



Self-Realization

MAGAZINE

Founded in 1925 by PARAMAHANSA YOGANANDA



WELCOMING HOME THE SRF PRESIDENT

A few of the hundred Self-Realization Fellowship resident disciples who gathered at Mount Washington headquarters to greet Dayamata (*center*), president, Mrinalini, and Mataji on their return to Los Angeles, Jan. 24th, from a seven months' visit to India.

Healing of Body, Mind, and Soul

Jan.-Feb. 1962
25¢



PARAMAHANSA YOGANANDA

Photograph taken in Mexico in 1929. The great yogi was then 36 years old.

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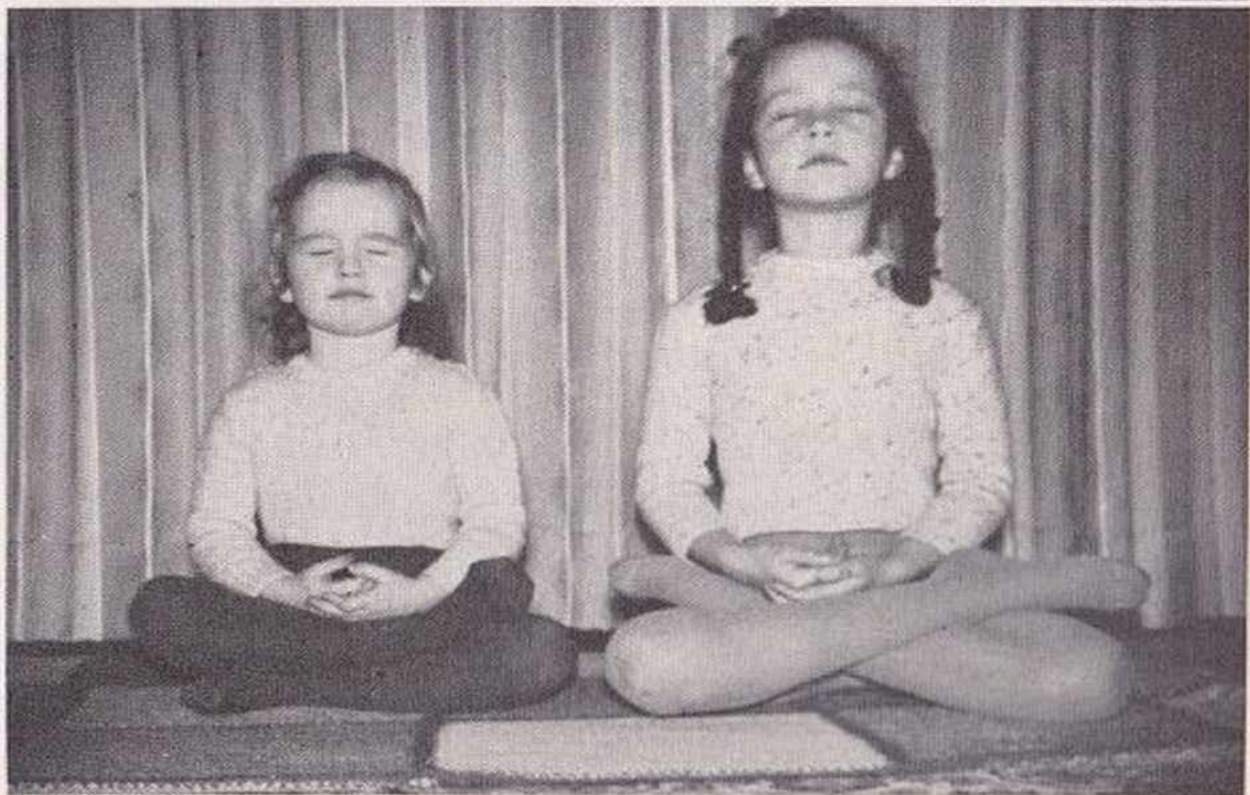
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YOUNG EUROPEAN YOGINIS

Carolina (3½) and Maria (5½) Moschner of Bonn-Duisdorf, Germany, in yoga postures. The children meditate nightly with their parents, who are Self-Realization Fellowship students.

Wisdom of Paramahansa Yogananda

Extracts from Talks to his Students

For the New Year my greatest wish and prayer for you is that you cast aside wrong habits of thinking and doing. Don't drag your bad habits into the New Year. You don't have to carry them with you. Any minute you may have to drop your mortal package, and those habits will vanish. They don't belong to you now. Don't admit them! Leave behind all useless thoughts and past sorrows and bad habits. Start life anew!

* * *

Resolve that you are going to banish from the temple of your mind all devils of bad habits. Plan your life so that you will be able to accomplish all the good things that you want to do, that you know you should do. If it is happiness you want, have it! There is nothing to stop you. You are an immortal child of God. All difficulties that confront you are meant only to stimulate you to greater effort, that you may reach greater heights.

* * *

Determine which habits you are going to destroy in the New Year. Make up your mind about them and stick to your decision. Resolve to give more time to the Lord: to meditate regularly every day; and, on one night each week, to meditate several hours so that you can feel definite spiritual progress. Resolve that you are going to practice *Kriya Yoga* and to control your appetites and emotions. Be a master!

* * *

The happiness that God gives is greater than anything the world can offer. Divine joy is enduring, eternal. When everything else melts away, that joy remains. If you would experience it, spend more of your time in solitude. Remember, the only real happiness is in communing with the Lord in meditation.

Even though you meditate two or three hours at night, and then sing and talk to Him, at first you will find no response. Then, suddenly, a light will appear; a fragrance will come. In such subtle ways God manifests Himself to man, but becoming aware of Him requires great persistence on your part.

Separate yourself from your thoughts and emotions. Keep a secret room in your soul for the Lord, and when you retire there to meditate deeply you will find true happiness.

* * *

The whole ocean of joy rolls beneath the little wave of your consciousness. Do not be satisfied with little glimpses. Go on endlessly. It requires a relentless pursuit of God by meditation to get results.

Just behind your eyes, just behind your thoughts, just behind your feelings, is the Lord. When you are calm, a universe of happiness opens to your consciousness. The whole world talks to you through that joy. That is God speaking to you.

* * *

Absence of physical light is darkness; but spiritual light shines everywhere, even in the darkness. Behind physical darkness is Light. When in meditation you pierce the darkness, you behold the spiritual eye. Behind the clouds of darkness you may perceive the divine kingdom. Through the spiritual eye you may enter the sphere of awakening. Meditate until your entire mind passes through the telescopic eye in the forehead and attains Christ Consciousness.

First you must perceive God in Spirit, and then you will be able to see Him in every form. Meditate so deeply and so strongly today that you feel Him and know that He is real and not just a figment of your imagination. The Lord is true!

* * *

It is so wonderful to be in tune with the Heavenly Father and to trust in Him implicitly, being content wherever He places you and whatever He makes of you, accepting all with humility and devotion. Thus you will realize at last that all trials come from Him, not to weaken you but to give you strength. Before you can know God you must develop mental strength as well as great love for Him. You will find in the Lord the answer to all your desires. All the happiness and fulfillment that you have dreamed of through incarnations, God will give to you. He has set in my path everything I have wanted, but I find my greatest joy comes from communion with Him.

* * *

I pray for all of you that before your life is snuffed out you find Him. Never mind what suffering you are going through or what trials you are enduring; remember one thing — God is saddened when you



Interior of Norman-style chapel, Self-Realization Fellowship Church, Long Beach, California. Part of congregation is seated beyond white arch. Brahmachari Harold, SRF minister, stands near altar.

stop longing for Him. No matter what else you are doing, you can always yearn for oneness with your Father.

* * *

Jesus did not come on earth to be the light of only one century but of all centuries. That is why he said: "Heaven and earth shall pass away, but my words shall not pass away." The joy that Christ felt is the joy that he told the world to seek. His rules of conduct — to love your enemies and to turn the other cheek — are timeless. To love God with all your heart, mind, and soul is the eternal law that leads to happiness.

* * *

No joy is real except that of the Spirit. But unless your heart cries for God, you cannot know Him. The hearts of worldly people become dry as dust. Why? Because they cry for everything except God. You must cry for the Lord! Cry for Him who, if you would but realize it, is already yours. The sole purpose of creation is to compel you to solve its mystery and to perceive God behind all. He wants

you to forget everything else and to seek Him alone. Once you have found refuge in the Lord, there is no consciousness of life and death as realities. You will then see all dualities like dreams during sleep, coming and going in the eternal existence of God.

* * *

In *Karma Yoga* the devotee performs all his actions without looking for, or desiring, the fruits of his actions. If he plants a flower garden and looks after it, and insects come and destroy it, he does not get angry. He says: "Lord, I did it for You. I will make another garden." He doesn't grieve.

The wise are not disturbed by fears of what is coming. How wonderful it is to live like that! Think always: "Lord, I am living for You. I am working for You. I am looking after Your temple. That is all." Then karma can never touch you.

* * *

If you want emancipation, do not waste your time. If you desire to conquer fear, disease, suffering, and death, never sleep at night until after you have felt communion with God. If you meditate thus every night, happiness beyond all understanding will come to you. You must make the effort, but the effort will be worthwhile. Do not give up.

Your most important engagement is with God, and the way to meet Him is through persistent meditation.



Self-Realization Fellowship students at class conducted by Brother Anandamoy (*standing*), minister from SRF headquarters, at Steinway Hall in New York City, December 8, 1961

The Spiritual Approach to World Peace

By

SRI JAGADGURU SRI SHANKARACHARYA BHARATI KRISHNA TIRTHA

HEAD OF GOWARDHAN MATH, PURI, INDIA



An address delivered on April 15, 1958, at Central Connecticut State College, New Britain, Connecticut, before an audience of a thousand students, faculty, and civic leaders.

(Continued from last issue)

Leaving aside questions of this type and going into something more intellectual, let us consider courts of law, in which fundamental principles of jurisprudence and justice are discussed. Even there the same trouble is found. For example, in a case of a person accused of murder, two judges sit to review the evidence. Not a judge of a lower court and a judge of an appellate court, but two judges sitting on the same bench, in the same Supreme Court. They hear the same evidence, the same arguments; they read the same documents; and they are guided by the same principles of jurisprudence, so far as textbooks on law can advise them.

Yet often the two judges will give dissenting opinions. Sometimes they agree, and sometimes they totally disagree. One may say that it was a cold-blooded, premeditated murder; and the other judge may hold that legally it should not be considered a murder at all.

There are such tremendous differences in men's capacity to understand things and to decide wisely. I am not talking of persons of corrupt character, men who take bribes and render wrong judgments for that reason, but of sincere, earnest judges who desire to see justice served, who wish to fulfill the responsibilities of their high office with the utmost conscientiousness. Even in persons of such honorable intent, we find differences of opinion.

Therefore it is unwise to make differences of opinion a ground for conflict, especially a conflict in which the risks involved, the consequences involved, are not of a temporary character, are not of a

trifling nature, but are serious things relating to matters of life and death in this world and to punishment or reward in hell or heaven after the departure of the soul from the physical body.

Unanimity of opinion is unobtainable even with regard to secular things; let alone in matters relating to the world beyond, about which there is no possibility of agreement. Yet that demand is often made in the name of religion.

Religious feuds, denominational feuds, sectarian feuds, and so on are not justified from the standpoint of common sense. But the persons who encourage such conflicts allege that they have no option in the matter, that their sense of loyalty to the Lord and to the particular religion they believe in demands of them that intolerant attitude. Yet, in my opinion, *no* scripture supports any such view.

In the sacred texts of all the various religions in the world, the fundamental and basic principles are of an ethical character. The foundation is moral. The stress is on personal goodness, purity of heart, and so on. These are the things emphasized.

Other matters, where differences are to be found, concern ritual, ceremonial, and other externals. And these externals vary. They are bound to vary so long as human minds are differently constituted. And that will be the case until the very end of the world. There are different inclinations, different tastes, different capacities; therefore differences of opinion are inevitable. Any attempt to rule, to dictate, on matters where faith is the chief element involved is unreasonable.

I am not putting myself in the position of a critic who studies texts in order to pick holes here and there; I am a student of religion. As a reader of the scriptures of the various religions in the world, I have been noting from time to time not merely the clear parallelism, the close harmony between the teachings of one religion and another so far as fundamental ideas go, but much more than that. It is practically perfect identity, with regard to basic matters. The principles are the same; the foundation is the same. The whole groundwork is ethical.

For example, Christ said: "Blessed are the pure in heart: for they shall see God." In another context he told us: "In my Father's house are many mansions" — an informative rather than an ethical statement. One may interpret the latter passage as meaning there are different kinds and gradations and degrees and intermediate degrees and sub-degrees of level in regard to the various heavens. But

in the passage: "Blessed are the pure in heart: for they shall see God," there is no qualification, no implication that non-Christians are unable to see God or that they are consigned to an inferior heaven — one that might be supposed to be the proper place for an inferior kind of candidate for heaven.

Jesus tells us that "seeing" God, that is to say, the actual experiencing of God's presence and not merely faith in His existence, is possible for *all* men who are pure in heart.

Christ thunders forth his fulminations against the Sadducees and the Pharisees because they had no sincerity of faith, no purity of heart, but engaged in religious pomp and ceremony merely for the purpose of "showing off."



Sri Shankaracharya at Central Connecticut State College (CCSC), where he spoke on April 15, 1958, on "The Spiritual Approach to World Peace"; with members of the CCSC chapter of the American Association of University Professors (AAUP).

(From left) Dr. R. Heber Richards, president of the chapter; Brahmachari Ernest from SRF headquarters, His Holiness, Dr. Jesse B. Johnson, chairman, special services committee; Dr. Herbert D. Welte, president of the College; Miss Mildred K. Barrows and Dr. R. Vincent Cash, secretary-treasurer and vice-president respectively of the CCSC chapter, AAUP; and Mr. Reginald Swann, member, special services committee, AAUP.

Similar texts against hypocrisy are found in all other scriptures. The *Bhagavad-Gita* speaks of the religious impostor, one whose professions of belief are high but whose personal life is low — an insult to the Deity within him.

Nowadays men use the words "religious toleration" constantly in their talks, in an effort to show that they are superior to the medieval bigots. "We are not like those who fought the Crusades or who permitted the Spanish Inquisition," they say. But I feel that the idea of religious toleration is not of a satisfactory character.

When we talk of religious toleration, what do we mean by it? We are not burning living bodies, as people did centuries ago. Are we therefore superior? Well, that may be granted. We have to be thankful even for small mercies, when they come. And from that standpoint we may say that the present attitude of religious toleration is better than the fanatical spirit of the past.

But is not the word "toleration" itself an insult to people of all religions not our own? What do we generally "tolerate"? It is what is evil, what is injurious; we don't say we tolerate a good thing. And when we speak of religious toleration as the proper description of our feelings toward adherents of other faiths, we offhand and beforehand condemn their religions as inferior to our own. We like to think that we are "broad-minded" enough, "civilized" enough, and "cultured" enough to tolerate other religions.

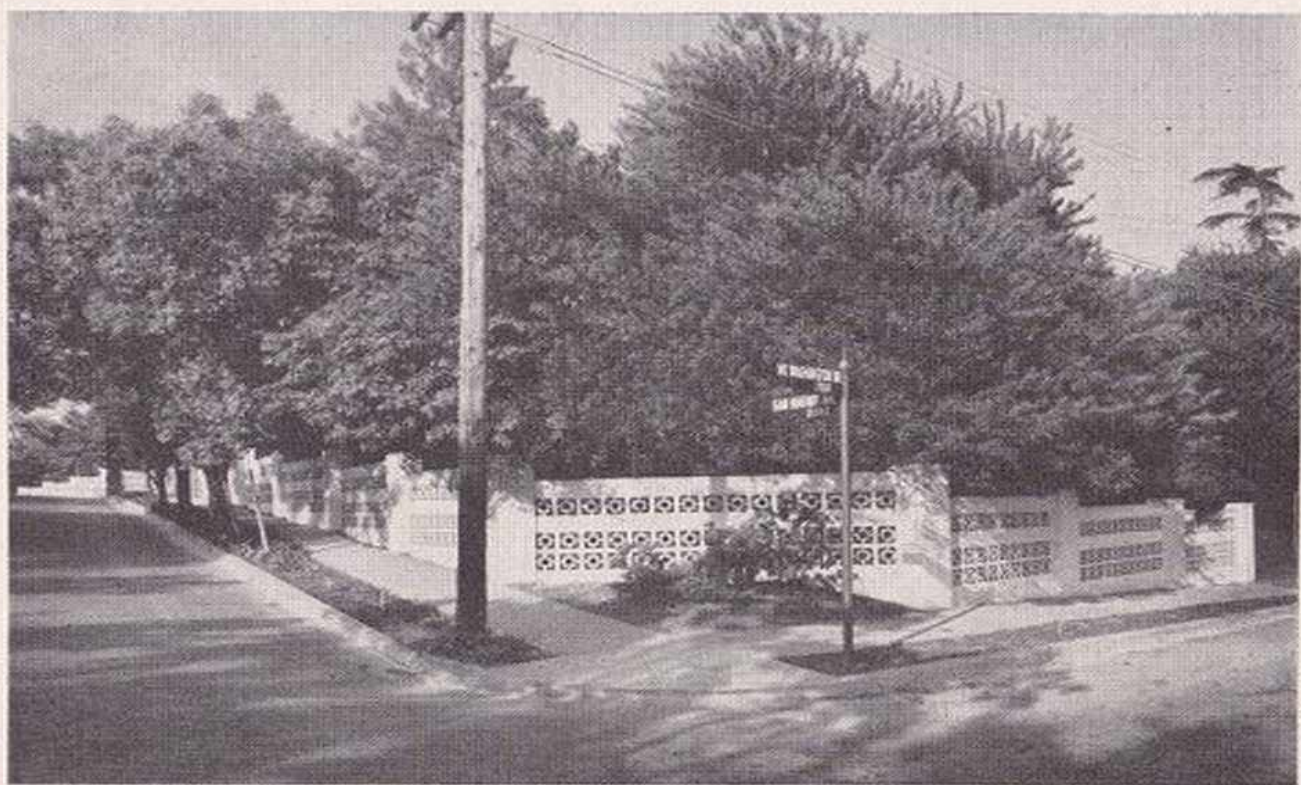
The Hindu *Vedas* state that it is not passive neutrality, it is not toleration, that is wanted; it is something more. What is that something more? Positive coordination and cooperation with people of other religions and denominations.

I frequently say, in my discourses and writings: "I have no quarrel with any religion, any denomination, any sect, or any sub-sect. My only quarrel is with quarreling, and quarreling in the name of religion." Religion, which ought to be a unifying force, has so often in history acted just to the contrary: as a disintegrating force, causing bloodshed and so on. Our texts say that a religion which comes into conflict with other religions in the name of faith is not a true religion; it is a pseudo religion.

Just as each of us claims the right to follow his own path, to have freedom of worship and freedom of thought in religious matters, so we should grant to others a similar liberty. Matters of discussion are on a different plane. If we find that a person is think-

ing along wrong lines, there is nothing objectionable about our attempting to persuade and convince him by means of argument and exposition. But to insist that what I have come to as the right decision in a certain matter must be accepted by all, at my dictation, is tyranny, is a denial of liberty to others.

The greatest philosophers and the greatest scientists in the world today are not yet agreed even about the continuance of the soul after its departure from the physical body. As regards the existence of God, the existence of the soul, the existence of heaven and hell, and future rewards and punishments, there are vast differences of opinion. Even a person who has the highest moral conviction, who is completely satisfied that he is in the right in such and such a respect, will have to tell you that at the last moment there is at least one little step or perhaps a series of steps to be got over; a gulf to be bridged. And that bridge must be supplied by faith.



Corner of Mt. Washington Drive and San Rafael Avenue, Los Angeles. Entrance to SRF headquarters grounds is just beyond the row of trees (camphor, yew, palm) at curbside (*left*). Pittosporum and other varieties of trees in center foreground. Wall of cement blocks was constructed in 1961 by resident SRF monks.

Often a sacred text admits of two or more interpretations. Each person, according to his own intellectual caliber, his own tendencies, trends, and associations, forms his own opinion. If I am asked if *that* is the right one or if *this* is the right one, I may say that both seem to be quite consistent with the central doctrine of the scripture in question. Both views appear to be equally permissible; but I may prefer or believe in one interpretation rather than the other. This is the undogmatic attitude the philosopher and the scientist take.

The philosopher and the scientist, convinced as they may be of the rightness of their views, will not tell you that there is no element of faith required at all. The element of faith *is* required. And when that element of faith comes into the picture, it automatically means that differences of opinion are bound to arise.

It is not as between one religion and another, but as between different sects of one religion and different sects of another religion. For example, in the Hindu scriptures, we have three paths given for spiritual aspirants. Each man follows a particular path, one that

(Continued on page 34)



Monks of Self-Realization Order singing carols on Christmas Eve, 1961, Rajasi Janakananda Ashram, Mt. Washington Center, Los Angeles. On the piano is a picture of Lord Jesus.

The Creed of My Heart

By EDMOND GORE ALEXANDER HOLMES



A flame in my heart is kindled by the might of the morn's pure breath;
A passion beyond all passion; a faith that eclipses faith;
A joy that is more than gladness; a hope that outsoars desire;
A love that consumes and quickens; a soul-transfiguring fire.
My life is possessed and mastered: my heart is inspired and filled.
All other visions have faded: all other voices are stilled.
My doubts are vainer than shadows: my fears are idler than dreams:
They vanish like breaking bubbles, those old soul-torturing themes.
The riddles of life are cancelled, the problems that bred despair:
I cannot guess them or solve them, but I know that they are not there.
They are past, they are all forgotten, the breeze has blown them away;
For life's inscrutable meaning is clear as the dawn of day.
It is there — the secret of Nature — there in the morning's glow;
There in the speaking stillness; there in the rose-flushed snow.
It is here in the joy and rapture; here in my pulsing breast:
I feel what has ne'er been spoken: I know what has ne'er been guessed.

The rose-lit clouds of morning; the sun-kissed mountain heights;
The orient streaks and flushes; the mingling shadows and lights;
The flow of the lonely river; the voice of its distant stream;
The mists that rise from the meadows, lit up by the sun's first beam;—
They mingle and melt as I watch them; melt and mingle and die.
The land is one with the water: the earth is one with the sky.
The parts are as parts no longer: Nature is All and One:
Her life is achieved, completed: her days of waiting are done.

I breathe the breath of the morning. I am one with the one World-Soul.
I live my own life no longer, but the life of the living Whole.
I am more than self: I am selfless: I am more than self: I am I.
I have found the springs of my being in the flush of the eastern sky.
I — the true self, the spirit, the self that is born of death —
I have found the flame of my being in the morn's ambrosial breath.
I lose my life for a season: I lose it beyond recall:
But I find it renewed, rekindled, in the life of the One, the All.
I look not forward or backward: the abysses of time are nought.
From pole to pole of the heavens I pass in a flash of thought.
I clasp the world to my bosom: I feel its pulse in my breast,—
The pulse of measureless motion, the pulse of fathomless rest.
Is it motion or rest that thrills me? Is it lightning or moonlit peace?

Am I freer than waves of ether, or prisoned beyond release?
I know not; but through my spirit, within me, around, above,
The world-wide river is streaming, the river of life and love.
Silent, serene, eternal, passionless, perfect, pure;—
I may not measure its windings, but I know that its aim is sure.
In its purity seethes all passion: in its silence resounds all song:
Its strength is builded of weakness: its right is woven of wrong.
I am borne afar on its bosom; yet its source and its goal are mine,
From the sacred springs of Creation to the ocean of love Divine.
I have ceased to think or to reason: there is nothing to ponder or prove:
I hope, I believe no longer: I am lost in a dream of love.



Ancient Sri Shankaracharya Temple overlooking Dal Lake in Srinagar, Kashmir. Sister Mrinalini writes:

“One would have to go far to surpass the peace and tranquillity of Dal Lake, and the way it mirrors its surroundings. A special thrill to me was to see reflected in its waters the hill above Srinagar and, atop it, the ancient Shankaracharya Temple that has such a special meaning for us. It was while gazing at this temple in 1913 that Master beheld in a vision the building that was later to be the headquarters of Self-Realization Fellowship in Los Angeles, which God had ordained as our spiritual home and as the beaconlight of the *Kriya Yoga* message for the whole world.”

Indian Travel Notes

By SRI DAYAMATA



Srinagar
August 28, 1961

Beloved Ones:

Greetings from Kashmir! We are sitting in a houseboat on Dal Lake waiting for Mataji to return from the Shankaracharya temple high on the hill above; then we will drive to Pahlgam, about thirty miles east of Srinagar.

Yesterday we left Srinagar and drove by car to Tangmarg (part way up the mountains); from there we went on by pony to Gulmarg ("mountain paths of flowers"), about 9000 feet up. We got acquainted with several Kashmiris, simple people with a deep faith in the Divine, whom they call Allah. We had many interesting conversations with them about God.

From Gulmarg we went three miles farther up into the mountains to Khilanmarg at the 11,500-foot level. Here we could look out over the entire valley of Kashmir. How to describe the beauty of this paradise! Far off in the distance we could see snow-capped Nanga Parbat, over 26,000 feet high. And in the valley 'way below we viewed Wular Lake, said to be the largest fresh-water lake in Asia. On all sides we could see nothing but beautiful mountains. We were on a plateau where cows grazed peacefully. A few little huts stood nearby; in one of them we were served tea. Then we sat out in the open meditating and thinking of the Divine Beloved.

The wonderful sense of freedom that comes when one is high, high on a mountaintop overlooking the world! It must be something like the experience of astronauts flying through outer space. We stayed for several hours, just meditating and absorbing the beauty and peace of these still, still mountains, which are a part of the Himalayan Range.

On the way down the mountain such a divine experience came to me, I can't describe it. I am humbly grateful to Divine Mother for such realizations of soul freedom. Each one of you, make the greatest

spiritual effort you can. Night and day talk to the Cosmic Mother in the language of your heart. She surrenders to the devotee who surrenders to Her. She responds to the call of the devotee who silently and continuously calls to Her. She is more real than all the physically substantial things that we behold with our eyes. She is more sweet than the sweetest experience that man can ever know. Her love is more intoxicating than any human love can ever be. She is the Beloved whom I adore! May each of you more and more feel the sweetness of Her love, the nearness of Her divine presence.

Pahlgam: An Idyl of Peace

Pahlgam is a very beautiful spot, world renowned for its breathtaking scenery and its springs and streams. It is also the base for pilgrimages to points higher up in the mountains, particularly Amarnath, which is famous. Every year at this time thousands of Hindu pilgrims brave the thirty-mile journey uphill to pay homage to the Shiva-Linga at Amarnath Cave, at about 13,000-foot elevation.

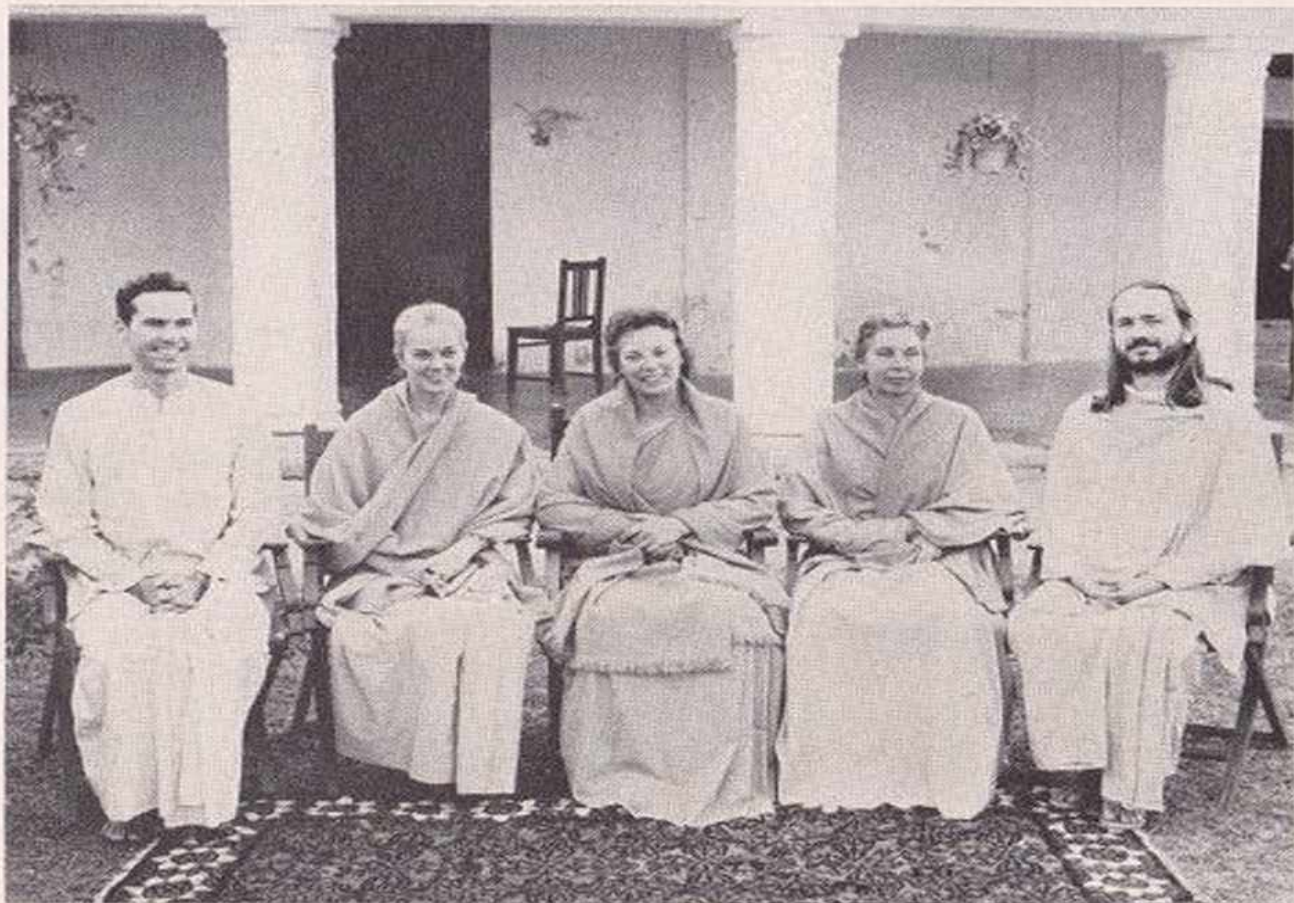
Yesterday Mrinalini, Mataji, and Brahmachari Allen accompanied by their guides started out by pony on the sacred pilgrimage to Amarnath. I am praying deeply that they will be able to make it all the way up; there are many stops along the route, however, where they can rest awhile if they like.

Sri Kriyananda is here at Pahlgam with me. He is observing silence today and is staying in a tent out in back of our retreat. I am free to rest and enjoy the solitude that my soul has craved for so long. I am looking out over the valley, so verdant! Directly ahead is a magnificent mountain, the peaks of which are covered with lovely green pines.

The weather is cool, and I have dressed warmly in sweaters and have wrapped myself in blankets to sit out here on the porch. High overhead the sky is blue and there are some lovely white clouds. Seeing a bird lazily soaring across the sky, I am enthralled. I think of the great saint, Ramakrishna, who at the age of seven was walking through a meadow and, seeing a flock of snow-white cranes flying across a dark thundercloud in the sky, became so divinely entranced that he lost mortal consciousness. It has always been one of the great inspirations of my life to look up into the sky and behold gentle white clouds sailing so freely, sublimely, through space. I am looking at such clouds now — an intoxicating experience! It makes me feel that my soul is free and that I too can float like a cloud and soar like a

bird, soar to the Divine Beloved toward whom I am always flying — sometimes fast and sometimes slowly, but ever flying, ever flying.

Just below me down in the valley is a beautiful blue stream with many foaming white cascades. Their sound is gentle and peaceful. Yesterday afternoon I walked down by this river and found a tree under which I could sit on a large white rock and meditate. I remained there for some time, deeply absorbed in the beauty of God. When I came out of meditation I looked across the stream and there at one end of a nearby bridge a number of people were standing, looking at me. One of them was using binoculars. In our orange cloth of the renunciants we are something of an unusual sight here in India, because one seldom sees a *sannyasini* (woman renunciant); and especially one does not often see a Western *sannyasini*. But although we are a curiosity in this respect, the people here are very kind to us.



(From left) Brahmachari Sarvananda (new name of Br. Allen), Mrinalini, Dayamata, Mataji, and Kriyananda at home of Sri S. Sarthy, leader of Yogoda Satsanga Society group, Aligarh, November 29th

There has been publicity in the Srinagar newspapers about our visit to Pahlgam, and word had spread, so that many people have asked us to come and speak, and have come for conferences in the evening. Because I am in retreat, I have refused invitations. However, in the late afternoons devotees of God have come just to sit quietly and meditate with me or ask questions about our work and philosophy. I enjoy these *satsangs*.

My mornings are spent writing or meditating, mostly meditating, and just remaining apart from everything in wonderful solitude, such as I have not had in many years. When I go to our desert retreat in America someone always accompanies me, and when I visit our Encinitas ashram there are always responsibilities. Even when I go to our mountain cabin I am not alone as I can be here. I am deeply, humbly grateful to Divine Mother for allowing me to have this rare opportunity.

Guru's Training Gives Joy in all Circumstances

September 4th. Yesterday afternoon our party left Pahlgam. I felt reluctant to end my seclusion after ten days of wonderful peace and solitude amid God's natural beauties. We are again in Srinagar, stopping for the night at a hotel before going on to Patiala.

It is early in the morning and I am looking out over the beautiful countryside of Kashmir. Before me is peaceful Dal Lake, in which the surrounding mountains are clearly reflected. I arose at dawn while everything was completely still and sleeping — even the birds had not yet begun to sing. The clouds in the eastern sky were just becoming gently tinged with pink. After a while I heard in the near distance the cry of jackals. These animals have a rather high voice, sounding almost like human beings whining or crying.

For several weeks now I have been living in a small room with very little furniture — a chair, a tiny commode, and a hard bed (no mattress) on which I have thrown my sleeping bag and have rested quite comfortably. How I enjoy simplicity! The bathroom was primitive, yet thoroughly clean.

In Srinagar we are stopping overnight at the Oberoi Hotel, as well-appointed as any hotel in the United States, with modern bathrooms, comfortable beds with foam-rubber mattresses, desks, thick carpets — everything that one gets used to in the West. I enjoy these contrasts because they afford me a chance to observe that my mind is

able to adjust, without inconvenience or discomfort, to either environment. This is the kind of training that our beloved Guru gave us and it enables us to feel nonattached to possessions.

Coming from Pahlgam to Srinagar yesterday afternoon we drove through beautiful rural areas: lovely valleys overspread with green paddy fields and majestic poplars. The effect was simply magnificent. I don't think I have seen anything as lovely in any other part of the world as the rice fields nestled among the trees in the valleys between the Himalayan mountain slopes. Kriyananda and I were discussing this last evening and agreed that, without doubt, two of the most beautiful spots in this world are Kashmir in India and the mountain slopes of the island of Bali in Indonesia.

I wish I could describe to you the deep hues of the flowers that abound in Kashmir—the lovely yellows, the beautiful shades of orchid and purple, pink, deep red, magenta, and even blue and orange. Allen and Mataji have taken color pictures of them for you.

On our way to the Shalimar Gardens the other day we passed through large areas of Dal Lake that were literally covered with beautiful pink and white lotuses. I had never before seen such large lotuses nor such large pads except during our travels in Indonesia several years ago. It made me think of our blessed Master and of how lovingly he looked after his small lotus pond in Encinitas. I thought of those days when he walked out to that pool and rejoiced if he saw just one little bloom! What treasured days those were! In my mind's eye I can see his delight as he pointed out to us the new blossoms on the pond. And here on Dal Lake we see hundreds, perhaps thousands, of these large lotuses—so white, so pure! Truly they are among the loveliest of all the flowers created by Divine Mother.

Pilgrims Return from Shrine at Amarnath

I can now report that Mataji, Mrinalini, and Allen were successful in their difficult pilgrimage to Amarnath. They carried with them a little banner made out of an orange handkerchief on which they had sewn a picture of our beloved Guruji. They returned after about four days, and I wish you could have seen them. During their journey the sun had beaten down on them to such an extent that they now look almost like Hindus. The YSS pilgrims had no ill effects from their hard journey; all along the way they felt the blessings of Divine Mother and our blessed Guruji.

This afternoon devotees who have read in the newspapers about our visit to Kashmir will be coming to see me. I will discuss with them, of course, the teachings of Self-Realization and our beloved Master's life in America and his message to the world. Tomorrow we fly to Patiala. There I am to speak before the Rotary Club and at several public meetings, making about eight lectures in all, plus interviews and audiences such as are customarily given here in India.

The activity in Delhi a few weeks ago was tremendous, drawing crowds of nearly two thousand persons every night. In Simla we also had large crowds, keeping us extremely busy — but happily so — during the four days we were there. Thus you may have an idea of why it was necessary to have a little rest in Pahlgam before launching once again into this kind of activity, at Patiala. I am deeply impressed by the wonderful spirit and receptivity of the devotees here in India. This is due to the grace of God, bearing out Master's prediction that his teachings of the original Yoga as taught by Krishna and the original Christianity as taught by Lord Jesus would spread in his beloved India and America and ultimately in all nations.

We See the Golden Temple of Amritsar

September 9th. The last time I wrote, we were just leaving Srinagar, where we had stayed only one day. The following morning we flew to Amritsar, coming down through the Himalayan Mountains into the valley of Amritsar. The weather was perfect. I am told by Mataji, Kriyananda, and Mrinalini, however, that it was a very rough ride because of the air pockets that the plane encountered as it descended into the warmer climate of Amritsar. Allen and I were talking about God and Master with such complete absorption that we were unaware of air roughness.

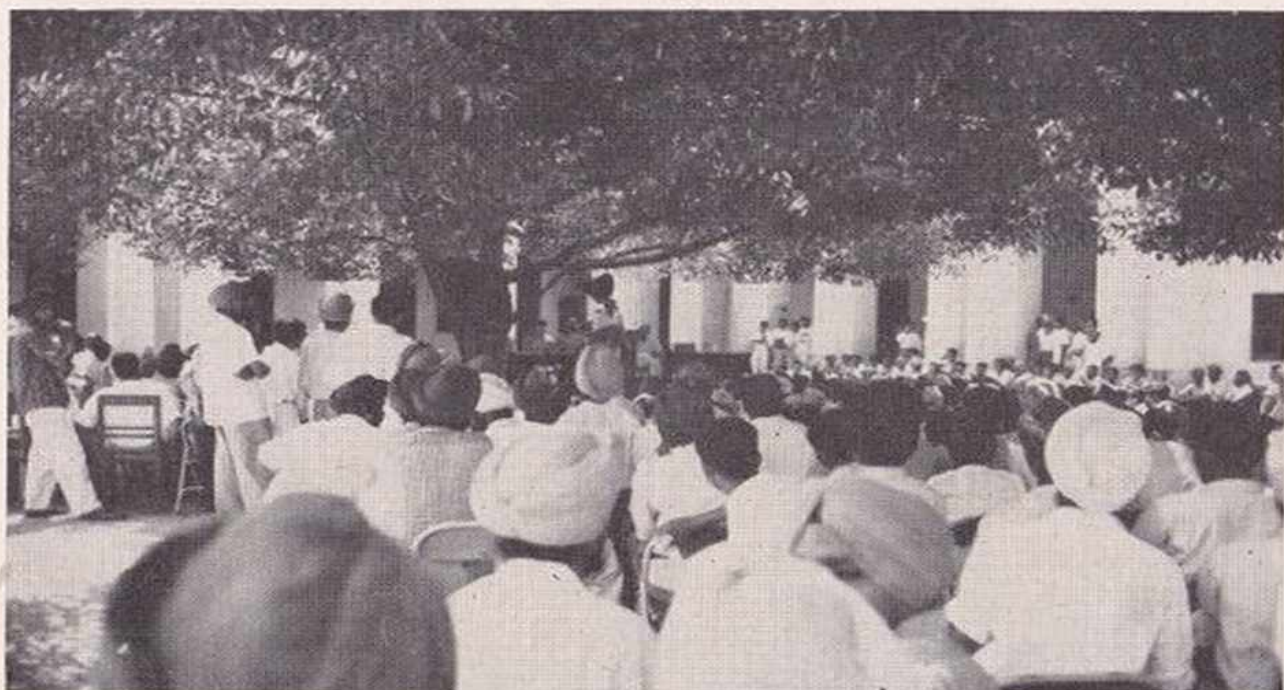
Arriving in Amritsar, we were met by a faithful YSS member, Mrs. Pal. Our first meeting took place at the airport here two years ago. At that time she had just read *Autobiography of a Yogi* and was feeling a deep desire to meet someone from the ashram of Paramahansa Yogananda. Seeing us in the waiting room she was prompted to ask from what ashram we came, and upon learning that we are disciples of Paramahansa Yogananda, introduced herself and became a member then and there. This time we visited her in her home, met her lovely family, and stayed with them until ten o'clock that night when we left by train for Patiala.

During our brief stay in Amritsar we were taken to the Golden Temple — a gleaming gold building standing in the center of a great pond in whose waters its reflection shines brightly.

In Patiala: Lectures at Rotary Club and Mahindra College and Daily Discourses at Charanjiv Ashram

In Patiala we were met by a large delegation of YSS members. We were taken to Charanjiv Ashram, a *dharmsala* or public building where pilgrims may stay. We remained there for the next three or four days, lecturing at seven-thirty every evening, holding *satsang* twice a day, giving interviews, and, in the early morning, meditating and speaking briefly with members. This is a very active period, and we are busy all the time. Though we have little opportunity to be alone, we don't mind, for we are speaking of God and Master. The response to our message is heartwarming.

I gave a talk before the members of the Rotary Club on September 7th and on the following day both Kriyananda and I spoke at Mahindra College. We were deeply touched by the receptivity of the students and the teachers, particularly the principal, for whom we have much respect.



Students and teachers of Mahindra College, Patiala, where Sri Dayamata and Sri Kriyananda (*seated near tree trunk in center*) spoke in Sept. 1961

During our visits to the various cities where we have members, we have had no opportunity to see any of the sights; therefore we cannot describe Patiala to you, except to say that while driving down a particular street we beheld, off to the left, a very lovely park, which indicates some of the beauty of the rest of the city. Patiala, I am told, has about 100,000 people; there is great interest here in the message of Yogoda Satsanga Society. The hall was packed every night, with people standing around the sides. On the last night the crowd and the noise were so great it was impossible to deliver a lecture. Kriyananda and I finally gave up, seeing that the people, including many children, had come only for what they call *darshan*.* After speaking briefly about Master we meditated and chanted with them. As we left the hall, there was such a mad crush, such a surging of humanity around us that it seemed for a moment as if a panic had started. But Mrinalini, Mataji, and I finally managed to get through the crowd and back to our little room.

Before leaving Patiala the next morning we visited some of the YSS members. At one home we had our breakfast, at another we were served tea, at the next fruit. It was eleven-thirty when we departed by auto for Delhi. We passed through exceedingly beautiful country — so many lush green trees, and overhead the blue sky sprinkled with lofty clouds. Here and there along the way we beheld caravans of camels carrying their burdens; monkeys hopping about in the trees with a tiny baby clutching their back; and, lazily ambling along the sides of the road, water buffaloes, those animals which appear so relaxed and contented, and which give such delicious rich milk.

Lecture at Modern School, Delhi

September 10th. Arriving in Delhi, we stopped for the night at a hotel. Early the next morning I gave a public lecture at Modern School, where a large crowd was waiting to greet us. The entire day was devoted to *satsang*: visiting and talking with our members, meditating with them, speaking of God and Master.

Later we went with Brigadier Ghasi Ram to his residence — the peaceful home that had been our headquarters, our ashram, during our first visit in Delhi. His hospitality has been unstinting.

All the next day devotees came, men of high and low position, and we talked with them about their problems. We also met with

(Continued on page 39)

*Sight of a great devotee of God. [Editor's note.]

Soul Whispers

By Paramahansa Yogananda



I come to Thee with my song of gladness. Treasures from the secret safe of my soul I bring eagerly to Thee. I gather for Thee the devotion honey in the hive of my heart. All that is mine is Thine.



Heavenly Father, teach us to spend for others' necessities as naturally as for our own. Since we shudder at even the thought of destitution for ourselves, may we sympathetically help those who in actuality know the pangs of want.



O Utter Innocence! we are not worthy to invoke Thee. We have long indulged in worldly speech. Now with soiled lips we are calling Thee. No matter what our activities, let us hear our soul speaking of Thee. O God, O Father! may our hearts ceaselessly repeat Thy wondrous Name.



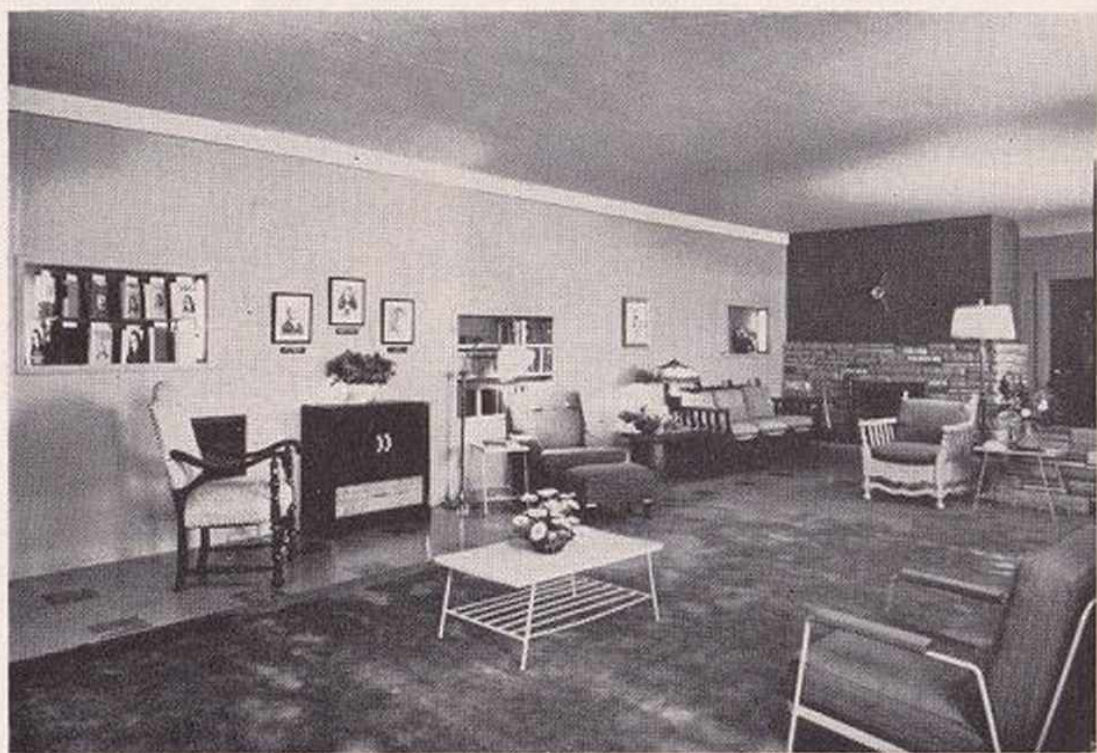
May we realize, O Lord, that we cannot be happy until we seek satisfaction in spiritual progress, guarding our peace of mind from all influences that would destroy it. Let us understand that happiness comes not by aimlessly thinking about it but by striving to express it in all our moods and actions.



O Divine Lion of Courage! teach me to overcome fear by understanding its uselessness. May I not anesthetize with forebodings my unlimited ability as Thy child to meet successfully any test of life.



SRF India Restaurant on Highway 101, Encinitas, California



Living room of SRF Retreat, Encinitas, California

BOOK REVIEWS

AMBROSIA, by Swami Sivananda, 224 pages, paper, 1960, \$1.00 postpaid. Order from publisher: Yoga-Vedanta Forest Academy, P.O. Sivanandanagar, via Rishikesh, Dist. Tehri Garhwal, Himalayas, India.

The sage Swami Sivananda wages battle against the forces of darkness with a vigorous enthusiasm that has made itself felt throughout the world. Thus he demonstrates a truth he lucidly expounds: that to live according to *dharma* or righteousness is to be in touch and in tune with God, man, and the universe.

In his many books Sivanandaji has exerted himself prodigiously to acquaint truth seekers with the uplifting precepts and techniques of *Yoga-Vedanta* philosophy, urging all men to adopt a definite daily spiritual program of self-discipline and meditation. In this recent publication, as usual his thoughts are soul food for the hungry—ambrosia indeed. Some extracts from the book follow:

There cannot be two realities. So, if Atma (soul) is recognized as Reality, naturally the world must be treated as unreal.

Brahman (God) is vast and unlimited, because it is all-pervading. It is beyond all imagination because it is a subjective state impossible for the mind which can work objectively to comprehend. It is Divine, because it is not associated with the impurity and ephemerality of finite objects.

Brahman has no qualities, or attributes, because qualities and attributes involve distinctions and divisions. Therefore It cannot be known to reason but only to the highest experience of mystics and sages.

The language of Brahman is only silence. His law is harmony. His nature is abiding peace.

You have in you the notion of the infinite, even prior to the notion of the finite.

You have in you the idea of a Being more perfect than yourself. You recognize the defects of your own existence by comparing yourself with this Perfect Being.

If you exist, God also exists. If God does not exist, you also do not exist.

God is enshrined in the hearts of all creatures. He inspires all life and pervades all things.

God is the goal. He is the comforter, the Lord, the witness, the refuge.

He is the resting place, friend, guide, and guru.

God descends on earth to establish *Dharma* (righteousness) and to remove *Adharma* (wickedness) in each age. The needs and difficulties vary from age to age. Therefore, the Avatar of each age has a different function to perform.

Build not thy hope in men. Trust in God.

To know God is to love Him. The more you know Him, the more you must love Him. To know ourselves is to love God, for we perceive our relation with Him. The more we develop ourselves, the more we find ourselves filled with love of the Supreme Being.

The nearer you draw towards God, the nearer you draw towards one another.

Speak to the Lord not with the lips but with the heart.

Day by day feel closer, closer to God. Day by day feel more and more your oneness with all life. Walk close to God at all times.

The real Teacher is God. He lives in your heart. Seek and find Him. Enter in Him and rest peacefully forever.

He who knows himself in everything and everything in himself will not injure himself by himself (*na himsati atmana atmanam*).

A sage or *Jeevanmukta* is a *Maha Karta* (great worker). He works without any anxiety, egoistic feeling, pride, or impurity of heart.

So far as external behaviour is concerned, no difference may appear between the liberated and the ignorant. The difference consists in the presence of desires and egotism in the latter and the total absence of them in the former.

Sages, yogis, and saints cannot impart their feelings to other men. They can only indicate them symbolically to those who have begun to have similar experiences.

What dispels ignorance or *avidya* is not mediate knowledge but the direct experience of Atma.

Expiatory acts are for the unintelligent. Knowledge is real expiation.

Knowledge illumines the way, enables one to distinguish right and wrong, and sustains one in difficulties and adversities.

By knowing Brahman or the Absolute the illusion of the world immediately disappears. By knowing Brahman one no longer fears anything.

He who knows the Atma or Supreme Self knows every one.

Knowledge of Atma will end all wars and conflicts. Knowledge of Atma will liberate men from the cycle of transmigration.

The phenomenon of the universe is due to the power called *Maya*, by which the Absolute, without undergoing any change in or by Itself, appears as an ever-changing succession of phenomena conditioned by time and space.

The relation of Brahman or the Absolute to the world is *anirvachaniya* (impossible of explanation).

When one forgets himself, Brahman appears to him as the universe.

For a sage alone this world is unreal. For a worldly man, this world is real.

Beneath all phenomena is an Eternal Existence. That is Brahman. Know Him and be free.

Liberation is not merely the absence of all misery. It is a state of bliss.

Moksha (liberation) is for all. It can be realized here and now. It is native to the soul of man.

We are here as passing pilgrims. Our destination is God. Our quest is for the lost inheritance, the forgotten heritage.

The great central aim in life is the coming into a conscious realization of our oneness with God.

Life has no meaning as a separate life. It has meaning only when it becomes full or the whole, when the individual soul joins the Supreme Soul.

It is the awareness of incompleteness, the sense of insufficiency, which urges man to recover that sense of wholeness, which is God.

O man! you are essentially divine. Godliness is inherent in you. You are not of this earth. You are the Spirit, Atma eternal, immortal, and all-pervading.

Life is a great struggle. Face the difficulties bravely. Have full trust in God and repeat His Name always. You will be peaceful and strong.

Life is a great school for learning many useful lessons and for the development of character and divine virtues.

Life is a school in which every sorrow, every pain, every heartbreak brings a precious lesson.

Life is a sacrifice.

Divine wisdom and divine love are working behind all life experiences.

Everything happens as God wills. Rely on Him and be peaceful.

Be cheerful. Cheerfulness releases tensions, removes obstruction, refreshes the mind, and lifts your being to a higher harmonious level. Cheerfulness is the best blood and nerve tonic.

You do evil and you suffer. Do good; you will be happy. You yourself are the cause of suffering and happiness.

Your past is your maker. Similarly, your future is in the progress of making, by you. Be careful of the present.

The key to divine life is right thinking.

Begin to think rightly. "I am the all-pervading immortal soul." This is right thinking.

All life is one. All life is divine. Be compassionate. Be kind. One life sings in all.

Set a portion of each day sacredly apart for the study of religious books. Spend at least one hour.

Study with faith and reverence.

Pray for the guidance of the author of the books.

Study the book again and again.

Study, do not skip. Weigh each word. Digest. Assimilate. Live.

Commit to memory important passages. Practice and feel.

Carry *Gita* or Bible or *Zend Avesta* or *Koran* or *Dharmapada* with you for spending your spare moments profitably.

You need not leave your home and abandon your duties. Purify your mind. Cultivate virtues. Meditate. You will attain Self-realization.

Waste not your energy and life in questions or controversies. Pray. Serve. Meditate. Realize. You will attain wisdom, spiritual wealth, and eternal bliss.

All things will become new. Old things will pass away. You will feel the presence of God everywhere.

Truth can never be realized except by those who are established in morality and goodness.

Morality is the way to God. It is the common denominator of all religions.

A moral life alone will not lead to illumination. Meditation with purity leads to enlightenment.

Man publishes his character in his speech, actions, letters, and in his face.

Selflessness is a divine virtue. It is the mother of cosmic love, a friend of spiritual progress, a herald of saintliness, and an archenemy of egoism. It is a jewel of the aspirant. Harmlessness is the offspring of selflessness, because man does harm only from selfishness.

Discrimination and purity are the hubs in which the axle of Truth is fixed.

Fearlessness is the first of the divine qualities.

The path of perfect sincerity is a straight path. It leads upward and onward to the realm of bliss eternal.

Patience is a key to success. It is a power. It leads to freedom and bliss. It is a fundamental virtue of an aspirant. It is an ornament of a sage.

Self-mastery produces an increasing sense of power: power to heal, power to handle circumstances, power to work, power to meditate.

Courage is the first virtue. Compassion is the best virtue. Love is the highest virtue. Truth is that virtue by possessing which all other virtues will cling to you.

If you want to develop a virtue, practice it daily. Work it out in life.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

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

By PARAMAHANSA YOGANANDA



Chapter XIII, Stanza 32

O Son of Kunti (Arjuna)! the Supreme Self is beginningless, imperishable, and free from attributes. It neither performs actions nor is affected (by them).

A half-awake dreamer is aware of his dream body without being attached to its dream activities. Similarly, a yogi remains unentangled who, even though functioning as the ego in his mortal dream-body, nevertheless perceives God as the Sole Reality.

The Lord sustains the human soul but gives it full liberty and free choice either to identify itself temporarily with the body and its egoistic experiences or to identify itself with His transcendental Spirit and thus to perform actions without attachment.

Purusha, God, is causeless and beginningless, but is Itself the supreme Cause of all creation. It is imperishable and unchangeable, forever remaining in the vibrationless region beyond *Aum* or the Holy Ghost; and It is free from the oppositional attributes of Cosmic Nature.

When the great moon in the sky is seen as a small image in a pot of stirred-up water, the reflection appears distorted, while the moon in the sky is unchanged. Similarly, the Cosmic Moon, God, shining in the agitated mental waters of a human being, appears disfigured as the little moon, the soul. The Divine Moon, though reflected in the body as the seemingly misshapen soul, ever remains un mutilated.

The little moon reflected in the pot is never really distorted; it is only the moving water that apparently mars it. The illusion of deformity in the little moon disappears when the water in the pot is stilled. Similarly, the soul, a perfect image of God, is never falsified in essence. Only when the blessed soul is temporarily and superficially identified with the body and its activities does it seem to be the grotesque ego. When the restless mental waters are calmed, the warped ego-appearance vanishes; the reflection of the joyful soul is immediately seen.

In the ineffable Lord, the knower, the knowing, and the known (eternal existence, eternal consciousness, and eternal bliss) exist as one. Owing to the unchangeability of God He is spoken of as *nirguna*, without attributes, even though He exists in relation to His cosmic body of Nature and its endless variety.

The embodied soul is, like Him, attributeless. The soul is individualized Spirit, or individualized ever-existent, ever-conscious, ever-new bliss. The soul, like God, is perfect, even though it exists in connection with the human body and even though it behaves like the flawed ego. The Lord, consciously dreaming a cosmic universe, remains aloof from and unaffected by it. His true image, the soul, similarly dreams its physical body, and acts like the desire-impelled ego, without being that ego and without attachment to it.

As the light of the vast moon is identical with that in the little moons reflected in the many pots of water, so God and the little souls reflected from Him are one and the same. As the Lord is the Supreme Cause, the beginningless Beginner of all things, so His reflected souls are also spoken of as beginningless. God inherent in Cosmic Nature and sustaining it is not involved in its changes and complexities. Similarly, the soul dwelling in the body and informing it with life is not affected by its activities.

Chapter XIII, Stanza 33

As the all-pervading ether, because of its subtlety, is beyond taint, similarly the Self, though seated everywhere in the body, is ever taintless.

The omnipresent *akash* or ether enters into the composition of every form in creation; yet it is subtle beyond recognition, ever unpolluted by material contact. Similarly, the soul within man is wholly unentangled, unchanged, either by the atomic permutations of the body or by the ceaseless thoughts of the mind.

News of SRF Centers



London, England

Brother Anandamoy, SRF minister from the Mother Center, gave classes and *Kriya Yoga* initiations in Europe during October and November, as reported in the last issue of this magazine.

On November 30th he spoke in London, England, on "Right Application of SRF Techniques of Concentration and Meditation." The following evening he gave a lecture and presented two motion-picture films: Paramahansa Yogananda at the dedication in 1950 of SRF Lake Shrine in California, and scenes of other SRF centers and activities; and the pilgrimages of Dayamata, SRF president, in India in 1958-59. On December 2nd Brother Anandamoy gave *Kriya Yoga* initiation to fifty SRF students.

Mrs. Gertrude E. White, who has been associated with the London SRF Center as secretary and leader for fourteen years, wrote to SRF headquarters as follows:

"We were so happy to welcome Brother Anandamoy to London. SRF disciples and truth seekers arrived from long distances for talks with him.

"The three meetings, as in former visits, were so uniquely lovely, no one wanted to leave the hall; but when they did go their eyes were bright and dancing with joy.

"These visits always remind me of what Master wrote about Jesus: 'He wanted to make quite sure that when his body passed away the disciples would continue to be aware of the divine love that he had helped them to feel within their hearts.'"

New York, N.Y.

In New York City, Brother Anandamoy gave a three-day class in Steinway Hall in early December, and conducted *Kriya Yoga* initiations on December 9-10 for sixty eligible students from various cities in the eastern United States.

Students in Europe and New York deeply appreciated Brother Anandamoy's visit. Extracts from a few of their letters follow:

"This year I was able to go to all three meetings held by Brother Anandamoy and also to talk with him personally. The experience was so full of bliss that I thanked God and the Masters with all my heart. The significance of Yogananda's work becomes ever clearer to me." — *H.N., Hamburg, Germany.*

"I have to tell you how important these three days in Frankfurt with Brother Anandamoy have been. So many questions have been solved that previously were so difficult and veiled; now everything has become beautifully simple." — *R.H., Messel, Germany.*

"To see the Guru in a film! I am still deeply moved by the tremendous vibrations of this divine incarnation. The radiance of a man living in the eternal consciousness finds such a perfect and inspiring expression in his physical body; I am still overcome by it and feel the effects deep within." — *H.H-H., Osnabruck, Germany.*

"On October 22nd — the most blessed day of my life — I received the holy technique of *Kriya Yoga*. I could not, even in my own language, express the joy and love that I experienced as I felt Master's unseen presence during the ceremony. This deep inner joy is still with me and doesn't leave me even during my daily activities. To be privileged to live this lifetime as a disciple of Paramahansa Yogananda makes me feel very humble. If all mankind followed the Master's teachings, the world would be a paradise." — *U.J., Frankfurt, Germany.*

"The three days of our meetings in Duisburg were days of grace. It was so wonderful during the meditations to feel the holy vibrations and presence of the blessed Master Yogananda." — *E.E., Dortmund, Germany.*

"Thank you with all my heart for sending Brother Anandamoy to us in Berlin. I felt a joy hitherto unknown to me. What an experience to be present at the two meetings and to enjoy the spiritual sunshine spread by the Brother!" — *H.C., Berlin, Germany.*

"It meant so much to me to see the film of Master. He was so real to me that I felt great love and divine longing. During the *Kriya* initiation I could feel his presence with us quite strongly. At one time I had found it hard to believe that Master could care for me, but now he seems comfortingly close." — *M.K., Surrey, England.*

"*Kriya* is gradually changing me inwardly, and this change is in the direction that I have wished for all my life. Since starting to practice *Kriya* I have found myself better able to focus my attention during the exercises and meditation periods, and better able to meet the events of the day with a sense of peace. Best of all, I am beginning to experience dimly what it means to live an interior life, not the life of the senses. The realization comes over me in waves of feeling that now, at last, I am beginning to live as I always have wanted to, and that I owe it all to Master.

"When Brother Anandamoy scattered the rose petals during the *Kriya* initiation, I was sitting with my hands resting in my lap, palms up. First I felt a petal drop in my right hand. A moment later I felt another drop in my left. I felt a spiritual thrill and I sensed that a blessing had come from Babaji. Every so often I relive the experience of feeling the petals drop into my upturned palms, and each time I receive the same thrill, and a tremendous feeling of gratitude." — G.D.W., *Belle Mead, New Jersey.*

"We are blessed to have received the sacred *Kriya* initiation in New York City. The ceremony was indescribably beautiful and moving. We shall never forget the recording of Master's voice, or our chanting of the Rose Song; everything was just heavenly. Our deepest



Mrs. Gertrude White, leader of London SRF Center; Brother Anandamoy, minister from SRF headquarters; Mrs. Kenneth Knowles, Mrs. B. Bartram, and Mr. K. Knowles; at London Airport, November 29, 1961

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thanks to the Mother Center, who made this experience possible." —
I. and E.O., Providence, Rhode Island.

"This letter is sent to express appreciation for the heavenly gift of inspiration given to us by the Mother Center through Brother Anandamoy and Brahmachari Ernest during the recent New York Convocation. The loving-kindness emanating from these beautiful channels of Master's love was absorbed by us with such eagerness as the thirsty soil absorbs the rain. Praise also to Anne Vickerman, who did everything in her power to make this wonderful convocation run smoothly." — *M.K., New York, N.Y.*

"Happiness and joy seem present everywhere when Brother Anandamoy, Brahmachari Ernest, and Anne Vickerman come to New York for the SRF classes. The close association of the large group meeting is a great unifying experience of spiritual love.

"*Kriya Yoga* initiation is unique! Its beauty and power of upliftment are beyond compare; and when Master speaks through Brother Anandamoy and says, 'God bless you,' one feels that he is hearing these words for the first time, so sincerely and meaningfully are they spoken." — *R.L.B., New York, N.Y.*



(Continued from page 12)

is most suitable to himself. The individual bias, the personal temperamental idiosyncrasy, is taken into consideration. We call these paths *Karma Yoga*, *Bhakti Yoga*, and *Jnana Yoga*.

Westerners may have the idea that these three paths are peculiar to Hinduism, characteristic of the Vedic religion only. But, as a matter of fact, we find that counterparts of these three paths are found in the New Testament. Christ's own evangelists, St. James and St. Peter, were exponents of what we call the *Karma Margh* or the Law of Karma — the path of works, the performance of this and that duty, religious rituals, and so on.

St. John emphasized *Bhakti Yoga*, the path of faith, devotion, and love. "God is love." That is how John described the Creator.

St. Paul stressed *Jnana Yoga*, the path of wisdom and illumination, in which the devotee transcends the small joys and sorrows of ordinary life and is conscious only of God. In this path all actions are done with quietness and calmness, as duties that have fallen upon

the devotee, and are performed without passion, excitement, dislike, partiality, and so on.

The Lord's own apostles make use of different kinds of arguments; sometimes it seems as if the evangelists differed in their views. But that is a wrong notion. I will tell you how I have explained to myself the differences in the teachings of St. James and St. Peter on the one side, St. John on a second side, and St. Paul on a third. The differences are called forth by the varying *needs* of the persons to whom the evangelists are addressing themselves.

The preacher has to prescribe for his patient just as the doctor prescribes for his patient. Conditions have to be taken into account; the exigencies and requirements of the situation may be different in various places, with different groups of people, and so on; and such conditions have to be catered to by the evangelist. Just as a doctor prescribes certain medicines and a certain diet for a heart-disease patient, and a different regimen for a man afflicted with diabetes, so each evangelist takes into account the diagnosis he has made of the condition of his patient. He considers all the factors and decides his plan of treatment accordingly. There is no question of antagonism between one and another spiritual regimen; each is prescribed for a different condition.

The case is similar with science and religion. Nowadays we hear much about a supposed division between them. There is no reasonable ground for any quarrel. A person who, in the name of theology or philosophy, tries to ignore the values of science automatically dubs his own religious thought as unscientific and therefore unacceptable to thinking people. The greatest disservice one can do to religion is to divorce it from the secular side of life.

The Hindu scriptures state that every branch of knowledge, including the positive sciences, is an integral part of a religious education. The *Vedas* instruct us in anatomy, physiology, hygiene, sanitation, medicine, surgery, engineering, military science, music, art, architecture, law, physics, astronomy, the highest branches of mathematics, and so on. All these come in under the name of religious education. There is no opposition between science and religion; all knowledge is one.

Similarly, with regard to tribe and tribe, race and race, East and West, and so on — all differences between them can be adjusted by wisdom. Sometimes Christian missionaries, talking in the name of

Jesus, denounce the peoples of China, Japan, India, and other Eastern countries, and an expression often used is the "wily Oriental." The preachers evidently forget the historical fact that Christ, their Lord and Master and Savior, was an Oriental. Sweeping generalizations about races and religions are responsible for much of the misunderstanding on earth today.

So, when we think of attaining world peace and world prosperity, we should remember that there is no inherent conflict between one religion and another religion, between science and religion, or between East and West. All men are component parts of the same whole; there is no possibility of divorcing one from another.

We find that the spiritual and the temporal are inextricably intertwined. The temporal, that is, matter, is the medium through which Spirit manifests itself, and Spirit is that which manifests itself through the medium of matter. There can be no quarrel between the two; they are interconnected.

It is for us to think carefully, to avoid prejudices and prepossessions, all kinds of partialities and hatreds, and to attune ourselves to the Infinite Lord of the Universe, He who is both transcendent and immanent. If we make our approach on spiritual lines like this, the difficulties that are brought forward from other standpoints will be easy to overcome. The obstacles will be quickly surmounted. We will sit together with the determination to achieve peace. Where there's a will there's a way, and we can find that way. It is our duty to find it.

If we do not succeed, the responsibility is not ours. If we perform our duty, and fail, we will still have the satisfaction that we did the best we could under the circumstances; there would be no reason for any kind of regret, self-accusation, and so on. Such are the comforts of a spiritual approach.

I frequently give the example of a tree and of the human body to indicate how we should coordinate and cooperate with one another. In the seed are found all the various portions relating to the tree: the trunk, the branches, the leaves, the flowers, and the fruit. Each is different in size, in position, in shape, in color, in functions, in therapeutical qualities, and so on. And yet, behind all the diversity is this unity: they are parts of the same tree. Similarly with regard to the human body; it possesses many parts, many limbs and organs, having different locations, sizes, shapes, colors, and functions. But

they are not, therefore, antagonistic to one another. They form one beautiful and harmonious whole.

If human beings recognize their essential harmony and interdependence, the chief source of trouble on earth will be eliminated. By such recognition of the truth, men will awaken within themselves the fount of wisdom that will dissolve all their difficulties.

The message of the sages of India is *Shanti, Shanti, Shanti* (Peace). Christ also said: "Blessed are the peacemakers; for they shall be called the children of God." The world will have peace only when peoples of all faiths work together for the same purpose: each contributing its quota, its own quality and distinctive genius, according to its highest capacity, for the enduring welfare of the world.

We have reached a state just now, with regard to nuclear weapons, in which it is not a question of this or that particular race or nationality or tribe or country: it is a question of humanity itself. Man, with all his past achievements, his present glories, and his future potentialities, is in imminent danger of being wiped off the face of the earth.

That is the state of affairs to which we have come. If our intellect, which gives us our superiority over other sentient beings, can take us no farther than our present situation, it is a shameful admission, one that will leave us responsible for an utter catastrophe.

We should make up our minds that we are going to achieve peace. If we are determined to do it, God will surely bless our efforts and crown them with success. This is the message that I would have you carry home in your hearts, ponder over, and, as far as humanly possible, make the working principle of your lives from moment to moment.

Once again, I pray to the Almighty; I appeal to all concerned — students, professors, persons in authority — to put themselves in this frame of mind. There is no question of harmonizing; the harmony is already there, for all men are children of the One Father. What is necessary is to *realize* that harmony and bring it into manifestation in the best manner possible, a manner worthy of the human race.

Once again, I appeal to the individual as such. With my prayers to God, I conclude with

SHANTI, SHANTI, SHANTI

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(Continued from page 22)

the YSS group twice for *satsang* to speak of our life with our divine Guru. Then after all the devotees had left, we sat out on the spacious lawn of the home and talked in the silence of the night with the Brigadier and some other companions. I shall always remember the loving-kindness extended to us by this great soul. I call him "great" because even in India I have met only a few with ideals as lofty, a heart as noble.

Kriyananda Has First Sight of Taj Mahal

September 12th. In the morning many devotees came once again to bid us adieu as we departed for Agra in a car we had purchased for the use of our Society. Kriyananda and Mataji took turns at the wheel. We had to take a long detour; heavy storms had washed out the main road. We arrived in Agra quite late that evening, and next morning rested in our hotel rooms. They were not air-conditioned, but we prefer it that way, having found it best not to get used to air conditioning in one place and then to go where there is none; the change seems to bring on colds and other difficulties. We have fared better by doing without air conditioning altogether.

Agra is a small town, much like all the other towns in India with their little bazaars and shops, and numerous cows and people on the streets, all seemingly oblivious to vehicular traffic.

Towards sunset the next day we went to see the Taj Mahal. It was bathed in the soft golden light of the setting sun; overhead pink clouds floated in the clear blue sky. Kriyananda said, "I had expected to see something lovely, but nothing can match the beauty I behold."

Visit to Colony of Radha Soami Society in Agra

September 14th. We visited *Dayal Bagh*, a religious colony about which Master had told us many years ago. Approximately 5000 devotees live in this community, 2000 of them being students at the Radha Soami Engineering College. The rest of the colony residents devote their lives to meditation and selfless service. They are householders receiving salaries, but the salary is small. They live within this colony, some of them working in the fields, others serving at the looms in their large weaving factories, or as tanners and makers of suitcases and other leather articles, or as printers in their publications building where they publish all books written by their various religious leaders.

Late in the afternoon, just before we departed, we were taken to the home of the president of the Society, where we met him and some of the other leaders of the group. They presented us books published by the Society. After exchanging ideas about our respective teachings and spiritual goals we departed. We found very satisfying the mutual exchange of spiritual thoughts with these dedicated followers of the Radha Soami Society.

Back at the hotel, Mataji, Mrinalini, and I packed our few belongings into our one suitcase, carried it to the car, and drove some sixteen miles to the little village of Tundla to catch the train that carried us to Dhanbad.

September 15th. Arriving in Dhanbad after a sound sleep on the train, we looked out on the platform and saw Allen in his bright yellow *brahmachari* garb. He was peering up and down the length of the train to locate us. When we alighted we found numerous other YSS devotees were there to greet us, mostly residents of Dhanbad but also some others who had come from Ranchi.

We went to the home of Sri Ram Kishore's daughter and were served lunch. From there we went for brief visits to the homes of several other YSS devotees.

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At Our YSS Ashram and School in Ranchi

We then drove to Ranchi, a journey of 150 miles, passing fields newly adorned (again as a result of the monsoons) with fresh young leaves of grass. It was nearly dusk when we arrived at Ranchi Yogoda Ashram and were ushered into the *Guru Mandir* — the place, now a shrine, where our beloved Guru had the vision that brought him to America many years ago. Here we met with the students of the YSS *Vidyalaya* (school). These young boys, dressed in uniform garb of yellow shirts and shorts, chanted some Bengali songs for us. Afterward we meditated with them for a short time and then retired to our rooms in the same guest house where we had resided when we were here two years ago. It is like coming home to enter these rooms, bare except for a small rug on the floor, a bed, a table, and a chair. Here we shall spend much of our time, going occasionally to Calcutta to attend to certain YSS activities there, such as the annual meeting of Yogoda Satsanga Society on September 25th, over which I shall preside. The meeting will be a public one to which many members and friends in Calcutta will come.

It is very damp in Ranchi at this time, but the air is pleasantly cool, which is a great relief after the terrific heat and humidity of Delhi and Agra. Brahmachari Allen, Kriyanandaji, and Sri Dubey, secretary of our Society, are with us and we have spent the early part of the day discussing some of our major problems and getting the office set up at the Ranchi institution.

September 16th. This evening we will preside over the eleventh anniversary celebration of the *Bihar Sangit Shiksha Bhawan*, or School of Music. We look forward to this festival, really a type of *satsang*, because songs are sung to the Divine Beloved. I remember when, two years ago, we attended a similar function and my mind became completely absorbed in the Eternal as these devotees chanted devotional songs to the Blessed One to whom our lives are dedicated.

A Happy Day at Hundroo and Gautamdihara Falls

September 17th. On this Sunday morning we arose early and prepared for a trip to Hundroo Falls. A bus took about forty-odd boys and teachers there, and we from America and some of the other devotees drove to the spot in our car. No words can describe the beauty of the falls as they pour over huge boulders, cascading hundreds of feet down into a tree-lined gorge. From the top of the falls

we had an inspiring view of the Ranchi plateau, about two thousand feet above sea level, and also a marvelous view of the valley far below, where the falls form a river that winds across the Ranchi plain.

How sweetly the young boys — ranging in age from four to fourteen — look after us! We climbed down over many rocks and generally difficult terrain in an effort to get close to the falls, and always on each side of us was a little boy holding our hand, and another boy with a fan to cool us whenever we had an opportunity to sit down and rest on the rocks. We walked straight along down into the valley below so that we could look up at the falls — a glorious sight! There we sat for awhile and meditated with the little boys gathered around us. Mrinalini later sought to slip away for awhile for solitary meditation. She thought no one was looking, but soon she was being “trailed” by a group of these dear children, eager to help her make her way over the rocks. She told us later:

“I sat down and they all gathered around me. I asked if any of them knew any Bengali songs to sing to me. They all pointed to one small boy. He couldn’t have been more than six or seven, and in the sweetest little voice he sang two or three beautiful Bengali songs for me. Then they all asked me to sing once for them. So I taught them Master’s chant, *Joy, Joy, Joy*, which was the simplest English song I could think of. They all began to chant with me and to clap their hands. Then we chanted *Jai Guru!* together.”

A little later on we distributed to them handfuls of jelly beans which had arrived from America — sent by one of the monks at our Mt. Washington ashram. You can imagine the joy we felt in sharing these candies with the children. How they enjoyed them!

We bade good-bye to the little boys and they got into their bus and drove off toward Ranchi, while we drove in the opposite direction for a few miles to Jonah Falls, which have recently been renamed Gautamdharma Falls, or the falls dedicated to Lord Buddha. A nearly life-size statue of Buddha is enshrined near the top of the falls. Though not as high or spectacular as Hundroo, Gautamdharma Falls are more enjoyable in that one can get very close to them, and we had the opportunity to put our feet in the water and paddle them, enjoying the wonderful coolness after a hot sticky day. Sitting on some rocks jutting out into the river just below the falls, we meditated for awhile, then had some warm tea and fruits, and just sat quietly, absorbing all of the wonders, the magnificence of the Indian landscape. Toward sunset we started slowly back up the hill. At the top

we meditated for a short time before the Buddha statue in the shrine there, and thanked him for the divine day, the peaceful, happy day that we had spent here with the boys, their teachers, and our YSS devotees, drinking in the beauty and nearness of Divine Mother.

Song and Satsang with Musician Devotees

September 19th. We presided over a musical *satsang* which was held in the *Guru Mandir* hall at our Ranchi Ashram, and had the opportunity to enjoy some of the most beautiful religious music that I have ever heard. I mentioned when I was here two years ago the visit of these devotees who have a music school (the *Bihar Sangit Shiksha Bhawan*) where young girls are taught to sing and to play musical instruments. Mr. and Mrs. Sen, who conduct this school, are the finest singers I have heard in all my travels in India.

Our days at Ranchi are full. We rise early in the morning, have meditation and breakfast, and then our daily duties begin in the office, where Mataji, Kriyananda, Allen, and Mrinalini are working



Sri Sen (*second from left*) and Mrs. Sen (*playing harmonium*) with members of their *Bihar Sangit Shiksha Bhawan* (School of Music) at a recital on September 16th in Ranchi. Sri Dayamata was the guest of honor. The group sings and plays on an All-India Radio program.

busily and regularly. Our evenings are spent at the *Guru Mandir*, where resident disciples and visitors from Ranchi come to sit and meditate with us and to hear some discourse on Master's life or his teachings. Much of my day is broken up by visitors, devotees who come for *satsang*, and therefore I am not able to keep a steady routine as I do in America. But this of course is part of my life in India; I am simply happy that so many devotees are coming to hear about my beloved Guru.

We plan to spend as much time as possible at Ranchi, for we have moved our offices here to try to consolidate our forces and to build our work here in a stronger way. The climate is better in Ranchi and there are fewer distractions than in Calcutta and Dakshineswar. Therefore we expect to accomplish much in Ranchi for YSS.

This ashram founded by our Gurudev is indeed lovely, with spacious grounds on which to walk, lovely pathways, green pastures, groves of mangoes. The boys live in their newly constructed hostel, and in the main building we now have our offices. On the far side of the grounds is a resthouse that was converted into an ashram, where we reside. Kriyananda, Allen, and the other devotees stay in the main building.

New YSS High School for Girls in Lakshmanpur

September 20th. We drove to Lakshmanpur to visit the YSS school for boys, our newly built high school for girls, and the ashram which has been there for a number of years. It was a never-to-be-forgotten experience. Lakshmanpur is a quiet, remote little village in Bengal, a three- or four-hour drive from Ranchi. Rain was pouring down heavily when we arrived, but YSS devotees lined the roads of the ashram grounds. The students, blowing conch shells, stood dripping at attention in the downpour to greet us. Tears filled my eyes as I beheld the sight — these dear boys and girls who had been waiting so patiently for us to arrive.

On our way to Lakshmanpur we had stopped in another town, Purulia, where I had been asked to dedicate a plot of land recently acquired by our Society. A YSS ashram will be built on it in the near future. I then addressed a public gathering at Library Hall.

About two hundred students attend the YSS high school for girls in Lakshmanpur. Twenty-nine of them live in a hostel on the ashram grounds. We stayed in this hostel; the girls looked after us attentively. There is no electricity here and so after sundown everything is done

by lantern light. We were led to our rooms, so clean and simple, with a bedstead, chair, and table. An indescribable joy enters my being whenever I visit Lakshmanpur. Something there answers the call of my soul. Of all the places in India where I have been (with the exception of Ranchi and Puri), the remote and simple villages such as Lakshmanpur have given me the greatest satisfaction.

After a light supper on the veranda we retired for the night. It was still early, but as there is no electricity for light, there is no incentive to sit up after dark. In these circumstances one develops marvelous habits, going to bed quite early and arising with the sun. We have very much enjoyed this experience, especially in view of the fact that for many years in America we seldom retired before one o'clock — oftentimes it was two or three — in the morning. These experiences in India are most invigorating; it is good to change one's habits so that one realizes he is not bound by any habit at all.

At five-thirty the next morning we awoke to the sweet voices of the girl students in the prayer hall next to us. The sun was just rising. The devotees had gathered together to meditate. First they sang the *Brahmanandam* and then several of the lovely Bengali devotional chants. We sat on our beds and joined them in meditation. Soon it



A group of children on grounds of YSS Ashram, Lakshmanpur. The YSS boys' school in Lakshmanpur has an enrollment of 700. A new YSS girls' school on another section of the grounds has an enrollment of 200. Children receive instruction from kindergarten through high school.

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was time for breakfast and we all went out on the veranda where we had apples, bananas, toast, jam, and hot tea. This is typical of the breakfasts we have had most of the time here in India.

Many activities had been scheduled for us. To begin, all the boys and girls lined up and sang for us the Indian national anthem. Then we walked around the grounds and visited the girls' school. After they entered their classes — which begin at ten in the morning and end at four in the afternoon — we went to various classrooms to observe them reciting their lessons.

The teachers themselves are so young it is difficult to tell them from the students. We became very much interested in a number of these young teachers, who show much devotion to our way of life and to our divine Gurus.

We were shown some of the handiwork of the girls. All of us were impressed by the artistic work they do: beautiful embroidery, flower garlands and flowering trees of paper, and drawings and unusual maps of India outlined with, of all things, *dal*, a tiny Indian pea similar to our yellow split-pea.

700 Enrolled in YSS Boys' School in Lakshmanpur

Our visit to the boys' school also stands out in my mind. There are now about seven hundred boys enrolled, and we are told that the demand for entry into this school is so heavy that about two hundred applications are turned down every year. There is a great need of more land area to put up more classroom buildings and also hostels where the boys can stay. About two to three hundred boys live here in the hostels. The rest come from nearby villages, walking distances up to four and five miles a day to get to school.

We were impressed by everything we saw at the school, where we entered all the classrooms and for a little time observed the boys reciting their lessons. We visited classes in science, mathematics, languages (Bengali, Hindi, English), and many other subjects. We took time also to talk with the teachers and some of the students.

I was scheduled to speak later in the day at a public meeting that was to be held out on the grounds of the ashram. However, a rainstorm came up — a heavy monsoon flood — and so it was decided to hold the meeting in the large public hall of the boys' school. There we went in the afternoon, walking part of the way through heavy rains.

The hall was packed with students and villagers. I don't speak

Bengali, but fortunately many students and some villagers understood English, and so I had an opportunity to communicate to them something of Master's teachings, of his training, and of our love for God and Guru. Later our group was presented with needlework made by the girls of the school, and we recognized some of the lovely pieces that we had admired earlier in the day.

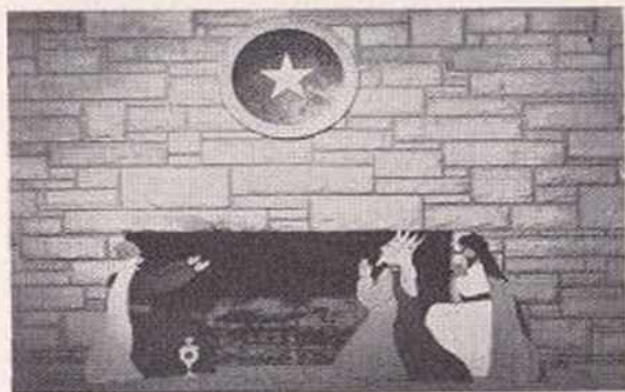
We were delighted by some of the program activities that took place prior to my talk. One was a playlet called "Ananta's Challenge." The students had studied the chapter in Master's *Autobiography* about the "Two Penniless Boys in Brindaban," and acted out the part wherein Master accepted the challenge of his elder brother Ananta to prove that the Lord supplies all the needs of His devotees. It was a very sweet and touching play that they created out of this incident in Master's life. A little girl recited many *slokas* from the *Bhagavad-Gita* and a small boy recited Master's poem *God! God! God!* in Bengali. Never before have I been so moved by a recitation. It was just magnificent! The Bengali language is sweet and musical, and when this boy of eleven repeated Master's poem in that tongue with such deep feeling, we were all carried away by it.

The resident girls of the Lakshmanpur school were eager to learn some of Master's chants in English. Mrinalini, Kriyananda, and I spent some time that evening and the next morning before our departure in singing for them *Door of My Heart* and *Engrossed is the Bee of my Mind on the Blue Lotus Feet of my Divine Mother*. How inspiring it was to hear these young devotees singing our Gurudev's chants with such sincerity and exuberant enthusiasm! Their childish mispronunciations of the English words made it all the more delightful. We also had a meeting with the school committee before our departure for Purulia, where we entrained at 5:15 for Calcutta.

55th Annual Meeting of YSS in Calcutta

September 25th. We arose early and went to the Botanical Gardens near Calcutta. We had our breakfast before the famous banyan tree there. Although its trunk has long since been destroyed by insects, its thousand aerial roots give it the appearance of a forest. We did not have much time but drove through this lovely park adorned with innumerable varieties of trees and plants.

Then we attended a public function at which I was to speak, the 55th Annual Meeting of Yogoda Satsanga Society. You will recall that these meetings were begun by our Master's Guru, Sri Yukteswarji,



"The Three Wise Men Beholding the Star," Christmas decorations made by SRF monks, near fireplace in Janakananda Ashram, Los Angeles



Cake served at SRF headquarters as *prasad* (blessed food) on birthday, Jan. 5th, of Paramahansa Yogananda

"I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right." — *Cato*.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." — *James 1:19*.

"The ear that heareth the reproof of life abideth among the wise." — *Proverbs 15:31*.

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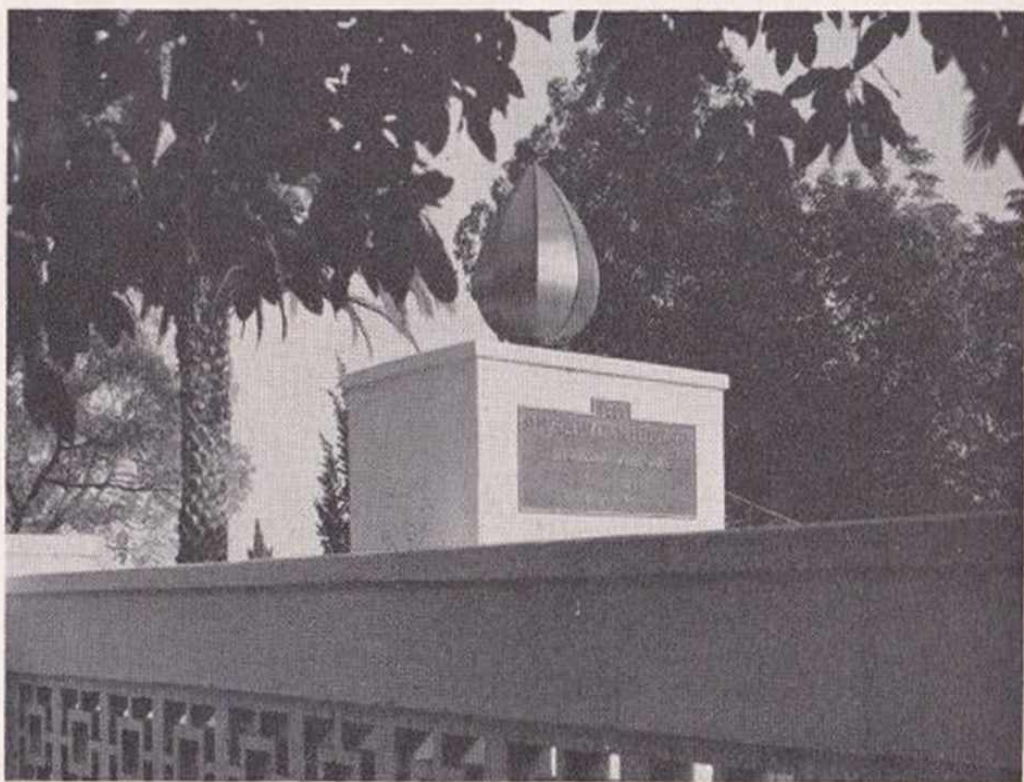
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who established the practice of holding four meetings annually, at the times of the equinoxes and solstices.

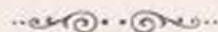
Before returning to Ranchi on the 28th, we accepted an invitation of Sri Dubey to visit Calcutta's fine zoo. The animals and their cages are very well tended; all around them are colorful gardens.

Mrinalini had a beautiful experience while we were in Bengal. She had been meditating late one evening on the porch of Yogoda Math, our ashram in Dakshineswar overlooking the Ganges River. It had been raining. When she opened her eyes after meditation she beheld a beautiful and perfectly formed rainbow arching lengthwise along the Ganges, its two ends touching the water. As it was about one o'clock in the morning, the rainbow had been created by the light of a full moon. Mrinalini called us to come and share with her this rare experience. None of us had ever heard of a rainbow made by the light of the moon (we later learned that this phenomenon is called a moonbow). We took it as a good omen, signifying the divine promise of Master's work in India and a sign that our humble efforts to spread it will bear fruit.



A golden lotus bud atop a pillar at Self-Realization Fellowship headquarters, Los Angeles, as seen from inside the new wall that surrounds the grounds

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"When I read this wonderful book (in the German edition) it inspired me so greatly that I took the photographs of Yogananda and Sri Yukteswar out of the book and put them into frames, so that I would not be without the sight of them for a single day." — G.B., Wallaceburg, Canada.

"I read *Autobiography of a Yogi* last summer and loved it; then I received a copy of my own for Christmas. As a Christian I have known the joy of God for a long time, but new vistas open when one sees the depth of God-realization in Yogananda's narrative. Though I am only fifteen years old, I have already decided to devote my life to seeking a fuller knowledge of God. It is a comfort to have devoted friends at SRF who love Him as I do." — J.M., Starkville, Mississippi.

"I had read many books, but Yogananda's *Autobiography* was the greatest, so strongly did it inspire me." — Y.M., Osaka City, Japan.

"I have just read *Autobiography of a Yogi*. Never before in my life have I been so moved. For the past five years I have sought answers to such spiritual questions as Yogananda explains. This is a book that will change my life." — C.W. (Pfc.), Ft. Stewart, Georgia.

DIRECTORY of CENTERS, CHURCHES, and COLONIES

SELF-REALIZATION FELLOWSHIP (SRF)

Founded in America by Paramahansa Yogananda in 1920

YOGODA SATSANGA SOCIETY (YSS)

Founded in India by Paramahansa Yogananda in 1918



UNITED STATES

California

LOS ANGELES — SRF-YSS international headquarters, Mount Washington Center, 3880 San Rafael Ave. Tel. CAPitol 5-2471. Visitors welcome, Sun. 1 to 5 p.m. or by appointment.

HOLLYWOOD — SRF Church of All Religions, SRF India Center, 4860-66 Sunset Blvd. Sun. 10 a.m., 11 a.m. (regular service and Sunday School), and 8 p.m. Thurs. 8 p.m. SRF India Restaurant at India Center open 11 a.m. to 8 p.m. daily except Mon. and Tues. Telephone NORmandy 1-8006.

PACIFIC PALISADES — SRF Lake Shrine Church of All Religions and Mahatma Gandhi World Peace Memorial, 17190 Sunset Blvd. Sun. 11 a.m. (regular service and Sunday School), and 8 p.m. Thurs. 8 p.m. Tel. GLadstone 4-4114. Open to visitors daily except Monday.

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ENCINITAS — SRF World Brotherhood Colony, Highway 101 at K Street. P.O. Box 758. Tel. PLateau 3-2888. SRF India Restaurant open noon to 7:30 p.m. daily except Mon. and Tues. Telephone PLateau 3-3626. SRF Retreat, guest accom-

modations for SRF students and friends. P.O. Box 758. Telephone PLateau 3-1811. Services Sun. 11 a.m., SRF Retreat Chapel; Thurs. 8 p.m., SRF Hermitage.

SAN DIEGO — SRF Church of All Religions, 3072 First Ave. Sun. 11 a.m. (regular service and Sunday School). Wednesday 7:30 p.m. Thursday 8 p.m.

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LANSING — YWCA, Monday, 8 p.m. Telephone IVanhoe 5-0347.

Minnesota

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CORDOBA — Calle Dorrego 372, Villa Cabrera. Sat. 5 p.m.

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RIO DE JANEIRO — Rua Urbano Santos, 15 Praia Vermelha. Sun. 10 a.m. Telephone 26-5823.

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VALPARAISO — Calle Walker 667, Recreo Alto, Vina del Mar. Wed. 6 p.m.

COLOMBIA

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BOGOTA — Calle 20, Número 481. Wed. 8 p.m.

CALI — Calle 8a, No. 6-10. Tues. 7 to 9:30 p.m.

PERU

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CARACAS — San Mateo a Vargas, No. 10. Wed. 8:30 p.m.

EUROPE

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GHANA

ACCRA — P. O. Box 2624. Meetings at Adabraka Day Nursery, Brewery Road. Sun. 7 a.m.; Tues. and Fri., 7 p.m.

KOFORIDUA — J. Sakordee Memorial School, Form 1 Classroom. Tues. 5 p.m. Sun. 5 a.m.

TAKORADI — Community Center at Takoradi. Sun. 4 p.m.

SOUTH AFRICA

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AUSTRALASIA

AUSTRALIA

SYDNEY — Adyar Hall, 25 Bligh St. Sat. 4 p.m. (biweekly). Telephone XB. 3140 (Kirribilli).

NEW ZEALAND

AUCKLAND — 25 St. Stephen's Ave. Meetings at Higher Thought Temple, Wellington St. Sun. 6:30 p.m. and 7 p.m. Meditation at 117 Grafton Rd., Wed. 8 p.m. Tel. 44-710.

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Bihar

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Punjab

SIMLA — YSS Ashram, Woodfield. Sun. 10:30 a.m. (regular service; free library and medical service). Thurs. 6 p.m. (meditation). Telephone 2374.

Maharashtra (Bombay)

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INDONESIA

CELEBES — YSS Makassar, Djalan Pasar Ikan No. 3. Sun. 9:30 a.m.



SRF MEDITATION COUNSELORS

The following persons may assist other Self-Realizationists in the practice of SRF techniques and in the understanding of basic meditation principles as taught by Paramahansa Yogananda.

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California

HOLLYWOOD — Bro. Anandamoy, Sister Meera, Brother Bimalananda, Br. Leland. SRF Church of All Religions, 4860 Sunset Boulevard. Telephone NORmandy 1-8006 or CApitol 5-2471.

PACIFIC PALISADES — Br. Arne. SRF Lake Shrine, 17190 Sunset Blvd. Tel. GLadstone 4-4114.

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EAGLE ROCK — Mr. Eugene Ben-
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ENCINITAS — Brother Bhaktananda, Brother Sarolananda. SRF World Brotherhood Colony, P.O. Box 758. Telephone PLateau 3-2888.

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OAKLAND — Mrs. Kamala Silva. Tel. GLencourt 1-8608.

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New Jersey

EAST BRUNSWICK — Mr. A. E. Bardwell, 62 Jensen St. Telephone CL. 7-6638.

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MEXICO, D.F. — Mr. Jose M. Cuaron (*Yogacharya*), Apartado 1680. Telephone 24-22-31.

Dr. Alfredo Cuaron, Loreto Num. 13. Telephone 22-36-91.

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SELF-REALIZATION FELLOWSHIP, Los Angeles 65, California



— The Cleveland Museum of Art, J. H. Ware Collection

This eleventh-century bronze figure depicts Shiva or God in His aspect of Nataraja, The Cosmic Dancer. In the Hindu scriptures Shiva is represented as having worked out the infinite modes of rhythm in the dance of universal creation, preservation, and destruction. Lord Shiva holds in a right hand the *damaru*, a tiny hourglass-shaped drum, symbolizing *Aum* (sound, vibration), the original cause of creation. *Agni* (fire) in a left hand suggests the flame of Spirit that informs the material universe with consciousness and life. The lower right hand is outspread in the *abhaya* pose, "the gesture that dispels fear." The lower left hand is extended in the *kari-hasta* attitude, signifying benediction.

With His right foot Shiva crushes the demon *Muyalaka*, representing *Mahamaya*, the cosmic illusion responsible for man's contradictory experiences of life and death. The upraised left foot symbolizes the consciousness that has escaped beyond the world-illusion to dwell in the endless bliss of the Self.

On Shiva's head is the yogin's *jatamukuta* (twisted locks of hair bound in a knot), adorned with a crescent moon, emblem of eternal fertility.



Sitting room of Paramahansa Yogananda, SRF headquarters, Los Angeles. On wall are photographs of the SRF Gurus Lahiri Mahasaya and Sri Yukteswar. A small statue of St. Francis is partly visible near window drape (*center*). This room is now a Self-Realization Fellowship shrine.