



Self-Realization Magazine

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA



October - December 1967

25¢



Paramahansa Yogananda reading the New Testament of the Bible, 1926

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Vol. 39, No. 1

FRONT COVER: Madonna and Child, by Pintoricchio (1454-1513), Umbrian school. *Courtesy National Gallery of Art (Kress Collection), Washington, D.C.*

BACK COVER: Self-Realization Fellowship Lake Shrine, Pacific Palisades, California. *Photograph courtesy American Airlines, Inc., New York City.*

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Paramahansa Yogananda, Founder. Daya Mata, President.

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View through east entrance to front veranda, SRF headquarters, Los Angeles.
Framed in center are leaves of banana tree.

Why Waste Time? Seek God Now!

By PARAMAHANSA YOGANANDA



*An informal talk to resident renunciants and guests at
SRF headquarters, Los Angeles, on Christmas Day, 1939*

This Christmas will always remain in my memory, for it is a great privilege to be with devotees of the Lord. Yesterday, when we communed with Christ in our all-day meditation here, we felt that we are all one family. In meditation all persons meet on the plane of the heart and rejoice in the Spirit.

May all men and all churches be inspired by our humble method of celebrating Christmas, devoting a whole day to worship of the Christ Consciousness. The eight hours that we meditated yesterday passed like eight minutes! Because the love of God is greater than all the pleasures of the senses. If once we experience His love in the heart, we become so saturated with it that we can never forget it.

Last night I had no sleep, but I didn't need sleep. For in the eternal joy of living that I feel in the Christ Consciousness nothing else matters at all. Dear ones, my greatest gift to you this Christmas is my love. To love all, to sacrifice for all, and to have the greatest pleasure in helping others — this is the grace I have received. We should do for others as if it were for ourselves. If we need a coat that costs \$50 we spend it gladly. When we can do that for another, we know the true spirit of giving.

“My Words Shall Not Pass Away”

May this Christmas spirit you feel not end with today; rather may it last and be with you every night as you meditate. Then in the silence of your own mind, as you drive away all restless thoughts, Christ Consciousness will come. If we all follow the spirit of Jesus we shall surely experience every day his presence within us. For the Christ Consciousness that was manifest in Jesus did not appear just to be the light of one century but of all centuries for eternity. That is why Jesus

said, "Heaven and earth shall pass away, but my words shall not pass away."* The joy that Christ felt, the joy that he told the world to seek, and the spiritual rules of conduct he told us to follow — to love our enemies and to turn the other cheek — are timeless. To love God with all your heart, mind, and soul is an eternal law, not intended for just one century.

Wherever your heart is, there your mind is also. Wherever those you love may go in the world, your heart is drawn after them. You must feel that way about God no matter where you are; you must love Him with all your heart. And you must love Him with all your mind; if your thoughts are roaming as you say The Lord's Prayer, it is a mockery. Last of all, you must love God with all your soul. As you approach toward God and Christ, when you defeat all your temptations with the sword of wisdom and one by one close the door of the senses, one by one say good-bye to your thoughts, you will love God with all your heart and with all your mind and with all your soul. When you love Him in this way, you realize that, just as the moon's reflection in a cup of water that has been stirred appears distorted, so the moon's reflection is seen perfectly when the water in the cup becomes quiet. The soul image has become distorted by the restlessness of your mind, but when you still your mind, the clear reflection of the Divine is beheld within.

God is twinkling in the Milky Way, and through our intelligence and reason. He is present in every blade of grass; every flower mirrors His smile. In every good thought there is the joy of Spirit. He is everlasting. As you go on developing spiritually you see that He is reflected in the vessel of your mind; you realize that you are the pure image of Divinity. By greater effort you become able to break the vessel of ego-consciousness; then the soul image reflected in the vessel becomes one with the moon of Spirit.

Seek the Lord's Approval

We don't want the praise of man; the recognition of God is what we are seeking. "A man is worth what he is worth in the eyes of God," said Thomas a Kempis. If before Him we are immaculate, nothing else matters. That is the way Christ lived. And remember this: in doing good we must suffer. To find the Lord we must be willing to suffer. What is it to endure discomfort of the flesh and discipline of the mind

* *Matthew 24:35.*

for the eternal solace of Spirit? Christ's happiness was so great he didn't mind giving up the body. The purpose of life is to attain that happiness — to find God.

Renunciation is not an end. Renunciation is the means to an end. To love God and conduct your life to please Him: that is what matters. That is when you will know the Lord. Every noble thought in your mind brings you closer to Him. All your good thoughts are as a stream leading to the ocean of Spirit. When the fragrance of your devotion oozes forth unceasingly, the Mighty Deity must come into the garden of your soul. Devotion is the one offering that tempts God. He is not moved by all the rich gifts and promises that are made to Him. But into the garden of a life redolent with sweet devotion God is tempted to come.



Audience at SRF public lecture in The Mayflower Hotel, Washington, D.C., November 10, 1967. Brother Anandamoy of SRF headquarters spoke on "Mastering Life in a Changing World."

No matter how our thoughts run away from the Lord or how forlorn we feel, still the footsteps of our devotion lead us to the shores of Spirit. No matter how far we have strayed away, through our devotion we can still reach Him; our lives need not be spent in vain. Many who were with us last Christmas are not with us now, and next Christmas who knows who will be here? Such is the way of life.

And still life goes on. It is a caravanserai in which we are waiting for a little while. Some of our companions have fallen into the ditch of folly and ignorance, but when they are tired of the suffering they experience they begin to seek out the Owner of the caravanserai, the Owner of this earth, who is none other than the Heavenly Father. So even though we part in this caravanserai, and even though the beginning and the end of our journey are shrouded in darkness, still life has a deep meaning, and that meaning is to seek God earnestly.

This world is also like a play. The players don't come out of nowhere; there is a backstage. After the play is over the actors do not disappear; they only go behind the scenes for a rest. Through the scheme of the Manager we come here to play for a time on this stage of life; then we depart. We are not dead — only backstage, hidden behind the screen of time according to the will of the Stage Manager. And we will be seen on this stage of life again and again until we become such good actors that we can play our part perfectly according to the Divine Will. Then He will say: "You need 'go no more out.' You have played your part. You have done My Will. You have acted well. You have not lost courage. You have come back to Me now, to be a pillar of immortality in the mansion of My Eternal Existence."*

Good Company is of Supreme Importance

To play your part here well is not easy. It is only by good associations that you can find your way out of the darkness of ignorance. The blind cannot lead the blind. Those who love only social gatherings will waste their time, but association with those who love God will give you the love of God. The Lord said in the *Bhagavad-Gita*: "Among thousands of men, one seeks Me; and, among them that seek Me, perhaps only one perceives Me as I am."† Very few people are interested in God. The child is busy with play, the youth is busy with sex, and the

* "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." — *Revelation 3:12*.

† Chapter VII, Stanza 3.

aged are busy with worries. How few think of the eternal bliss of Spirit! But he who seeks God, and who seeks with all the depth and fervor of his soul until he finds Him, is wisest of all men. The Lord knows what you think; and if you love Him He will reveal Himself to you.

Since last Christmas, no matter what I have gone through, my joy has been like a silent stream that is always flowing beneath the sands of my thoughts. These silent rivers of divine joy cannot be seen with the eyes, but whenever you dig through the sand you discover them. You should not let anyone else know how deeply you feel for the Lord. The Master of the Universe knows of your love; don't show it to anyone else, for then you may lose it.

When in the silence of the soul and in every phase of life you turn within and say, "Father, I have not forgotten You" — when that kind of devotion wells up from the depths of your heart — God comes to drink from the fountain of your devotion. The only purpose of life is to enjoy Him. *It is possible.* I would not speak of it if I didn't know His limitless joy and bliss. You too must find Him. The saints have not lied to you. And I am not lying to you. God *is*. Then why waste time? Why be forgetful of Him? I know how terrible forgetfulness is, forgetfulness of that inner Source of happiness.

We put forth our hands to receive His gifts of life and sun and food and all the other things He has bestowed on us, but even as we receive them the Giver is forgotten. If you gave a present to someone and then found that he never thinks of you, how hurt you would feel! God feels that way, too. Every day we use His gift of sight to see the world. We receive His gifts of thought and reason, but we are oblivious of Him.

If God is ever a beggar, it is to ask your love. He is continuously pursuing you. He is all the time coaxing you through the words of saints. Do not ignore Him!

March On Toward the Lord's Kingdom

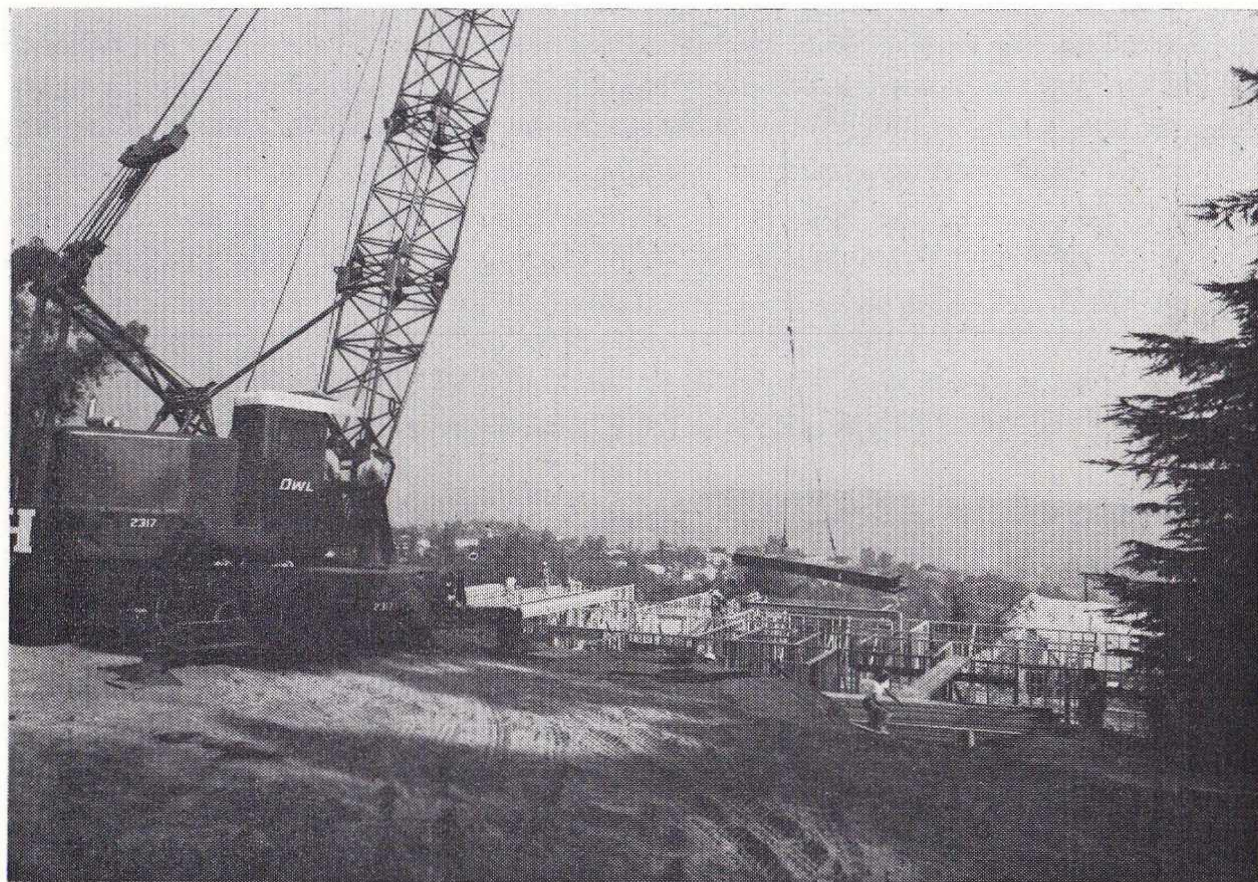
The joy that you felt yesterday after eight hours' meditation is continuous with me. What else could give me so much happiness? Everything else is a waste of time. Why hang on to worldly delusions? Every minute that I am with you I will try to impress on your consciousness the importance of seeking God. Remember, when you are trying to improve spiritually, you are moving toward His kingdom; and when you are not trying, you are standing still. March on! Use

your nights for meditation. That is the way to discover Him. It seems very hard to find God, yet He is the easiest to please as soon as you convince Him that He means everything to you. That day He will come to you.

Dear friends, I hope this Christmas will not end tonight for you. For my Christmas has never ended. It is with me day and night. The Lord is with me and I am with Him. That is His promise in the *Bhagavad-Gita*: "He who seeth Me everywhere and seeth everything in Me, of him will I never lose hold and he shall never lose hold of Me."*

Those who are addicted to wine are all the time drunk. Whether they are working or playing, their whole mind is on liquor. But the Divine Drink is a million times more intoxicating. When I am talking

* *Bhagavad-Gita VI:30.*



Giant 150-foot crane lowering lumber to workmen during construction of three-story Gyanamata Ashram for nuns, SRF headquarters, Los Angeles, California. The building may be completed by summer 1968.

to you I am just as much with Him as when I am meditating. Such love! No tongue can ever describe this happiness. The Bible mentions that on the day of Pentecost the Apostles were enveloped by the Holy Ghost. Doubters said: "These men are full of new wine."* Drunk with the nectar of divine bliss!

The undiluted joy of Spirit is hidden within your soul, and it has to be dug out with the pickax of meditation. Then you will bathe in that fountain of eternal bliss.

And so, dear ones, Christmas for me is not over; my Christmas will go on forever, in ever increasing joy. It is everlasting. If there were an end, a time would come when all would be finished. But no saint will ever be able to exhaust God, because He is ever new bliss. It isn't that the masters do not know Him, but that His joy is ever new to them throughout eternity. If the delights of knowing the Spirit were not endless, even saints would want to come back to earth again and again for diversion, like ordinary mortals. But the saints are eternally happy, as no one else is. That is the wealth they receive when they give up everything else for love of the Lord. Nothing can destroy the joy and the peace of their being. That is Christhood.

Please Man by Pleasing God

Therefore seek only to please God. Try to please man, too, but not at the cost of pleasing Him. To please man by your own God-realization is the greatest thing you can do. Time is flying. Why are you waiting? There is no reality to worldly life. Though you have to eat and sleep, one day the switch of your heart will be suddenly pulled, and you will have to leave everything behind. When a visitor said to me, "I am too busy to meditate," I replied: "When you die, all your engagements will be canceled. What then? Where will you be if you haven't found God? Your friends will mourn briefly and then pass on to their usual preoccupations. So why should you neglect your one Eternal Friend?"

Wisdom becomes dimmed when you use your mind wrongly, or mix with bad company. To seek God is the highest way to happiness.

* "And when the day of Pentecost was fully come, they were all with one accord in one place. . . . And they were all filled with the Holy Ghost. . . . Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them . . . these are not drunken, as ye suppose. . . . But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." — *Acts 2:1-17*.

Neither human love nor any other mortal experience comes near His bliss. Anyone who tells you that something else is more important than seeking the Lord is wrong. Nothing can be greater than finding Him who created you. That is why the Hindu scriptures say: "Forsaking all duties, if it is necessary, pursue Me. For the forsaking of all duties you will incur sin, but I shall forgive that because no duties can be performed without receiving power from Me." Duty to God nullifies all other duties. When you resolutely leave everything else to attain Him, then you are on the path to realization.

To be able to do duty to God and to man is wonderful. But to do duty to God without duty to the world is all right. And to do duty to the world and not to God is to be like a mule carrying a bag of gold. The mule knows only the weight of the gold; he cannot use it. To do duty to God first and then with His consciousness help the world is marvelous. And that is what the SRF teaching stands for: to gain fellowship with God through realization of the Self; and, having that divine fellowship, help others to attain it.

Although you have regular duties, that is no excuse for saying you cannot seek God. While others are sleeping, you concentrate on Him. You will find you are a hundred times more happy and rested. Do this night after night without looking at the time. When you plant a seed in the ground you must not take it out every day to see if it is germinating. Leave it there. When you are meditating, just say, "I am with Him, and that is all there is to it."

When you please God you have pleased everybody. And I hope you will make an effort from tonight. Don't lose sight of Him. The world will go on without you. You are not as important as you think. Into the dustbin of the centuries countless men have been thrown. Do not let your life pass uselessly. If in your heart you love God you are just as great as the greatest man. So learn to love Him. Don't mix with people too much. When you do mix, do everything you can to help others; but when you are alone, be alone with God. When you attain Him, all things else will be added unto you.*

It is not what you hear that redeems you, but what you do with what you hear. Many hear what they should do but few act upon it. Don't paralyze your determination. When you know a thing is right, why shouldn't you go after it? Why shouldn't you cry for the Lord until

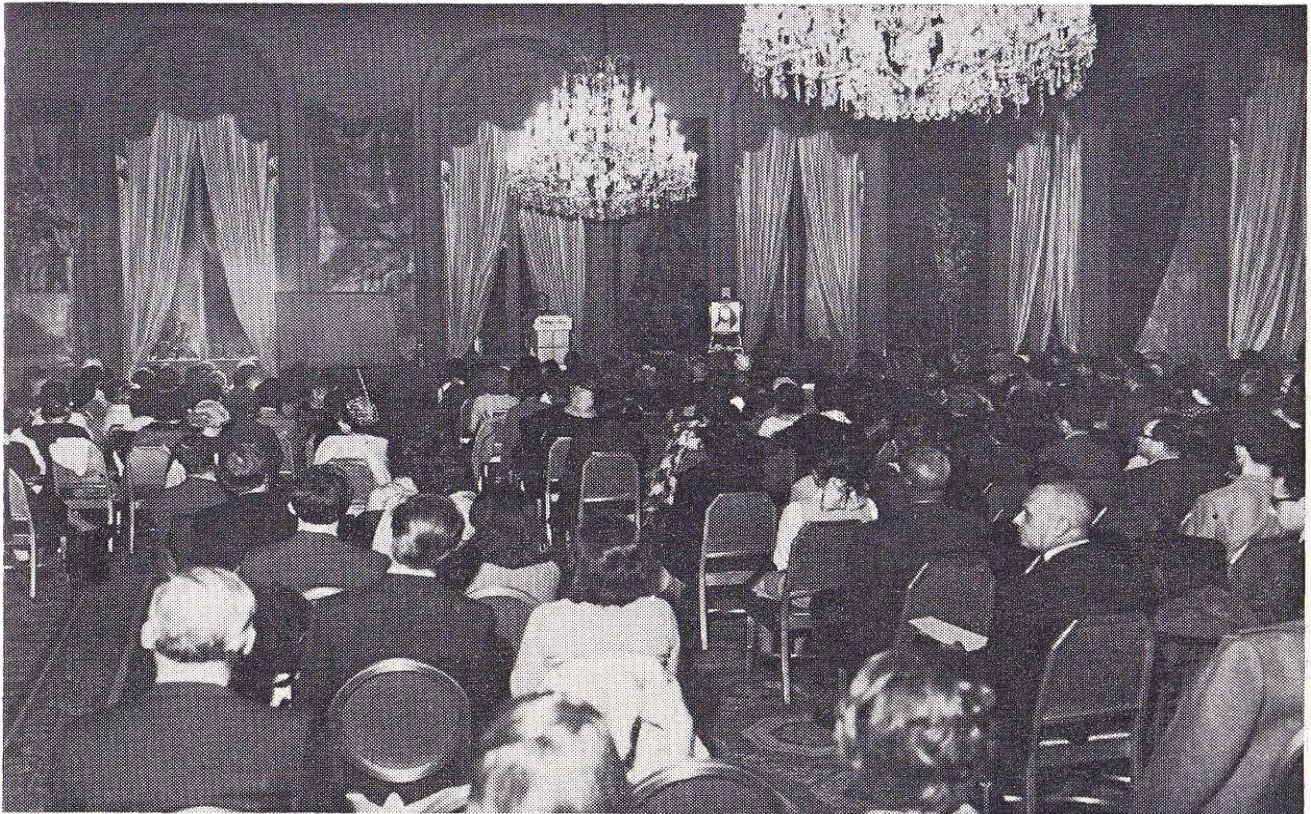
* "But seek ye first the kingdom of God, and his righteousness; and these things shall be added unto you." — *Matthew 6:33*.

the skies are shaken with your prayers? But you must surrender to Him completely. And never doubt Him.

You must dive deep in the ocean of meditation, and if you don't find the pearls of His presence, don't blame the ocean. Blame your divings. Dive again and again until you find the pearls. "Seek, and ye shall find; knock, and it shall be opened unto you."* Remember, it is the naughty baby who gets the mother's attention. The good baby is soon satisfied with toys of money, fame, and human love. But the naughty baby wants the mother only and goes on crying until she comes.

God is so real to His devotees! Every word they have said about Him is true, but His play is shrouded in mystery. Your seeking must be continuous. You cannot awaken God by a little cry; it must be unceasing. When your desire is only for Him, He will come. Then your business in the world is finished. You are filled evermore with the joy of the Infinite.

* *Matthew 7:7.*



SRF Class students in Sert Room, Waldorf-Astoria Hotel, New York City, November 1, 1967. Brother Anandamoy (*on platform*), minister from Self-Realization Fellowship headquarters, conducted the class series.



—“Sainik Samachar”

Kabir, poet saint of medieval India, at his loom

Kabir -- The Poet Saint

BY GURU DAS



Among the poet saints of medieval India, Kabir occupies an important place. Illiterate, but with a divine spark in him, he preached his message to humanity through word of mouth, mostly in verse and song, in the language of the common man.

His words are quoted today with equal readiness by both the erudite philosopher and the unlettered villager. In fact, so popular are his compositions that quotations from them have acquired the status of proverbs.

People in North India particularly, whether they follow his faith or not, whether they believe in his exposition of the Eternal Truth or not, often resort to his words to underscore a point or to emphasize an argument, whether the subject is the common values of life or a religious precept; for while Kabir rose to transcendental heights of spiritual realization, he also gave expression to down-to-earth wisdom on many a mundane problem.

Many Legends Arose About his Birth

The date and circumstances of Kabir's birth are uncertain. Many legends arose, not all of which have been authenticated by research into the life of the great saint. But what is definitely known is that he was born in 1440 A.D. and was brought up by a weaver (*Julaha*) couple.

There are two versions of how this couple came by the child Kabir. His followers, known as *Kabirpanthis*, believe that he descended direct from heaven and was found by Neru and his wife, Nima, who were Muslims by faith and weavers by profession.

The child, so runs the legend, was floating on a lotus leaf in the Lahar Talao Lake in Banaras. The Muslim couple picked up the newborn babe and bestowed on it all the love and care that any parents could give to their own son.

The other version of Kabir's birth is that he was the illegitimate

child of a Brahmin widow who, fearing social opprobrium, abandoned him on the banks of Lahar Lake where he was noticed and picked up by the childless Neru and Nima.

Be that as it may, Kabir came under both Hindu and Muslim spiritual influences and acquired a catholicity of outlook that made differences of caste and creed anathema to him.

He laid down as a rule that all persons of any caste who accepted the tenets and principles of his sect were free to eat and drink together irrespective of birth.

All men who serve God are equal. He thus threw his spiritual doors wide open, admitted disciples of all castes, and boldly announced that knowledge of God emancipated men from all bondage. He called his disciples "the Liberated" (*Avadhutas*), as he allowed them, and they accepted, a liberal interpretation of Hindu social rules sanctioned by religion.

Kabir never had any formal education but he came into contact with various Muslim and Hindu philosophers. While his thirsty soul avidly imbibed all their preachings, the innate craving for the Truth did not allow him to accept them in their totality. He added to them a new gospel of religious freedom and social equality.

He discarded the outward manifestations of religious belief — rituals and the paraphernalia of worship — and was equally critical of the temple, the mosque, and the church as places to seek God. The Lord, he said, is within you. Why look for Him elsewhere?

Kabir was Disciple of a Hindu Guru

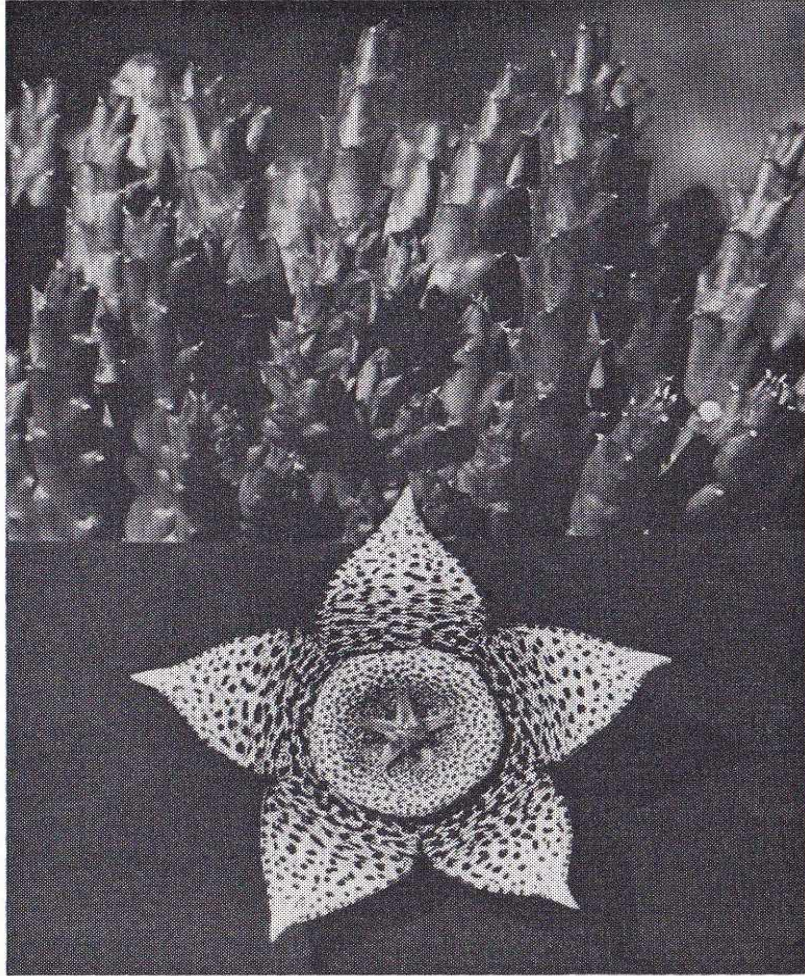
Among those who influenced Kabir's thinking was Ramananda, a Hindu teacher who was attracting a large following at the time when Kabir was in search of a guru.

Kabir, a Muslim, seems to have long desired to sit at the feet of Ramananda but doubted whether he would be admitted to discipleship. At last he hit upon a characteristic step that is narrated with great detail in various biographies.

One early morning he hid himself on the steps of a ghat by the Ganges River. Ramananda came down those steps and unknowingly trod on Kabir's head. He exclaimed in his astonishment, "Ram, Ram."*

Kabir at once arose, fell at his feet, and said, "Thou hast given

*The name of an ancient avatar of God. (*Editor*)



Flower of Stapelia plant at SRF headquarters. Blooms are yellow with brown markings. The shape of the outer petals, and the circular center with a five-pointed "star" in the middle, resemble the symbol of Self-Realization Fellowship (see top of page 43).

me the word of initiation and I have become thy disciple." Ramananda, struck with Kabir's sincerity, accepted him. Kabir ever after seems to have remained the disciple of Ramananda. The doctrines Kabir preached, although vastly different from those of his guru, are regarded by many as having been greatly influenced by *Vedanta* philosophy.

Though some writers on Kabir are of the view that he never married, it has been proved by authentic evidence, including references to his life in Kabir's own compositions, that he led a normal family life, earning his living at the loom. Evelyn Underhill writes:

“It is clear that he never adopted the life of the professional ascetic or retired from the world in order to devote himself to bodily mortifications and the exclusive pursuit of the contemplative life. Side by side with his interior life of adoration and its artistic expression in music and words — for he was a skilled musician as well as a poet — he lived the sane and diligent life of the Oriental craftsman.

“All the legends agree on this point: that Kabir was a weaver, a simple and unlettered man, who earned his living at the loom. Like Paul the tentmaker, Boehme the cobbler, Bunyan the tinker, Terstoegen the ribbonmaker, Kabir knew how to combine vision and industry; the work of his hands helped rather than hindered the impassioned meditations of his heart.”

There is current among the followers of Kabir a legend that adds an element of romance to his marriage. Once while roaming the countryside he came to an ashram of *sannyasis* (renunciants) and was greeted by a 21-year-old girl. Soon a few *sadhus* (ascetics) arrived at the ashram. The girl, eager to be hospitable, brought a pitcher of milk to them and they divided it into seven parts. They took one each and gave one to Kabir and one to the young maiden.

Kabir put his tumbler of milk down and showed no inclination to drink it. When the girl anxiously asked the reason for his abstinence, Kabir replied that another *sadhu* was on his way across the Ganges to the ashram and Kabir wished to keep the milk for him. The girl was overwhelmed by Kabir’s considerate nature. Thus began an attachment which led to their marriage.

He Felt for Others as He Felt for Himself

Kabir’s generosity was unbounded. Although living on the verge of stark poverty, he never hesitated to give to the needy whatever he could. Once, while carrying a piece of cloth for sale, he was approached by a mendicant for alms; Kabir without a second’s thought gave him half the piece. The man, however, was not satisfied and said so. Thereupon Kabir handed over the entire piece even though that was all he had at the moment to obtain something to feed himself and his family.

When Kabir set out to preach his doctrine he attracted the wrath of the orthodox. His denunciation of prevailing theological beliefs and religious rites brought upon him the ire of the priestly class, for he said:

“O Servant, where dost thou seek Me?
Lo! I am beside thee.
I am neither in temple nor in mosque.
I am neither in Kaaba nor in Kailash;
Neither am I in rites and ceremonies
Nor in yoga and renunciation.
If thou art a true seeker, thou shalt at once see Me:
Thou shalt meet Me in a moment of time.”

Of the many legends of the persecution of Kabir, two deserve special notice.

A young and beautiful courtesan was sent to tempt Kabir, “but like the Magdalene of Biblical story she was converted by her sudden encounter with the initiate of a higher Love.”

On another occasion Kabir was hauled up before the Emperor Sikandar Lodi on a complaint of leading the people astray with many false doctrines. Kabir stood before the Emperor; the courtiers told him to make obeisance. Kabir replied that he was not accustomed to courts and did not know how to make prostrations; nor, he added, had he any business with the Emperor; he knew only one Monarch, who was the Support of his soul and the only Sovereign of the world.

The Emperor was provoked into anger but was persuaded by some of his courtiers to let Kabir go, much to the chagrin of those priests who wished to see Kabir “disposed of.”

Beautiful Miracle at Time of Death

Kabir died in 1518. In his death too he revealed his universal love and his adherence to the faith that religion was not meant to divide man from man. When Hindus and Muslims entered into a dispute over the possession of his mortal remains, the issue was resolved in a manner that left no room for doubt.

When the covering was removed from his body there was only a heap of flowers underneath, which the two contestants divided among themselves.* It was a fitting end for one who was neither a Hindu nor a Muslim but only a man of God. His divinity manifested itself fully in his love for mankind and in his precepts of human brotherhood. — *“Sainik Samachar,” New Delhi.*

*The Muslims buried their half of the flowers in Maghar; the Hindus cremated their half in Benares. Shrines at these spots are visited to this day by immense numbers of *Kabirpanthis*. (Editor)

SRF Lake Shrine a Feature in American Airlines Newspaper Promotion of Travel to California

In April 1967 American Airlines published in *The New York Times* an outstanding magazine section on California. The presentation consisted of full-page features on beautiful and interesting places to see in the Golden State. A page was devoted to Self-Realization Lake Shrine in Pacific Palisades. A striking color photograph (*reproduced on back cover of this issue of "Self-Realization Magazine"*) was accompanied by the following text:

Self-Realization Fellowship is where you can come to some self-realization.

To begin with you have to have some peace and quiet.

Then you have to know how to meditate.

That's what the Self-Realization Fellowship Lake Shrine is. Founded by a yogi, Paramahansa Yogananda, in 1950, it's an Ashram or Retreat where anyone can go to meditate. In peace and quiet.

What's there to meditate on?

Perhaps on the four swans that swim in the lake. Two white ones and two black ones.

On a houseboat that's a Sunday School.

On a Dutch-windmill house that's a chapel for all the religions.

On giant bamboo trees, Chinese rice-paper trees, sumac trees, cherimoya, banana, fig, and rose-apple trees. And on their reflections in the lake.

On tall lotuses and roses of yellow.

On white lilies in the field or the ones on the lake.

On the fragrance of ginger.

On a wishing well.

On monoliths representing the great religions of the world.

On the Mahatma Gandhi World Peace Memorial.

On the Golden Lotus Archway of pure gold leaf.

On the sun.

On silence.

Meditating on the beauty of things is easy at Lake Shrine. If this love continues after you leave, you have learned your first lesson in Yoga.

A SPIRITUAL INTERPRETATION OF THE BHAGAVAD-GITA

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

By PARAMAHANSA YOGANANDA



Chapter XVII, Stanza 24

Therefore the followers of Brahman always pronounce "Aum" at the start of all acts of sacrifice, gift-giving, and austerities as enjoined by the scriptures.

Audible utterance of "Aum" produces a sense of sacredness, even as a devotee feels awe at the sound of the word "God." At the beginning of all acts and rituals, repetition of "Aum," the holy syllable, the *Pranava*, symbol of the Divine, removes the taints and defects that inhere in all human activities, even the highest ones.

True Hearing of Aum is Internal

However, real understanding of *Aum* is obtained only by hearing it internally and then becoming one with it in all creation. That is why the ancient sages prohibited the study of the *Vedas* to those who were *kayastha* (body-identified) and thus unreceptive to the cosmic sound, *Aum*.

In the Bible *Aum* is called the Amen, the Word, the Witness, and the Comforter. In *Revelation 1:10-11* St. John tells us: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last" — the omnipresent *Aum* vibration by which God created the heavens and the earth.

Chapter XVII, Stanza 25

Uttering "Tat," seekers of liberation, free from desire for fruit, perform the various rites of sacrifice, gift-giving, and austerities.

Realization of *Tat*, That, the immortal Indefinable, the Cosmic Intelligence in creation, comes after the ever striving seeker of salva-

tion has succeeded in merging in *Aum*. He then withdraws his mind from all minor spiritual perceptions and engages himself in the high ceremony of uniting his superconsciousness with *Tat*, the cosmic Christ Spirit that exists behind the curtain of cosmic vibration. Such devotees are the true givers of their soul to *Kutastha-Chaitanya*, the *Tat*.

Chapter XVII, Stanza 26

The word "Sat" is used for the Supreme Reality (beyond creation) and for the goodness (emanating from It in all creation). "Sat" also refers to any spiritually beneficial action.

The good qualities and good activities of all human beings, deities, and liberated men have their source in *Sat*, God the Father, the Absolute and Immutable.

Merged in the Transcendental Sun

After great yogis have penetrated farther than the sphere of the cosmic *Aum* vibration and of the *Tat* consciousness within all creation,



Main Hermitage (left, partially hidden by trees) and Nuns' Ashram, Self-Realization Fellowship Colony, Encinitas, California

they become one with *Sat*, beyond creation. Merged in the Transcendental Sun of Cosmic Consciousness, such devotees behold, flowing out of Its bosom, the rays of all divine perceptions and all divine activities.

Chapter XVII, Stanza 27

Perseverance in the highest spiritual rites, self-discipline, and devotional offerings is spoken of as "Sat." All activities that lead to the Divine are also called "Sat."

When an advanced yogi reaches the ultimate state of soul realization by dissolving all restlessness in ecstasy, and has been able by self-discipline and devotion to merge himself in the Illimitable Existence beyond creation, he becomes immovably fixed in *Sat*.

Attaining Oneness with Cosmic Consciousness

All the activities of the seeker by which he attains oneness with Cosmic Consciousness are *Sat* in nature; they are supreme divine actions that lead to perception of the Transcendental, *Sat*.

Chapter XVII, Stanza 28

Whatever sacrifice, gift-giving, or austerity is done without faith is called "asat." It is worthless here and in the hereafter.

Deep faith (*sraddha*) is necessary for success in the spiritual path. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (*Hebrews 11:6*).

Seek the Lord Wholeheartedly

Religious practices that are followed carelessly or halfheartedly are lacking in faith and may be considered *asat* (against Truth). The search for the Lord — our Father and the Maker of the Universe — is worth our full attention; what else indeed could be deemed more important?

The man who mechanically performs his devotional duties, without real zest and aspiration, finds his spiritual thirst unsatisfied in this life; and, according to the law of karma, it will remain unslaked in the next world also.

End of Chapter XVII

BOOK REVIEWS

THE MYSTIC IN LOVE, edited by Shelly Gross. 219 pp., hard cover, 1966, \$4.95. Order from the publisher: Citadel Press, 222 Park Avenue South, New York, N.Y. 10003.

This anthology presents poetry by great saints of East and West; the selections are taken from their lesser known works. The classification is according to certain divine moods of the mystics, rather than according to their religion, nationality, or era.

The sections of the book are called "Wings of Humility," "The Soul Aflame," "Lifting the Veil," "The Intellectual Fire," "Divine Ecstasy," "Light of the Soul," and "The Joy of Surrender." Many of the saints are represented in nearly every category, such is the universality of the experience of divine union and the steps leading to it.

The editor has provided brief biographical notes about the poets; an index of titles and first lines and an index of authors and poems; and recommendations for further reading.

Readers who have some background in Hindu philosophy will more readily understand some of the allusions made by the Oriental poets, but such a background is not essential to an appreciation of these lyrical expressions of joy in the Lord. Some selections follow:

THE LIGHT OF HIS PRESENCE

Last night in a dream I saw the phantom image of his face;
I saw that drunkenly he was drawing me towards him.
With a hundred coquetries the Christian child embraced me —
his waist was bound with a girdle, his hair was flowing free.
My love has the breath of Jesus, bringing new life to my heart;
with whomsoever I speak now, my conversation is of him.
The world has become irradiated by the light of his presence;
sweet-scented grows the earth from his musk-perfumed tresses.
The darling's love is a treasure, seek it in the heart's recess.
Saki, bring wine, and pour it over the crown of my head;
of your kindness wash this robe that wraps about my breast.
Like the ecstatic nightingale I fell upon the rose's face;
for love of Ni'mat-Allah he laid his cheek upon mine.

— by Ni'mat-Allah

MY PLAY IS DONE

I

Ever rising, ever falling with the waves of time, still rolling on I go
From fleeting scene to scene ephemeral, with life's currents' ebb and flow.
Oh, I am sick of this unending farce; these shows they please no more,
This ever running, never reaching, nor e'en a distant glimpse of shore!
From life to life I'm waiting at the gates; alas, they open not.
Dim are my eyes with vain attempt to catch one ray long sought.
On little life's high narrow bridge I stand and see below
The struggling, crying, laughing throng. For what? No one can know.
In front yon gates stand frowning dark, and say: "No farther way,
This is the limit; tempt not Fate, bear it as best you may;
Go mix with them and drink this cup and be as mad as they.
Who dares to know but comes to grief; stop then, and with them stay."
Alas for me, I cannot rest. This floating bubble, earth —
Its hollow form, its hollow name, its hollow death and birth —
For me is nothing. How I long to get beyond the crust
Of name and form! Ah, ope the gates; to me they open must.
Open the gates of light, O Mother, to me, Thy tired son.
I long, oh, long to return home! Mother, my play is done.

II

You sent me out in the dark to play, and wore a frightful mask;
Then hope departed, terror came, and play became a task.
Tossed to and fro, from wave to wave in this seething, surging sea
Of passions strong and sorrows deep, grief *is*, and joy *to be*,
Where life is living death, alas! and death — who knows but 'tis
Another start, another round of this old wheel of grief and bliss?
Where children dream bright, golden dreams, too soon to find them dust,
And aye look back to hope long lost and life a mass of rust.
Too late, the knowledge age doth gain; scarce from the wheel we're gone.
When fresh young lives put their strength to the wheel, which thus goes on
From day to day and year to year. 'Tis but delusion's toy,
False hope its motor; desire, nave; its spokes are grief and joy.
I go adrift and know not whither. Save me from this fire!
Rescue me, merciful Mother, from floating with desire!
Turn not to me Thine awful face, 'tis more than I can bear,
Be merciful and kind to me, to chide my faults forbear.
Take me, O Mother, to those shores where strifes forever cease;
Beyond all sorrows, beyond tears, beyond e'en earthly bliss;

(Continued on page 26)



"Birth of Christ," an Indian concept by Angela Trindade



ade (Courtesy "Indian and Foreign Review," New Delhi)

(Continued from page 23)

Whose glory neither sun nor moon nor stars that twinkle bright
Nor flash of lightning can express. They but reflect its light.
Let never more delusive dreams veil off Thy face from me.
My play is done; O Mother, break my chains and make me free!

— by Swami Vivekananda

ONCE GRASP THE GREAT FORM

Once grasp the great Form without form
And you roam where you will
With no evil to fear,
Calm, peaceful, at ease.

At music and viands
The wayfarer stops.
But the Way, when declared,
Seems thin and so flavorless!

It is nothing to look at
And nothing to hear;
But used, it will prove
Inexhaustible.

— by Lao-tzu

MAKE SELF STRONG, AND THOU WILT ENDURE

Thou hast being, and art thou afraid of not being?
O foolish one, thy understanding is at fault.
Since I am acquainted with the harmony of Life,
I will tell thee what is the secret of Life —
To sink into thyself like the pearl,
Then to emerge from thine inward solitude;
To collect sparks beneath the ashes,
And become a flame and dazzle men's eyes.

Move round thyself! Be a circling flame!
What is life but to be freed from moving round others
And to regard thyself as the Holy Temple?
Beat thy wings and escape from the attractions of earth;
Like birds, be safe from falling.

— by Muhammad Iqbal

MAKE THE LAST SURRENDER

Oh who my grief can mend!
Come, make the last surrender that I yearn for,
And let there be an end
Of messengers you send
Who bring me other tidings than I burn for.

All those that haunt the spot
Recount your charm, and wound me worst of all,
Babbling I know not what
Strange rapture, they recall,
Which leaves me stretched and dying where I fall.

How can you thus continue
To live, my life, where your own life is not?
With all the arrows in you
And, like a target, shot
By that which in your breast he has begot.

Why then did you so pierce
My heart, nor heal it with your touch sublime?
Why, like a robber fierce,
Desert me every time
And not enjoy the plunder of your crime?

Come, end my sufferings quite
Since no one else suffices for physician:
And let mine eyes have sight
Of you, who are their light,
Except for whom I scorn the gift of vision.

Reveal your presence clearly
And kill me with the beauty you discover,
For pains acquired so dearly
From Love, cannot recover
Save only through the presence of the lover.

Oh brook of crystal sheen
Could you but cause, upon your silver fine,
Suddenly to be seen
The eyes for which I pine
Which in my inmost heart my thoughts design!

— *by St. John of the Cross*

GOD ANSWERS THE SOUL

That I love thee continuously is My Nature
For I Myself am Love;
That I love thee fervently is My Desire
For I long to be greatly loved.
That I love thee long comes from My Eternity
For I am everlasting and without end.

— by *Mechthild of Magdeburg*

GOD'S LUTE

A heart that to God's will
Submits in patience mute
Loves to be touched by Him :
It serves God as His lute.

— by *Angelus Silesius*

BILLOWS OF HIS BLISS

Neither can I drink Thy bliss and thus rest satisfied,
Nor have I the strength to quaff it in.
My heart resembling boist'rous sea on full moon night
He has made like luscious, cooling sea of milk,
And did fill brimful with the billows of His bliss.
With the flood of sweet ambrosia well beyond all words
He did fill the interstices of my hair-cells full.
This frame of dog-like me He made His 'bode,
Irrigating ev'ry fleshy limb of this body
Of my coarse and cruel self with His grace-like honey.
And with full and wondrous sweet
Ambrosial dribblets did He charge
Ev'ry bone's deep pore of mine.
Just as if a body had been made
Out of melting heart alone, He gave
Me a frame wherein does nectar spring.

— by *Manikkavachagar*

I CALL ON THEE

When in the night of dryness
I call on Thee,
The vessel of my spirit
Goes riding free.

And where the mighty ocean
Before me lies
A hundred salty torrents
Flood from mine eyes.

I make for me a vessel
Out of Thy name,
And into distant waters
I sail the same.

And by that mighty motion
Upon each breath
My spirit everlasting
Far ventureth.

— by *Attar*

THERE IS ONLY THOU, O GOD

Thou art my parent, I am Thy child,
All happiness is from Thy mercy.
No one knows Thine ends.
Highest Lord among the highest,
All that is from Thee obeys Thy will,
Thy movements, Thy pleasure,
Thou alone knowest.
Nanak, Thy slave, is a free-will offering unto Thee.

Emperors pass away, but God ever flourisheth.
There is only Thou,
There is only Thou, O God.
Neither the just nor the generous
Nor the seven regions beneath the earth shall remain.
There is One; is there any other?
There is only Thou, there is only Thou, O God.

— by *Nanak*

Soul Whispers

By PARAMAHANSA YOGANANDA



O Christ Consciousness, manifest Thyself in the essence of Thy glory, in the strength of Thy light, in the power of Thy perfect wisdom.



O Omnipresent Sound of *Aum, Amen!* Reverberate through me, expanding my mind from the body to the universe. Teach me to feel in Thee the immortal heart-beat of creation.



Accepting daily Thine endless gifts, may we praise Thee and thank Thee, O Giver of All!



I enter the interior temple of soul research. To discover Thee I have abandoned all other duties. Darkness-haunted yet unafraid, I am groping, seeking, crying for Thee. Wilt Thou leave me alone? Reveal Thyself, O Father!



O Cosmic Beloved, the muffled drum of my craving beats deep for Thee. I repeat Thy Name on mystic beads, fashioned of my crystal teardrops and polished with my love for Thee. Come, Spirit, come!

Daya Mata in India

Daya Mata, president of Self-Realization Fellowship of America and Yogoda Satsanga Society of India, and Mrinalini Mata, vice-president, arrived in Calcutta on November 4, 1967, on an administrative visit to Yogoda Satsanga Society. They were welcomed with due ceremony at the Yogoda Ashram in nearby Dakshineswar and spent three days there, holding *satsangas* (meetings for spiritual discussion and meditation) and talking with YSS devotees who came to the Ashram to bid them welcome.

On November 8th Daya Mata and her party left for the YSS Ashram in Ranchi, Bihar. Five hundred boys of the Ranchi YSS *Vidyalyaya* (school) performed a special ceremony of welcome honoring Daya Mata as the representative of the late Paramahansa Yogananda, beloved Guru of YSS-SRF.

After visiting the YSS schools in Ranchi on November 11th, Daya Mata devoted most of the next ten days to giving *Kriya Yoga diksha* (initiation) and *satsangas* every morning and evening. During this



Daya Mata (*right, on dais*) in meditation at home of Sri K. N. Roy near Ranchi, where she held *satsanga* with YSS devotees

period she received many visitors and gave interviews. On one day she visited the model school of Dr. Dhar. In Ranchi Daya Mata paid her respects at the ashram of Ananda Moyi Ma and the Ramakrishna Ashram, and went to the Kali Temple.

A reception in her honor was held in the Ranchi home of Sri Bagchi, a lawyer devotee of YSS. About twenty professional men were present, all top men in their particular field. Daya Mata wrote that they asked many searching questions about the spiritual life and about the YSS-SRF teachings.

On November 19th, at the Yogoda Ashram, the 36th anniversary of Daya Mata's entrance into SRF as a renunciant was celebrated in a beautiful spiritual ceremony. Mr. and Mrs. Sen, YSS devotees who conduct a music school in Ranchi, led the assemblage in devotional chanting to the Lord which continued for an hour. Mrinalini Mata wrote: "All hearts were caught up in a deep divine emotion; there was not a dry eye among us."

Speaks in Many Cities in India

During late November and December Daya Mata and Mrinalini Mata made a tour of various YSS Centers and Groups. In each city Daya Mata held a *satsanga* and gave *diksha* (initiation) in *Kriya Yoga*. The first place visited was Kanpur in North India, a 24-hour train



Daya Mata and Mrinalini Mata (on platform) at Birla Institute of Technology near Ranchi, where Daya Mata gave talk in November

journey. Daya Mata and her party arrived there on Nov. 23rd. She held *satsanga* daily and spoke before several religious and school groups, addressing, on Nov. 26th, the students and teachers of Sanatan Dharma College. A reception for her that evening was attended by two hundred guests. Sri Gupta, former Chief Minister of Uttar Pradesh, presided.

On Nov. 27th she visited YSS devotees in Lucknow and traveled on to Bareilly. After three days she and her party went to Chandigarh (Nov. 30 – Dec. 3). They next stopped in Kurukshetra, and paid their respects at the shrine where Lord Krishna is said to have expounded the *Bhagavad-Gita* to Arjuna over 5000 years ago. In Kurukshetra Daya Mata gave *Kriya* initiation and spoke at a university. The party then went on to Delhi for a week.

Leaving North India, they visited Bombay and Poona in the West, then traveled to South India, stopping in Bangalore and Madras. In the latter city she spoke at the University of Madras.

Daya Mata has written to SRF headquarters that in each of the places she visited she has met wonderful devotees of the SRF-YSS path, and that she found everywhere an eager response to the divine message of our Guru Paramahansa Yogananda.

BOOKS BY YOGANANDA FOR THE BLIND

“Autobiography of a Yogi” and “Whispers from Eternity”



Paramahansa Yogananda's *Autobiography of a Yogi* is available for home reading by blind persons in the U.S.A. from the Braille Institute of America, Inc., 741 North Vermont Avenue, Los Angeles, California 90029.

A Braille copy of the *Autobiography*, and also a voice reading of it (on eight tapes), may be borrowed by blind persons in the U.S.A. from the Theosophical Book Association for the Blind, Inc., Route 2, Box 5-A (Krotona), Ojai, California 93023.

A Braille copy of Paramahansa Yogananda's *Whispers from Eternity* is available from the New York Public Library, 20 West 53rd Street, New York, N.Y. 10019.

Blind persons who wish to borrow the *Autobiography* or *Whispers* should make their request direct to one of the institutions listed above.

1968 CALENDAR OF ACTIVITIES

Self-Realization Fellowship



During 1968 Self-Realization Fellowship will offer, in Los Angeles and in several other large U.S. cities, free public lectures, a series of classes in SRF teachings (registration required), and *Kriya Yoga* initiation for eligible students of the weekly SRF Lessons. Following is the schedule:

PHOENIX, ARIZONA April 21, 1968 SRF Church	Kriya Yoga initiation
LOS ANGELES, CALIF. April 26 – May 4 Wilshire-Ebell Theatre	Public lectures, SRF classes
May 11 SRF headquarters	Kriya Yoga initiation
October 26 SRF headquarters	Kriya Yoga initiation
DETROIT, MICHIGAN June 27 SRF Center	Kriya Yoga initiation
MILWAUKEE, WISCONSIN October 18-27 Sheraton-Schroeder Hotel	Public lectures, SRF classes, Kriya Yoga initiation
CHICAGO, ILLINOIS November 8-24 Sherman House	Public lectures, SRF classes, Kriya Yoga initiation
ST. LOUIS, MISSOURI December 6-15 St. Louis Gateway Hotel	Public lectures, SRF classes, Kriya Yoga initiation



Self-Realization Fellowship Retreat

Open throughout the year to SRF members and friends. Retreats of one to fourteen days may be arranged. In addition, planned weekend retreats are offered for men on the first weekend of each month, for women on the third weekend, and for married couples on the fifth weekend (when one occurs). These special retreats include classes in the teachings of Paramahansa Yogananda. Students of the weekly SRF Lessons may also receive personal instruction in the SRF techniques of meditation, including (for those eligible) *Kriya Yoga*. Ample time is allowed for rest and relaxation in the peaceful seaside environment of the Retreat, which is located in the Encinitas SRF Colony by the Pacific Ocean. Send for descriptive leaflet.

SELF-REALIZATION FELLOWSHIP RETREAT

P. O. Box 758, Encinitas, Calif. 92024 • Phone (714) 753-1811

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. Cable address is: *Selfreal, Los Angeles, California.*

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

Send for this free booklet

"Highway to the Infinite"



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.

SELF-REALIZATION FELLOWSHIP • Telephone 225-2471
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Letters from SRF Students

"I am happy that I found the SRF path and I would not want to exchange it for any other. Every Lesson contains wonderful thoughts, wisdom, inspiration, and comfort. For the sake of world peace I hope that the SRF teachings will spread all over our globe." — *G.B., Hanover, Germany.*

"The SRF Lessons have meant fulfillment for me; I had searched so long for the truth, and had ever been disappointed, disillusioned. These Lessons, however, grow in strength and illumination." — *M.G., Hope, Alaska.*

"Considering that my past temperament was nervous and irritable, the calmness that I have acquired is rather noticeable. I believe I am having success in developing love, where in the past my attitude was one of intolerance and criticism. I find that I enjoy the change. Two other areas, anger and animal appetites, I find now in rather good control. A year has been required to curb some of the bad tendencies. It has been worth it." — *H.R., Torrance, California.*

"The teachings of SRF are inspiring, filled with love, and beneficial in every way." — *M.C., San Jose, California.*

"The Lessons have become my daily reading material and a source of steady comfort in times of trouble and worries. The impressions made on the mind and soul manifest themselves into a bright new way of life, one that finally makes sense. There is no doubt in my mind that the path of SRF is the right one for us. The life of any married couple will be much enriched by the joint attempt to reach higher development of body, mind, and soul." — *C.K., Hamilton, Ontario, Canada.*

"I joined SRF after a long search. From the very first Lesson I learned more than in all my previous years of study. The SRF way is truly a highway to the Infinite. I have been given all that is necessary to show me the Path, and it is up to me to walk on it. Since joining SRF I have gained greater peace of mind and I feel the presence and guidance of God in my everyday affairs." — *E.M., San Francisco, California.*

"When I think of how long and how vainly I tried to deepen my spiritual life before I joined SRF, and then think of how much prog-

ress I have made in these three years of studying the SRF Lessons, I can hardly believe it. I do not fool myself by imagining that I am next door to sainthood. I know I have a long way to go and a lot to do. But when I think of how fast I have moved under the Master's guidance, I am filled with wonder and gratitude. You understand, of course, that when I talk of my progress, I am not bragging. I know it is all Master's doing, because I certainly tried every bit as hard, during the first forty-nine years of my life, as I have tried during the last three — and got nowhere on my own efforts. I only wish everyone could realize what a great treasure is theirs for the asking." — *G.W., Belle Mead, New Jersey.*

"Oh, I am brimful of thankfulness for your kindness; the world was such a hard lonely place before I knew of your teaching. Now I repeat Master's words: 'Impediments, beware! I am homeward bound.'" — *E.S., Toowoomba, Queensland, Australia.*

"The experience of peace and joy of deep meditation naturally carries over into daily life and is a help in every activity." — *C.E., Whitefish, Montana.*

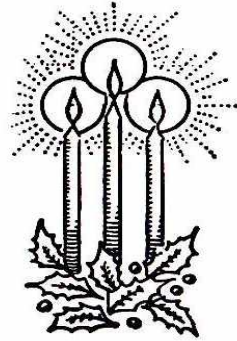
"On a few occasions during meditation the *Hong-Sau* Technique of Concentration has created a blissful feeling which has assured me, as a hint of things to come, that all of the wonderful attainments explained in the SRF Lessons are possible with proper effort and devotion." — *J.P., Los Angeles, California.*

"Since I have been practicing the Recharging Exercises regularly, I have had no more serious attacks of sciatica." — *A.V., Munich, Germany.*

"Three weeks have passed since my trip to the lovely SRF Retreat in Encinitas, California. Please accept my deepest appreciation for the kindness shown to me during my stay. It was by far the most important investment that I have ever made for a better way of life.

"For years I have been following many different phases of Truth, but SRF teachings far surpass all else I have studied. Truly I can say that I have finally found myself. By the grace of God, I do hope in this incarnation to accomplish the purpose for which I was born. With my head bowed in reverence I am grateful to God and to our beloved Guruji Paramahansa Yogananda for all my blessings. I pray that Master will continue leading me in his charmed circle of Divine Love." — *V.S., Lincolnwood, Illinois.*

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.

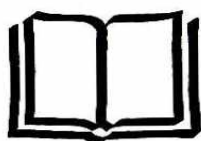
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SELF-REALIZATION FELLOWSHIP

3880 San Rafael Avenue

Los Angeles, California 90065

Books by Paramahansa Yogananda



Autobiography of a Yogi. 9th 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.*)

The Science of Religion. Happiness as the goal of all religions. Cloth, 101 pages, \$1.50. (*Spanish edition, paper, \$1.50.*)

Cosmic Chants. Devotional songs, arranged for piano. 1963 edition, plastic binding; 106 pp. 9 pp. Indian art prints, \$2.50.

Metaphysical Meditations. Daily thoughts for divine peace. 115 pages, 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¢.

The Law of Success. Explains how divine forces are utilized to mold a successful life. Paper, 25¢. (*Spanish edition, 25¢.*)

Postpaid. Add 5% Sales Tax on California orders
Catalog of books, records, and photographs on request

SELF-REALIZATION FELLOWSHIP
3880 San Rafael Avenue, Los Angeles, California 90065

Comments on "Autobiography of a Yogi"

"Next to the Bible it is the most revealing and inspiring book I have read. I am recommending this book to all my friends and relatives who are also seeking Truth." — *G.M.G., Kansas City, Missouri.*

"I was moved oftentimes to tears as I read of Yogananda's Christlike life and of the other great Masters of Yoga. His book has shed so much light on the scriptures, and especially on life after death, which I had been taught to fear." — *D.S., Westmoreland, Jamaica, W.I.*

"What a wonderful experience to read *Autobiography of a Yogi!* How sorry I was to come to the end!" — *W.K., Prince George, Can.*

"I had searched a long time and traveled many paths; but when I read *Autobiography of a Yogi* I felt as if I had come home." — *M.P., Mt. Prospect, Illinois.*

"Recently I had the good fortune to read *Autobiography of a Yogi*. It opened up an entirely new world for me." — *M.B., Brooklyn, New York.*

"I am a married college student and a seeker of truth. Yogananda's message was to me a divine inspiration. I was unable to put the book down until I had finished it." — *D.A., Huntington Beach, Calif.*

"About a year ago my father presented me with the greatest book I have ever read, except for parts of the Holy Bible. The book he gave me was *Autobiography of a Yogi*, and I read it almost like the Bible." — *C.S., Caracas, Venezuela.*

"For fifteen years I have been interested in Yoga, but for the past few years I seemed to have reached a plateau in understanding. Then recently my husband brought home *Autobiography of a Yogi*. As I read this book I suddenly found myself reaching a higher level. It was as though the sun had suddenly broken through." — *L.R., Valley Park, Missouri.*

"Ever since my childhood I can remember myself in search of something. For many years this something was vague and undefined and I sought it in a variety of activities and places. Materialistic experiences always left a disappointment and a void. Then I came to realize with increasing conviction that what I was searching for is God, Truth. I happened to walk into the Seattle public library and quite

without deliberation I picked up Paramahansa Yogananda's *Autobiography of a Yogi*. The thrill I experienced in reading it is beyond words. This is a text that must be studied." — P.S., Seattle, Wash.

"I have read many of the books written by the God-illuminated Paramahansa Yogananda, and I read and reread his *Autobiography* and never tire of it; rather, I feel newly inspired each time I open it." — D.C., Rogers, Arkansas.

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"I was greatly inspired by my recent reading of the autobiography of Paramahansa Yogananda. His life was truly exemplary of a holy man." — M.T., Williamsville, New York.

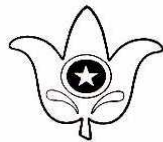
"*Autobiography of a Yogi* has brought me closer to God. I had begun to be a nonbeliever. This great book fell into my hands at the right moment." — P.S., Holyoke, Massachusetts.

"For many years I have been praying that God would lead me to the right religion. Finding only temporary fulfillments, I have finally realized that it was my approach to God which was wrong, not the religions. Two years ago I was introduced to the subject of Yoga. It interested me immediately but I did nothing about it. Last week for some strange reason I went to the bookstore and bought *Autobiography of a Yogi*. I knew from the first chapter that I had finally found what I had been looking for: the true way to know God. This book was a real answer to prayer and to all my questions to God." — M.R., Calabasas, California.

"I found *Autobiography of a Yogi* intensely interesting and enlightening. It is a masterpiece." — R.P., Brooklyn, New York.

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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.

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MEDITATION COUNSELOR: Mrs. Kamala Silva. Telephone KE. 6-1770.

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ASIA

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DAKSHINESWAR — Yogoda Math (Registered office, Yogoda Satsanga Society of India), Yogoda Satsanga Press and Publications Section, Dakshineswar, Calcutta 57, West Bengal. Phone 56-2801.

(Correspondence regarding Yogoda teachings and YSS meditation centers in India should be directed to Yogacharya Binay Narayan, Secretary, Yogoda Math, Yogoda Satsanga Society of India, Ranchi 1, Bihar.)

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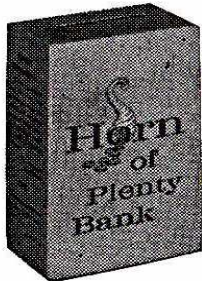
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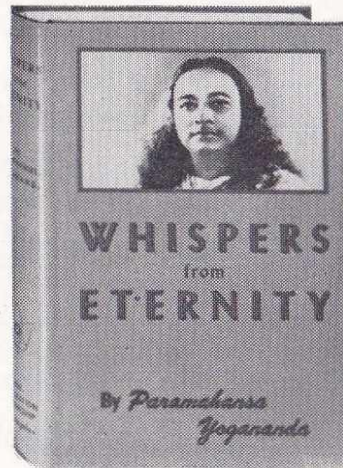


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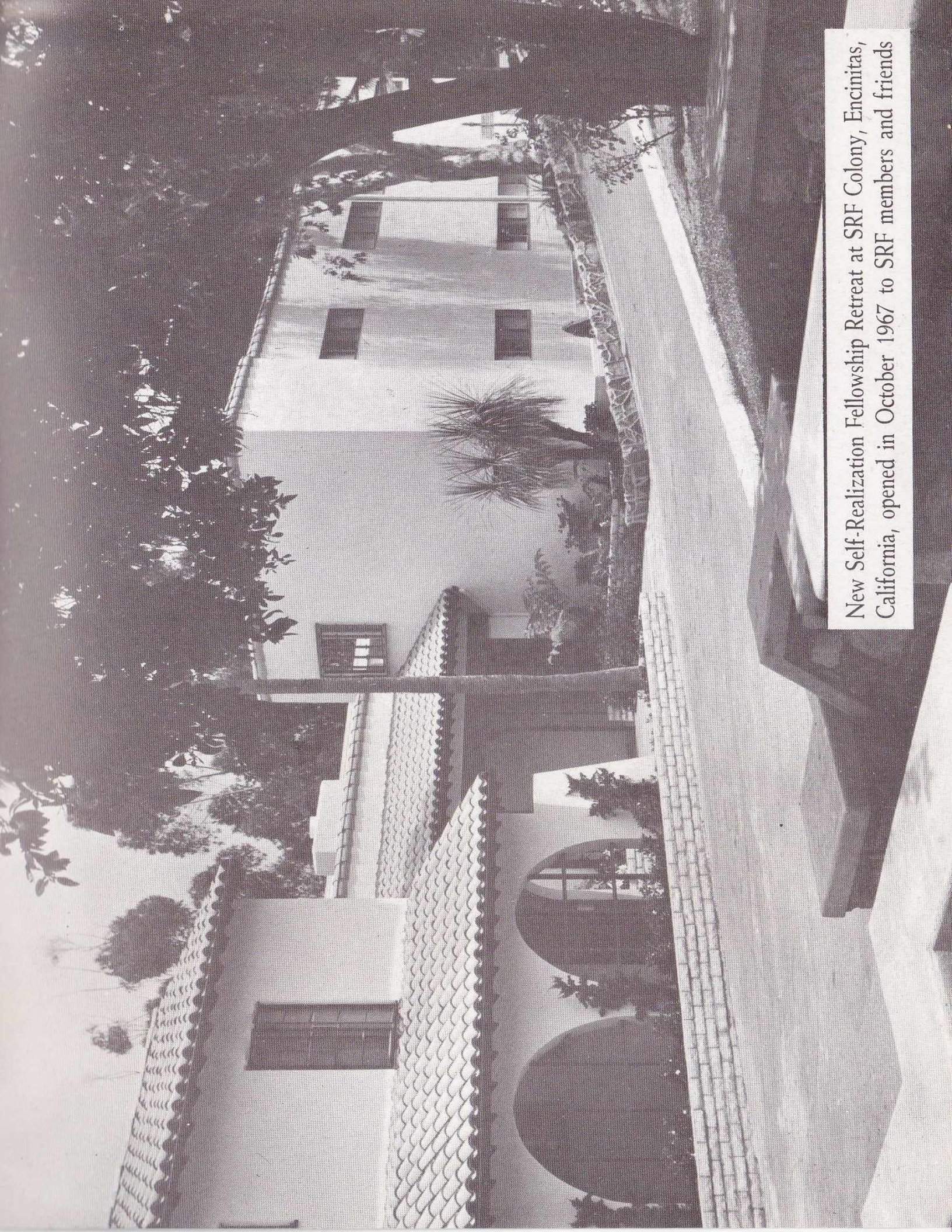
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