I repay Him for the love He has shown me. While sitting in meditation one night this week, I asked Master's blessing, and felt the wonderful power of his love. It was beyond anything I have ever known." — *E.D., Coos Bay, Oregon.*

"Points of Christianity which, in my ignorance, I did not understand were causing me to reject the whole doctrine; but now, thanks to the Lessons of our beloved Guru, I feel more in tune. I was narrow and bigoted but now feel more tolerant and, I hope, more understanding." — *G.K., Ottawa, Canada.*

"When I first began my study of SRF Lessons I was surprised and deeply touched by the poetical manner in which the teachings are presented." — *H.C., Djakarta-Raja, Indonesia.*

"I feel numerous beneficial results from regular practice of the techniques of meditation. Actually, I cannot conceive of an orderly life without them. Even three or four days of neglect and I find that the old pattern of confusion begins to assert itself in unsteadiness of thought and feeling, and a vague loneliness. Meditation sharpens intuition and total awareness. One can feel, almost see, the vibrations

of persons, places, and things. One does not have to speculate as to the sincerity of another person or whether a decision is the right one. One knows and one feels; there is no doubt. Meditation strengthens one's spiritual vibrations so that others feel them and react to them almost miraculously, though not a single word has been spoken. The vibrations act as magnets and attract the good vibrations in other persons.

"Meditation inevitably makes one realize that *all is One* — one soul linked to another, one thing linked to another, one action linked to another. Indestructible individuality yet irrevocably linked to *all*. I agree with Master that meditation is the only way to God. It is the gateway to the secret chamber within ourselves wherein one knows the Self and God." — *V. T., Houston, Texas.*

"SRF has given me something to *believe in*; it has been a tremendous support to me in understanding the unlimited potential of human beings. To me belief in something worthwhile and noble, and support and encouragement when needed, are the greatest things on earth." — *E.B., Toronto, Canada.*

"As the teachings unfold I am realizing the substance of a new and finer way of life, which hitherto had eluded my anxious searching through many books of yoga writings. I truly believe that studentship in SRF is a unique privilege." — *T. I., Moriguchi City, Japan.*

(Continued from page 21)

step in getting out of the pose by turning the body over — an acrobatic feature that calls for much suppleness of spine (*Fig. 4*).

The physiology of the Circle Pose was studied in one of its aspects almost thirty years ago at the University of Birmingham, England. Doctors R. D. Lockhart, J. F. Brailsford, and A. C. Fowler of the Anatomy Department were investigating by X rays the movements



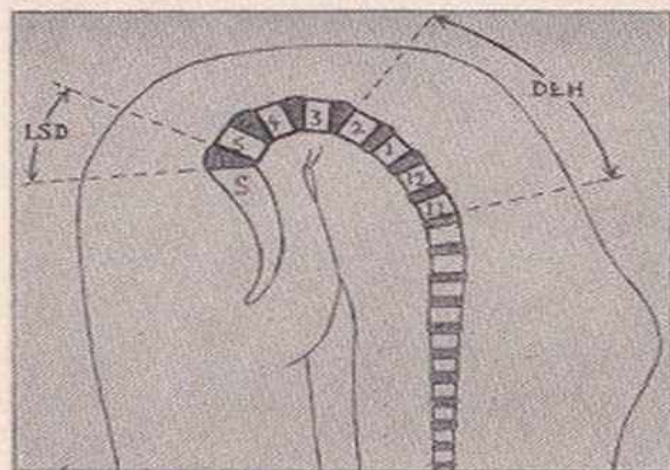
Fig. 4 Variations of *Chakrasana* to improve balance

of the spinal column. They had an exceptional subject — a female acrobat who was able to bend backward so far as to place her head between her knees! The investigation brought to light several facts:

Physiology of the Circle Pose

The potentialities for backward bending of the spine (extension) are far greater than for bending the spine forward (flexion), and much greater than had been reported so far, being, indeed, almost unlimited (Fig. 5). Most of the extension takes place in the lumbar region of the spine; the dorsal region is practically unaffected (except for the last two or three dorsal vertebrae). As shown in Figure 5, a slight dorsal curvature (*kyphosis*) remained in even the extraordinary back bend of the female acrobat.

Fig. 5 The lumbar spine during *Chakrasana*



Representation of X ray of an exceptional subject capable of bending backward so far as to place the head between the knees. Adapted from Brailsford.

DLH — Dorsolumbar hinge

LSD — Lumbosacral disc

S — Sacrum

1-2-3-4-5 — Lumbar vertebrae

11-12 — Last dorsal vertebrae

The doctors further found that the greatest degree of curve is at the lumbosacral disc (between the last lumbar vertebra and the sacrum); it decreases in the discs above; is still noticeable in the discs of the dorsolumbar hinge (between the tenth dorsal and the second lumbar vertebrae); and is practically nonexistent in the remaining discs of the dorsal spine.

The practical value of these findings is this: They show how flexible the spine can become through training, and suggest that in bending backward one must put special emphasis on limbering the lumbar region, that is, the region at waist level, in order to get faster results. They also indicate that the lumbosacral disc and the dorsolumbar hinge — two major regions in the statics and dynamics of the spinal column — are particularly exercised in the Circle Pose.

(To be continued)

Books by Paramahansa Yogananda



FOR CHRISTMAS GIFTS

AUTOBIOGRAPHY OF A YOGI. 8th edition, 514 pp., \$4.00.

WHISPERS FROM ETERNITY. Heartfelt prayers that convey to man an infinite hope. 1959 edition. Cloth, 266 pp., \$3.00.

THE MASTER SAID. Inspiring answers to questions about life that occur at one time or another to the mind of every man. A collection of Yogananda's sayings and wise counsel to his disciples. Cloth, 116 pp., \$2.50. (*Spanish edition, paper, \$1.50.*)

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"This book has helped to dissolve my doubts about the Christian faith more than any other teaching I have received has ever done." — *M.F., Indianapolis, Indiana.*

"Since reading *Autobiography of a Yogi* I feel as if I'd been let out of a sealed coffin. No other book has ever lifted me — almost literally — to such heights!" — *M.E., South Pasadena, California.*

"I have never enjoyed any other book so thoroughly as I have Yogananda's. I have been searching for several years for the way to live; I feel now I have found my answer." — *L.A., Chicago, Ill.*

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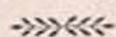
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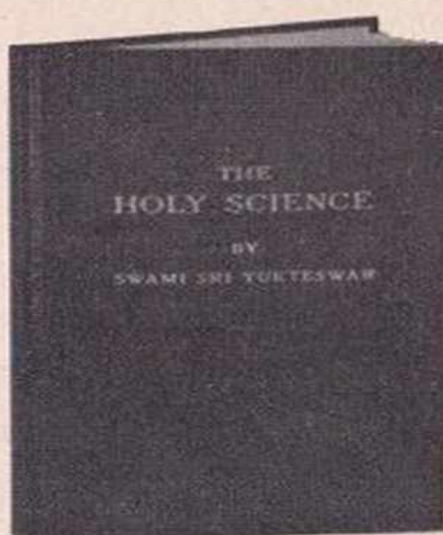
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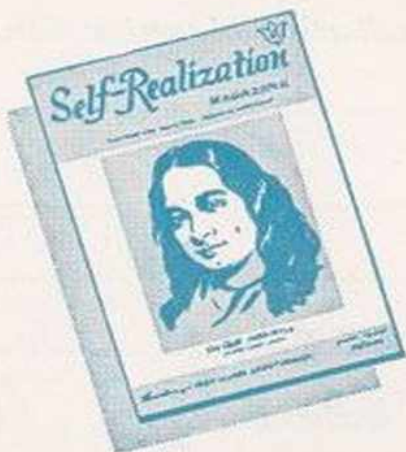
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