



# Self-Realization

Founded by Paramahansa Yogananda





PARAMAHANSA YOGANANDA  
Photograph taken in late 1920's

# Self-Realization

Founded in 1925 by Paramahansa Yogananda

*A Magazine Devoted to Healing of Body, Mind, and Soul*

*(Healing the body of disease by proper diet, right living, and recharging the body with God's all-powerful cosmic energy; removing inharmonies and inefficiency from the mind by concentration, constructive thinking, and cheerfulness; and freeing the ever-perfect soul from the bonds of spiritual ignorance by meditation.)*

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**Front Cover:** Bhagavan Krishna counsels his beloved disciple, Arjuna, on the battlefield at Kurukshetra (see page 41).

Expansion in Eternity (*poem*) . . . . . 2  
BY PARAMAHANSA YOGANANDA

Practicing Religion Scientifically . . . . . 3  
BY PARAMAHANSA YOGANANDA

Is Meditation on God Compatible with Modern Life? (Part II) . 13  
BY SRI DAYA MATA

Commentary on the Bhavagad-Gita (Ch. XVIII: 57-59) . . . . . 21  
BY PARAMAHANSA YOGANANDA

Sins and Merits . . . . . 25  
BY H.H. JAGADGURU SRI SHANKARACHARYA OF KANCHI

Commentary on the Rubaiyat of Omar Khayyam . . . . . 28  
BY PARAMAHANSA YOGANANDA

The Systems of Hindu Philosophy . . . . . 33  
BY TARA MATA

◐ mastami (Birth Anniversary of Bhagavan Krishna) . . . . . 39

Self-Realization News . . . . . 45

Directory of Temples, Centers, and Meditation Groups . . . . . 57

Index to Volume 44 . . . . . 62

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## *Expansion in Eternity*



*... I feel the Lord as a gentle breath of bliss, breathing in my body of universes. I perceive Him shining through the bright twinkles of all luminosity and through the waves of cosmic consciousness.*

*I behold Him as the light of solar inspiration holding the luminaries of my thoughts in the rhythms of balance.*

*I feel Him as a bursting voice, leading, guiding, teaching secretly in the soul temples of all men and all creation.*

*He is the fountain of wisdom and of radiant inspiration flowing through all souls. He is the fragrance oozing from the incense vase of all hearts. He is a garden of celestial blossoms and bright thought-flowers. He is the love that inspires our love-dreams.*

*I feel Him percolating through my heart, as through all hearts, through the pores of the earth, through the sky, through all created things. He is the eternal motion of joy. He is the mirror of silence in which all creation is reflected.*

— Paramahansa Yogananda  
in "Metaphysical Meditations"

# Practicing Religion Scientifically

BY PARAMAHANSA YOGANANDA

*From a talk given on February 18, 1940, at Encinitas, California*

It is often said that there is a great conflict between science and religion. It is true that scientists look doubtfully at the scriptural statement that "the heaven and the earth" were created in a matter of days. From their practical studies of the earth and the heavens, they have proved that creation came into being through a slow evolutionary process; and that the progression of earth alone, from gases to matter, plants, animal life, and man, required millions of years. So there is a great deal of difference between the findings of the scientists and a literal interpretation of the scriptural texts.

One of the virtues of the true scientist is that he is openminded. Working from a little data, he experiments until he uncovers verifiable principles of nature and how they work; then he gives to the world the result of his investigations. And he is willing to consider and to research further any new evidence that comes to light. It is the efforts of such scientists that have resulted in the discovery of all the natural laws that have been harnessed for the benefit of the world today. Gradually we are learning to use these laws in an ever-widening range of practical ways; as for example in the numerous conveniences in our homes.

## Scientists Work in Cooperation with God

Scientists are often branded as materially minded because of their questioning of unproved religious beliefs. But God does not condemn them for that. His universal laws operate with impartial justice regardless of man's beliefs. In this sense God is not a respecter of persons but a respecter of law. He has given us free will,

and whether we worship Him or not, if we respect His laws, we shall receive the beneficial results of such regard. A doubting scientist might explain his position in this way: "Even if I don't believe in God, I do try to do what is right. If there is a God, He will reward or punish me according to my respect for His laws. And if there is no God, since I am obeying the laws I find to be true, surely I shall receive any benefit therefrom."

So, whether or not they are godless, or making their efforts for material gain, those scientists whose researches are uncovering more and more of God's laws are nonetheless working in cooperation with Him to do some good for the world.

### Belief Is Only the First Step

✓✓✓ Law governs everything in the universe; yet most people have never tried to apply the scientific law of experimentation and research to test religious doctrines. They simply believe, thinking it impossible to investigate and prove the scriptural texts. "We have only to believe," they assure themselves and others; and that is to be accepted as all there is to religion. But the Bible tells us that ✓ "Faith is the *substance* of things hoped for, the *evidence* of things not seen." \* Faith is different from belief, which is only the first ✓ step. If I were to tell you that behind this building there is a huge lion, you would probably say, "We don't see how it could be possible!" But if I insisted, "Yes, there is a lion there," you would believe me to the extent that you would go out and investigate. Belief was necessary in order to make you look into it — and if you didn't see the lion, you would say that I had told you a story! Similarly, if I want to persuade you to make a spiritual experiment, you have to believe me before you will carry it out. You can believe at least, until you prove differently.

✓ ✓ Faith, however, cannot be contradicted: it is intuitive conviction of truth, and it cannot be shaken even by contrary evidence. Faith can heal the sick, raise the dead, create new universes. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." †

\* Hebrews 11:1.

† Matthew 17:20.

Science is reasonable, willing to alter its views in the light of new facts. It is skeptical about religion only because it has not experimented in that field; although it is now beginning such research at Harvard. Experimental psychology has greatly advanced, and is doing its utmost to understand the inner man. Machines have been invented that can record the different kinds of emotion man experiences; it is said that if one lies while being tested on a polygraph, he cannot conceal the fact, no matter how hard he tries.

### Self-realization Is Necessary to Experience God

Scientific knowledge is built upon facts. The medical side is fairly well developed, though the causes and cures of certain ailments are yet to be discovered. But what science does know, it is more or less sure about, because the various factors concerned have been tested: theories have been tried and proven. In religion it is different. People are given certain facts or truths and told to believe them. After a little while, when their belief is not fulfilled, doubt creeps in; and then they go from religion to religion trying to find proof. You hear about God in churches and temples; you can read about Him in books; but you can experience God only through Self-realization attained by practicing definite scientific techniques. In India, religion is based upon such scientific methods. Realization is what India specialized in, and those who want to know God should learn her methods; they are not India's sole property. Just as electricity was discovered in the West, and we in India benefit from it; so India has discovered the ways by which God can be known, and the West should profit by them. By experimentation, India has proved the truths in religion. In the future, religion everywhere will be a matter of experimentation; it will not be based solely upon belief.

Millions of people are changing from one church to another without truly believing in their hearts what they have heard about God. They say, "Well, I pray, but most of the time He does not respond." Nevertheless, God is always aware of us. He knows all about us, yet we remain absolutely ignorant of Him. This is the cause of the various kinds of doubts that play upon our minds. If God is, we must be able to know Him. Why should we merely read

and hear discussions about Him, and yet know nothing from personal experience?

✓ Yet there is a definite way to experience God. And what is that way? It is scientific experimentation with religious truths. And put into practice what you believe! It is possible to put religion into practice, to use it as a science that you can prove by experimenting on yourself. The search for Truth is the most marvelous search in the world. Instead of being merely a matter of attending a Sunday service or performing one's *puja*,\* religion must have a practical side. ✓ Learn how to build your life around spiritual ideals. With practical application, religion is of little value.

✓ A man who used to own a ranch near here was quite materialistic. I urged him to come to Encinitas† from time to time, and he did so. After the first few visits, he said, with tears in his eyes, ✓ "I never realized there was a place whose very atmosphere could speak so much of God's presence." You see, religion must be practical. It must create some change in you — in your consciousness, ✓ and in your behavior. All those who have been coming here regularly have changed their life style for the better. They have been ✓ spiritually influenced by this environment.

So religion must be experimented with, to prove it and make it practical. Many churches do great social good, but they do not show you how you can actually prove God to yourself, and how you can be in tune with Him.

### The First Experiment Is Silence

✓ The first experiment with religion must begin with silence. Most people never take time to be silent or to sit quietly in meditation. ✓ Hours and hours I remain in inner silence. When I am with people, I enjoy them immensely; I am with them fully and wholeheartedly. But when I am away from people, I am entirely alone in ✓ that supreme joy of life — the bliss of God. No matter where I am, that joy of God is always with me. Why don't you experiment with silence, ✓ so that you can live in this same way? Most of you can't

\* Ritual worship performed by Hindus.

† Encinitas, California, site of a Self-Realization Ashram Center and Temple where devotional religious services are held regularly.

sit still for even ten minutes without your thoughts running away in all directions. You have not learned to be at peace in your home within, because you are always restlessly chasing about in your mind. My master, Sri Yukteswar, used to say: "Locking the door of the storehouse of happiness, man runs everywhere else, begging for that happiness. How foolish, when he has the whole store of joy lying within himself!" From my childhood I sought God, and communion with Him has given me happiness that no fulfilled material desires could ever give. You have nothing if you have not God. You have everything if you have God; for He is the Master of the universe.

If you haven't felt any results from religion, experiment in meditation. Shake God out of His silence. You must insist: "Lord, speak to me!" If you make a supreme effort in the silence of the night and in the early morning, after a little while you will see a glimmer of God's light or feel a ripple of His joy coming over your consciousness. Experimenting to know God in meditation, in silence, brings the most real, most remarkable results.

Scientists once thought that water was a single element. But experiments later proved that two invisible elements, hydrogen and oxygen, come together in a certain combination to make up water. Similarly, by religious experiment, wonderful spiritual truths are realized. When you sit quietly in meditation, and your mind is withdrawn within, you will have proof of God and of your own true nature. Experimentation with religious laws is marvelous because the result doesn't take place outside yourself; it is right within you.

### The Law behind "Truth or Consequences"

Only the application of religious methods can bring lasting happiness. One of the most important spiritual principles to apply is truthfulness. The meaning of truth is not clearly understood by most people. Truth is exact correspondence with Reality; hence its end result is always good. Those who develop the habit of telling little lies all the time will find it hard ever to be wholly truthful in any statement. Such chronic liars never think of the importance of speaking truth; they don't even realize they are lying. Their own imagination becomes truth to them, and they can no longer see the

real truth in any situation.

Many who do not understand the importance of speaking truth rationalize their deceptions by saying, "Well, if I always tell the truth I am sure to be gypped, because the rest of the world doesn't work that way. A little lie now and then enables me to get along beautifully." How sad!

To be always truthful we must understand the difference between fact and truth. If you see a crippled man and, reasoning that his lameness is an obvious fact, you greet him, "How do you do Mr. Lame Man!" you will offend him. Your truthfully pointing out his defect only hurt; it did no good. Therefore, one should not speak unpleasant facts unnecessarily, even though they be true.

### There Are No Harmless Lies

However, if for good reason you don't want to speak the truth, at least don't tell a lie! Suppose you are meditating in a corner, believing you are hidden from sight. Your desire is that nobody know what you are doing. But someone discovers you and calls out, "Hello! What are you doing?" And to hide the fact that you were meditating, you reply, "I was eating a banana." To tell such a lie is unnecessary. You could have replied, "I am busy now, and I don't want to be disturbed." This truthful statement is much better than even a little lie to shield from others' curiosity the fact of what you were doing. It is this type of lying that most people get into. Avoid it, because it encourages a habit pattern of being untruthful, even when there is no need to evade the truth.

It is also wrong to speak the truth when, by doing so, one betrays another person unnecessarily and to no good purpose. Suppose a man drinks, but tries to hide it from the rest of the world. You know about his weakness, and so in the name of truthfulness you announce to your friends, "You know that so and so drinks, don't you?" Such a remark is uncalled for; one should not be busy about other people's business. Be protective about others' personal faults, so long as they harm no one else. Speak privately to an offender about his failings, if you have an opportunity or responsibility to help him; but never, under pretext of helping someone, speak deliberately to hurt him. You will only "help" him to become your en-

emy. You may also extinguish any desire that he might have had to become better.

Truth is always wholesome; fact can sometimes be harmful. However true it may be, a fact that goes against good is only a fact; it is not truth. Never reveal unpleasant facts that cause meaningless suffering to someone else, such as speaking out unnecessarily against another's character. This is often done to well-known persons by sensation-seeking newspapers or magazines. The motive is to hurt the individual's reputation, or to reap personal gain at his expense.

Do not bring upon yourself the bad karma that results from revealing harmful facts against others, when no true or noble purpose is served thereby. When you must evade revealing some unpleasant fact, be sure you also avoid implying what you are trying to hide. After all, God is forgiving; and we, His children, should be forgiving. Why should you be the medium of someone else's harm? Your hurtful action will rebound and harm you, too. We have to live through the results of every experience we put others through. There are men who live in peace, and there are men who live in worry and unhappiness. The latter have not had the wisdom to experiment and discover how it is possible to live in peace. Otherwise, they would have learned not to tell untruths and not to talk against others in a mean and harmful way.

### **The Importance to You of Others' Happiness**

Learn also to be unselfish. To find happiness in making others happy is a true goal of one who loves God. Giving happiness to others is tremendously important to our own happiness, and a most satisfying experience. Some people think only of their own family: "four and no more." Others think only of self: "How am I going to be happy?" But these are the very persons who do not become happy!

It is not right to seek personal happiness regardless of others' well-being. If you unscrupulously take away others' dollars for yourself, you may become rich, but you will never be happy, because their thoughts of resentment against you will react upon you. The divine law is that whenever you try to make yourself happy at the cost of others' welfare, everyone will want to make you unhappy.

✓ But if you try to make others happy, even at the cost of your own contentment, everyone will think of your welfare. Whenever you think of your own necessities, remember the needs of others, too. As soon as you feel concerned for their well-being, you will want to make them happy. The unselfish person gets along beautifully with his family and with the rest of the world. The selfish person always gets into trouble and loses his peace of mind.

### **“Won’t Power” Leads to Will Power**

✓ Religious experimentation will show you that an uncontrolled existence, also, is the way to misery. The individual who lives all the time in an undisciplined manner is constantly filled with restlessness and worries. But he who has learned self-control knows the way to real happiness.

✓ Whenever you reason that you cannot do without something, you have become its slave. The secret of happiness is to be master of yourself. Many of the things you shouldn’t do, you want to do. But when you have cultivated the power to control your desire to do something, even though you are tempted to do it, you have self-mastery. Most people need to develop “won’t power”; it enables you to avoid doing things you shouldn’t do. When you say, “I won’t give in to this wrong habit,” and you don’t, that is self-mastery. “Won’t power” develops strength of mind.

✓ Man’s outer behavior reflects his inner life. External luxuries cannot make the soul happy; it is only by control of one’s life that the soul experiences happiness and peace. Every morning when I get up, I make certain resolutions, and then throughout the day I mentally whip myself to be sure that I fulfill them. This develops great will power; and when I see all my resolutions carried out, I feel I am a conqueror. So practice self-control. If you don’t, you will find yourself constantly carried away on the waves of emotion.

### **A Practical Experiment in Religion**

✓ Practice religion every day of your life. On Sundays you learn about the divine law of forgiveness: if you are slapped on the left cheek, turn the right cheek also. But do you practice this in everyday life? or do you think it is foolish to do so? Experiment. When you

retaliate by giving the other person a slap, you feel terrible; your action is just as bad as the other person's. Anger and bitterness react not only upon your mind, but upon your physical body. You feel a great heat in your brain, which upsets your nervous system. Why should you take on the contagion of the hatred of him who slaps you? Why should you disrupt your mental peace? Isn't it better to be able to say: "I am happy within myself because, in spite of your blows, I have done no harm to you and have wished you well." Though it is easier to slap in return for a slap, remember that the effects of such a reaction — loss of mental peace, and physiological disturbance — are not worth the momentary satisfaction of revenge. When you refrain from retaliating, you will find that you have calmed down your enemy also; whereas if you hit back, you only rouse his emotions more.

So to be in control of your emotions is important to happiness. Then no one can get you angry, no one can make you jealous. You stand unchallenged in your own consciousness. You know what you are. You have experimented with your thoughts, and you know what treasure of peace you have within.

### **There Is Always a Way Out**

Worry doesn't help you, either. Not only does it burn out your nerves, leaving you cranky and cross all the time; it puts an extra strain on the heart. When you leave your work for the day, forget it; do not pick it up mentally and carry it home with you. Worry only clouds your mind so that you cannot think clearly. You should learn to rely more on God. This is a science, a divine law. There is always a way out of your trouble; and if you take the time to think clearly, to think how to get rid of the cause of your anxiety instead of just worrying about it, you become a master.

Many people come to me to talk about their worries. I urge them to sit quietly, meditate, and pray; and after feeling calmness within, to think of the alternate ways by which the problem can be solved or eliminated. When the mind is calm in God, when the

*(Continued on page 49)*

*"O Patient Physician, Thou art always near with  
the unguent of forgiveness and love."*

*Paramahansa Yogananda*

God lives in every atom of creation. If He withdrew His life-giving Presence, worlds would vanish tracelessly in the ether.

Man depends totally upon his Creator. Just as the health, happiness, and success he attracts result from his observance of God-ordained laws, so the help and healing he requires are attainable directly from God through prayer.

Prayers for healing of physical disease, mental inharmonny, and spiritual ignorance are offered daily by renunciants of the monastic Self-Realization Fellowship Order. Through the blessings of God and the Gurus of Self-Realization Fellowship, thousands have received spiritual help.

You may request prayers for yourself or your loved ones by writing or telephoning:

**SELF-REALIZATION FELLOWSHIP**  
3880 San Rafael Avenue, Los Angeles, California 90065  
Telephone (213) 225-2471 Cable: Selfreal, Los Angeles

# Is Meditation on God Compatible with Modern Life?

BY SRI DAYA MATA

*(Continued from previous issue)*

*"Satsanga" means "fellowship with Truth," and is usually an informal gathering of Truth-seekers at which the leader speaks extemporaneously about God and other spiritual subjects. Following is an extract from a satsanga conducted by The Reverend Mother at Self-Realization Fellowship international headquarters on February 12, 1970. Daya Mata's intimate counsel to the resident renunciants at the Mother Center on this occasion is, like all spiritual truth, applicable to everyone. The talk, abridged for "Self-Realization," is concluded in this issue. Later in 1973 it will be released in a record album. Announcement of the release will appear in "Self-Realization."*

And so to come back to this question: Is it possible that the busy life of a Westerner is compatible with meditation? It is completely possible. It is perfectly logical. It is what God intended of man when He created us: that we perform all our duties in this world with great enthusiasm, with great joy, with great attention to whatever we are doing, but with the thought: "I am doing it for You, my God."

That kind of enthusiasm must be in all of us on the spiritual path. There is nothing worse than the individual who is just half-hearted about his spiritual life. That is a tragedy, to me. And it's just as much a tragedy to see the person who goes through life, as Master [Paramahansa Yogananda] used to say, as if he had no life in him at all; you shake his hand and it's like clasping a cold fish.

Do your work in this world, but do it following the ideal of the *karma* yogi: "I perform all my duties in this world, my Lord, but not for myself. I don't care whether you put me here, or down here [gestures, to illustrate]. What I care about is that You are with me wherever You put me. I shall perform all my duties with no thought of pleasing anyone but You; with no thought of any credit for myself, with no thought of praise from anyone. My Lord, if I can please You, that is everything to me." It would be ideal if the world learned how to apply this principle. Then you would find a world filled with peace and contentment and happiness. This is what has to come in this civilization if we are to ever have peace.

### Meaning of Responsibility

We have to begin to enjoy working. The man who goes out and sleeps in the park, and who has no responsibilities and doesn't care about anyone else, that's not the ideal. We have gone from one extreme to another. We have to learn in this world to be responsible human beings. That is what God expects of us.

"Responsible" means that we begin to learn to express that which we are — all of those qualities that have to do with us, the soul. And when we begin to do that, then we are living in this world as God intended man to live. We learn to perform all our actions while our minds are fixed upon Him.

As in the story of Sukadeva and King Janaka, learn to keep your attention constantly upon the oil of God-awareness while performing all your duties in this world.\* Move through life fulfilling all duties — not shirking them! — that God sends to you every day. Use them as an offering to Him: "My Lord, I cannot give You gold. I cannot give You wisdom. There is nothing I can give You for You already have everything. What can I give You, my Lord? I can give you my humble service every day of my life. Wherever

\* To test the young Sukadeva before accepting him as a disciple, the great saint King Janaka required Sukadeva to tour the palace while carrying in the palm of his hand an oil lamp filled to the brim. The condition of passing the test was that Sukadeva was to observe minutely (and subsequently report to the King) every item and detail in each palatial room, without spilling one drop of oil from the brimful lamp.

I can sow the seeds of goodwill, wherever I can be a peacemaker, wherever I can speak constructively, wherever I can do any good, there I am not serving myself — I am serving You.”

This brings up something I want to dwell on briefly, because it ties in with what Master taught us. One of the greatest arts to be learned in this life is how to get along easily with people, without much conflict. I think of my own first meetings with Master. He had that great capacity to make anyone who came to him feel perfectly at home — it was as if he had known you always. You felt if you could open your heart wide to him from the first moment. He had that ability to project from himself the essence of what he was: an embodiment of the divine qualities of friendship and love and goodwill.

### **Over-Sensitivity Detrimental to Spiritual Growth**

We should learn to so behave in this world that we don't offend others needlessly. You know how some people always go around with a chip on their shoulder. It seems as if you devote your whole life to thinking, “Now, how can I avoid disturbing that chip on his shoulder? I have to be careful how I say things, so that I don't offend him.” We all go through that. I'll tell you how Master dealt with it! Anytime he saw someone with a chip on his shoulder, he used to say, “You must overcome your sensitivity.” Don't be so self-centered. The person with a chip on his shoulder — analyze it — is the individual who is so much wrapped up in himself that he's constantly on guard, trying to protect himself from what he thinks are the gibes of other people. That's wrong. In this world we have to learn how to grow a little tougher hide. Gurujī said that to me years ago. I was extremely sensitive. I suffered a great deal from long before I met Master. I never wanted to hurt others, and I kept away from people lest I be hurt by them. During the War\* I suffered a great deal. I thought of all the boys being maimed or killed, and it really gave me much sorrow. Master said to me one day, “You know, if you expect to get through life, you must learn how to be tough.” I replied, “Master, I don't like hard people.” “Don't misunderstand me,” he said. “I do not mean that kind of

\* World War II.

hardness where people have no sympathy for others. I mean that unless and until you have developed within you a certain spiritual strength, a spiritual fiber, you cannot help others, and you cannot help yourself.”

The moment someone becomes negative and weak, in your great sympathy you plunge into the same hole of delusion with him. You can't lift him out, then. The divine man, even though he suffers within, even though he has his own crosses, doesn't let anyone else know. He silently bears his burden. But if he hears of someone else's suffering, he will not go down into the pit with the individual, but will reach down to pull that person up.

In this world we can't help sometimes hurting others. It isn't possible to go through life without hurting some people some of the time. Even Christ couldn't do it. Even Master couldn't do it. We must realize that because people are made the way they are, we are bound sometimes to rub some of them the wrong way. On the other hand, understanding that point, we ought not to be so touchy, so sensitive, if someone rubs *us* the wrong way. Always try to put yourself in the other individual's shoes. Try to understand a thing from his viewpoint, and try always never to take anything too personally. It is impossible to deal with an individual if he constantly involves himself personally in the discussion. It is better, when you are discussing things, to keep to principles. Avoid personalities. Then you can avoid much misunderstanding.

### The Need for Self-Discipline

I am bringing out these points for one reason: We are asking, “How can we bring God into our daily lives?” The answer is, by this kind of self-discipline. It is not enough merely to repeat *mantram*\* and say that we can thereby do away with all self-discipline and still know God. You cannot do it. You have to back up your *mantrams* and your practice of God's presence by right thinking and by right actions; for it is meditation plus right activity,

\* *Mantram* or *mantra*, in the general sense, is the science of root sounds which have a correspondence by sympathetic vibration with creation itself. In the spiritual sense, certain sounds are chanted vocally or mentally to help calm and spiritualize the mind.

as the Gita teaches, that give man God-realization.

You cannot go around talking God all day long and riding roughshod over other people, and still have God-communion. It is impossible. If relationships with others were not necessary to our growth, God would have put each man in his own little world where he could do nothing but think of God all day. But he knew that that was not the way for us to attain oneness with Him again. He took millions of people with millions of different kinds of personalities and characteristics and tendencies, and threw us onto this earth, you might say, into all kinds of environments; and then He said to us, "Now, learn how to get along with each other!" And that applies not only to devotees living in ashrams, but to the whole world.

Right activity involves learning how to get along with your fellowman. Right activity cannot come about without self-discipline. That is the very basis of the spiritual life.

Man is made in the image of God; and unless and until he learns how to free that divine image from the cage of this fleshly form, and from the invisible cage of his moods and habits and emotions, he cannot know God. The only way he can free himself from these visible and invisible cages in which the soul has found itself caught is by discipline of the self. Self-mastery is the true meaning of the word *swami*, as you all know. He who would know God must learn to master himself. He must learn to free the caged soul from the bonds of flesh, from the bonds of his emotions, from the bonds of his habits; then he will know what he is. Then he will know he is made in the image of God. He can move through this world as a free soul, performing all of his duties with greater enthusiasm than ordinary man who performs his duties in order to acquire gold or fame. The divine man is willing and ready to give totally of himself in his service to God — plus meditation. The two are necessary.

### Meditation and Right Thinking

Meditation is the ability to take the mind away from every object of distraction and put it upon God alone. There are many different kinds of meditation. There is meditation as practiced by the Christian mystic. There is meditation as practiced by the Hindu

mystic, the yogi. There is meditation as practiced in all of the great religions of the world. All paths lead to God. This is what we teach, and what we believe. But we say that without some form of meditation, God cannot be known. Meditation alone, however, is not enough. Along with meditation one must begin to guide his thoughts. When he is tempted to think evil thoughts about others, when he has a desire to strike back at someone who has hit him, when he has a desire to hurt someone by his words, at that moment he disciplines himself: "I will not do it!" For a very simple reason he won't do it; he finds that the moment he allows mean thoughts to enter his consciousness, in that instant the divine light goes out, and darkness descends upon him. I have often thought of this in my own life. Many times through the early years there were occasions when Daya Ma was hurt. This is what I used to say to Divine Mother: "You see, I am very selfish. I am not going to allow any dark thoughts, or thoughts of resentment or hatred to enter this heart, because I have found that the moment these come in, You fly; and I'm not going to let You go. So Divine Mother, it is for You to fight my battles for me if I need defending in this world. It is for me to think of You. You worry about me if You want to; I am concerned only with You."

That kind of philosophy brings a sweet relationship with God. It establishes such an intimate, devotional feeling for God. It makes you realize He is really nearest of the near. Who else will I go to, to talk over all my difficulties, but God? Who else has the wisdom to guide aright, but my God? He is also the dearest of the dear. Who else loves me without any condition, but God? Who else will understand me even when I fail to understand myself, but my God? Who is closer to me than my God? because even those whom I cherish and love so much, one day I must leave. But I find there is an unbroken continuity of my awareness of that Beloved One; and I shall cling to that awareness, that thought of my Beloved, through all the changes this life shall go through. When you begin to think in these terms, you find such sweet rapport with God. You find that He is always with you, and that there is no separation. When that state comes, you do not ever want to lose it for any reason. You find that you are aflame to spread His divine message throughout the world.

## Your Real Mission in Life

I don't know how the world lives without the thought of God! You have heard the expression, "marooned in space." That's a modern term of this day and age, isn't it! The world is marooned in its delusions. This is a tragedy; unfortunately, we only begin to make an effort to save ourselves when some sorrow comes into our lives. I don't believe we should wait for that. We should at this moment resolve that God put us here for a reason. "Why was I born?" The moment we begin to ask that question, so many of us in delusion become convinced we were born to be great messiahs — and that's another delusion! The one mission in the world that all of us were put here to perform is: save ourselves! First save yourself, and then maybe He will use you as an instrument to try to save others. Isn't that being honest with yourself? So many want to save the world before they have even begun to save themselves. I am saying this because sometimes devotees write letters and say, "I know God has a great mission for me." And I want to say to them, "Yes, that great mission is to save *you*!"

Devote yourself *now* to deep, long meditation. Devote yourself *now* to overcoming the little self, that the greater Self might become more manifest within you. That was the training Master gave us all.

And so, my dear ones, I have given you these suggestions: Daily meditate, and daily watch your thoughts. Discipline your mind when you find yourself becoming filled with dark thoughts. God has given you discrimination, the ability to discern the difference between right and wrong. When you find yourself going in the wrong direction, stop at that moment. Turn around, and begin to think God. "God, give me strength. Help me to overcome this." If you have a violent temper, discipline yourself.

Master used to say to us, "If you have a violent temper, bite your tongue before you speak a harsh word." And I used to practice it. Then I saw one day: "Look here, every time you lose your temper, what is happening? You also lose your peace. Who is suffering? Whom are you punishing? Only yourself. This is ridiculous." If you have a bad temper and want to pick up things and throw

them on the floor, get out and take a walk. Walk, walk, walk, but don't think about the thing you have left behind. Try to think of the beauties of nature, or try to divert your mind into some other constructive avenue. And if you feel hatred, remember: what you send out, the Divine Law brings back to you; he who hates will be hated in this world. The moment you begin to hate somebody, in the next instant think to yourself, "This is a boomerang that will come back to me! Lord, bless that soul! Lord, bless that soul!" As often as the hatred wells up in you: "Bless that soul, Lord, bless that soul." The more you think this, the more you will really want God to bless that soul. This actually happens.

You can take this principle and apply it to all of the different struggles you have in your life. This is the practical way to apply the teachings of Self-Realization in your life. This is practicing the presence of God also, applying His divine principles in your daily life.

*[At this point Sri Daya Mata led the group in prayer and meditation, concluding the satsanga with the following remarks.]*

Do not spill the peace and the understanding that you receive during meditation, when you leave meditation. Carry with you as long as you can, throughout the day, the thought of God and the peace that you gather in the pail of your consciousness during meditation. This is the way that one learns to hold on to God in the midst of all one's activities. In the words of Master, "We must learn to be calmly active, actively calm; a prince of peace sitting on the throne of poise, directing our kingdom of activity."



*"The mind is never right but when it is at peace within itself, the soul is in heaven even while it is in the flesh, if it be purged of its natural corruptions, and taken up with divine thoughts and contemplations."*

— Seneca

# The Bhagavad-Gita

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

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA



## Chapter XVIII, Stanza 57

*Mentally dedicating all actions to Me, considering Me as the Supreme Goal, employing Buddhi-yoga (union through discriminative wisdom), continuously absorb thy heart in Me.*

### Spiritual Interpretation

Lord Krishna thus exhorts his disciple, Arjuna: "O devotee, disconnecting your intelligence from the physical ego and its consciousness of being the doer of sense-originated actions, unite your pure discrimination with God, feeling Him as the Doer of all your actions. By uniting your intelligence with the Supreme Being, keep your heart saturated with Him."

When, in the performance of actions, the devotee's heart (*chitta*, feeling) is identified with the body-bound ego, giving rise to various desires according to the likes and dislikes of the ego, it becomes bound in material objects, sense experiences, and ma-

terial activities. But when, in the performance of actions, the devotee's heart is identified with God, it ceases to be entangled with any activities, or likes and dislikes, owing to the disappearance of the ego. Every devotee should perform good and meditative actions, thinking of God; and, by discrimination, should remove all sovereignty of the ego, the pretender to rulership of the bodily throne. Such a yogi, his discrimination absorbed in God, all actions performed only for Him, finds his heart filled with the bliss of Spirit. There is no room for the lesser pleasures of the senses.

### *Chapter XVIII, Stanza 58*

*With heart absorbed in Me, and by My grace, thou shalt overcome all impediments; but if through arrogance thou wilt not heed Me, thou shalt meet destruction.*

### **Spiritual Interpretation**

The yogi who has his heart fixed on God finds that, through His grace, all previous material taints of his heart — the sense-bent likes and dislikes — have been eliminated. After explaining this, the Lord cautions His devotee about the treacherous ego:

“O Arjuna, if instead of listening to My advice about liberation, you continue to exalt the physical ego, which considers itself as the doer of all human deeds, you will be entangled in rebirth-making actions and destroy your chances of salvation.”

Lord Krishna did not mean that, by a single error made under the influence of the ego, Arjuna would ruin forever his chance of liberation; but that because of getting mixed up with the mis-making ego, he would temporarily lose salvation. No matter how deep and long-continued a sin may be, it cannot forever obliterate the soul's consciousness of its divine heritage.

The meaning here is that when ego-consciousness even temporarily substitutes itself for God-consciousness, the desire for salvation is lost, whether for a short or long time, owing to the complications created by delusive egotistical desires.

## Chapter XVIII, Stanza 59

*If, clinging to self-conceit, thou sayest: "I will not battle," fruitless is thy resolution! Prakriti (inborn nature) will force thee (to perform thy duty as a soldier, a sense-fighter).*

### Spiritual Interpretation

The Lord tells His devotee: "If you identify yourself with the ego, O Arjuna, you will imbibe its temporary unreasonable dislike for righteous war, and thus decide not to go to battle. But such an ill-considered resolution would not last long; compelled by your inner instinct as a soldier, you would have to fight."

While the foregoing explanation would apply to the outer personal life of Arjuna, there is a deeper meaning, which refers to a devotee's inner spiritual struggle. The Lord thus reveals His wisdom:

"Through the help of God, O Arjuna, your innate nature from past incarnations has made you a veteran fighter of the senses from your very birth. But your temporary identification with the physical ego makes you feel that to heed its behest to refrain from destroying your inimical "kinsmen" — material sense pleasures — is just. This is a fleeting, erroneous conclusion. As a born sense-fighter, your own nature will compel you to act otherwise. So it is better for you to concentrate on establishing the blessed kingdom of the soul. Thus with its soldiers of discrimination, calmness, self-control, peace, concentration, love of goodness, and other divine qualities; and by the power of yoga and dispassion, you may defeat the physical ego and its undesirable horde of misery-making sense pleasures."

---

*"... O Divine Artisan, reduce to dross my weaknesses! Harden me into the tempered steel of fortitude and soul strength. Help me to fashion my purified metal into effective weapons of right tenacity and self-control. With the sword of mind equilibrium may I rout inner enemies that would distract me from the sole thought of Thee."*

— Paramahansa Yogananda  
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# Sins and Merits

BY H. H. JAGADGURU SRI SANKARACHARYA OF KANCHI

No one in this world likes being a sinner, yet everyone does sinful deeds. While we all desire to get the fruits of meritorious deeds, we go on performing acts utterly unworthy of any merit.

Arjuna asked Lord Krishna, "It is true no one desires to do sinful deeds, yet there is something that urges one to indulge in sins. Tell me, O Krishna, what it is."

The Lord replied, "It is desire or lust that is the root cause of all our sins."

In our great desire to obtain something that we need, we try to get it by any means, without considering whether the means adopted are dharmic [in accord with divine laws] or otherwise.

After one desire is fulfilled, we do not stop at that and remain in peace and contentment. The fulfillment of one desire, instead of keeping us contented, kindles in us other desires stronger and more powerful. How can we extinguish a fire by adding *ghee* [clarified butter] to it? The fire burns with greater brightness.

Have we, then, to think that the non-fulfillment of a desire is good for us? No. The non-fulfillment of a desire or the unquenched lust rouses in us baser passions like anger and jealousy. Just as a ball thrown against a wall rebounds on us, the unquenched desire spurs us on to various kinds of sinful deeds. So the only way by which we can dispense with sinful acts is the utter banishment of all desires from our hearts.

It is difficult for us to remain without any action, for action is coexistent with life. But desire must not be the sole motive for our action. There must be a prohibition of desire for the fruits of our activity. Our acts must be done in a spirit of dedication, not with an eye on the rewards for our actions.

We all perform sinful acts in four ways. First, with our body we do several wrongs. With our tongue we utter all kinds of falsehoods. In our mind we entertain base and ignoble thoughts. Lastly, with our wealth we do countless harmful deeds.

### **The Body Is Meant for Worship and Helping Others**

These four means by which we do sinful deeds must be the very means of doing meritorious deeds. We must learn to practice this by constantly purifying our thoughts. Our body must be used as a means of devotional worship and for helping and doing good to others (*paropakara*), to enable us to earn *punya* [religious merit]. Service to God is the fruition of each sense organ.

Some may complain, "Our day-to-day work in our several walks of life absorbs all our time. Where is the time for us to chant the names of God or meditate on Him?"

Of course it is the primary duty of everyone to work and earn his living. But if we calmly think for a moment, we are sure to find that, in spite of our arduous duties, there is still some time left which we can utilize for devotional purposes.

It is a pity that we never reflect for a moment how much of our time is being wasted every day in idle talk, joking, entertainment, unproductive reading, and so on. Can we not utilize this time profitably by chanting God's name instead of occupying ourselves with trivialities?

Even supposing you can't spare any time for *dhyana* [meditation], you can at least meditate on Him while going to your office either on foot or by bus or train.

Do we think even for a moment that the money we earn sweating and perspiring all day long, cannot accompany us at time of our departure from life? It is the chanting of God's name that will stand us in good stead. It is the only currency that will be accepted in the Bank of God.

### **We Must Meditate for at Least Five Minutes Daily**

Our mind is God's abode, but we have converted it into a dustbin. We must learn to keep the mind clean and a worthy place for the Lord to reside in. We must be absorbed in divine thoughts,

*dhyana*, for at least five minutes daily. This is a must. Even if the whole world were to sink we should not falter. We must find time for *dhyana*, which alone will give us a helping hand in times of danger or catastrophe.

If we are affluent, the best way to spend our riches is to set apart some of it for God and for helping the poor. In this way we can accumulate *punya*.

Our sins accumulate with twofold force. One gets us entangled in some sinful deed. The other induces us to pursue it further with dogged tenacity.

Let us take for instance a person who uses snuff. The first day he uses it, he feels it does him some harm. But he doesn't heed the bodily warning and uses it the next day, and so on till finally he gets used to it and becomes a slave to a pernicious habit.

Such bad habits must be given up, and good habits worthy of merit must take their place. Cravings like this get us involved in several kinds of sins. We must resist these temptations and overcome all evils boldly and without fear.

### Hope for All Sinners

We can find comfort in the fact that many persons who were as sinful as we are today and many others who were still worse, have turned into great devotees and *jnanis* [sages]. Great indeed is the credit of God, for He uplifts all sinners. It is because He helps the sinner that He has acquired the name *Patita Pavana* [Purifier of the fallen]. In a determined voice Lord Krishna says, "I shall redeem you from all sins, never fear."

So let us be courageous and hopeful. Let us undo all wrong and retrace our steps by way of atonement. The heap of sins we have accumulated must be washed away and virtue must take its place. It may appear difficult, but it must be done patiently and calmly without giving room for passion or anger. If we perform dharmic acts patiently with deep devotion, God will certainly bestow His grace on us.

*Reprinted by permission of the publishers of  
"Bhavan's Journal," Bombay 7, India.*

# *The Rubaiyat of Omar Khayyam*

Rendered into English by Edward Fitz-Gerald

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA



## VII

*Come, fill the Cup, and in the Fire of Spring  
The Winter Garment of Repentance fling:  
The Bird of Time has but a little way  
To fly — and Lo! the Bird is on the Wing.*

GLOSSARY — *Fill the cup*: Fill your consciousness. *Fire of Spring*: The warmth of spiritual enthusiasm. *Winter garment of repentance*: The soul-bliss-freezing regret that follows sense indulgence. *Bird of time*: Fleeting, ever-changing human life. *A little way to fly*: Only a little time remains. *The bird is on the wing*: Life is flying away without any definite purpose.

### Spiritual Interpretation

In the warm Spring of newly arrived spiritual enthusiasm, fling off the icy garment of soul-bliss-freezing regret and repentance, created by unfulfilled material desires and disillusioning sense indulgences. Fill the cup of your consciousness with the warming wine of God's wisdom and bliss.

Waste not a precious moment, for the bird of life soars but a little while in the skies of your present existence. Behold in your mind's eye that day, how soon! it will fly away. While you have it within your power, teach this bird to sing God's all-protecting Name. Guide its flight toward His shores of immortality. Let it not sweep onward into the caverns of dark death, whither it is fast winging now without a conscious aim.

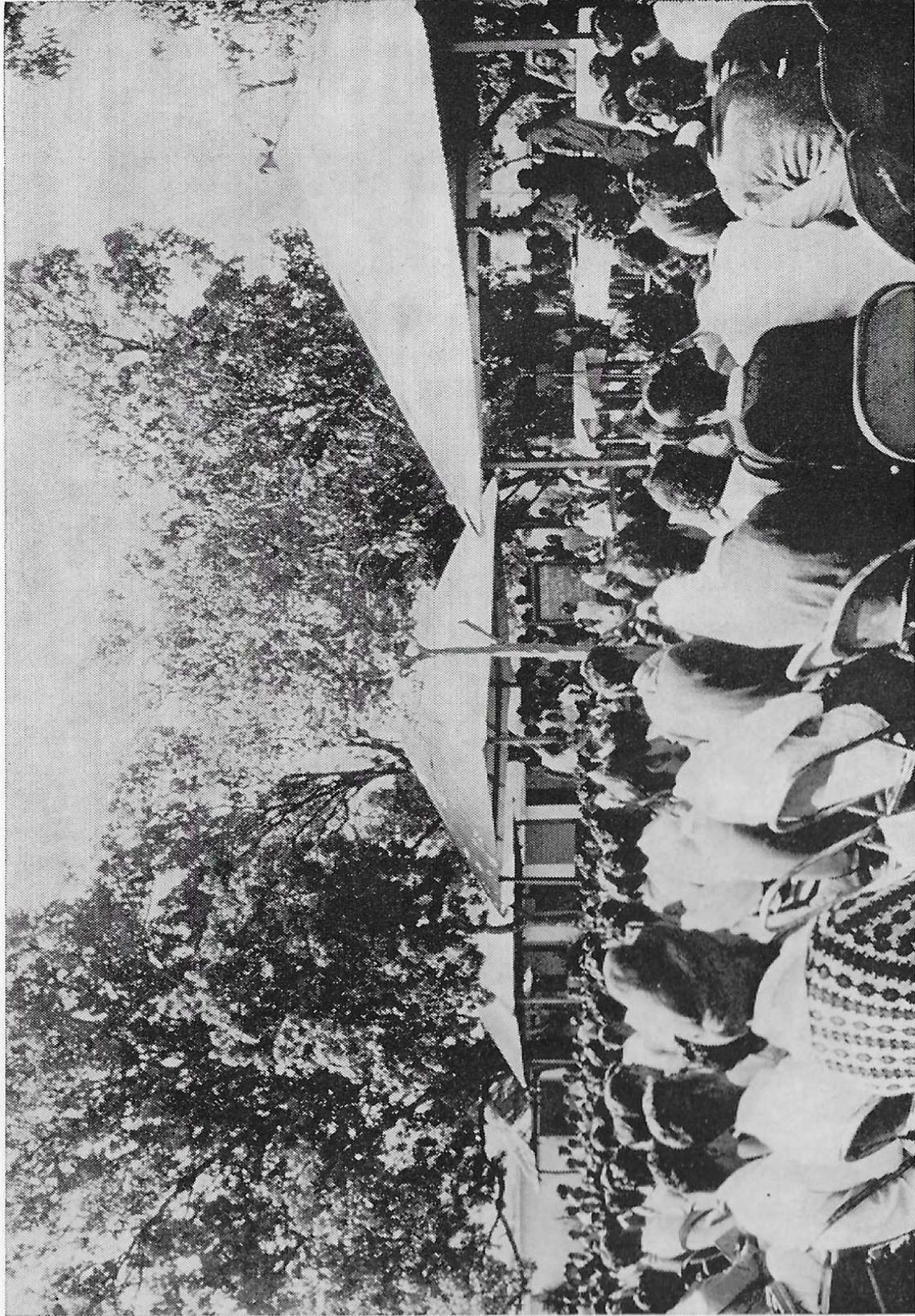
### Practical Application

If you meditate deeply, you will fill your consciousness with God's all-satisfying divine wisdom and bliss. This is the positive way to overcome misery-producing temptations. What is the use of mere repentance for past follies? Do not chill the characteristic bliss of your soul with a continuous negative state of regret. Ever-awake, ever-fresh spiritual enthusiasm not only removes all depressing thoughts of past errors, but also controls the thoughts so that they do not suggest new mistakes. So do not brood over your shortcomings or despise the lack of understanding that led you to them. In the net of experience, as well as in the net of wisdom, one can catch many butterflies of worthwhile lessons — even though it is sometimes "the hard way."

The life of the ordinary man flies away swiftly and erratically. You should not ignore the opportunities, however small, afforded by your present life and intelligence. Through even the tiniest of windows, by spiritually concentrated vision you can glimpse the vast sphere of all-freeing wisdom, and the goal of all-fulfilling Bliss.



*"What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion, it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." — Ralph Waldo Emerson.*



Sri Daya Mata presides at meeting with students and faculty of Yogoda Satsanga College, Ranchi, March 1973. Poem on opposite page, translated from the original Hindi, was presented on this occasion to the Reverend Mother.

# Prayer to Mother

*At the lotus feet of Sri Daya Mata*

*Stream of love's nectar, ray of wisdom born from Himalayan Yogananda,  
Come to us in compassion's form, delight to all —  
Daya Mata, with bowed heads, we welcome thee, again and again!*

*Affluent, in science wrapped, Self forgotten, the West silently yearned —  
In answer, Rishi Yogananda offered divine awakening —  
Rebirth through the elixir of his Self-realization, compassion, service,  
Discipline, renunciation's simplicity, purity of heart, oneness with God.*

*Personified in compassion's form, Yogananda's yoga power  
has to India come.*

*We welcome thee, Mother, though body born of West,  
in fact, India's own.*

*Well beloved lover of India, wise in her ways. Embodied quintessence of  
Krishna and Patanjali, Shankara and Sidartha, Rama and Gandhi,  
Gargi and Maitri,  
Thou art a bridge of blissful love linking East and West.*

*Here today we welcome thee, the faith of all humanity, we welcome thee!  
We welcome thee with fragrant flowers dipped in our hearts'  
sweetest devotion.*

*With love and devotion,  
The Students and Staff of  
Yogoda Satsanga Mahavidyalaya, Ranchi*

## Self-Realization Fellowship Classes and Center Tours Scheduled for 1973



### CLASS SERIES: Phoenix, Arizona

A series of lectures and classes on Self-Realization teachings will be presented in Phoenix, Arizona, in October 1973. Two public lectures will be given on October 9th and 10th. Classes on the SRF Yoga techniques (registration required) will be held on the 12th, 13th, and 14th.

### CLASS SERIES: San Francisco, California

Arrangements have been made for a winter series in San Francisco in November 1973. The classes on Self-Realization teachings, on November 9, 10, and 11, will be preceded by three public lectures, November 4, 5, and 7, and followed by *Kriya Yoga* Initiation on the 17th and 18th, for eligible members.

### CENTER TOUR: United States, Fall 1973

A Self-Realization minister will visit six cities of the United States during September and October 1973. The basic Self-Realization techniques will be presented: Energization Exercises, *Hong-Sau*, and *Om* techniques. *Satsangas*, which friends of members may also attend, will be given. *Kriya Yoga* Initiation will be given to eligible members. The following cities will be visited: Chicago, September 13-16; Detroit, September 20-23; New York, September 27-30; Philadelphia, October 4-7; Washington, D.C., October 11-14; Houston, October 18-21.

# The Systems of Hindu Philosophy

BY TARA MATA

The *Vaisesika sutras* form the basis of the second system of Indian philosophy, according to the sevenfold classification described in the preceding article. The word *sutra* literally means "thread," i.e., consecutive thought, and denotes the aphorisms or pithy stanzas in which the standard or foundation treatise of each of the systems of Indian philosophy is cast. *Vaisesika* is from the Sanskrit root *visesas* or "atomic individuality."

Although its origin is very ancient, the *Vaisesika* system was first formulated into *sutras* by Aulukya, better known under his nickname of Kanada, "atom-eater." Little is known of Kanada, who might well be called the "father of modern science," though we learn from a passage in the *Vayu Purana* that he was born in Prabhasa, the son of Uluka, and the disciple of Somasarma. He flourished before the Buddhistic period, and his date is probably the seventh or eighth century B.C.

Many commentaries on the *Vaisesika sutras* have come down to us, and of these the *Nyayakandali* of Sridhara, a very lucid and detailed exposition, is most favored by modern students of *Vaisesika*. Sridhara was a sage of Bengal, and wrote his masterly *bhasya* (commentary) in 990 A.D. Another illustrious name in *Vaisesika* literature is Caraka (80 A.D.), an expounder of medical physics.

## Vaisesika and Modern Science

Of all the various systematic presentations of Indian philosophy, the *Vaisesika* is the most interesting from the standpoint of modern science. In these ancient *sutras* we find discussions of many profound scientific problems that are just beginning to engage the attention of eminent Western thinkers. The orderly arrangement of

the natural world, which was discovered so many centuries ago by the Indian sages through mental discipline and analysis, is being verified today by scientific demonstration and patient investigation. One method is inward, the other outward, but the truths revealed are the same.

Thus, though the modern "atomic theory" is generally considered a new advance of science, it was brilliantly expounded long ago by Kanada the "atom-eater." The Sanskrit *anus* can be properly translated as "atom" in the latter's literal Greek sense of "uncut" or indivisible.

Other scientific truths explained by Kanada so many centuries in advance of the present-day scientific era include (1) the movement of needles toward magnets, (2) the circulation of water in plants, (3) *akash* or ether as the necessary base for the vibration of sound, (4) the solar fire as the cause of all other forms of heat, (5) heat as the cause of molecular change, (6) the law of gravitation as caused by the quality that inheres in the atoms of the earth and accounts for its attractive power or downward pull, (7) the kinetic nature of all energy; causation as always rooted in an expenditure of energy or a redistribution of motion, (8) universal dissolution through the disintegration of atoms, (9) the radiation of heat and light rays, infinitely small particles, darting forth in all directions with inconceivable speed (note here the similarity with the modern "cosmic rays" theory), and (10) the relativity of time and space.

### The Six Logical Categories

The *Vaisesika* philosophy is so immense in its range and so acute and consecutive in its reasoning that it is impossible, in this article, to do more than hint at some of its broader divisions. Fuller accounts will be found in Dr. P. C. Ray's *Hindu Chemistry*, Dr. B. N. Seal's *Positive Sciences of the Ancient Hindus*, and Professor S. N. Dasgupta's *History of Indian Philosophy*.

Kanada classified all natural phenomena under six logical categories (*padarthas*), namely, substance, quality, action or motion, class concept or genus, particularity or species, and inherence or intimate relation.

The substances (*dravyas*) are earth, water, fire, air, ether, time, space, mind, and soul. The qualities (*gunas*) are smell, taste, color, touch, number, measure, separations, contact, and the quality of belonging to genus or species.

Action (*karma*) means expansion, contraction, upward, downward, and horizontal movement. The class concept (*samanya*) is the genus or aspect of generality in objects. Through species (*visesa*) things are perceived as different or diverse. Inherence (*samavaya*) is that inseparable relation or intimate combination whereby two or more things are so united as to appear one whole, as cause and effect, or clay and pot.

These six *padarthas* or independent realities were recognized by Kanada from the standpoint of logic and common sense, as being experiences of ordinary perception. Thus, *Vaisesika* is a pluralistic rather than a monistic philosophy, and the obvious facts of experience are given more weight than the demands of abstract thought for some one final original universal, such as we will find postulated as *prakriti* or "root-natural" in the *Sankhya* system.

### Atomic Origin of the World

*Vaisesika* assigned the origin of the world to atoms, eternal in their nature, i.e., their ultimate peculiarities. Thus, this atomic doctrine teaches that the four kinds of eternal atoms (*bhootas*) are earth, water, fire, and air atoms, which have mass, number, weight, texture, viscosity and motion. Atomic combination is possible only with these four elements, *akash* (ether) being conceived of as inert and structureless.

These atoms were regarded as possessing an incessant vibratory motion. *Vaisesika* claimed that there was no difference in the atoms of the same element, e.g., the atoms of various seeds were the same since all were earth atoms; through heat alone all the transformations of the atoms take place.

This doctrine is in striking agreement with the modern "atomic theory" which holds that "all material substances consist of atoms of a few kinds, all of the same kind being uniform in size, weight, and other properties. According to recent discoveries the atom is to

be conceived of as a complex system whose components are in rapid orbital motion.” (*Webster’s Dictionary.*)

The recent claim that atoms are a solar system in miniature would be no news to those old *Vaisesika* and *Sankhya* philosophers who described the smallest unit of time (*kala*) as the period taken by an atom to traverse its own unit of space.

Of the nine substances or *dravyas*, the four eternal *bhoota* atoms and the mind (*manas*) were called *parimandala* or of atomic size, while time, space, soul and ether (*akash*) were conceived of as *paramamahat* or supremely great.

### Drista or Experience

All the categories described by Kanada are founded on experience (*drista*), while those whose cause is beyond the scope of knowledge were called *adrستا* (unknown virtue). Some expressions of *adrستا* are (1) the eternality of the atoms whereby worlds are continually created, (2) the life principle, (3) natural motion of air and fire, and (4) death and rebirth. All natural phenomena were conceived of as being caused not by any transcendental operation (*shakti*), but by molecular movement, with nothing more occult than the invariable time relation intervening between cause and effect.

Though *Vaisesika* thus denied any transcendental causality in the mechanism of nature, it recognized ultimate metaphysical conditions like *dharma* (merit), *adrستا* (unknown virtue) and the will of *Iswara* (God the Creator) as the direction operating to produce the union of atoms and hence the created worlds under an immutable moral law that works for the final emancipation of all beings.

### Common and Particular Causes

Certain general conditions, as time, space, *adrستا* (destiny), and the will of *Iswara* were conceived of as the underlying cause of all effects and were known as *sadharana karana* (common cause) in contrast to specific natural causes or *asadharana karana* (particular cause).

Existence (*bhava* or *satta*) was not given as a separate cate-

gory by Kanada as it indicates continuity only and hence was included as a genus under the classification of *samanya* (class concept). *Bhava*, however, was considered the ultimate genus, by virtue of which all things appear as existent.

That which exists yet has no known cause was called eternal (*nitya*), as the atoms. The non-eternal or transient were explained as atom aggregations or compounds. Thus the created world is permanent as atoms but is merely a non-eternal effect considered as a collocation of atoms. The world as an effect must have a cause like any other effect, and this cause is the eternal atoms.

The exterior world has a perfect correspondence and harmony with man's actions. Man is thus the measure or cause of all things, inasmuch as *Iswara* regulates the world in accordance with the *karma* of man.

#### The Atomic Body of *Iswara*

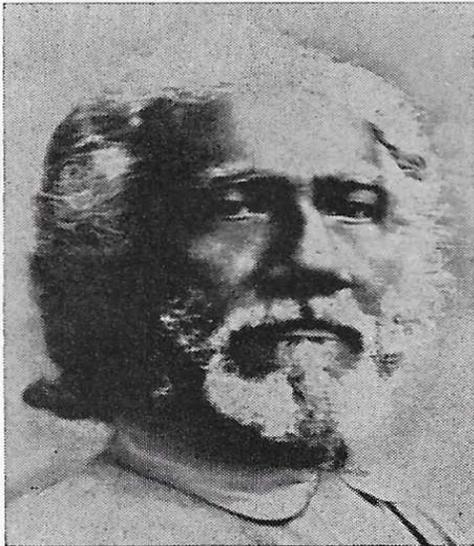
"As our self which is in itself bodiless," writes Professor Dasgupta, "can by its will produce changes in our body and, through it, in the external world, so *Iswara* also can by his will create the universe though he has no body. Some, however, say that if any association of body with *Iswara* is indispensable for our conception of him, the atoms may as well be regarded as his body, so that just as by the will of our self, changes and movement of our body take place, so also by his will changes and movements are produced in the atoms."

Knowledge (*jnana*) was conceived of in *Vaisesika* as a quality of soul (*atma*, one of the nine *dravyas* or substances), similar to the quality inhering in any physical object. The rise of knowledge was thus thought to be comparable to the production of any other result. Just as certain conditions and equipment must be present before a pot can be made from clay, so a combination and contact of soul with mind, sense and the objects of sensory perception must be present before knowledge can arise. Thus knowledge is only inherent in soul and must be brought out by suitable means, as a pot from the clay.

#### Aham or I-ness

As we have seen in the preceding article, the *Vaisesika* philoso-

phy has a correspondence with *Sannayasada* or the second stage of wisdom. Kanada claimed that meditation on the six *padarthas* or categories of natural phenomena would reveal the Self (which we directly perceive in our consciousness as *aham* or I-ness) as distinct from Nature. Since *Vaisesika* points out the difference between the *drista* (experienced) and the *adrستا* (unknown), salvation (*moksha*) could result from the destruction of *adrستا* through severance of all contacts and complete knowledge of *Vaisesika*.



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*"God should be the object of all our desires, the end of all our actions the principle of all our affections, and the governing power of our whole souls" — Massillon.*

## Janmastami

Hearts are dancing to the flute-call of Lord Krishna.\* Men and women, young and old, rich and poor, all rejoice; for it is *Janmastami*,† the celebration of his birth. Flowers, fruits, and sweets are offered at every shrine. The temples are decorated with sandalwood paste, and even the fields are clothed with golden grain, for it is the rainy season "of mellow fruits and mists."

Families have been reciting from the *Mahabharata*‡ for eight days. They have fed the priests and the poor. Many have fasted all day. Now, as dusk falls, the temple bells herald the coming of Bhagavan (Lord) Krishna. Incense is lighted and people gather to hear the story of his birth. *Puja* (ritual worship) is performed, ending at midnight, the mystic hour of Krishna's nativity. Afterward, *proshad*|| of sugared *dal* and coconut chips is distributed. Children especially look forward to the next day, with its delicacies, processions, songs, and dances.

One of the most popular is *Harikatha Kalakshepam*, a devotional narration to the accompaniment of violin and *tabla* (hand-played drum). The storyteller (called Hari Das, meaning a devotee of Hari, or Krishna), clothed in silk and garlanded with flowers, brings his tale to life with song and dance.

In another festivity, unglazed ceramic pots containing milk are hung from poles, and everyone dances to the music of a flute, re-enacting the pranks of Krishna's youth when he was known as Govinda,§ the divine cowherd.

\* India's greatest avatar, revered as a divine incarnation.

† From *janma*, birth, *astami*, the eighth. It is held according to the Indian lunar calendar, and falls on the eighth day of the waning moon between mid-August and mid-September.

‡ An ancient epic containing Krishna's life and teachings.

|| Blessed food-offerings.

§ Lit., "guardian of cows." A name of Krishna, referring to his boyhood as a cowherd. Another meaning is, "by whom heaven is attained."

These celebrations are held in honor of one who left the world more than 5,000 years ago. Why has the inspiration of Bhagavan Krishna so long outlasted his time?

He was born in Mathura, by the banks of the River Jamuna, near the forests of Brindaban. He came "to destroy evil, to protect the virtuous, and to re-establish virtue" (Bhagavad-Gita IV:8), in answer to the prayers of the oppressed people of the wicked King Kansa. When it was prophesied that the eighth child of Devaki and her husband Vasudeva would be the cause of Kansa's death, the tyrant threw the young couple into a dungeon. There they languished for many years, during which Devaki gave birth to six children, each of whom was murdered at once by Kansa. Through divine intervention, Kansa was deceived about her seventh conception; and we are told that at the time of birth of the eighth child — who was none other than Krishna — the Lord Himself appeared in vision to the anxious parents at the stroke of midnight. He instructed Vasudeva to take the newborn child across the River Jamuna to the home of his friend Nanda, leader of the cowherds in the village of Vraja; and to exchange the baby Krishna with an infant just born to Nanda's wife Yashoda. A deep sleep fell upon the prison guards, allowing Vasudeva to escape into the darkness and carry out the divine order.

When Krishna was five years old, he and his adopted family moved to Brindaban. Govinda grew into a child of surpassing beauty, the darling of Yashoda and a "stealer of hearts." The sound of his flute awakened in the souls of his admirers and childhood companions in Brindaban longings of divine love for God; they beheld the Infinite Beloved in the form of their own Sri Krishna. It is said that on one occasion, impelled by divine yearning, they were searching distractedly for Lord Krishna; and he appeared to each of them simultaneously, transformed into many in the flawless prism of their hearts' pure love. Wherever they looked, they saw Krishna reflected: "in branch, leaf, flower, and fruit, him and nothing else; pebbles, stones, earthenware — all — turned into so many looking glasses" (*Narayana*).

Radha, whose very name means "to adore," was Lord Krish-

na's greatest woman disciple. Because of her perfect devotion, their divine friendship has come to epitomize the harmony of Spirit (Krishna) and Nature (Radha).

Even during the idyllic days of his youth in Brindaban, Krishna was devoted to routing out evil and establishing virtue. Among his many triumphs was the vanquishing of the huge serpent Kaliya, who had terrified all of Brindaban. Paramahansa Yogananda has explained that Kaliya represents ignorance — the dark and dangerous delusions of the world — and that Krishna's encounter with Kaliya parallels the temptation of Jesus by Satan.

Govinda's childhood in Brindaban was "Act One" in the drama of his life. In Act Two he grew to manhood. Freeing his people from the yoke of King Kansa, reigning himself as a king of goodness and justice, responding to the righteous causes of neighboring realms, Sri Krishna demonstrated how one should cheerfully perform his earthly duties, while inwardly dedicating each act to God. "As the lotus leaf remains unsoiled by water, so lives the yogi who performs nonattached actions, surrendering them all to the Infinite. He remains unbound, unentangled in the senses" (Bhagavad-Gita, V:10). Paramahansaji has said of Lord Krishna: "We hear of prophets who secluded themselves in the forest and were men of renunciation only. But Krishna was one of the greatest of all, because at heart he was a prophet, yet he cheerfully performed the duties of a king. Krishna was at the same time a monarch and a savior of mankind. . . . A balanced life of meditation and activity, without attachment to the fruits of action, is the example set by Krishna's life."\*

Despite his fame, power, and wealth, Lord Krishna remained ever humble. Paramahansaji liked to tell of the time Saint Bhrigu found Krishna asleep and decided to test him. "Bhrigu kicked Sri Krishna on the chest, shouting: 'You sleeping fool, wake up and see who is here!' Sri Krishna awakened with the sweetest, most undismayed, loving smile. Quickly taking hold of the kicking foot of Saint Bhrigu, he began to massage it, and said gently, 'Ah, my Lord Bhrigu, is your foot hurt?'"

\* "Christ and Krishna, Avatars of One Truth," in *Self-Realization*, Fall 1969.

“Bhrigu, beside himself with simultaneous visitations of remorse and joy, cried out: ‘I have found him! I have found him! O great Krishna, you are the world’s most humble being, even as God is humble. You are the greatest, the most humble form of God. You can teach me. I accept you as my guru. Will you accept me?’ And Lord Krishna accepted Bhrigu as his disciple.”

In the third and final act of the life-drama of Sri Krishna, he conveyed to his beloved disciple Arjuna the immortal teaching that has come down to us as the Bhagavad-Gita. Seated in Arjuna’s war-chariot on the field of Kurukshetra, where Arjuna’s kinsmen the Pandus and the Kurus, were drawn up for battle, Krishna was a center of peace, like the eye in the center of a hurricane. Each side had sought his help, but he refused to bear arms, offering instead either his army or his counsel. Arjuna wisely chose Krishna’s counsel, and was victorious.

Bhagavan Krishna explained that man is a composite of thought, action, and feeling, and described how the paths of *jnana* (wisdom), *karma* (right action), and *bhakti* (devotion), lead the soul back to God. He then instructed Arjuna in the path of *raja yoga*, which harmonizes all three, saying: “The yogi is greater than body-disciplining ascetics, greater even than the followers of the path of wisdom (*jnana yoga*) or of the path of action (*karma yoga*); be thou, O Arjuna, a yogi!” (Bhagavad-Gita VI:46).

Sri Krishna taught Arjuna that liberation is the sole object of life (V:27) and showed him the means of attainment: “Relinquish all activities unto Me! Devoid of egotism and expectation, with your attention concentrated on the soul, free from the fever (of worry), be engaged in the battle of activity” (III:30).

The divine incarnation that was Bhagavan Krishna lived and taught more than 5,000 years ago; but the soul-melting melody of his flute of divine love ever calls mankind to seek God in the silence of meditation. To those who fight bravely in this battle of life, while constantly seeking the Lord in the Brindaban of the heart, Krishna comes to bestow on them the ever-existing, ever-conscious, ever-new bliss of Spirit.



Young students of the Kanya Vidyalaya (girls' school) of Yogoda Satsanga Society of India, Ranchi, portray an incident in the early life of Lord Krishna (kneeling). Their hands form a *mudra* symbolizing his flute, ever calling all souls to awaken from the sleep of mortal delusion. In his *Whispers from Eternity*, Paramahansa Yogananda wrote: ". . . O divine Krishna, thou reignest forever in each heart that hears thy heavenly flute."

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# Self-Realization News

## San Diego Self-Realization Temple Celebrates Thirtieth Anniversary

"I dedicate this new Temple to the ideal of Self-realization, that all who speak here may send forth vibrations of true realization, finding God templed in their hearts." With these words Paramahansa Yogananda established the beautiful hilltop Temple in San Diego on September 5, 1943.

The thirtieth anniversary of that event was commemorated on September 5, 1973, with a special service at the Temple and a tour of its new facilities: a bookroom, two Sunday School rooms, and a study for the Temple ministers. Brother Bhaktananda, minister of the Hollywood Self-Realization Temple, shared with the congregation inspiring memories of Paramahansa Yogananda connected with the construction and dedication of the San Diego Temple. The great master had not only supervised every detail, but had done much of the actual work. Concluding the service, Brother Mokshananda, minister in charge at the San Diego Temple, read from a transcript of Paramahansaji's dedication speech:

"I dedicate this Temple to followers of all religions, that they may come here for constructive study and to travel with us on the one highway of Truth, where all bypaths of theology meet, and beliefs are converted into Self-realization.

"May this Temple be blessed, that from this pulpit people will hear, not the voice of theology, but the voice of God in the temple of Infinity.

"Last, and most important, is to create a temple within yourself where you talk to your own thought-audience, where you are the minister in the temple of your own soul. Therein you can find God."

## SRF Youth Retreat — Activity Balanced by Meditation

Picture a garden by the sea. Fill it with happy children, and Self-Realization Fellowship renunciants and trained lay disciples serving as counselors. Add meditation, *kirtans*, *satsangas*, classes, *asanas*, games, sports, swimming, hiking, cookouts, crafts, plays, a puppet show, and a "renaissance" fair! You now have the 1973 Self-Realization Fellowship Youth Retreat, held at the Ashram Center in Encinitas, California; from August 11-18 for boys, and August 18-25 for girls.

The Youth Retreat provided a spiritual atmosphere where children learned to make God a part of their lives through daily application of Paramahansa Yogananda's teachings. Spiritual instruction was given in classes on how to meditate, and in the simple, effective Self-Realization techniques of Energization, Concentration, and Meditation. The children began each day with group practice of the Energization Exercises and a period of chanting and meditation.

The Youth Retreat program included plenty of healthful physical activity. One highlight was an all-day outing to Cuyamaca State Park, near Alpine, that included a cookout and an evening by the campfire, with stories, comestibles, and music.

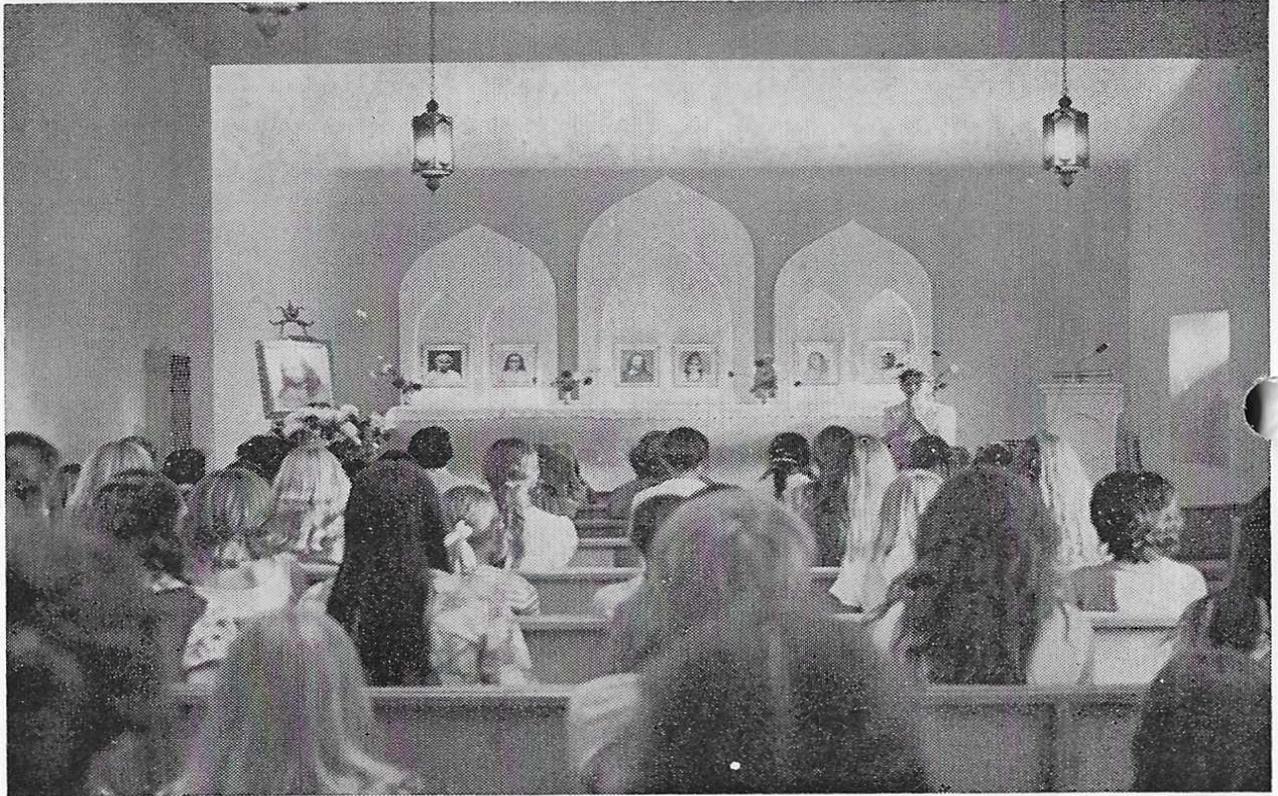
During the week the children expressed their creativity in making individual wooden altars, and in writing and performing their own play. On the last night they participated in a "renaissance" fair, complete with period costumes and music, games, displays and shows of magic. Evening brought songs, meditation, and a sleep-out in the orchard under "the silent star-decked night."\*

On the last day a service was held on the hermitage grounds facing the Western horizon where God had "knit together the fabrics of sky and sea."† Friendship bracelets, made by each child, were then exchanged, symbolizing loyalty to the one Divine Friend expressing love through all hearts. As they boarded their buses many young ones had already begun wistfully to count the days until the next retreat, for as one mother wrote:

\* From Paramahansa Yogananda's "Whispers from Eternity."

† *ibid.*





“My son just returned from the week-long Youth Retreat in Encinitas. When we picked him up, he was sad because he had to come home; he wished that SRF were planning a Christmas retreat also.

“From the parents’ point of view we felt it was a great week. Our son came home with a love for Paramahansa Yogananda and the Encinitas Ashram Center and for all that had been shown him during the week. He is happily demonstrating his Energization Exercises and meditation. Needless to say, it was far more than we had hoped for. Thank you so much. We know that you and the kind counselors will conduct many more happy retreats for the children. Our hearts are full of love and gratitude.”



(Continued from page 11)

faith is strong in God, they find a solution to their problem. Merely ignoring problems won't solve them, but neither will worrying about them. Meditate until you become calm; then put your mind on your problem and pray deeply for God's help. Concentrate on the problem and you will find a solution without going through the terrible strain of worry. ✓

### No "If" about the Working of God's Laws

A prayer that is strong and deep will definitely receive God's answer. But if you do not make any real effort to pray to Him, naturally you will not feel any response. At one time or another, everyone has found some desire fulfilled through prayer. When your will is very strong it touches the Father, and the Father wills that your desire be fulfilled. When He wills, all nature takes notice. God does respond when you deeply pray to Him with faith and determination. Sometimes He answers by dropping a thought in the mind of another person who can fulfill your desire or need; that individual then serves as God's instrument to bring about the desired result. ✓✓

You don't realize how wonderfully this great power works. It operates mathematically. There is no "if" about it. And that is what the Bible means by faith: it is proof of things unseen. ✓

If you practice the presence of God, you will know that what I am saying is truth. Go to God; pray and cry to Him until He shows the workings of His laws to you and guides you. Remember, greater than a million reasonings of the mind is to sit and meditate upon God until you feel calmness within. Then say to the Lord, "I can't solve my problem alone, even if I thought a zillion different thoughts; but I can solve it by placing it in Your hands, asking first for Your guidance, and then following through by thinking out the various angles for a possible solution." God does help those who help themselves. When your mind is calm and filled with faith after praying to God in meditation, you are able to see various answers to your problems; and because your mind is calm, you are capable of picking out the best solution. Follow that solution, and you will ✓✓

meet with success. This is applying the science of religion in your daily life.

### Seeing Is Believing — the Science of Religion

Everything that is visible is the result of the Invisible. Because you do not see God, you do not believe He is here. Yet every tree and every blade of grass is controlled by the power of God within it. That Power is not visible externally. What you see are merely the results coming from the Power in the seeds planted in the earth, which emerge as the tree and the blades of grass. You do not see what is going on within, in the factory of the Infinite. Every object in the universe, and every potential therein, has been produced first in the factory of the mind of God; and God sublets that power to the factory of the mind of man. From that little factory of man's mind comes everything he accomplishes — great books, intricate machines, outstanding achievements in any walk of life. Above all, in that mind-factory lies man's unique ability to find God.

The mind is a perfect instrument of knowledge when you have learned to base your life on truth. Then you see everything in a clear, undistorted way, exactly as it is. Therefore, learn to experiment with this mind. Learn to follow the science of religion and you can become the greatest kind of scientist, the greatest kind of inventor, the master of your own fate.

If you could just remember and apply the truths I have told you, there is nothing you cannot accomplish in life. And the greatest of all achievements is to find God. By the application of science in religion, your uncertain belief in spiritual possibilities can become realization of their highest fulfillment. Then you will be the most successful of all human beings, greater than all the scientists on earth. The great ones who have discovered Him never live in doubt; they experience the truth. "Ye shall know the truth, and the truth shall make you free."\* You have everything when you have found God.

\* John 8:32.



## Letters to Self-Realization Fellowship



"Three weeks have passed since my trip to the lovely Retreat in Encinitas, California. The turn of events at the time of leaving did not permit me to say adieu formally to anyone, or to thank the Sisters and others for their loving services. Please accept now my deepest appreciation for the kindness shown to me during my stay. It was by far the most important investment that I have ever made for a better way of life." — *V.S., Lincolnwood, Illinois.*

"This summer I have been healthier, happier, and more full of life than at any other time in the past twenty years. My new supply of energy has helped me to become more efficient. I give the credit to the Energization Exercises." — *T. R., Elkton, Maryland.*

"Enclosed is my Horn of Plenty savings. Good-paying jobs and pleasant employers have come my way since I started saving." — *G.B., Philadelphia, Pennsylvania.*

"I am studying Sri Yukteswar's *The Holy Science*. The thesis is a magnificent exposition of That which never changes: Truth. Nowhere else have I read so much in so few pages! Upon five occasions this summer and late spring, Babaji and the other SRF Gurus demonstrated to me their power to respond to sincere supplications—without any shadow of a doubt." — *C.O. (F.R.G.S.), Port Angeles, Washington.*

"Last week I received an illustrated folder requesting funds for the SRF school in India. I am so grateful it was sent, for it was the first time I had ever seen a photo of Sri Daya Mata. I have always hoped to someday benefit from a meeting with her; but just seeing the smile on her face in the picture helped me to realize that someone out there is joyful.

"The main purpose of this letter, however, is to ask that my *Lessons* be begun once again from the beginning. I'm sure I will be able to pursue them more diligently. Isn't it curious how such a small thing as a relatively impersonal piece of mail can have such a bearing on one's life?" — *M.H., San Bernardino, California.*

"I have felt through *Autobiography of a Yogi* a great closeness to the universe and to the inner spiritual microcosm. A beautiful vision of the Master Yogananda in a dream left me with an indelible impression of his being, and of great peace." — *D.P., Berea, Ohio.*

"My daughter-in-law came through her trying experience easily and there has been a great change. She has become more patient, more appreciative, more considerate, and in general more lovable. I feel that these wonderful things happened in large measure as a result of the prayers and blessings of Self-Realization Fellowship. I offer you my heartfelt thanks." — *M.R., Los Angeles, California.*

"The arrival of *Self-Realization Magazine* prompted us to write. This treasure chest brought up from the depths of Spirit contains far greater riches than the Spanish doubloons hauled off the ocean floor." — *S. P., Bronx, New York.*

"My husband and I have just read *Autobiography of a Yogi* and *Whispers from Eternity*. What a true, meaningful, and beautiful influence their words have had upon our lives. We are very eager to start our weekly Lessons as SRF members. May the beautiful work go forward and may more of the world turn to inner peace." — *J.H., Fremont, California.*

"I have been reading *Autobiography of a Yogi* again and again. The knowledge I receive leaves me in a wondrous state of mind. How much pleasure, how many happy hours, it has brought me!" — *I.D., Palm Beach Shores, Florida.*

"The Self-Realization Fellowship Lessons and meditation techniques have done me a world of good. Early this year I had a toxic thyroid and a hearing condition that left me extremely nervous. I employed the Energization Exercises and deep-breathing techniques as taught in the Lessons, and can truthfully write that not only has my nervousness disappeared, but my heart and pulse are now normal. I am back at work and earning a living." — *E.D., Pacific Palisades, Calif.*

"I was intensely interested in Paramahansa Yogananda's experiences in Self-realization. Although I belong to no organized religion, after reading Yogananda's *Autobiography* I see that yoga, and the intense desire to know God, are the keys to realization of my beliefs. I wish to enroll as a member of Self-Realization Fellowship." — *R.P., Saskatoon, Canada.*



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ENCINITAS, California: Ashram, Temple, Retreat, and Hermitage, 215 K Street at Second. P.O. Box 758 (Zip code 92024). Tele. (714) 753-2888.

SERVICES: Sunday lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 7:30 p.m.; Thursday lecture 8:00 p.m.

SELF-REALIZATION FELLOWSHIP RETREAT: Guest accommodations. For reservations write c/o P.O. Box 758 (Zip code 92024), or telephone (714) 753-1811.

MEDITATION COUNSELORS: Brother Mokshananda, Mukti Mata, Brother Premamoy.

FULLERTON, California: Temple, 142 East Chapman Avenue (Zip 92632). Tele. (714) 525-1291; if no answer, telephone Los Angeles (213) 225-2471.

SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

MEDITATION COUNSELOR: Brother Achalananda.

**HOLLYWOOD, California:** Ashram, Temple, and India Hall, 4860 Sunset Boulevard (Zip code 90027). Telephone (213) 661-8006.

**SERVICES:** Sunday meditation 8:30 a.m., lectures 9:30 and 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

**MEDITATION COUNSELORS:** Meera Mata, Brother Bhaktananda.

**PACIFIC PALISADES, California:** Ashram, Temple, Lake Shrine, and Mahatma Gandhi World Peace Memorial, 17190 Sunset Boulevard (Zip code 90272). Telephone (213) 454-4114.

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**PASADENA, California:** Branch Center, Pacificulture Foundation Building, 46 North Los Robles (Zip 91101). Tele. Mother Center (213) 225-2471.

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**PHOENIX, Arizona:** Temple, 6111 North Central Avenue (Zip code 85012). Telephone (602) 279-6140.

**SERVICES:** Sunday lecture 10:00 a.m.; Thursday lecture 8:00 p.m.

**MEDITATION COUNSELORS:** Brother Anandamoy, Brother Bhaktananda.

**SAN DIEGO, California:** Temple, 3072 First Avenue (Zip code 92103). Telephone (714) 295-0170.

**SERVICES:** Sunday lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 7:30 p.m.; Thursday lecture 8:00 p.m.

**MEDITATION COUNSELOR:** Brother Mokshananda. Telephone Encinitas (714) 753-2888.

### **Self-Realization Fellowship Centers and Meditation Groups**

*For information about meetings, write Self-Realization Fellowship, Center Department, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.*

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*"Two men please God — who serves Him with all his heart because he knows Him, who seeks Him with all his heart because he knows Him not."*

— Panin

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### Yogoda Satsanga Society of India

*For information about Yogoda Satsanga Society activities, write to General Secretary, Yogoda Satsanga Society of India, Yogoda Branch Math, Old Hazaribagh Road, Ranchi 834001, Bihar, India.*

### Headquarters and Ashram Centers

CALCUTTA (Dakshineswar), West Bengal: *Registered office, Yogoda Satsanga Society of India, Yogoda Math, Dakshineswar, Calcutta 700057, West Bengal. Telephone 56-2801 or 56-2908. Yogoda Ashram, Publication Section, and Yogoda Satsanga Press.*

RANCHI, Bihar: Yogoda Satsanga Society of India, Yogoda Branch Math, Old Hazaribagh Road, Ranchi 834001, Bihar. Telephone 23724. Yogoda Branch Ashram.

### Branch Centers and Meditation Group Centers

*For information about meetings, write to General Secretary, Yogoda Satsanga Society of India, Old Hazaribagh Road, Ranchi 834001, Bihar.*

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## SELF-REALIZATION MAGAZINE

### Index to Volume 44: Winter 1972 — Fall 1973

#### AUTHORS

- Adhvaryoo, Sivananda, Dr.; Yoga: The Way of Life, Winter 1972, 3
- Chou, Hsiang-Kuang; Influence of Hindu Culture on China, Winter 1972, 28
- Daya Mata, Sri; Is Meditation on God Compatible with Modern Life? (Part I), Summer 1973, 9; Part II, Fall 1973, 13; Man's Heaven Lies Within, Winter 1972, 13; The Secret of Forgiving, Spring 1973, 9
- Howe, Quincy, Jr., Ph.D; Drugs and Religion, Winter 1972, 23
- Jagadguru Shankaracharya of Kanchi, Sri; Sins and Merits, Fall 1973, 25
- Jagadguru Shankaracharya Subramaniya Bharati, Sri; The Goal of Life, Spring 1973, 13
- Lipski, Alexander, Ph.D; Glimpses from the Life of Guru Nanak, Summer 1973, 45
- Luther Burbank Society, The; How the Cactus Got Its Spines — And How It Lost Them, Summer 1973, 15
- Sen, Sachi Nandan, Sri and Srimati; Devotional Song in India, Spring 1973, 17
- Tara Mata; The Hindu Scriptures or Shastras (Part I), Winter 1972, 19; Part II, Spring 1973, 34; The Systems of Hindu Philosophy (Part I), Summer 1973, 22; Part II, Fall 1973, 33
- Yogananda, Paramahansa:  
A Christmas Message, Winter 1972, 32  
Commentary on Bhagavad-Gita XVIII: 47-48, Winter 1972, 43; XVIII: 49-53, Spring 1973, 23; XVIII: 54-56; Summer 1973, 41; XVIII: 57-59, Fall 1973, 21  
Commentary on the Rubaiyat of Omar Khayyam, Verse V, Spring 1973, 27; Verse VI, Summer 1973, 38; Verse VII, Fall 1973, 28  
Overcoming Malignant Moods, Spring 1973, 3  
Practicing Religion Scientifically, Fall 1973, 3

The Desire That Satisfies All Desires, Winter 1972, 3

The Physical and Spiritual Rewards of Fasting, Summer 1973, 3

### ARTICLES

Bhagavad-Gita, Commentary on; Paramahansa Yogananda, Chapter XVIII: 47-48, Winter 1972, 43; XVIII: 49-53, Spring 1973, 23; XVIII: 54-56, Summer 1973, 41; XVIII: 57-59, Fall 1973, 21

Christmas Message, A; Paramahansa Yogananda, Winter 1972, 32

Desire That Satisfies All Desires, The; Paramahansa Yogananda, Winter 1972, 3

Devotional Song in India; Sri and Srimati Sachi Nandan Sen, Spring 1973, 17

Drugs and Religion; Quincy Howe, Jr., Ph.D., Winter 1972, 23

Glimpses from the Life of Guru Nanak; Alexander Lipski, Ph.D., Summer 1973, 45

Goal of Life, The; Sri Jagadguru Shankaracharya Subramaniya Bharati, Spring 1973, 13

Hindu Scriptures or Shastras, The (Part I); Tara Mata, Winter 1972, 19; Part II, Spring 1973, 34

How the Cactus Got Its Spines — And How It Lost Them; The Luther Burbank Society, Summer 1973, 15

Influence of Hindu Culture on China; Chou Hsiang-Kuang, Winter 1972, 28

Is Meditation on God Compatible with Modern Life? (Part I); Sri Daya Mata, Summer 1973, 9; Part II, Fall 1973, 13

Man's Heaven Lies Within; Sri Daya Mata, Winter 1972, 13

Overcoming Malignant Moods; Paramahansa Yogananda, Spring 1973, 3

Physical and Spiritual Rewards of Fasting, The; Paramahansa Yogananda, Summer 1973, 3

Practicing Religion Scientifically; Paramahansa Yogananda, Fall 1973, 3

Qibaiyat of Omar Khayyam, Commentary on the; Paramahansa Yogananda, Verse V, Spring 1973, 27; Verse VI, Summer 1973, 38; Verse VII, Fall 1973, 28

Secret of Forgiving, The; Sri Daya Mata, Spring 1973, 9

Sins and Merits; Jagadguru Shankaracharya of Kanchi, Sri, Fall 1973, 25

Systems of Hindu Philosophy, The (Part I); Tara Mata, Summer 1973, 22; Part II, Fall 1973, 33

Yoga: The Way of Life; Dr. Sivananda Adhvaryoo, Winter 1972, 35

## MISCELLANEOUS

- Bhagavan Krishna — The Christ of India; Winter 1972, 39  
Book Review: *Strangers at the Door*; Winter 1972, 47  
Expansion in Eternity (*poem*); Paramahansa Yogananda, Fall 1973, 2  
I Am Building a Rainbow Bridge to Reach Thee (*poem*); Paramahansa Yogananda, Spring 1973, 2  
Janmastami; Fall 1973, 39  
Lo, I am with you always (*poem*); John Charles Earle, Spring 1973, 26  
Nativity, The (*poem*); Christopher Harvey, Winter 1972, 2  
Scientific Exercise Puts New Push into Your Old Pump; Spring 1973, 29  
Self-Realization Fellowship News:  
Classes, Los Angeles; Summer 1973, 35  
Daya Mata in India, Sri; Winter 1972, 53; Spring 1973, 41; Summer 1973, 26  
Dedication of New Temple, Phoenix, Arizona; Spring 1973, 45  
San Diego Temple Celebrates Thirtieth Anniversary; Fall 1973, 45  
Sachi Nandan Sen, Sri (1908-1972); Winter 1972, 54  
SRF Youth Retreat — Activity Balanced by Meditation; Fall 1973, 46  
Tribute to Paramahansa Yogananda, A; Spring 1973, 49  
With My Beloved Alone (*poem*); Rabia, Winter 1973, 51

## PHOTOGRAPHS OF PARAMAHANSA YOGANANDA

- Encinitas, California, 1938; Summer 1973, inside front cover  
In the late 1920's; Fall 1973, inside front cover  
Laurel Canyon, Los Angeles, California, 1930; Winter 1972, inside front cover  
Niagara Falls, New York, 1927; Spring 1973, inside front cover

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**Opposite Page:** Services at Self-Realization Fellowship Lake Shrine, August 19, 1973, commemorating dedication of the beautiful garden estate by Paramahansa Yogananda on August 20, 1950.

**Back Cover:** Sri Daya Mata, during visit to Yogoda Branch Math, Ranchi, India. Reports of her tour of Yogoda Satsanga (Self-Realization Fellowship) ashrams and centers in India appeared in the Spring and Summer issues of *Self-Realization*.

