



Self-Realization

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA



BHAGAVAN KRISHNA

Fall 1969

25¢



PARAMAHANSA YOGANANDA, Encinitas, California, 1939

“Listen to my soul song, listen to my heart song! In secret, in my soul, I will gather blossoms for Thee; Dipping them in devotion, I will lay them at Thy feet.” — *From “Cosmic Chants,” by Paramahansa Yogananda.*

The great master is shown chanting to the Cosmic Beloved. He is accompanying himself on a harmonium (a small portable organ). A natural musician, Paramahansaji spontaneously composed many songs of devotion to the Lord.

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Cover: Statue of Lord Krishna by bonsai wisteria,
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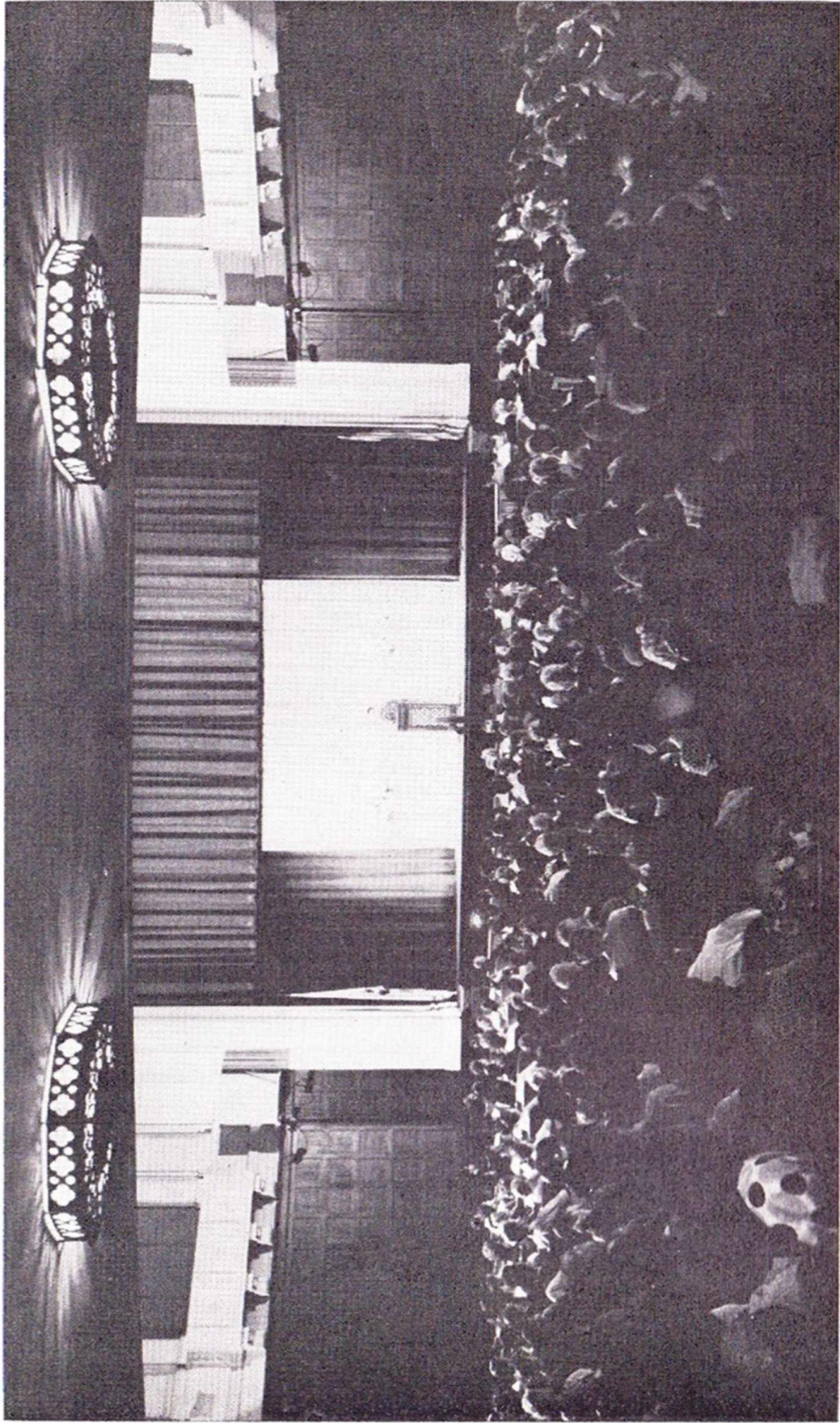
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Paramahansa Yogananda, Founder; Reverend Mother Daya Mata, President.

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SRF students and friends hear Brother Achalananda, SRF minister, deliver opening lecture of annual SRF Class Series, on July 18, 1969, in Wilshire-Ebell Theatre, Los Angeles, Calif.

CHRIST AND KRISHNA

Avatars of the One Truth



BY PARAMAHANSA YOGANANDA

*Extracts from talks given on January 15, 1933,
and April 14, 1935, in Los Angeles, California*

A master is one whose consciousness has been refined to receive and reflect perfectly the light of God. The sun shines equally on a piece of charcoal and a diamond, but only the diamond reflects the sun's light. God's light also shines equally on all stages of life, but the reflection is greater from some than from others. The divine light is fully reflected by the man of realization.

Every human being is a soul covered with a veil of *maya*.^{*} Through evolution and self-effort, the soul makes a little hole in the veil; in time it makes the hole bigger and bigger. As the opening enlarges, the consciousness expands; the soul becomes more manifest. When the veil is completely torn away, that man becomes a master — master of himself and of *maya*.

The great ones are not specially manufactured by God. They became masters through their own efforts. They had to work and fight for liberation, just as all the rest of mankind is struggling toward the light of soul freedom.

Divine incarnations such as Jesus Christ and Jadava† Krishna had somewhere, sometime, developed that spiritual stature which foredestined their birth as avatars. Such beings are free from the karmic compulsions of rebirth; they return to earth only to help liberate mankind.

* Ignorance; the cosmic delusion that causes man to feel separate from God.

† One of the several names of Krishna.

Even though liberated, the divine ones play at God's behest their human roles in the seeming reality of the earth-life drama. They have their weaknesses, their struggles and temptations, and then, through righteous battle and right behavior, they attain victory. In this way they show that all men can, and are meant to, be spiritually victorious over the forces that would keep them from realizing their inherent oneness with God.

A Christ and a Krishna made perfect by God, without any effort of self-evolution on their part, and merely pretending to struggle and overcome their trials on earth, could not be examples for suffering humans to follow. The fact that the great ones too were once such mortals, but overcame, makes them pillars of strength and inspiration for stumbling mankind. When we know that divine avatars, in order to make themselves perfect, once had to go through the same kinds of human trials and experiences that we do, it gives us hope in our own struggle.

A God-realized master is known by his spiritual deeds. Miracles are not the most important of these. Some of the miracles that Christ performed can be duplicated in other ways by scientists today. On the spiritual side Christ himself said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."* Miracles such as you have only heard about I have seen demonstrated many times by the masters; but these are not the criterion of their greatness. Miracles come as a natural law to those who know God, but those who become attached to miracles will lose Him. God alone must be the goal of our hearts. A master's most important spiritual accomplishment is the conquering of delusion; the attainment of that realization which makes God supreme in one's life — more important than life itself.

Christ performed his greatest miracle when he allowed himself to suffer on the Cross, saying, "Father, forgive them, for they know not what they do."† He could have realiated with spiritual power and saved himself. All that Jesus had to overcome through incarnations he had to overcome in that moment when he was dying. His

* *John 14:12.*

† *Luke 23:34.*

victory has immortalized him as an example for the ages. If he was able to overcome his mortal consciousness to express divinity, other men can do the same.

The manifestation of God in the life of divine beings is sometimes measured in terms of the quantitative and qualitative good that they do. But great ones who fully manifest God are equally one with Him. So it is impossible to make comparisons between the masters (or avatars), and foolish to try, because being one with God they are all the same; they are all equal before Him.

But to me Krishna and Christ stand supreme. By the greatness of his loving sacrifice, Christ has influenced the whole world. Krishna manifested a different aspect of the Infinite Father. In contradistinction to Christ, who was a renunciant, Krishna was a king; and I bow to one who can be a king and remain a divine one at the same time. To be in the world but not of the world is very difficult, for you live in the midst of temptations and desires and yet must remain untouched by them.

Krishna came on earth much earlier than Christ, about three thousand years before, some scholars say. The lives of Christ and Krishna have not only a great spiritual concomitance; there are also parallels in the personal stories that come down to us. Both Jesus and Krishna were born of devout, God-loving parents. Krishna's parents were persecuted by his wicked uncle, King Kansa; King Herod's threats tormented the mother and father of Jesus. Jesus conquered Satan; Krishna conquered the demon Kaliya.* Jesus stopped a storm on the sea to save a ship carrying his disciples; Krishna, to prevent his devotees and their cattle from being drowned in a deluge of rain, lifted Mt. Gowardhan over them like an umbrella.

Jesus was called "King of the Jews," though his kingdom was not of this world; Krishna was an earthly king as well as a divine one. Jesus had women disciples, Mary, Martha, and Mary Magdalene, who helped him and played a vital role in his mission; Krishna's women disciples, Radha and the *gopis* (milkmaids), similarly had divine roles to play. Jesus was crucified by being nailed to a cross; Krishna was mortally wounded by a hunter's arrow. The des-

* Satan and Kaliya represent evil, or ignorance of God.

tinies of both were prophesied in the scriptures. These two avatars, both Orientals, are generally recognized in the West and East respectively as the greatest incarnations of God.

Jesus Christ and Bhagavan Krishna gave to the world two of the greatest books of all times. The words of Lord Krishna in the *Bhagavad-Gita* and of Lord Jesus in the New Testament of the Bible are sublime manifestations of truth, great models of spiritual scripture. These two bibles give essentially the same teaching. The deeper Christianity that was preached by Jesus has been lost sight of today. Christ taught devotion and yoga, as did Krishna; and it was Babaji, my *param-paramguru*,* who first spoke of showing the unity of the Christ philosophy and Krishna's Yoga philosophy. To fulfill this mission is the special dispensation given to me by Babaji.

The Universal Consciousness

I am glad that Christianity was not called Jesusism, because Christianity is a much broader word. There is a difference of meaning between "Jesus" and "Christ." Jesus is the name of the little human body in which the vast Christ Consciousness was born. Although the Christ Consciousness manifested in the body of Jesus, it cannot be limited to one human form. It would be a metaphysical error to say that the omnipresent Christ Consciousness is circumscribed by the body of any one human being.

Jadava Krishna is the Christ of the Hindus. These two great avatars, Jadava and Jesus, fully manifested the Christ Consciousness, the *Kutastha Chaitanya* or divine guiding Intelligence that is in every atom of creation. "But as many as received him (the universal Christ Consciousness), to them gave he power to become the sons of God."†

Jesus said: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without [the sight of] your Father."‡ God's consciousness is everywhere. He knows simultaneously

* Guru of one's guru's guru. First in the line of succession of masters behind Self-Realization Fellowship: Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, and Paramahansa Yogananda.

† *John 1:12.*

‡ *Matthew 10:29.*

everything that is going on in the world. You are aware of whatever is happening in any part of your body, and in the same way God feels everything that is going on in His body — the cosmos. When you can feel His omnipresent consciousness in your fingertips, in your heart and head and wherever there is any vibration of creation; when you can feel yourself in every speck of space; when your sympathy and love have spread everywhere and you feel oneness with everything, you are in Christ Consciousness. Both Jesus and Jadava were one with the omnipresence of that Christ Consciousness.

If you put some salt water in a bottle and cork it, and then place the bottle in the ocean, the water in the bottle cannot mix with the water of the ocean. Remove the cork and they become one, being composed of the same ingredients. So when we remove the cork of ignorance from the bottle of our consciousness, as did Jadava Krishna and Jesus Christ, we become one with the vast Universal Consciousness.

From Christ and Krishna we learn that the purpose of religion is to expand human consciousness and unite it with the omnipresent Christ Consciousness. How? The physical way is by cultivating divine love for everything that is. To love all impartially is to know Christ Consciousness. The transcendental way is by direct communion with the Christ Consciousness through yoga meditation.

The body is always reminding you that you are flesh. Yet every night in sleep God banishes your consciousness of it to show you that you are not the body. You are not the wave, you are the Ocean behind the wave. You are not this mortal consciousness, you are the Immortal Consciousness behind it.

Jesus declared: "I and my Father are one."* One who knows God becomes one with God. His consciousness is not only in the body; he feels oneness with the Spirit behind his body and mind. When the wave dances on the sea it thinks it exists as a separate entity. But once it realizes, "I cannot exist without the ocean," the wave sees that it *is* the ocean, that the ocean has become a little wave of itself. Similarly, God can materialize Himself into a soul in the form of a man, but He cannot be limited by that form. Jesus

* *John 10:30.*

understood that "The Father has become myself." This truth is also brought out in the Hindu scriptures: *Tat twam asi*, "That thou art."

Concepts of God and Trinity Agree

Hinduism as well as Christianity believes in one God. A few misunderstanding Westerners who have visited India have brought back stories that prejudice others against Hindu religious practices. I could similarly go back to India and say that I found America to be a place of murderers, racketeers, and drunkards; but I realize that such persons do not constitute the whole of America. There are defects in India as there are defects in America and everywhere else. Because some Indian teachers instruct their followers to concentrate on images that represent some aspect of the Infinite Spirit in order to increase their concentration and devotion when praying, uninformed Westerners suppose that the whole of India worships idols. But we worship only Brahman, Spirit. The concept of one God is the same in Hinduism as in Christianity.

The concept of Trinity is also exactly the same in the Hindu and Christian scriptures. The Trinity is not a negation of the one God; it illustrates a metaphysical truth, that the One became Three when God made this creation.

In the beginning — when there was no universe or creation — there was Spirit. But Spirit wanted to create, and by His wishful thought He projected a great sphere of light or cosmic energy which became the universe. That cosmic energy is the Holy Ghost. "Ghost" means something invisible and intelligent. "Holy Ghost" refers to the spiritual vibration or energy of creation in which the intelligence of God is immanent as Christ Consciousness, "the only begotten Son,"* God's pure reflection in creation. This Christ Intelligence holds the universe in balance. God the Father is the Intelligence beyond creation; the Son or Christ Consciousness is His Intelligence in creation; and the Holy Ghost is the intelligent vibration of creation itself. Long before Christ spoke of it, the Trinity was described in the Hindu scriptures: "*Aum, Tat, Sat*" — Cosmic Vibration, Christ Intelligence, and God the Father.

* *John 1:18.*

The Bible tells us of Jesus Christ's promise that when he was gone from this world he would send the Comforter,* the Holy Ghost. Every vibration emanates a sound. The Holy Ghost is the Cosmic Intelligent Vibration, whose sound is the *Aum* or Amen heard in deep yoga meditation. Saint John spoke of it when he said: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."† That sound is the Holy Ghost. In its vibration is our comfort.

We are living in a new age in which God's Voice of cosmic vibration, of *Aum* and *Amen*, can be heard from the two ends of the two hemispheres in the scriptures of Krishna and Christ. It was in the land of India that Krishna spoke of the *Aum* sound, and it was another Oriental Christ who spoke of this same vibration, calling it Amen or Holy Ghost, as the means of communing with God.

By attuning your consciousness within in meditation, you can hear and commune with the *Aum* or Amen vibration in which you meet the great Comforter. In communion with the holy Comforter you realize the immanent Christ Consciousness. In deeper communion with the Christ Consciousness you realize you are one with God. As soon as you know the Holy Ghost you know Christ Consciousness, and when you know Christ Consciousness you know that you and your Father, Cosmic Consciousness, are one. The divine Christ Consciousness hidden in every atom of creation is the same as the Cosmic Consciousness of the Father beyond creation. First you must know how to commune with the Trinity. Through such communion, you become one with Spirit; then there is no longer a Trinity: Father, Son, and Holy Ghost are seen to be the one Spirit.

The Pitfalls of Body Consciousness

Consider the limitations of this physical body. Looking outward you see disease, suffering, pain, and heartaches; but on the other, inner side of this body is the Comforter. When your mind follows the stream of ordinary outward consciousness you will know hades; but when by meditating on *Aum* your mind follows the stream of the inner consciousness you will find the great heaven that exists

* *John 14:26.*

† *Revelation 1:10.*

behind this body. That is why Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"* As soon as you become concentrated on the limited physical body you will fall into the pit of misery. Therefore Jesus warned that we should seek the kingdom of God first. Health or no health, power or no power, seek God first. If you seek with that determination, then "all things shall be added unto you" — not before.

It is popular in these times to seek prosperity, but you may become ill and unable to enjoy your abundance. Your consciousness must be with God. This is man's highest duty. "For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you."†

Christ went even further: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."‡ In these words Christ teaches physical renunciation as the highest way of attaining God. Isn't it foolish not to renounce a few material things in order to realize the kingdom of heaven? Yet even devout Christians do not follow what Christ said; few are able to follow this path. Yet renunciation is not self-punishment; it is the investment of a few temporal trinkets in order to gain the eternal treasure — God. Worldly persons have left God for perishable acquisitions, but I have left perishable things for God.

The *Gita* also advises renunciation. Krishna says, "Forsaking all other duties, follow me. . . . The shame and the trouble and the misery that will arise from forsaking worldly duties I shall forgive you." But the *Gita* says more: "Renounce actions by renouncing their fruits." Therein Krishna declares that it is not necessary to forsake all things outwardly to find God if everything you do is without any selfish motive, but done only to please Him. To forget

* *Matthew* 6:25.

† *Luke* 12:30, 31.

‡ *Mark* 10:29, 30.

God for worldly duties is to show colossal ingratitude, for we cannot do our duty to our family and others without the power borrowed from Him.

In India hundreds go away into the forest just to think of God alone. That is the way that Christ taught when he called to his disciples, "Follow me."* They left their work and their homes and forsook all, even their lives, for God.

Significance of Krishna's Life for Modern Man

Lord Krishna says in the *Gita* that what man really needs to do to find the kingdom of heaven is to renounce the *fruits* of action. God has sent man into this life so circumstanced with hunger and desires that he *must* work. Without work human civilization would be a jungle of disease, famine, and confusion. If all the people in the world should leave their material civilizations and live in the forests, the forests would then have to be transformed into cities, else the inhabitants would die because of lack of sanitation. Then again, material civilization is full of imperfections and misery. What possible remedy can be advocated?

Krishna's life demonstrates his philosophy that it is not necessary to flee the responsibilities of material life. The problem can be solved by bringing God here where He has placed us. Heaven necessarily must come, then, in the mind where God-communion reigns, no matter what our environment may be.

"A heaven without Thee, O God, I want not! I love to work in the factory if I can but hear Thy voice in the noisy wheels of the machinery. A material life without Thee, O God, is a source of physical misery, disease, crime, ignorance, and unhappiness."†

To avoid the pitfalls of the two extremes, renunciation of the world, or drowning in material life, man should so train his mind by constant meditation that he can perform the necessary dutiful actions of his daily life and still maintain the consciousness of God within. All men and women should remember that their worldly life can be freed from endless physical and mental ills, provided they add

* *Matthew 4:19.*

† *Whispers from Eternity*, by Paramahansa Yogananda.

deep meditation to their daily routine of living. A balanced life of meditation and activity, without attachment to the fruits of action, is the example set by Krishna's life.

The message of Krishna in the *Bhagavad-Gita* stands as the doctrine best suited to our modern busy life of many worries. To work without the peace of God is hades. To work with God's happiness ever bubbling in the soul is to carry a usable, portable paradise within you wherever you go. To be constantly worried even in pleasant surroundings is to live in hades; to live in the inner, boundless, soul-peace, even though housed in a rickety shack, is real paradise. Whether in a palace or under a tree, we must carry with us always this inner paradise.

The yogi enjoys everything with the consciousness of God. But at the same time he can say: "If I don't see the face of food, I shall never miss it." The conditions of the world should not bother you. Be not attached to anything. Jesus fasted for forty days and kept his mind always on God.

If you are in the world and have no attachment to it, you are a real yogi. To remain in the candy store and not touch the candy is true renunciation. However, milk will not float on water unless you make butter of it. The only way to find happiness and emancipation is to seek God and live by His laws. Jesus said: "If thy hand offend thee, cut it off."* That kind of determination is needed. You must realize this truth in your heart and soul: "Lord, You alone are mine. I am here just to please You."

Renounce not only outwardly but mentally too. Jesus did not mean that man should not eat or put on clothes; he himself ate food and wore clothing. He did mean that one should be mentally non-attached to dress and food. He was teaching that renunciation must be accomplished mentally as well as externally. "Take no thought . . . for your body"† means "Don't worry too much about food and clothing and the demands of the body." It is more important to be clean inside than outside. If you can be pure within and also clean without, that is even better.

* *Mark 9:43.*

† *Matthew 6:25.*

Moral Doctrines Universal in the Scriptures

We find the main moral doctrines of religion in both the Bible and the Hindu scriptures. The ten commandments of Christianity are all outlined in the *Gita*, as well as why it is wrong to break them. You can be moral without being religious, but the principles of morality are a necessary beginning in the practice of religion; for true religion is deeper than morality — it is contact with God. You should not concentrate on your faults, but affirm that you are a child of God. Do not think of yourself as a sinner, but rather concentrate on what Jesus said: “I and my Father are one.”

Reincarnation in the Gita and the Bible

Reincarnation, so beautifully expounded by Krishna in the *Bhagavad-Gita*, is one of the most helpful and inspiring spiritual doctrines; without it we cannot understand the justice of God. Why would a baby be born crippled? Why would God send to a family two babies who are strong and whole, and one who is lame? If we are all made in God's image, where is the justice of this? Only reincarnation can explain it. The crippled baby is a soul that in some past life transgressed God's laws and, as a result, lost the use of his legs. As it is the mind that molds the body, and this soul had lost the consciousness of having healthy legs, he was unable to create a perfect pair of limbs when he came back again in this life. And so we must come, and come again, until we regain our lost perfection. He who becomes perfect shall not have to return to earth again.

Those who have overcome desire shall be one with God. That is what Jesus meant when he said: “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.”* When you overcome physical desires, you shall go no more out of God. Desire brings you back to this earth. We have been prodigal children, and unless we forsake desires we cannot go back to God. If suddenly we have to leave this earth with desires still in our hearts, we have to come back again until we work them out. It is necessary to regain self-perfection before we can go back into God. When the storm is on, the wave rises out of the ocean, but as soon as the ocean

* *Revelation 3:12.*

is calm again, the wave can sink back into the sea. So it is with us. As soon as this storm of material desires is over we can melt again into the ocean of God.

Early Christianity taught reincarnation. Jesus acknowledged his understanding of it when he said: "Elias is come already, and they knew him not. . . . Then the disciples understood that he spake unto them of John the Baptist."* When he said, "Elias is come already," he meant that the soul of Elias had reincarnated in the body of John the Baptist.

Christ Born an Oriental to Unite East and West

God made Jesus Christ an Oriental in order to bring East and West together. Christ came to awaken the divine consciousness of brotherhood in the East and West. It is true also that Christ lived in India during the eighteen unaccounted-for years of his life, studying with India's great masters. That doesn't take away from his divinity and uniqueness; it shows the unity and brotherhood of all great saints and avatars.

The great ones come on earth to show that the Christ Consciousness they have attained is what those who live here must seek. You must expand your consciousness and banish your suffering. Physical suffering doesn't go away by eating food. Mental suffering doesn't leave with the acquisition of possessions. The soul is not satisfied with the reading of a few spiritual books. The masters of India say that the purpose of religion is not to create certain doctrines to be followed blindly, but to show mankind the perennial method of finding everlasting happiness. As the businessman tries to alleviate the suffering of others by supplying some need; as every man is an agent of God for doing some good on earth, so such souls as Christ, Krishna, Buddha — all the great ones — come on earth to bestow on mankind the highest good: knowledge of the path to Eternal Bliss, and the example of their sublime lives to inspire us to follow it.

Some day you will have to leave the body. No matter how powerful you are, the body will eventually have to be buried beneath the sod. There is no time to be wasted. The Yoga methods taught by my

* *Matthew 17:12, 13.*

beloved Christ and my beloved Krishna do destroy suffering, by awakening your own Self-realization and God-realization. Let us, in the name of the Originator of Christians and Hindus, break down the walls of suffering and ignorance and worship God truly again. In the name of God the demons of avarice and prejudice have danced in His temples. We must bring in again the Lord of peace and joy. Let us live on earth not as Americans or Indians with conflicting customs and beliefs; let us live as children of one Father. "Christian" and "Hindu" are but names. Let us live as divine children in a United World of Oneness, knowing within and without the harmony and bliss of the Lord.



A VISION OF CHRIST AND KRISHNA

I beheld a great blue valley encircled by mountains that shimmered jewel-like. Around opalescent peaks vagrant mists sparkled. A river of silence flowed by, diamond-bright. And there I saw, coming out of the depths of the mountains, Jesus and Krishna walking hand in hand: the Christ who prayed by the river Jordan and the Chris-na who played a flute by the river Jumna.

They baptized me in the radiant waters; my soul melted in fathomless depths. Everything began to emit astral flames. My body and the forms of Christ and Krishna, the iridescent hills, the glowing stream, and the far empyrean became dancing lights, while atoms of fire flew. Finally nothing remained but mellow luminosity, in which all creation trembled.

O Spirit! in my heart I bow again and again to Thee: Eternal Light in Whom all forms commingle.

— *Paramahansa Yogananda, in*
"Whispers from Eternity"

Why Should We Seek God?

BY SRI DAYA MATA



*Extracts from a talk given on December 31, 1967,
in Jyoti Mandram Hall, Bangalore, India*

Why should we seek God? What is the meaning of God? How can we find God?

The first question can be answered very simply. We should seek Him because we are made in His image. Man was given a mind and a body with five senses through which he can perceive this finite world and identify himself with it. But man is neither the body nor the mind. As often as he tries to find happiness through his sensory perceptions of the material world, in which everything is temporal, so often his hopes, his enthusiasm, his desires are shipwrecked on the rocks of deep frustration and disappointment.

Our Guru Paramahansa Yogananda taught us that everything in life leads to frustration, because the material universe is essentially ephemeral and ever changing. That which is subject to change carries within it the seeds of disappointment. And so it is that our ship of worldly expectations sooner or later runs aground on the shoals of disillusionment. This is why we should seek God. He is the Source of our being, the Source of all life. He is the Fountainhead of all wisdom, of all love, of all bliss, of all contentment. And we are made in His image.

If God is the goal of man, then what *is* He? Every scripture that has ever been written, and every great soul who has ever spoken of his experience of God has declared certain qualities to be the nature of Spirit. Still we cannot say what God is. No man has ever been able to describe Him fully. There is a story that an image made of salt went down to the shore to measure the depths of the ocean.

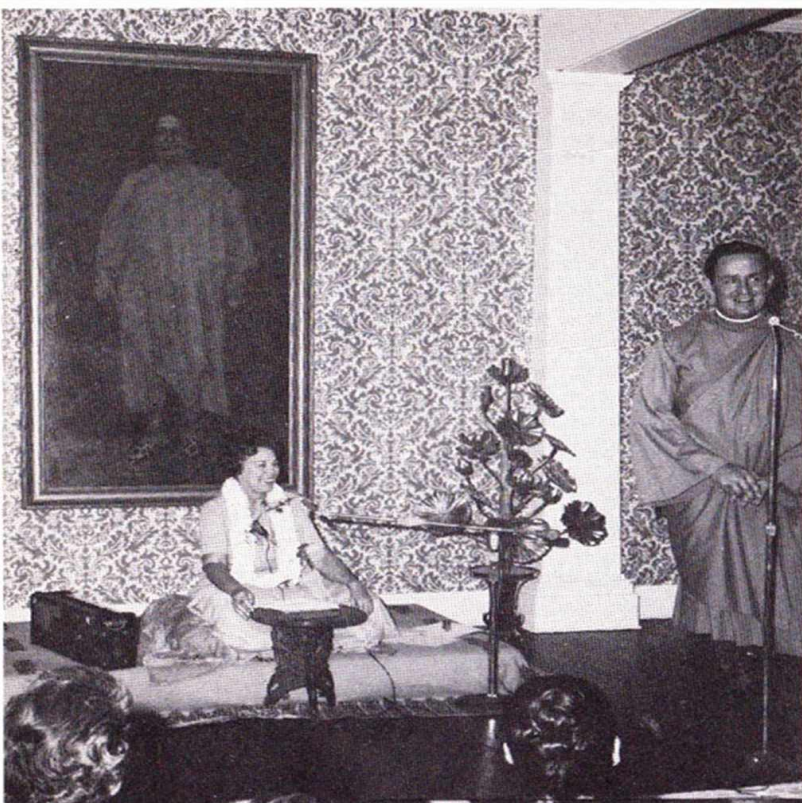


SRI DAYA MATA AT FAREWELL GATHERING
BEFORE TRIP TO EUROPEAN SRF CENTERS

Renunciants from all SRF colonies assembled at the Los Angeles headquarters on August 4th for a *salsanga* with The Reverend Mother before she left on a three-month visit to SRF Centers in Europe. In a talk she said:

“We are looking forward to doing what we can to serve Paramahansa Yogananda’s disciples in Europe. But whether we are here or traveling to carry the message of our blessed Guru, may our hearts be united in one fragrant garland of surrender, of love, of understanding and good fellowship amongst ourselves; that we might to the best of our ability live that life which he taught us, and perhaps by our lives attract other souls to this divine path.”

(More photos overleaf)



(Left) At *satsanga* on August 4th at SRF headquarters, Sri Daya Mata hears Brother Mokshananda express the renunciants' good wishes for the success of her visit to SRF Centers in Europe. (Below, left) Ananda Mata, traveling companion and personal assistant to The Reverend Mother, on the day of departure, August 9th. She looks on as the president, amid a shower of rose petals, bows her head in acknowledgment of the devotees' loving shouts of good-bye and Godspeed.



The moment it stepped into the water, it melted away. The image could not measure the depths for it had become one with the sea. It is the same with man. He is made in the image of God; his very being consists of those same qualities which are of Spirit. The moment his soul becomes identified with the Infinite Being, he can no longer describe what God is. But many saints have described what one experiences when he communes with Spirit.

All scriptures state that God is peace, love, wisdom, bliss. All agree that God is cosmic intelligence, omniscient and omnipresent. He is the Absolute. He is the great cosmic sound of *Aum*, the Amen of the Christians. He is cosmic light. These are all attributes or qualities of the Infinite. And when the devotee deeply seeks Him, he begins to perceive these various manifestations of the Divine.

Peace is the First Proof of God's Presence

It is said that the first proof of God's presence within man is peace — that peace which cannot be affected by anything external in his life. When man pins his dreams, his ideals, his hopes, and his ambitions on worldly goals, the peace that he feels from their accomplishment is only temporary. This world is a world of duality: life is made up of pleasure and pain, health and sickness, heat and cold, love and hate, life and death. Man's goal is to take his consciousness beyond this law of duality, this veil of *maya* (delusion), and find the One who is present in all creation and beyond creation.

The next question is: "How can we know God?" He cannot be known through the senses, nor measured by the limited twelve-inch ruler of the intellect. As often as we try to find His bliss, love, wisdom, and joy in sensory experiences, so often are we disappointed. But when man learns by deep meditation to still his body and shut off the five senses, a sixth sense, intuition, begins to express itself. God can be known only through the sense of intuition. He *wants* us to know Him. Hence every man is endowed with intuition.

The first aim, then, is to quiet both body and mind, that the whispers of intuition may be heard. Paramahansa Yogananda taught us those techniques of concentration and meditation by which the body and mind can be stilled, thereby enabling us to commune di-

rectly with the Infinite. Yet how many have said to me in my travels around the world: "You are fortunate; you can do this, but I have bad luck. God does not respond to me." If God does not respond it is because the devotee does not feel sufficient yearning for Him and has not learned how to meditate deeply. Master once said to us: "When you sit for meditation you must strive to empty the mind of all physical and mental burdens and restlessness. You must forget the body, and you must forget self-will. These are vital steps which religionists of all spiritual paths must practice in order to commune with God. How can this be done? By the practice of yoga techniques of concentration."

We were trained by Guruji to have one little corner in our rooms reserved only for meditation, for the thought of God. And we were taught to throw everything else out of our minds the moment we sat quietly before that altar. We have to do it at the time of death, do we not? In an instant all of the engagements that we think are so important in this world, the care of the body which preoccupies us so much of the time, must be forsaken when death calls us. Therefore no duty in this world is more important than our duty to God, because no duty here can be performed without the power that comes from God. So when you sit to meditate, empty the mind of all troublesome thoughts. It can be done if you learn how to concentrate.

SRF CHURCH AND CENTER BULLETIN IN SPANISH

Self-Realization Fellowship has recently published a special edition of the SRF Church and Center Bulletin in Spanish. With many photographs, articles of current interest, and features such as "The Wisdom of Paramahansa Yogananda," this special edition will surely be of interest to our Spanish-speaking members and friends. SRF plans to publish one annually henceforth.

The single copy price of the Spanish edition is 25¢. Orders for ten or more copies are priced at 15¢ a copy. Please order by writing to: SRF Center Department, Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.A.

The next point is that the devotee must learn humility. Unless and until we learn to forget ourselves, we can never fill the consciousness with the thought of God. The I, I, I-consciousness must go. We must learn and practice that humility which is spoken of in the *Bhagavad-Gita*:*

Uprightness, heed to injure naught which lives,
Truthfulness, slowness unto wrath, a mind
That lightly letteth go what others prize;
And equanimity, and charity
Which spieth no man's faults; and tenderness
Towards all that suffer; a contented heart,
Fluttered by no desires; a bearing mild,
Modest, and grave, with manhood nobly mixed,
With patience, fortitude, and purity;
An unrevengeful spirit, never given
To rate itself too high; such be the signs,
O Indian Prince! of him whose feet are set
On that fair path which leads to heavenly birth!

Humility is surrender of the little self, of heart, mind, and soul. It is surrender of the complete man at the feet of the Divine. How to practice this? Be like the devotee who follows the path of *Karma Yoga*† and offer the fruits of all your actions at the feet of God. Hold always this thought: "Lord, Thou art the Doer; I am nothing. Thou art the Light that shines in the bulb; I am only the bulb."

The next step is to practice patience. When we sit for meditation we must forget all consciousness of time. Even if we meditate only for five minutes, those five minutes must be one hundred percent concentrated upon God. The mind must not think of anything external, but go deeper and deeper within until the waters of peace, the waters of bliss and love divine, slowly begin to well up within our consciousness.

* Chapter XVI:1-3, Sir Edwin Arnold's translation, *The Song Celestial*.

† Union with God through right action.

We must also be content with small steps. Don't expect great experiences in the beginning when you meditate. Be content with the slightest glimpse of the Divine within — a sense of quiet peace deep in your consciousness.

One of the reasons some persons cannot meditate deeply is that they are anxiously seeking a happy experience, and become discouraged if they do not feel an immediate response from the Divine. This is a test of the Lord. He doesn't come to His devotees unless and until He is convinced beyond any doubt that their love for Him, their yearning for Him, is unconditional. When He knows that we mean business with Him, that we cannot be placated by any gift He may send to us, then He gives Himself. My Guruji often said: "We must be like the naughty child. When the baby cries, the mother gives it playthings, hoping to satisfy it so that she can go about her household duties. But as often as the mother gives the naughty child toys, he picks them up and throws them on the floor and goes on crying for the mother. To that child the mother must respond." It is the same with the Divine: so long as the Cosmic Mother sees that we are satisfied with a gift, She will go on dropping playthings to us and keep Herself away. But if we are able to convince Her by the constancy of our devotion, by our unconditional love, by our humility and self-surrender, crying, "Mother, no longer can we be satisfied with Your toys; we want only You!" then the Divine Mother responds to us.

When you meditate in a hurry or with anxiety, the very object of your meditation, the divine response, escapes the net of your concentration. The secret of seeking God in meditation is to abandon restlessness, impatience, and anxiety.

The Rewards of Meditation

What are the fruits of a deep meditation? First of all, man becomes a peaceful being. No matter how life treats him, his consciousness remains centered within the Self. As Krishna said to Arjuna: "Become anchored in That which is changeless." The only changeless principle in creation is the Cosmic Beloved. Everything else is subject to change because it is only a dream-thought of God.

You and I seem so real, these bodies so substantial; the whole world appears to be quite permanent. Yet this seeming reality is nothing but the condensed thought of the Cosmic Dreamer. The moment we take our minds away from this world, it exists no longer for us. The moment we put our minds on the Infinite, we begin to perceive the natural state of our souls, the individualized expressions of the Cosmic Self.

If God is love, peace, wisdom, joy, then we, being made in His image, have the same nature. But who knows himself as such? Every night when we go to sleep, for a few brief hours the Infinite Beloved in His compassion permits us to forget this body with all of its worries and troubles. But when we awaken in the morning we immediately put on again the consciousness of a finite being, bound by many limitations, habits, moods, and desires. So long as we are thus tied, we cannot know ourselves as the soul.

The only way that we will ever be able to break the fetters, the hidden cords that bind us to this fleshly form, is by meditation. And the first proof of the existence of God within ourselves is that we gradually begin to feel a great sense of inner tranquillity.

As we go on meditating deeper and deeper, the consciousness begins to expand. There awakens a longing to forget this little fleshly form and behold the Self in all beings. We want to do for others; the desire arises to selflessly serve mankind.

God is the Common Denominator of All Life

As one meditates regularly throughout his life, he begins to perceive the great ocean of love which lies within himself. Devotion for God brings us to that state wherein we know Him as Cosmic Love, which expresses Itself through all human manifestations of love. Without the love that comes from Him we could not love anyone. Without the power that comes from Him we could not even think or breathe. And yet we shut out of our life the very One upon whom we are dependent every minute of our existence and cling to this world as our own.

You may say, "Is it essential, then, that I forsake the world and go away to some hidden cave to seek God?" Not at all. Wherever

He has placed us in this world, here we must draw Him: by selflessness, by meditation, by striving all the time to practice His presence in our life. In short, we should reduce life and all its activities to a common denominator. God is the common denominator of all life. Instead of shutting Him out of all our activities we should include Him in everything we do — eating, sleeping, working, loving all our dear ones — by always thinking of Him as the Cosmic Beloved of our souls.

God is the simplest to love, when we learn to seek Him in the depths of true devotion. Without devotion plus meditation He cannot be known; but He is the easiest in the world to know when like a child we silently call upon Him in the depths of our consciousness. For a little while every day, every human being should devote some time to deep meditation, forgetting the world, seeking Him, talking to Him in the language of the heart. Our Guru often said to us: “Everything in this universe belongs to my Beloved. But even that all-possessing Beloved One is seeking something, crying for something. That ‘something’ is your love. Unless and until you go back to Him you will suffer; and at the same time He also suffers, because He craves your love.”

So the goal of mankind is to find God, and, finding Him, to realize freedom from all worldly cares and sufferings. In that freedom is the experience of tremendous love, of blissful union with the Cosmic Beloved. That is the goal of life. And the way to that goal is selfless deep meditation.

When you sit to meditate, forget everything. Pretend that you are on the brink of death. In India many who have sought God have gone to cremation grounds to meditate long and deeply, because there they are reminded of the bare reality of worldly life; it has no meaning, for every man regardless of his achievements in this material world must one day lay his body down as a lump of clay. So when you sit to meditate, think to yourself: “I am dead to the world. I am dead to my family. I am dead to all my duties. I am dead to these senses. I am dead to everything finite. Only my Beloved exists for me.” With that consciousness, meditate deeply and call upon Him.

Because man is God's highest creation, it is an insult to yourself and to Him when you give all your attention to things of the world. So long as you feel that you cannot find time for Him, you may rest assured He will have no time for you. He is always waiting for your invitation, but as our Guru used to say, "God is very shy. He will not come unless He knows that you want Him." That is why you feel in your life a great void; a great sense of uselessness and futility. You will go on feeling that lack, you will go on suffering until you awaken from your dream of delusion and realize that without Him you cannot exist. When you begin to understand that He alone can satisfy your heart, you will also gradually begin to feel His sweet response, not before.

In the *Gita** Lord Krishna declares that just a little practice of meditation will save man from dire suffering in this world. So meditation should be as vital a part of the day as eating. Man doesn't hesitate to look after the body; he sees that it is fed; he clothes it, and he gives it regular rest. But how he neglects the Self! He is not the body; yet much of his time, effort, money, and interest are spent in looking after the little fleshly house in which he lives for just a few years. What an insult to the soul!

No wonder man suffers in this world. He deserves to suffer, and he will go on suffering until he shakes himself out of this delusive dream. Man was not put here merely to be born, to grow up, reproduce, and die. Animals do this. Man was endowed with superior intelligence, the power of discrimination, and the power of free will. No other creature of God has these qualities. To ignore them or misuse them is foolish. We are not animals; we are divine beings, images of God, and we will suffer until we manifest those spiritual qualities with which He has endowed us.

Lord Krishna told his beloved disciple Arjuna: "Get away from My ocean of suffering." Man is still striving to prove to himself that this world is not an ocean of suffering, but he will never be able to do so. Sometimes we feel sure we have caught the butterfly of happiness, but in the next instant it has darted away from our hand. Why not concentrate on the soul bird-of-paradise that resides in the

* Chapter II:40.

bodily cage? Nourish it a little bit every day with the only food by which it can live: devoted meditation. We should say: "I will selfishly keep aside at least one hour a day to nourish you, my soul. I will forget the world for one hour."

Paramahansaji's guru, Swami Sri Yukteswar, was very fond of this chant,* in which God is speaking to his devotee, asleep in the dream of worldly delusion:

"O My saint, wake, yet wake!
You did not meditate, you did not concentrate,
And passed thy time in idle words.
O My saint, wake, yet wake!
Death will be at thy door
And you won't have time anymore
To redeem thy soul.
O My saint, wake, yet wake!"

Therefore pray unceasingly: "O my soul, wake thou from thy dream. Wake, sleep no more! Wake, sleep no more!"

It is said that there is only one difference between a saint and a sinner: the saint went through the same trials but refused to give up. Constantly take the name of the Divine inwardly, not in an absentminded way, but as Guruji taught us: "The moment you utter His Name within, let your whole thought and devotion flow that way." Ever be whispering to the Cosmic Beloved: "Will that day come when just uttering Thy Name my whole being will be aflame with love?"

When that time comes, the devotee finds a different meaning in life. It becomes a joyous experience. Everywhere he looks he sees a reflection of his Beloved; and in the midst of adversity he learns, as Gurudev said, to "stand unshaken midst the crash of breaking worlds." He realizes, "I am the soul; fire cannot burn me, swords cannot pierce me, water cannot drown me. I am That."

To live life in this way is to find freedom wherein you cannot be bound by anything. In the midst of all life's experiences you will find that you are in the loving, protecting arms of the Beloved of your soul.

* From *Cosmic Chants*, by Paramahansa Yogananda.

A SPIRITUAL INTERPRETATION OF THE
BHAGAVAD-GITA

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

BY PARAMAHANSA YOGANANDA



Chapter XVIII, Stanza 13

O Mighty-Armed (Arjuna), learn from Me the five causes for the performance of all action, which are chronicled in the highest wisdom (Sankhya) wherein all action terminates.

Here Arjuna inwardly receives intricate information about the successful consummation of all actions. He understands that the advent of Self-knowledge through renunciation of all actions, as outlined in the *Sankhya* philosophy, and the consummation of all actions after finding Self-knowledge, as described in the *Vedanta*, both have to do with the complex nature of actions.

Sankhya philosophy teaches that renunciation of all actions is necessary in order to gain Self-knowledge. The first aphorism in *Sankhya* declares that the highest necessity of man is the eradication of physical, mental, and spiritual suffering at the root, so that there is no possibility of recurrence.

Yoga philosophy teaches the technique by which the threefold human afflictions can be removed forever.

Vedanta, which means "know the end," describes the Infinite Spirit, the ultimate goal of man. The first aphorism of *Vedanta* states: "So begins the inquiry about Brahman, the Infinite."

Without the renunciation enjoined in *Sankhya*, and without the technique of *Yoga*, the soul cannot escape the misery-producing entanglements of physical consciousness and realize the Infinite. Therefore both *Sankhya* and *Yoga* teach how to attain Brahman. *Vedanta* only describes and discusses what is to be found by following the advice of *Sankhya* and, most important, by practicing the *Yoga* technique: The Cosmic Treasure House of Brahman. All three philosophies point out the same goal, but *Sankhya* and *Yoga* must be followed first, for without their aid the Spirit cannot be known. Only after one has realized Brahman does the *Vedanta* discussion about Him become truly meaningful.

The *Gita* says that all human activities are consummated by following the principles of *Sankhya* and *Yoga*; *Vedanta* describes that ultimate state of Oneness with the Absolute, beyond the domain of all activities, after Self-knowledge is attained.

Chapter XVIII, Stanza 14

The human body; the pseudo agent there; the manifold faculties of the senses (mind, intelligence, five instruments of action, and five instruments of knowledge); their various functions of different nature; and the fifth of these, the presiding deity (constitute the five causes for the accomplishment of all actions).

The five causes that operate to produce human actions are outlined in this stanza. Without the presence of the body no one could perform any physical, mental, or spiritual activity. Hence the body is one of the first causes in man's performance of activities.

The second cause is the ego, which enthrones itself in the body, senses, mind, and intelligence. Without this "I-ness" no activities could be directed, as without the bodily machine no actions could be executed.

The powers of sight, hearing, smell, taste, and touch constitute the five instruments of knowledge. The power of speech and of other motor activities performed by the hands, feet, rectal, and genital organs constitute the five instruments of action. Mind is the reins and intelligence the charioteer driving the ten sense stallions. In

all, these twelve human faculties constitute the third cause whereby human activities are performed.

These twelve faculties in man evolve various activities in the five life currents — the crystallizing, assimilating, circulating, metabolizing, and eliminating currents — which in turn generate various subtle inner activities in man. These waves of different inner vital activities, springing from the twelve faculties in man, constitute the fourth cause of human activities.

The tabloid effects of past actions are lodged in the brain as ruling tendencies. These are the fifth cause, the silent deities that influence present and future human activities.

Without the operation of the aforementioned five causes, no human action could be performed. A chariot drawn by ten horses, swiftly racing over a road, can be said to be activated by the ten horses, the reins, the charioteer, and the owner sitting in the chariot. Similarly, all activity of the bodily chariot is created by the ten

AUTOBIOGRAPHY OF A YOGI

By PARAMAHANSA YOGANANDA

"I am grateful to you for granting me some insight into this fascinating world."

—*Thomas Mann, Nobel Prizeman*

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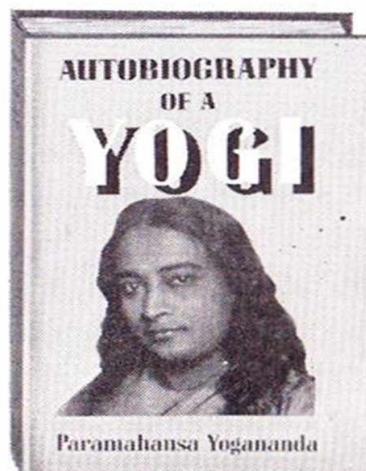
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stallions of the senses, reined by the mind under the guidance of intelligence, the charioteer, riding the fleshly chariot with its owner and supreme guide, the soul.

Chapter XVIII, Stanza 15

These five are the springs (causes) of all actions — right or the opposite — which are performed by a man through his body, mind, and speech.

The aforesaid five causes are the springs of every good or adverse human activity. All actions can be classified under good or bad. Good actions are beneficial to man; evil actions bring him harm.

This stanza further points out that all actions are performed principally through the body, mind, and speech. In sum, all good or bad actions performed through the body, mind, and speech are inspired by the five causes outlined in the previous stanza.

Chapter XVIII, Stanza 16

This being the case (that the aforesaid five are the springs of action), the (deluded) man who, through a non-clarified understanding, beholds his (titleless) Self as the performer (of all actions), (being) of perverted consciousness, he does not see (truth).

A stroller, watching and feeling his feet as he strides along, believes and says: "I am walking." A man beholding a tree through his eyes, similarly feels and thinks and says: "I am seeing." But anyone who feels, thinks, wills, and plans activities believing that he is the doer of all those mental and physical actions, is deluded; he cannot see the truth, that his body and the cosmos are being operated solely by the Infinite.

The wise yogi, though he knows that there are five springs of action which are responsible for everything he does, realizes that his activities and their five activating causes, as well as the actions themselves, are all secretly motivated by the Infinite. Such a yogi does not consider the physical ego, or any of the five springs of action, as the real instrumentalities; he knows that God is the supreme Director and Instrument of all actions.

Self-Realization Fellowship is pleased to announce the 1970



SRF/YSS WORLD CONVOCATION

*Celebrating the Golden Anniversary
of the founding of Self-Realization Fellowship*

The year 1970 marks the Golden Anniversary of the founding of SRF in America by Paramahansa Yogananda. To celebrate fifty years of *Kriya Yoga* dissemination throughout the world, members and friends of Self-Realization Fellowship/Yogoda Satsanga Society of India are warmly invited to a World Convocation in Los Angeles, California, from July 6 through 12, 1970.

The World Convocation will feature classes in the teachings of Paramahansa Yogananda. All classes will be given in three languages: English, German, and Spanish. *Satsangas* at Mt. Washington Mother Center with The Reverend Mother Daya Mata and SRF/YSS spiritual directors and ministers will be included in the program of events. Pilgrimages to the SRF Ashrams founded in southern California by Paramahansa Yogananda will be conducted during the week. Group practice of SRF Energization Exercises and Techniques of Meditation will be held daily, and several inspirational programs are scheduled.

An illustrated folder containing full information about the Convocation events, together with the necessary registration form, will be mailed in time to reach all SRF students and members sometime in January. This will be sent also to all *Self-Realization Magazine* subscribers in the United States. The Fellowship will gladly mail it to other interested persons upon request.

Plan now to attend this auspicious event — to share in this unusual opportunity for *Satsanga*, fellowship with Truth, in the company of the spiritual directors and other monastic representatives of Self-Realization Fellowship and of SRF members and friends from around the world.

Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles, Calif. 90065



MAHATMA GANDHI BIRTH CENTENARY

The centenary of Gandhiji's birth on October 2, 1969, is being celebrated throughout the world during the month of October. When Paramahansa Yogananda visited the Mahatma at his Wardha ashram in 1935, the latter's secretary wrote out for Paramahansaji the list of *Satyagraha* vows taken by all of the Mahatma's earnest followers (*satyagrahis*). The literal translation of *Satyagraha* is "holding to truth." The vows are: nonviolence; truth; non-stealing; celibacy; non-possession; body labor; control of

the palate; fearlessness; equal respect for all religions; *swadeshi* (use of home manufactures); freedom from untouchability. "The Mahatma wholeheartedly believes in the inherent nobility of man," Paramahansaji wrote later. . . . "Before the West dismisses Gandhi's program as one of an impractical dreamer, let it first reflect on a definition of *Satyagraha* by the Master of Galilee: 'Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil [with evil]: but whosoever shall smite thee on thy right cheek, turn to him the other also (*Matthew 5:38-39*)'

"Fraught with symbolic meaning are the lives of all great ones who come to earth for the accomplishment of a specific righteousness. Gandhi's dramatic death in the cause of Indian unity has highlighted his message to a world torn in every continent with disunity. That message he has stated in prophetic words: 'Nonviolence has come among men and it will live. It is the harbinger of the peace of the world.' "

A portion of the great leader's ashes is enshrined in a Mahatma Gandhi World Peace Memorial created by Paramahansa Yogananda at Self-Realization Fellowship Lake Shrine, Pacific Palisades, California. At the dedication ceremonies in 1950 Paramahansaji said: "He freed four hundred million people by spiritual means, without the firing of a single shot. If ever there was a Christian life exemplified, it was Gandhi's."

BOOK REVIEWS

MAHATMA GANDHI, by Pyarelal. "The Early Phase," 854 pp., cloth, 1965, \$7.00; "The Last Phase," Volume I, 750 pp., cloth, 1956, \$5.00; Volume II, 887 pp., cloth, 1958, \$5.00. All illustrated with photographs, maps, etc. Postage extra. Paperback edition also available. For complete information and ordering, please write direct to Navajivan Publishing House, Ahmedabad 14, India.

Each book in the series is generously annotated, and carries a detailed glossary and index. Sri Pyarelal lived with Gandhiji most of his life, and served as his private secretary for many years.

Thanks to the author's easy, readable style, and Gandhiji's moving life story, one fast becomes absorbed in the personal drama of the Mahatma's "experiments with Truth" and his political struggle to free India by peaceful means. Here was an uncommon man, one who not only loved Truth but lived it as few others have done.

True to the teachings of Christ, he voluntarily gave to the poor all his worldly wealth (which was hard-earned and not inconsiderable). He literally identified himself with the common man whose pitiful condition he ceaselessly sought to improve at every level — material, mental, and spiritual. True to the teachings of the *Gita*, Mahatmaji carried out his manifold earthly duties in the spirit of renunciation and total faith in God. Through *brahmacharya* (control of the five senses) he found tremendous inner and outer strength for the moral battle it was his destiny to fight and win, to his and India's undying glory.

Following are some selections from these inspiring volumes:

I soon found that the term "Private Secretary" in connection with him was somewhat of a misnomer. He had nothing "private" or "secret," from which the word "secretary" is derived. "Private Sec-

retary," especially in its political association, carries with it a suggestion of glamor and prestige. Secretaryship to powerful political personages in the West is often a stepping-stone to a public career, sometimes in succession to the Chief himself. In his case it was the reverse. One had to turn one's back on name and fame and all the generally coveted glittering prizes of life and dedicate oneself solely to the service of the causes that the master stood for.

He described himself variously — as a farmer and weaver, a spinner, a scavenger, and so on. His secretaries had to be all these. There was no big, no small with him. Every duty was of equal importance and had to be performed with equal readiness, diligence, and care. He was an exacting taskmaster. One had to be ready for any emergency at a moment's notice. Difficulty of an assignment or lack of resources was never accepted as an excuse for nonperformance. "There-in fail not" was the unfailing directive with which every assignment was accompanied. . . .

He radiated a strange serenity and peace that seemed to depend on no outward circumstances, but transformed everything around him. Values were transvalued, success and failure lost their meaning and became only milestones in the endless quest for truth. One lost in his company all sense of defeat — the means became the end, the end the means.

His energy was phenomenal. His iron will made every faculty of his body and mind obey its least command as an expert horseman does the animal under him. He could go on working day after day and week after week with only three or four hours of sleep — sometimes without any sleep at all. He had a passion for precision and thoroughness in the minutest details, a meticulous regard for cleanliness and neatness, and impatience of slovenliness in any shape or form — in thinking, writing, dress, or daily life. He enforced military discipline and clock-work regularity in his own case and expected the same from those around him.

He insisted on doing everything, so far as possible, for himself. If he wanted a paper to be looked up, or his spittoon to be brought to him, he went for it himself instead of ordering anyone; he even mended his own clothes. He preferred writing to dictating. One day I actually counted 56 letters which he had written in his own hand. Each one of these he re-read carefully from the dateline to the final detail of the address before handing them for dispatch. . . . He wrote with a steel nib from a country-made glass inkstand, costing half an anna, and used





a red-colored piece of *khadi** as a satchel for keeping his files and papers.

His diet consisted of goat's milk, raisins, and other fruit, and was weighed out and measured with a druggist's exactness and care. I once surreptitiously increased one by one the number of raisins from nineteen to twenty-three. He detected it and give a discourse on the danger of "blind affection," which I shall always treasure. The menu for each meal was adjusted carefully according to how the system had responded to the previous meal, the amount of sleep he had or expected to have, and the physical and mental strain already undergone or in prospect. . . .

He had a wonderfully organized mind. At Lahore, just as he was leaving for the railway station, he was asked by an English daily to give a statement to the press on the Nankana Saheb tragedy.

"Can your representative accompany me as far as . . .," he asked.

"Yes, but it is only a 40-minute run from here."

"That will be enough for me."

And as sure as anything, five minutes before the train reached there he had dashed out at white heat an open letter addressed to "Khalsaji," which he handed to the astounded press representative, duly finished and revised—a classic of its kind. He attributed his mastery over the mind to the observance of *brahmacharya* or self-control. "Ordinarily our thoughts jostle chaotically in our mind. The discipline of *brahmacharya* enables us to order them and to exclude at will every thought, impulse, or feeling that is not relevant to the thinking in hand. If we could do that always we would not know what fatigue is. It is not the work that kills, but the chaos. The friction of ideas in the mind causes the wear and tear."

Reading he valued chiefly as a guide to life and as an aid to practice. What could not be practiced did not interest him. He, therefore, turned to the Book of Life. His father's and mother's example pointed to him the way. Their affection made striving for right practice not only cease to be irksome but a source of perennial joy. Their service became his real school of studies; their life his most treasured book. . . .

"My mother was deeply religious. Fasting and austerity were an integral part of her life. She was a woman of simple faith. She never missed going to the temple. She recited only one *mantra*: 'Lord Krishna is my only refuge.' The *Gita* and other scriptures she could not read. . . ."

* Handspun and handwoven cloth.







gold-leafed, gift of a Japanese SRF member. In foreground are a stained glass lamp of which Paramahansaji was fond, and his *esraj*, an Indian musical instrument played with a bow. On it he often played a chant he loved: "My Lord, I want to see only You" (*Cosmic Chants*). At right is another view of the main hall, looking toward the chapel, screened by heavy drapes.







Alcove of remodeled main hall, SRF-YSS headquarters. Walls are covered with a cotton brocade, the davenports upholstered to match. Lamps by fireplace were brought from Delhi by Sri Daya Mata in 1959. Nearby cabinet, gift of an SRF renunciant, is covered with pictures in gold leaf depicting the life of Lord Buddha. Lotus "plants" are hand-carved and

gold-leafed, gift of a Japanese SRF member. In foreground are a stained glass lamp of which Paramahansaji was fond, and his *esraj*, an Indian musical instrument played with a bow. On it he often played a chant he loved: "My Lord, I want to see only You" (*Cosmic Chants*). At right is another view of the main hall, looking toward the chapel, screened by heavy drapes.



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Explaining to one of his audiences in England, when he was in his middle sixties, the origin and basis of the self-denial, particularly in his eating habits, that characterized him in later life, he observed: "Our mother used to pray and fast for us, her children. It was her love for us that made her fast. So I said to myself, if a mother's love for us could evoke in her that self-denial, how much greater self-denial should God's love command, which is infinitely greater. . . ."

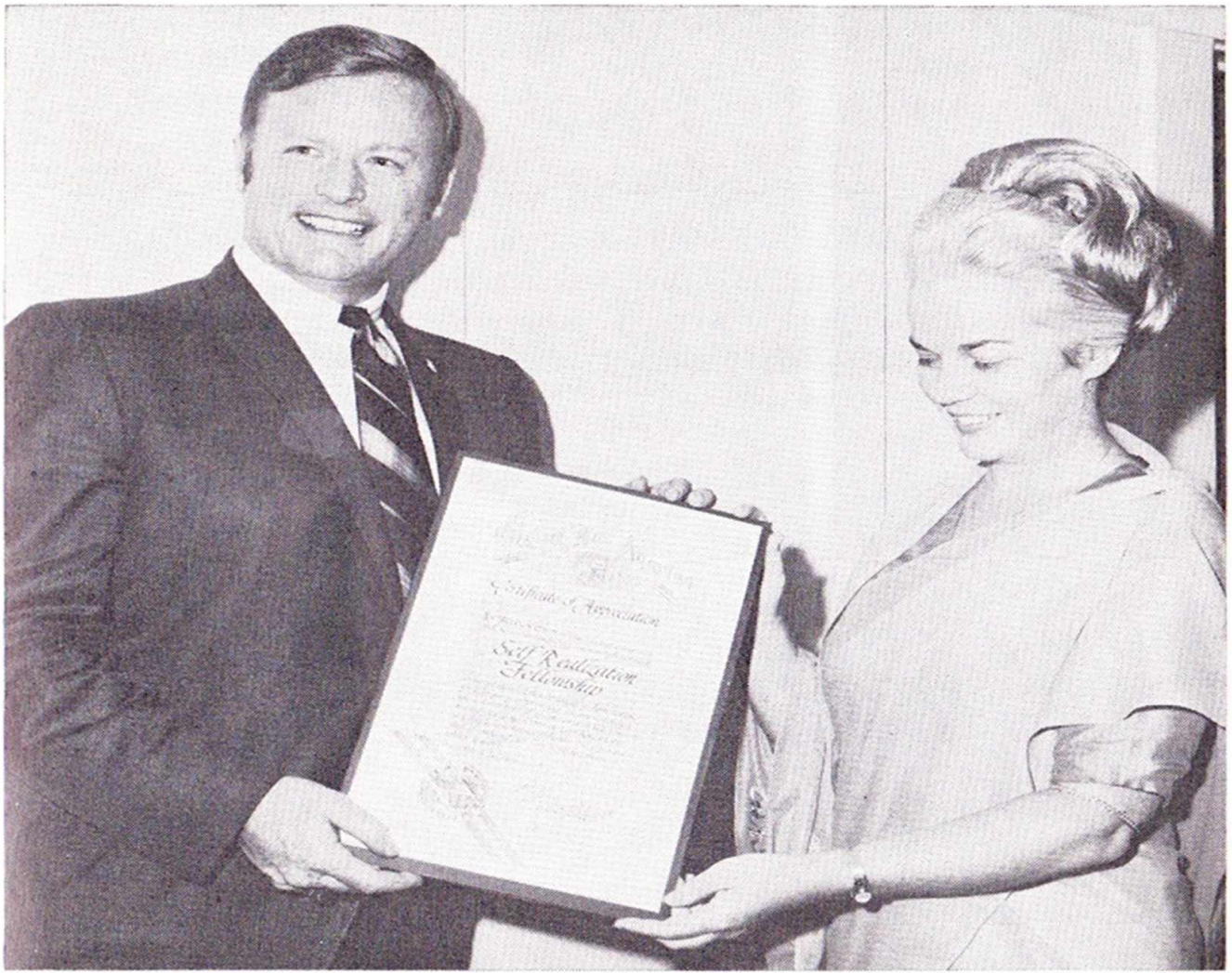
Referring to the part that dedicated service of his parents had played in his development, Gandhiji once remarked that whatever worthwhile he had been able to achieve in life was owing to his devoted service of father and mother. "Not only do I owe to it the ceaseless growth of my moral and spiritual faculties; it laid the foundation of my intellectual growth also." Not book-reading, but dedicated service alone, he later affirmed, can provide the basis of true education. "Let anyone who wishes try it for himself and he will find that it holds the key to one's all-round progress. . . ."

In an introspective vein he proceeded to enumerate signs of God's grace which was sustaining him in his difficult ordeal. "I have passed through many an ordeal in my life. But perhaps this is to be the hardest. I like it. The fiercer it becomes, the closer is the communion with God that I experience and the deeper grows my faith in His abundant grace. So long as it persists, I know it is well with me."

Another sign of God's grace was that despite her ill-health, Manu, upon whom he had imposed heavy responsibility, was able to carry on. "I work her beyond her capacity. . . . But God seems to sustain her in spite of it all as if to help me in my hour of trial. Still another sign of His grace is the way in which he is keeping up my physical strength and enabling me to maintain my serenity in the midst of daily shocks and turmoil. For sixty years I have been in the thick of the fight. I am realizing it daily."

And he recited a verse from the Ashram prayer: "Adversity so-called is not adversity, nor is prosperity what we know by that name; the only adversity is to forget God, the only prosperity His ceaseless remembrance."

His rumination continued. "To seek God one need not go on a pilgrimage or light lamps and burn incense before or anoint the image of the deity or paint it red with vermilion. For He resides in our hearts. If we could completely obliterate in us the consciousness of our physical body, we would see Him face to face."



SELF-REALIZATION FELLOWSHIP AWARDED CERTIFICATE OF APPRECIATION

Councilman Arthur Snyder of the 14th District presented to Self-Realization Fellowship a Certificate of Appreciation from the City of Los Angeles. Mrinalini Mata, SRF vice-president, accepted the Certificate on behalf of the Fellowship. The text reads:

In recognition of outstanding citizenship and activities enhancing community betterment, Self-Realization Fellowship is hereby awarded this Certificate of Appreciation for exemplary efforts and accomplishments which have been of great value to the community and to the City of Los Angeles, and which have helped to further the common goal of making our City a better place in which to live.

The presentation was made at SRF/YSS international headquarters on Mt. Washington on July 2, 1969. Councilman Snyder

commented on the esteem and goodwill that the community feels toward Self-Realization Fellowship, and said that the award expresses the genuine interest and support of fellow-citizens in the activities of the Fellowship.

In accepting the Certificate, Mrinalini Mata remarked that the late founder of Self-Realization Fellowship, Paramahansa Yogananda, would have been extremely pleased and honored that the organization received such an award. She added that the Fellowship would continue to strive in the years ahead to merit this recognition and the high regard of the Los Angeles community.

Prayers for Divine Healing

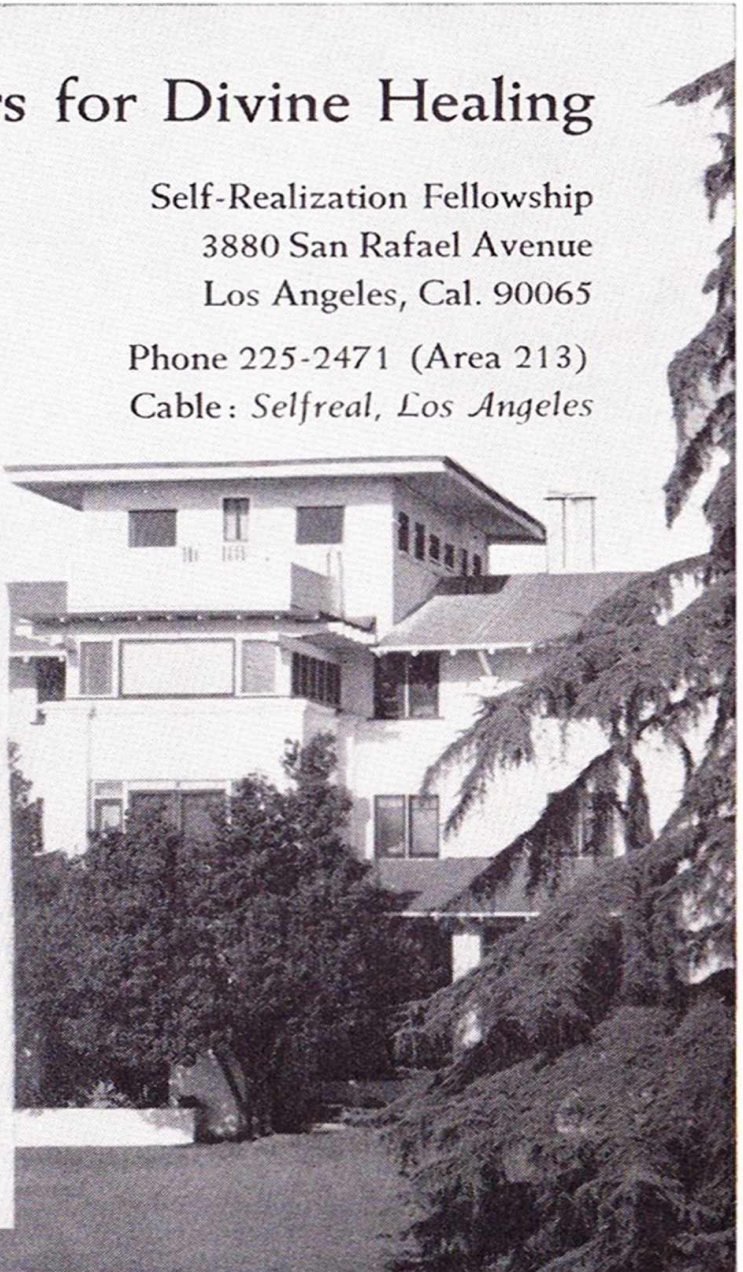
Self-Realization Fellowship
3880 San Rafael Avenue
Los Angeles, Cal. 90065

Phone 225-2471 (Area 213)
Cable: *Selfreal, Los Angeles*

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

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

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



Letters from SRF Students



“I am overflowing with gratitude that the Heavenly Father guided me to SRF. I have gained much from the study of the SRF Lessons. I feel a great joy that God can be known. It has made a real difference in my life. I am not so easily upset by outer events; the peace and calm I feel within is indescribable. How wonderful it would be if the masses of humanity had a desire to know this glorious spiritual truth!” — *M.R., Los Angeles, California.*

“These Lessons create a palpable link with the Infinite. I feel it most strongly. Here is surely the pervading spirit of the Guru, and more distantly the invisible link with that spiritual powerhouse — India. I have never before experienced the love and devotion that one feels emerging from the words of Gururji Yogananda.” — *J.D., Tring, England.*

“My husband and I visited your church on Sunset Boulevard this past Sunday and enjoyed the service immensely. My husband was born in Ceylon, but maintained residence in Kuala Lumpur, Malaya. I am American born. I find that your teachings are in accord with my beliefs as well as my husband’s. I am interested in a deeper study through the weekly Lessons based on the teachings of Paramahansa Yogananda.” — *E.S., Los Angeles, California.*

“As a result of practicing the SRF *Hong-Sau* Technique of Concentration, I always feel calmer and more peaceful; life is sweeter and problems smaller. If I was tired, I am rested.” — *D.P., Redondo Beach, California.*

“My will power is improving so that I perform obligations with less self-coercion than formerly. In the beginning I used the *Hong-Sau* Technique to curb impatience with situations or people; now I am finding inclinations to impatience fewer and farther between. Situations that formerly exasperated me scarcely concern me anymore.” — *G.T., Miami, Florida.*

“The results of practicing the SRF Recharging Exercises have been remarkable. Extreme nervous irritability is disappearing. An arthritic condition in some joints has improved and is now causing very little trouble. I note a lessening of the neuralgic pains in the face from which

I formerly suffered. There has also been a decided improvement in mental calmness. The methods that you have outlined in your studies are unique, and their practice the most rewarding of my life.” — *L.R., Leslie, Michigan.*

“When I first started performing the SRF exercises, my health was poor and I was tired most of the time; and at my age of fifty, my muscles had started to lose tone. Now I am never tired and my health is improving every day; my body is becoming firm and young-looking. I am eating much less; sometimes I forget about food entirely, especially in the evening. I am truly grateful to Paramahansa Yogananda for these wonderful exercises he has given us for our well-being. I look forward to my twice-daily practice of them as a gift from God, for through them I feel His light and life flowing through me, filling me with energy for my daily duties and service.” — *D.T., Santa Cruz, California.*

“Those were unforgettable days I spent at the SRF Retreat in Encinitas. I was so happy there, I wanted to stay forever. To walk in the gardens and grounds where our beloved Master Paramahansaji walked, not to speak of the rooms where he lived and worked — their blessed vibrations bring one such happiness and peace. It has been a glorious experience for me.” — *L.S., Mexico City, D.F.*

“I found the SRF Retreat to be in every way far beyond my highest expectations, and the activities profound and inspiring. I shall always be grateful for the deep spiritual experience there.” — *E.H., Bloomfield Hills, Michigan.*

“I was privileged to have a weekend retreat recently at Encinitas, and was astonished at the peace that silence brings. The healing effects of being near the ocean and treading in Master’s footsteps were miraculous, and remain with me yet.” — *D.C., Dallas, Texas.*

“I have no words to express my surprise at the contents of *Autobiography of a Yogi*, for I expected to find irreconcilable conflict between its teachings and those I have learned in the Bible and in prayer. Instead I find vast gaps in my understanding being filled, not at the cost of harmony with my present knowledge, but to the great enrichment of my faith.

“Knowing, however, is not sufficient. I want to translate that knowledge into personal living experience, passing through whatever barriers (lack of discipline, lack of humility, lack of understanding, etc.) lie between me and my Goal.” — *T.D., Bridgeton, Missouri.*

During All Ages India has Specialized 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 the 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.

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



Self-Realization Fellowship
3880 San Rafael Avenue
Los Angeles, Calif. 90065

SRF-YSS DIRECTORY of CENTERS, CHURCHES, and MEDITATION GROUPS



SELF-REALIZATION FELLOWSHIP

Founded in America by Paramahansa Yogananda in 1920

YOGODA SATSANGA SOCIETY OF INDIA

Founded in India by Paramahansa Yogananda in 1917

The Reverend Mother Daya Mata, *President*

For the reader's convenience, the United States section and the India section of this directory begin with detailed listings of the addresses and activities of SRF International Headquarters and YSS Headquarters, and those branch centers which are instrumentalities of SRF or YSS Headquarters.

The directory otherwise consists of a worldwide geographical listing of cities in which SRF and YSS students are meeting for meditation and other spiritual activities.

Information about time and place of SRF meetings may be obtained by writing to Self-Realization Fellowship, Center Department, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.A.

Inquiries about YSS activities in India should be directed to Yogacharya Binay Narayan, Secretary, Yogoda Satsanga Society of India, Yogoda Branch Math, Ranchi 1, Bihar, India.

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, Bro. Bhavananda. Tel. 661-8006 or 225-2471.

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

PACIFIC PALISADES — SRF Lake Shrine Church of All Religions and

Mahatma Gandhi World Peace Memorial, Yogananda Museum, 17190 Sunset Blvd. Telephone 454-4114. Open to visitors daily except Mon.

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

MEDITATION COUNSELORS: Brother Jivananda, Bro. Turiyananda. Phone 454-4114 or 225-2471.

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

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

MEDITATION COUNSELORS: Brothers Dharmananda and Achalananda. Tel. 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. Tel. (714) 753-1811.

MEDITATION COUNSELORS: Brothers Premamoy and Bhaktananda. 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); Thurs. 8 p.m. (midweek service). Telephone 295-0170.

MEDITATION COUNSELORS: Brothers Premamoy and Bhaktananda. Telephone Encinitas, 753-2888.

EL SERENO — SRF Meditation Group.

LOS GATOS (near San Jose) — SRF Meditation Group.

NORTH HOLLYWOOD — SRF Meditation Group.

NOVATO — SRF Meditation Group.

OAKLAND — SRF Center.

REDONDO BEACH — SRF Center.

RIVERSIDE — SRF Meditation Group.

Arizona

PHOENIX — SRF Church of All Religions, 2000 North Seventh Street.

SERVICES: Sun. 11 a.m. (main service); Thursday 8 p.m. (meditation service). Telephone 253-3658 or 258-1072.

Colorado

DENVER — SRF Meditation Group.

GRAND JUNCTION — SRF Meditation Group.

District of Columbia

WASHINGTON — SRF Meditation Group.

Florida

MIAMI BEACH — SRF Meditation Group.

ST. PETERSBURG — SRF Meditation Group.

Hawaii

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Illinois

CHICAGO — SRF Meditation Group.

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OVERLAND PARK — SRF Meditation Group.

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Michigan

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KANSAS CITY — SRF Meditation Group.

PARKVILLE — SRF Meditation Group.

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RENO — SRF Meditation Group.

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Quebec

MONTREAL — SRF Meditation Group.

LACHINE — SRF Meditation Group.

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MEXICO CITY, D.F. — SRF Center.

MONTERREY, N.L. — SRF Center.

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HAVANA — SRF Center.

Dominican Republic

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SANTIAGO — SRF Meditation Group.

SANTO DOMINGO — SRF Meditation Group.

Jamaica

KINGSTON — SRF Meditation Group.

Puerto Rico

SAN JUAN — SRF Center.

Trinidad

POINT FORTIN — SRF Center.

SAN FERNANDO — SRF Meditation Group.

SOUTH AMERICA

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SANTIAGO — SRF Center.

VALPARAISO — SRF Meditation Group.

COLOMBIA

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SRF Meditation Group.

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ASUNCION — SRF Meditation Group.

PERU

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VENEZUELA

CARACAS — SRF Center.

EUROPE

AUSTRIA

VIENNA — SRF Meditation Group.

ENGLAND

LONDON — SRF Center.

SEDGLEY, Worcester — SRF Meditation Group.

FRANCE

AUREILHAN — SRF Meditation Group.

GERMANY

BAMBERG — SRF Meditation Group.

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PALERMO — SRF Meditation Group.

TURIN — SRF Meditation Group.

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THE HAGUE — SRF Meditation Group.

SPAIN

MADRID — SRF Meditation Group.

SWITZERLAND

BERN — SRF Meditation Group.

GENEVA — SRF Center.

ZURICH — SRF Center.

AFRICA

GHANA

ACCRA — SRF Meditation Group.

SOUTH AFRICA

CAPETOWN — SRF Meditation Group.

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OCEANIA

AUSTRALIA

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SYDNEY — SRF Center.

NEW ZEALAND

AUCKLAND — SRF Meditation Group.

PALMERSTON — SRF Meditation Group.

ASIA

JAPAN

TOKYO — SRF Meditation Group.

INDIA

CALCUTTA (Dakshineswar) — *Registered Office*, Yogoda Satsanga Society of India, Yogoda Math. Dakshineswar, Calcutta 57, West Bengal. Telephone 56-2801, 56-2903. Yogoda Ashram; Publication Section; Yogoda Satsanga Press.

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

Bihar

RANCHI — Yogoda Satsanga Society of India, Yogoda Branch Math. Old Hazaribagh Road, Ranchi 1, Bihar. Telephone 724. Yogoda Branch Ashram; YSS Mahavidyalaya (college); YSS Vidyalaya (boys' school); YSS Kanya Vidyalaya (girls' school); Yogoda Sangeet Kala Bharati (music, fine arts and crafts school); YSS Sevashram Hospital.

Madras

MADRAS — Yogoda Meditation Group Center.

Maharashtra

BOMBAY — Yogoda Branch Center.

WALCHANDNAGAR — Yogoda Meditation Group Center.

Mysore

BANGALORE — Yogoda Meditation Group Center.

Orissa

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

Punjab

PATIALA—Yogoda Meditation Group Center.

Union Territories

Chandigarh

CHANDIGARH—Yogoda Meditation Group Center

Delhi

DELHI — Yogoda Meditation Group Center.

Himachal Pradesh

SIMLA — Yogoda Meditation Group Center.

Uttar Pradesh

ALIGARH — Yogoda Meditation Group Center.

LUCKNOW — Yogoda Meditation Group Center.

SURAIKHET — Yogoda Branch Center.

West Bengal

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

CALCUTTA—Yogoda Branch Center
(*Midnapur District*)

DONGABHANGA — Yogoda Meditation Group Center.

EJMALICIIAK — Yogoda Branch Center. Multipurpose school.

GHATAL — Yogoda Branch Center. Sri Yukteswar Vidyapith (Junior High School).

HANDOL—Yogoda Meditation Group Center.

JASORAJPUR — Yogoda Meditation Group Center.

KALIDAN — Yogoda Meditation Group Center. Sri Yukteswar Smriti Mandir and Library.

PALPARA — Yogoda Branch Center. YSS Brahmacharya Vidyalaya (multipurpose school — separate schools and hostels for boys and girls); YSS Palpara Mahavidyalaya (college).

PINDRUI — Yogoda Meditation Group Center.

SINTHIBINDA — Yogoda Meditation Group Center.

(Purulia District)

ANANDAPUR—Yogoda Branch Center. High School for boys.

LAKSHMANPUR — Yogoda Branch Ashram. Separate High Schools for boys and girls.

RANGMATI — Yogoda Meditation Group Center.

YSS Gurudham Centers

(Affiliated with Yogoda Satsanga Society of India)

DEBRA

KADAMTALA

LACHIPUR

SERAMPORE

The doctrine of karma [is] of fundamental importance for the life of the individual, especially on the ethical side. . . . It does not allow shifting responsibility on to others or accusing others for suffering that comes to the individual himself . . . [it] tends to cultivate self-respect, a central attitude in morality. — *Alban G. Widgery (1887–) in "Reincarnation and Karma, Their Value to the Individual and the State."*

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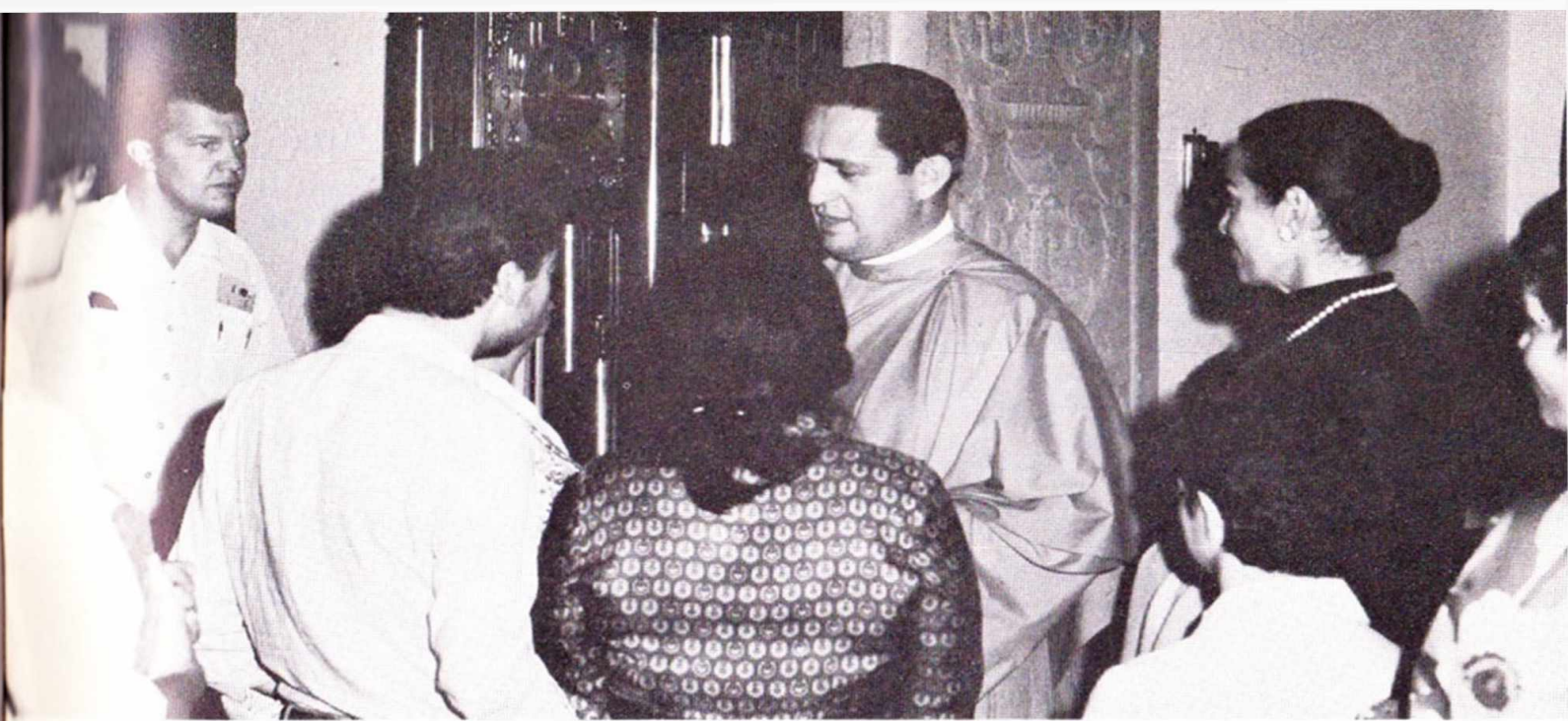
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Prayers of a Master for his Disciples

By PARAMAHANSA YOGANANDA

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

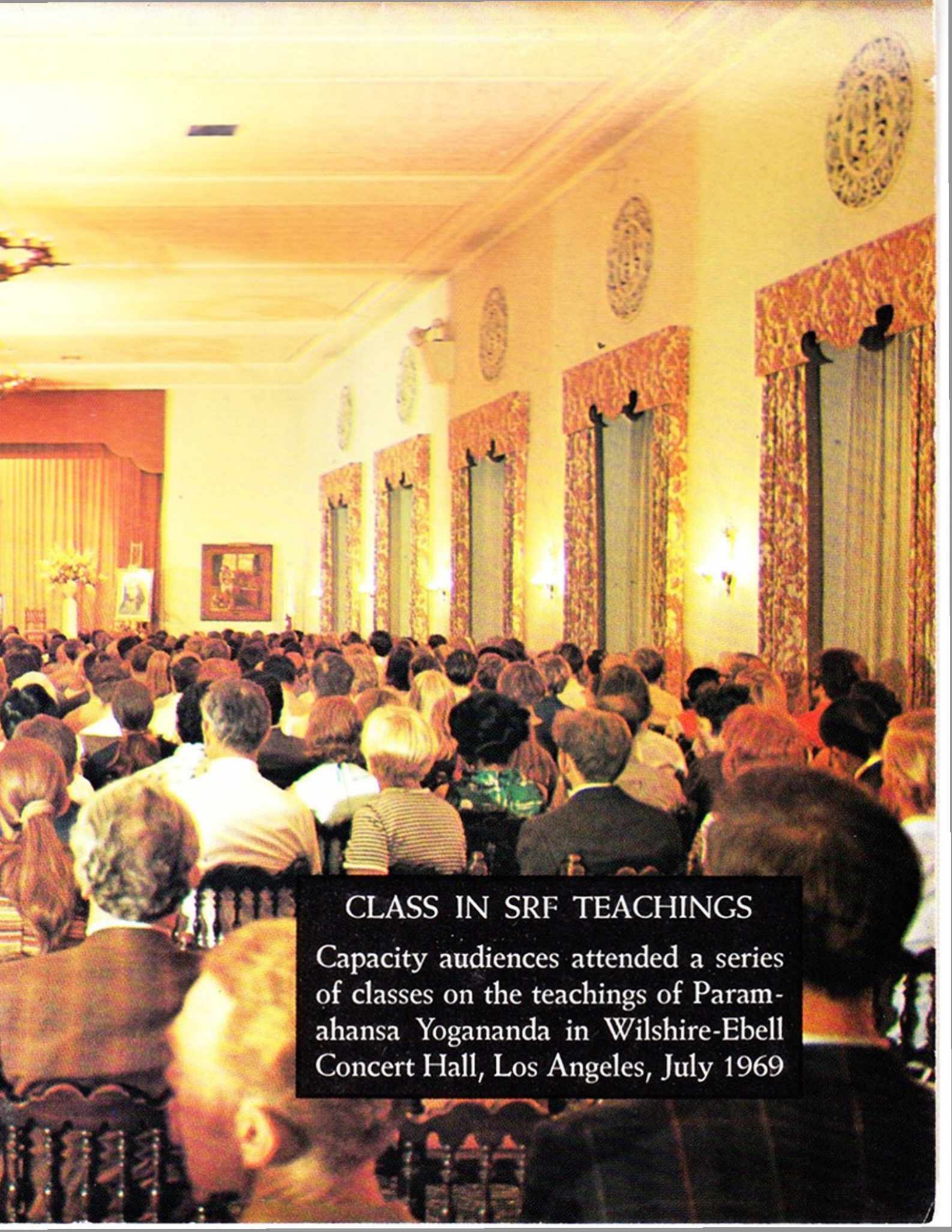
ORDER FROM SELF-REALIZATION FELLOWSHIP



Scenes from Class Series Los Angeles 1969

Clockwise from the top: Brother Mokshananda greets SRF members and friends after his lecture in Wilshire-Ebell Theater, July 19th; SRF Lay Disciples assist visitors at table display of books by Paramahansa Yogananda; an inquirer receives help from a Sister of the SRF monastic order; crowd in foyer after lecture.





CLASS IN SRF TEACHINGS

Capacity audiences attended a series of classes on the teachings of Paramahansa Yogananda in Wilshire-Ebell Concert Hall, Los Angeles, July 1969