

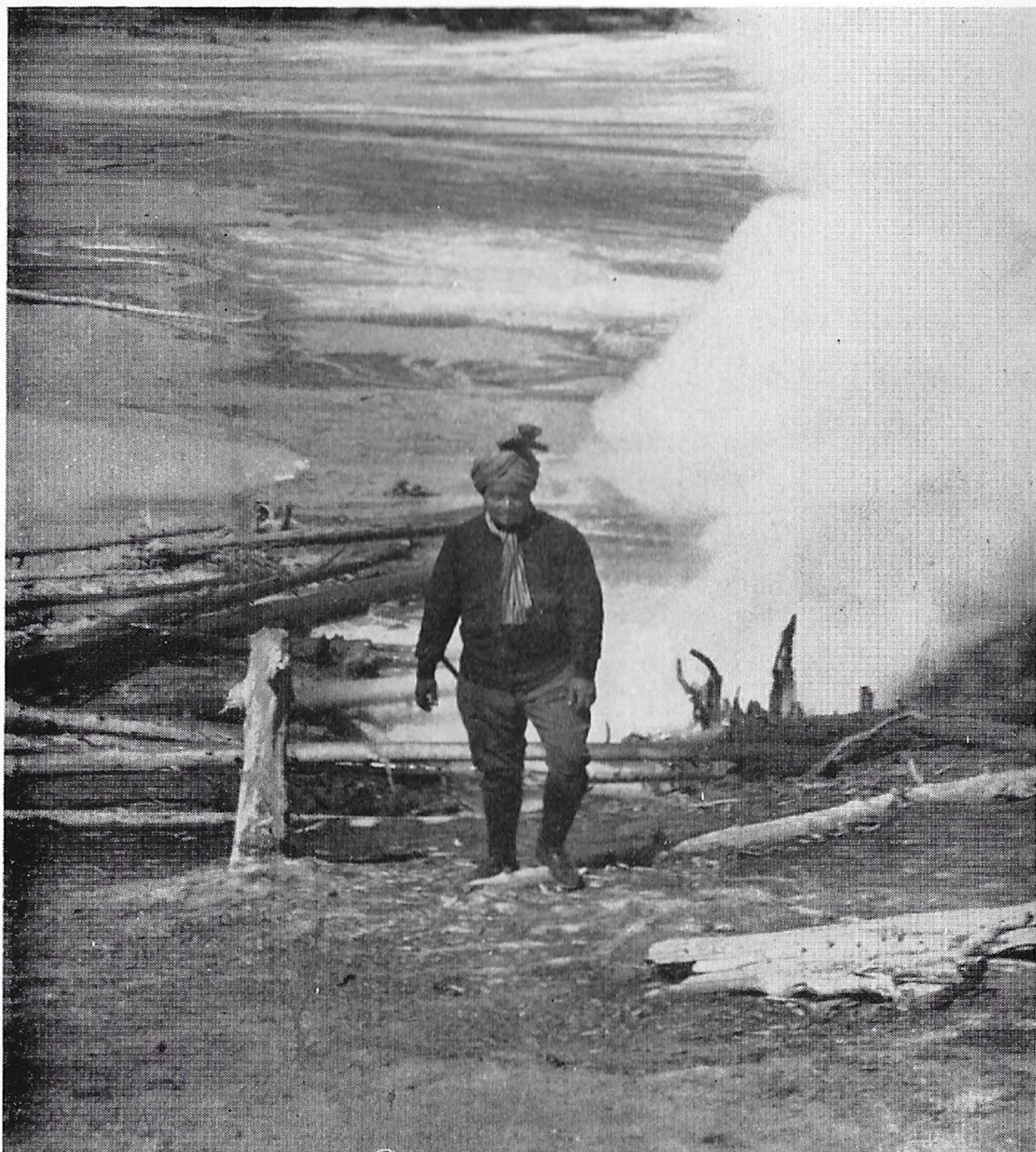


# Self-Realization

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

*October - December 1965*

*25¢*



PARAMAHANSA YOGANANDA AT YELLOWSTONE NATIONAL PARK, 1924

Paramahansaji said of Yellowstone: "One of the greatest nature-made, man-protected parks in the world. What scenic marvels are here! lakes, rivers, mountains, and the hot springs, heaving, smoking, hissing, boiling everywhere. Turquoise Springs, as blue as their name, and Old Faithful Geyser, shooting its hot waters into the air at regular intervals, have deeply enthralled me with their beauty."

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COVER: Self-Realization Fellowship headquarters, Los Angeles, California, after a four-inch snowfall on January 12, 1949.

# Self-Realization Magazine

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October-December 1965

Vol. 37, No. 1

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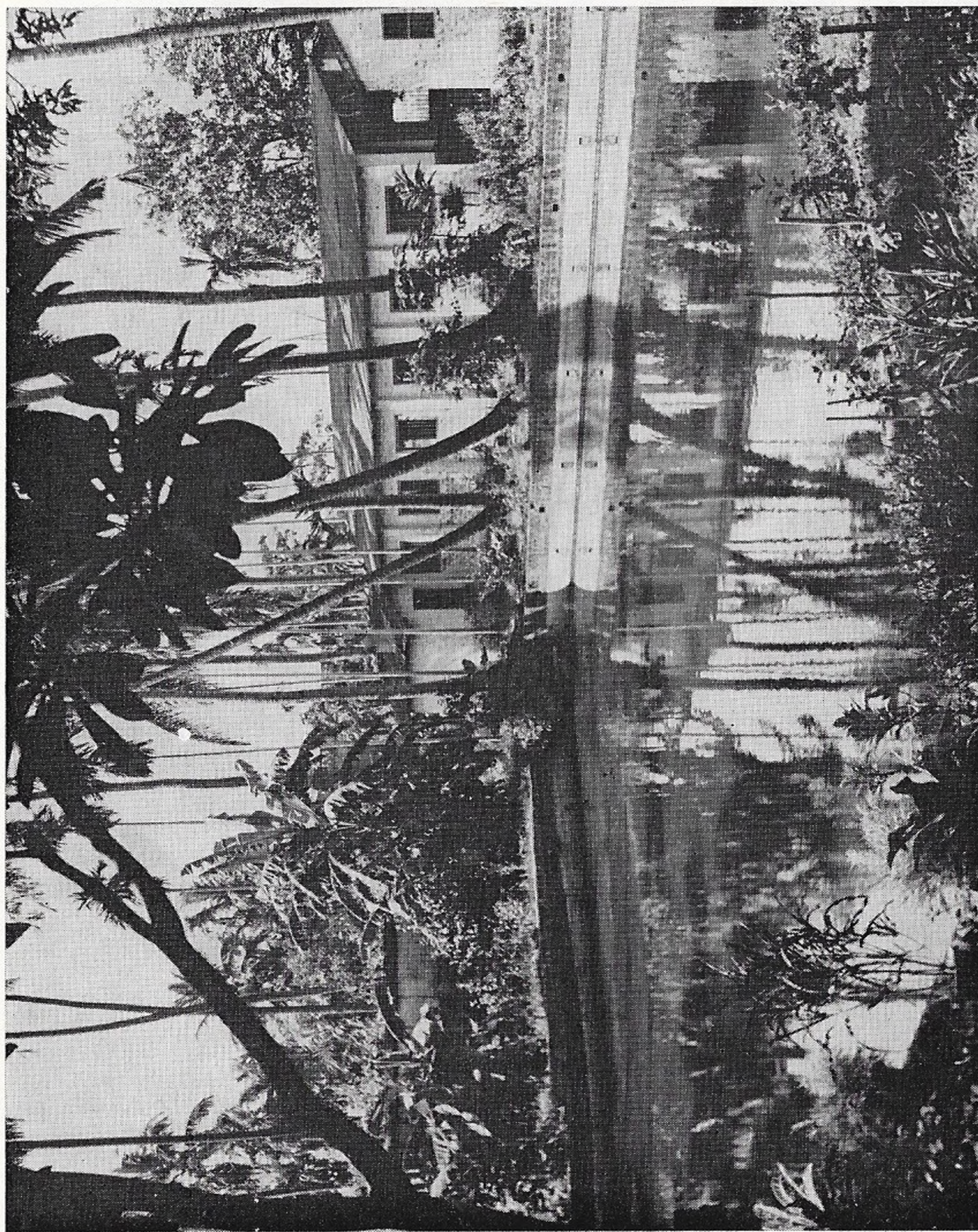
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Paramahansa Yogananda, Founder. Daya Mata, President.

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Tank and dining hall on grounds of Yogoda Ashram, Dakshineswar, India,  
founded in 1938 by Paramahansa Yogananda

# Be A Smile Millionaire

*A talk on June 5, 1949, at Self-Realization Fellowship Church,  
Hollywood, California*

By PARAMAHANSA YOGANANDA

The real smile is the smile of bliss that comes when you meditate, when you feel the joy of God's presence. That is the smile on Lahiri Mahasaya's face.\* He is seeing the world partially, but seeing God fully. My smile comes from a joy in my breast, a joy that you also may attain. Like a fragrance it oozes out from the core of the blossoming soul. Joy calls others to bathe in its waters of divine bliss.

The average man is familiar with four states of mind. When a desire is fulfilled, he is happy. When a desire is denied, he is unhappy. When he is neither glad nor sorrowful, he is bored. When these three emotions, these three states of mind — pleasure, pain, and boredom — are sloughed off, he has peace.

## Beyond Peace is Bliss

Peace is the absence of the alternations of sorrow and pleasure, and the absence of boredom. It is a very desirable state. After a tumultuous ride on the crests of pain and pleasure, with frequent dips into the troughs of boredom, you enjoy floating on the calm sea of peace. But greater than peace is bliss — bliss of the soul. It is an ever-new joy that never disappears but remains with your soul through eternity. That joy can be attained only by perceiving God.

If you place a pot of water under the rays of the moon and then agitate the water, you create a distorted reflection of the moon. When you still the waves in the pot, you have a clear reflection of the moon. The time when the water in the pot is calm and the reflected moon appears clear and undistorted is comparable to the state of peace, when all waves of sensations and thoughts are absent from the lake of your mind in meditation. It is a negative state, born of the absence of the waves of pleasure, pain, and indifference; and after a little while you will be attracted once more by the motion of the waves.

\*Lahiri Mahasaya was the guru of Swami Sri Yukteswar. The lives of these great masters are described in *Autobiography of a Yogi* by Paramahansa Yogananda. (Ed.)

When you sleep, you passively still thoughts and sensations. When you consciously still thoughts and sensations by meditation, you experience first the state of peace; the muscles of your face wear a smile that reflects the peace of your heart. But you must look beyond peace in order to behold, undistorted by sensory stimuli and motor reflexes born of sense-associated thoughts, the purity of your soul. The bliss you feel then is ever new. Saints always have this joy in their hearts. Secure in the divine inner assurance, they are unshaken by anger or fear. Using the scalpel of reason or intuition, they can dissect their own or others' thoughts on the operating table of the mind and remain unmoved.

### Smile with the Love of God

Most smiles are born of good emotions arising out of doing good, or out of feeling sympathy, love, kindness, or mercy. But the most wonderful way to smile is to fill your heart with the love of God. Then you will be able to love everybody; you will be able to smile all the time. All other forms of smiles are evanescent because emotions flicker and pass away, no matter how good they are. The only thing that can last is the joy of God. When you have that you can smile all the time.



Daya Mata meditating by boulder-strewn brook during Christmas retreat in Neterhat, India, a small hill station about 90 miles from YSS headquarters; December 1963. She is with a YSS devotee.

Otherwise you will see that when you are feeling merciful toward someone and he returns your kindness with a slap, you won't be able to feel mercy toward him any longer.

I knew a man who paraded his distress when his wife died. I saw through his emotionalism, and told him, "You will marry within a month." He was so angry at me he would not see me after that, but he did marry within a month. He thought his love for the first wife was so great, but you see he forgot her quickly.

I shall never forget how much my Master Sri Yukteswar taught me when he told me this little story about his life: "When I was a little boy I took a notion that I wanted an ugly little dog belonging to a neighbor. I kept my household in turmoil for weeks to get that dog. My ears were deaf to offers of pets with more prepossessing appearance. I wanted only *that* dog."

The same sort of fixation seizes people in so-called romance. Lovers become hypnotized by a face; they can't forget it. But the real beauty we should seek is not outward but inward.

When your soul is filled with joy you are attractive. I like only divine smiles, because without them, human beings are like puppets — today they are saying they will love you forever; tomorrow they are in the grave. Where is their great love then? Where is the promise, "I'll love you forever?" But if you can make God say even once to you, "I love you," it is for eternity. Why do you waste your time for a little human love, and money, and this and that, when you can find in God everything — all the love that is in the whole world, all the power in creation? But don't seek Him for power; seek Him for love. Then you will discover the chink in His armor. When you give Him your unconditional love, He can no longer refuse you Himself.

### To Find Bliss, Meditate

Meditate more. You do not know how wonderful it is. It is much greater to meditate than to spend hours seeking money or human love or anything else that you can think of. The more you meditate, and the more your mind stays centered in the spiritual state during activity, the more you will be able to smile. I am always there now, in that bliss-consciousness of God. Nothing affects me; whether I am alone or with people, that joy of the Lord is always there. I have retained my smile—but to win it permanently was hard work! The same smiles are there within you; the same joy and bliss of the soul is there. You don't have

to acquire them, but rather regain them. You have merely lost them temporarily by identifying yourself with the senses.

If you think that objects of sight, hearing, taste, smell, and touch will give you supreme joy you are mightily mistaken. They will only take it away. If you put conditions around your joy — “without the sight of that face I cannot be happy” — you will never find unalloyed bliss. Because no sense-produced pleasure is permanent. Time relentlessly works its havoc on physical beauty; everything in the material world is subject to change. Therefore if you could see all the beautiful faces in the world; if you were to hear all the music and touch everything that you desire to, you would still not have found real happiness. You may imagine you are happy, however. Sometimes, after you have dug and dug to get at some object of desire, you find no happiness in the object itself, yet you derive a certain satisfaction from the labor you have put into getting it, and you therefore think you are happy. But such satisfactions are short-lived.

So do not seek your happiness in the senses. Find joy within and express it in your face. When you do that, wherever you go a little smile will surcharge everyone with your divine magnetism. Everybody will be happy!

But remember it is the Lord alone who changes each heart; we must not at all ascribe to ourselves the power to do good. The only one that does good is God. It is His world. If you feel Him as the Indweller of this body — that it is He who works in everything; and if you give both good and bad actions — everything — to Him, you will be surprised to see how all your actions gradually will be changed to good. You will not be able to do anything wrong when the consciousness of God is with you. Give your life to Him. In all you do, say, “It’s You, Lord, not I! Not I, Lord!” Destroy ego; it is a great obstruction to this liberating realization. You are not the Doer; can you lift your hand if the Lord quenches the little beam of life in your medulla oblongata?

### **How to Banish External Impressions**

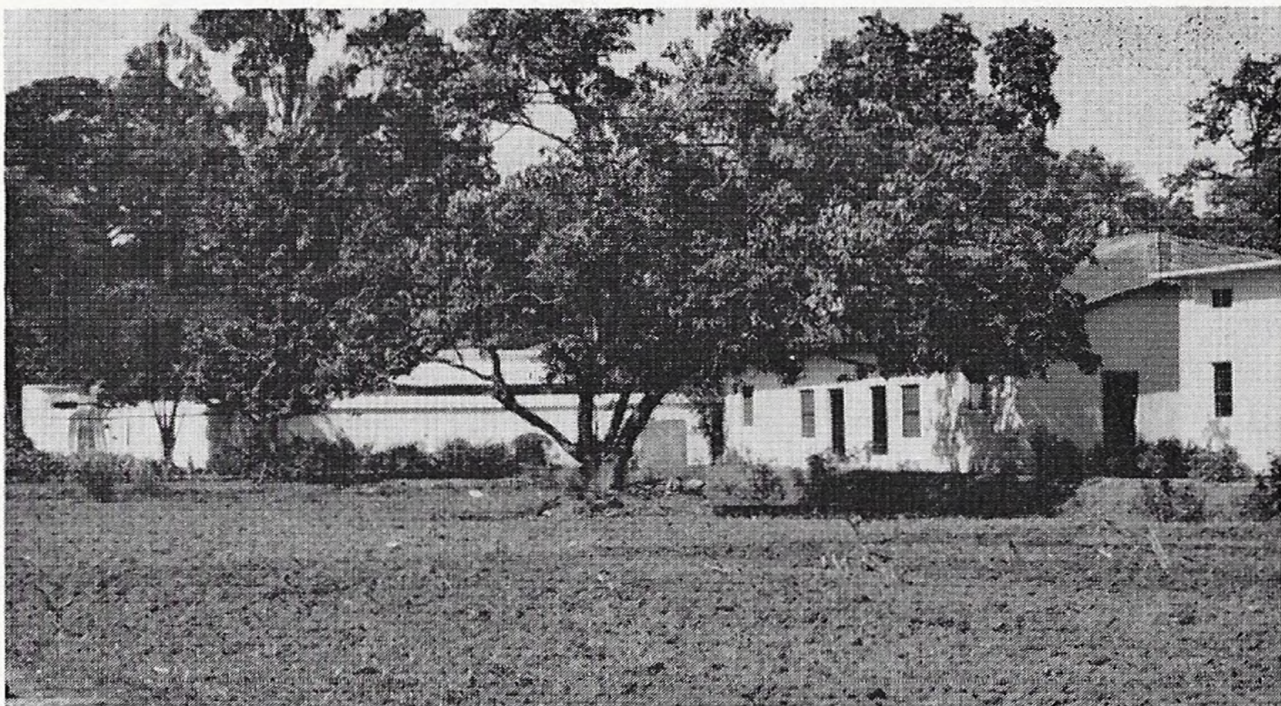
Once I was sitting outdoors at Encinitas, and it was very cold. I turned my consciousness within, and in a twinkling I couldn’t feel the cold at all. Joy came over me; once in a while I saw my surroundings melt into one light, like the beam of a motion picture. If I concentrated on the picture, I saw the picture. If I concentrated on the beam, the world vanished. You cannot see anything without your conscious-



ness. So if you have full mastery over your mind, and you look within at your soul, even though your eyes are open you will see only that great light of God, and feel His great joy. Only as you look outward through the eyes will your consciousness perceive the outer world. It is all a motion picture of God. I could see, that day in Encinitas, on one side the sensations and thoughts that were dreams of my consciousness which came from God, and on the other side, as I retired within, no sensations at all — just pure joy. And though I was sitting in that extreme cold, bare bodied, I could feel the cold and the scenery disappear and joy alone come; later I felt the slight impressions of sensations together with that great joy.

Practice this — practice the presence of God. Don't be satisfied with a little prayer, or seeing a little light, and then going to bed. Sleep is a drug. If you can fairly control sex; if you can fairly control all the senses; and if you go after God with all the power of your soul, He will come to you. Even if you are a great moralist and a spiritually inclined person, without the perception of God you have very little.

So do not deceive yourself. Meditate more — unceasingly and sincerely. Tell God: "I know my weaknesses. But Lord, they belong to You, because You created me. I have no wish for anything except



View from behind main buildings at Yogoda Satsanga Society (SRF) headquarters, Ranchi, India. Wall at left encloses gardens by administration building; at right of wall is teachers' dormitory and meeting hall and, at extreme right, a corner of Yogananda Mandir (shrine).

to be with You, because You are the one who is showing this movie. You are free from its dual aspects of comedy and tragedy. So am I free, because I am Your child."

Don't call yourself a sinner; nor call yourself righteous and be proud. Say rather that the Lord is with you, and that He — no one else! — is working through you. Then you will see a different world. Without the consciousness of God this world appears full of struggle, violence, and terrible disappointments. But with Him it is a haven of happiness.

When I was watching the motion picture, "Song of Bernadette," I was so deeply touched by some of the events in the saint's life that I cried. At last I said, "What's the matter with me?" I looked at the picture again and saw only shadows and light; I lost the consciousness of drama. I couldn't cry any more; a great joyous state came over me.

### **The Motion Picture of Creation**

In a second, God can duplicate the form of any person who has gone out of the world; He wants you to know that. He wants you to understand that this creation is a show. If you take the show seriously, you are going to get hurt, and you won't like it; you won't be able to stand life, with its sorrow and disease and pain. If the Lord had not given disease and pain you would know immediately that this is only a show. Whenever anything hurts the body I put my mind at the seat of spiritual awareness at the point between the eyebrows; then I feel no pain at all. But when I concentrate on the hurt, I feel the delusion of pain. If you can keep your mind centered in the spiritual consciousness of your soul you will not suffer when the delusive shadows of sorrow appear on your mental screen. Pray to God unceasingly to reveal Himself as the sole joyous Reality.

You have already lost so much time — death may take you away at any moment, and then you won't have time to know Him. You must realize Him before you go out of the body cage. Tell Him, "I want to feel Your presence." But He won't let you out of this hospital of delusion until you cure yourself of the disease of desires. Do everything for God. Working for Him is just as important to your spiritual progress as meditation.

Meditate on the Lord at night until you are uplifted in Him and feel locked in His joy; and when you come down to perform activities during the day, bring and keep with you the remembrance of that state. Then you will be all the time with God. And you will always

be able to smile and say, "A little bit of sorrow or a little bit of pleasure or a little bit of peace cannot create any tumult in the ocean of ever-new bliss with which my soul is filled."

Laugh at *maya*, delusion. Watch life as a cosmic motion picture and it cannot work its delusive magic on you any more. Be in God-bliss. When you can stand unshaken 'midst the crash of breaking worlds you shall know that God is real. He doesn't mean to hurt you. He has made you in His image. He has made you already what He is. That is what you don't realize, because you acknowledge only that you are a human being; you do not know that this thought is a delusion.

When you are suffering from cancer it is not fun. Yet St. Francis suffered from diseases and at the same time he was healing the sick and raising the dead. His divine joy could not be taken away. So by all means get to God. But He won't receive you until you prove to Him that you do want Him and that you have no desire to get mixed up in His show.

### Don't Question God — Love Him

Nor should you question God. You will reap only doubt. You will not be able to understand His laws until you become one with Him. So why waste time trying to understand them by an intellectual approach? If you are reading a novel in which the hero is being mistreated, the villain is winning, and each chapter seems to contradict the preceding one, you will feel frustrated and angry with the author. But when you read the last chapter you are satisfied and you think how wonderful that novel was because it was so complex. So God is the Master-Novelist, and one is wonderstruck at the paradoxes and intricate plot of His creation. Don't try to solve these riddles; you will be lost. When you find Him, in that last chapter, He will give you the solutions to all the enigmas of human life. And you won't be able to question His wisdom when you hear His replies. That I know!

Live with God in your heart and have no fear in the world — fear will be afraid of you! You will be free from this cosmic delusion. Then you will smile: "I know at last the mystery of it all." But don't try to know first; love God first. Then He will tell you everything. And you can smile an eternal smile. Your thoughts, your words, your writings, and everything you do will be impregnated with the joy shining in that smile. Wherever you meditate you will leave behind a fragrance of smiles, and whoever will come there will also be moved to smile with God. You can smile all the time when you dwell in His ineffable bliss.



Daya Mata greets Mrs. M. Cantos (*right*), after meeting with SRF members on October 23rd in New York City. Mrs. Cantos had the distinction of being both the first and the last person in the line of guests who came forward to meet and pay their respects to the SRF president. "Well," she explained, "I have two boys in training at Mt. Washington (SRF headquarters in Los Angeles), so I feel that I'm entitled to come through the line twice."

NEW BOOKLET

*Prayers of a Master for his Disciples*

By PARAMAHANSA YOGANANDA

Two prayers, one invoking God's blessings on SRF disciples, the other a prayer of dedication to the Lord, for the use of SRF disciples. Beautifully printed on gray art paper with blue cover; frontispiece, a previously unpublished photograph of Yogananda. 25¢

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# Adwaita -- God Is All

By SRI SHANKARACHARYA SRI JAGADGURU ABHINAVA VIDYA  
OF SRINGERI MATH, MYSORE STATE, SOUTH INDIA



Neelakanta Dikshitar has said in one of his beautiful stanzas: "This universe is, as it were, a passing scene thrown on the eternal background of God." The scene cannot be perceived except for the background and yet it is not identical with the background. What then is the relationship between the scene and the background? The scene is transient and unsubstantial. If the scene is withdrawn, the background will continue to exist as before. If, on the other hand, the background is withdrawn, the scene will cease to exist, for it has no substance other than the substance of the background whereon it appears. This is why the sacred *Vedas* say: "Verily, all this is Brahman" with reference to the universe, and "That thou art" with reference to God and man.

Adi (the first) Shankaracharya defines a *mukta* or liberated soul as one who firmly believes that he is the Supreme Brahman and no other, and that he is really the One who resides in and shines through all things.

## The Characteristics of Brahman

How is this knowledge of Brahman secured? Although the identity of the soul with Brahman may be learned only through the *Upanishads* and by the teachings of a qualified Guru, we can verify divine truth by practice of intense introspection. Adi Shankara goes on to say that it is a definite fact that "I am the supreme Brahman," and asks everybody to ponder over this, in view of the unimpeachable reasons to justify this identity. They are *chidroopatwat*, *asangatwat*, and *abadhyatwat*: the characteristics of Brahman are consciousness, unrelatedness, and un-negativability.

That the soul's nature is pure consciousness, that its existence does not depend upon anything else, and that the soul continues to exist and to be conscious when everything else is negated are truths easily understandable by anybody who analyzes the experiences during the state of deep sleep, and are actually experienced by a person who

is able to enter into the state of *samadhi*. During these two states, there are no objects to be perceived and the senses of perception do not function; yet consciousness persists. If the aspirant is not capable of analyzing his own experiences during deep sleep, even he stands to gain if he believes that he is verily the same as and not distinct from Brahman.

As long as a person is conscious of "I" and "mine," he cannot escape the limitations brought on by that consciousness and the rights and obligations incidental to that consciousness. If, however, he has realized his transcendence over these adjuncts, he is no longer bound by them.

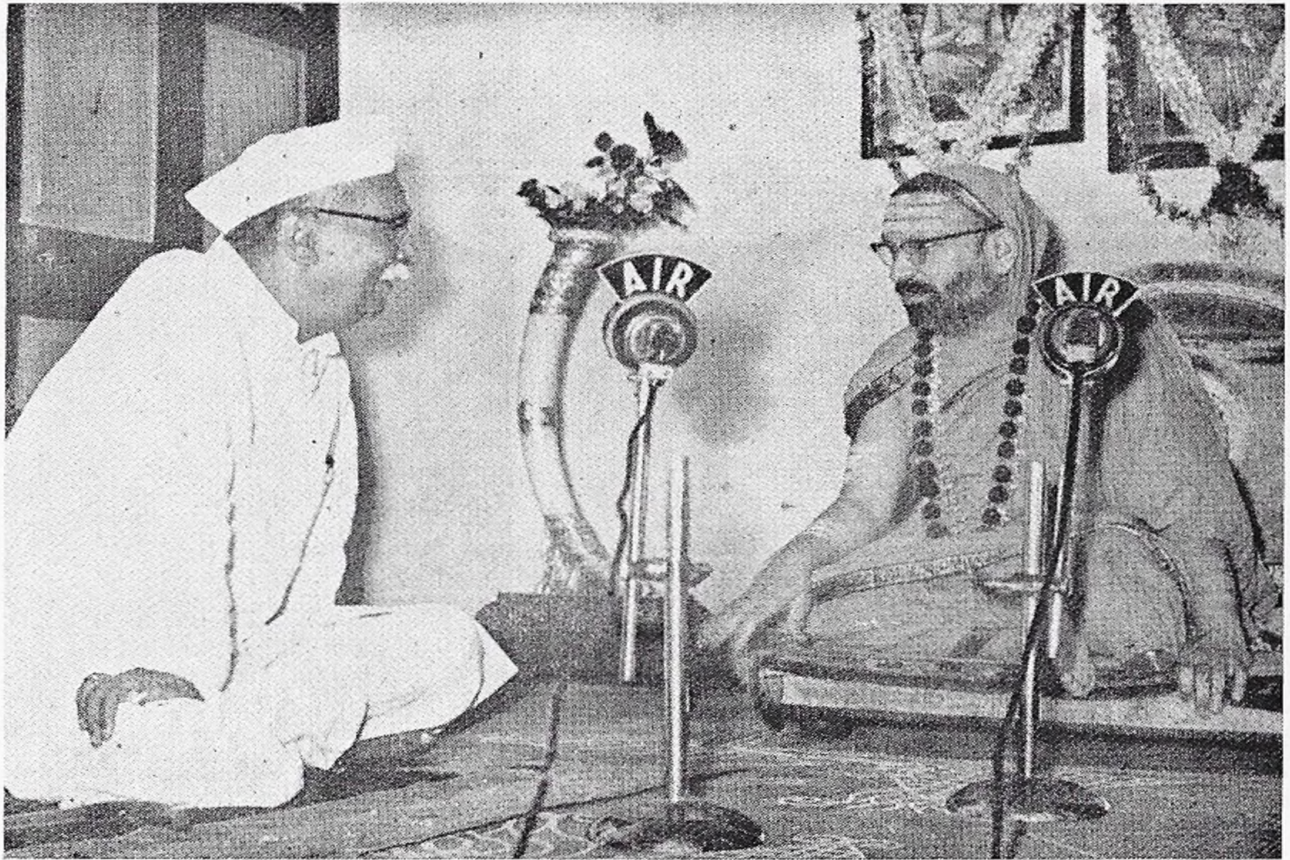
A *jivanmukta* will be performing virtuous deeds with the idea that he will have to lead people from darkness to light by example and precept. He does not like to set up a bad precedent for others to follow and thus to perish in the long run. He will offer *upadesa* (initiation) only to those who come to him in a spirit of deep humility and with a keen desire for emancipation.

### Qualities of True Disciple and True Guru

The disciple should prostrate before his would-be Guru and beg his protection during the difficult process of crossing the ocean of *samsara* (phenomenal existence). The Guru will put him to an acid test, and only when he is satisfied about his disciple's sincerity of purpose should he begin to preach about the eternal secrets of the highest philosophical truths.

In the same way, the disciple should put the Guru to a hard test, and if he is satisfied that the latter is capable of leading him along the path of virtue and *dharma* (righteousness) and that the Guru possesses a true understanding of the infinite truths about Brahman, the disciple should approach him in a suppliant mood and ask his guidance.

The Guru should have mastery over his senses and be firm and undaunted even in the most trying circumstances. He should possess such complete control over his mind that he should not murmur when he is in sorrow or feel highly elated at good fortune. He should be well-versed in the *Vedas* and should not be subject to the vagaries of passion. Lastly, he should be always thinking about the welfare of his disciple. Such a Guru will teach the most profound philosophical truths to a worthy disciple, whose duty is to hear, cogitate, contemplate upon his *upadesa*, and then reach a state of *samadhi*.



The late Sri Rajendra Prasad (*left*), first President of India, and His Holiness Sri Shankaracharya of Sringeri Math, Mysore State, South India

### **Brahman is Experienced by Inner Bliss**

The infinite Brahman should be realized by experiencing the bliss within one's self. All this has to be done according to the dictates of the scriptures, which should be the guiding factor in the performance of one's duties.

The most important obstacle in the path of Self-realization is *bhrama*. A *bhrama* is an illusion which should be completely removed by enlightenment. This takes us on to the theory of *maya* or ignorance. According to this doctrine, the world is merely an illusory appearance of Brahman; Brahman appears illusorily through ignorance, even as a rope appears as a snake illusorily, because of our ignorance as to the true nature of the rope.

Sweetness can be known only when you put some sweet thing on the palate. It is impossible of being explained or of being learned from the words of another person. It has to be realized by direct experience.

If a thing so familiar to us as sweetness transcends all expression, how much more transcendental will be the truth of *Adwaita*, which is the supreme sweetness.

### Adwaita — “Non-Dual, Without a Second”

The distinguishing characteristic of *Adwaita* philosophy is its enunciation of the nonexistence of the universe or of individual souls independent of God, Brahman. There is no second principle in *Adwaita*. Viewing *maya* as the *shakti* or the potentiality of Brahman, *maya* can have no independent existence of its own, apart from the pure Brahman. From a higher standpoint, that of absolute truth, *maya* has no existence at all.

It is called *maya* because it “is not” but seems to be. It signifies *ya ma sa maya*, meaning, “that which does not exist.”

— *A talk delivered by His Holiness at Tirunelveli, Madras State, November 6, 1964. The speech and the photograph were graciously sent to “Self-Realization Magazine” by the secretary of the Shankaracharya of Sringeri.*

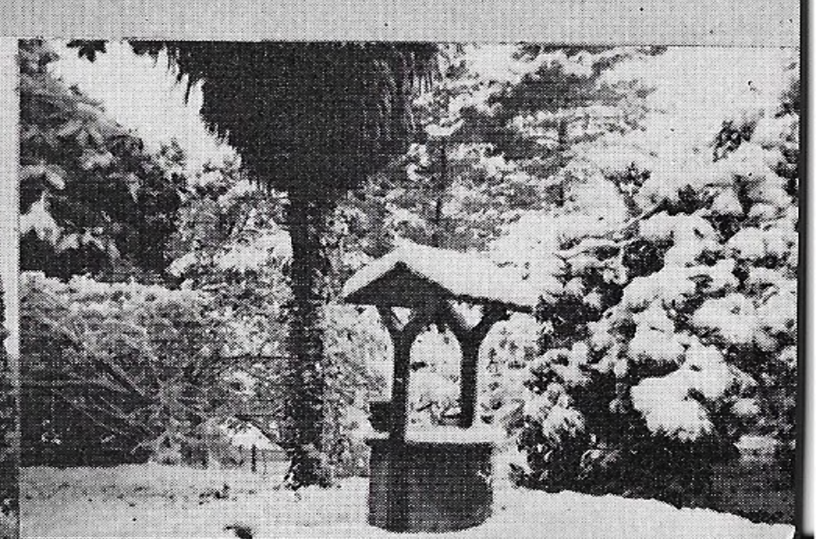
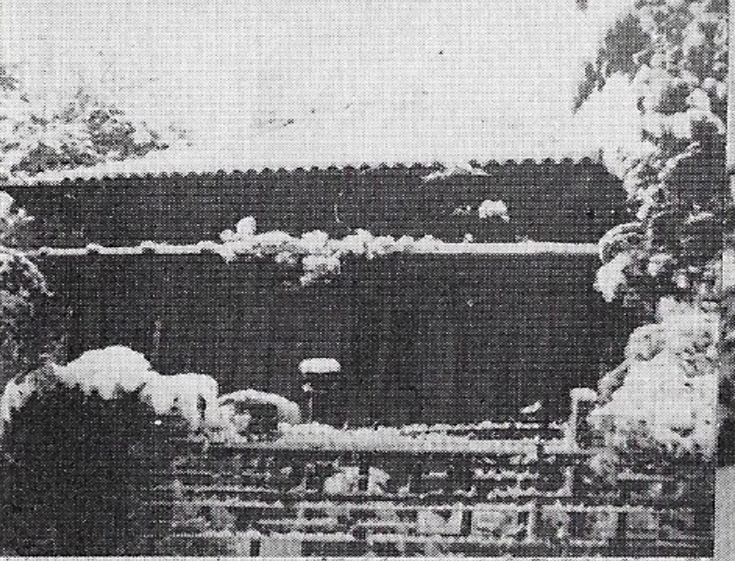
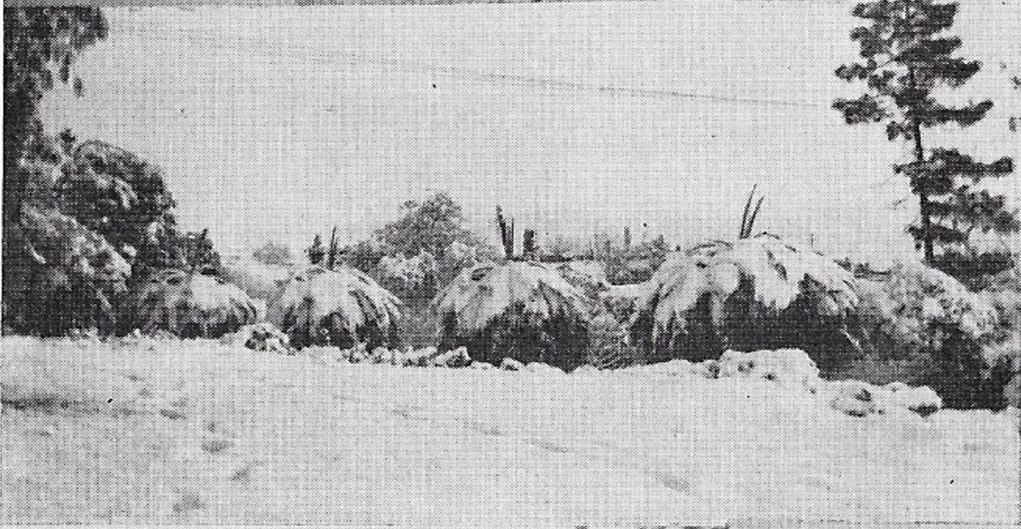
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### PICTURES OF SNOWFALL AT SRF HEADQUARTERS IN 1949

An unprecedented (and thus far unrepeated) snowfall of nearly four inches blanketed SRF headquarters on Mt. Washington, Los Angeles, on January 12, 1949. Paramahansa Yogananda was the first to see it, about four a.m. The scenes at right were photographed on the headquarters grounds that morning. By late afternoon the beautiful phenomenon had vanished under the bright California sun.

*Left to right, starting from top:* side view of main building, from San Rafael Avenue; Temple of Leaves, where Paramahansa Yogananda taught classes on summer days; palm trees, looking like elephants in white trappings, in garden southeast of main building; nuns' office annex, near main entrance of headquarters building; gatehouse; front view of headquarters; southwest corner of tennis court, overlooking the city; and the wishing well placed on the grounds by Yoganandaji.





# Jai Guru

$\text{♩} = 88$

Jai, Gu - ru, jai, Gu - ru, jai, Gu - ru, jai!  
 Ram, Si - ta, Ram, Si - ta, Ram, Si - ta, Ram! (etc.)

Jai, Gu - ru, jai, Gu - ru, jai, Gu - ru, jai!

Jai, Gu - ru, jai, Gu - ru, jai, Gu - ru, jai!

Jai, Gu - ru, jai, Gu - ru, jai, Gu - ru, jai!

Jai, Gu - ru, jai, Gu - ru, jai, Gu - ru, jai!

Jai, Gu - ru, jai, Gu - ru, jai, Gu - ru, jai!

END

*Jai Guru* means "Hail to the Guru." The term *guru* stems from two Sanskrit root-words meaning "darkness" and "light," and signifies "one who leads from darkness to light."

Ram (or Rama) and Sita, who are also addressed in this East Indian devotional chant, were ancient God-realized personages.

Words and music are reproduced (in smaller size) from *Cosmic Chants*, a compilation of original devotional chants and adaptations of East Indian religious songs by Paramahansa Yogananda. Chants such as the above are meant to be repeated over and over, for as long as the singer wishes to continue. The aim is to become absorbed in the thought expressed in the words.

# A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

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

By PARAMAHANSA YOGANANDA



## *Chapter XVI, Stanzas 4 - 5*

*Pride, arrogance, conceit, wrath, harshness, and ignorance mark the man who is born with the demonic nature.*

*The divine qualities bestow liberation; the demonic qualities lead to bondage. Fear not, O Pandava (Arjuna)! thou art endowed with the divine traits.*

Sri Krishna described the characteristics of an *asura* (devilish man), and Arjuna humbly wondered if he himself possessed any of them. The Lord, telepathically perceiving the thought, reassured his disciple.

Arjuna's question occurs to every devotee as he perseveres in the spiritual path and carefully analyzes himself for flaws. He is happy only when he understands by soul intuition that he is rightly approaching the blissful Goal.

## *Chapter XVI, Stanza 6*

*Two types of men exist in this world: the divine and the demonic. I have told you about the divine qualities; now hear about the demonic.*

*Dvau bhuta sargau:* "two types of beings." In *Autobiography of a Yogi* I have written: "In measuring the worth of a man, a saint employs an invariable criterion, one far different from the shifting yardsticks of the world. Humanity — so variegated in its own eyes! — is seen by a master to be divided into only two classes: ignorant men who are not seeking God, and wise men who are."

In expounding the nature of the *gunas*, the rishis said there are three classes of men: those predominantly marked by *sattwa* (goodness), *rajas* (activity, usually for selfish purposes), or *tamas* (ignorance, inertia). All persons possess the three *gunas* in varying proportions; but, as a whole, the life of each man reveals that he leans more heavily toward good or toward evil. In this sense, stanza 6 refers to two, rather than three, types of humanity.

#### *Chapter XVI, Stanzas 7 – 24*

*The demonic know not the right path of action or when to refrain from action. They lack purity and truth and proper conduct.*

*They say: "The world has no moral foundation, no abiding truth, no God or Ruler. All things originate from lustful desire and from nothing else."*

*With their feeble intellects, such ruined men cling to their erroneous beliefs and commit many atrocities. They are enemies of the world, bent on its destruction.*

*Abandoned to insatiable longings, full of dissimulation, self-esteem, and insolence, possessing evil ideas through delusion, all their actions are impurely motivated.*

*Believing that fulfillment of bodily desires is man's highest aim, confident that this world is "all," such persons are engrossed till the moment of death in earthly cares and concerns.*

*Bound by hundreds of fetters of selfish hopes and expectations, enslaved by wrath and passion, they strive to provide for physical enjoyments by amassing wealth dishonestly.*

*"I have obtained this much today, and soon I shall satisfy another desire. In the future all things shall be mine.*

*"I have killed this enemy, and soon I shall slay others. I am the ruler among men; I enjoy all possessions; I am successful, strong, and happy.*

*"I am rich and well-born; can any other be compared with me? Ostentatiously I will give alms and make formal sacrifices; I will rejoice." Thus they speak, led astray by lack of wisdom.*

*Harboring bewildering thoughts, caught in the net of delusion, craving only sensual delights, they sink into a foul hell.*

*Vain, stubborn, intoxicated by pride in wealth, they perform the sacrifices hypocritically and without following the scriptural injunctions.*

*Egotistical, forceful, haughty, lascivious, and prone to rage, these malicious men despise Me who dwells within them and within all other men.*

*These cruel and hating persons, worst among men, I hurl again and again into demonic wombs.*

*Inhabiting the bodies of asuras, deluded birth after birth, they fail to attain Me and fall to the lowest depths.*

*That hell, destructive to the soul's welfare, has a threefold gate: lust, anger, greed. Therefore, man should abandon those three.*

*Turning away from the triple gate of the realm of darkness, man thus obtains his own highest good and reaches the Supreme.*

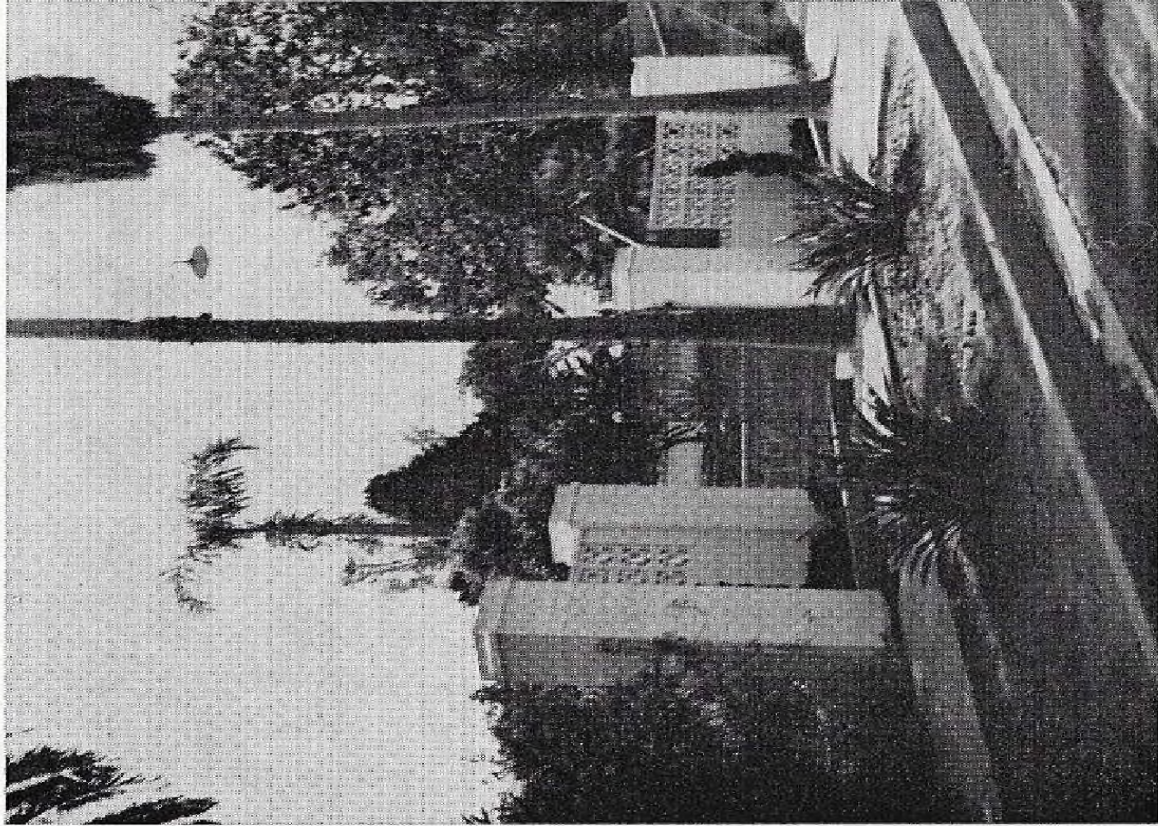
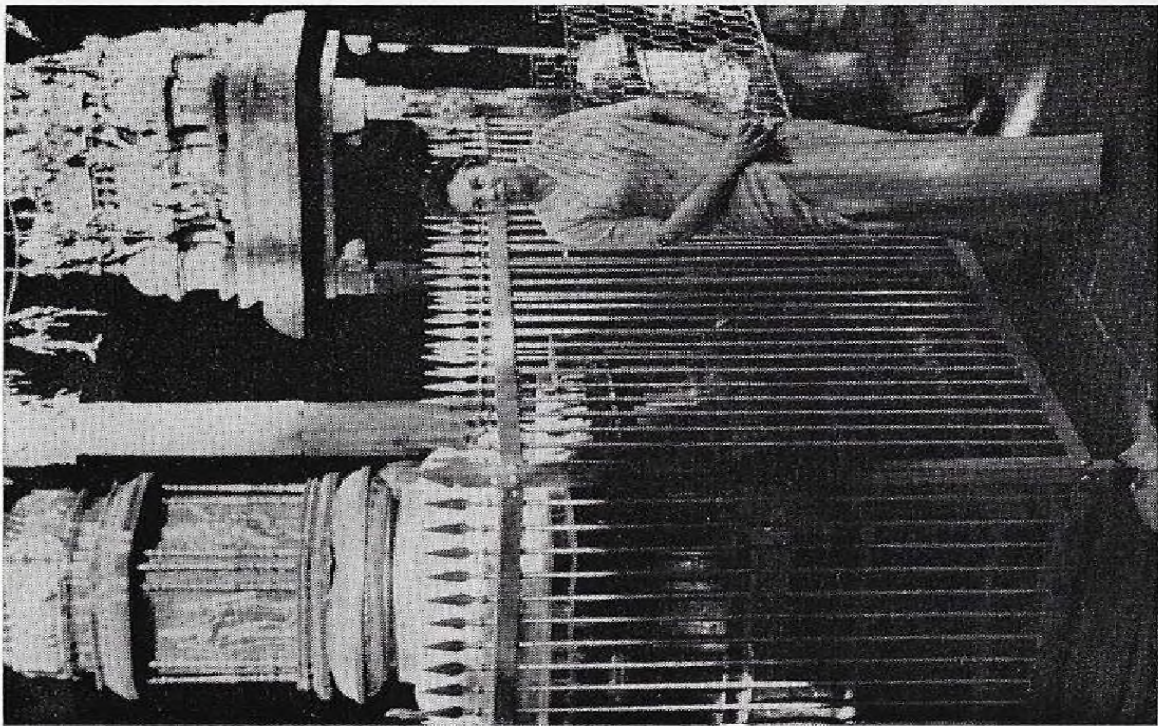
*He who ignores the scriptural commands and who follows his own foolish desires does not find happiness or perfection or the Infinite Goal.*

*Take the scriptures as your guide in determining what should be done and what should be avoided. Act in accordance with the wisdom given in the holy books.*

(End of Chapter XVI)



Rest House on grounds of YSS Ashram, Dakshineswar, India



(LEFT) Daya Mata by small shrine on grounds of Mylapore Temple, Madras, India, January 17, 1964.  
(RIGHT) Gateway to grounds of Self-Realization Fellowship Hermitage, Encinitas. The brick wall was designed and built by a brother of the Self-Realization Order.

# *Approaches*

By GEORGE MACDONALD  
(1824-1905)



When thou turn'st away from ill,  
Christ is this side of thy hill.

When thou turnest toward good,  
Christ is walking in thy wood.

When thy heart says, "Father, pardon!"  
Then the Lord is in thy garden.

When stern Duty wakes to watch,  
Then His hand is on the latch.

But when Hope thy song doth rouse,  
Then the Lord is in the house.

When to love is all thy wit,  
Christ doth at thy table sit.

When God's will is thy heart's pole,  
Then is Christ thy very soul.



Daya Mata addressing a meeting of SRF members on October 23, 1965, in New York. At left is a photograph of Paramahansa Yogananda.

## *News of SRF Centers*

### **Daya Mata Speaks at New York SRF Center**

On October 23rd Daya Mata, president of Self-Realization Fellowship, held a meeting at Carnegie International Center in New York City for SRF members in New York State and surrounding areas. She spoke on the aims and ideals of SRF and on the life of our Guru Paramahansa Yogananda. All ardently joined in the deep meditation that closed the evening. One member subsequently wrote of this meeting: "Some people had to stand, and a few had to listen in the hall just outside the auditorium, where the talk was piped through a loudspeaker. No one seemed to mind; they all appeared happy just to be there. The evening was a tremendous spiritual success."



On the following night Daya Mata held an unscheduled *satsanga* (an informal gathering for spiritual discussion and meditation) with members of the New York SRF Center at their meeting place in the Fisk Building.

### European SRF Centers Visited by Brother Anandamoy

Brother Anandamoy, a minister from Self-Realization Fellowship headquarters in Los Angeles, accompanied by Brahmachari Gerhard, also of SRF Mother Center, recently made a two-month teaching tour of Europe. Brother Anandamoy gave lectures on SRF and its teachings, showed colored motion pictures of SRF activities, met with groups of SRF students to discuss and practice SRF techniques of meditation, and conducted *Kriya Yoga* initiations for eligible SRF students. Starting on September 9th in Zurich, Switzerland, Brother Anandamoy visited the following cities: Hanover, Hamburg, The Hague, Cologne, Frankfurt, Munich, Nuremberg, Stuttgart, Vienna, Rome, Piombino, Milan, Paris, and London.



The Fairy Queen of Halloween with her court (*upper left*) at the Enchanted Palace (SRF headquarters), October 31, 1965. Nine hundred guests risked being carried off by a friendly Frankenstein and an amiable ape man (*lower left*) in order to pay their respects to the Queen. One of her guards stands by reassuringly (*right*) as tiny guests enter the dark grounds of the Palace.

Returning to the United States, Brother Anandamoy spent several days in New York City. On December 3rd, 4th, and 5th he conducted two *Kriya Yoga* initiation ceremonies and a *Kriya Yoga* review class.

### **Expansion of Monks' Ashram Facilities**

Janakananda Ashram (named after the late Rajasi Janakananda, beloved disciple of Paramahansa Yogananda) was built in 1958, but now more space is needed for the fast-growing family of monks at SRF headquarters in Los Angeles.

The upstairs area of the monks' office building near the Ashram has been remodeled to provide four new rooms and bath facilities. Departments dislocated by these developments have been transferred to newly built offices on the ground floor of the nearby monks' refectory building.

At the SRF Colony in Encinitas, California, where SRF monks receive their postulant training, the increasing number of entrants necessitated conversion of a house across the street from the present Monks' Ashram into an "Ashram Annex."

### **SRF Headquarters Entertains 900 Halloween Guests**

For the third successive year, SRF headquarters was transformed on Halloween into an Enchanted Palace. On the grounds lurked monsters and wild beasts, and at the gates stood knights in shining armor to give safe passage to tiny visitors. Inside the Palace the beautiful Fairy Queen of Halloween reigned as of yore, dispensing treats and, this year, a "magic" ring. Asking each visitor to make a wish, the Queen touched him with her scepter, symbolizing her prayer that it come true. Most Mt. Washington neighborhood children know that SRF headquarters is the residence of yogis, and one little lad, when asked later where he got his "magic" ring, replied, "The Fairy Yogi gave it to me!"

A goodly number of the 900 persons that crowded into the main hall on Halloween were parents. A delegation of six mothers from the neighborhood came to see the Fairy Queen and to thank her for the "wonderful thing you are doing for the children and for all of us." For several days afterward, phone calls and letters came in from other pleased mothers and fathers. "It is the Halloween high spot for all the youngsters on the hill. You are wonderful neighbors," wrote one mother. A father reported: "Our son didn't want to come home! Everyone who attended must have received a blessing. I know we did."

## Annual Christmas Celebrations

The most looked-forward-to event on the SRF spiritual calendar is the annual All-Day Christmas Meditation on the 23rd of December. Throughout the month of December, renunciant devotees in SRF colonies hold progressively longer meditations, individually and in groups. Thus they strive to prepare their consciousness to receive the sacred and joyous spirit of Christ.

On the 23rd all colony residents assembled at SRF headquarters for an eight-hour meditation, invoking the presence of Christ on the altar of united hearts. Similar meditations were held by SRF Centers and Meditation Groups throughout the world. This beautiful spiritual celebration of Christmas was inaugurated in 1925 by Paramahansa Yogananda.

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“It is well to have visions of a better life than that of every day, but it is the life of every day from which elements of a better life must come.”

— *Maeterlinck.*



Monks of Self-Realization Order in front of Rajasi Janakananda Ashram at SRF Headquarters, Los Angeles, California, Christmas 1965. At center is a photograph of Paramahansa Yogananda, garlanded with evergreens.

## *A Spiritual Opportunity for Young Men and Women*



Young SRF students of high spiritual ideals and harmonious temperament who are single and free of worldly commitments, and who would like an active, purposeful life in an SRF spiritual community, are invited to send for a free descriptive booklet, *Give Me thy Heart*. It outlines the history, aims, ideals, and rules of the monastic Self-Realization Order of Self-Realization Fellowship, and lists the requirements for entrance.

The pioneering movement founded by the great master Paramahansa Yogananda offers a variety of opportunities to apply present skills and to learn new ones in the highest type of service: for God alone. Most important, life in an SRF ashram provides ample periods for meditation and offers priceless spiritual training that hastens the divine progress of those who are receptive and devoted.

Send for a copy of *Give Me thy Heart*, and feel free to write to us if you have any questions after reading it. Please address your inquiry to:

**SELF-REALIZATION FELLOWSHIP**

*Personnel Department*

3880 San Rafael Avenue

Los Angeles, California 90065

# SRF Activities in 1966



## Public Lectures, Classes, in San Diego and Los Angeles

A Winter Series of SRF lectures and classes will be given in San Diego from March 4th to 26th.

The annual SRF Summer Classes will be held in Los Angeles from August 19th – 26th. Class participants may also attend a program of inspirational activities planned for them during this week. In June a complete announcement will be mailed to all SRF members living in the United States, Canada and Mexico. Members living in other countries may write to SRF headquarters in June for a free copy of the Class Week program.

## Lectures and Classes in Miami, Houston, and Dallas

A minister from SRF headquarters will give a Fall Series of public lectures, classes in SRF teachings and (for eligible SRF students only) *Kriya Yoga* initiations in the following cities: Miami, Florida (September 23 – October 2); Houston, Texas (October 14 – 23); and Dallas, Texas (October 28 – November 6).

Brochures giving complete details about the Winter Series of lectures and classes in southern California, and the Fall Series in Florida and Texas, will be mailed to all SRF students and inquirers in these areas in ample time for registration.

## Kriya Yoga Initiations and Review Classes

*Kriya Yoga* initiations (for eligible SRF students only) will be conducted this year in Los Angeles on the following Saturdays: March

26th, August 27th, and October 22nd. An initiation will be held in Phoenix on Sunday, May 1st, and in Detroit on Thursday, June 23rd. Review Classes in *Kriya Yoga* will be given in Los Angeles on these Sundays: March 27th, August 28th, and October 23rd. Any SRF *Kriyaban* member is eligible to attend these *Kriya Yoga* review classes, being required only to show his *Kriyaban* membership card.

### Monthly Weekend Retreats for SRF Members

The program of planned Monthly Weekend Retreats (for active or graduate SRF Lessons students only) is being continued at Self-Realization Fellowship Retreat in Encinitas, California. The 1966 dates of the Weekend Retreats (from Friday evening through Sunday afternoon) are: January 14 - 16, February 18 - 20, March 18 - 20, April 15 - 17, May 13 - 15, June 17 - 19, July 15 - 17, September 16 - 18, October 14 - 16, and November 18 - 20.



Daya Mata at SRF headquarters, Los Angeles, presiding at festivities following ceremony in which two renunciants took final vows as Sisters of the Self-Realization Order, January 19, 1965

## *To the Friends of SRF*

Self-Realization Fellowship gratefully acknowledges the financial assistance received from members and other friends in carrying on its manifold activities in America, India, and other parts of the world. The work founded by Paramahansa Yogananda is continuously expanding; and SRF must apply its resources to new projects as well as to long-established activities.

Donors who desire to do so may indicate to which of the following Funds they wish to contribute: Paramahansa Yogananda Memorial Fund (for erection of a shrine at SRF headquarters), or Voluntary League (General Fund, India Fund, or Building Fund). Unspecified gifts are allocated to the Publicity Fund (for advertising and other methods of spreading the SRF message).

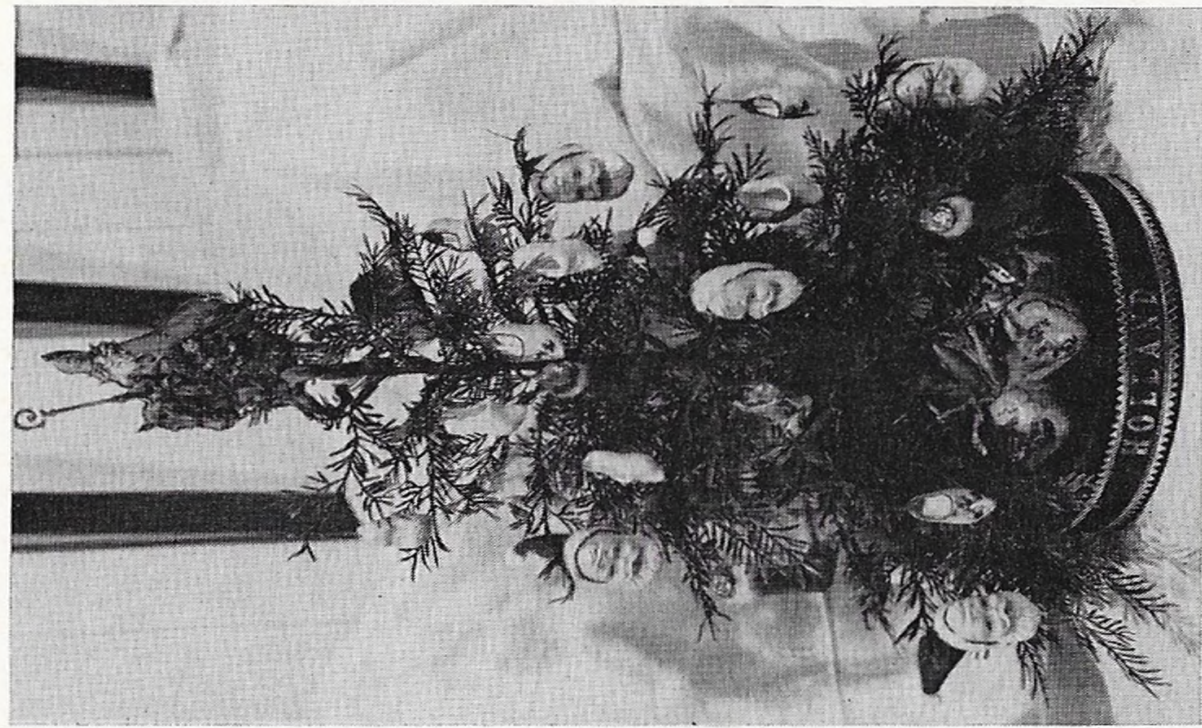
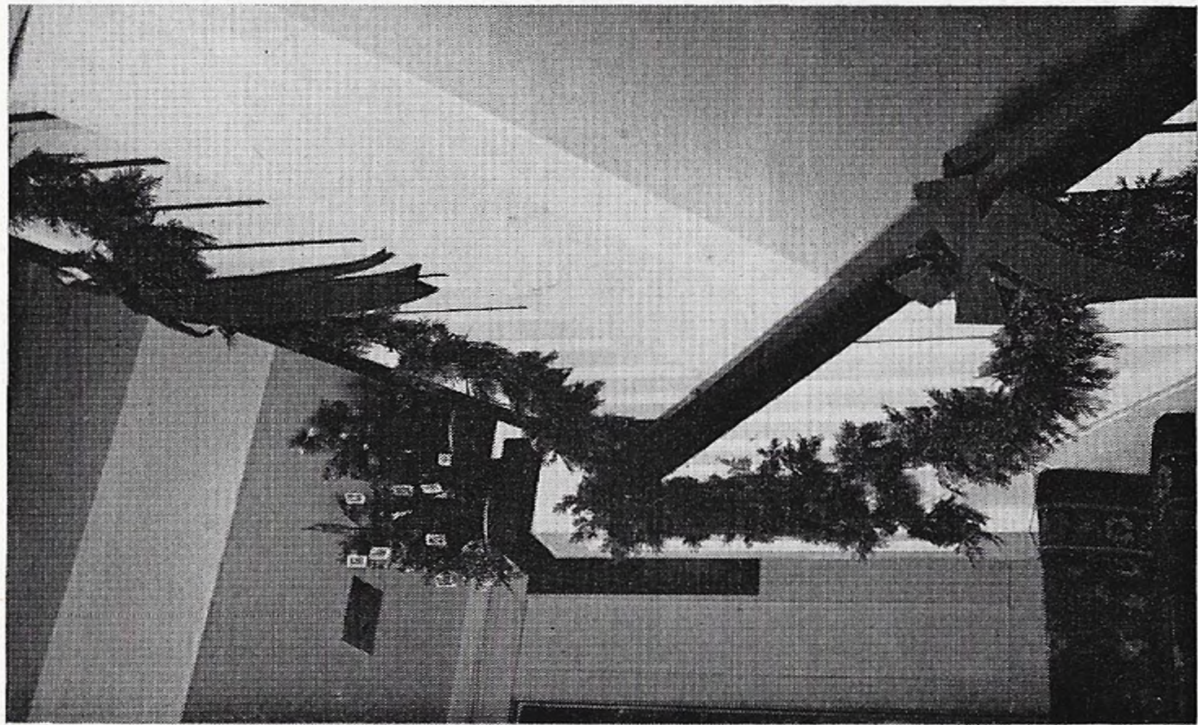
Gifts and bequests to Self-Realization Fellowship (a nonprofit religious institution) are deeply appreciated.

Gifts are deductible on U.S.A. income tax returns; bequests are exempt from estate taxes.

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Stairway at SRF headquarters (*left*) festooned with evergreens and red bows for the Christmas holidays. At the five landings were seventeen miniature trees, each decorated according to the Christmas customs of a particular nation, depicting "Christmas Around the World." Dutch tree is shown at right.



# Soul Whispers

By PARAMAHANSA YOGANANDA



Beneath the Christmas tree of civilization, with its many branches of races, may we lay imperishable presents of goodwill, spiritual service, and unconditional love for all. These are the gifts that Christ wants to receive.



O Father, as even to a hanged murderer Thou dost give a fresh opportunity for self-improvement in a new incarnation, in which he wears an unrecognizable body and moves in another environment, so may my pity extend to world-forsaken wrongdoers.

O Spirit, let the warmth of my love melt the chill in error-frozen brothers!



My worldless chants of yearning for Thee sing in cadence with my heartthrobs. I bring to Thee my bouquets of devotion, activity, and knowledge; and adore Thee in the language of love: secret whispers, silent intuitive communion, and inner tears of meditative bliss.



Our dear ones promise to love us forever; yet when they sink into the Great Sleep, their earth memories forsaken, what value their vows? Who, without telling

us in words, loves us everlastingly? who remembers us when others forget us? who will still be with us when we must leave the friends of this world? God alone!



O Measureless Mercy, save us from the dread dragnet of desires and matter attachment! May we dive into silent deep-sea spaces of divine communion and become uncapturable.



May the shooting star of my love gloriously race across the dark skies of my long obliviousness of Thee.

Forget me not, though I forget Thee. Remember me, though I remember Thee not.



O Transcendent Light! send the sunshine of Thy wisdom to guide me in my happy days of achievement; and the moon of Thy mercy when I travel in the dark nights of sorrow.



Teach me, O Father, to find my oneness with Thee in the peace within and the tumult without. I care not whether silence or noise surround me, if at all times and in all places I may feel Thine enveloping presence.



O Self-Illumined, O Ineffable Effulgence, glance Thou into my ardent eyes, that I be blind forever to all but Thee.



## Letters from SRF Students

"The SRF Lessons are wonderful; and so is the Church. The first time I attended, a happy feeling came over me; and the words 'I am here' formed in my mind, as if Someone was talking to me. God bless you all." — *N.F., San Diego, California.*

"Your chants and prayers [a recording by Paramahansa Yogananda] are very beautiful — they give one such a feeling of peace." — *R.B., Sydney, Australia.*

"I attended the SRF Church in Phoenix last Sunday and I am actually speechless when I try to convey what I felt during the service and later that evening at the meditation: a tremendous spiritual upliftment." — *V.C., Phoenix, Arizona.*

"Thank you, Daya Mata, for the wonderful inspiration you gave me by your beautiful talk at the *satsanga* on July 10th. When I came to Mt. Washington Center that day, I had so many questions in my heart — questions that I could not form into words; but after listening to you, I found all of them answered. . . . What a privilege to come to the Convocation! How inspiring and enlightening it was! Oh, if only everyone could have this lovely experience!" *M.B., Mountlake Terrace, Washington.*

"Words are inadequate to express my appreciation of the SRF Convocation just past. I have known great moments at our previous gatherings, but this time I was lifted to a plane where I cared for neither food, nor drink, nor sleep. As we chanted the *Om* my tiny heart expanded into a channel through which surged the vast tides of Divine Love. I knew then that I had never truly loved before. There are many things for which I should like to express my grati-

tude, but I will mention only the beautiful *Kriyaban* ceremony, which combined deep mysticism with practical help. How inspired we were and how hard it was to leave the chapel after hearing the record of our Guru's voice, vibrating with love and power." — *E.M., Beaver, Oregon.*

"This is to thank you, one and all, for the very wonderful Convocation of 1965. No one wanted it to end. The Convocation afforded me my first opportunity to meet our president Daya Mata and I was overwhelmed. How I should have liked hearing her speak again! A special 'thank you' for the beautiful *Kriyaban* service in the Hollywood SRF Chapel on Saturday evening. Those who attended will never forget." — *V.B., Gallup, New Mexico.*

"Some time ago a friend and I visited the SRF Lake Shrine on Sunset Blvd., and in the chapel I picked up a Horn of Plenty Bank. About February 1st I started to use it. I have tried to be faithful, although some days I didn't have much to put in it. Now I am enclosing a check for the amount I have accumulated in it and ask you to use it for some of your deeds of charity. I can't tell you of all the good that has come to me and the blessings I have received while using the bank and saying the prayer." — *L.H., Los Angeles, Calif.*

"Practice of the SRF Recharging Exercises has eliminated a previously felt need for vigorous muscular activity. I can now engage in other forms of exercise at will and for enjoyment, and not because of a kind of compulsion to do so. As a typical Australian I have always been keenly interested in sports and have participated in football, cricket, track and field events, tennis, squash, and swimming. But the Recharging Exercises, supplemented by the Yoga asanas taught by SRF, recharge the whole body and therefore surpass, in my experience, the value of all other sports put together. More impressive than the mechanical value of the Recharging Exercises is their influence on the will. Will power must be used both in following a daily practice routine and in the actual performance of each specific exercise. Consequently, practice of the SRF methods has strengthened my will." — *P.L., Davenport, Iowa.*

"When I practice the SRF Recharging Exercises I find that they relax my muscles and on numerous occasions have relieved pains in my knee joints and legs. The mental technique of *Hong-Sau* is most helpful on nights when I have been overly tired and not able to fall

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Renunciants of the monastic Self-Realization Order send healing vibrations by prayer each day to SRF students and all others who request help in healing and liberating themselves from the threefold suffering of man: physical disease, mental inharmonies, and spiritual ignorance.

Any person who wishes to be included in the daily healing prayers may write, telephone, or telegraph SRF headquarters, Los Angeles.

Through the blessings of God and the Gurus of Self-Realization Fellowship, thousands have received spiritual aid in solving and dissolving their problems.

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## Books by Paramahansa Yogananda



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

WHISPERS FROM ETERNITY. Heartfelt prayers that convey to man an infinite hope. 1959 ed. Cloth, 266 pp., \$2.50. (*Spanish edition, 1962; cloth, \$2.50.*)

COSMIC CHANTS. Devotional songs, arranged for piano. 1963 ed., plastic bind.; 106 pp., 9 pp. Indian art prints, \$2.50.

THE MASTER SAID. A collection of Yogananda's sayings and wise counsel to his disciples. Cloth, 116 pp., \$2.50. (*Spanish edition, paper, \$1.50.*)

METAPHYSICAL MEDITATIONS. Daily thoughts for divine peace. 115 pp., paper, 60¢; cloth, \$1.25. (*Spanish edition, paper, 60¢; German edition, heavy paper, \$1.75.*)

SCIENTIFIC HEALING AFFIRMATIONS. For awakening the inner powers that free man from the consciousness of sickness. Paper, 76 pp., 75¢. (*Spanish edition, paper, 50¢.*)

HOW YOU CAN TALK WITH GOD. The way by which man can commune with his Heavenly Father. Paper, 25¢.

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asleep promptly. It has certainly been an aid in lulling me to sleep. I have had a very slight heart murmur since a child. At times my heart beats very fast. If I then practice the technique of *Hong-Sau*, it slows my heart down and has proved most beneficial to me." — *D.L., Denver, Colorado.*

"I do not want to miss a single issue of your most wonderful magazine. It is truly an inspiration — the only magazine of its kind I have found." — *S.M., Jacksonville, Florida.*

"I knew little or nothing of God. For me, other scriptures did not give enough explanation of life so that I could understand the truths that have been made so obvious by Paramahansa Yogananda. There is no refuting his work. It is truth, and it has brought to my wife and myself great hope. I know that he is right and that all he said is true. We both thank you deeply for giving us the opportunity to learn to know God through *Kriya Yoga*. I pray that we will be worthy students." — *E.B., Toms River, New Jersey.*



Daya Mata, president of Yogoda Satsanga Society, makes ancient Indian gesture of greeting to a little girl at meeting of YSS members and friends, Calcutta, July 31, 1961

## Comments on "Autobiography of a Yogi"



"I had read some books about Yoga, but *Autobiography of a Yogi* by Paramahansa Yogananda is the most clear of all. This book has authority because it was written by a Master-Yogi." — A.B., *The Hague, Holland.*

"I would like to study and learn more and more about the message of Paramahansa Yogananda. His lovely book, which I have read several times with great attention, has shown me the way for a deep spiritual research." — D.M., *Rome, Italy.*

"A friend of mine sent me *Autobiography of a Yogi* for Christmas. I can't tell you what it has meant to me. All my life I have known these truths, but could not explain them. Now, here they are, clearly set forth in this book." — N.S., *Marion, Iowa.*

"*Autobiography of a Yogi* has been a daily comfort to me. I have read it for the third time in one year, word by word, and it is an inexpressible joy and comfort and upliftment. I am glad to see that *The Holy Science* by Sri Yukteswar has also been translated into German. I have just ordered it." — A.H., *Innsbruck, Tyrol, Austria.*

"I read *Autobiography of a Yogi* at the behest of a former student of mine. I must admit that I had never before had the rare privilege of reading a book as illuminating and enjoyable as this." — V.B., *Long Island, New York.*

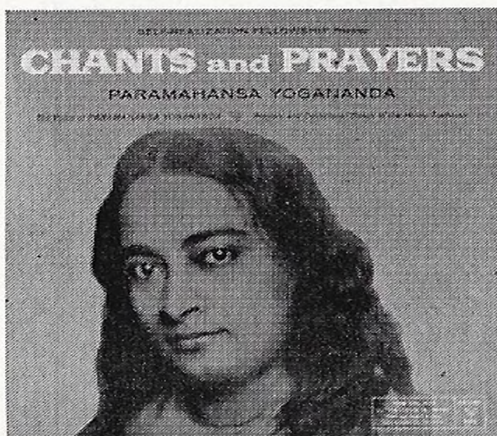
"About three weeks ago I borrowed *Autobiography of a Yogi* from a friend, and found it very refreshing and enlightening. My friend said that the weekly SRF Lessons helped him to see God in a clearer light and to achieve a much closer self-God relationship. Please send me information about enrolling for the weekly Lessons." — R.B., Jr., *Somerset, Massachusetts.*

"Every so often I open my copy of the *Autobiography*, and each time I get an inspiration, a feeling that Yogananda is keeping watch and guiding me. This is a book one wants to read again and again." — R.Z., *Schwesternheim, Germany.*



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*O God Beautiful*  
*Hey Hari Sundara*  
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*In the Temple of Silence*  
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*Shanti Mundiray*  
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An inspiring extemporaneous invocation to the Lord follows *Prayer at Eventide*. At the end of this invocation the great guru's sonorous chanting of *Om* (Amen) conveys the vibrations of his God-conscious state. Those who join in thought and feeling with Paramahansa Yogananda as he chants the sacred *Om* — the universal symbol-word for God — will find their hearts imbued with peace.

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# SRF-YSS DIRECTORY of CENTERS, CHURCHES, and MEDITATION COUNSELORS



## SELF-REALIZATION FELLOWSHIP

*Founded in America by Paramahansa Yogananda in 1920*

## YOGODA SATSANGA SOCIETY

*Founded in India by Paramahansa Yogananda in 1917*

Daya Mata, *President*

In addition to the official SRF Churches and Centers listed below, SRF Meditation Groups meet in many cities in the United States and other countries. For information please write to Self-Realization Fellowship Center Department, 3880 San Rafael Avenue, Los Angeles, California 90065.

### UNITED STATES

#### California

LOS ANGELES — SRF-YSS international headquarters, Mt. Washington Center, 3880 San Rafael Ave. Tel. 225-2471. Visitors welcome, Sat. and Sun. 1 to 5 p.m.; other days by appointment.

HOLLYWOOD — SRF Church of All Religions, SRF India Center, 4860-66 Sunset Blvd. Telephone 661-8006.

SERVICES: Sun. 10 a.m. (meditation), 11 a.m. (main service and children's service), 8 p.m. (meditation); Thurs. 8 p.m. (midweek service).

MEDITATION COUNSELORS: Meera Mata, Bro. Mokshananda, Bro. Bimalananda. Telephone 661-8006 or 225-2471.

SRF INDIA RESTAURANT: in India Center. Open 11 a.m. to 8 p.m. daily except Mon. and Tues.

PACIFIC PALISADES — SRF Lake Shrine Church of All Religions and Mahatma Gandhi World Peace Memorial, Yogananda Museum, 17190 Sunset Blvd.

Telephone 454-4114. Open to visitors daily except Monday.

SERVICES: Sun. 11 a.m. (main service and children's service), 8 p.m. (meditation); Thurs. 8 p.m. (midweek service).

MEDITATION COUNSELOR: Bro. Bhaktananda. Telephone 454-4114 or 225-2471.

LONG BEACH — SRF Chapel, 430 East Ocean Blvd.

SERVICES: Sun. 10 a.m. (meditation), 11 a.m. (main service and children's service); Thurs. 8 p.m. (midweek service).

MEDITATION COUNSELOR: Brahmachari Harold. Phone Los Angeles, 225-2471.

EAGLE ROCK — (No meetings).

MEDITATION COUNSELOR: Mr. Eugene Benvau. Telephone 254-1020.

ENCINITAS — SRF World Brotherhood Colony, Highway 101 at K St., P.O. Box 758. Telephone 753-2888.

SERVICES: Sun. 10 a.m. (meditation), 11 a.m. (main service), 8 p.m. (meditation), SRF Retreat Chapel. Thurs. 8 p.m., SRF Retreat Chapel.

MEDITATION COUNSELOR: Bro. Anandamoy. Telephone 753-2888.

SRF RETREAT: Guest accommodations for SRF students and friends, P.O. Box 758. Telephone 753-1811.

SRF INDIA RESTAURANT: Open noon to 7:30 p.m. daily except Mon. and Tues. Telephone 753-3626.

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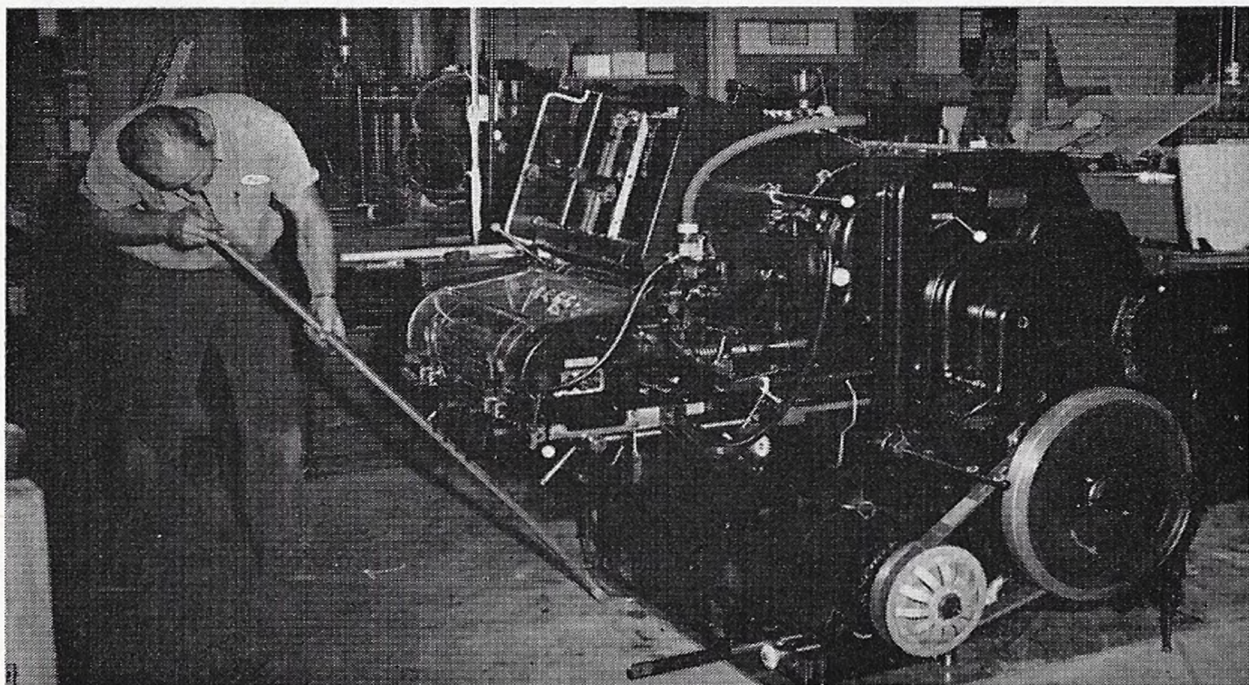
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## SHIVA, "THE AUSPICIOUS ONE"

Crowning Shiva's horn-shaped topknot (*jatamakuta*) is the head of the beautiful goddess Ganga, personification of the river Ganges. Shiva is said to have caught in His hair the sacred waters as they fell from heaven. Ganga symbolizes purity; and *chandrakala*, the crescent moon, which also adorns Shiva's dark locks, is an emblem of fertility. In the center of His forehead an open eye, *bhalaksa*, indicates His omniscience as well as His destructive powers in the threefold cosmic drama of creation, preservation, and destruction.

Shiva's mastery over the world and His creative force are indicated by a serpent collar (*naga kundala*) and bracelets of snakes. Encircling His neck and wrists are strands of sacred *rudraksha* beads. Rudra is one of the 108 names of Lord Shiva. The *rudraksha* beads, commonly worn by ascetics, are believed to convey helpful electromagnetic influences.

In one right hand Shiva holds His *trisula*, trident, called *Pinaka*, with which He destroys the *trigunas*, the three qualities of obstruction, activity, and expansion that compose *Prakriti*, primal Mother Nature who holds all unenlightened beings in thrall.

In His upraised left hand He holds a drum, *damaru*, symbolizing *Aum*, the cosmic sound of creation. The drum is shaped like an hourglass, as Shiva is the Lord of Time.

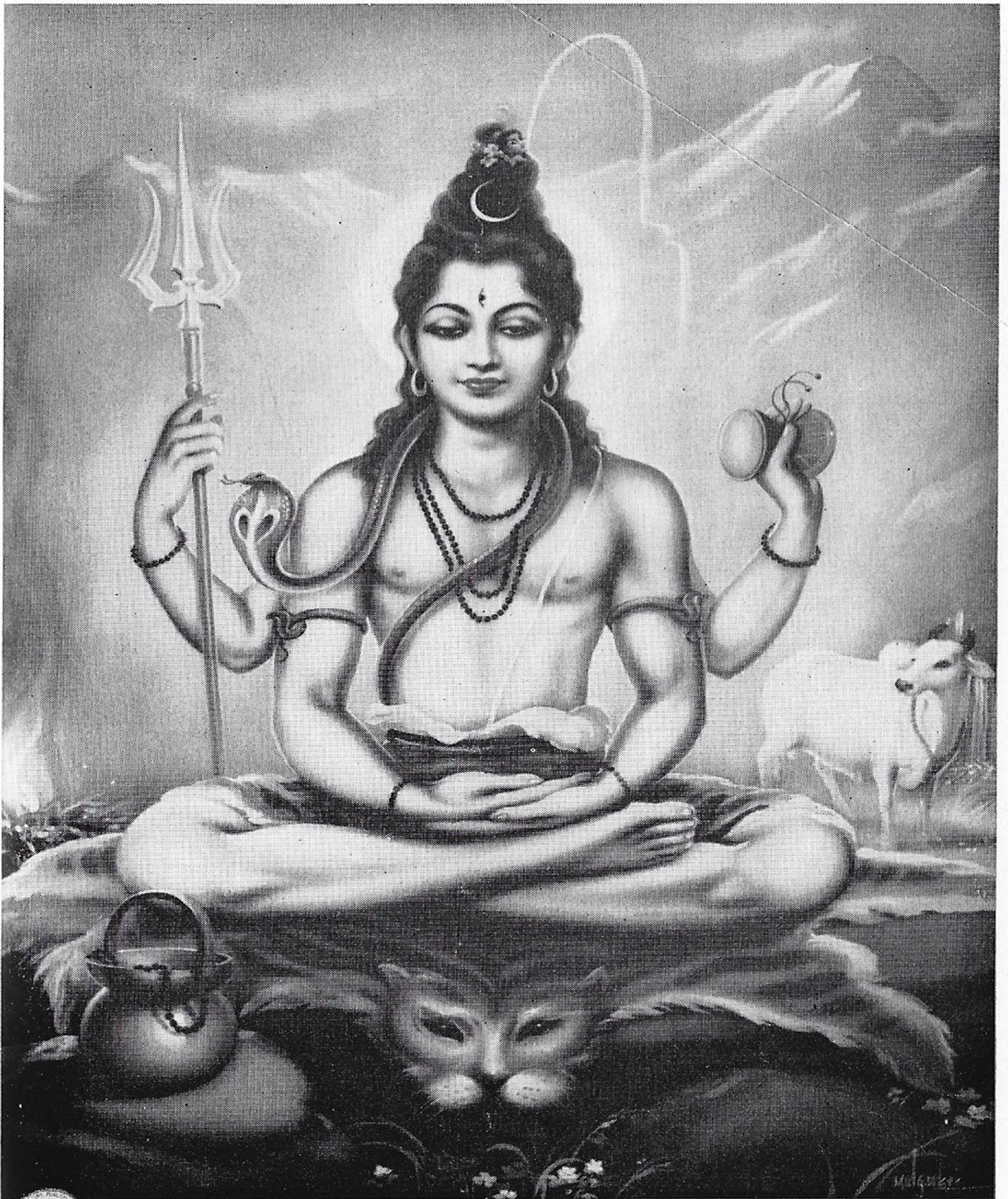
He is clad in a tiger skin, and is seated on one. By His knee is a *kamandalu*, a round brass waterpot. Nandi the bull, Shiva's traditional mount, is at right. At left is a sacrificial fire, *homa*, emblematic of the various penances (*tapas*) performed by ascetics.

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### BACK COVER: SELF-REALIZATION FELLOWSHIP LAKE SHRINE

(Clockwise from left): SRF Chapel, in windmill house, with Court of Religions (*open circular area*) in foreground; houseboat where children's Sunday School convenes; lotus-topped towers by Gandhi World Peace Memorial, in which some of the Mahatma's ashes are enshrined; statue of Christ (*white object at left of towers*) atop promontory at lake's edge; two residential buildings, and (*nearest parking area*) Yogananda Museum.

SRF Lake Shrine was dedicated in 1950 by Paramahansa Yogananda, and is open daily, except Mondays, to visitors. All are welcome to meditate in the Chapel and to attend the 11 a.m. Sunday services.



— Painting by Mulguker

### THE LORD AS SHIVA, KING OF YOGIS

Lord Shiva as Mahayogi, Great Yogi, deep in *samadhi*-bliss in the snowy heights of the Himalayas, embodying the spirit of asceticism. (*See opposite page.*)

