



# Self-Realization

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA



## SRF-YSS PRESIDENT WELCOMED HOME FROM INDIA

Daya Mata (*back seat, right*), president of Self-Realization Fellowship and Yogoda Satsanga Society; Yogacharya Binay Narayan (*left*), secretary-treasurer of SRF-YSS; and Mrinalini Mata (*right*), vice-president of SRF-YSS, respond India fashion to a shower of rose petals from residents at international headquarters of Self-Realization Fellowship, Los Angeles, California, June 10th.



PARAMAHANSA YOGANANDA

Buffalo, New York, 1927

# Self-Realization Magazine

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

---

---

April-June 1968

Vol. 39, No. 3

---

---

Making Religion Scientific . . . . .	3
By PARAMAHANSA YOGANANDA	
Golden Sayings of the Sages . . . . .	12
Extracted by R. KRISHNASWAMI AIYER	
With Daya Mata in India . . . . .	19
By MRINALINI MATA	
Over the Great City ( <i>poem</i> ) . . . . .	26
By EDWARD CARPENTER	
Book Review — <i>The Mind of Mahatma Gandhi</i> .. . . .	27
Soul Whispers . . . . .	33
By PARAMAHANSA YOGANANDA	
Letters from SRF Students . . . . .	36
Directory of Self-Realization Fellowship Centers . . . . .	43

---

© Copyright 1968, by Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.A.

Paramahansa Yogananda, Founder. Daya Mata, President.

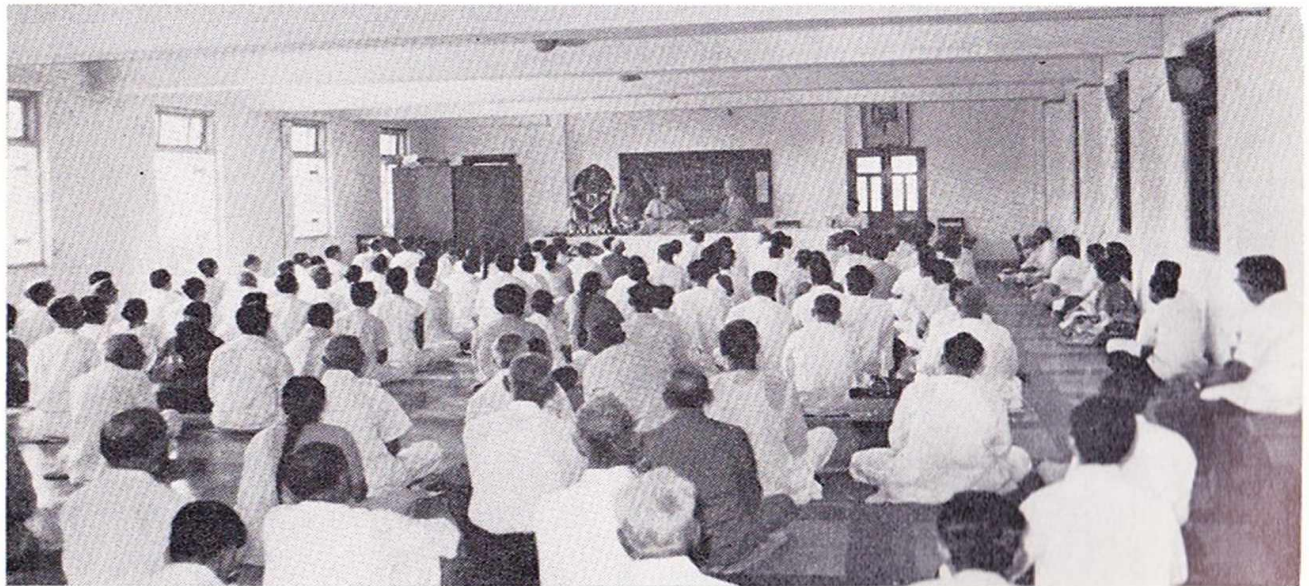
Second-class postage paid at Los Angeles, California.

Issued quarterly. Single copy, 25¢. Subscriptions: 1 year, \$1.00 (4 issues); 3 years, \$2.50 (12 issues). No extra charge for foreign postage.

Subscribers will please send notification of change of address one month in advance. (Post Office does not forward magazines to a new address unless subscriber arranges with P.O. for that service.)



Mrinalini Mata and Daya Mata (*wearing garlands*) with YSS devotees on grounds of Yogoda Math on the Ganges River at Dakshineswar, April 4, 1968. Daya Mata had just laid cornerstone for a new meditation room.



Daya Mata (*center, on dais*), giving Kriya Yoga initiation in K. C. College Library Hall, Bombay, December 17, 1967

# Making Religion Scientific

By PARAMAHANSA YOGANANDA

*Extracts from a talk on December 22, 1940*



God is approachable. Talking of Him and listening to His words in the scriptures, thinking of Him, feeling His presence in meditation, you will see that gradually the Unreal becomes real, and this world which you think is real will be seen as unreal. There is no joy like that realization. The joy of God is boundless, unceasing, all the time new. Body, mind, nothing can disturb you when you are in that consciousness, such is the grace and glory of the Lord.

And He will explain to you whatever you haven't been able to understand; everything you want to know. There is no use trying to know too much now, for He will tell you when it is time. How many incarnations will you spend to learn all that is written in the book of nature? Millions of lives will not be sufficient, so why bother? All things you will find and understand in God. The masters of India have always said: "First know Him." Then if you desire to know about anything else, He will reveal it to you. This is His kingdom; this is His knowledge.

As life goes on, its illusion falls away; you see what it is all about. And when the illusions of childhood and youth are gone, what is there left? Only in the divine consciousness behind this door [Paramahansaji here touched the Christ Center,\* in the forehead between the eyebrows] can we find pure happiness. I cut the world out of my life because of its delusive influence, which makes unimportant things seem important. We are all living in a land of make-believe, trying to "keep up with the Joneses"; yet it is only by remaining in the consciousness of Spirit that we can be happy. Try it!

\* The spiritual eye or "single" eye of wisdom; the pranic star door through which man must enter to attain Cosmic Consciousness. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — *John 10:9*. "When thine eye is single, thy whole body also is full of light. . . . Take heed, therefore, that the light which is in thee be not darkness." — *Luke 11:34-35*.

God is eager to bring you to His kingdom, for in your love is His fulfillment. He craves something too; otherwise He would not have created the universe and man. This craving is not a necessary condition of His perfection. Nevertheless, the one reason behind His creating us is His desire that we love Him and return to Him; that we cling to Him with the spontaneous use of our reason. He is looking forward to that time.

The Father has given us freedom to jump into the fire of world illusion or to return to His home. It is a question of what you would like. Let us all go Home, that we need not come back into this terrible world. We do not know under what conditions we will incarnate again. Certainly we do not want to be reborn in times of suffering and depressions such as we are having now. These troubles are the result of man's selfishness and hate. The whole earth is groaning because God has been forgotten.

Resolve now to go home to your Father. You are fearfully wasting your time, and you can't afford to. You don't know how fortunate you are to have been born as a human being. In that you are blessed more than any other creature. The animal is not able to meditate and have God-communion. You have your freedom to seek Him and you don't use it. You sit a little while in meditation and your mind wanders away. But when the mind prays and prays, and prays again, heaven opens. Then you will be given all the convincing experiences by which you shall know that God *is*.

### God is Waiting for Your Invitation

I speak not from book learning, but from perceptions of God. I could not speak of Him this way if I didn't see or feel Him; He wouldn't let me. As I speak to you I see before me whatever I am talking about; many times I don't even see you. I wouldn't sit here and tell you anything at all if I didn't know Him. But I am here to tell you that the very joy you are seeking in sex, money, wine, love, fame — that joy is within yourself. You don't have to go elsewhere. You don't have to beg or flatter God; but you have to ask. You have to pray sincerely and lovingly, "Come to me."

You are not determined enough. As the miser loves money, as the lover loves the beloved, so should you love God, and then you will find Him; without fail. It is difficult, but if at night you sit long in meditation you won't know time. I never miss sleep. When God comes, where

is sleep? where is the body? Nothing matters but His intoxicating presence. You read in novels of ideal love, but it is nothing compared to the love of God. Hasten to Him. To be ever conscious of Him is the most wonderful existence. As I am talking to you, again and again the whole world melts away and I feel only His Bliss.

### Creation is Meant to Disillusion You

Science devises methods for your physical comfort, stimulating and catering to endless desires. But after a while creature comforts become burdens, pleasures no longer because you find it is hard work to take care of them. Thus you "pay" for everything you get except divine blessedness. For that you have only to sit still and ask your Heavenly Father. If I thought I had to earn God I wouldn't try; as a son I have a right to know Him. If you ask your right from the Father He will give it to you. To those devotees who urge, He comes. That is what He wants. His whole creation is intended to disillusion you, and thus cause you to draw back to Him. You don't know when you will be taken away from this earth; there is no law that you will enjoy a long life. This proves how foolish it is to waste time. I live from minute to minute, day to day. I know only the joy of living; inside, complete resignation to Him.

A time will come when everything is made or accomplished by will. Whatever you wish you will see done. This has been demonstrated again and again in my life. The development of this heavenly power of will, which God meant us to use to know Him, is the only purpose in human life. He has created each one of you and He is throbbing in you, crying to enter your consciousness so that He may release you. I am sure He feels guilty for having created us! Every day I ask Him why He did it. (I talk to Him about anything that comes to my mind. He likes it, that I am "after" Him; He knows that His creation is anything but perfect.) The Lord replies that you cannot make steel until you have made the iron white-hot in fire. It is not meant for harm. All the trouble and disease have a lesson for us. Our painful experiences are not meant to destroy us but to burn out our dross, to hurry us back Home. No one is more anxious for our release than God.

It is His voice that is speaking through me. If only one person responds and finds his freedom in Spirit, my task is done. The salvation of one life is worth more than the conversion of thousands. I tell you of one Master of this universe — one Beloved who is waiting for you, crying for you. You don't know how He rejoices when a soul enters

His kingdom! He gathers all the angels together and they celebrate that soul's entrance into heaven. What a joy there is!

You are not allowed to remember your past incarnations for good reason. Suppose you have been born ten times. You have therefore had ten mothers. How can you love them all the same? You are meant to learn that behind those ten mothers there is One Mother, behind all friends One Friend, behind all fathers One Father, behind all loves, One Love. How wonderful is that recognition! It is as if you had been playing hide-and-seek in the corridors of incarnations, and then you find Him! When I realized that One Love I could not contain myself. My mind vanished into the Infinite Kingdom. It is so even now. The joy of Spirit is endless.

In the physical sciences everything is systematized into definite conceptions: combine two particular substances for a certain result; or combine two substances in a particular way for a certain result. The great masters of Self-Realization Fellowship are telling you why you should seek God scientifically, and the scientific way to get to Him. Every effort that you make to follow these instructions will bring to



Daya Mata scattering blessed rose petals during *Kriya Yoga* initiation ceremony in Yogananda Memorial Temple, Ranchi, March 24, 1968



you a definite understanding. Some read a little about the spiritual laws, and then throw the book aside. That is not the way to Self-knowledge. You must make these truths a part of your practical life.

Most people don't take religion seriously. They keep it in the realm of imagination and fancy. In India we are taught the practical use of religion. We don't say, "Well, I shall find out all about God in the hereafter." We want to know God *now*.

Science and religion should go hand in hand. All the results of scientific investigation are definite and are connected by reason, whereas religion is often dogmatic. When Jesus urged his disciples to have faith, he didn't mean blind belief. It breaks my heart when I see that, for it is one reason why the majority of people have no real interest in God. Although there are nevertheless many who *are* interested in God, real seekers are few, because hardly anyone tries to understand his way out of this dream drama. Few of His children appreciate the gifts of the Heavenly Father, and of those who do, fewer still try deeply or scientifically enough to know *Him*. Those who would try deeply need to know how to do so scientifically.

### By Yoga Religion can be Made Scientific

Yoga is definite and scientific. Yoga means union of soul and God by step-by-step methods with specific and known results. It raises the practice of religion above the differences of dogma. My Master Sri Yukteswar extolled Yoga; he did not, however, indicate that realization of God thereby would be immediate. "You have to work hard for it," he told me. I did, and when the promised results came, I saw that Yoga was marvelous.

Those who do not give time to their religion cannot expect to know all at once about God and the hereafter. Usually people don't make the effort, or if they do, the effort is not deep and sincere enough. Nighttime should be spent with God. You sleep more than necessary, and thus waste many valuable hours. Night was meant to screen all the attractions of the world, that you might the more intently explore the kingdom of God. He created darkness so that you would not be able to see any material objects, for He wants you to forget the world at night and seek Him. Read the Lessons,\* read the scriptures, and meditate — the glory and the joy it brings! Nothing else can give you that experience. See if it isn't true.

\* The weekly Self-Realization Fellowship Lessons.

Remember, if you don't find God, you are not making enough effort in your meditation. Should you not find the pearl with one or two divings, don't blame the ocean. Blame your diving; you are not going deep enough. If you dive really deep you will find the pearl of His presence. Unless we apply the definite methods of science in practicing religion, it becomes a sort of salve for our evil conscience. "Oh yes, I go to church every Sunday," people say; but they don't know why they go. And once they have said "Amen" after the sermon they forget all about church until the next Sunday. Isn't that foolish? If you do not commune with God there, why should you go?

The saints say that if you coax God deeply enough you can see Him. But you have to do it all yourself. It is good to meditate with a few others, but make the supreme effort alone at night; not just in church on Sundays. Get away from everyone. It is good for your health and your nerves and your longevity not to mix too much with people. Most of them are thinking only of what you can give them. Hardly anyone thinks of your highest welfare except your spiritual teacher and God. The wise teacher will tell you one thing: think of God.

And share Him; there is no form of service greater than to talk of God. If you can convince somebody that the path of error leads to the valley of death and the path of meditation leads to everlasting life, then you have given something of more value than a million dollars. Money is perishable, but realization of God will go with you beyond the portals of the grave. Therefore whenever I see you striving and struggling with great intensity to know God, it gives me great joy.

I am planning and doing things in the world, but only to please the Lord. I test myself: even when I am working I whisper within, "Where are You, Lord?" and the whole world changes. There is nothing but a great Light and I am a little bubble in that Ocean of Light. Such is the joy of existence in God.

All the experiences I have told you about are scientifically attainable. If you follow the spiritual laws, the result is certain. If the result doesn't come, find fault with your effort. Intensity in all your religious practices is the only way. Those who don't meditate regularly and deeply are restless whenever they do meditate, and give up after a short effort. But if you make a greater effort day by day, the ability to go deep will come. I don't have to make any effort now; the whole world is gone instantly when I close my eyes and gaze into the Christ Center. And I used to sit for hours trying to forget the body and the thoughts!

I came to a point where I thought it was no use. But I saw it was my fault. Between the restless thoughts and God there is a wall; the ordinary person doesn't try, so he never gets over that wall. But the spiritual fighter goes on. When the mind becomes still you are in the kingdom of the Infinite. Those who have spent too much time on foolish things remain fruitlessly knocking outside.

Communion with God is the only thing to live for. You will have to come to that understanding after much suffering. Why not learn now? He is ready to welcome you. You can't fail to reach God ultimately. It is foolish to ask, "Will I be able to get into the kingdom of heaven?" There is no other place you can stay, for that is your real home. You don't have to earn it. You are already God's child, made in His image. You have only to tear away the mask of the human being and realize your divine birthright.

### **Satan Makes us Think God is Unattainable**

So never say that you won't be able to get into the kingdom of heaven. Satan drops that delusive thought in your mind to keep you here. You are not a mortal being. When I heard that from my Master I was amazed. Thereafter I refused to consider myself a sinner. Nor should you call yourself a sinner; it is a desecration of the image of God within you. Nor should you let anyone else call you a sinner. What of it, what you were yesterday? You are a child of God, now and evermore. Who can keep you away from the kingdom of God? That is how you should feel. But you must scientifically pursue Him. The science of religion is to make the effort in meditation until God becomes real to you, until you know that He alone is real. I used to go to the crematory ground, I cried in the woods, I closeted myself in the attic, and prayed to see through the delusion of the world until that realization came. Around the feet of my Divine Mother burning worlds steam and fume. In the light of Her wisdom all my mortality is consumed.

The true practice of religion is to sit still and talk to Him. But you don't get to that point of intensity, you don't concentrate enough, and that is the cause of your remaining in delusion. For this reason I instituted the all-day Christmas meditation celebration on the 23rd of December. At first the devotees feel only how long it is, but as they go deep they become oblivious of time. Most churchgoers can't sit still for an hour unless there is something going on all the while to divert their minds.

God's consciousness is entirely different; it comes when you sit quietly and say: "One by one I close the doors of the senses, lest the aroma of the rose or the song of the nightingale distract my love from Thee." And as you go on saying that with deeper and deeper concentration and devotion, you will see after a little while that you have forgotten all distractions; then before your inward gaze a light appears, or saints appear.

Any spiritual activity does good by keeping the thought of God alive, but what is ultimately necessary is this intensity of effort to know Him. There should be centers of meditation. When I go to church it is for one purpose: to be with God and to tell you of God. And you come here for my words and to try by meditation to feel His presence. You don't come for the singing!

One moon dispels the darkness of the heavens. So is one soul who is trained to know God, a soul in whom there is true devotion and sincere seeking and intensity; and wherever he will go he will dispel the spiritual darkness of others. Those who are even thinking of God shine a little but they are not able to give light to the world. So ordinary religious people are like stars, giving only a tiny light.

### **Meditation Provides the Proof of God's Existence**

By scientific meditation be thou a true devotee, that like the moon you dispel the darkness around yourself and others. Without realization through meditation, religion is the most mysterious book of all; you will never be able to understand it. But by meditation you have the proof of God's existence.

Go to your room and shut the door — make no fuss. Sit down and talk to God. Practice meditation. Let your mind become so intense that the next time you sit to meditate you won't have to make the effort; your mind will be fixed immediately on Him. If you don't make a great effort in the beginning, you will have to continue throughout the years making an effort every time you meditate. If you make that supreme effort at the start, you will soon be happy and free.

When I utter the name "God" my whole being melts away in His Joy. But that I had to work for. Make the effort. I was not at first the devotional kind. My mind used to be very restless. But now it is just like a fire. As soon as I put my mind at the Christ Center, all thoughts are gone — breath, heart, and mind are instantly still and I am aware only of Spirit.

Make religion real by scientific methods. Science gives you definiteness and certainty. Sit quietly and practice the methods that have been given by great yogis of India: Babaji, Lahiri Mahasaya, Sri Yukteswar. Find in yourself that supreme blessedness of which I speak to you, and when you do you will see that religion is no longer a myth but a scientific certainty. Pray to Him, "Lord, You are the Master of creation, so I come to You. I will never give up until You talk to me and make me realize Your presence. I will not live without You."

### **Intensity, Secrecy, Devotion, and Constancy are Necessary**

A great saint in India was worshiping a stone idol of Kali, the Cosmic Mother, and praying for Her to appear to him in reality. His spiritual anguish became so intense that he felt life was no longer worth living. At this moment his eyes fell on the sword that was kept there in the temple, and like a madman he seized it, with the intention of ending his life. In that moment the Mother revealed Herself in Her cosmic form. Her devotee was engulfed in an oceanic Bliss. In the very place where the saint had this experience, that same stone idol of the Divine Mother assumed a living form and spoke to me.\*

If I hadn't spent hours seeking God in meditation I would not have known that religion is a science. Intensity, secrecy, devotion, and constancy are necessary. You don't know when death will come. Every minute keep your mind on God. Everything you want and need is within you; seek long and seek deeply. I meditate for hours; I see no one until I am ready. You must make up your mind that no one is going to bother you. Then you won't know time.

In my Ranchi school I used to roam around the grounds in all my spare time and here and there sit to meditate until my mind was drunk with God. That is the only way to find Him. Don't waste your time. Four hours of sleep are plenty when you are in the divine consciousness; you will never feel tired, you will never miss sleep. Sleep is under my control; it is the same with eating. I have something infinitely greater, and God has proven that when He is with me all the "necessities of life" become unnecessary. In that consciousness you become more healthy than the average person, more joyous, more bountiful in every way. Don't seek little things; they will divert you from God. Start your experiment now: make life simple and be a king.

\* *Autobiography of a Yogi*, p. 215.

# Golden Sayings of the Sages

EXTRACTED BY R. KRISHNASWAMI AIYER



## The Approach to God

Sri Shankara has pointed out that three things are very difficult to obtain, namely, birth as a human being, an earnest desire to be free from the trammels of birth and death, and unconditional surrender to a realized saint to reach that goal of freedom.

We must realize that the human birth we now have is a very valuable thing and is the result of virtuous deeds done in previous births. It is only the sense of discrimination that distinguishes man from other animals. If this sense is not properly exercised, and no effort is made to secure spiritual progress, and life is spent only in pursuing the cravings of sex, hunger, and possessions, which cravings man shares with other animals, this human birth is merely a waste. He must therefore earnestly long to attain a status which is free from birth and death, ignorance and misery. This longing is no doubt embedded in the hearts of all, but will be of no practical use unless it is potent enough to induce them to exert themselves earnestly to have that longing satisfied.

Even such an earnest longing, however sincere and strong it may be, will be useless unless he places himself unreservedly in the hands of a competent seer who has reached the goal of life and is willing lovingly to help earnest aspirants. He must look upon such a guide as God Himself. It may even be said that the seer is more powerful than God; for if the aspirant offends God the seer will intercede on his behalf and get him God's pardon, but if he happens to offend the seer, God will not come to his help at all.

If a traveler asks a man: "Where can I halt conveniently for the night?" the man may mention a village about ten miles off, if the question is put to him early enough in the day and if the man thinks that the questioner is strong enough to walk that distance before nightfall. If the same question is asked late in the evening and by a very tired person, the guide will suggest to him a place nearby. The variation in the answer of the guiding man is not due to any partiality in him toward one traveler and wanton cruelty to the other. Though the object of both

is to have rest, the answers given to them have to vary according to the present circumstances and capacity, which are not the same in both.

Similarly, though the object of all human endeavor is to attain a state of freedom from ignorance and misery, the paths that have to be prescribed by the *shastras* and the Guru for the various aspirants have to vary with their present circumstances and capacities. The *Vedas*, aiming as they do at the welfare of all, have to take note of the present starting points of each individual: his prenatal tendencies, his past store of virtue and sin, his present leanings, his present capacity for any particular kind of effort, the chances of his successfully exercising that capacity, and innumerable other factors before they can prescribe for him any particular course of conduct. That is why our scriptures contain such a variety of teachings. It is this variation in the nature of individual aspirants that is the basis for the division into *varnas* and *asramas*. Every individual must avoid carefully the activities that are prohibited for him and equally carefully carry out the duties prescribed for him.

The mind is like a mirror, and if it is pure and steady it will reflect clearly the Self. If the mirror is coated with dust and is shaky, it cannot reflect the object before it. The dust that darkens the mind is sin and its shakiness is due to distraction. The sin has to be eradicated by the performance of the prescribed good deeds, known as *karma*, and distraction by the practice of one-pointed devotion, known as *upasana*. Unless these two courses are followed, the Self can never be realized. It may be that the means are no longer necessary once the goal is reached and that therefore the courses of *karma* and *upasana* are not necessary for the realized soul.

But it is highly dangerous for a man to assume that he is a realized soul and give up the courses on the basis of that assumption; by doing so he is cheating not only others but himself also, and only accumulating more sin, which will take him farther away from the goal. How can any improper conduct be perceived in any realized soul when such conduct must have been left behind long ago? We may be sure, therefore, that if a man claiming to be a realized soul is found doing any act in violation of the *shastras*, he is not a realized soul at all.

Though in view of the faculty of discrimination vested in us we have the option and the power to engage ourselves in good or bad actions, we have neither the option nor the power to escape their inevitable results known as pleasure or pain. If we had such an option or power, we would take up only pleasure and decline to subject ourselves

to pain. As the actions by themselves are quite inert, it is necessary to grant the existence of an intelligent Being who will keep a proper account of all actions — good and bad — done by each individual, and who will point out to those individuals the particular pain or pleasure which they have deserved by their actions. He must necessarily be omniscient, just, impartial, and eternal.

Such a Being is postulated in all religions and is known as God. As He has to be wherever individuals are present and has to be powerful enough to enforce the eternal law of cause and effect, He has to be omnipresent and omnipotent also. Just as in worldly kingdoms, for the purpose of preserving law and order, there has to be a hierarchy of officers from the highest ruler downward, God also is assisted by a galaxy of lesser gods and agencies who implicitly carry out His wishes and commands. We very often are afraid of village officers and respect them a great deal, forgetting for the moment that they derive their authority from higher up. Similarly, absorbed as we are in our immediate surroundings and occupied as we are with our present needs, we forget the existence of the Divine Ruler of the universe, but for whom nothing can possibly happen or even exist.

If we place ourselves unreservedly in the hands of that Ruler and with intense faith carry out the regulations that have been prescribed for us, there is no need at all to be afraid of anybody or anything. When an infant has no proper guardian to look after it, the Government appoints through the courts a competent person to look after the child's person and properties during its minority. We are all helpless children of God and are ever minors. If only we recognize this fact, God Himself will look after our welfare. Such is the promise definitely reiterated by Sri Krishna in the *Gita*. But it does require great faith and courage to surrender ourselves entirely to Him. Anyhow, as such surrender is a necessary gateway to freedom, we must in gradual stages habituate ourselves to such surrender in ever increasing degrees.

### Image Worship

As long as God remains but a notional hypothesis, it is impossible for our gross minds to have any contact with Him, much more so to surrender ourselves to Him. He has to be conceived of as manifesting Himself through forms that are gross enough to be comprehended by us. This conception of Godhead is not a mere abstraction; for by reason of His omnipresence there is really no form that is not permeated by Him. He can therefore be contacted through any form in the universe.



Though this proposition is theoretically perfect and true, when our capacity for much contact is taken into account, it is only some forms that help us to have such contact, and what those forms are is prescribed by the *shastras*. The grossest of such forms, but a very necessary step toward establishing contact with subtler forms, is the concrete representation of Deity. It is sheer ignorance to decry the value of image worship.

It is sometimes urged that in the *Samhita* portion of the *Vedas* there is no warrant for image worship. The several gods such as Agni, Indra, and Varuna are described there with hands and feet, as holding several weapons, and as doing several exploits. How would this be possible if they have no forms? Assuming that the *Samhitas* do not mention image worship, is it not enough if the *Brahmana* portion mentions it? If the penal code makes no mention of the law of succession, does the latter lose its validity? As the *Vedas* comprehend both the *Samhitas* and the *Brahmanas*, it is illogical to expect that every portion should mention all that the *Vedas* intend to say.

It is thought by some that in image worship, God the omnipresent is sought to be confined within the dimensions of the image. On the other hand, it is quite illogical to say that the omnipresent God is not in that image. Nobody who engages himself in image worship ever commits the mistake of limiting God to that form. He knows clearly that the image is resorted to for the purpose of establishing contact with the intangible universal Godhead, who can manifest Himself in any form.

Nobody who wants to write is immediately able to write small letters and in a neat hand. He has to begin the practice of writing big letters on sand or on rough sheets till he gets some proficiency. Similarly the aspirant who wants to contemplate on God has to begin by concentrating his mind on a gross visible image of God.

It is meaningless to say that we are in any way decrying God by worshiping Him in a limited concrete image. Are we decrying the ruler of the land if we show respect to a picture of his? The ruler will really be pleased to know that even his picture is being worshiped. He does not commit the mistake of thinking that the picture is being worshiped in preference to himself nor is the worshiper foolish enough to think that the picture as such is his ruler.

As the tastes and inclinations of people are infinite in their variety, it cannot be said that a single uniform form for God will appeal to all as a worthy object of worship. Our system therefore prescribes innumer-

able forms out of which any aspirant may choose that which most appeals to him as the result of his prenatal leanings and training. This explains why Sage Vyasa has written so many *Puranas*, in each of which he has extolled a particular form and described it as the highest. Do we not see that a hospitable host who invites a large number of friends for dinner does not content himself with preparing a particular dish to be relished by all of them, but has several dishes prepared so that each guest may select what is most palatable to him and partake of it more than from other dishes? The host will really be inhospitable if he wants all his guests to take only a single dish which he chooses to prepare. The guests who are not able to relish it will have to return disappointed and hungry.

It is to avoid such a contingency that several forms are prescribed for God. As the satisfaction of the guests is the prime motive of the host in having a variety of dishes, the variety in the forms of God is intended only to help every aspirant toward His feet.

If we take some children to a confectioner's shop and ask them to select what they want, one child may prefer to have a ring-shaped confection, another a rod-like one, another one in the form of a peacock, another one in the shape of a chair. We know that all these are made of sugar and it is not material to us what form each child chooses. We know also that once the children put the sweets into their mouths and begin to taste them, the particular forms will easily dissolve, leaving only the taste of sugar, and that this taste will be common to all the children though the forms through which they obtain it are quite different from one another. Similarly our religion recognizes that forms of God are necessary and that the forms lose their significance when the Godhead in them begins to be realized.

It is only by consistent practice of worshiping God with form that one attains competence to contemplate on God who transcends all forms.

### **The Human Birth**

Self-restraint, introspection, contentment, and the company of the good are the sentinels that keep guard at the gateway to the mansion of freedom from bondage. So long as our mind is uncontrolled and is allowed to be distracted by worldly things and is ever therefore discontented, it cannot find consolation or derive any benefit from the company of good people nor can it engage itself in introspection, which alone can lead to realization of the Self.

Ignorance of the Self, which is responsible for all our trouble, is not of recent origin. If a cloth gets soiled we may wash it clean easily; and if the dirt is more intense we may have to send it to a good washerman. This ignorance is not like that; for it has no beginning. When the cycle of birth and death is itself beginningless, need it be said that ignorance, the cause of that cycle, is certainly beginningless? But we have this assurance, that though it is so deep-rooted it will vanish the moment the knowledge of the Self dawns.

Such a knowledge cannot possibly arise except in a perfectly pure mind. Though the teacher may be a very learned man and may teach all his pupils with equal affection and care, it cannot be said that all of them benefit in the same way. The nature and intensity of the benefit necessarily vary with the prior qualifications and attainments of each pupil. We know in our daily experience that some boys quickly learn the *Vedas* while others do not, that some have a taste for music from their childhood while others do not have it even late in life, and so on. This necessarily implies that such capacity is inborn as the result of the training in previous births in those respective fields. Similarly, if a person attains the knowledge of the Self early, we may be sure that by proper means he has had his mind purified already. All our efforts must be directed toward such purification if we aspire to get over the primary ignorance.

As our religion postulates a series of births, it may be asked: "What need is there for any hurry? We shall in this birth enjoy the worldly pleasures that God has given us. In our next birth we shall engage ourselves in the effort toward salvation." The simple answer is: "When God has given us this human birth to see whether we utilize it properly, and when we choose to waste it in the pursuit of pleasures common to all animals, how can we expect Him to give us a human birth once again?"

If a Brahman goes to a king for help to perform a Vedic sacrifice and gets substantial help, but on returning home spends it away in building a house for himself and in purchasing costly saris and ornaments for his wife, leaving nothing for the expenses of the sacrifice, can he with any propriety approach the king again for a further contribution? If, on the other hand, he spends the money only in gathering materials and making other arrangements for the sacrifice and finds that he is in deficit, the king will gladly help him; for he knows that the money has not been used for any selfish ends. In the same way, if we make honest attempts to make the best of our human birth and exert

ourselves sincerely in the path of spiritual progress and yet find our life too short to enable us to attain the goal, God will certainly vouchsafe to us a human birth with better facilities to help us onward.

Even in worldly matters we find perseverance is very necessary, and we must not allow ourselves to become depressed if we fail to succeed in any effort of ours, and we have to repeat that effort over and over again till we succeed if we are particular about attaining any object in view. The path of spiritual progress is necessarily a far more arduous path beset with many obstacles. Simply because it is only a very few who successfully tread that path, we must not think that it is not a practical or possible one for us. On the other hand, it must be the endeavor of every one of us to become a member of the band of those fortunate few.

It is certainly easy to drift along the current with the majority of human beings, who are content to live a life of animal pleasures without any thought of going up in the scale of creation and without the slightest conception of the possibilities of a state of eternal bliss transcending all limitations of phenomenal life. If we do not recognize the supreme value of birth as a human being and make no attempt to utilize it as best we can to merit a higher status of existence, if not to escape altogether the cycle of births and deaths, or even to justify being born again as human beings, we shall really be ranging ourselves with the animals. In fact, the animals incur no sin, as they are guided solely by instinct; but if man, endowed with the power of discrimination, misuses his intelligence he does incur sin and is therefore in a worse plight than animals.

He must therefore be very careful in his conduct, and the function of the *shastras* is to guide him at every step till he reaches the goal of life. If he but make honest efforts to conform to them, God the Merciful will pardon his shortcomings and provide him with all facilities for spiritual progress till the state of absolute freedom from bondage is secured forever. — *Reprinted from "Kalyana-Kalpataru," Gorakhpur, India.*

---

Paramahansa Yogananda's spiritual interpretation of the eighteenth and final chapter of the *Bhagavad-Gita* began with Stanzas 1 and 2 in the January-March issue of *Self-Realization Magazine*. The series will be continued with his interpretation of Stanza 3 in the forthcoming July-September issue. (*Editor's note*)

# With Daya Mata in India



*Concluding a report to SRF headquarters by Mrinalini Mata, SRF-YSS vice-president, of the SRF president's activities during her recent visit to India. The first installment appeared in the January 1968 issue.*

I believe the last event I reported was our arrival at the Yogoda Ashram in Ranchi and our joy to find awaiting us there your loving Christmas messages and gifts. The remaining weeks in January were spent in Ranchi attending to administrative affairs of Yogoda Satsanga Society and meeting with the devotees who came regularly to the ashram for *satsanga*\* with Daya Mata. On February 4th Ma gave *Kriya Yoga diksha* (initiation). It is wonderful to see how many sincere, deeply devoted men and women dedicate themselves as *chelas* (disciples) of our Guru Paramahansa Yogananda, pledged to follow steadfastly the YSS-SRF path.

## A Visit to Bodh Gaya

On February 6th we drove to Bodh Gaya, where Buddha attained enlightenment under the Bo Tree. It was just before sunset when we entered the temple there. We meditated long before a huge and beautiful image of Buddha seated in meditation posture. I know that each of us was praying that we, too, could attain the steadfastness on the spiritual path exemplified in that great soul, the perseverance to seek undauntedly until the Divine responds.

As we came away from the temple and walked toward the rear of the grounds, a most beautiful, inspiring sight greeted our eyes. Just behind the temple is a terraced concrete platform, wider than the temple itself, with approximately five or six steps. On each of these steps, in rows two, three, and four deep, were tiny oil lamps. There must have been nearly twenty thousand of these small flickering lights. Buddhist monks were seated around, chanting their prayers to Lord Buddha. So we sat down under the Bo Tree and for two hours lost ourselves in meditation. We all feel that Bodh Gaya is one of the most spiritually inspiring places of pilgrimage in all India.

\* Literally, "fellowship with Truth"; a meeting devoted to talking about God and meditating to realize His presence.

The following day we drove to Rajgir; then on to Patna, capital city of Bihar, where Daya Mata spoke at Patna College. In response to an invitation, we flew from Patna to Katmandu, the strikingly beautiful Himalayan capital of Nepal. On February 18th we returned to Patna, where Daya Mata gave *Kriya* initiation and held several *satsangas*.

On February 20th we motored back to Ranchi. Although we did not arrive there until 11:30 p.m., devotees from the area had waited patiently all day and until that late hour of the night to welcome Ma with *arati* (an Indian ceremony in which lighted oil lamps are used) and flower garlands, and most of all with their deep love and devotion.

The following evenings until the 27th of February were spent in *satsanga* in the homes of some of the members. We also visited Ranchi University, where Daya Mata addressed the class in philosophy and the humanities.

### Swami Sri Yukteswar's Ashram in Puri

On the morning of the 28th we left for a tour of Puri and the surrounding area in Orissa. We stopped in Cuttack for *satsanga* and *diksha*, then went on to Puri, where we stayed in the ashram of our



Daya Mata holding *satsanga* with devotees and friends of Yogoda Satsanga Society at Bharatiya Vidya Bhavan, Bombay, India, December 18, 1967

beloved Paramguru, Swami Sri Yukteswar. In that blessed place we deeply feel the presence of the great Jnanavatar and his dear *chela*, our own Paramahansaji.

I arose one morning while it was still dark outside and went to the beach to watch the sunrise over the Bay of Bengal. As I walked along the beach I mentally visualized my own feet stepping in the footprints of our Gurudeva and Sri Yukteswarji, who had so often strolled together there. The sun had a bit of a tussle with some clouds left over from a shower during the night, but the sun finally won out and the whole sky and ocean became a brilliant red.

That afternoon Daya Mata motored about thirty miles north of Puri to speak at the college in Bhubaneswar.

### **In Puri, a Unique Honor for Yogananda's Work**

A unique honor was accorded our blessed Master's work during our stay in Puri. There is in India a society called Veda Bhavan Nyasa, whose purpose is to revive the teaching and chanting of the *Vedas*, and to encourage research into those ancient Indian scriptures. One of the goals of this society is the establishment of centers of Vedic research and chanting in the four principal *maths* (monasteries) founded by Swami Shankaracharya.\* The Veda Bhavan Nyasa was just being inaugurated in Puri, seat of one of these ancient *maths*, and Daya Mata was approached and asked to preside over the function. About four thousand persons attended the ceremony, including an august congregation of priests and renowned pundits. Daya Mata was the principal speaker. Her subject was the spiritual heritage and tradition of India, which are founded on the eternal truths of the *Vedas*.

### **Yogoda Satsanga Schools in Palpara**

After the inauguration we drove to Cuttack again, where devotees were waiting to receive *diksha*. On the following morning we left for Palpara, an extremely interior village in West Bengal. Here Yogoda Satsanga Society has built two high schools, one for girls and one for boys, a college, and a basic school for young children. In all, we have approximately 2000 students at the YSS institutions in Palpara. The college is applying for expansion and will open a science wing.

We stayed in the dormitory of the girls' school. They were so ex-

\* India's greatest philosopher. Reorganizer in the ninth century of the ancient Swami Order.

cited! We couldn't go back and forth for anything without a swarm of delightful young girls escorting us. Although there is no electricity in this remote village, everything had been thoughtfully arranged for us, and the love and enthusiasm with which Ma was received by all the villagers deeply stirred our hearts. These people, so humble, so sincere, so sweet and loving, are the real heart and soul of India. While we were in Palpara about four hundred of the girls and boys took *Hong-Sau diksha*, and many of the teachers took *Kriya Yoga diksha*.

One afternoon we were taken to visit the boys' school, about one mile distant. We drove on the humble paths that connect the village settlements. These consist of little mud huts with palm-thatched roofs, situated by the edge of a large or small pond around which are many palm trees and much plant growth. As our car approached each little community, the villagers were all coming out of their houses and standing and watching and making a *pronam*, the ancient Hindu gesture of greeting. Some had brought flowers. Then they would blow the conch shell. As we passed on through, the sound of that conch died away and we could hear the blowing of the conch in the next community, heralding our approach. The spontaneity with which it was done was so sweet!

The program that took place at the boys' school was attended by at least four thousand villagers. Many had come long distances on foot. I recall especially four quite elderly little ladies, their backs humped with age. They had walked eighteen miles in the extreme heat just to have *darshan* (sight) of Daya Ma. Other devotees had come 12 miles, 6 miles, 8 miles on foot in that blistering heat and humidity for the blessing of meeting Ma. Though they do not understand English, she speaks that language of love which reaches every heart.

Our return to the girls' school was after dark. It was really a procession, because a majority of those four thousand people followed the car, all chanting. A number of devotees walked in front of the car for the purpose of clearing the way. Others were hanging onto it on either side, and just behind was the entourage led by devotees playing the harmonium, drum, and cymbals and chanting, "Hari Ram, Hari Krishna" (names of the Lord), intermittently broken with cheers of "Jai Daya Mataji Kei Jai!" and "Jai Guruji Kei Jai!" Conches were again being blown from settlement to settlement as we approached, and to make the occasion even more beautiful and complete, little fireflies were flickering over the ponds as we passed. It was a scene to be remembered always.



The next morning *Kriya Yoga diksha* was given, and then *Hong-Sau diksha*, followed by a massive farewell gathering on the grounds of the college. We could hardly extricate ourselves from the girls and the crowds of villagers, they clung so to the car and to our hands as we tried to leave for Calcutta.

### Golden Jubilee Celebration in Ranchi

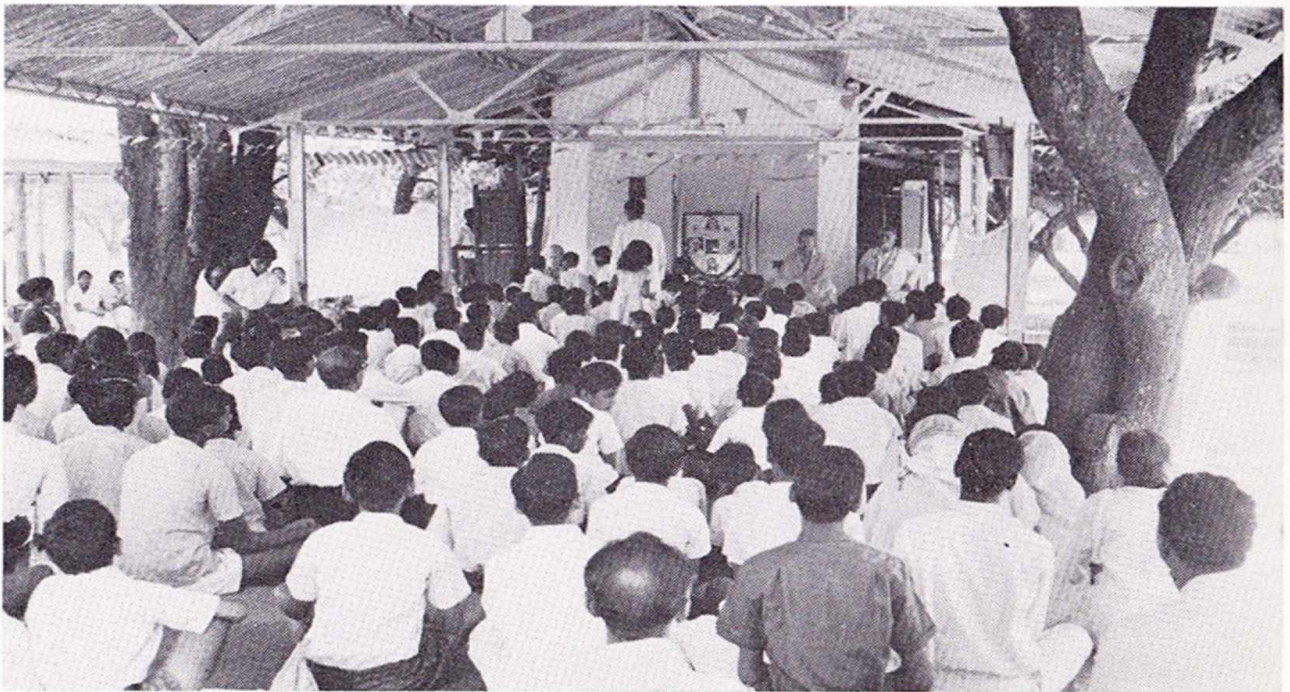
We drove back to Ranchi, where they were preparing for the YSS Golden Jubilee Celebration, to take part in which we had prolonged our stay in India through the month of March.

During the nine days of this 50th anniversary celebration, various



Daya Mata (center) and Mrinalini Mata during a *kirtan* (devotional instrumental music and chanting) in the home of YSS devotees Mr. and Mrs. Sen, Ranchi, March 24, 1968. The Sens conduct their own music school and also teach sacred music in the Yogoda Satsanga Society schools at Ranchi.

competitions were held among the students in the schools. In the sports competition there were all kinds of races, according to age group and classes. There were foot races, 100-, 500-, and 800-meter races, relay races, jumping, javelin throwing, *asanas*. Most enjoyable were the races for the tiny tots from six to nine years of age. One proved particularly amusing. Little clay jugs are filled to the brim with water and in each of the jugs is placed an orange which, of course, bobs up and down in the water. The children have to stand at one end of the field, then race toward their own particular jug of water. They are supposed to pick up the orange with their teeth, keeping their hands behind their backs. As soon as they pick up the orange they can run to the finish line. Well, it is truly impossible to get that orange in their teeth so long as it is bobbing up and down in the jug of water. Finally, after much struggle, one child accidentally knocked over his jug and that, of course, was the secret. Once the jug falls over, the orange rolls out on the ground, and the child can pick it up in his teeth and race to the finish line. In



Boys and girls from YSS Schools in Ranchi and Kulabahal, W. Bengal, being given *Hong-Sau* initiation by Mrinalini Mata under *pandal* by Shiva temple on grounds of YSS Ashram, Ranchi, March 26, 1968. More than 200 children received instruction in the sacred technique of concentration. Daya Mata and Yogacharya Binay Narayan (*at right of altar, facing children*), were present during part of the ceremony.

no time at all each of the contestants was tipping over his jug. It was delightful to watch these children! They were so serious!

In addition to the sport competitions, there were competitions in reciting from the *Bhagavad-Gita* and the works of Tagore, and in singing the songs of those great devotees of old, Ram Proshad and Mirabai.

For two hours every morning during these days of celebration there was *bhajan* (chanting of devotional hymns) outdoors at the Shiva Mandir (temple). This was broadcast over loudspeakers so that it could be heard throughout the whole YSS compound and the nearby Ranchi locality.

Class instruction and *diksha* were given in the *Hong-Sau* and *Om* Techniques and, of course, in *Kriya Yoga*. More than 280 of the students took *Hong-Sau diksha*. It took a little while for these young ones to catch on to how to practice the *Hong-Sau* Technique, but I was determined not to give up until they got it correctly. So after a little perseverance on my part, coupled with their deep, determined effort, they were sitting with straight spines, eyebrows knit in concentration at the *kutastha* (Christ consciousness) center in the forehead, perfectly practicing *Hong-Sau*. Tears came to my eyes and I prayed, "Master, behold your little boys and girls! See how they are applying your spiritual ideals, bringing into reality those dreams that you dreamed so long ago for your Yogoda Ashram Schools."

There was a program every evening, modern plays as well as old familiar stories, including some of Tagore's. The music section of the school put on the life-story of the great saint Mirabai, whose devotional songs are still beloved throughout India. The play was beautifully enacted, and included all the soul-stirring *bhajans* composed by Mirabai.

On March 29th we rose early to prepare for our departure from the Ranchi YSS Ashram. I am thinking of the many wishes that Paramahansaji expressed for the growth of the work here and how many of them now have been materialized and are being materialized. Especially must he be pleased to see from behind the etheric screen of space the wonderful band of devotees who serve here in this blessed Ashram he founded so long ago.

Many devotees from the Ranchi area had gathered to bid us farewell. We had to display much courage and strength to keep back our own tears so that we could give courage to those who were standing with brimming eyes, already feeling lonely at the prospect of Ma's departure. Laden with garlands, a chant of "Jai Ma! Jai Guru!" ring-

ing in our ears, we at last drove out of the compound and started on our way back to Calcutta.

Our remaining days in India were spent with devotees in Calcutta and in making travel preparations. We flew to Delhi for our departure from this blessed land. Devotees from all parts of India came to see Ma off, and we had *satsanga* right at the airport until it was time for the plane to leave. Jai Ma, Jai Guru, Jai Hind!

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

## OVER THE GREAT CITY

*By Edward Carpenter (1844–1929)*

Over the great city,  
Where the wind rustles through the parks and gardens,  
In the air, the high clouds brooding,  
In the lines of street perspective, the lamps, the traffic,  
The pavements and the innumerable feet upon them,  
I Am: make no mistake — do not be deluded.  
Think not because I do not appear at the first glance — because the centuries  
have gone by and there is no assured tidings of me — that therefore  
I am not there.  
Think not because all goes its own way that therefore I do not go my own  
way through all.  
The fixed bent of hurrying faces in the street — each turned towards its  
own light, seeing no other — yet I am the Light towards which they  
all look.  
The toil of so many hands to such multifarious ends, yet my hand knows  
the touch and twining of them all.  
All come to me at last.  
There is no love like mine;  
For all other love takes one and not another;  
And other love is pain, but this is joy eternal.

# BOOK REVIEWS

*THE MIND OF MAHATMA GANDHI*, compiled and edited by R. K. Prabhu and U. R. Rao. 589 pp., hard cover, revised and enlarged 1967, \$2.50 postpaid. Order direct from Navajivan Publishing House, Ahmedabad 14, India.

Originally published in 1945, this inspiring book has been out of print for six or seven years. During this period the compilers sifted Gandhiji's writings, particularly those of his last years (1946-48) for the new material that appears in this enlarged 1967 edition. The present volume is therefore a distillation of Gandhi's views on many subjects.

In the foreword, Dr. S. Radhakrishnan has written: "Gandhi belongs to the race of the prophets who have the courage of the heart, the courtesy of the spirit, and the laughter of the unafraid. Through his life and teaching, he bears testimony to the values for which this country has stood for ages, faith in spirit, respect for its mysteries, the beauty of holiness, the acceptance of life's obligations, the validity of character, values which are neither national nor international, but universal."

In matters of conscience, there are those who listen but do not hear; others, hearing, do not heed. Gandhiji was that rare man who listens, hears, and heeds. More than that, he approached even the simplest actions from the standpoint of conscience, ever seeking perfect harmony with the divine law of Truth. Through his candid admission of his inner weaknesses, the Mahatma ("great soul") endeared himself to thousands of struggling human brothers. The weak commonly take refuge in the comfortable thought that thousands of others have similar failings; they reason that no higher standard of conduct is required. Gandhi did not thus retreat from his own personal battle. His whole life was a demonstration of conscience as a sure basis for the highest expression of nobility in thought, word, and deed. The following words of Gandhi should stir many a conscience to break the cocoon of complacency and try its wings of soul qualities.

My hesitancy in speech, which was once an annoyance, is now a pleasure. Its greatest benefit has been that it has taught me the economy of words. I have naturally formed the habit of restraining my thoughts. And I can now give myself the certificate that a thoughtless word hardly ever escapes my tongue or pen. I do not recollect ever having had to regret anything in my speech or writing. I have thus been spared many a mishap and waste of time.

\* \* \*

I have taken up journalism not for its sake but merely as an aid to what I have conceived to be my mission in life. My mission is to teach by example and precept under severe restraint the use of the matchless weapon of *satyagraha*, which is a direct corollary of nonviolence and truth. . . . To be true to my faith, therefore, I may not write in anger or malice. I may not write idly. I may not write merely to excite passion.

The reader can have no idea of the restraint I have to exercise from week to week in the choice of topics and my vocabulary. It is a training for me. It enables me to peep into myself and to make discoveries of my weaknesses. Often my vanity dictates a smart expression or my anger a harsh adjective. It is a terrible ordeal but a fine exercise to remove these weeds.

\* \* \*

I believe it to be possible for every human being to attain to that blessed and indescribable, sinless state in which he feels within himself the presence of God to the exclusion of everything else. . . .

A living immovable faith is all that is required for reaching the full spiritual height attainable by human beings. God is not outside this earthly case of ours. Therefore, exterior proof is not of much avail, if any at all.

We must ever fail to perceive Him through the senses, because He is beyond them. We can feel Him if we will but withdraw ourselves from the senses. The divine music is incessantly going on within ourselves, but the loud senses drown the delicate music, which is unlike and infinitely superior to anything we can perceive or hear with our senses.

There are subjects where Reason cannot take us far and we have to accept things on faith. Faith then does not contradict Reason but transcends it. Faith is a kind of sixth sense which works in cases which are without the purview of Reason.

\* \* \*

This is the maxim of life which I have accepted, namely, that no work done by any man, no matter how great he is, will really prosper unless he has religious backing.

\* \* \*

That is *dharma* which is enjoined by the holy books, followed by the sages, interpreted by the learned and which appeals to the heart. The first three conditions must be fulfilled before the fourth comes into operation. Thus

one has no right to follow the precepts of an ignorant man or a rascal even though they commend themselves to one. Rigorous observance of harmlessness, non-enmity and renunciation are the first requisites for a person to entitle him to lay down the law, i.e., *dharma*.

\* \* \*

Let me explain what I mean by religion. It is not the Hindu religion, which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and which ever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found itself, known its Maker and appreciated the true correspondence between the Maker and itself.

By religion, I do not mean formal religion, or customary religion, but that religion which underlies all religions, which brings us face to face with our Maker.

\* \* \*

I cannot account for the existence of evil by any rational method. To want to do so is to be coequal with God. I am therefore humble enough to recognize evil as such. And I call God long-suffering and patient precisely because He permits evil in the world. I know that He has no evil. He is the author of it and yet untouched by it. . . .

In a strictly scientific sense God is at the bottom of both good and evil. He directs the assassin's dagger no less than the surgeon's knife. But for all that good and evil are, for human purposes, from each other distinct and incompatible, being symbolical of light and darkness, God and Satan. . . .

To say that God permits evil in this world may not be pleasing to the ear. But if He is held responsible for the good, it follows that He has to be responsible for the evil too. Did not God permit Ravana to exhibit unparalleled strength? Perhaps, the root cause of the perplexity arises from a lack of the real understanding of what God is. God is not a person. He transcends description. He is the Law-maker, the Law and the Executor. No human being can well arrogate these powers to himself. If he did, he would be looked upon as an unadulterated dictator. They become only Him whom we worship as God.

\* \* \*

I do [believe in miracles] and I do not. God does not work through miracles. But the divine mind is revealed in a flash and it appears like a miracle to man. We do not know God, we know Him only through the working of His law. He and His law are one. There is nothing outside His law. Even earthquakes and tempests do not occur without His will — not a blade of grass grows but He wills it. Satan is here only on His sufferance, not independently of Him.

Man cannot be transformed from bad to good overnight. God does not exercise magic. He too is within His own law.

\* \* \*

Though my reason and heart long ago realized the highest attribute and name of God as Truth, I recognize Truth by the name of Rama. In the darkest hour of my trial, that one name has saved me and is still saving me. It may be the association of childhood, it may be the fascination that Tulsidas has wrought on me.

But the potent fact is there, and as I write these lines, my memory revives the scenes of my childhood, when I used daily to visit the Ramji Mandir adjacent to my ancestral home. My Rama then resided there. He saved me from many fears and sins. It was no superstition for me. . . .

When a child, my nurse taught me to repeat Ramanama whenever I felt afraid or miserable, and it has been second nature with me with growing knowledge and advancing years. I may even say that the Word is in my heart, if not actually on my lips, all the twenty-four hours. It has been my saviour and I am ever stayed on it. In the spiritual literature of the world, the *Ramayana* of Tulsidas takes a foremost place.

I myself have been a devotee of Tulsidas from my childhood and have, therefore, always worshipped God as Rama. But I know that if, beginning with *Omkar*, one goes through the entire gamut of God's names current in all climes, all countries and languages, the result is the same. He and His law are one. To observe His law is, therefore, the best form of worship.

\* \* \*

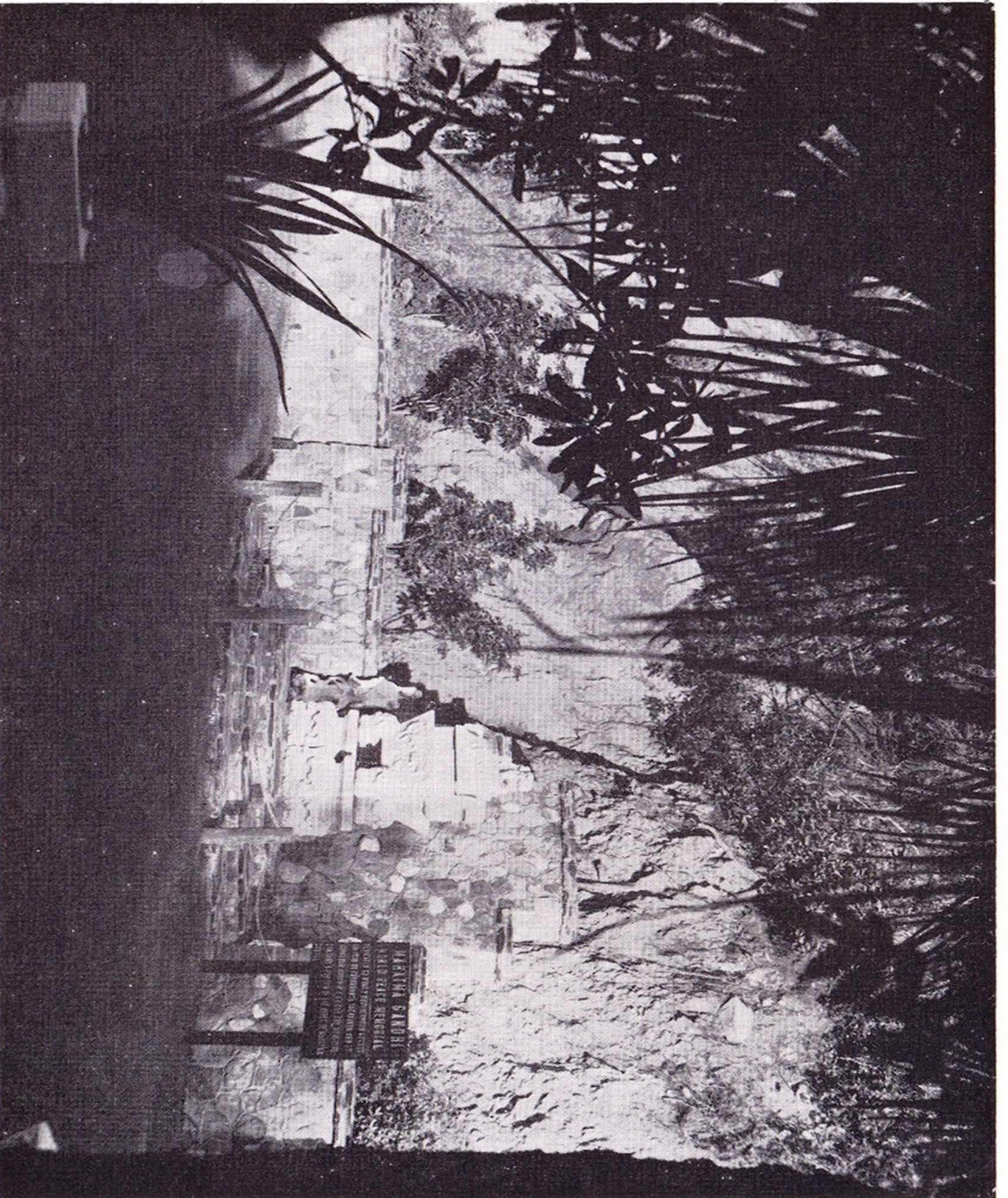
It is conscious belief in God and a knowledge of His law that make perfect cure possible without any further aid. That law is that a perfect mind is responsible for perfect health of the body. A perfect mind comes from a perfect heart, not the heart known by a doctor's stethoscope but the heart which is the seat of God. It is claimed that realization of God in the heart makes it impossible for an impure or an idle thought to cross the mind.

Disease is impossible where there is purity of thought. Such a state may be difficult to attain. But the first step in the ascent to health is taken with its recognition. The next is taken when the corresponding attempt is made. This radical alteration in one's life is naturally accompanied by the observance of all other nature's laws hitherto discovered by man. One cannot play with them and claim to have a pure heart.

\* \* \*

No act of mine is done without prayer. Man is a fallible being. He can never be sure of his steps. What he may regard as answer to prayer may be an echo of his pride. For infallible guidance man has to have a perfectly innocent heart incapable of evil. I can lay no such claim. Mine is a struggling, striving, erring, imperfect soul. . . .





Gandhi World Peace Memorial, SRF Lake Shrine, Pacific Palisades, California,  
founded in 1950 by Paramahansa Yogananda

Prayer has been the saving of my life. Without it I should have been a lunatic long ago. My autobiography will tell you that I have had my fair share of the bitterest public and private experiences. They threw me into temporary despair, but if I was able to get rid of it, it was because of prayer.

Now I may tell you that prayer has not been part of my life in the sense that truth has been. It came out of sheer necessity, as I found myself in a plight when I could not possibly be happy without it. And the more my faith in God increased, the more irresistible became the yearning for prayer. Life seemed to be dull and vacant without it.

\* \* \*

It should be the general rule that prayers must not be delayed for anybody on earth. God's time never stops. From the very beginning the wheel of His time has gone ceaselessly on. As a matter of fact, there is no beginning for Him or His time. . . . How can anyone afford to miss the time of offering prayers to Him whose watch never stops?

\* \* \*

It has often occurred to me that a seeker after truth has to be silent. I know the wonderful efficacy of silence. I visited a Trappist monastery in South Africa. A beautiful place it was. Most of the inmates of that place were under a vow of silence. I inquired of the Father the motive of it and he said the motive is apparent: "We are frail human beings. We do not know very often what we say. If we want to listen to the still small voice that is always speaking within us, it will not be heard if we continually speak." I understood that precious lesson. I know the secret of silence.

Experience has taught me that silence is a part of the spiritual discipline of a votary of truth. Proneness to exaggerate, to suppress or modify the truth, wittingly or unwittingly, is a natural weakness of man, and silence is necessary in order to surmount it. A man of few words will rarely be thoughtless in his speech; he will measure every word.

\* \* \*

I can give my own testimony and say that a heartfelt prayer is undoubtedly the most potent instrument that man possesses for overcoming cowardice and all other bad old habits.

Not until we have reduced ourselves to nothingness can we conquer the evil in us. God demands nothing less than complete self-surrender as the price for the only real freedom that is worth having. And when a man thus loses himself, he immediately finds himself in the service of all that lives. It becomes his delight and his recreation. He is a new man, never weary of spending himself in the service of God's creation.

\* \* \*

*(Continued on page 40)*

# Soul Whispers

By PARAMAHANSA YOGANANDA

†

My ego may strut in pride, saying: "I am thou!" Ignoring the tiny boasting masquerader, I shall seek my soul Self, fragrant with countless humilities.

Ever instruct me in my identity, O Lord! May I inly hear Thy whisper: *I am thou!*

†

May I join the worshiping angels who offer at Thine altar the bouquets of their ever new perceptions and intuitions of Thee.

†

Thou hast given us parents, brothers, sisters, cousins, marriage partner, children, and friends, that we learn to love Thee with the varied expressions and natural nuances of all types of relationships.

†

Help us to understand that evil, which at first may seem delightful, gradually acts as poison; and that good, in the beginning often bitter to our taste, eventually becomes nectar-sweet.

†

Still the restlessly moving mirror of my mind, that it reflect only Thine infinite face.

†

Battered by unkindness, lashed by cruel criticism, or wounded by misunderstanding, may I unceasingly exude only the fragrance of love.

## 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.)

**Sayings of Yogananda.** (Formerly "The Master Said.") Inspiring counsel of Yogananda to his disciples. 1968 edition, cloth, 126 pp., \$2.50. (Icelandic, \$2.50; Spanish, 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"



"The *Autobiography* of Yoganandaji has given me so much joy. I have read and reread it, and the dear saint is so full of warmth and humor, as well as divine wisdom, that I bubble with happiness at his words." — M.J., *Winnetka, Illinois.*

"The great, inspiring *Autobiography of a Yogi* ranks among the most beautiful books I have ever read." — M.M., *Daytona Beach, Florida.*

"I have read and reread the book many times. With each reading I get a deeper, richer, fuller feeling toward my fellowman." — W.S., *Santa Ana, California.*

"Truly the most inspirational book I have ever read, outside of the Bible. Paramahansa Yogananda is one of the greatest souls of all time." — V.W., *Hudson, Michigan.*

"It is difficult to write the feelings of hope and spiritual peace I have experienced in reading this book." — L.B., *Highland Park, Mass.*

"I read the *Autobiography* and was greatly enlightened about many things. This book is probably the best investment I have ever made. It certainly is one of my greatest treasures." — E.L., *North Surrey, B.C., Canada.*

"I have read and reread *Autobiography of a Yogi*, over and over again, I love it so. The Bible has new meaning to me since I have read this book, and so does everything else." — J.L., *Brooklyn, New York.*

"After reading it I felt as though I had taken a dip in a large, clear, refreshing spiritual ocean. . . . Paramahansa Yogananda's spirit is a true one." — L.D., *North Bergen, New Jersey.*

"What a joy it is — what light it brings into the world! Thanks be to this great Master, Yogananda, that through his efforts in writing this book I learned more of life and just what this business of living is all about. It also cleared up many mysteries for me — the psychic things I had seen and heard and yet could not quite understand. . . . I can't say enough about the *Autobiography* — one should read it for a greater understanding of the Holy Bible. Those who do would receive truth and light." — R.B., *Houston, Texas.*

## Letters from SRF Students



"I have experienced a peace and joy of the soul, a lessening of fear, and a very much uplifted consciousness as a result of studying SRF teachings, attending church meetings and meditations, and practicing the Energization Exercises. This peace has been carried into my daily life and has been demonstrated in more calmness and self-control. I feel closer to God. My work during the day is easier on me. There has been a good improvement in my health. This strength I attribute to Guru's teaching and help. I also express more spiritual qualities in my daily life, such as love, forgiveness, calmness, and concentration. I can accomplish a great deal more than I ever did before." — *R.Y., Glendale, California.*

"Practice of the SRF *Hong-Sau* Technique has produced a state of calmness that stays with me throughout the day. It is the quiet center in the midst of my hurricane of activity. I am sustained in everything I do by a deep feeling of peace and serenity from within. . . . Since *Hong-Sau* can be practiced at any time and at any place, I have used it in times of stress to overcome restlessness and to calm body and mind and soothe ruffled feelings. It works wonderfully well. The result has been harmony within and without, and an inner feeling of joyous contentment and peace." — *C.W., Phoenix, Arizona.*

"I have found these Lessons most wonderful in every respect. It would be the greatest thing that could happen if all of this generation would start with yoga and Self-realization at the cradle." — *L.N., Skaneateles, New York.*

"It was only a few months ago that I learned of SRF, but already it has made a great difference in my life. I am slowly coming into a condition of daily inner peace and joy; the faith I have been able to find through true belief in the real presence of God and in His knowledge of our every need of Him is a source of growing strength to me." — *R.D., Lynwood, California.*

"Endeavoring to live each day according to the Master's teachings leaves no time for boredom or discouragement, but turns daily routine into an interesting and gratifying experience." — *P.C., Canadian Armed Forces, Europe.*

## *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.

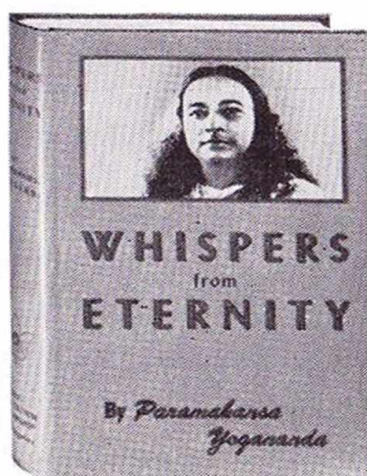
Descriptive 24-page booklet, *Highway to the Infinite*, will be mailed without obligation to any inquirer.

**SELF-REALIZATION FELLOWSHIP • Telephone 225-2471**  
**3880 San Rafael Avenue Los Angeles, California 90065**

"A spiritual prescription for an ailing world."  
— *Grandy's Syndicated Book Reviews*

# Whispers from Eternity

By PARAMAHANSA YOGANANDA



"Inspirational and devotional passages... will remind Bible readers of the *Psalms*." — *Citizen News, Hollywood, California.*

"Yogananda's writings have the same music as does *The Prophet* by Kahlil Gibran." — *Berkeley Daily Gazette, Berkeley, Calif.*

"Musical and pleasing. For depth of feeling and beauty of expression, the author's writings have been compared to those of Rabindranath Tagore." — *New York Sun.*

*Cloth, 266 pp., 3 illustrations in halftone, \$2.50 postpaid*  
5% state sales tax in California

SELF-REALIZATION FELLOWSHIP



“At the beginning of the fifth Step I’m as eager to receive each Lesson as I was at the start of the first Step. My life has been trying at times during the last few years, but I have received solace and courage from the teachings. My association with SRF is my most precious possession. With such support it is not so difficult to face new trials. Knowing that this is the way our souls progress takes the dread and fear out of what is coming next.” — *S.D., Phoenix, Arizona.*

“The Lessons are proving to be very beneficial indeed. I feel about twenty years younger than when I began studying them eleven months ago.” — *C.C., Vero Beach, Florida.*

“Through my faithful reading and practice, the SRF Lessons have really meant a sort of resurrection to me.” — *J.D., Silver Spring, Maryland.*

“I appreciate exceedingly the chance to receive the SRF Lessons. It seems to me that there is nothing else like them in this world. I have been and still am under severe mental, physical, and financial strain, and the Lessons are helping me to stand up to my problems.” — *S.M.A., Los Angeles, California.*

“SRF teachings have given me much help, so that my faith and strength have grown sufficiently to meet every obstacle.” — *R.D., Schoenenward, Switzerland.*

“I have now completed the SRF Lessons. They contained the information that I had sought for a long time. It was presented in a concise and easy-to-understand manner. The thoughts expressed were beautiful and thrilling to me. The Lessons brought a greater joy and inner peace into my life than I had known before. The spiritual instruction in the Lessons, and the guidance in *Autobiography of a Yogi*, have been the greatest aids to my spiritual growth and understanding.” — *B.G., Bishop, Calif.*

“It takes time to change habits, but at last I have the tools with which to work. It’s as different as digging a hole with a spoon and then getting a mechanical hole-digger. What a boon to the world if Self-realization as taught by the Master Yogananda were the basis of all education from kindergarten through college. In my work as a teacher I saw the obvious need for such training. Paramahansaji’s spiritual instruction is the salve for the world’s ills.” — *W.K., Auburn, Washington.*

(Continued from page 32)

Prayer is the only means of bringing about orderliness and peace and repose in our daily acts. . . . Take care of the vital thing and other things will take care of themselves. Rectify one angle of a square, and the other angles will be automatically right.

\* \* \*

God answers prayer in His own way, not ours. His ways are different from the ways of mortals. Hence they are inscrutable. Prayer presupposes faith. No prayer goes in vain. Prayer is like any other action. It bears fruit whether we see it or not, and the fruit of heart prayer is far more potent than action so-called.

\* \* \*

I could not live for a single second without religion. Many of my political friends despair of me because they say that even my politics are derived from religion. And they are right. My politics and all other activities of mine are derived from my religion.

I go further and say that every activity of a man of religion must be derived from his religion, because religion means being bound to God, that is to say, God rules your every breath.

Indeed, religion should pervade every one of our actions. Here religion does not mean sectarianism. It means a belief in ordered moral government of the universe. It is not less real because it is unseen. This religion transcends Hinduism, Islam, Christianity, etc. It does not supersede them. It harmonizes them and gives them reality.

\* \* \*

Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary reduction, of wants. This alone promotes real happiness and contentment, and increases the capacity for service.

From the standpoint of pure truth, the body too is a possession. It has been truly said that desire for enjoyment creates bodies for the soul. When this desire vanishes, there remains no further need for the body, and man is free from the vicious cycle of births and deaths. The soul is omnipresent; why should she care to be confined within the cage-like body, or do evil and even kill for the sake of that cage?

\* \* \*

We should remember that non-possession is a principle applicable to thoughts as well as to things. A man who fills his brain with useless knowledge violates that inestimable principle. Thoughts, which turn us away from God, or do not turn us towards Him, constitute impediments in our way.

\* \* \*

If we would serve Him or become one with Him, our activity must be as unwearied as His. There may be momentary rest in store for the drop which is

separated from the ocean, but not for the drop in the ocean, which knows no rest. The same is the case with ourselves.

As soon as we become one with the ocean in the shape of God, there is no more rest for us, nor indeed do we need rest any longer. Our very sleep is action. For we sleep with the thought of God in our hearts. This restlessness constitutes true rest. This never-ceasing agitation holds the key to peace ineffable. This supreme state of total surrender is difficult to describe, but not beyond the bounds of human experience. It has been attained by many dedicated souls, and may be attained by ourselves as well.

\* \* \*

A life of sacrifice is the pinnacle of art, and is full of true joy. *Yajna* is not *yajna* if one feels it to be burdensome or annoying. Self-indulgence leads to destruction, and renunciation to immortality. Joy has no independent existence. It depends upon our attitude of life.

\* \* \*

Mere control of animal passion has been thought to be tantamount to observing *brahmacharya*. I feel that this conception is incomplete and wrong. *Brahmacharya* means control of all the organs of sense. He who attempts to control only one organ and allows all others free play is bound to find his effort futile.

To hear suggestive stories with the ears, to see suggestive sights with the eyes, to taste stimulating food with the tongue, to touch exciting things with the hands, and then, at the same time, expect to control the only remaining organ is like putting one's hand in the fire, and expecting to escape being burnt.

\* \* \*

So long as thought is not under complete control of the will, *brahmacharya* in its fullness is absent. Involuntary thought is an affection of the mind; and curbing of thought, therefore, means curbing of the mind which is more difficult to curb than the wind. Nevertheless the existence of God within makes even control of the mind possible. Let no one think that it is impossible because it is difficult. It is the highest goal, and it is no wonder that the highest effort should be necessary to attain it.

\* \* \*

Forgiveness is a quality of the soul, and therefore, a positive quality. It is not negative. "Conquer anger," says Lord Buddha, "by non-anger." But what is that "non-anger"? It is a positive quality and means the supreme virtue of charity or love. You must be roused to this supreme virtue which must express itself in your going to the angry man, ascertaining from him the cause of his anger, making amends if you have given any cause for offence and then bringing home to him the error of his way and convincing him that it is wrong to be provoked. This consciousness of the quality of the soul, and deliberate

exercise of it, elevate not only the man but the surrounding atmosphere. Of course, only he who has that love will exercise it. This love can certainly be cultivated by incessant striving.

What is true of individuals is true of nations. One cannot forgive too much. The weak can never forgive. Forgiveness is the attribute of the strong.

\* \* \*

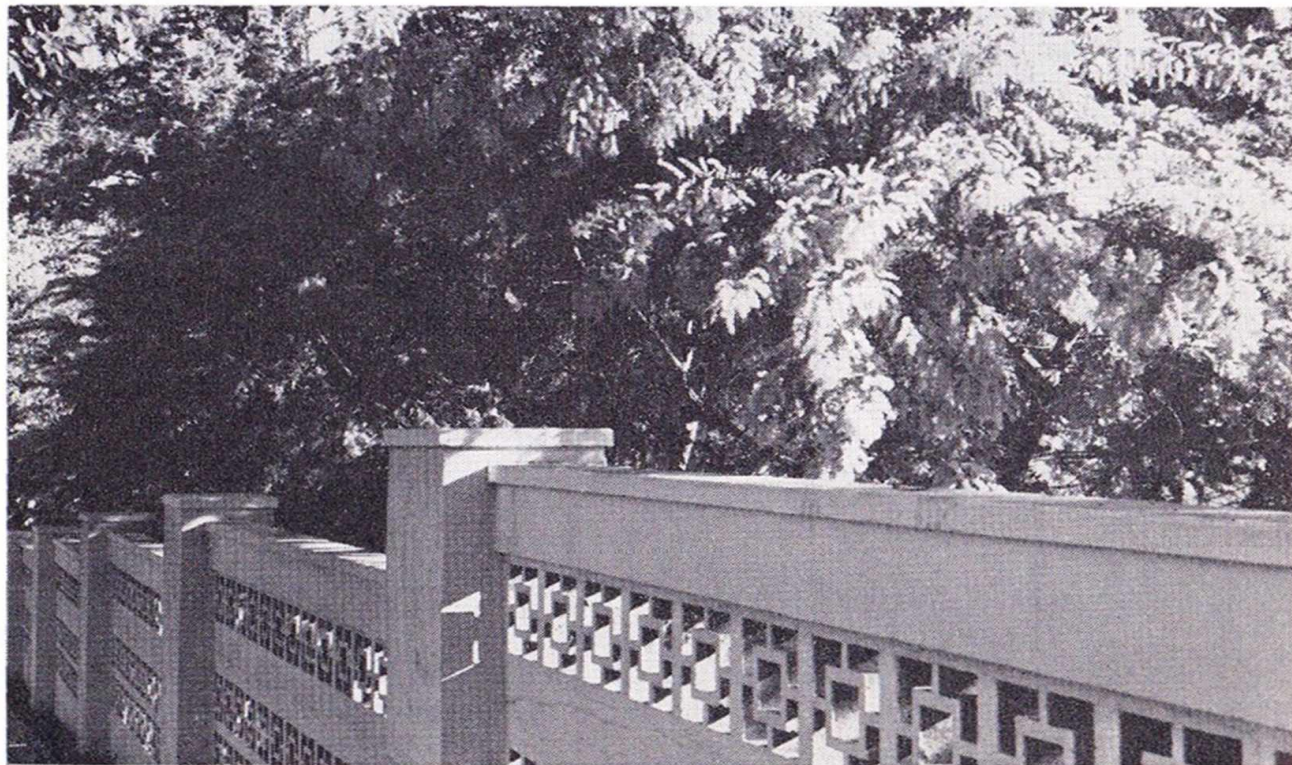
I refuse to suspect human nature. It will, is bound to, respond to any noble and friendly action. . . .

Mutual trust and mutual love are no trust and no love. The real love is to love them that hate you, to love your neighbor even though you distrust him. . . . Of what avail is my love, if it be only so long as I trust my friend? Even thieves do that. They become enemies immediately the trust is gone.

\* \* \*

My appeal to you . . . is to cleanse your hearts and to have charity. Make your hearts as broad as the ocean.

Do not judge others lest you be judged. There is that Supreme Judge who can hang you, but He leaves you alive. There are so many enemies within you and around you, but He protects and looks upon you with a kindly eye.



Bloom-laden acacias overhang wall along San Rafael Avenue side of Self-Realization Fellowship headquarters grounds, Los Angeles, California

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



## SELF-REALIZATION FELLOWSHIP

*Founded in America by Paramahansa Yogananda in 1920*

## YOGODA SATSANGA SOCIETY

*Founded in India by Paramahansa Yogananda in 1917*

Daya Mata, *President*

In addition to the following listings there are SRF Meditation Groups meeting informally in many cities in the United States and other countries. For information please write to Self-Realization Fellowship Center Department, 3880 San Rafael Avenue, Los Angeles, California 90065.

## UNITED STATES

### California

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

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

SERVICES: Sun. 8:30 a.m. (meditation), 9:30 and 11 a.m. (main service), 11 a.m. (children's service), 8 p.m. (meditation); Thurs. 8 p.m. (midweek service).

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

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

PACIFIC PALISADES — SRF Lake Shrine Church of All Religions and Mahatma Gandhi World Peace Memorial, Yoga-

nanda Museum, 17190 Sunset Blvd. Telephone 454-4114. Open to visitors daily except Monday.

SERVICES: Sun. 9:30 & 11 a.m. (main service), 11 a.m. (children), 8 p.m. (meditation); Thurs. 8 p.m. (midweek service).

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

FULLERTON — SRF Church of All Religions, 142 East Chapman Avenue.

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

MEDITATION COUNSELOR: Bro. Dharmnanda. Phone Fullerton (714) 525-1291; if no answer, phone Los Angeles (213) 225-2471 (SRF headquarters).

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

SERVICES: SRF Retreat Chapel, 215 K St. at Second. Sun. 10 a.m. (meditation), 11 a.m. (main service), 8 p.m. (meditation); Thurs. 8 p.m. (lecture).

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

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

SAN DIEGO — SRF Church of All Religions, 3072 First Avenue.

SERVICES: Sun. 9:30 a.m. and 11 a.m. (main service), 9:30 a.m. (children's service); Wed. 7:30 p.m. (meditation); Thurs. 8 p.m. (midweek service). Telephone 295-0170.

MEDITATION COUNSELORS: Bro. Anandamoy, Bro. Premamoy. Telephone Encinitas, 753-2888.

REDONDO BEACH—1116 Pacific Coast Highway. Sunday 10:30 a.m. (regular service and children's service) and 8 p.m. (meditation); Wed. 9:30 a.m. (meditation); Thurs. 8 p.m. (midweek service).

EAGLE ROCK — (No meetings).

MEDITATION COUNSELOR: Mr. Eugene Benvau. Telephone 254-5527.

LOS GATOS (near San Jose) — SRF Center, 15840 Kennedy Road (Chapel 1/6 mile up winding drive from main road). Fourth Sunday of each month (only): 10 a.m. (meditation), 11 a.m. (main service), and 7:30 p.m. (meditation). No service April or Dec. 1968.

OAKLAND — 3431 Laguna Ave. Phone KE. 6-1770.

SERVICE: Sun. 11 a.m.

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

## Arizona

PHOENIX—SRF Church of All Religions, 2000 No. 7th Street.

SERVICES: Sun. 11 a.m. (main service and children's service); Thurs. 8 p.m. (meditation service). Tel. 253-3658 or 258-1072.

## Michigan

DETROIT — Detroit Institute of Arts.

SERVICES: Sun. 11 a.m., Main Auditori-

um; Thurs. 7:30 p.m., Lecture Hall (September through June).

MEDITATION COUNSELOR: Yogacharya J. Oliver Black, 18094 Parkside Avenue.

## New Jersey

PRINCETON — BELLE MEAD—George Wilkinson residence, Harlingen Road, Belle Mead.

SERVICES: Sun. 10 a.m. (meditation), 11 a.m. (main service); Thurs. 8 p.m. (midweek service). Tel. WA. 4-5321.

MEDITATION COUNSELOR: Mr. A. E. Bardwell, 24 Balcort Drive, Princeton. Phone 921-2218.

## New York

NEW YORK — Fisk Building, Room 230, 250 West 57th St. Sun. 11-12 a.m. (meditation); Wed. 7-8 p.m. (meditation); Fri. 7-7:45 p.m. (meditation), and 8 p.m. (regular service).

## CANADA

TORONTO, ONT. — 88 Prince Arthur Avenue. Wed. 8 p.m. Tel. 282-5669 or ME. 5-8090.

VANCOUVER, B.C. — 3538 West 34th Avenue.

SERVICES: Wed. and Thurs. 8 p.m.; Sun. 11 a.m. and 7:30 p.m.; Mon. 7:45 p.m. at 807-809 Thurlow St. Telephone MU. 3-4940 or AM. 6-6728.

MEDITATION COUNSELORS: Mr. and Mrs. C. H. Davis, 807-809 Thurlow Street, Vancouver 5. Phone MU. 3-4940.

## MEXICO

MEXICO, D.F. — Avenida Yucatan 91, Colonia Roma. Tuesday, 6:30 p.m. Telephone 24-22-31.

Distributing center for SRF Lessons in Spanish. Write to Apartado 1680.

MONTERREY (N.L.) — Calle Salamanca 1246, Colonia Las Mitras Norte. Wed. 8:30 to 10 p.m.

## CUBA & WEST INDIES

### CUBA

HAVANA — Masonic Bldg., Carlos III St. and Belascoain, 9th floor, Nos. 937 and 938. Tues. and Thurs. 6:30 p.m.

### PUERTO RICO

SAN JUAN—1355 Ponce de Leon Ave., Stop 19. Santurce 00905. Sun. 10 a.m.; Thurs. 8 p.m.

### TRINIDAD

POINT FORTIN — Lawrenceville, Cap De-Ville. Sun. 11 a.m.; Thurs. 7 p.m.

---

## SOUTH AMERICA

### ARGENTINA

BUENOS AIRES — Av. Juncal No. 857. Sat. 5 p.m.; Wed. 7:30 p.m.

CORDOBA — Villa Rivera Indarte (Margenes Rio Primera). Mail: Casilla de Correos No. 428. Saturday, 4 p.m.

### BRAZIL

RIO DE JANEIRO — Rua General Severiano 180, Apt. 306 (Botofogo). Sun. 10 a.m.

### CHILE

SANTIAGO — Los Serenos 470, 6º piso, Oficina 64, Casilla 13858. Monday 6:30 p.m.

### COLOMBIA

BOGOTA—Calle 80, No. 9-75. Wednesday and Sunday, 9 a.m.

CALI—Carrera 10 Sur No. 9-35. Thurs.

7:30 p.m. (main service); Sunday 8:30 a.m. (meditation).

### PERU

LIMA—Avenida La Paz 1493, Miraflores. 2nd and 4th Fri. each month, 8 p.m.

### VENEZUELA

CARACAS — Cuji a Punceres No. 8, Dept. "C". Wednesday 8:30 p.m.

---

## EUROPE

### ENGLAND

LONDON — 33 Warrington Crescent, Maida Vale, W.9. Thurs. 7 p.m.  
MEDITATION COUNSELOR: Mrs. Gertrude E. White.

### GERMANY

FRANKFURT—6 Frankfurt a.M., Hammanstr. 10 ptr. Sat. 4 p.m.

### ITALY

CASTIGLIONE OLONA (Varese), near Milan.

MEDITATION COUNSELOR: Mrs. Evelina Glanzmann, 6 Via Martignoni, I 21043 Castiglione Olona (Varese). Phone 85-0-85. In summer, at Via Riccardo Bazzoni 2, Trieste. Phone 94-2-10.

### SWITZERLAND

GENEVA — 74 Ave. de Bel-Air, Chêne-Bourg. Tel. 36-00-83. First and third Wednesdays, 7-8 p.m.

ZURICH — Lyceumclub, Rämistrasse 26, bei Tramstation Kunsthaus-Pfauen, neben Pianohaus Jecklin, Zürich. Sonntags um 19:30 Uhr (ausgenommen Juli und August). Auskunft: SRF-Zentrum Zürich, Postfach 3109, 8023 Zürich. Sundays at 7:30 p.m. (except July and August).

## AFRICA

### GHANA

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

---

## AUSTRALIA

SYDNEY — 13 Phillip St., 3rd floor. Mon. 6:30 p.m. (weekly); Sat. 3 p.m. (bi-weekly).

MEDITATION COUNSELOR: Mr. Constantine Tenukest, Eaton Road, West Pennant Hills, N.S.W. Telephone 84-3518.

ROSEVILLE (N.S.W.)—19 Addison Ave., Roseville, second Thurs. each month, 10:30 a.m.; and at 139 Castlereagh St., Sydney, fourth Sat. each month, 2 p.m.

---

## ASIA

### INDIA

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

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

### Bihar

RANCHI — Yogoda Branch Math and Ashram; YSS Vidyalaya (boys' school); YSS Kanya Vidyalaya (girls' school); Yogoda Sangeet Kala Bharati (music, fine arts and crafts school); YSS Mahavidyalaya (morning college); YSS Sevashram Hospital. Telephone 724.

### Delhi

DELHI—Yogoda Meditation Group Center.

### Haryana

CHANDIGARH — Yogoda Meditation Group Center.

### Himachal Pradesh

SIMLA—Yogoda Meditation Group Center.

### Madras

MADRAS — Yogoda Meditation Group Center.

### Maharashtra

BOMBAY — Yogoda Branch Center. Flat No. 17, Block A, Income-Tax Colony, Peddar Road, Bombay 26.

SERVICES: at above address, 2nd and 4th Sunday each month, 9:30 a.m.

At Room No. 23, Bivadar Manzil, Morbag Road, near Chitra Talkies, Dadar, Bombay 14, 1st and 3rd Sunday each month, 9:30 a.m.

WALCHANDNAGAR — Yogoda Branch Center, District Poona.

### Mysore

BANGALORE — Yogoda Meditation Group Center.

### Orissa

PURI — Yogoda Branch Ashram, Sri Yukteswar Samadhi Mandir, P.O. Swargadwar, Puri.

### Punjab

PATIALA — Yogoda Branch Center, c/o L. C. Malhotra, Ghawa Ram & Sons, Patiala.

### Uttar Pradesh

ALIGARH — Yogoda Meditation Group Center.

LUCKNOW—Yogoda Meditation Group Center.

SURAIKHET-BITHOLI—Yogoda Meditation Group Center, P.O. Bitholi, Dist. Almora.



## West Bengal

CALCUTTA (Dakshineswar) — See first entry under "India."

CALCUTTA — Yogoda Branch Center, 17/1 Pitambar Bhattacharji Lane, Calcutta 9.

### Midnapur District

DONGABHANGA — Yogoda Branch Center, P.O. Narayanachak.

EJMALICHAK — Yogoda Branch Center (multipurpose school), P.O. Raichak.

GHATAL — Yogoda Branch Center, Sri Yukteswar Vidyapith (Junior High School), P.O. Ghatal.

HANDOL — Yogoda Branch Center, P.O. Tilantpara.

JASORAJPUR — Yogoda Branch Center, P.O. Jasorajpur.

KALIDAN — Yogoda Branch Center, Sri Yukteswar Smriti Mandir and Library, P.O. Gobardhanpur.

PALPARA — Yogoda Branch Center, YSS Brahmacharya Vidyalaya (multipurpose school — separate schools and hostels for boys and girls), YSS Palpara Maha-

vidyalaya (college), P.O. Palpara.

PINDRUI — Yogoda Meditation Group Center, P.O. Pindrui.

SINTHIBINDA — Yogoda Branch Center, P.O. Gobardhanpur.

### Purulia District

ANANDAPUR — Yogoda Branch Center, P.O. Kulabahal, Dist. Purulia.

LAKSHMANPUR — Yogoda Branch Ashram (separate high schools and hostels for boys and girls), P.O. Lakshmanpur, District Purulia.

RANGAMATI — Yogoda Meditation Group Center.

---

### YSS Gurudham Centers

SERAMPORE — YSS Gurudham, Chatra, Serampore, District Hooghly.

KADAMTALA — YSS Gurudham, 166, Bellilios Rd., Kadamtala, Howrah.

DEBRA — YSS Gurudham, P.O. Debra, District Midnapur.

LACHIPORE — YSS Gurudham, P.O. Harinagar, Midnapur.

## Send for a Free "Horn of Plenty" Bank

"ALL THINGS THAT THE FATHER HATH ARE MINE." (John 16:15)



Members or nonmembers of SRF who wish to demonstrate more fully in their lives the divine law of abundance are invited to write to the "Horn of Plenty" Department, Self-Realization Fellowship. They will receive a Horn of Plenty Bank and a booklet, *The Law of Abundance*.

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



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

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

If you are an active or graduate student of the SRF Lessons between the ages of eighteen and thirty-five, and if you are sincerely interested in dedicating your life to seeking and serving God within the SRF monastic Order, send for a copy of *Give Me thy Heart*. If you have any questions after reading it, please feel free to write to us. Address your inquiry to:

SELF-REALIZATION FELLOWSHIP

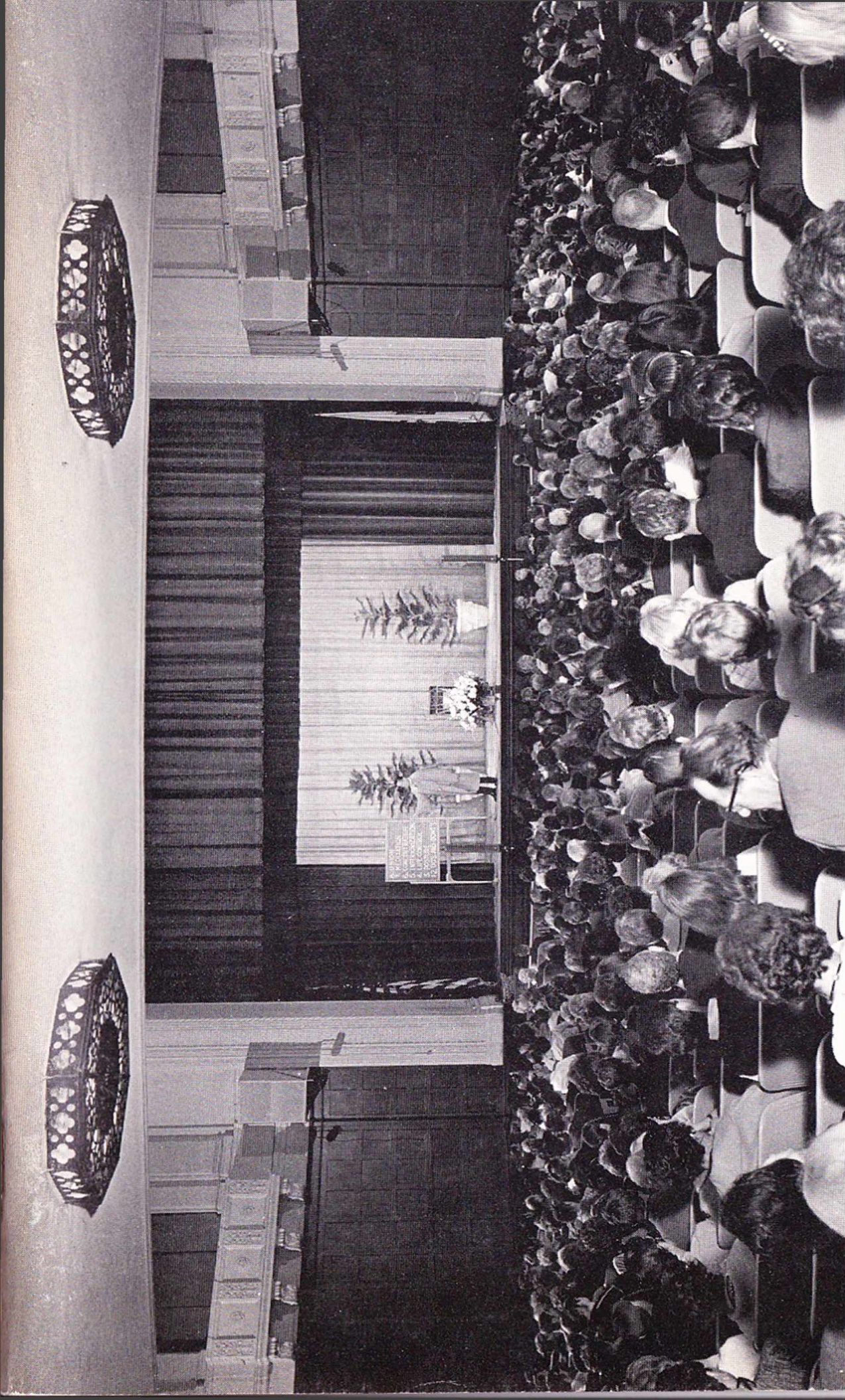
*Personnel Department*

3880 San Rafael Avenue, Los Angeles, California 90065



Holding garlands in readiness, SRF Colony residents await arrival of their president at Self-Realization Fellowship headquarters after a ten-month absence in India. The blowing of conchs announced her entrance; the garlands were raised overhead and then lowered, one by one, onto the vehicle as it entered the gates and moved down the driveway. As each pair of devotees bestowed their floral tribute, they fell into a procession behind the car, chanting "Joy, Joy, Joy," Yoganandaji's beloved hymn to Spirit.





### ANNUAL SRF LECTURE AND CLASS SERIES IN LOS ANGELES

Brother Mokshananda delivering second public lecture, on April 28th, at Wilshire-Ebell Theatre. A series of five classes conducted by Brothers Mokshananda and Bhaktananda followed the opening lectures. A *satsanga* at SRF headquarters on May 3rd, conducted by Brother Premamoy, concluded the week's events.