



Self-Realization

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

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SRF PRESIDENT HOLDS SATSANGA AT HEADQUARTERS

Daya Mata, president of Self-Realization Fellowship, at a convening of SRF members and friends in Los Angeles, Cal., on August 26th, during annual week of SRF Classes. In front of her is a harmonium, a small organ for accompanying devotional chanting. A large portrait of Paramahansa Yogananda, SRF founder, is at Daya Mata's left. Seated by door are Yogacharya J. M. Cuaron, leader of Mexico City SRF Center, and Brahmachari Allen.



LUTHER BURBANK AND YOGANANDA

Luther Burbank and Paramahansa Yogananda with a friend (*center*) in garden of the great horticulturist's home in Santa Rosa, California, 1924. On this occasion Burbank gave to Yoganandaji several leaves from a spineless cactus he had developed, which were later planted at SRF headquarters.

Self-Realization Magazine

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July-September 1966

Vol. 37, No. 4

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Paramahansa Yogananda, Founder. Daya Mata, President.

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Flagstone walk, made by an SRF Brother, on grounds of Self-Realization Fellowship headquarters, Los Angeles

God as Light and Joy

BY PARAMAHANSA YOGANANDA

*An informal talk to a group of disciples in Self-Realization Fellowship
Hermitage, Encinitas, California, November 14, 1937*



All nature is unreal. The supernatural is the only real Substance. Today I was walking on the Hermitage grounds, beholding the sunshine all around me. As I passed the stairway to the beach, I stopped and turned on the electric stair-lights. But I could not see them; for as I stood there the great light of God suddenly came and made it impossible to distinguish lesser lights. I could not see the sun at all. I understood vividly that neither the sunlight nor the electric light is real. The only true light is the light of God.

In that great vision He showed me worlds upon worlds — endless expressions of His light. These things that I beheld are but expressions of His consciousness. And if we are attuned to Him, we can go on limitlessly, everywhere, in the oceanic flow of Divine Presence.

When the Spirit is known, when we know ourselves as Spirit, there is no land or sea, no earth or sky — all is He. The melting of everything in Spirit is a state that no one can describe. A great bliss is felt — eternal fullness of joy and knowledge and love. This ecstasy can only be known by balancing your active life with meditation.

The Way to True Freedom

The barriers to spiritual development are egotism, pride, greed, anger, and so on. These qualities lead man ever deeper into ignorance. The thing to do is to follow the teachings of a spiritual teacher who has wisdom and who loves God above all else, and tune in with the wishes of such a guru. That way leads to freedom. For your wishes are guided by habits of past lives and by new habits you are constantly creating. These hold the soul prisoner and make it impossible for you to race along the road to everlasting liberty.

The path of life is like this: on one side the dark valley of ignorance, and on the other side the eternal light of wisdom. When you

follow the guidance of a true guru, you will safely tread the road to freedom. Then everything that you wish will come to you without the slightest effort. The whole universe has been created by the Divine Will and when you are attuned to it, whatever you want is accomplished just by mere willing. I dare not even wish any more, for I know that whatever is in my mind will come to me.

The true devotee says, "Lord, I have no desires. I have found in You all that I want, 'having which, no other gain could be greater.' " Possessing His wisdom, love, and joy, all desires of the heart are satisfied. That is a tremendous state. You are king by yourself — a king in quietness. You see the whole world standing before you ready to do your will. Because God made man in His image, all those who find Him find also that He fulfills the slightest command of their will.

With God-Realization Comes All Power

But so long as you have any desire to control other people, or to show them how powerful you are, you will not find freedom in Him. God-awareness begins in humbleness, love, and bliss. But with the realization of God comes all power. If the little wave but knew that behind it is the great ocean, it could say, "I am the ocean." You should realize that just behind your consciousness is the Ocean of God. There is nothing to fear.

When Jesus was being crucified he could have reduced his enemies to ashes with one look; but he didn't do it. Instead he said, "Father, forgive them; for they know not what they do."* Because that is the divine nature: peace and love and humbleness and omnipresence and omniscience. He who becomes one with God has no need to prove to himself or others how much power he possesses. He knows within that he has all power at his command.

The accomplished yogi is awake in his infinite nature and asleep in his material nature. He knows he can have everything. You should attain that self-mastery. Don't fool yourself, giving all your time to the world. The best way to conserve your time and use it to greatest benefit is to outwit the world and its lures. Use your whole mind to seek God day and night, no matter what you are doing outwardly.

I can see it in one's face if his soul is trembling with joy as a leaf trembles in the wind. Such is the yogi. He is like the cow calmly grazing in the pasture with its calf. The cow does not show any sign of worry

* Luke 23:34.

about her calf, but if you go near it, the cow comes at you immediately. So is the yogi, outwardly busy with his work but inwardly keeping his attention always on the Lord.

Jesus said, "If thy hand offend thee, cut it off."* He didn't mean that you should maim your body, but rather to cut off enslaving sense attachments, which prevent you from finding God. Like a child, constantly call to the Divine Mother until She says, "All right, what is it that you want?" She is so busy with creation that She doesn't reply at once; but to the naughty child who cries and cries for Her, She will come. She will give you everything you wish.

But you must prove to Her that you want Her alone. You must again and again cry; and then She smiles and is with you. She is most anxious to take you back to Her. Divine Spirit has no partiality; She loves all. But devotees appreciate Her love, respond to Her love. I see people who have gained a little human love, or a little money — how happy they are! But if they could see what strength, what joy, what love is in the Divine Mother, they would fly away from all else.

God Speaks Only Through His Devotees

To the world God speaks only through His devotees. Therefore it is the wisest of all actions to tune in with the will of the one you think is the guru sent by the Lord as a response to your soul's desire. He is not a guru who says he is a guru; he is a guru who is asked by God to bring others back to Him. When there is a little spiritual desire, the Lord sends books and people through whom you will be inspired, and when your desire is stronger, he sends a real guru.

There are teachers who expect their followers to be always at their beck and call, ready to obey instantly, and if they don't, the teacher becomes angry. But a spiritual teacher who knows God and is truly a guru never thinks of himself as a teacher at all. He beholds God's presence in everyone, and feels no resentment if some students disregard his wishes. The Hindu scriptures say that those who tune in with the wishes of a true teacher make it possible for themselves to be helped by him.

The friendship that exists between guru and disciple is eternal. There is complete surrender, there is no compulsion, when a disciple accepts the guru's training.

* Matthew 18:8.

In human friendship we are very selfish; when a person ceases to be useful to us, we lose our love for him. That is the defect of human love.

Friendship that is divine, love that is divine — not conditioned by material forms but by the spiritual law — gives us the consciousness of mutual responsibility. I can get along with strangers, but I can best help those who tune in with me. When you try to understand a person, you can never do anything to displease him. And when you don't try to understand, there is no harmony.

God is the Only Guru

One who loves God can never take pleasure in being a teacher. He knows that God is the only Guru. Actually, I feel as the dust of your feet. I say this out of the realization of that mighty Spirit I behold in each one of you. I never would want to hurt anyone. I like to please all — not by sanctioning their wrong desires, but by encouraging them in their right desires, that they may really live in the consciousness of God.

I was to have gone from this earth a long time ago. (I don't know why I am telling these things to you, but I feel I must do so.) I would like to melt this body in the Divine Flame and burn the dross, so that the body is no more a part of me that appears separate from the Infinite. One day I shall be gone, but so long as I live on earth, my greatest pleasure is to tell those who tune in with my wishes, and who trust me, that the only thing I want is to interest them in that Light which has given me consolation and freedom and assurance indescribable.

In that Light I see all those who have come and gone. I see all creation, and things that happened many years ago. The history of the world is preserved in the archives of the eternal sphere beyond. It is another dimension. Here in this finite world we behold length, breadth, and thickness, but there is another plane where the three dimensions do not exist; all is transparent. Everything is consciousness. The sense of taste is consciousness. The sense of smell is consciousness. Our feelings, our thoughts, and our body are nothing but consciousness. Just as we can see, hear, smell, taste, and touch in a dream, so in that higher sphere we experience all these sensations through pure consciousness.

That is what I am seeing now even as I speak to you. I am not in this body; I am a part of all that exists. These things I am beholding are just as real to me as are you in this room. You have to awaken to

behold that God is everywhere and to know that you have been dreaming. All of you are sitting here in this dream, and you are part of the dream. Many times I see this room in Eternity, and other times I see Eternity in this room. All things have borrowed life from that eternal Source.

“I Cried and Prayed, Day and Night”

It seems so simple, but when as a boy I sat praying night after night, no answer came. On one side I beheld humanity and on the other side Eternity, which would not speak to me. It was a very cruel state — forsaken by man, and forsaken by God, I thought. But I was not forsaken by Him; all the time He was hiding behind my thoughts, behind my feelings. When I began to see the light within, my soul



Students leaving dining hall of Yogoda Satsanga Vidyalaya, YSS-SRF school founded in 1917 in Ranchi, India, by Paramahansa Yogananda

would be mysteriously filled with divine fragrance; I would see revealed all the roots of trees and the sap flowing in them. Then I began to feel the great Spirit near. Again and again I cried and prayed, day and night, and when nothing any longer meant anything to me, when inside I renounced everything — even happiness, lest it be material happiness — then He came to me. Now He is with me evermore. The world may forsake me, but He forsakes me never.

Everything is God. This very room and the universe are floating like a motion picture on the screen of my consciousness. I look at this room and I see nothing but pure Spirit, pure Light, pure Joy. The picture of my body and your bodies and all things in this world are only rays of light streaming out of that one sacred Light. As I see that Light I behold nothing anywhere but pure Spirit.

When you look at the screen you see motion pictures, but when you look back at the booth you see only a beam of light that is throwing the pictures on the screen. It seems incredible but true. I used to talk of these things before, but in the presence of those who became indifferent I couldn't speak — my mouth wouldn't open. But this time He has made me tell, that you may know that there is nothing to live for except Him. All else will go. Pray only for That which is abiding.

Pray Only to Know God

Don't yearn for human love; it will vanish. Behind human love is the spiritual love of God. Seek that. Don't pray for home or for money or for love or for friendship. Don't pray for any of these things. Enjoy only what the Lord gives to you. All else leads to delusion. Man came on earth only to know God; he is here for no other reason. This is the true message of the Lord. To all those who seek and love Him, He tells of that great Life where there is no pain or old age or war or death. There is only eternal assurance. In that Life nothing is destroyed. There is only ineffable happiness that will never grow stale — a happiness always new.

So that is why it is worthwhile to seek God. All those who sincerely seek Him will surely find Him. Those who want to love the Lord and yearn to enter His kingdom and sincerely wish in their hearts to know Him, will find Him. You must have that increasing desire day and night. He will show to you that He acknowledges your love by fulfilling His promise to you through eternity, and you shall know joy and happiness unending. All is light, all is joy, all is peace, all is love. He is all.

Blue Lotus Feet

From "Cosmic Chants" by Paramahansa Yogananda

$\text{♩} = 152$

En - grossed is the bee of my mind on the

blue lo - tus feet of my Dí - vine

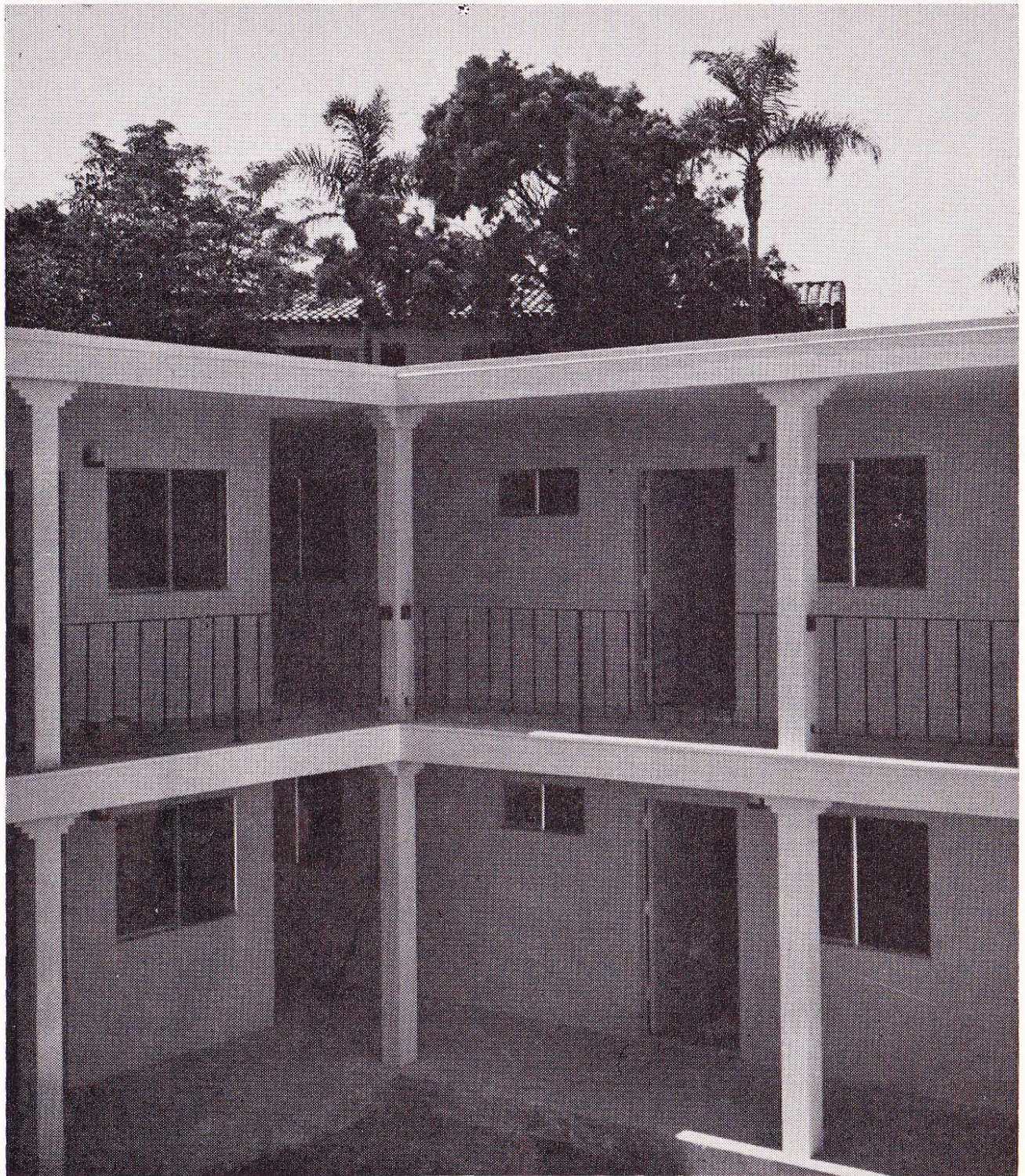
Moth - er. En - Moth - er. Dí -

vine Moth - er, my Dí - vine

Moth - er! Dí - vine Moth - er, my Dí -

vine Moth - er! Dí - Moth - er!

NOTE. God in the aspect of the Divine Mother is frequently depicted in Indian art as sitting on a large lotus, a symbol of purity and wisdom, hence a symbol of Cosmic Intelligence. "Blue lotus feet" poetically suggests Her origin in the *Kutastha* Intelligence, which is associated with the color blue.



Portion of new Self-Realization Fellowship Retreat, viewed from central patio; SRF Colony, Encinitas, California. The building will be opened in October for visits by SRF students and friends.

Incommunication in Mysticism

BY RAM MURTI LOOMBA, M.A.



The mystics have received a certain immediate and intimate knowledge of ultimate reality or ultimate truth in a unique type of experience, sharply distinguished from sense-perception as well as from rational intelligence, which is not commonly testified to but is nevertheless, they assert, a fact. However, they say, this knowledge cannot be told. The secret of spiritual life, Ramadasa tells us, is ineffable.¹

"What Brahman is," says Ramakrishna, "no tongue can express. One who realizes it cannot give information about it to others."²

The mystic thus refuses to tell us what he knows. He would invite you to follow his path and, if you may, attain the state of ultimate, perfect knowledge, of communion with the absolute principle of reality. As the Buddha said to the five monks in his first sermon at Sarnath:

"If ye walk according to my teaching, ye shall be partakers in a short time of that for which noble youths leave their homes and go into homelessness, the highest end of religious effort. Ye shall even in this present life apprehend the truth itself and see it face to face."³

But to all questions as to the exact character of that truth his answer is always that he cannot really tell it. Often in Buddhist *suttas* do we find this principle of ineffability very forcefully expressed. The *Mahayana Suttas* are never tired of the adjectives, "unspeakable," "indefinable." Insistently does the *Brihadaranyaka Upanishad* repeat, "*Neti, neti*. Whatever attempt you make to learn from me the nature of the Spirit, whatever description you offer, to elicit from me some assertion about it, still I always say, *Neti, neti* — it is not so; it is not that. It does not correspond to this description."

In a milder form this refusal to communicate consists of statements that what the mystic has ever preached or taught is only the barest fraction of what he knows. The Buddha, we are told, once took a few *simsapa* leaves and urged that as these did not exhaust the leaves of the forest, even so, the truths he had proclaimed were not all the truths that he had learnt.⁴ Ibn ul-Farid, the Muslim mystic poet, sang in his *Odes*:

"That whereof I declare unto thee a part is only the frontispiece of my state: 'tis beyond my power to express what lies underneath.

"And being unable, I refrain from speaking of many matters; they shall not be recounted by my speech."⁵

Similar words come from the Greek, Plotinus:

"Remember that there are parts of what it most concerns you to know which I cannot describe to you."

Our mystic poet, Rabindranath Tagore, sounds the same warning to his readers:

"Who are you, reader, reading my poems an hundred years hence?

"I cannot send you one single flower from this wreath of the spring, one single streak of gold from yonder clouds."

Like the Buddha, he tells his reader to go and obtain firsthand knowledge for himself.

"Open your clouds and look abroad.

"From your blossoming garden gather fragrant memories of the vanished flowers of an hundred years before.

"In the joy of your heart may you feel the living joy that sang one spring morning, sending its glad voice across an hundred years hence."⁶

Plotinus too undertakes only to guide the seeker on the path.

"You must come with me and see for yourselves. The vision is for him who will see it."

For this refusal to describe and communicate the intuitive knowledge upon which the mystics take their stand, two very important sociological grounds have been given. Firstly, that preaching of intuitive truth is not calculated to spiritual progress, being liable to excessive authoritarianism, to professionalism in mystic preaching and, consequently, to a dulling of intuitive capacities. Secondly, that it is likely not to be understood, and to be misunderstood and abused by the vulgar and the uninitiated.

Thus when the Buddha said he had not made known all the truths that he had learnt, he assigned, as the reason for withholding description of certain ultimate knowledge, the fact that the announcement of that knowledge was not calculated to further progress in spiritual development.⁷ It did not, he said, conduce to "aversion or absence of

passion, cessation, quiescence, insight, enlightenment and *nirvana*.”⁸ It would, on the other hand, lead to dogmatic acceptance of what was imparted, and continued dogmatic preaching of the same, however imperfectly grasped or distorted by the understanding, dulling all the while the capacities of intuitive realization in personal experience. Preaching would become a profession and culminate in quite the reverse of the qualities sought to be cultivated for the attainment of *nirvana*.

Secondly, said the Buddha, there was every possibility that his description of ultimate truth, if given, would not be understood, or would be misunderstood by the inquirer. Thus at the time of his preaching the first sermon, he was unwilling to expound the truth that he had realized under the *bodhi* tree, knowing that it was so subtle that men would not be able to grasp it. The *Lankavatara* states that the people could not possibly understand the truth, and so, in order not to frighten them, the *Tathagatha* did not elucidate the question.⁹ The teachings of the Greek mysteries likewise were hidden from the general public, and were things about which the lips were to be kept closed, because it was considered that they were beyond the immediate comprehension of ordinary men. Danger of misunderstanding or misinterpretation was voiced by Clement when he concluded that

“since to write down everything in a book is as bad as putting a sword into the hands of a child, the safest thing is not to write at all, but to learn and teach orally, for what is written remains.”¹⁰

Dhu’l Nun had the same fear in mind when he wrote:

“Divine love is a mystery that must not be spoken of lest it come to the ears of the vulgar.”¹¹

Abu Sa’id, too, sang:

“Adorable One: I endeavor to hide Thy name from all, in order that Thy name may not come into folks’ mouths.”

St. Paul said he had seen things “unlawful to utter.” Even Plato wrote:

“To find the Father and the Maker of the Universe is a hard task, and when you have found Him, it is impossible to speak of Him before all people.”¹²

Thus all people who are not initiated into the mystic fold are believed to be capable of malapprehension or misinterpretation of the mystic’s utterances. All the uninitiated are in this sense “vulgar” and “folk” before whom it is undesirable and also unlawful to attempt

to elucidate mystically intuited truths. The uninitiated is a child in the matter of mystic knowledge, and to entrust to him expressions of ultimate truth is as dangerous as to entrust the child with a sharp-edged sword.

At the back of this fear of misunderstanding and misinterpretation, and the consequent abstention from communication to the uninitiated, is a philosophical principle — that mystic intuition cannot possibly be adequately expressed in language.

For the uninitiated, the only medium of understanding consists in language, without any chance of modification, verification or correction by positive personal experience. The initiate is free from this disadvantage; he can always reorient his understanding and comprehension of received expressions of mystic truth by reference to his own personal experience. To him the slightest, the most inadequate expression is of the greatest help as a symbol which leads him on automatically to the whole truth of mystic realization.

The uninitiated has to rely solely on expression and utterances in language. Mystic intuition, however, may be unable to find any such expression that is adequate. St. Teresa reports that being one day in



SRF Class students and friends filled chapel and main hall at SRF headquarters on August 19th for *satsanga* with Daya Mata

prayer, it was for an instant represented to her in a vision how and in what manner all things are contained in the Deity; but to attempt to describe it, she says, would be impossible. The Buddha's refusal to elucidate ultimate truths is explained by Nagasena by pointing out that there are four kinds of questions, *akamsavyakaraniya*, *vibhajjavyakaraniya*, *pratiprechavyakaraniya* and *sthapaniya* and that the last are those which are to be set aside because their answers cannot be explained by mere words but can only be realized by a man by his own experience. Again and again in Buddhist scriptures we are told that the truth realized by the Buddha cannot be expressed by mere *aksharas* or words. The *paramartha* (absolute knowledge) has no words for its expression.¹³ The Buddha himself is reported to have said:

"How is it that the truth which has no letter for its expression shall be taught and heard?"¹⁴

Love, the *bhaktas* tell us, cannot be described or expressed but can only be felt or immediately experienced; just as the dumb man can taste but cannot express the enjoyment therein involved.¹⁵

In the *Yoga Vashishta*, likewise, we read:

"The taste of sugar can never be made known to one who has not himself tasted it. In the same manner, the nature of the Self cannot be known without direct intuition of it."¹⁶

Plotinus has in clear words stated that the vision is impossible to describe adequately. He accounts for this by the implicit injunction attested to by St. Paul, that mystic intuition is "unlawful to utter," saying:

"This is clearly the intent of that injunction of the mysteries which forbids communication of their secret to the uninitiated; since it was not communicable, it was forbidden to explain the divine secret to anyone to whom it had not been vouchsafed to see it of himself."¹⁷

Rama Tirtha in his *Diary* writes of his intuitive realization:

"The wild wood, the bank of the river, the blossoming flowers of the forest, solitude, a few verses from the *Upanishads*, that is all, and . . . language, hast thou capacity or power to describe that blessed happiness? I am blessed. I am."¹⁸

Plato says, on the idea of the ultimate Good:

"There is no writing of mine on this subject, nor shall ever be. It is not capable of expression like other branches

of study . . . If I thought that they could be adequately written down and stated to the world, what finer occupation could I have had in life than to write what would be of great service to mankind and to reveal Nature in the light of day to all men?"

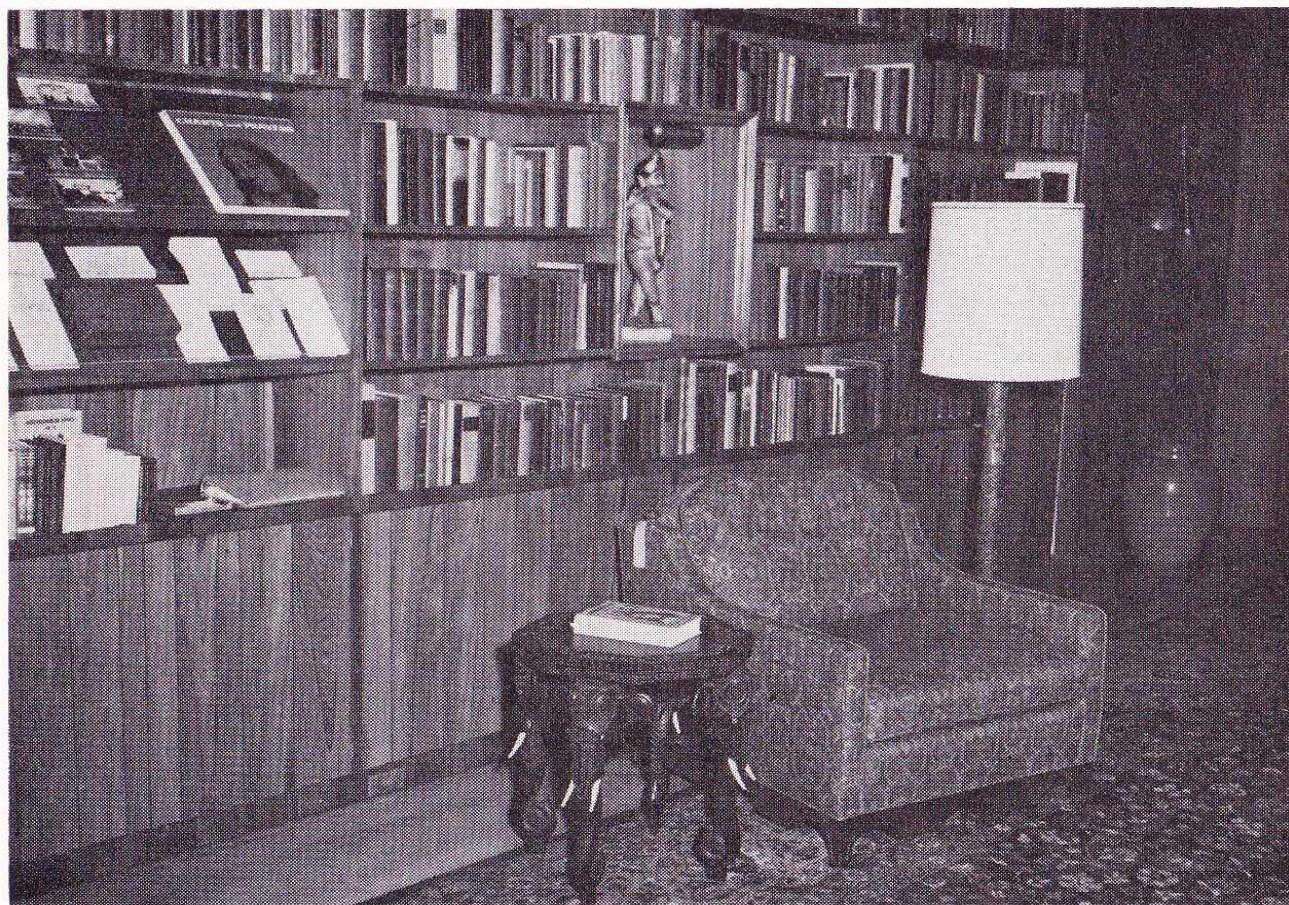
That he has positive knowledge he leaves us in no doubt:

"I know this at any rate, that if these things were to be written down at all, they would be better stated by myself than by others."

But he also adds:

"And I know too that I should be the person to suffer most by their being badly set down in writing."

And he concludes by saying:



Redecorated library, SRF headquarters, Los Angeles. Paneling is teakwood from India. Books and recorded chants by Paramahansa Yogananda, founder of Self-Realization Fellowship, are displayed at left.

"I do not even think the effort to attain this a good thing for man, except for the very few who can be enabled to discover these things by means of a brief indication. The rest it would either fill with contempt in a manner by no means pleasing, or with a lofty and vain presumption as though they had learnt something grand."¹⁹

For this inadequacy of language to express mystic truth four principal reasons have been pointed out: firstly, that the truth is infinite; secondly, that it is too sweet and enrapturing to be told; thirdly, that it cannot be described in terms of the categories of the intellect, which are necessarily also the categories of language; and lastly, that the subject-object identity, which is the essential mark of mystic experience, makes description impossible.

The Absolute, it is firstly declared, is infinite and therefore cannot be described within the finite capacities of human language and expression.

"The infinite splendor of His glory admits of no narration, even though the tongue expend itself like the lamp continuously to extinction."

All predicates, said Plotinus, serve only to limit their subject. He, the Divine Reality, is absolutely infinite and therefore absolutely indeterminate. How then can anything be said and predicated of Him? Ananta, "The Infinite," was a favorite name for the Divine Being used by Kabir, the weaver-saint. That is why he called discourse about divine truth an *akatha kahani* or "a story that cannot be told." The Buddha's silence on ultimate questions was also interpreted by King Pasenadi to the nun Khema as an indication of the immensity of the task and the inadequacy of our resources. Even as we cannot count the sands of the river, he said, we cannot describe the state of the Perfect One, for His being is "deep, unmeasurable, unfathomable, as the great ocean." The thirteenth-century Jewish cabalists, again, called God the Mystery of Mysteries and admitted of one name only being applied to Him: "The Infinite."

Secondly, the mystic argues, the truth of his realization is too sweet and enrapturing to be communicated:

"Love's gift is shy, it never tells its name, it flits across the shade spreading a shiver of joy along the dust."²⁰

It is like the sweet taste of sugar that can be enjoyed but cannot

(Continued on page 30)



Pansies, sweet peas border this garden in SRF Colony, Encinitas, California

A SPIRITUAL INTERPRETATION OF THE BHAGAVAD-GITA

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

By PARAMAHANSA YOGANANDA



Chapter XVII, Stanzas 5 – 6

Know those men to be of Asuric nature who perform terrible austerities not authorized by the scriptures. Hypocrites, egotists, possessed by lust, attachment, and power madness, senselessly they torture the bodily elements and (offend) Me, the Indweller.

Mutilation or any excessive "punishment" of the physical form is condemned by the *Bhagavad-Gita*. Man's true enemy is not his body but his mind. His so-called physical passions are in reality produced by the dark mental forces — anger, greed, lust — that all men on the spiritual path must try to subdue and conquer.

Chapter XVII, Stanza 7

Each of the three classes of men likes one of the three kinds of food. The yajnas, penances, and almsgivings are also threefold. Hear thou about these distinctions.

Everything done by a man is proclaiming his state of spiritual evolution. The diet to which he is naturally attracted, and his inborn attitude toward his various duties in life, show whether he is predominantly marked by sattwa or rajas or tamas.

Chapter XVII, Stanzas 8 – 9 – 10

Foods that increase vitality, endurance, health, cheerfulness, and good appetite; and that are sweet, soft, substantial, and agreeable are liked by pure-minded (sattwic) persons.

Foods that are bitter, sour, saltish, excessively hot, pungent, harsh, and burning are preferred by rajasic men; and produce pain, sorrow, and disease.

Foods that are stale, worthless, putrid, refuse, and impure are liked by tamasic persons.

What we eat is important because it has both physical and mental consequences. The body cells are built from food; the mind is also affected by the guna quality inherent in all substances.

Chapter XVII, Stanzas 11 – 12 – 13

That yajna (sacrifice or duty) is sattwic which is offered by men who desire no fruit of the action; and which is performed in accordance with the scriptures, for the sake of righteousness only.

The yajna performed, O Best of the Bharatas (Arjuna)! for the sake of reward and in an ostentatious spirit is rajasic in nature.

That yajna is tamasic which is performed without regard to the scriptural rules, without offerings of food, without chanting by Brahmin priests or fees to them, and without faith.

The last stanza refers to voodooism, sorcery, and other practices of black magic that serve to mystify and enthrall persons and that produce no spiritually elevating results. Such ceremonies are devoid of good vibrations and of helpful consideration of others; they are performed solely to satisfy the evil emotions of ignorant men.

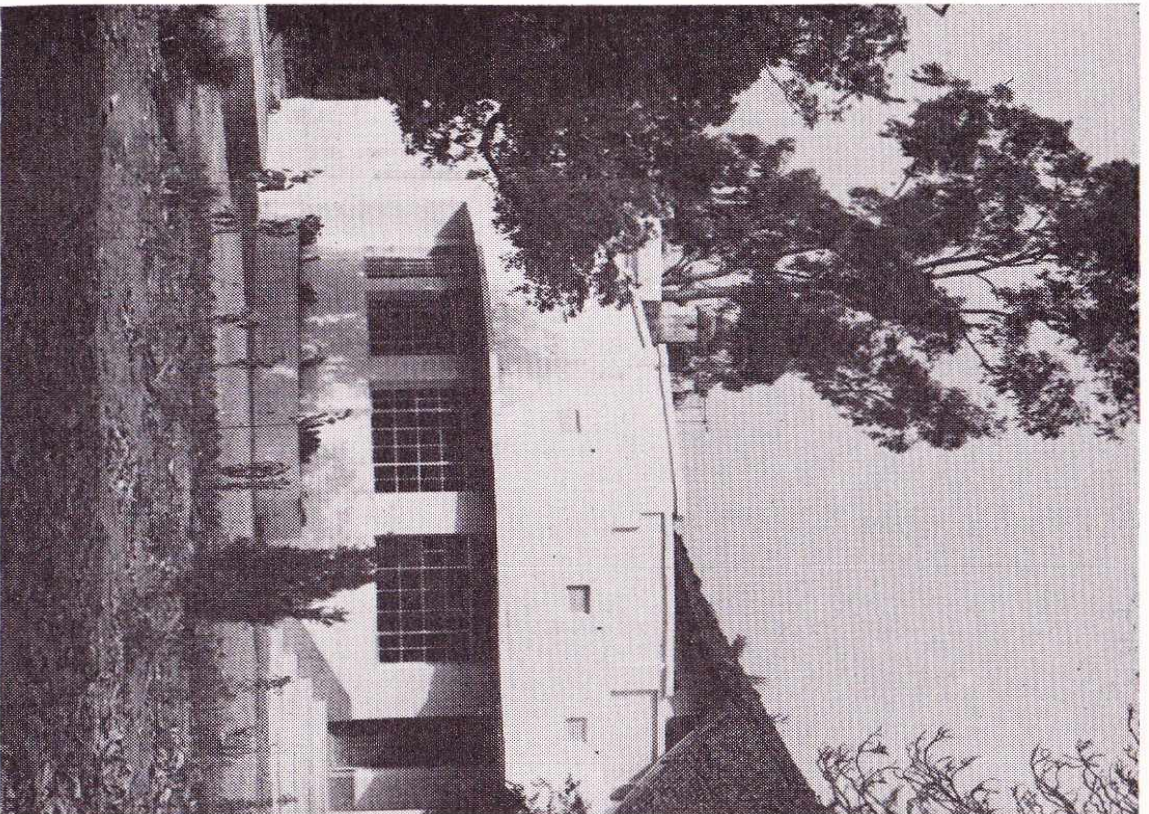
Chapter XVII, Stanzas 14 – 15 – 16 – 17

Worship of the Devas, the twice-born, the gurus, and the wise; purity, straightforwardness, continence, and nonviolence are considered the penance or austerity of the body.

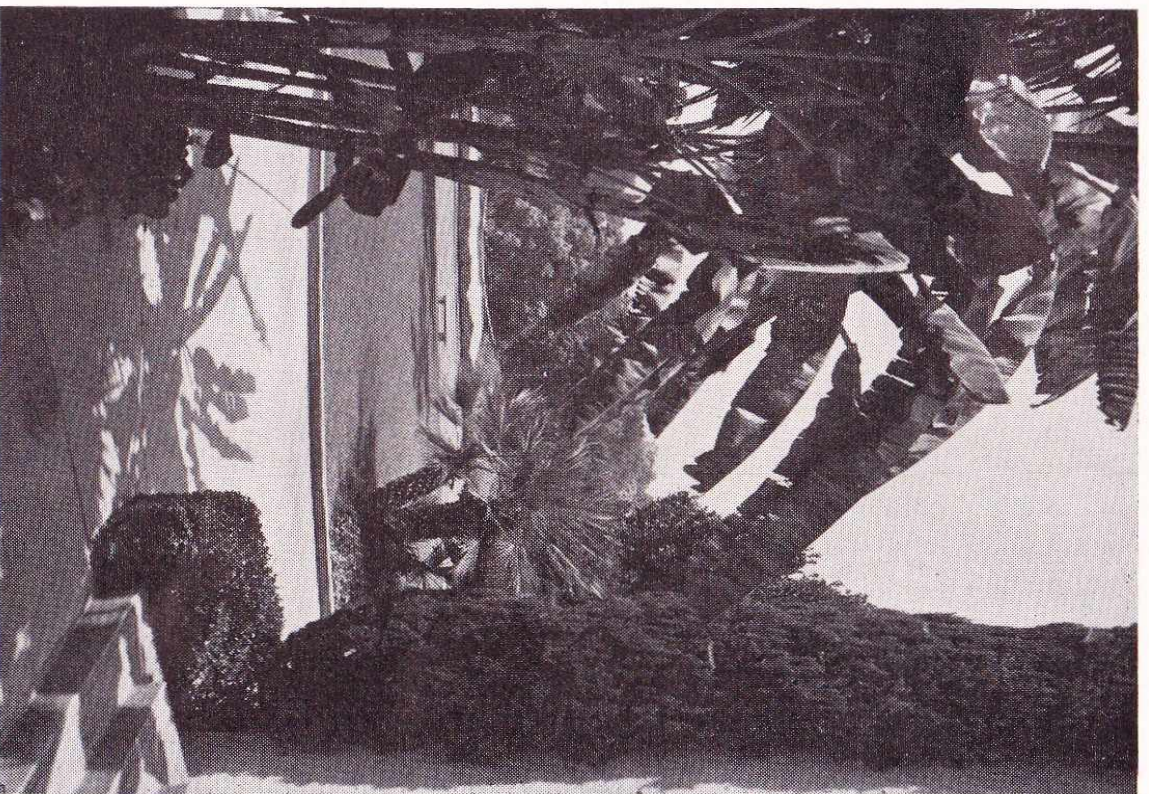
Regular study of the scriptures, and uttering words that cause no resentment and are truthful, pleasant, and beneficial are called the austerity of speech.

Calmness, kindness, silence, thought control, and uprightness constitute the austerity of the mind.

This threefold penance, sattwic in its nature, is practiced by persevering men possessing great faith who desire no fruit of actions.



New entrance wing added recently to Yogoda Satsanga Society (SRF) administration building in Ranchi, India.



Grounds of Self-Realization Fellowship headquarters, Los Angeles. Banana tree at left bears fruit in season.

BOOK REVIEWS

PILGRIM'S TRAVEL GUIDE: Part II, North India with Himalayan Regions (translated from the original Telugu), by V. R. Ragam. Heavy paper-covered boards, cloth-covered spine, 488 pp., 1963, \$3 postpaid. Order (by international money order; do not send currency), from V. R. Ragam, Sri Rama Nama Kshetram, Guntur 4, Andhra Pradesh, South India.

The author has compressed an amazing amount of material into a book that nonetheless is of comfortable size and weight for the traveler. Anticipating the pilgrim's many references to it, the publisher has bound the volume sturdily in heavy boards. It is printed on good paper with halftone photographs on nearly every page. A pocket at the back holds a map showing on one side the whole of India and on the other an enlarged view of the northern part.

In addition to information about accommodations, food, transportation, admission fees, and so on, there are stories about gods and saints who are particularly venerated in each region. For the ordinary tourist, general information is given about each town or countryside, including interesting historical and botanical sidelights. In the section on Calcutta and its environs, a page and a half are devoted to Paramahansa Yogananda and his mission.

Although writing for a predominantly Indian audience, the author has given the English meanings of many Indian words, helpful to English-speaking Western travelers.

Mr. Ragam is to be praised for his devoted labor on behalf of fellow pilgrims. Even those who travel only through the pages of his book will feel uplifted as they read of the incredible number of saints and sages whose lives have sanctified the very soil of India.

An earlier volume (Part I), dealing in a similar way with places of pilgrimage in the south of India, was reviewed in this magazine in September 1958. The following extracts from the current publication do not include all details about accommodations, etc., as given in the book, but are a sampling to show the general style and arrangement of the volume.

SRI SAILAM (IN THE EASTERN GHATS)

This place is a Shiva Kshetra (lit., "field of action" of Lord Shiva) A celebrated poet has composed a stanza meaning that one who reads about the five sacred mountains — Mainaka, Mandhara, Meru, Sri Sailam, and Gandhamadana — has all his sins destroyed

Buses run direct from Guntur, Kurnool, Mahanandya, and other places. The Government has spent two million rupees for constructing 32 miles of *ghat* (mountain pass) road At the entrance of the Ghat Road is a big pillar with a Statue of Nandi (the bull, traditional mount of Shiva) on one side. At Sikhareswara another beautiful Nandi in marble is installed. Pilgrims have *sikhara darshan* (sight of the temple tower) through the two horns of the Nandi, which according to our *Puranas* (scriptures) is very holy. A modern city is growing around the temple of Sri Sailam

Sri Sailam is in the hills of Nallamada. These hills are a part of the Eastern Ghats which are among the chief mountains of India It is said in the *Kaivalya Upanishad*, "*Sri Saila darshanam mukthi*," which means that one who has *darshan* (beholds the sight) of Sri Saila Mountain will not be born again. [That is, will be liberated from the reincarnational cycles of birth and death.] There is a special part of a canto in the *Skanda Purana* called *Sri Saila Khandam*.

It is said that on this mountain are three crores and fifty lakhs of (invisible) *thirthas* or places of holy waters, countless *lingas* (emblems of Lord Shiva), and thousands of *risheeswaras* (God-realized ascetics) who are always present here and who are solely engaged in worshipping the Lord. It is also believed that 33 crores of *devas* (gods) enjoy the *darshan* of the Lord and remain here serving Him. This mountain has on it herbs of wonderful powers, creepers and trees, and is endowed with the most charming natural beauty, attracting pilgrims at all times.

Sri Sankaracharya (the great ninth-century monist) during his pilgrimages visited Sri Sailam and spent some time in this holy *kshetram* enjoying the natural beauty of the surroundings. He composed here his popular works, *Sivanandalahari Bhramaramba Astaka* and *Dwadasa-Linga-Stotram*, etc

Facilities: Pilgrims should cook their own food on the way. In many camping places there are charitable choultries where food, buttermilk, and fresh water can be had in Sri Sailam. Pilgrims are accommodated in small thatched rooms. The rent is Rs. 5 for each. *Darshan* of the [image of the] Lord in the temple can be had against a ticket of value Rs. 1-62. The ticket will be helpful from the moment of *Dhooli darshan* or sight of the Holy Dust of the place till the *darshan* of the Lord on Sivaratri day

The book goes on to give a list of festivals, *pujas* (ceremonial forms of worship), temple services, and places of interest in the area.

(Continued on page 36)



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Annual Week of SRF Classe

LOS ANGELES, CALIFORNIA, AUGUST 1966

Students from many states and foreign countries assembled in Los Angeles for the classes. SRF ministers gave a series of public lectures, and interviews on radio and television, prior to the convocation week. (See following pages.)



off audience that filled Assistance League Playhouse
August 16th for first of three lectures by Brother
namoy, Self-Realization Fellowship minister, intro-
ng the annual week of SRF Classes in Los Angeles



After opening class, students gather at refreshment table
for homemade cake and punch served by SRF lay disciples

Brother Bhaktananda, Self-Realization Fellowship
class instructor, explains one of the SRF Energiza-
tion Exercises as another SRF monk demonstrates it

Los Angeles Series, SRF Lectures and Classes

The auditorium of the Assistance League Playhouse in Hollywood was filled to capacity during the 1966 SRF Lecture and Class Series in Los Angeles (August 16–27). An overflow audience heard the talks through loudspeakers in an outdoor garden patio.

All of the public lectures and principal classes were held in the evening, for the convenience of local members who could not otherwise attend because of daytime responsibilities in business or college. Several of the afternoon classes and inspirational activities were arranged with the benefit of members from distant cities and countries especially in mind. Students could attend daily instructor-guided practice of the SRF Energization Exercises followed by group meditation in the Hollywood SRF Church.

Other activities during the week of classes included an Open House on August 20th at SRF headquarters on Mt. Washington in Los Angeles, and pilgrimages to the crypt of Paramahansa Yogananda in Forest Lawn Memorial-Park, Glendale, SRF Lake Shrine in Pacific Palisades, and the SRF Colony in Encinitas, California.

Eligible SRF members also received *Kriya Yoga* initiation in a traditional ceremony at the headquarters on August 27th. Initiates of former years attended a separate *Kriyaban* ceremony conducted at the SRF Church in Hollywood.

SRF Ministers Interviewed on Radio, Television

Prior to the Los Angeles lecture series, SRF ministers participated in the following local radio and television programs.

KFI radio, the Bob Kerr "Tempo" show, July 19

Brother Anandamoy

KLAC radio, "America's Great Religions," July 24

Brother Anandamoy

KHJ-TV (Channel 9), "Nine on the Line," August 2

Brother Anandamoy

KCOP-TV (Channel 13), "Dialing for Dollars," August 12

Brother Anandamoy

KGBS radio, "Inquiry," August 14

Brother Mokshananda

The KLAC broadcast on July 24th with Brother Anandamoy had



On beautiful grounds of SRF Colony, Encinitas, California, students practice SRF Energization Exercises with instructor (*above*) and meditate (*below*) in secluded area overlooking Pacific Ocean. They are participants in one of the popular Weekend Retreats (planned programs based on the spiritual routine of SRF ashram residents) offered at Encinitas twice monthly to SRF students and friends. (Reservations must be made in advance.)

such a fine listener-response that a return invitation was extended. Brother Mokshananda spoke on this program on October 2, 1966.

The KGBS broadcast on August 14th with Brother Mokshananda was also a "return engagement," resulting from an interview with Mokshananda on the same program on May 29th. The moderator, Frank Evans, stated on the air in August that he had had more mail from the May 29th broadcast than from any other he had done; and so for the first time he had requested a speaker to return.

Students' Letters About Los Angeles Classes

"I have just returned home from the most rewarding experience of my life. The August lectures and classes in Los Angeles were informative, inspiring, and wonderfully clear. Certainly the *Kriya* Initiation was a high point in my spiritual life; it filled my heart with love for Master, God, and Gurus, whose presence I strongly felt.

"All my life I have heard the expression 'divine love.' Now I know what it means. I thank God for showing me the way to SRF, and pray that I may express its ideals in my daily life." — *A.L., Minneapolis, Minnesota.*

"With reference to the week of SRF Classes held in August, I would like to extend my thanks for the perfect handling of each event and to say how fulfilling and wonderful the whole week was. I missed the opening of the class series on August 19th, but when I reached India Center the next day, it was the finest day of my life. As the following week went by, the tempo and enthusiasm continued. There was such an outpouring of techniques, information, and knowledge of SRF that I felt I couldn't afford to miss even one of the classes. Our visits to Mt. Washington, Lake Shrine, Encinitas, and Forest Lawn [Master's crypt] were all equally memorable. When the final *Kriya* Ceremony at the Mother Center was finished and we were returned to SRF India Center that evening I couldn't grasp that it was all over. I felt so reluctant to drive my car out of the India Center parking lot and prepare to return home! But the journey was fortified by joyous memories.

"I think every student of SRF should come to the Mother Center for these classes, because of the rich spiritual heritage which is here, and because of all they will take back with them in the way of understanding and appreciation for what life will become by their practicing the SRF principles and following the Gurus." — *G.B., Pittsburgh, Pa.*

Prayers for Divine Healing

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.

"Highway to the Infinite"



Send for this free booklet

India specialized during all ages in the science of the soul. This highest of all sciences is taught in the Self-Realization Fellowship Lessons, weekly studies based on the writings and lectures of Paramahansa Yogananda.

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

Members who fulfill certain preliminary requirements are initiated in *Kriya Yoga*, the holy science of God-realization.

Descriptive 24-page booklet, *Highway to the Infinite*, will be mailed without obligation to any inquirer.

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be described. The unique quality of enjoyment that constitutes sweetness cannot be communicated by way of language. When the individual grasps reality in intuitive communion, the melody of enjoyment, in Shelley's words:

"Becomes too sweet for utterance and it dies
In words to live again in looks, which dart
With thrilling tone into the voiceless heart
Harmonizing silence without a sound."²¹

Sri Ramakrishna used to illustrate this rapturous ineffability by a parable:

"Four friends, in the course of their travels, once came to a plot of land surrounded by a very high wall. All felt a great curiosity to know what was within. One scaled the wall and peeped in. He was wonderstruck at what he saw, and bursting into a fit of laughter fell within the enclosure. He could bring no news. Similarly, whoever climbed up fell within with a loud laugh. Who will then bring the news?"²²

Mystic knowledge, thirdly, is asserted to be beyond and to transcend the categories of the intellect. The *Ding an sich*, the "Thing-in-itself" or ultimate Reality, was for the German philosopher Kant unknowable in terms of any of the categories of pure reason. The mystic agrees with him thus far, but proceeds further still. Rejecting the intellect, which is proved incapable of ultimate knowledge, he proceeds by intuition, wherein he finds the fulfillment of his quest in immediate apprehension of Reality, the *Ding an sich*. This intuition is characterized quite contrarily to the categories of the intellect. It is therefore beyond the determination and descriptive power of language, which, insofar as it is universal and not merely symbolic, is purely a construction of the intellect and must completely abide by its categories. Buddhistic as well as Vedantic mysticism has pointed this out with great clearness and emphasis. The "*Neti, neti*" of the *Upanishads* is a refusal to accept determination in terms of the categories of the intellect. The Buddha, too, we are told again and again in the *Mahayana* works, must be perceived directly by intuition. All reserved questions are referred just to the impossibility of any determination whatsoever. It cannot be asserted either that the Buddha is relational or that He is non-relational, or both, or neither.²³ Such characteristics are all conventional²⁴ (*pran-jnapati*); (they are imputed characteristics, *aropitavyavahra*). The

Buddha is merged quiescent in nature and beyond every possible determination.²⁵ Those who proceed to dichotomize Him as eternal or non-eternal, existent or non-existent, relative or non-relative, omniscient or non-omniscient are all misled by words.²⁶ They have no direct intuition (*na pasyanti*) of the absolute Buddha.²⁷ Just as a man who is blind from birth cannot see the sun,²⁸ just so are men in the throes of conventional conceptions. They do not perceive the Buddha directly but wish to detail Him (*Prapanchayanti*) conceptually.²⁹

Lastly, and this is the most important reason the mystic offers us, the subject-object identity, which is the essential mark of mystic experience, makes all description impossible and meaningless. For not only are the categories of determination inadequate, but there is nothing besides the Self that might be determined and differentiated by it. Plotinus says:

"The vision is hard to describe. For how could a man report as something different from himself what at the time of his vision he did not see as different but as one with himself?"³⁰

The Bodhisattva Manjari too is reported in the *Vimalakirti Sutta* to



At main entrance of Self-Realization Fellowship Mother Center a group of SRF Class students listen to SRF host during Open House, Aug. 20th

“Non-duality is truly above words.”³¹

Shandilya, in his *Bhakti Sutra*, likewise has opposed *bhakti* to the duality of conceptual knowledge and expression (which is always expressive of separation and opposition) and has called it *rasa* or joy.³²

FOOTNOTES

- ¹ *Abhangas*, XX.
³ Radhakrishnan, "Teaching of Buddha by Speech and Silence," *Hibbert Journal*, XXXII.
⁴ *Samyutta Nikaya*, L. vi. 31.
⁶ Rabindranath Tagore, *Gardener*.
⁸ *Cula-Malumkyaputta Sutta*, Majjhima I, 426.
⁹ *Lankavatara*, p. 114.
¹² Plato, *Timaeus*.
¹⁴ *M.V.*, p. 264; *B.A.P.*, p. 365.
¹⁵ Narada, *Bhakti Sutra* — "*Mukaswadanavat*."
¹⁶ *Yoga Vashishta*, V, 64, 53.
¹⁸ Ram Tirtha, *Diary (Kulyat-i-Ram)* Vol. II, p. 97.
¹⁹ Plato, *Seventh Epistle*.
²¹ Shelley, *Epipsychidion*.
²³ *Svadhimukti-daridra*, p. 433, 1.
²⁵ *Ibid.*, p. 433, 1.
²⁷ *Ibid.*, p. 448, 10.
²⁹ *Ibid.*, p. 448, 9.
³¹ Suzuki, *Mahayana*, pp. 167–8.
- ² *Diary of M.*
⁵ Ibn ul-Farid, *Odes*, 34, 35.
⁷ *Samyutta Nikaya*.
¹⁰ Clement, *Stromateis*.
¹¹ *Qushayri*.
¹³ *Lankavatara*, p. 294.
¹⁷ *Ennead*, VI, 9, 10.
²⁰ Tagore, *Lover's Gift*.
²² *Diary of M.*
²⁴ *Ibid.*, p. 433, 13.
²⁶ *Ibid.*, XXII, p. 15.
²⁸ *Ibid.*, p. 448, 10.
³⁰ Plotinus, *Ennead*, VI, 9, 10.
³² Shandilya, *Bhakti Sutra*, 6.

SELF-REALIZATION

Books by Paramahansa Yogananda

Autobiography of a Yogi. 8th edition, 514 pages, \$4.00.

Whispers From Eternity. Heartfelt prayers that convey to man an infinite hope. 1959 edition. Cloth, 266 pages, \$2.50. (*Spanish edition, 1962; cloth, \$2.50.*)

Cosmic Chants. Devotional songs, arranged for piano. 1963 edition, plastic binding; 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 pages, \$2.50. (*Spanish edition, paper, \$1.50.*)

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

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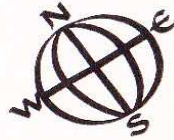
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News of SRF Centers



SRF Ministers to Speak in Hawaii, Australia, New Zealand, Italy, Greece, France, and England

Mrinalini Mata, vice-president of Self-Realization Fellowship, will visit Auckland, New Zealand, and Sydney, Australia, in October and November 1966 to conduct *satsangas* (informal devotional services) for SRF members and give *Kriya Yoga* initiation to those who are eligible.

In conjunction with Mrinalini Mata's visit, Brother Mokshananda, minister in charge of the Center Department at SRF headquarters, will hold additional SRF meetings and classes in Auckland and Sydney. He will also lecture and give *Kriya* initiation in Melbourne and Perth.

Brother Mokshananda's itinerary includes several October meetings in Honolulu, Hawaii, before his visit "down under." He will speak in October and November in Australia and New Zealand, and in December will go to Europe, where he will hold classes and give *Kriya*



Audience at SRF public lecture given by Brother Anandamoy (*standing*) on September 24th in McAllister Hotel, Miami, Florida

initiation in Athens, Milan, Paris, and London. Returning to the United States in December, he will hold meetings in New York City and then return to SRF headquarters in Los Angeles.

Four U.S. Cities to Have SRF Lectures and Classes

Brother Anandamoy, resident minister at the Encinitas SRF Colony, is currently on a speaking tour, giving public lectures and SRF classes in four U.S. cities during the fall and winter months. The first series was in late September in Miami, Florida. The dates and places of the lectures in the other three cities are given below. Interested persons in these areas may inquire further by telephoning one of the SRF Class Registrars, Mr. Ernest Peseux and Mrs. Anne Vickerman, at the numbers listed. Free brochures giving all details are available from SRF headquarters in Los Angeles.

October 14 – 20	Houston, Texas	Sheraton-Lincoln Hotel
	<i>After Oct. 5th phone 224-9041</i>	
Oct. 28 – Nov. 3	Dallas, Texas	Hotel Adolphus
	<i>After Oct. 24th phone 747-6411</i>	
December 2 – 9	Phoenix, Arizona	Woman's Club of Phoenix
	<i>After Nov. 15th phone 253-2181</i>	

SRF Retreat in Encinitas in New Building

In October the Encinitas Retreat will be moved from its present location on Highway 101 into a new building at the corner of Second and K Streets, near the SRF Hermitage. The change will provide more modern and attractive accommodations for SRF students and their friends who wish to make a spiritual retreat.

SRF India Restaurant in Encinitas is now closed to the public in order to be able to serve guests of the Retreat exclusively.

The popular Weekend Retreats at Encinitas are now being held twice a month, and offer meditations, classes, informal *satsangas*, and the time and an ideal atmosphere for spiritual study and introspection. Reservations are now open to truth-seeking friends of Self-Realization Fellowship as well as to SRF Lessons students and graduates. For information write directly to SRF Retreat, P.O. Box 758, Encinitas, California 92024; or telephone (area code 714) 753-1811.

(Continued from page 23)

PANDHARPUR, NEAR KURDWADI

Route: Going from Gangapur to Kurdwadi Junction, pilgrims alight at the latter and change for the Barsi Light Railway. Pandharpur is 33 miles from Kurdwadi. The total distance from Gangapur is 136 miles. The fare is Rs. 5-85. This *Kshetra* in the Maharashtra country is famous for *Nama Sankirtana* (singing the name of the Lord) throughout Bharata Varsha. One meets *Sankirtana* groups singing *abhangas* (songs of Saint Tukaram) and Gnaneswara's devotional songs, to whichever corner of the town he goes. Lord Panduranga [a name of God] has saved and helped great *bhaktas* (devotees) like Pundareeka, Nama Deva, Gnana Deva, Tukarama, Sakku Bai, Jana Bai, etc. The Lord is also called Vithoba, and Panduranga Moorti, generally. This Name of the Lord has such greatness that people get lost in ecstasy at the mere mention of it.

The temples in the bed of the river:

If we look at the river from its other or remote edge we see, from the right, the temples of:

1. Pundareeka Bhagavan. (This is the chief of the shrines.) 2. Loha Danda Theertamu. (It has no gopura or tower.) 3. Brahma Purusha Ammanerkar Maharaj. 4. Choppedekhar Maharaj. 5. Bhanudas Maharaj. 6. The *Samadhi* (burial place) of the parents of Pundareeka. (It has no roof or tower above.) 7. Sani Maharaj, also called Akrarudra. During floods, all these will be submerged in water.

Facilities: Though distant from the *Kshetra* proper, Sree Gadke Baba's choultry (inn) is near the station. The fare for bullock cart from this choultry to the station is 0-37 np. There are rooms in all the Mutts (places of spiritual instruction). Choultries are found everywhere. This is a municipal town having all facilities.

THE CHANDRABHAGA GHATS

Sri Vithoba Temple: Pilgrims enter the temple through Mahadwara. The whole street smells very sweet with *tulsi* (the holy basil), flower garlands, *pandhari* scents used for clothes, *ashta-gandham* (a scent prepared out of eight substances), *agarbathi* (scented stick), and other such fragrant things. In this route, we see very big halls on the left side. Pilgrims are allowed inside the temple, one by one, by the overbridge in the bazaar; and they are allowed into the *garbha-griha* of the Lord (the innermost apartment), one by one. These arrangements have been made for the lakhs of pilgrims who visit the place on *Ashadha Shuddha Ekadasi* and *Kartika-Shuddha Ekadasi* (special holy days). This temple is 350 feet long and 170 feet broad. This is in the center of the town.

In front of Mahadwar and to the left of the road is the image of Chokamela, a great *bhakta* who was an outcaste. *Hari Nama Sankeertan* (singing of the Lord's name) takes place here. There is an image of Nam Dev on the lowest step in the Mahadwaram. After having *darshan* of this great devotee, pilgrims enter the big hall inside. There they have *darshan* of images of Anjaney and Ganapati and then they enter another *mantapa* (hall). It is built of marble and looks most charming. While entering it, they can see pillars to the left, the second of which is silver-plated. This is called the *Garuda Dhwaja*. All the pilgrims first pay their homage to this pillar and then enter the *garbhalaya*. This shrine is spacious and was recently equipped with lighting and other arrangements. There is a good breeze in the *garbhalaya*. Pilgrims can go up to the [image of the] Lord, which is most enchanting. Pandarinath (a name of God) is a *Kalpa Vriksha* and a *Kamathenu* to His devotees. He is the great Lord who helped and saved His devotees in many ways. The book entitled *Pandhari Bhakta Vijaya* gives a detailed account of his devotees and how he redeemed them. There is no one who is not moved after entering the *garbhalaya*. The whole place is saturated with the highest spirituality, and this fills the pilgrims and other spiritual aspirants with serene peace of mind. Everyone can go and touch the image of the Lord. After touching His body and feet and making obeisance, they receive the *prasada* (holy food-offerings made to Him) and decorate themselves with the garlands of flowers which were worn by the Lord. The *archakas* (priests) are pleased with whatever they receive from the pilgrims.

Emerging from the Temple, pilgrims receive *theertha prasadam* (holy water) in the white marble hall which is in front, as mentioned before, and sit in great tranquillity and meditate. Pilgrims must sit in this hall for some time before leaving.

From there they go round the *garbhalaya*, visit the tree called Kanhopatra and then enter the temple of Goddess Rukhamabai. This temple resembles that of Vithoba. After having *darshan* of the Goddess, the pilgrims go out by the north door to Gadke Baba's *dharmasala* (rest house).

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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Comments on "*Autobiography of a Yogi*"

"This book had a tremendous effect on me when I first read it, and each time I dip into it I am spiritually refreshed and inspired — it is a veritable fountain of peace. Each re-reading enfolds me in a world of serenity and love and gives me added incentive to try much harder to reach the Goal. It has become my Bible." — J.A., Woodstock, Canada.

"Since I've read *Autobiography of a Yogi* and applied some of its precepts, I've felt an inner peace. For the first time in my life I've had a deep sense of happiness within and around me." — M.Z., Gowanda, New York.

"The book made Indian philosophy come alive." — R.A., Ottawa, Ontario, Canada.

"Through reading *Autobiography of a Yogi* and attending meetings of the SRF Center in New York I have gained invaluable knowledge and wonderful insights into my own problems and into the great truths of life." — V.R., New York, N.Y.

"I recently had the pleasure of reading *Autobiography of a Yogi*. After an account like this, how can anyone not wish to find eternal peace and Self-realization! When I read in the book of the spiritual promise of *Kriya Yoga*, my spirit leaped for joy, and I felt I had to satisfy it by a promise to do something about its liberation." — L.C., Tampa, Florida.

"After reading *Autobiography of a Yogi* I have finally found the way to answer many questions which have been troubling me. Through SRF I hope to add great richness to my life — a richness that I have been seeking for a long time." — J.R., Cte. Charlevoix, P.Q., Canada.

"Since reading *Autobiography of a Yogi* my life has undergone an upheaval; materialism has had to give place to spirituality." — M.M., Warner Beach, Natal, Rep. of So. Africa.

"During the past eighteen months I have read and reread *Autobiography of a Yogi*. Each time I pick it up I find it more impelling. It has truly been the Bread of Life for me." — M.W., Lake Illa Warra, New South Wales, Australia.

Soul Whispers

By PARAMAHANSA YOGANANDA



O Eternal Polaris! where'er I roam, the magnetic needle of my mind-compass ever and ever points to Thee.



Thou art the mysterious Electricity of my body, moving the intricate mechanism of flesh, bones, muscles, and nerves. Thy life force is present in my every breath and heartbeat.



Shell after shell of my yearning for Thee will break down the ramparts of delusion. With missiles of wisdom and grim guns of determination I shall destroy the fortress of my ignorance.



I may lose my way and roam in darkness, but, O Divine Mother! see that the tiny taper of my remembrance of Thee be never extinguished by gusts of disbelief.



In the limpid waters of my soul let me behold the unruffled reflection of Thy face of stillness.



Fierce foes, obstinate habits of restlessness, have entrenched themselves in the territory of my mind. May I overcome my enemies, bent on robbing me of my wealth of peace.

Lead Thou my battling-power to victory!

Letters from SRF Students

"I practice the *Om* Technique before any special undertaking, or when guidance is needed; and help is always forthcoming The peace of meditation flows into daily living. Then there is the joy — not what the poet Shelley describes as 'That unrest which men miscall delight,' but a deep and peaceful joy, ever welling to the surface like continuous bubbles feeding a tiny hillside spring. This peace and joy bring poise and a sense of security, with underlying vitality and strength." — *D.S., Melbourne, Victoria, Australia.*

"Some of our lessons in life are taught us through difficulties in material ways, but all of them instruct and uplift and draw us closer to God. I see more and more how wonderfully He teaches, and the blessings that troubles bring us. I see also that pain is a form of cleansing. While I have been ill so long, a great deal of understanding has come to me, and many things are now much clearer, as I have had more time to go deeper in meditation.

"I am loving the SRF Lessons more and more and I see so much further now than I used to. The *Magazine* I love too, and look eagerly for any photos of Master [Paramahansa Yogananda] — they bring him close and always seem to have so much love in them." — *M.D., Clivedon, Auckland, New Zealand.*

"My whole outlook on life has changed, and by living to the best of my ability according to SRF teachings I am a much happier and spiritually richer person." — *W.D., Brighton, Sussex, England.*

"I am very proud and happy to tell you that Master's guidance through the Lessons has gradually changed my life, in the span of three years, from helplessness and despair to a new happy life full of hope and promise. God bless you all for the wonderful work you are doing for Him." — *L.B., San Francisco, California.*

"I have found what I have truly been searching for all my life. I can't speak highly enough of your Lessons. You come directly to the point with the truth regarding the laws of Nature and our Maker I have never requested your prayers, but nevertheless I have, one, a strong feeling that you have prayed for me; and, two, a deeper, closer feeling with Christ, Yogananda, and you people also." — *P.H., Arvada, Colorado.*

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"When a situation becomes trying, I pick up several of my back copies of *Self-Realization Magazine* and look through them. After a few minutes of reading I feel as though I've 'stepped onto higher ground.' " — C.C., *West Palm Beach, Florida*.

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—Karmaveer

Sculpture of a *dwara-palaka* (gatekeeper) of the Hoysaleswara Temple at Halebid, Mysore. (The face strikingly resembles that of Paramahansa Yogananda.) The temple was built in the 12th century by the Hoysala dynasty.

North end of new building to be used as Retreat for SRF members and friends starting in October, on grounds of SRF Colony, Encinitas, California

