

Self-Realization



Fall 1975

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Paramahansa Yogananda places flowers at George Washington's crypt,
Mt. Vernon, Virginia, February 22, 1927.

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: Sri Daya Mata addresses the 1975 Self-Realization Fellowship Convocation in Los Angeles. Behind her are Brother Premamoy (SRF minister), Sri Soven C. Roy (a YSS director), Uma Mata (an SRF director), Mrinalini Mata (SRF vice-president), and Sahaja Mata (an SRF director).

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Paramahansa Yogananda, Founder; The Reverend Mother Daya Mata, President.

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We Unite to Worship Thee, O Spirit!

To worship Thee, O Spirit, with a myriad living thoughts of devotion we have built a universal shrine—domeless, immeasurable. In reverence niches we place lustrous wisdom lamps from all temples, tabernacles, viharas, pagodas, mosques, and churches.

The commingled incense of our divine yearnings soars in spirals from the bowl of our hearts. In the unutterable language of love we pour out to Thee our paeans of praise.

Within our silenced beings the mighty organ of *Aum* plays the canticle of all aspirations, the lament of all tears, and the swelling shout of all joys.

In this wall-less soul structure we, Thy children, are united. We feel the grace of Thy pleasure, O Father of All! *Amen, Hum, Amin, Aum.*

—PARAMAHANSA YOGANANDA

How to Find a Way to Victory

BY PARAMAHANSA YOGANANDA

*A talk on February 16, 1939, at Self-Realization Fellowship
international headquarters, Los Angeles, California*

This earth, which once seemed such a big place, I behold now as a tiny ball of atoms, spinning in space, warmed by sunshine, with nebulous gases playing around it—a little ball of clay on which various life forms grow. The Word* of God, the Voice of Spirit—the manifestation of the Infinite—is in everything. The disastrous upheavals that take place on this finite sphere are caused by human selfishness; by man's inharmony with man, and with the hidden Spirit in man and in all creation. Because mankind has not learned the lesson of these catastrophes, the earth continues to suffer devastating storms, earthquakes, floods, diseases, and, worse than these, the clouds of war.

There is a way to conquer this world—to conquer nature and to conquer life, with its poverty, disease, wars, and other troubles. We must learn this way to victory. Great leaders such as Napoleon, Genghis Khan, William the Conqueror, attained wide dominion over other men and lands. Yet their victories were temporary. The victory that Jesus Christ attained is everlasting. How to achieve this permanent victory? You must start with yourself. You may think it is hopeless to try to conquer hatred and inspire mankind to Christlike ways of love, but never was the need so great as now. Atheistic ideologies are battling to drive religion out. The world is marching on in a wild drama of existence. Trying to stop the raging storms, we seem no more than little ants swimming in the ocean. But do not minimize your power. The real victory consists in conquering yourself, as did Jesus Christ. His self-victory gave him power over all nature.

Science approaches the mastery of nature and of life in another way. Yet the initial promise of scientific discoveries often

* Cosmic Intelligent Vibration, which structures and enlivens all creation.

fails to yield anything permanent. The beneficial effects are felt only for a little while; then something worse comes along to threaten man's happiness and well-being. Total victory will not come by applying the methods of science alone, because these methods deal with externals, with effects rather than their subtle causes. The world will go on in spite of disasters, and science will again and again make new conquests. But only spiritual science can teach us the way to complete victory.

The Mind Must Remain Undefeated

According to spiritual science, the attitude of the mind is everything. It is sensible to conquer extreme heat by the use of artificially cooled air, and extreme cold by artificially produced warmth; but while trying to conquer discomfort externally, train the mind to remain neutral to every condition. Mind is just like blotting paper, which readily takes on the color of any dye you apply to it. Most minds take on the color of their environment. But there is no excuse for the mind to be defeated by outer circumstances. If your mental attitude changes constantly under the pressure of tests, you are losing the battle of life. This is what happens when someone in good health and with a good mind goes out into the world to earn a living and immediately gives in to failure when he meets a few obstacles. It is when you *accept* failure that you are a failure. Not he who is handicapped by illness, nor he who is constantly trying in spite of repeated setbacks, but he who is physically and mentally lazy is the real failure. The person who refuses to think, or reason, or discriminate, or use his will or creative energy, is already dead.

Learn how to use the psychology of victory. Some people advise, "Don't talk about failure at all." But that alone won't help. First, analyze your failure and its causes, benefit from the experience, and then dismiss all thought of it. Though he fail many times, the man who keeps on striving, who is undefeated within, is a truly victorious person. No matter if the world considers him a failure; if he has not given up mentally, he is not defeated before the Lord. This truth I have learned from my contact with Spirit.

You are always comparing your lot with that of others. Someone is more alert and successful than you are; therefore you are miserable. This is a paradox of human nature. Don't bemoan your

fate. The minute you enviously compare what you have with what someone else has, you defeat yourself. If you only knew the minds of others, you wouldn't want to be anyone but who you are!

We should envy no one. Let others envy us. What we are, no one else is. Be proud of what you have and what you are. No one else has a personality just like yours. No one else has a face like yours. No one else has a soul like yours. You are a unique creation of God. How proud you should be!

Evil Is Anything That Obstructs God-Realization

To say there is no evil is unrealistic. We cannot escape evil by ignoring it. What is evil? Anything that obstructs God-realization. God is aware of all our wrong thoughts and doings and the troubles we are in. If He doesn't know that evil exists, He must be a very ignorant God! So, good and evil, the positive and the negative, both exist in this world. While trying to keep the consciousness positive, many people become unreasonably afraid of negative thoughts. It is useless to deny that negative thoughts exist, but neither should you fear them. Use your discrimination to analyze wrong thoughts; and then dump them.

Once the poison of a negative thought takes hold in the ego,* it is very hard to get rid of. A story is told of a man who was trying to drive an evil spirit out of a woman. He threw mustard seed at her, which was supposed to make the spirit depart. But the evil spirit just laughed: "I got into the mustard seed before you threw it, so it doesn't work against me." Similarly, when the poison of negative thoughts has thoroughly permeated your mind, the power of the mind doesn't work anymore. The "evil spirit" of negative thoughts gets into the "mustard seed" of your mental force. Thus, if you have been sick for a month, you tend to think you are going to be sick always. How can that one month of illness outweigh the fact of the many years of good health you have enjoyed? Such reasoning is unfair to your mind.

Deep metaphysicians probe into the consciousness of the soul, and with its divine power drive out all traces of evil from

* Human consciousness, identified with the body and hence with mortal limitations. The divine consciousness of the soul is identified with God and is impervious to negative influences.

their lives. This is the Yoga way of destroying all obstacles to the union of soul with God; it is not imaginary, but scientific. Yoga is the highest way to God. Through Yoga you leave behind all negative thoughts and realize the ultimate states of consciousness. Yoga is the path of the spiritual scientist. It is pure science throughout, a complete science. Yoga teaches you to look yourself honestly in the eye and find out what you are, and then, with all the strength of your soul, to destroy the evil in you. You cannot just deny evil away. No matter how much persistence it takes, the spiritual scientist is never discouraged. He knows there is no trouble formidable enough to overpower the strength the Lord has given him.

The Conquest of Self Is the Greatest Victory

Learn to analyze yourself, looking at both the negative and the positive: how did you come to be what you are? what are your good and bad points, and how did you acquire them? Then set about to destroy the bad harvest. Remove the tares of evil traits from your soul and sow more seeds of spiritual qualities, to increase the crop of good harvest. As you recognize your weaknesses and scientifically remove them, you become stronger. Therefore you must not allow yourself to be discouraged by your frailties; to do so is to acknowledge yourself a failure. You must be able to help yourself by constructive self-analysis. Those who don't exercise their discriminative faculty are blind; the native wisdom of the soul has been eclipsed by ignorance. This is why people suffer.

God has given us the power to remove ignorance and uncover our innate wisdom, just as He has given us the power to open our eyelids and perceive light. Introspect every night, and keep a mental diary; and now and then during the daytime be still for a minute, and analyze what you are doing and thinking. Those who don't analyze themselves never change. Growing neither smaller nor bigger, they stagnate. This is a dangerous state of existence.

You become stagnant when you let circumstances override your better judgment. It is all too easy to waste time and forget about the kingdom of God. Thus you dwell too much on petty things, and have no time to think about Him. When you analyze yourself each night, be watchful that you are not becoming stag-

nant. You came into the world not to lose yourself, but to find your true Self. God sent you here as His soldier to win victory over your life. You are His child, and the greatest sin is to forget or to put off your highest duty: to win the victory over your little self and regain your true place in the kingdom of God.

The greater your troubles, the greater the chance you have to show the Lord that you are a spiritual Napoleon or a spiritual Genghis Khan—a conqueror of your self. There are so many imperfections within us to be surmounted! He who becomes master of himself is a real conqueror. You must strive to do what I am doing—constantly winning within myself. And in this inner victory, I find the whole world at my command. The elements, which seem so mysterious, the scriptures, which seem so contradictory—all things are made clear in the great light of God. In that Light everything is understood and mastered. To gain this wisdom of God is the only purpose for which you were sent here; and if you seek anything else instead, you are going to punish yourself. Find your Self and find God. And whatever life demands of you, do it to the best of your ability. By discrimination, by right action, learn to conquer every obstacle and attain self-mastery.

So long as you question whether you will win or lose in your battles with life, you will go on losing. But when you are intoxicated with the happiness of God within you, you become more positive—and more humble. Don't go backward, and don't stand still. The majority are either stationary or engaged in a tug-of-war between their good and evil tendencies. Which will win? Temptation is the voice of Satan whispering within your mind. Satan is always trying to bungle matters for you. To be stricken with weakness is not a sin, but the minute you give up the effort to overcome it, you are lost. So long as you are trying, so long as you pick yourself up when you fall, you will succeed. It is not the victory itself that brings pleasure, but the power and the satisfaction that come when you conquer a weakness.

Study the lives of the saints. That which is easy to do is not the way of the Lord. That which is difficult to do is His way! St. Francis had more troubles than you could imagine, but he didn't give up. One by one, by the power of mind, he overcame those obstacles and became one with the Master of the Universe. Why shouldn't you have that kind of determination? I often think that

the most sinful action in life is to admit failure, for in doing so, you deny the supreme power of your soul, God's image within you. Never give up.

Develop a liking for those pursuits that will help you to have greater mastery over yourself. Real victory is to carry out your good resolutions in spite of all difficulties. Let nothing break your determination. Most people reason, "Let it go today; I will try again tomorrow." Don't deceive yourself. That kind of thinking will not bring victory. If you make a resolution and never cease trying to carry it out, you will succeed. Saint Teresa of Avila said, "Saints are sinners who never gave up." Those who never surrender eventually attain victory.

Be Secure in Your Innate Goodness

One day you will be gone from this world. Some will cry for you, and some may say a few words against you. But remember that all the bad thoughts you have had, as well as your good ones, will go with you. So your important duty is to watch yourself, correct yourself, do your best. Ignore what others may say or do against you, so long as you are sincerely striving to do right. I try never to antagonize anyone, and within my heart I know I have done my utmost to be kind to all. But I care not about man's opinion, whether praise or condemnation. God is with me, and I am with Him.

It isn't a boast, but I have experienced in my own consciousness the great joy of the sure feeling in my soul that no one can provoke me to revenge. I would rather slap myself than be mean to anyone. If you hold to your determination to be kind, no matter how people try to ruffle you, you are a conqueror. Think about it. When you are threatened, and you remain calm and unafraid, know that you are victorious over your little self. Your enemy cannot touch your spirit.

I could not think of being unkind, even to a mortal enemy. It would hurt me. I see so much unkindness in the world, and there is no excuse for me to add to it. When you love God, and when you see God in every soul, you cannot be mean. If someone behaves hurtfully toward you, think of the best ways to behave lovingly toward him. And if he still refuses to be considerate, remain

withdrawn for a time. Keep your kindness locked up within, but let no demonstration of unkindness mar your behavior. One of the greatest victories over the little self is to be sure of your capacity to be always thoughtful and loving, to be secure in the knowledge that no one can make you act differently. Practice this. The entire Roman government could not have roused unkindness in Christ. Even for those who crucified him, he prayed: "Father, forgive them; for they know not what they do" (Luke 23:34).

When you are certain of your self-command, your victory is greater than a dictator's—a victory that stands immaculate before the tribunal of your conscience. Your conscience is your judge. Let your thoughts be the jury and you the defendant. Put yourself to the test every day, and you will find that as often as you take punishment at the hands of your conscience, and as often as you strictly sentence yourself to be positive—to be true to your divine nature—you will be victorious. □

(To be concluded in next issue)

THANKSGIVING PRAYER

Each November in America we commemorate the spirit of the Pilgrim Fathers, the originators of this great democratic civilization, by setting aside, just as they did, a day of thanksgiving to the Lord God of the universe. Our thanks are for our many blessings. And we send this special prayer to the Spirit: that every American shall strive to manifest Christ-like virtues, and thus become a true citizen of the globe. As example speaks louder than words, let every American become a true child of God, thereby helping other brothers of the world to be like him.

—PARAMAHANSA YOGANANDA

The Right Attitude Toward Life's Experiences

BY SRI DAYA MATA

Extracts from a talk to a group of Self-Realization Fellowship members and monastics, March 25, 1971, SRF international headquarters, Los Angeles, California

From among the treasured notes Gyanamata* wrote to me throughout my earlier years in the ashram, I want to share with you some of her wisdom. Gyanamata lived by these four principles she outlined for me, and she counseled and encouraged us to do the same:

See nothing, look at nothing but your goal,
ever shining before you.

The things that happen to us do not matter;
what we become through them does.

Each day, accept everything as coming to you
from God.

At night, give everything back into His hands.

See nothing, look at nothing but your goal, ever shining before you. This is a basic principle of the spiritual path, because the search for God is a way of life. It isn't enough to go to church devoutly on Sunday, only to return home and continue to live in a God-forgetful worldly way. We must realize that what we see, what we think, and what we do determine what we are. The deep seeker after God should not concentrate his time and attention

* Gyanamata (Mother of Wisdom) was one of the first *sannyasinis* of the Self-Realization Fellowship monastic order. Paramahansa Yogananda often extolled her saintly spiritual stature. She entered the ashram in 1932 when she was in her early sixties; Sri Daya Mata had entered the ashram a year earlier, at age seventeen. As one of the younger disciples, whom Paramahansa Yogananda often left in Gyanamata's charge when he was away from Mt. Washington, she and the others were helped and inspired by Gyanamata's exemplary life.

upon distractions, on anything that pulls the mind away from God. He should not look at the negative side of life nor become involved in it. Gurudeva Paramahansa Yogananda taught us to avoid those thoughts, activities, and diversions that are incompatible with a sincere desire for God. We ought always to hold before us that ideal.

Those of you who live in the world should not waste time going to cocktail parties, or to movies that do not uplift and inspire, or are downright base in the reactions they arouse. Never do anything that drags the consciousness down from your goal—God. One may think, “Well, I can do as I please today; when I go home tonight I’ll have a deep meditation.” But you can know for certain that one who reasons thus will not find God in this lifetime.

We should try every day to so conduct ourselves that we always remember our identity with God, for we are His divine children. Guruji often used this familiar expression: “See no evil, hear no evil, speak no evil.” Figurines of three monkeys, epitomizing this wisdom, are common in India and also in this country. One monkey has his hands over his eyes, the second monkey covers his ears, and the third his mouth. Let no improper use of the senses defile the God-aspiring consciousness.

The things that happen to us do not matter; what we become through them does. We should never become downcast or discouraged by our mistakes or by the unfortunate things that happen to us as a result of the misbehavior of others. On occasion we have all done things that we were ashamed of later, when we realized our behavior was wrong. But it is equally wrong to allow the memory of those mistakes to poison the rest of our life. We must not allow anything to embitter us, to destroy our faith in ourselves or in our fellow beings, or to fill us with guilt complexes. The right spiritual reaction to all experiences is to determine that we will learn from them and change ourselves for the better.

Recently I came across a letter I had sent to Master when I was a very young disciple. He had evidently scolded me, and I had written to him, “I promise you, Master, I will do the best I can

every day to be positive, and not to resist your guidance in thought, word, or action.” When one is strong-willed and positive-minded, there is a tendency to want to have his own way. Such persons are sure that they know best. The divine duty of the guru is to help the disciple to learn how to develop wisdom-guided will. By his discipline Master was helping me to learn from my mistakes.

He used to caution disciples who would not give up egoistic misguided will: “If you keep on like this, Divine Mother will send you away.” These words frightened me at first, but soon I recognized that he was merely trying to point out to us the divine law. And now I say the same thing to all of you who seek God on this path. Don’t persist in the errors of your ego, but try to conform to the guidance of Guru; otherwise the law of *karma* does cause one to fall away from the spiritual path.

When I tended to punish myself—and consequently to suffer a great deal—because I felt I was not living up to Gurudeva’s expectation one-hundred percent, he again gave me the right perspective: “What is past is past. Correct yourself and forget the past. Don’t give any more thought to it.” Gyanamata is saying the very same thing. The unintentional wrongs you do, or the unpleasant things that happen to you do not matter. What is important is what you become as a result of these experiences. You alone determine your reactions to all of the circumstances that life brings. Will you become an embittered, discouraged, self-pitying human being; or a divinely understanding, compassionate, strong-minded individual, dedicated to God? No one can prevent your success in your search for God, except you yourself.

Each day, accept everything as coming to you from God. This is a vital point. Never think that others are doing you good or ill; see all persons as instruments of God. Be a divine soul, a devotee earnestly seeking God, who sees the hand of God behind everything that happens to him and to others. Know full well that it is God and God alone who silently and lovingly watches over our lives. Each day accept everything as coming to you from the hand of God, and you will begin to realize His constant nearness and blessing.

At night, give everything back into His hands. Never make the excuse that your mind is so filled with thoughts of your work and duties that it is not able to think about God. This is one of the basic problems that everyone on the spiritual path has to overcome, whether he lives in a monastery or in the world. We tend to become so absorbed in our responsibilities that it is difficult at the time of meditation to mentally throw them off. But we must realize the importance of doing so.

At night, and whenever your time for meditation comes, mentally give everything back into God's hands. You may have been busy with your housework, or with office, factory, or school work, or with financial problems—whatever is involved in your personal responsibilities. These are your duties throughout the day; but at night, when comes the period for meditation, mentally place those responsibilities back in God's care. If you make this mental act every night you will find that it will gradually become much simpler for you to drop everything but God from your consciousness at the time of meditation. Then you will be free to commune with Him.

I urge you to remember these four points, because if you do, you will find them very, very helpful to your spiritual progress. In this life we all have an opportunity to know God; our success depends upon how we react to all of the experiences that come to us.

*Subtle is the path of love!
Therein there is no asking and no not-asking,
There one is immersed in the joy of the seeking:
 plunged in the deeps of love as the fish
 in the water.
The lover is never slow in offering his head
 for his Lord's service.
Kabir declares the secret of this love.*

—Kabir

A New Book from Self-Realization Fellowship

MAN'S ETERNAL QUEST

BY PARAMAHANSA YOGANANDA

Fifty-seven lectures by Paramahansa Yogananda are compiled and presented for the first time in book form. Man's need and ultimate search for God, and the eternal relationship he has with his Creator, are explained in the language of wisdom and divine love that uniquely characterized Paramahansaji's life and mission. He speaks to all who are searching for Truth, to all who are yearning for that something which is missing in life, the ingredient without which life has no real meaning. From *Man's Eternal Quest*:

Learn how to cultivate the consciousness of Spirit. That is why you were born a human being. You were created under the evolutionary law that you might exercise your divine powers to find God... You can, if you concentrate. The only meaning of life is to find the all-loving God, who has kept us apart from Himself by shyly hiding from us. We must find Him. Mankind is engaged in an eternal quest for that "something else" he hopes will bring him happiness, complete and unending. For those individual souls who have sought and found God, the search is over: He is that Something Else.

Sri Daya Mata, president of Self-Realization Fellowship, writes in the preface of this new book: "To have seen my Gurudeva in divine communion; to have heard the profound truths and devotional outpourings of his soul; to have recorded them for the ages; and now to share them with all—what joy is mine!"

Cloth, 484 pages (includes glossary), \$7.95

Systems of Hindu Philosophy

THE NATURAL BASIS OF THE CASTE SYSTEM

BY TARA MATA

(Continued from Spring 1975 issue)

Bharadwaja in his *Karma Mimamsa* ("Inquiry into Right Action") has given us a clear picture of the natural and evolutionary basis of *Varna Dharma*, usually translated as the "Caste System." The literal meaning of *varna* is "color" and applies to the spiritual "color" of man as determined by his rank in evolutionary progress. The spiritual colors of the four castes or natural divisions of humanity are: black for the *Sudra*, servant or manual worker; brown for the *Vaisya* or merchant; red for the *Kshatriya*, warrior and ruler; and white for the *Brahmin*, guru or perfected man.

Inclusion in one of these four castes, as set forth in the works of Manu and Bharadwaja, and in the *Shambhu Gita* and *Yajnavalkya Samhita*, depended not on a man's birth but on his natural capacities as demonstrated by the goal in life he elected to achieve. This goal could be *kama*, desire, activity of the life of the senses (*Sudra* stage); *artha*, gain, fulfilling but controlling the desires (*Vaisya* stage); *dharma*, self-discipline, the life of responsibility and right action (*Kshatriya* stage); and *moksha*, liberation, the life of spirituality and religious teaching (*Brahmin* stage). These four castes render service to humanity, respectively, by body, mind, will power, and spirit.

Correspondence with Nature

These four stages have their correspondence in the eternal *gunas* or qualities of nature: *tamas*, *rajas*, and *sattwa*, obstruction, activity, and expansion; or, mass, energy, and intelligence. The four castes are marked by the *gunas* as *tamas* (ignorance), *tamas-rajas* (mixture of ignorance and activity), *rajas-sattwa* (mixture of right activity and enlightenment), and *sattwa* (enlightenment). Thus has nature marked every man with his caste, by the predom-

inance in himself of one, or the mixture of two, of the *gunas*. Of course, every human being has all three *gunas* in varying proportions. The *guru* will be able rightly to determine a man's caste or evolutionary status.

The ancient Hindu books state that the four stages in human life are in correspondence with the orderly evolution of the natural world, which brings the *jiva* (individual soul) safely and inevitably through the stages of plants (*udvijja*), germs (*swedaja*), animals (*andaja*), and human beings (*jarayuja*).

The planetary rulership of castes is as follows: Jupiter (*Guru*) and Venus (*Sukra*) rule *Brahmins* or priests and Vedic scholars; Sun (*Surya*) and Mars (*Kuja*) rule *Kshatriyas* or rulers and warriors; Mercury (*Budha*) and Moon (*Soma*) rule *Vaisyas* or traders and farmers; and Saturn (*Sani*) rules *Sudras* or servants.

Bucke, in his *Cosmic Consciousness*, speaks of the four distinct stages of intellect: "First, the mind made up of precepts or sense-impressions; second, the mind made up of these and receipts—the so-called receptual mind, or in other words, the mind of simple consciousness; third, we have the mind made up of precepts, receipts, and concepts, called sometimes the conceptual mind, or otherwise the self-conscious mind—the mind of self-consciousness; and fourth and last, we have the intuitional mind—the mind whose highest element is not a receipt or a concept, but an intuition. This is the mind in which sensation, simple consciousness, and self-consciousness are supplemented and crowned with cosmic consciousness."

The natural inequalities found among men are due, in a particular sense, to the *karma* or actions of past lives which require that each one reap what he has sown, and, in a general sense, to the disorder introduced into the world scheme when the human race succumbed to sex consciousness and gradually became so much identified with the senses or bodily vehicle (*sthula sharira*) that the consequence was the expulsion from "Eden" or perfect world of harmony and equality.

Caste, a Check Against License

To a certain extent, all races and nations observe in practice, if not in theory, the features of caste. Where there is great license or so-called liberty, particularly in intermarriage between ex-

tremes in the natural castes, the race dwindles away and becomes extinct. The *Purana Samhita* compares the offspring of such unions to barren hybrids, like the mule, which is incapable of propagation of its own species. Artificial species are eventually exterminated. History offers abundant proof of numerous great races that no longer have any living representatives. The caste system of India is credited by her most profound thinkers with being the check or preventive against license that has preserved the purity of the race and brought it safely through millenniums of vicissitudes, though many other races have completely vanished.

Progressive Stages of Life

In addition to the wise regulation of society afforded by *varna* or caste, the ancient *rishis* provided a system of progressive life stages or activities (*Ashrama Dharma*). These two together are known as *Varnashrama* and constitute the special *dharma* or life-duty of the Hindus. It may well be that the perfect world-order of the future will base itself on the ancient rules of *Varnashrama*, which have triumphantly withstood the assaults of time, foreign invasion, and the gross misunderstanding of younger nations. Patterned as it is on correspondences from the natural world, it follows the law of harmony or the will of God. India's great future lies in her adherence to the rules of life formulated by her *rishis* in the hoary past, for the element of time is powerless against perfection.

One of the greatest of the *Dharma Shastras* or Hindu scriptures on the conduct of life is the *Yajnavalkya Smriti*, in which the *ashramas* or four stages of life are described. The *ashrama* training applies only to the three superior castes; the duty of a *Sudra*, or the man in thrall to his senses, is fulfilled by serving the higher castes and by obedience to their supervision. The *Vaisyas* are required to follow the first two *ashrama* stages only; the *Kshatriya* the first three, while the highest or *Brahmin* caste is able to complete the four full stages of *ashrama* life. These are called the four *purusharthas* or "gains for the soul."

The first stage is the student life, generally begun at the age of eight years. The greatest stress is laid on *achara*, self-discipline or control of the body; the cultivation in early youth of right habits and moral strength.

The second stage of life is that of the married man or householder. Marriage is considered as a religious duty for the perpetuation of the race, and various purificatory and spiritualizing Vedic rites are enjoined at the time of marriage and before and after the birth of a child in order to insure heroic progeny. The performance of the fivefold *mahayajnas* or great sacrifices is compulsory on every Hindu householder, by which he acknowledges his debt to Brahma, to the divine beings who watch over the welfare of humanity, to his friends and neighbors, to those who furnish him with the necessities of life, and to strangers and foreigners. These *mahayajnas* will be explained later.

The third stage of *ashrama* life is that of the recluse, reached when all the obligations of married life have been fulfilled and bodily strength is waning. The ancient Hindus used then to make their home in the forest, living simply on natural food, and practicing various spiritual exercises. The last stage, achieved only by the highest or *Brahmin* caste, is that of complete renunciation, when all earthly ties and desires are relinquished and the mind is immovably fixed on the final goal of spiritual emancipation. Thus, stage by stage, the young *Brahmin* becomes the old sage, contributing all his life long to his own progressive growth and the welfare of all beings. The advanced *Brahmin* may bypass one or more of the three lower *ashramas*, having evolved through these in previous incarnations, and enter early in life the stage of renunciation.

Lord Shiva, in the *Shambhu Gita*, describes *Varnashrama*, or the system of caste and of the graduated stages of life, as comparable to the embankments that keep the river of life flowing smoothly to its goal, the ocean of Spirit. The text follows: "My *Prakriti* (nature or creation) is divided into two, animate (*chetana*) and inanimate (*jada*). *Chetana-Prakriti* (conscious life) is pictured as a rushing stream taking its rise from the top of the mountain of *jada* (inanimate or unconscious life). The stream flows smoothly down through four gulfs in its course, representing the *udvijja* (plant), *swedaja* (germ), *andaja* (animal), and *jarayuga* (elementary human) stages. The stream strictly keeps to its channels while flowing through these gulfs, and there is not the least danger of its swerving from its course (i.e., there is no free will in these stages, which are completely under the orderly guidance of nature).

“On coming down from the slopes of the mountain to the flat tableland, representing the true human stage of life, the stream widens (free will and variety enter in), but is exposed to the danger of flowing astray into pits and abysses, and of being swallowed up there instead of passing straight onward to meet the ocean, representing the *Brahman* (Deity) and *mukti* (salvation). The pits and abysses represent the loss of spirituality and consequent barbarity and extinction. The embankment of the river on the tableland represents *Varnashrama Dharma* which, on the one hand, keeps the *Chetana* stream from going astray into the pits and abysses and, on the other hand, facilitates its onward course to the ocean of *mukti*. In this peacefully flowing stream, the *devatas* (gods) bathe in delight, and the *rishis* (holy sages) are engaged in prayers on both banks of the river, enjoying its beautiful scenery.”

The idea conveyed here is that the perfect *Varnashrama* life of mankind is helpful and pleasing to the *devatas* and *rishis*, who in turn serve humanity by preservation and repairs on the embankment of *Varnashrama*. The efforts of the higher beings are always directed to the maintenance and elevation of humankind, considered the most important race in all of the fourteen *lokas* or planes of universal creation.

The four castes and their correspondences may be summarized as follows:

<u>Castes</u>	<u>Function</u>	<u>Spiritual Color</u>	<u>Organ of Service</u>	<u>Ashrama Stages</u>
<i>Sudra</i>	Servant	Black	Body	Study or service
<i>Vaisya</i>	Merchant	Brown	Mind	Marriage
<i>Kshatriya</i>	Ruler	Red	Will	Seclusion
<i>Brahmin</i>	Teacher	White	Spirit	Renunciation

<u>Life Goal</u>	<u>Gunās</u>	<u>Quality</u>
Desire (<i>Kama</i>)	<i>Tamas</i>	Ignorance
Gain (<i>Artha</i>)	<i>Tamas-Rajas</i>	Ignorance-Activity
Discipline (<i>Dharma</i>)	<i>Rajas-Sattwa</i>	Activity-Enlightenment
Liberation (<i>Moksha</i>)	<i>Sattwa</i>	Enlightenment



Kalyana Kalpataru

“Triumphant, victorious is Lord Sri Krishna, delight of Mother Devaki!
Triumphant, victorious is Mukunda (the bestower of liberation and love).”

The Bhagavad-Gita

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

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA

Chapter XVIII, Stanza 77

(Sanjaya continues) "And, O King (Dhritarashtra), as I recall and recall again the colossal manifestation of Hari (Krishna, the Spirit), great is my amazement; I am ever renewed in joy."*

Spiritual Interpretation

The intuition of Sanjaya is repeatedly thrilled to recall over and over again the blessed state of the Absolute, which cannot be even dreamed of in the limited consciousness of physical existence.

As related in stanza 76, the intuition of Sanjaya perceived the joyous state of Arjuna's soul as it was dissolving in the omnipresent nature of Krishna, the boundless consciousness of Spirit. Sanjaya now tells how his intuition is again and again thrilled to recall the indescribable ever-new blessedness of Absolute Spirit, in which all dualities† are completely dissolved.

* Vishwarupa, the cosmic form.

† The oppositional states of pleasure and pain, heat and cold, joy and sorrow, life and death, which man experiences under *maya*, the cosmic delusion of separateness from God.

Chapter XVIII, Stanza 78

(Sanjaya concludes) "Such is my faith: that, wherever is manifest the God of Yoga, Krishna; and wherever is present a true devotee like Arjuna, the (expert) wielder of the bow of self-control, there too are success, victory, attainment of powers, and the unfailing law of self-discipline (which leads to liberation)."

Spiritual Interpretation

Having witnessed the ultimate enlightenment bestowed on Arjuna by Lord Krishna, Sanjaya feels a deep, encouraging conviction within his soul, and declares:

"Wherever there is a devotee like Arjuna, who, though initially weak and oscillating, is still ever ready to free himself by renunciation, and by slaying his would-be captors, the sense-pleasures, with the bow of self-control; and who is able to unite his soul with the omnipresent Spirit, as manifest in Krishna, God of Yoga—that devotee is bound to find the eternal riches, victory over all matter. Through his positive fulfillment of the divine law of liberation, he will have unending spiritual development, miraculous powers, and eternal joy."

At the battle of Kurukshetra, Arjuna was equipped for victory with his all-powerful bow, Gandiva, and was charioteered by Lord Krishna. The devotee of every clime and age must similarly equip himself with the bow of self-control, and be charioteered by God, when he sets out to win the battle between the sense soldiers under the blind king Mind, and the troops of spiritual perceptions led by the emperor Discrimination.

By practicing renunciation (nonattachment) and by withdrawal of the consciousness from sense perceptions in yoga meditation, every devotee should learn to unite his soul with Spirit. The yogi who is able to sit in meditation with spine erect and to free his soul from the consciousness of the senses and unite it with the bliss of Spirit, and who is able by constant practice of yoga to retain that introspective state of Self-realization in his human nature, will attain the cosmic prosperity of God—all His

infinite treasures. By determinedly fulfilling the law of liberation, that devotee will know victory over all nature, and possess the highest spiritual accomplishments: all wisdom, love, and powers of the Divine.

CONCLUSION

The words of Lord Krishna to Arjuna in the Bhagavad-Gita are at once a profound scripture on the science of Yoga, union with God, and a textbook for everyday living. The student is led step by step with Arjuna from the mortal consciousness of spiritual doubt and weakheartedness to divine attunement and inner resolve. The timeless and universal message of the Gita is all-encompassing in its expression of truth. The Gita teaches man his rightful duty in life, and how to discharge it with the dispassion that avoids pain and nurtures wisdom and success. The enigmas of creation are resolved in an understanding of the nature of matter. The mysteries that veil the Infinite Spirit are sundered one by one to reveal a beloved God whose awesome omnipotence is tempered with a tender love and compassion that readily responds to a sincere call from His devotees.

In summation, the sublime essence of the Bhagavad-Gita is that right action, nonattachment to the world and to its sense pleasures, and union with God by the highest Yoga of *pranayama* meditation, learned from an enlightened guru, constitute the royal path to God-attainment.

The *Kriya Yoga* technique, taught by Krishna to Arjuna and referred to in Gita chapters IV:29 and V:27-28, is the supreme spiritual science of yoga meditation. Secreted during the materialistic ages, this indestructible yoga was revived for modern man by Mahavatar Babaji and taught by the Gurus of Self-Realization Fellowship. Babaji himself ordained me to spread this holy science of God-union. Through the blessings of Bhagavan Krishna and Mahavatar Babaji, whom I behold in Spirit as one, and of my guru and paramguru, Swami Sri Yukteswar and Lahiri Mahasaya, I offer to the world this interpretation of the Gita as it has been divinely revealed to me. Any devotee who will emulate Arjuna—epitome of the ideal disciple—and perform his rightful duty with nonattachment, and perfect his practice of Yoga medita-

tion through a technique such as *Kriya Yoga*, will similarly draw the blessings and guidance of God and win the victory of Self-realization.

As God talked with Arjuna, so will He talk with you. As He lifted up the spirit and consciousness of Arjuna, so will He uplift you. As He granted Arjuna supreme spiritual vision, so will He confer enlightenment on you.

We have seen in the *Bhagavad-Gita* the story of the soul's journey back to God—a journey each one must make. O divine soul! like Arjuna, "Forsake this small weakheartedness (of mortal consciousness). Arise!"* Before you is the royal path. □

* *Bhagavad-Gita* II:3.

"If thou goest about to comprehend in thy own will, it flieth from thee, but if thou dost surrender thyself wholly, then thou art dead to thy own will, and love will be the life of thy nature."—*Jakob Boehme*.



Mrinalini Mata, vice-president of Self-Realization Fellowship, garlands Sri R. C. Arora, consul general of India, accompanied by Sri Soven C. Roy. (See page 44.)

The Many-Sided Mission of Purnavatara Krishna

BY SWAMI SIVANANDA

Founder of The Divine Life Society

Three thousand years before the birth of Jesus Christ, Sri Krishna took a divine birth in the Indian city of Mathura. Down through the centuries, Indian spiritual experience has esteemed him as the supreme incarnation of God, as the great Lord Vishnu. Our scriptures call him *Purnavatara*, that is, the full manifestation of God, God with all His sixteen *kalas*, rays or excellences. This noble scion of the illustrious Yadava dynasty, Sri Krishna, was regarded as a world teacher and the greatest lover of mankind. Even today, the enthralling divine form in which he took birth holds the heart of India captive in chains of devotion and adoration.

The *Bhagavata Purana*, the *Vishnu Purana*, the *Mahabharata*, the *Panchatantras*, and a few other classical works in Sanskrit proclaim, with one voice, that there was none to match Sri Krishna in beauty of form, in wealth of wisdom, in power and perfection of every kind. His enchanting form with flute in hand is worshiped in millions of Indian homes. The vision he grants to his devotees, the blessings he pours upon them even today, is a matter of common knowledge in the land of India.

Worship of Sri Krishna has been practiced here from very ancient times....He has become the most common object of worship in the whole of India. Even in the West, hundreds of devotees worship Lord Krishna and repeat his *mantra*—*Om Namo Bhagavate Vasudevaya!*

A great historical figure, Sri Krishna was the towering genius of his age. He embodied in himself all the great qualities of the head, the heart, and the hand. Krishna was altogether great in knowledge, great in emotion, great in action. The scriptures of

the world have not recorded any life more full, more intense, more sublime, more grand.

Krishna's Life Held Lessons for All Men

Krishna is a glorious and extraordinary personality. Every word of his teachings and every act of his life is full of object-lessons of momentous import to humanity in a variety of ways. Even the sports of his childhood contain a number of lessons for all thinking men.

During his stay in the world, Krishna played various parts. He was an excellent statesman, as also a world teacher. He was a charioteer to Arjuna. He taught the supreme truths of *Yoga*, *Bhakti*, and *Vedanta* to Arjuna and Uddhava, and through them, to all the world. As a master-musician, he gave lessons to Narada in the art of playing the *vina*. The music of his flute thrilled not only the hearts of the *gopis* (milkmaids) but enthralled all nature.

Over the sixty-four fine arts, Krishna had a thorough mastery. No wonder he should be regarded as an *avatara* with sixteen *kalas*. As a child, a boy, and a cowherd he exhibited miracles, and accomplished extraordinary things....

An *avatara* is a descent of God for the ascent of man. A ray from the Hiranyagarva* descends on earth with mighty powers to keep up the harmony of the universe and the welfare of the society. The work done by the *avatars* and their teachings produces a benign spiritual influence on human beings, and helps them in their upward divine unfoldment and Self-realization. An *avatara* comes generally to reveal to man his divine nature, and make him rise above the petty egoistic life of materialistic pursuits and sense-indulgence.

When Righteousness Declines, the Avatar Appears

For special reasons, and in special circumstances, *avatars* appear. Whenever irreligion, unrighteousness (*adharma*), prevails, causing confusion, disorder, and unhappiness in human society; whenever the evil forces seek to shatter the foundations of well-established social organizations, and selfish, ruthless and cruel persons upset world order and human peace, *avatars*

* An aspect of Cosmic Consciousness, or Spirit, in creation.

appear to establish *dharma* (righteousness), restore order, and spread light and peace.

The *avatars* usually come with their particular groups or companions. Lord Rama came with Lakshmana, Bharata, and Sathurghna. Lord Krishna came with Balarama, *devas* (semidivine beings) and *rishis* (God-realized sages). Sanaka came with Sanat-Kumara and Sanandana.

Some, like Sri Shankaracharya, Ramanujacharya, come as teachers and spiritual leaders. Some, like Chaitanya Mahaprabhu, are born to instill devotion in the hearts of people and turn their minds towards God. *Avatars* proper, like Krishna, come only when there is widespread catastrophe and misery in the land.

Many *avatars* have discharged some one specific function, but Krishna's activities were many-sided. Hence, he is styled as *Purnavatara*. The object of Krishna's incarnation was threefold: to destroy wicked demons; to take the leading part in a great war fought on the battlefield of Kurukshetra, where he delivered his wonderful message of the Bhagavad-Gita; and to become the center of a marvelous development of the *Bhakti* (path of devotion) schools of India.

His Life Portrayed the Majestic Perfection of God

The purpose of the Krishna incarnation was not only to destroy *adharma*, but also to reveal to the world the magnificence of God. Sri Krishna was a symbol of the Absolute, a representation of the mighty Sovereign of the universe. In his well-adjusted, symmetrical conduct of life is portrayed the majestic perfection of God.

Sri Krishna appeared as Parambrahman to the sages, as the supreme *Tattwa* or Reality to the yogis, as the lord of beauty to the *gopis*, as a warrior to the warriors, as a child to Vasudeva and Yasoda, as the lord of death to Kamsa, as king of kings to the kings, as an object of constant meditation to the devotees. [As the Absolute Lord], he was different things to different men, and all things to all men. □

—From "Sri Krishna," published by Bhavan's University

Two New Records and Cassettes

SONGS OF MY HEART—CHANTS AND POEMS BY PARAMAHANSA YOGANANDA

PRAYER AT NOON

HOUND OF HEAVEN

(Excerpt from Francis Thompson's Poem)

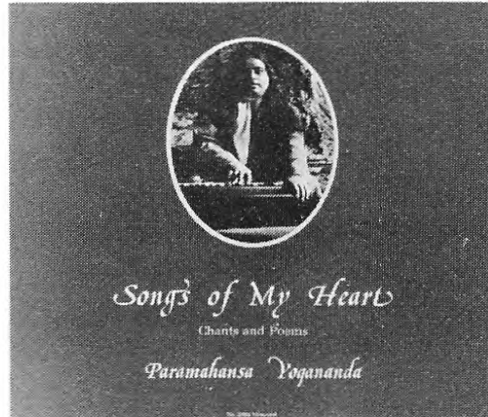
CLOUD-COLORED CHRIST

MY LORD, I WILL BE THINE ALWAYS (English)

MY LORD, I WILL BE THINE ALWAYS (Hindi)

DO NOT DRY THE OCEAN OF MY LOVE

PRAYER AT NIGHT



"Chanting with ever-increasing devotion brings God-communion and ecstatic joy, and through these healing of body, mind, and soul."—*Paramahansa Yogananda.*

LP, No. 2003, \$4.95; Cassette, No. 2004, \$4.95
(Postage and handling, 50¢; 6% sales tax in California)

GOD FIRST BY SRI DAYA MATA

"...so long as you do not know that you are one with Him, you are bound by this world of duality, this world of suffering.... Remember that God is as close to you as your thought allows Him to be. He is omnipresent.... just behind your closed eyes you will feel His nearness."



Sri Daya Mata offers words from her own experience on the inestimable value of God-centered living. Following the teachings of her guru, Paramahansa Yogananda, she has found divine fulfillment. Her testimony will inspire all who seek that Goal.

Stereophonic, LP, No. 2103, \$4.95; Cassette, No. 2104, \$4.95
(Postage and handling, 50¢; 6% sales tax in California)

*The Rubaiyat
of Omar Khayyam*

Rendered into English by Edward Fitz-Gerald

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA



XV

**And those who husbanded the Golden Grain
And those who flung it to the winds like Rain,
Alike to no such aureate Earth are turn'd
As buried once, Men want dug up again.**

GLOSSARY—*Golden Grain*: The idol of wealth. *Husbanded*: Hoarded. *Flung...to the winds*: Spent wantonly. *Alike*: Miser and spendthrift are equally deluded. *To no such aureate Earth are turn'd*: Not to gold, but to dust, is man's clay transformed at death. *Buried once...want dug up again*: Attachment to material life makes man long to return to the physical form.

Spiritual Interpretation

Why, O Man, should you exalt gold, either to hoard it for security or to spend it extravagantly for luxuries? Give scant consideration to the desires of the physical body, to which wealth seems so sweet, since all mortal frames must shortly return to dust, valueless for any purpose.

Practical Application

If one makes gold his idol, there is little difference, metaphysically, whether one guards it like a miser or enjoys it like a spendthrift: both courses proceed from the delusion that wealth is the supreme source of happiness. He who glorifies money is erroneously identifying his Self with the physical body, for which he desires the security and comforts of wealth.

How foolish is man to identify his immortal consciousness with the perishable human form, which death renders inert and destitute of all desirable qualities! Indeed, considered as matter, our dull clay cannot compare with the gleaming ore that men rescue eagerly from the earth.

A deeper metaphysical meaning is also to be found in this quatrain. It refers to life in general, and, in particular, to cultivation of the intellectual wisdom required to make the most of life's opportunities; and to man's bondage to this earth through the law of reincarnation, which is activated by unfulfilled desires.

Man's material desires and aspirations lead him to fancy this earth as a place of fulfillment and ultimate happiness. Thus, most people want their interrupted life "dug up again"; they would like to be able to return from the grave in the same dear form to which they are so attached, and to continue with the same familiar life—minus, of course, its trials and disappointments! But neither those beings who make the most of life and attain material success by nurturing the "golden grain" of intellectual wisdom, nor those who remain dullards and cast this life to the winds of lost opportunity—as rain is blown by the breeze—can return to earth with the same name, opportunity, or form. Return they do, according to the law of reincarnation, but with a new brain and body, to complete the lessons of this school of earthly existence. Repetition of shunned earthly experiences, incarnation after incarnation, is inevitable if the soul is still bound by mortal consciousness and longings when it leaves for the beyond.

However, man's return is "to no such aureate earth" as mortal desires lead him hopefully to envision. He will never find this world a haloed heaven. Since it is impossible to repeat this particular life, once it is lost to us, we should make the most of present opportunities to cultivate not only intellectual success-giving

wisdom, but imperishable soul wisdom. Once Eternal Life is gained, one craves no longer to reenter the lost temporary bodily dwelling. □

“We go toward God not by walking, but by living.”
—St. Augustine

Self-Realization Fellowship WORLDWIDE PRAYER CIRCLE

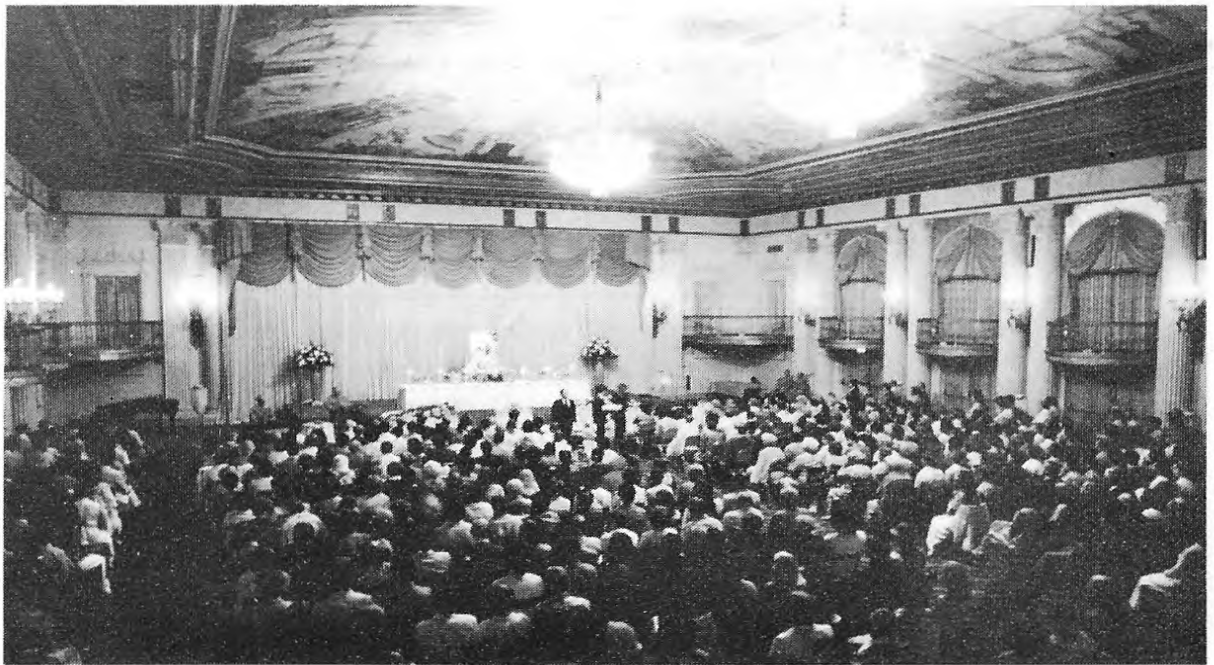
Self-Realization Fellowship is pleased to announce the formation of a worldwide circle of prayer. Self-Realization members and students in all lands can unite with the Mother Center in a specific program of prayer for world peace and for the physical, mental, and spiritual welfare of humankind.

The concept of the worldwide prayer circle was explained at the recent SRF World Convocation in Los Angeles. A free booklet describing its function and outlining the prayer service is available upon request.

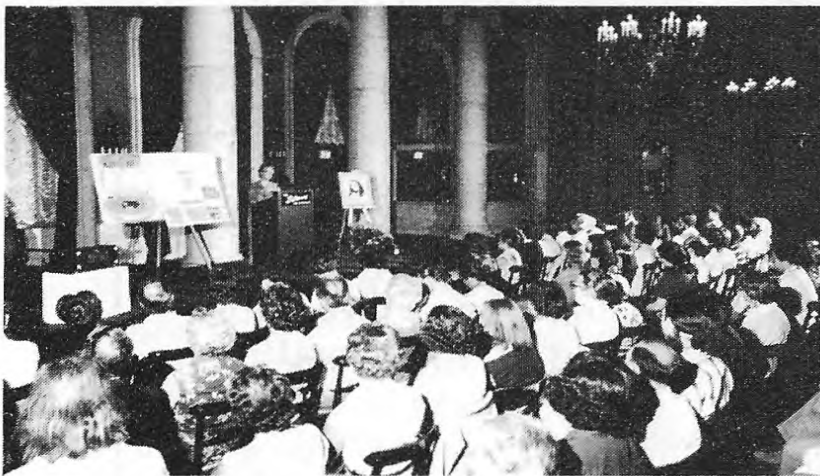
You are welcome to participate in our prayers for world peace and for the upliftment of all struggling souls. Please write to:

Self-Realization Fellowship
Prayer Council
3880 San Rafael Avenue
Los Angeles, California 90065
U.S.A.

Personal requests for prayer receive the confidential, loving attention of the Self-Realization Fellowship Prayer Council



Devotional service in ballroom of Biltmore Hotel



Sister Amrita conducts class for German members in the Biltmore's Renaissance Room.

WORLD CONVOCAION 55th YEAR

Vijoya Mata welcomes members to the Mother Center during daily pilgrimage tours.



Self-Realization News

Self-Realization Fellowship Celebrates Fifty-Fifth Year with World Convocation

Arriving from India in 1920, Paramahansa Yogananda began his spiritual mission in America just three hundred years after the landing of the Pilgrims. They had come in quest of religious freedom. A modern spiritual pioneer, Paramahansaji had come to teach a new concept of religious freedom, Self-realization—knowledge of Divinity within—which liberates man forever from the delusion of separateness from God. This man of God had responded with open heart to the command of the Divine to share his wisdom with all. His life and his words inspired hundreds of thousands of truth-seekers. His spirit continues, and will continue, to uplift souls. For Paramahansa Yogananda is not just a memory, but an ever living Guru, whose unceasing blessings are the joy and hope of Self-Realizationists in every land. And this year, Self-Realization Fellowship members from all over the world came to Los Angeles to celebrate the fifty-fifth anniversary of the work he established for all seekers of Truth.

The Convocation began on July 25th, that auspicious day in SRF annals which commemorates Paramahansa Yogananda's first meeting with Mahavatar Babaji. It was Mahavatar Babaji who revived the ancient sacred *Kriya Yoga* technique of Self-realization and chose the line of masters who were to illuminate this path of liberation for all truth-seekers. He prophesied: "*Kriya Yoga*... will ultimately spread in all lands, and aid in harmonizing the nations through man's personal, transcendental perception of the Infinite Father."

At a time when nations teeter precariously on the precipice of famine, inflation, atomic warfare, and natural calamities, nothing is more needed than harmony "through man's personal, transcendental perception of the Infinite Father." Paramahansa Yogananda dedicated his life to the fulfillment of this spiritual vision; and those who attended the 1975 World Convocation felt

the dynamic message of Self-Realization Fellowship: unity with God, and fellowship with one another in that divine consciousness. In the unfolding Self-realization of true devotees of God we are seeing the fulfillment of Babaji's prophecy. This Convocation presented inspiring evidence of the growing numbers that are swelling the tide of Paramahansaji's spiritual mission, true to the ideal he expressed so often: "I prefer a soul to a crowd, but I love crowds of souls."

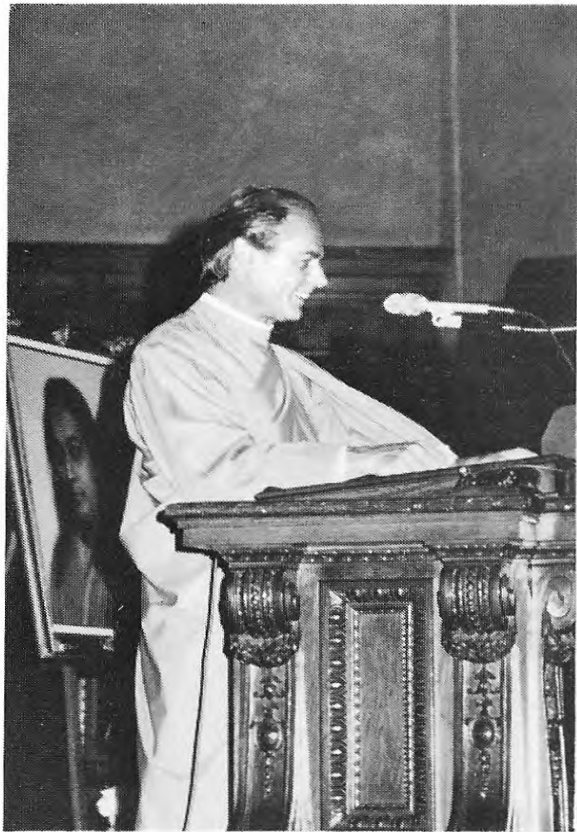
Sri Daya Mata Opened Convocation

"Crowds of souls" was the impression as one watched SRF members from thirty countries register on opening day. That evening the Reverend Mother Daya Mata conducted the first meeting of the ten-day Convocation, and the members' ardent response to her words reflected their love for God. In welcoming them, she expressed the theme of the Convocation, saying:

"These next ten days will be filled with much activity; and of course our greatest wish, our prayer, is that they may be filled with great inspiration for all of you. The search for God, as you know, is an individual pursuit. No one else can give us God, any more than someone else can drink water for us when we are thirsting. Guruji used to say that if you are thirsty, just reading about water or hearing eloquent sermons about it will not satisfy you. It is only when you go to the well and drink deep of its cool, refreshing water that your thirst is completely satisfied. So in the same way we can speak through endless aeons about God, we can read countless sermons about God, but they will never be able to quench the inner drought of our souls. Only one thing can satisfy our yearning, can fulfill our need, and that is to experience the love of God. So we begin this Convocation with that thought as our supreme goal."

Classes in Five Languages

The 1975 Convocation offered multi-language classes (English, French, German, Italian, Spanish) in the basic SRF teachings and techniques of meditation. Of special interest were lectures on Paramahansa Yogananda's interpretations of the Holy Bible and the Bhagavad-Gita. "To reveal the complete harmony and basic oneness of original Christianity as taught by Jesus

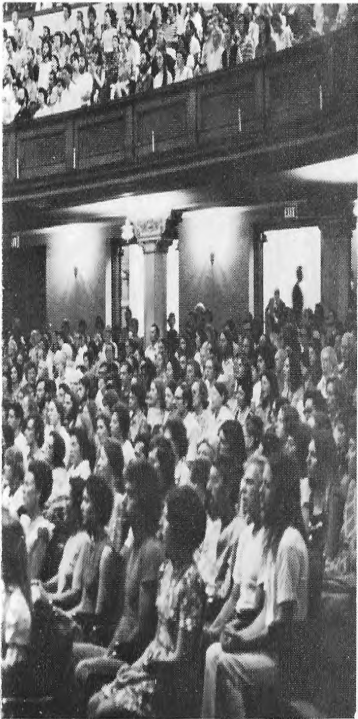


Moments of prayer (*above*) and c
in auditorium near Biltmore Ho

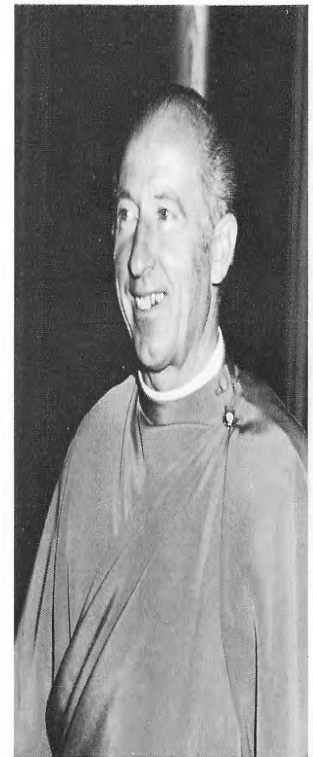
Brother Anandamoy conducting class on Bhagavad-Gita
interpretation of Paramahansa Yogananda



convocation classes



concentration (right) during evening classes
tel



Brother Bhaktananda giving class
on "Practicing the Presence of God"



(Far left) Brother Mokshananda speaks on Paramahansaji's
spiritual expositions of key passages from the Bible.

A panel discussion on harmonious family life was presided
over by Brother Achalananda (center). Participating lay
members (left to right) are Dr. and Mrs. Alexander Lipski,
Mrs. and Mr. Dennis Weaver, Mrs. and Mr. John Pasek.







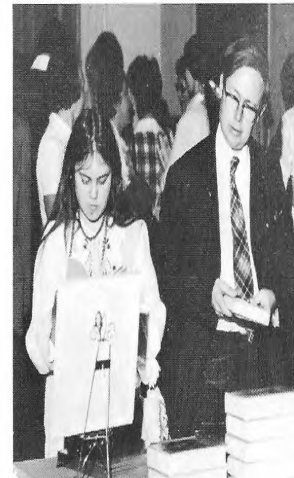
seminars, tours, kirtan, divine fellowship...



Sister Subrata conducts class in German.



Members depart from class at auditorium near Biltmore.



A new book by Paramahansa Yogananda, new records by Paramahansaji and by Sri Daya Mata attract attention at book table.



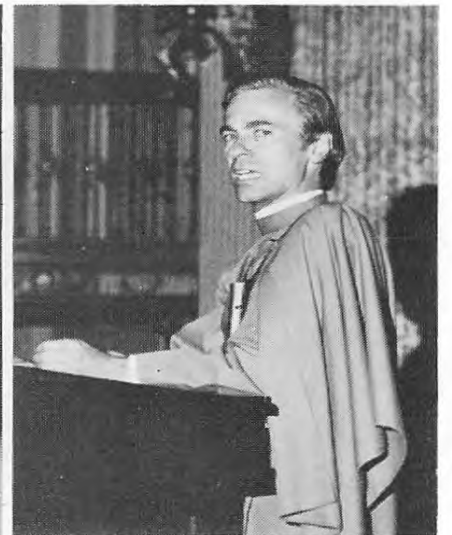
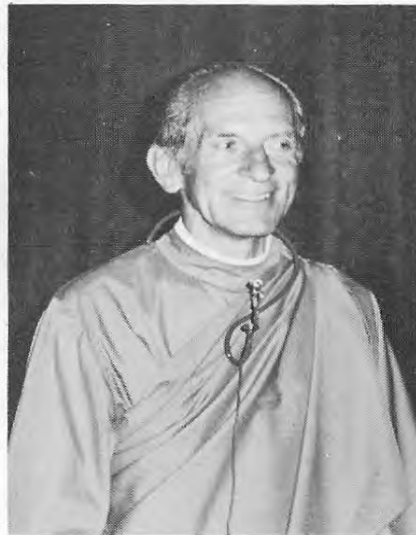
Brother Sarvananda and other SRF monks lead devotional chanting, playing harmonium, drums, cymbals, and tamboura.



Self-Realization members entering main building at the Mother Center to receive Kriya Yoga initiation in the chapel where for many years Paramahansa Yogananda presided over these sacred services.



Sunday School Teachers' Seminar. (Left to right) Mr. Alan Brooks, Mr. Gary Allen, Mrs. Mia Lipski, and speaker, Mrs. Cheryl Wirth



Self-Realization Fellowship ministers—Brothers Turiyananda, Premamoy, Sadananda—conduct classes at the 1975 World Convocation.

One of the pilgrimage tour groups that visited the Mother Center daily

At the Mother Center, pilgrimage group meditates near wishing well blessed by Paramahansa Yogananda.



Convocation members gather in hallway of Biltmore Hotel between classes of 1975 World Convocation.



seminars, tours, kirtan, divine fellowship...



Sister Subrata conducts class in German.



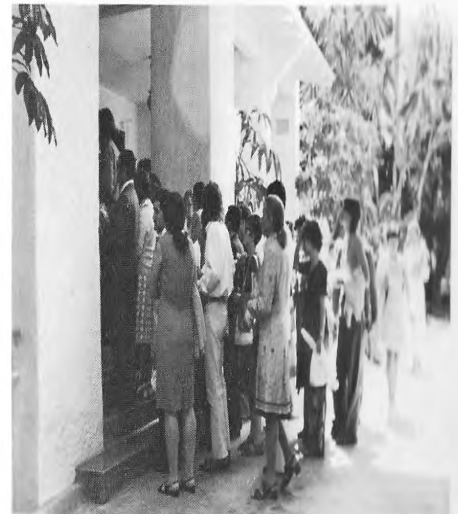
Members depart from class at auditorium near Biltmore.



A new book by Paramahansa Yogananda, new records by Paramahansaji and by Sri Daya Mata attract attention at book table.



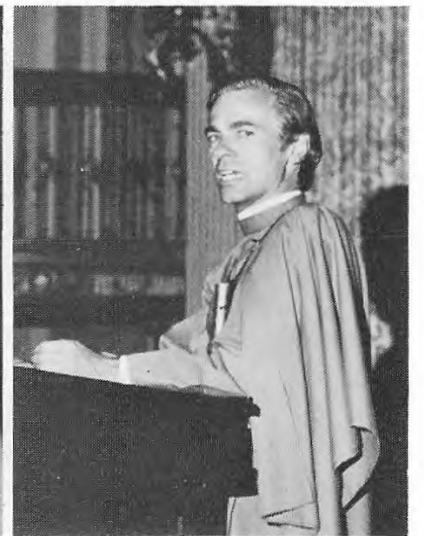
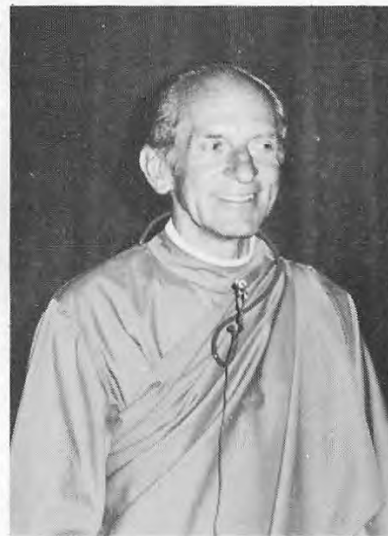
Brother Sarvananda and other SRF monks lead devotional chanting, playing harmonium, drums, cymbals, and tabla.



Self-Realization members entering main building at the Mother Center to receive Kriya Yoga initiation in the chapel where for many years Paramahansa Yogananda presided over these sacred services.



Sunday School Teachers' Seminar. (Left to right) Mr. Alan Brooks, Mr. Gary Allen, Mrs. Mia Lipski, and speaker, Mrs. Cheryl Wirth



Self-Realization Fellowship ministers—Brothers Turiyananda, Premamoy, Sadananda—conduct classes at the 1975 World Convocation.

One of the pilgrimage tour groups that visited the Mother Center daily

At the Mother Center, pilgrimage groups meditate near wishing well blessed by Paramahansa Yogananda.



Convocation members gather in hallway of Biltmore Hotel between classes of 1975 World Convocation.



Christ, and original Yoga as taught by Bhagavan Krishna; and to show that these principles of truth are the common scientific foundation of all true religions” is a primary aim of Self-Realization Fellowship. In Paramahansaji’s interpretations of the great scriptures of Christ and Krishna, the differences of religious dogmas melt away to reveal the unifying truth of Spirit.

Convocation classes and activities were divided between the large convention rooms of the Biltmore Hotel and a three-thousand-seat auditorium a few blocks away.

Each day began with group practice of the Energization Exercises and meditation, and ended at night with meditation, for which purpose devotees were privileged to use the Biltmore Hotel Music Room, where in 1952 Paramahansa Yogananda had entered *mahasamadhi*. Pilgrimages were made to the Mother Center, international headquarters of Self-Realization Fellowship (Yogoda Satsanga Society of India), where Paramahansa Yogananda lived for twenty-five years. God-consciousness, spiritual beauty, intoxicating devotion to the Lord—these characterize the inner life of a God-realized master; permanent vibrations of his divine qualities permeate the places where he lived and taught.

On August 2nd, the day before the Convocation ended, eligible registrants participated in what Paramahansaji had termed “the triumphant taking of *Kriya Yoga*”—triumphant because the taking of *Kriya diksha* or initiation represents the devotee’s acceptance of, and into, the guru-disciple relationship. This divinely ordained bond between the Lord’s chosen representative—the guru who guides and protects the *chela* or disciple—and the earnest devotee whom God has drawn to him, endures until the disciple attains union with the Supreme Spirit. As the new *Kriyabans* departed, following the initiation service, their faces seemed to reflect the divine grace bestowed on each one’s soulful quest.

Sri Daya Mata concluded the Fifty-Fifth Anniversary Convocation with words of loving counsel and inspiration from the depths of her own realization. A living example of the spiritually transforming power of the Guru’s teachings, the Reverend Mother lit in every heart a flame of deeper love for God, of greater dedication to the Guru’s ideals. Listening to her speak, each felt in those

moments, not the ending of a singular spiritual event, but the beginning of a richer spiritual life, a life renewed by the boundless blessings of God and Guru. □

Self-Realization Fellowship Receives Gift of Vedas

His Holiness Mahamandaleshwar Swami Gangeshwarananda, 182nd Acharya of the Udaseen Sampradaya, visited India Hall at the Hollywood Ashram Center on July 6 to present Self-Realization Fellowship with a copy of the ancient, sacred Hindu Vedas, which he has uniquely compiled into a single volume of great size.

Swami Gangeshwarananda is ninety-five years old, and blind; yet he is now making a strenuous world tour to present his publication of the Vedas to select ashrams, libraries, and universities in many different countries. Accompanying the Swamiji are his disciples Swami Govindananda, Srimati Ratna Bahin Fojdar, and Sri S. S. Apte, who serves as General Secretary of the Vishwa Hindu Parishad, the Indian organization sponsoring the Swamiji's tour.

When he was five years old, Swami Gangeshwarananda suffered a severe attack of smallpox while his parents were taking him on a pilgrimage to Brindaban, a city sacred to devotees of Lord Krishna. As a result of this affliction the Swamiji became blind. However, just prior to the loss of his eyesight he was blessed by a vision of Lord Krishna, an event which had tremendous impact on the young boy. Shortly thereafter, he met his guru, Sri Ramananda, and began intensive *sadhana* (spiritual discipline), culminating in his initiation into the Swami Order at the age of thirty-four. By this time the Swamiji, bereft of eyesight, had gained the power of retaining whatever he heard; within a period of three years he was able to memorize a vast segment of the sacred Hindu scriptures.

During the long course of his life, Swami Gangeshwarananda has performed many notable works, but he considers the most important task in his life to have been the compilation of the four Hindu Vedas into one single volume and its subsequent worldwide distribution. His hope is that the study of this scripture will

encourage many to follow the Vedic teachings of international brotherhood and love for God, and lead to a more peaceful world.

The hoary Vedas are the ancient foundation of the Hindu faith. Paramahansa Yogananda, in introducing his interpretation of the Bhagavad-Gita, wrote: "The greatest Hindu scriptures are the four Vedas. One hundred and eight Upanishads were written, containing the essence of the four Vedas, and six systems of Hindu philosophy contain the essence of the Vedas and Upanishads. And the Bhagavad-Gita is the essence of the six philosophies, the hundred and eight Upanishads, and the four Vedas." Hence it was with deep appreciation that Self-Realization Fellowship received this copy of the sacred scripture.

The program at India Hall began with a short meditation led by Brother Achalananda, who then introduced Swami Gangeshwarananda and his companions, and related to the large audience some of the outstanding incidents of the Swamiji's life and present mission. Sri S. S. Apte then gave further details about Swami Gangeshwarananda's life, and concluded with this thought:

"The globe is a small garden in which five kinds of colors of humanity are blooming like flowers. Can we not coexist together without hatred, jealousy, competition, conflicts, and contradictions? This is the very substance, the very message of the Vedas. The Vedas say: 'O man! Look to all of humanity with eyes of friendship. Be brothers and sisters.' That is the ultimate teaching."

Swami Gangeshwarananda then spoke in Hindi; his remarks were translated by Sri Apte. The Swamiji began by pointing out that the very name of the organization founded by Paramahansa Yogananda—Self-Realization Fellowship—gives the essence of the Vedic teaching, for the Vedas stress that man's highest duty is to know and to realize his true Self. Swami Gangeshwarananda quoted the Vedas to the effect that however learned a man is, his wisdom cannot help him to realize the Self without the practice of Yoga. Through Yoga men have gained great spiritual powers, but the ultimate purpose of Yoga is to enable man to know his Self. It was for this reason that Bhagavan Sri Krishna, known as "Yogeshwar," Lord of the Yogis, said to Arjuna: "O Arjuna, be thou a Yogi." The modern world has become very materialistic; it



Swami Govindananda, Swami Gangeshwarananda, Brother Achalananda (receiving Vedas from Gangeshwaranandaji), and Sri S. S. Apte

is the Yoga of Self-realization alone that can save it. The Swami stressed that when one practices Yoga, when one keeps the association of saintly people, and when one has the blessings of a true guru, then by the guru's grace and the grace of God he will obtain Self-realization.

At the conclusion of his talk, Swami Gangeshwarananda formally presented the Holy Vedas to Self-Realization Fellowship. The large book was received by Brother Achalananda on a silken *chaddar* (shawl) given for this purpose by Sri Daya Mata. Brother Achalananda concluded the program with words of thanks to the Swami and his party, and said:

“We have enjoyed not only the receiving of such a blessed gift, but also the opportunity to meet and be with such a distinguished soul as the Swamiji. To hear him speak on the Bhagavad-Gita, the Yoga Shastras, and the path of Self-realization indeed opens our hearts to him. The words of Bhagavan Sri Krishna that the Swami has quoted echo in our hearts, for we are all striving to fulfill the Lord's counsel that we become yogis in love divine. To have such a sweet and wonderful soul travel all the way from India to present us with these sacred scriptures is indeed a most joyous and blessed occasion for us.” □



Sri R. C. Arora, consul general of India at San Francisco, with Sri Daya Mata, SRF/YSS president, at Self-Realization Fellowship headquarters

Consul General of India Visits SRF/YSS International Headquarters

Sri R. C. Arora, consul general of India at San Francisco, visited Self-Realization Fellowship international headquarters on August 16th. He was met at the Los Angeles airport by Sri Soven C. Roy, Development Commissioner of the Indian Administrative Service, and member of the YSS board of directors. Upon his arrival at the SRF headquarters, Sri Arora was welcomed and garlanded in traditional Indian fashion by Mrinalini Mata, vice-president of Self-Realization Fellowship. He then met Sri Daya Mata, SRF/YSS president. After his interview with Daya Mataji, a light luncheon was served to Sri Arora, Sri Roy, and other guests.



Self-Realization ministers Brother Anandamoy (*third from left*) and Brother Dharmananda (*right*) with Sri Swami Chidananda (*left*), president of the Divine Life Society, Sri Muni Sushil Kumar (*fourth from left*), spiritual leader of the Jain religion, and other members of World Fellowship of Religions who visited SRF Lake Shrine

World Fellowship of Religions Representatives Visit SRF Lake Shrine

As part of their worldwide tour, Indian representatives of the World Fellowship of Religions visited Self-Realization Fellowship Lake Shrine. In the party were Sri Muni Sushil Kumar, spiritual leader of the Jain religion; Sri Swami Chidananda, president of the Divine Life Society; and several Jain teachers, social leaders, and devoted lay members who sponsored the tour. After completion of their travels in the United States, the group will be going to Europe in September. In order to make their trip, the Jain religionists broke a 2500-year-old tradition of traveling solely by foot.

The purpose of the tour, said Mr. M. R. Jain, vice-president of the World Fellowship of Religions, is to establish closer relations with other religious groups and to spread goodwill to mankind. During their visit to the Lake Shrine, the guests were especially interested in the Court of Religions, in which are displayed the



Brother Dharmananda, Sri Swami Chidananda, president of Divine Life Society, and Brother Anandamoy at Self-Realization Fellowship Lake Shrine, June 25, 1975

symbols and founding dates of the world's principal religions; the Mahatma Gandhi World Peace Memorial; and a statue of Mahavira ("great hero"), last in the line of spiritual masters whose teachings form the basis of the Jain religion.

Lake Shrine Celebrates 25th Anniversary

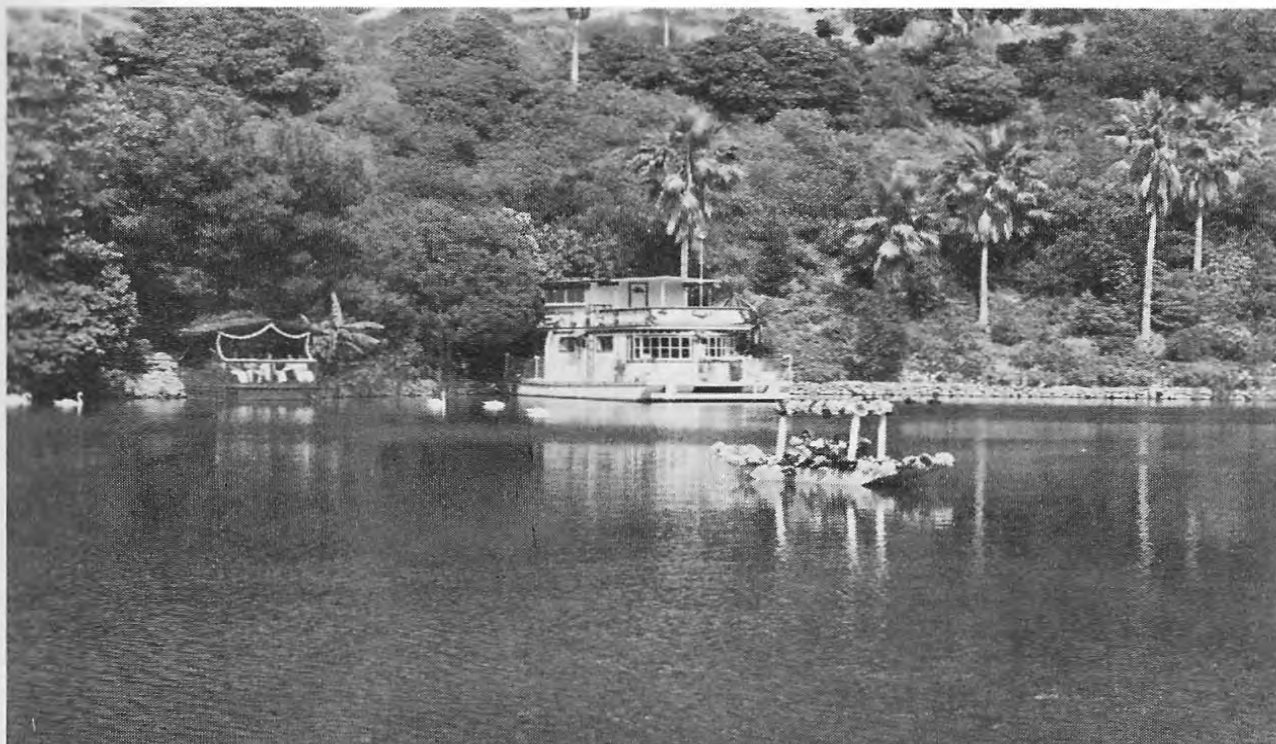
Black and white swans circled the jewel-like lake; the sun danced on the waters, and the breeze played with flower-canopied boats. The poignant sound of a flute awakened chords of memory: twenty-five years ago, Self-Realization Fellowship Lake Shrine was dedicated by Paramahansa Yogananda as a "wall-less temple," honoring the one Father of humankind.

To commemorate that occasion, members of the Lake Shrine had created in this idyllic setting scenes from India's fabled past. A Taj Mahal in miniature was the setting for a puppet show telling of a villager's devotion to Bhagavan Krishna. In a nearby pavilion, "Princess Devaki," in white sari and peacock feathers,

reenacted the ancient tradition, still prevalent in rural India, of narrating stories from the spiritual epics of India.

A *kirtan* group chanted *bhajans*, songs of devotion, beneath a curtained pavilion, attracting devotees to stop and meditate, rapt in a spirit universal to the human heart. And in front of the Mahatma Gandhi World Peace Memorial, an episode from Paramahansa Yogananda's days at his school in Ranchi was charmingly portrayed in costumed ballet. The various programs ran continuously throughout the afternoon. One also could enjoy an Indian dinner of curry and vegetables, sweetmeats and *lhasi* (a lime drink), prepared and served in authentic style.

Mrinalini Mata, vice-president of Self-Realization Fellowship, led the evening commemorative service. Her inspiring address emphasized Paramahansa Yogananda's ideal that people should come to this Shrine not only to enjoy the beauty and serenity of nature, but to feel inwardly the love and peace of God.



Colorful decorations on the meditation pier and the houseboat, and free-floating canopied flower boats added to the natural charm of the Lake Shrine on the occasion of its twenty-fifth anniversary celebration

Brother Dharmananda, minister in charge at the Lake Shrine, and Brother Turiyananda, assisting minister, spoke on Paramahansaji's part in the early history of the Lake Shrine, and on the power of the guru to help his true devotees.

Significantly, Lake Shrine's twenty-fifth anniversary celebration was held but two days away from Indian Independence Day (August 15). "What better place," said Brother Dharmananda, "to celebrate Indian Independence Day than here at the Gandhi World Peace Memorial. We pay respect to the democracy of India, motherland of our Guru."

Mrinalini Mata then conveyed a message from Sri Daya Mata, thanking those who support and serve the Lake Shrine and those who had worked selflessly to create this festive anniversary celebration. The blessing from Daya Mata said, in part: "Wherever souls are gathered in that sincere love and joy of God, and wherever they have come to serve and to dedicate themselves, the di-



Bhajan, the singing of devotional chants to the Lord, a centuries-old custom in India, set a devotional mood to Lake Shrine's day of celebration.

vine vibration of love flows out from them and touches the hearts of those who are in tune around the world.”

As twilight deepened into night, everyone gathered by the golden lotus arches to see an ingeniously costumed enactment of incidents from India’s Golden Age epic, the *Ramayana*. These episodes in the life of the beloved *avatara* Lord Rama illustrated the triumph of good over evil. For how many ages hence will the legend of Rama be told? And for how many ages hence will the life of Paramahansa Yogananda, an *avatara* of our time, be told? For as long as their ideals find a haven in the human heart.

Paramahansaji’s beloved form was then seen in a rare motion picture, taken at the dedication of the Lake Shrine in 1950. Meditation followed, ending with a prayer for world peace and brotherhood, under the Fatherhood of God. □

Founder’s Week Commemoration at Ranchi

Yogoda Satsanga Society of India commemorated its fifty-eighth anniversary, March 16–23, 1975, at the Branch Math in Ranchi—the first permanent ashram center founded by Paramahansa Yogananda in India. Daily cultural programs and competitive sports events sponsored by Yogoda educational institutions were enjoyed by students, teachers, ashram residents, and guests. *Yajna* (worship), chanting of the scriptures, *bhajan* (devotional singing), *arati* (ceremony of lights), practice of the Energization Exercises, and meditation were observed daily. Boys of Yogoda Satsanga Vidyalaya received initiation in the *Hong-Sau* Technique of Concentration, and eligible *Yogoda Lessons* students took *diksha** in *Kriya Yoga*.

Swami Shantananda, YSS joint general secretary, recounted the progress of Yogoda Satsanga Society of India, and related new plans for the relocation of some of the Ranchi YSS educational institutions to a twenty-acre site near Jagannath Temple, Ranchi. This proposal will alleviate present crowded conditions and allow for further growth for each of the several institutions now located on the ashram grounds. □

(Continued on page 52)

* *Diksha*, spiritual initiation; from the Sanskrit verb-root *diksh*, to dedicate oneself.

Healing with Cosmic Energy

Healing through life force* transference is being taught at New York University's Division of Nurse Education, America's largest nursing school. Dr. Martha Rogers, head of the Division since 1954, gave her wholehearted approval to the program after being cured of a serious respiratory ailment by Dr. Dolores Krieger, who now teaches the course.

Dr. Krieger, an associate professor of education, first became interested in "the laying on of hands" while working at a private research foundation in Massachusetts in 1971. "I saw some healings take place that couldn't be explained away by the medical training I'd received," said Dr. Krieger. "I was puzzled."

Dr. Krieger began studying Eastern literature, particularly that of India and Tibet, and found that the laying on of hands reached back into antiquity. She learned of the subtle life energy, called *prana*, which is the primary force for sustaining life in organisms, the giver of vitality and health. "I discovered," she said, "that *prana* can be transmitted from one person to another by touch and the desire to heal—and that, incredibly enough, anyone can do it."

Dr. Krieger's ability to use this healing power was attested to by members of the University staff. Dr. Rogers reported: "I had been utterly miserable for weeks with a bad respiratory infection when I asked Dr. Krieger for help. When she touched me, it cleared up and I felt magnificent."

Dr. Leah Gorman, an associate professor of education at New York University, said, "I had strained a ligament, and my back ached constantly. When Dr. Krieger placed her hands on me, I felt heat—then the pain disappeared altogether. And it has not returned."

Rose Marsoobian, the school's office supervisor, chronically

* "The *rishis* of India anciently discovered that the universe is permeated and sustained by a divine force, which they called *prana*, or cosmic energy. The Hindu scriptures refer not only to the *anu*, 'atom,' and to the *paramanu*, 'beyond the atom,' finer electronic energies, but also to *prana*, 'creative lifetronic force.'"—Paramahansa Yogananda, in "Autobiography of a Yogi."

suffered cramps. "After Dr. Krieger touched me, I felt like a new person."

Other medical professionals outside the circle of New York University's personnel support the method of healing. Dr. Michael Schachter, director of the Rockland County (N.Y.) Community Mental Health Center said, "Laying on of hands should not be dismissed lightly. It's a scientific process that really works."

The method taught by Dr. Krieger to the nurses involves using the sensitivity in the hands to detect the area of disease in a patient, and then by concentration to send energy from the hands into the affected part. Dr. Krieger says, "Some people feel prickling sensations in their hands when they pass them over an area of a patient's body where a problem lies. As for myself, I feel extreme heat in my palms...sometimes I also feel something like a magnetic pull. Once I've found the area where the trouble lies, I lay my hands on the patient for between five and twenty minutes. I think consciously all the time about transferring energy from my body to the patient's."

Dr. Krieger has ventured the prediction: "I think it will soon be accepted everywhere as a normal part of hospital routine."

Paramahansa Yogananda writes in *Scientific Healing Affirmations*: "Self-Realization Fellowship teachings give the *modus operandi* for harnessing the will to direct the movement of actually vibrating life energy to any body part. By this method one feels in a definite way the inner flow of cosmic vibratory force." In 1916 Paramahansaji discovered the principles by which one may consciously and instantly energize the body from the unlimited cosmic supply of *prana*, and he utilized these principles to develop the *Self-Realization Fellowship Energization Exercises* for the all-round well-being of the body. He developed also special healing techniques, employing concentration and will, to alleviate physical, mental, and spiritual afflictions. He termed the method, which can directly and quickly rouse the *prana* to bring about physical healing, "Life Therapy," and said: "It is by concentration on and direction of this dynamic life force, by will, to any part of the body, that healing of disease can be effected."

(Continued on page 64)

(Continued from page 49)

New Editions of Paramahansa Yogananda's Books in India

Because *Whispers from Eternity* is a book of peerless spiritual writing in English, it is easy to forget that its author was a Bengali by birth. Self-Realization Fellowship/Yogoda Satsanga Society of India is pleased now to announce that Paramahansa Yogananda's inspiring book of spiritualized prayers has been translated and published in his native Bengali language. And, in addition, YSS has announced the recent publication of several other translations of Paramahansaji's books: *Autobiography of a Yogi* (Hindi); *The Law of Success* (Bengali, Hindi, and Gujarati); *The Science of Religion* and *Sayings of Paramahansa Yogananda* (Oriya).

For blind readers, Braille copies of the following books by Sri Yogananda are available at the Mysore Welfare Association for the Blind in Bangalore, and at Post Meppayil in Calicut, south India: *Autobiography of a Yogi*, *Whispers from Eternity*, *The Science of Religion*, *Sayings of Paramahansa Yogananda*, *Metaphysical Meditations*, *Scientific Healing Affirmations*, *How You Can Talk With God*, *The Law of Success*, and a set of "Paragrams," brief inspirational quotations.

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Complete catalog of books and recordings on request

- Autobiography of a Yogi*, by Paramahansa Yogananda
cloth, 516 pages, 52 photos, \$5.95; paper, 592 pages, 52
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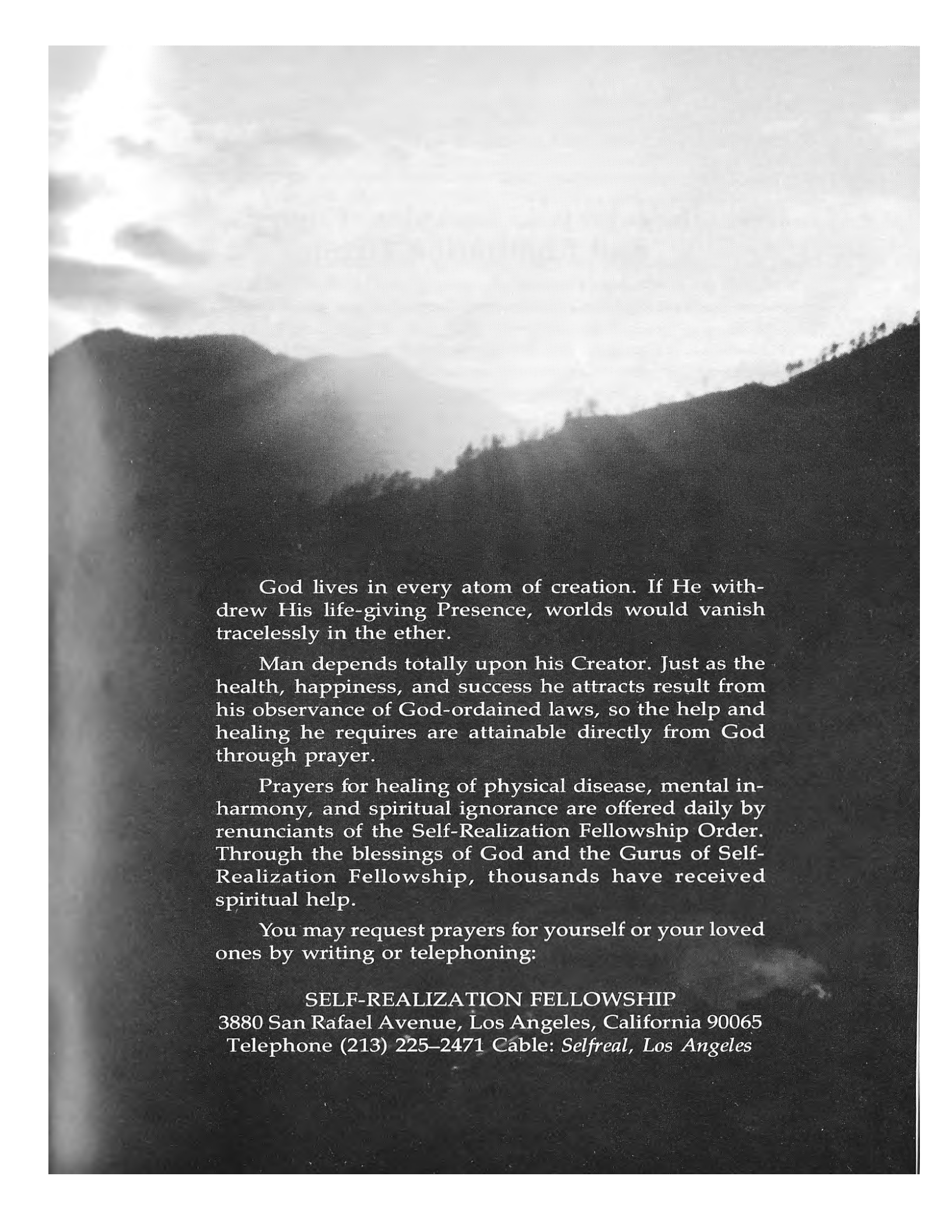
Letters to Self-Realization Fellowship

“The Convocation was full of joy and love—every moment of it. Those ten days brought to me—and I’m sure to many other disciples—blessings that will remain within our hearts and souls forever. It is difficult to put into words, but ever since I came to Gurudeva, I have felt deep within me a love, a peace, a yearning, that seems to keep on growing and growing.... Nothing in this world truly compares to a life lived for God, with God. Once His presence is felt, you are never the same again.”—*J.P., Ronkonkoma, New York.*

“How can I ever thank you [Daya Mata] for making it possible for us to meet you, all the devotees from all over the world, and the SRF renunciants, during the Convocation. No words can explain my feelings during those ten days. The memory will remain hidden within my heart as a treasure, forever. What joy entered my whole body and soul! My heart expanded as if it were going to explode with love. Thank you Ma, thank you, Gurudeva, for all these blessings! Now I have but one desire: meditate, meditate, meditate; and be in tune with God and Guru every day, every minute, always.”—*J.S., Sao Paulo, Brazil.*

“It was my first Convocation, and I shall not miss another. Coming back to Iowa and the life of a busy householder, I find everything now seems different—much easier to handle personal problems, less worry, more calmness, and more appreciation for my family. I am experiencing more and more the truths set forth by our beloved Guru [Paramahansa Yogananda] in the *Self-Realization Lessons*, and the Self is freer to express its joy.

“Through the total experience of the Convocation, I understand in a deeper way the meaning of Sri Yukteswar’s assurance that everything in future will improve if we are making a spiritual effort now.”—*V.J., Des Moines, Iowa.*



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 in-harmony, and spiritual ignorance are offered daily by renunciants of the 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*

Directory of Temples, Centers, and Meditation Groups



SELF-REALIZATION FELLOWSHIP

Founded in the United States by Paramahansa Yogananda in 1920

YOGODA SATSANGA SOCIETY OF INDIA

Founded in India by Paramahansa Yogananda in 1917

The Reverend Mother Daya Mata, President

International Headquarters Los Angeles, California, U.S.A.

The Mother Center, 3880 San Rafael Avenue (Zip code 90065). Telephone (213) 225-2471. Visiting hours are 9:30 a.m. to 5:00 pm. Monday through Saturday, and 1:00 to 5:00 p.m. Sunday. All welcome.

Paramahansa Yogananda established Self-Realization Fellowship/Yogoda Satsanga Society of India to disseminate among the nations a knowledge of definite scientific techniques for attaining direct personal experience of God. The truth that man can commune with his Maker and thus establish an unshakable inner foundation for peace, health, and happiness is self-realizable by any sincere seeker. The universal spiritual science of Yoga as taught by Paramahansa Yogananda shows the way. We invite your inquiry into the Self-Realization teachings. Please write, telephone, or visit the Self-Realization Fellowship international headquarters, from which printed *Lessons* and other writings by Paramahansa Yogananda are available, and from which you may obtain information about worship services, classes, and special programs held in Self-Realization Fellowship Temples, Centers, and Meditation Groups.

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MEDITATION COUNSELORS: Brother Anandamoy, Mukti Mata, Brother Premamoy.
- FULLERTON, California: Temple, 142 East Chapman Avenue (Zip code 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 9:30 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.
SERVICES: Sunday 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 COUNSELOR: Brother Dharmananda.
- PASADENA, California: Temple, 150 North El Molino Avenue (Zip code 91101). Telephone Los Angeles (213) 225-2471.
SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m.; Thursday lecture 8:00 p.m.
MEDITATION COUNSELOR: Brother Sarvananda. Tele. Los Angeles (213) 225-2471.
- PHOENIX, Arizona: Temple, 6111 North Central Avenue (Zip code 85012). Telephone (602) 279-6140.
SERVICES: Sunday meditation 9:00 a.m., Sunday lecture 10:00 a.m., children's service 10:00 a.m.; Thursday lecture 8:00 p.m.
MEDITATION COUNSELOR: Brother Mokshananda.
- RICHMOND, California: Temple, 6401 Bernhard Avenue (Zip code 94805). Telephone (415) 841-5177.
SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m.; Thursday lecture 8:00 p.m. (Ministers from the Mother Center will conduct lecture services on the 1st and 3rd Sundays of the month, and on the Thursday preceding the 1st Sunday of the month.)
MEDITATION COUNSELORS: Brother Dharmananda, Brother Abhedananda. Telephone Los Angeles (213) 454-4114.

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

SERVICES: Sunday meditation 8:30 a.m., 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 Jivananda. Tele. Encinitas (714) 753-2888.

Self-Realization Fellowship Centers and Meditation Groups

For information about meetings and Center Tours by ministers from the Mother Center, write Self-Realization Fellowship, Center Department, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.A.

UNITED STATES:

CALIFORNIA: Berkeley, Claremont, El Sereno, Eureka, Los Gatos, Pismo Beach, Redondo Beach, Riverside, Sacramento, Salinas, San Francisco, Santa Cruz, Visalia

COLORADO: Denver, Grand Junction

CONNECTICUT: Monroe

DISTRICT OF COLUMBIA: Washington

FLORIDA: Jacksonville, Miami, St. Petersburg, Sarasota, Tallahassee, Tampa

HAWAII: Lahaina (Maui)

ILLINOIS: Chicago, Matteson

IOWA: Cedar Rapids, Davenport, Des Moines

KANSAS: Kansas City

LOUISIANA: Shreveport

MARYLAND: Baltimore

MASSACHUSETTS: Boston

MICHIGAN: Detroit, Kalamazoo

MISSOURI: Kansas City

NEVADA: Las Vegas, Reno

NEW JERSEY: Moorestown, Princeton, Scotch Plains

NEW MEXICO: Albuquerque

NEW YORK: New York City, Sayville

OHIO: Cleveland, Columbus

OREGON: Eugene, Portland

PENNSYLVANIA: Newfoundland, Philadelphia, Pittsburgh

TENNESSEE: Nashville

TEXAS: Austin, Dallas, Houston, San Antonio

UTAH: Salt Lake City

VERMONT: North Bennington

VIRGINIA: Virginia Beach

WASHINGTON: Bremerton, Olympia, Seattle

WISCONSIN: Madison, Milwaukee

ARGENTINA: Buenos Aires, Cordoba, La Plata, Mar del Plata, Salta

AUSTRALIA: Adelaide, Canberra, Perth, Sydney

AUSTRIA: Vienna

BELGIUM: Antwerp, Brussels

BOLIVIA: Cochabamba

BRAZIL: Niteroi, Recife, Rio de Janeiro, Salvador, Sao Paulo

CANADA: Calgary, Edmonton, Montreal, Ottawa, Toronto, Westmount, West Vancouver, Windsor, Winnipeg

CHILE: Santiago, Valparaiso

COLOMBIA: Bogota, Buga, Cali, Iba-
gue, Medellin
CUBA: Havana
DENMARK: Copenhagen
DOMINICAN REPUBLIC: Puerto Plata,
Santiago, Santo Domingo
ECUADOR: Cuenca, Quito
EL SALVADOR: San Salvador
ENGLAND: London, Dudley
FRANCE: Aureilhan, Bordeaux, Lyon,
Paris, Pau
GERMANY: Bamberg, Berlin, Cologne,
Frankfurt, Giessen, Goslar, Hamburg,
Hanover, Heidelberg, Munich, Nu-
remburg, Rosenheim (Kolbermoor),
Stuttgart, Wiesbaden
GHANA: Accra
GUATEMALA: Guatemala City
ICELAND: Reykjavik
INDIA: See listing for Yogoda Satsanga
Society of India.
ITALY: Bologna, Florence, Grosseto,
Milan, Palermo, Piombino, Rome,
Trapani, Turin
JAPAN: Tokyo
MEXICO: Mexico City, Monterrey, Mo-
relia
NETHERLANDS: Groningen, Hilver-
sum, The Hague
NEW ZEALAND: Auckland, Palmer-
ston
NORWAY: Oslo
PARAGUAY: Asuncion
PERU: Lima
PUERTO RICO: San Juan
SOUTH AFRICA: Capetown, Johannes-
burg, Port Elizabeth, Pietermaritzburg
SPAIN: Madrid, Palma de Mallorca
SWEDEN: Hassleholm
SWITZERLAND: Bern, Zurich, Basel
TRINIDAD: Point Fortin, San Fernando
URUGUAY: Montevideo
VENEZUELA: Caracas
WEST MALAYSIA: Ipoh

Yogoda Satsanga Society of India

For information about Yogoda Satsanga activities, and about Branch Centers and Meditation Group meetings, 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 58-1931. 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 Groups

BIHAR: Patna

GUJARAT: Ahmedabad, Rajkot, Surat

HIMACHAL PRADESH: Simla

JAMMU AND KASHMIR: Jammu

MAHARASHTRA: Bombay, Kolhapur

MYSORE: Bangalore, Mangalore

ORISSA: Cuttack, Puri (Swami Sri Yukteswar Samadhi Mandir)

PUNJAB: Ludhiana, Patiala

TAMIL NADU: Madras

UNION TERRITORIES: New Delhi

UTTAR PRADESH: Aligarh, Lucknow, Suraiкет

WEST BENGAL: Anandapur, Bherir Bazar, Calcutta, Ghatal, Handol, Ismalichak, Kalidan, Lakhanpur, Palpara, Rangamati, Sinthibinda; Kadamtala and Serampore (Gurudham Centers—Yogoda affiliates).

Schools and Charitable Dispensaries

BIHAR:

RANCHI: Yogoda Mahavidyalaya (college), Yogoda Homeopathic Mahavidyalaya, Yogoda Vidyalaya (boys' school), Yogoda Kanya Vidyalaya (girls' school), Yogoda Sangeet Kala Bharati (music school) and Yogoda Shilpa Kala Bharati (crafts and fine arts school), Yogoda Bal-Krishnalaya (Montessori-type school for young children), Yogoda Sevashram Hospital (allopathic and homeopathic sections), pathological Laboratory, Eye Clinic.

UTTAR PRADESH:

SURAIKHET: Yogoda Satsanga Intermediate College, High School, and Primary School.

WEST BENGAL:

ANANDAPUR: Paramahansa Yogananda High School.

BHERIR BAZAR: Yogoda Satsanga Vidyalaya.

GHATAL: Yogoda Satsanga Sri Yukteswar Vidyapith (boys' school).

ISMALICHAK: Yogoda Satsanga Brahmacharya Vidyalaya (boys' school).

KALIDAN: Sri Yukteswar Smriti Mandir and Library, Primary School.

LAKHANPUR: Yogoda Satsanga Kanya Vidyalaya (girls' school), Yogoda Satsanga Kshirodamoyee Vidyapith (boys' school).

PALPARA: Yogoda Satsanga Mahavidyalaya (college), Yogoda Satsanga Vidyalaya (boys' school), Yogoda Satsanga Balika Vidyalaya (girls' school), Yogoda Satsanga Junior Basic School, Medical Dispensary.

PAYARACHAK: Sri Yukteswar Kanya Vidyapith (girls' school).

“He who has begun his task has half done it. Have the courage to be wise.”—*Horace*.

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Paramahansaji went on to explain that the action of these healing techniques is not limited to physical contact or affected by distance between the recipient and the one sending forth the healing vibration. The Self-Realization Fellowship Prayer Council and Prayer Circles in SRF temples, centers, and meditation groups around the world use Paramahansa Yogananda's healing techniques in response to requests for prayers. The effectiveness of these techniques, which fully employ the unlimited healing power of the cosmic life force, are well attested to in letters of gratitude received at Self-Realization Fellowship international headquarters from persons who have been thus divinely healed. □

*The soul that nothing knows,
nor loves nor wills, save One,
The eternal Bridegroom's bride
shall even today become.*

—Angelus Silesius

Back Cover: Representatives from SRF centers and meditation groups throughout the world filled the Biltmore Bowl for class conducted by Brahmachari Philip, center department supervisor.

Opposite Page: Self-Realization Fellowship Lake Shrine, with its picturesque windmill chapel (*left background*), grows more serenely beautiful with the years. To celebrate its twenty-fifth anniversary this August, an Indian Festival was held. Miniature *shikaras* (flower-decked canopied boats) may be seen drifting on the lake. The surrounding grounds were strung with flower garlands; here and there, in charmingly decorated pavilions, entertainment and food in authentic Indian style were lovingly offered. See page 46.



