

Self-

Realization

MAGAZINE

HAPPIEST YEAR OF YOUR LIFE	3
HOPE OF MANKIND	7
GOD — FRIEND INCOGNITO	15
<i>By Paramhansa Yogananda</i>	
SONTOKU	5
SISTER GYANAMATA — An Appreciation	8
<i>By Paramhansa Yogananda</i>	
THE AIM OF YOGA	14
RELAXED LIVING	17
SAINT OF SOUTH INDIA	18
SECRET OF SUCCESS	21
YOGA POSTURES FOR HEALTH	24
BOOK REVIEWS	26
THEIR NATIONALITY WAS SPIRIT	28
BE AMBITIOUS — FOR GOD	30
MEDITATIONS	32
SCIENCE IS SAYING	34
SERVICE — Symbol of Brotherhood	36

Healing of Body, Mind, and Soul

SELF-REALIZATION

Magazine

Founded in 1925 by Paramhansa Yogananda

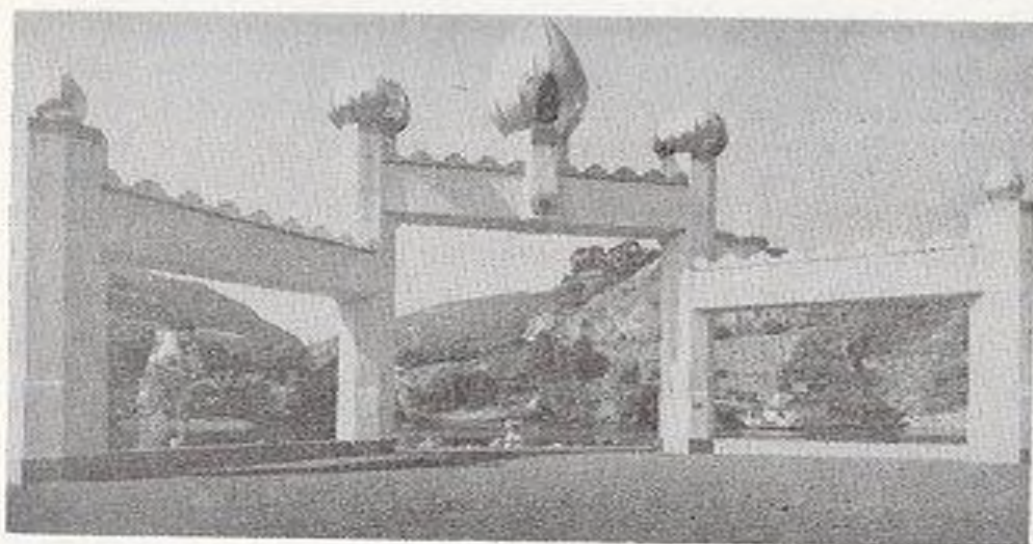
January-February, 1952

Vol. 23, No. 4

Yearly Subscriptions: \$1.50 (no additional charge for foreign postage). Single copies, 25 cents. Assortment, 10 back numbers, \$1.00.

Copyright, 1952, by Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles 65, California, U. S. A. Issued bi-monthly; printed by Self-Realization Publishing House. Publisher: Self-Realization Fellowship (SRF), a non-profit, non-sectarian, religious and educational organization, established in America in 1920; Paramhansa Yogananda, founder and president. Affiliated with Yogoda Sat-Sanga Society (YSS) of India, founded in 1918 by Paramhansa Yogananda.

Entered as second-class matter Sept. 7, 1948 at the Post Office in Los Angeles, California, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of Feb. 28, 1925, embodied in paragraph 4, section 538, P.L.&R., authorized Dec. 2, 1937. Printed in U.S.A.



Golden Lotus Temple gate at SRF Lake Shrine, Pacific Palisades, California, founded in 1950 by Paramhansa Yogananda.



Sister Gyanamata, "Mother of Wisdom," for twenty-seven years a disciple of Paramhansa Yogananda, and a sister of the Self-Realization Order since 1932, who passed away November 17, 1951, at the age of 82. A special service was held in her honor November 19th, and excerpts from Paramhansa Yogananda's talk on that occasion are given on page eight.

Sister Gyanamata

"The dewdrop has slipped into the shining sea."

Countless students and friends of Self-Realization mourn the passing on November 17, 1951, at the age of 82, of the beloved and revered Sister Gyanamata, "Mother of Wisdom." A disciple for 27 years, she became a sister of the Order of Self-Realization in 1932.

The words of Paramhansa Yogananda at the special service held in Sister's honor November 19, 1951, at Encinitas, California, convey the true greatness of this devotee of God, and express the sadness of parting felt by all whose lives touched hers and therein found new inspiration.



"It was in 1927 that I met Sister Gyanamata as Mrs. Bissett in Seattle. She invited me to a dinner, and while I was there I noticed a little round salt shaker that was weighted on the bottom with lead so that it couldn't be made to lie down. I tried to do it twenty times, and then I heard the voice of God, "For the benefit of Sister, lay it down. Speak and it shall be so." I slapped the salt shaker down, and by the grace of God it lay there. I remember well that occasion, for I knew then that God would draw her to this path. I left Seattle, but wherever I was lecturing, all over the country, Sister's letter was always there for me.

"In 1932 her husband, who was a university professor, brought her to Mt. Washington, calling her "Sister." I was very much astonished, and asked, "Why did you bring her?" He said, "Would you keep her now? Sister wants to come very much." I said, "What about you?" and he replied, "I am going to go in three months." "Have you any disease, any trouble?" "Not at all," he said, "but you will see me go." He was a great man of God. Few people knew that. So he went away and kept his promise. There was no sign of disease, but in three months he was dead.

"Some time after, when I went one day to see Sister in Mt. Washington I could hear her heart pumping just like a bellows, even from the door. I was very frightened, and I called on God.

"But she was calm. Though she was lying down, gasping for breath, she said, "Don't pray for me. Don't trouble yourself. Just bless me." Tears rolled down my cheeks. "Sister," I said, "Heaven is with you, and I beg your life from God." She immediately became well, and was breathing normally. And I knew that having begged her life from God, she could not go from this earth without my prayer. All of you students who know me, know that I am speaking the truth.

"I found myself in a peculiar position. I took delight in the fact that Sister could not die without my release, and yet I was extremely

grieved that I had asked the Father to spare a life which I later found was to be constantly tested by physical suffering. I would not have asked the Father to spare her life had I known then she was to be tested so strongly, for I always have suffered with the suffering of those who are close to me, and I always have felt that that suffering was a sort of compulsion toward being good.

"Even though I knew she suffered not for her own, but only for the sins of others, still I often fought with the Heavenly Father as to why He, in His almightiness and pain-aboveness, was not helping to relieve her suffering.

"I always have had controversy with my Heavenly Father as to why pain is a test to bring back to Him human beings who are made in His image. I always tell the Father that in pain there is a compulsion; persuasion and love are better ways to get human beings back to Heaven. But even though I know the answer to these questions, I have always fought with God on these points, for He understands me as a father understands his son.

"I remember Sister worked so hard. She went up and down the three stories at Mt. Washington till her body dropped out of sheer inability to carry on its work. Once some people said to her, "Why do you enslave your will in service to God?" But she replied, "It is rather too late to change now. And I think I have made a very good choice. My will is guided by wisdom, not by whims."

"Everybody followed her example. Whoever came near her was changed. When Madame Ganna Walska met her she said, "She is a great saint." Of all the women disciples, she has been one of the greatest. Never did I see in that face, in those eyes, anger, or anguish, or pain, only the sweetness of God. And I said to her once, "Sister, your seat is reserved in Heaven when you go," and it is so. I remember that when I was going to India in 1935 she asked me to release her. I said, "No, Sister. When I come again, I shall laugh with you." And I did come again, and we laughed.

"Many times her life seemed to be going, but it didn't go. I remember three years ago her condition was very serious; and right before that Sister had told me (Mrs. Elizabeth Maley was a witness in the room) that she heard a voice saying, "Yogananda's prayer won't work. I am taking you now." When she told me that, I was frightened. It was true, that her life was in danger. After a few days, I was praying in my room, and the Lord told me to come out. I met her doctor, and I said, "You don't diagnose exactly what is happening to Sister. It is very critical, but it's very simple. Send her to Scripps Howard.* So she was sent there, and all they found was that she had only food enough in her body for one more day. Another twenty-four hours and she would

*The Scripps Howard Memorial Hospital at La Jolla, California.

am contented, that she is free from going through that terrible karma of others.

"I saw Sister very little, but spiritually I was always with her. Whenever any special thought was in my mind I would immediately receive a little letter from her, so much was she in tune. All those letters are coming out in *Self-Realization Magazine*. How many people have told me, 'There is life and spirit in those letters!'

"We shall miss her, but in her room you will feel that presence which she has left. God consoled me that way, and I felt better afterward. Otherwise I could not have been here.

"She went through *Gyana Yoga*, or union with God through wisdom. That was her way. Her eyes were distant, but still they were gleaming in God.

"Sister's life has been like that of St. Francis, who suffered even while he was helping others. So she gave great inspiration. In all those years she suffered she showed that her love for God was greater, and I never saw one mark of suffering in her eyes. That is why she is a great saint—a great spirit, and that is why she is with God.

"You who go through just a little suffering, much less than she has gone through these twenty years, should be glad to use the health of your bodies to seek God. Once you are near Him, you will never lose Him again. This is the miracle of God.

"How great is His love, just think! He doesn't talk, lest you start an argument with Him. That's why that great Being remains silent; but He can be made to talk if your love is deep enough. Do your *Kriya Yoga* deeply and talk to Him as I am talking to you. Love Him more. He is invisible, but you have to make Him talk. And if your meditation becomes "chronic" enough, and your love becomes "chronic" enough, He will be with you always.

"It is His reality that gives all the unreal changing things their reality. Remember, you did not create yourself, you did not create this earth, you didn't create anything, not even a grain of wheat which sustains you. God created those things. So why do you say that you are the doer? Remember, in the dream you create a villain and you create a hero. They all get their egoity through your own consciousness. So it's egoity that keeps us separate from God. That's our curse. That we think we are the doer of everything. I own this, I own that, this is all mine, my home, my money, my strength. No, it's *His*. Know that it's *His*. And as soon as you know that you are free from the dream. He can't keep your image deluded any more. It remains in name only.

"Sister has not to wait years after her death to be canonized. She is already a saint, and a great saint.

The True "Second Coming" of Christ

By PARAMHANSA YOGANANDA



The teachings of the Self-Realization Fellowship point out that the Christ Consciousness of Jesus, free from theological crucifixion, can be brought back a second time into the souls of men.

The spiritual teachings in this series of articles have been received and interpreted through Christ Consciousness. Expounding principles of universal truth, they are one of the means adopted by the Masters to reveal to humanity the perfect unity that exists among the revelations of the Christian Bible, the Bhagavad Gita of India, and all other time-tested world scriptures.

God -- Friend Incognito

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?—Matthew 27:46

"My God" means "my own Father-God." God is a more real friend to man than man is to Him. Even though continuously ignored by man, God constantly thinks of him and helps him with power to think, feel, enjoy, and live. Hence God is the Relative of all relatives, without Whom we cannot love any relatives nor can they love us. For the most part, God remains with man incognito. But with devotees like Jesus God is known, personal. He comes out of His hiding place in human desires and delusion and lives consciously on the altar of the devotee's devotion. Thus when in a moment of suffering Jesus felt the personal contact of God slip away, he said, "My God." That is, "God, whom I have known consciously to belong to me."

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

When Jesus therefore had received the vinegar, he said, It is finished.—John 19:28-30

Jesus felt the last tortures and tests of flesh before he entered Spirit. It is not true that in order to fulfill the sayings of the scriptures Jesus cried out, "I thirst." But the scriptural prophets, by studying through intuitive perception the mathematical cosmic law governing

human civilizations of all ages, had foretold that after crucifixion Jesus would say, "I thirst."

When Jesus said, "It is finished," he meant, "My work on earth as manifested through this body called Jesus is finished."

Jesus, through his intuition, surveyed the general effect of his life's work, performed by his own free will, and he examined it to see how much he had succeeded in carrying out the wishes of his Heavenly Father. Jesus then was satisfied that His life and works had been approved and blessed by the Heavenly Father, and feeling that his spirit had overcome Satanic ignorance, the tests of the flesh and of the Heavenly Father, he became ready to withdraw his soul from the body and plunge it into Spirit.

Of course after doing so, Jesus again infused his Spirit-expanded soul into his crucified body and resurrected it and immortalized it. All things are possible unto God and His great devotees. In the resurrection of Jesus we have the assurance of God that great devotees, if they wish, can not only find immortality of the soul but also of the body.

When Jesus was to launch his soul into Spirit all nature recognized the event by the rending of the temple veil. This phenomenon symbolically interpreted signifies that the spiritually victorious life of Jesus rent and lifted the veil of mystery which hides the ultimate truth. In a poetic sense it can be said that when Jesus, who was omnisciently present in the cosmos as well as in the temple, passed away and was lost to the physical gaze of the world, even the temple veil could not hide its sorrow: its atoms burst forth and let loose their hidden grief.

THE CONSOLATION

"A young monk presented himself before Catherine of Sienna, Briefly he told the great saint of his work at the monastery—the gardening, the preparation of meals, the thousand and one small services exacted during each interminable day.

"Clasping his thin, work-worn hands, he cried out, 'Mother, I find too little time for meditation and for prayer. It was for these I wished to be a monk.'

"In silence Catherine's eyes rested upon him with maternal tenderness. She thought of her own childish struggle to be alone in her bustling household. Yet no one knew better than she that service for others was the true Christian ideal. Gently she said in her musical voice, 'You must pray the prayer of action which is the fragrant flowering of the soul. I, too, am living that prayer now.' Then as a look of consolation stole over the monk's yearning face, she added exultantly, 'A good man is a prayer.'"—from *"The Flame,"* by Jeanette Eaton.

Yoga Postures For Health

By C. BERNARD

Sirshasana — Head Stand

The posture shown in the accompanying photograph is one of several variations of the *Sirshasana* or Head Stand position. The benefits and instructions described for the other inverted body postures apply as well to this one. For more detailed information please refer to the article on the first phase of *Sirshasana* in the November, 1951 issue and the article on *Sarvangasana* or Shoulder Stand in the May, 1949 issue of *Self-Realization Magazine*.

As a matter of fact, the *asana* shown here combines the beneficial effects not only of the previously mentioned postures but also the important *Yogasana* or Symbol of Yoga (described fully in the July, 1950 issue of *Self-Realization Magazine*).

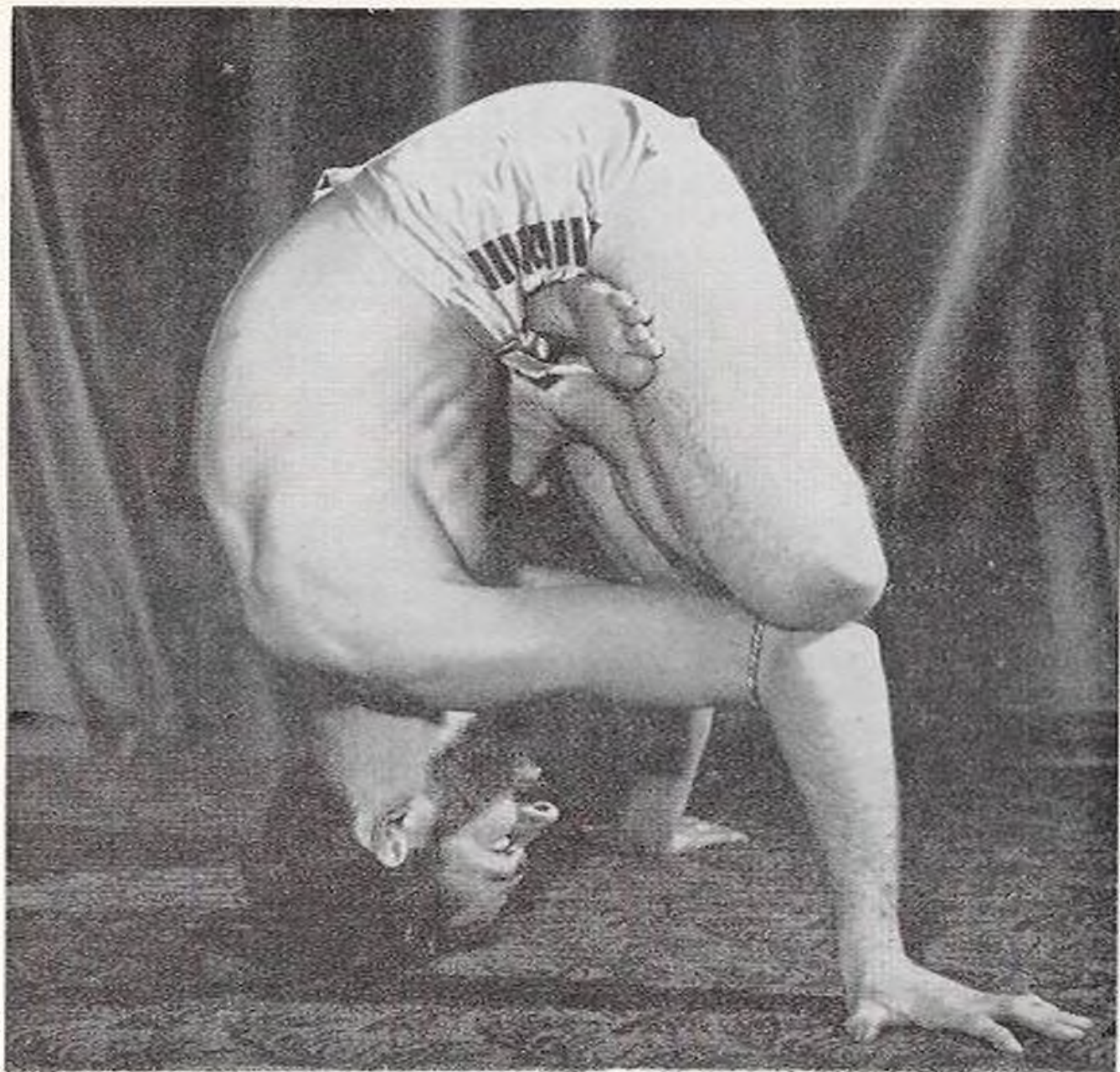
Several Advantages

We thus have a single position which possesses the advantages of several. The inverted position naturally increases the flow of fresh blood to the brain and to the thyroid glands, flushing out toxins and revitalizing the organs. As previously mentioned, the upturned position also helps materially to restore the normal placing of the viscera and abdominal organs. It helps wonderfully in the correction of prolapsis.

In the variation shown it will be noted that not only is the body inverted, thereby encouraging greater blood supply to the trunk, but also the legs are locked in *Padmasana* or Lotus Pose, further directing the blood supply to the trunk by partially checking the flow in the legs. The over-all effect is that of washing toxic accumulations from the vital organs by the increased flow of blood. To this cleansing action is added the benefit of nutriment and oxygen which the organs and supporting visceral muscles receive from the blood stream.

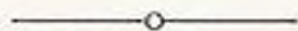
This posture may prove a little difficult for beginners. Naturally, one should exercise every care in assuming the pose so that the body does not tip over backwards. The directions for undertaking the pose are same as for the variation described in the November issue of *Self-Realization Magazine*.

Place the head on a pad or folded blanket on the floor, legs already having been placed in lotus position. Press with the arms and pull the legs up along the arms until the body weight is fairly well distributed on the head with the hands merely balancing the body. The knees may then be rested on the elbows as shown in the photograph. The pose should be retained for about one minute.



This unusual variation of Sirshasana, Head Stand, combines the advantages of several body postures.

The wonderful feeling of health and tone which comes from practice of this *asana* is sure to make you feel your time and efforts in mastering it were well spent.



"The stomach is a slave that must accept everything that is given to it, but which avenges wrongs as slyly as does the slave."—*Emile Souvestre*.

A SPIRITUAL INTERPRETATION
OF THE BHAGAVAD GITA

By PARAMHANSA YOGANANDA

Be Ambitious -- For God

Chapter 5, Stanza 11

Literal Translation

For sanctification of the ego, yogis perform all actions without attachment, whether they work with the body, mind, or discrimination, or merely with the organs of sense.

Spiritual Interpretation

The proper art of action leads to purification of the ego. Yogis should not perform any action instigated by egotism or likes and dislikes of the heart; they should perform dutiful actions as inspired by God and the Guru-preceptor, using body, senses, mind, and intellect in a non-attached way.

Working without attachment does not mean that one should work mechanically. The truly spiritual man works not egotistically but ambitiously because he is anxious to please his Beloved. One who cannot distinguish between divine inspiration and selfish desires should ask the guidance of his guru.

When a devotee discovers his life's duties, he should perform them with intense interest to please God and the guru, without being attached to the fruits of action. A true lover of the Lord is happy to succeed in any of his divine adventures. But when he is thwarted or opposed, he does not weep and lose enthusiasm; he tries with deeper interest and stronger effort to achieve what he had previously failed to accomplish for God, unless his guru directs him to do otherwise.

For the advanced student a few hints are given in the following lines about "sanctification of the self."

Many nerve passages are clogged up in the ordinary man's body, owing to bodily toxins; also, the nerves engaged in enjoying sense objects become matter-bent. The flow of the life force is from the brain to the senses, a descent that attracts the consciousness to material objects. These outward-bent nerves and their gross state of sense entanglement are detrimental to soul perception. Yogis therefore advise proper diet, postures, and Kriya Yoga to purify the nerves so that they become Spirit-bent, leading the consciousness away from the senses.

By *asanas, mudras*,* control of life force, chanting, prayers, penetrating the mind and life energy through the seven spinal centers, concentration on the Infinite, and deep devotion, one can purify the body, mind, and heart to serve as receptacles of the Infinite.

Chapter 5, Stanza 12

Literal Translation

The God-united yogi, abandoning (attachment to) fruits of actions, attains the peace unshakable (because rooted in self-discipline). The man who is not united to God is ruled by desires; through such attachment he remains in bondage.

Spiritual Interpretation

The yogi who works without desire for the fruits of his actions, through lack of needless distraction becomes united to God and finds divine peace.

Self-discipline or control of body and mind through meditation and body-purification gives the devotee victory over the senses. When he is lord of the senses, he becomes one with God and manifests the Infinite Peace.

Those who lead unbalanced lives perform actions for their egotistical interest. They confusedly roam in the labyrinth of endless longings. By performing actions to satisfy the unquenchable desires of the ego they forfeit all peace.

The emancipated yogi, one with the blessed God, works for Him only. He knows the earth to be a dream drama of divine activities.



"James Russell Lowell, who was born on the same day of the month as Washington, February 22, 1819, wrote shortly before his death to a schoolgirl, whose class proposed noticing his own birthday:

"Whatever else you do on the twenty-second of February, recollect, first of all, that on that day a really great man was born, and do not fail to warm your hearts with the memory of his service, and to brace your minds with the contemplation of his character. The rest of us wait uncovered till he be served."—*George Washington, by Thompson Howard Lewis.*

**Asanas* are postures designed to unloosen pinched nerves and make the body supple and hardy to withstand long meditations.

**Mudras* used in yoga are postures combined with breath control to stimulate the life current to flow back from the senses to the brain.

"She heard I had scolded the disciples saying, "Why didn't you let her exercise so that she wouldn't get the bedsores?" So she sat on the chair and tried to exercise. Followed my words to the last. Such an example! She passed away on that chair of discipline, following to the last the vow she had taken as a sister.

"When I saw her for the last time in her casket, I felt Sister's soul commingled with the omnipresent ether in the big hall at Encinitas, and I heard the voice of the Father speaking to me from within: "Twenty years of suffering never took away her love from Me, and that is what I prize in her life." I could not say anything more; I realized the Heavenly Father has a right to test our love for Him with pain, for even twenty years or more, in order that we may claim in exchange our lost eternal, ever-new happiness as His image.

"Then again I choked with the thrill of God's presence, and I said to myself, "To regain the eternity of ever-new joy through twenty years of being unruffled by pain is the greater achievement, through the grace of the Father." I also realized in her life a new phase, as she had worked out her own karma completely in her last life and in this life, and she was drawn by the grace of the Heavenly Father to eternal freedom in this life without the highest ecstasy. This does not mean that Sister Gyanamata did not have the highest ecstasy (*nirbikalpa samadhi*). She had it, but in this life God's grace alone lifted her pain unruffled, successful soul to omnipresent liberation.

"When the prophet Krishna told Drapudi to practice yoga for salvation, Drapudi replied, "Krishna, you have asked me something impossible, for I can't take my mind away from you to practice yoga." Thus, while Sister did practice yoga in this life, her yoga-accomplished soul went beyond yoga, and became so engrossed with God that I had to remind her she was already with Him, that I saw her in God, when she questioned about *nirbikalpa samadhi*. All devotees should remember that only constant practice of yoga brings the grace of God in the highest way, for Krishna told Arjuna, "O Arjuna, greater than the path of wisdom, or action, or any other, is the path of yoga. Therefore, be thou a yogi, Arjuna!" Sister, being already an accomplished yogi, was liberated by the grace of God alone.

"Now I wipe my tears, and though I shall always miss her on earth for what she meant to others and to me, still I shall be contented to feel her presence with the Heavenly Father and Mother omnipresent in Cosmic Wisdom, *Gyana*. Gyanamata, mother of wisdom, has commingled her being with the Cosmic Mother of Wisdom.

"In every flower, every leaf, every gust of wind in the room where she lived; in every particle of earth, and the twinkling stars and milky ways, wherever Cosmic Wisdom is, I shall feel the spirit of Sister."

The Aim of Yoga

By REV. C. BERNARD

Excerpts from a talk given by Rev. C. Bernard at the annual B'nai B'rith Youth Night meeting September 10th, preceding a demonstration of yoga health postures by several young men disciples of the Self-Realization Order. The Fellowship deems it a privilege to have been able to present this demonstration and to meet with a group of another faith in such a fine spirit of understanding, freedom, and brotherhood as was shown on this occasion by the officers and members of B'nai B'rith.

Although the roots of yoga are founded in antiquity, its worth and practical implications are modern indeed. Yoga is both a science and an art. The word itself means "union." The union implied is that of soul and Spirit. The practices of yoga are not intended as an end in themselves, but solely as a means of attainment. They are a conveyance, not a goal. The desired destination is God-realization.

This authentic demonstration of the yoga *asanas* or body postures by American boys explodes the myth that such exercises are suitable only for Eastern peoples. Yoga is no more sectarian or racial than mathematics.

Health is a desirable foundation upon which to build one's mental, moral and spiritual life. Without the ability to relax physically, mental relaxation and its attending calmness and poise are difficult if not impossible to gain. The different body positions of Hatha Yoga promote health by stretching the muscles and toning them, by squeezing accumulated toxins from the tissue spaces, by increasing circulation of blood and lymph in each of the body's organs, and by revitalizing the electrical nature of all the cells. By such means one's mental processes are speeded up and intensified.

As his mind becomes calm and pliant to his will, he learns methods which help him to direct his mind toward real communion with God. This is Raja Yoga or the Kingly Science. By it, he comes eventually to know oneness with the Infinite. Through his own Self-realization, he attains God-realization.

"Disappointments that come not by our own folly are the trials or corrections of heaven: And it is our own fault, if they prove not our advantage.

"To repine at them does not mend the matter: It is only to grumble at our Creator. But to see the hand of God in them, with an humble submission to his will, is the way to turn our water into wine, and engage the greatest love and mercy on our side."—*William Penn.*

have been dead. That's all they found, and all they did was give food injections. But if I had not met the doctor and sent her there, she would have been gone. So the Divine Spirit kept the promise with me. I am not taking any credit; I am telling you exactly as it happened. How great the Spirit is, that His promise is ever true to the devotee! So the God that you say is invisible has been visible to me, and has been true in every way. I tell you these things that you may desire to get to Him faster. As much as you can work with the thought of Him, work only for Him, don't work for yourself. It's His world. He takes you and keeps you. When the doctor says, "Well, I'll heal you," if God makes up His mind to take you, you will go. I remember the covenant with God, that with this little spark in that great ocean of His light He still kept the troth, never would take Sister. So she was saved, and came back well.

"She had been suffering because of the sins of many others who became saintly through her life. There was not a sin of her own I could find. I want you to know that. But such is the mystery of God. Though she suffered all these years, what is that compared to eternity with God?

"She has finished her work. As a great saint said, "Insult not my dust with your pity, ye who are left on this desolate shore still to mourn and deplore. 'Tis I who pity you!" She is actually pitying a great many here, though of course she can't pity those who are on their way to freedom!

"One of the Encinitas disciples called up and told us, "Sister is suffering awfully." I was in another room, but I began to feel it right away. My heart throbbed and I became very restless. I knew it was Sister. So I took the call, and when they told me how Sister had bed-sores, what they described just went through me. I began to cry; I began to pray. And I wrote this little note:

Mother Divine
Break the troth of mine
With Thee 'bout good Sister.
Release if you will, Mother dear!
Her test is greater
Than she can bear.
From this nightmare of suffering
Take her to the wakefulness
Of ever-new Bliss.

"That was when I gave up the covenant that I had with God. Then I couldn't sleep. I sat up and I prayed, "Mother, will you listen to me?" And a great light appeared, and I saw Sister in the arms of

the Divine Mother. I cried out, "Sister, do not go. Wait!" And even that desire was fulfilled.

"When I reached Encinitas the following evening she was fully conscious. She asked me for *nirbikalpa samadhi*, but I said, "You don't need that. I saw you in God. When you reach the palace, why do you want to go in the garden any more? Divine Mother has taken care of you." And she was contented.

"The next day, although I wanted to with my whole soul, God wouldn't let me see her, because He knew I would again pray that she stay here. She was all right, and one of the disciples was carrying word back and forth. But the following day I wanted to get out, because death doesn't often happen when I am there, and I knew there would be a big battle between my Father and me. I went to Sister's room; the others didn't know that it was my last visit. I commended her to God and I asked her, "If you have any desire, I will fulfill it right now. You tell me." Three times she said, "No." "Is it true?" "Yes, Sir," she replied, very firmly.

"She was just falling asleep, and I went away. Several were with me later in the car, and I even asked to have the radio on, but my soul was only one place, with Sister. They were delaying me, eating ice cream in our cafe. "Hurry," I said. "Don't delay me." But when I came, they told me, "She is gone." And then I felt a tremendous vibration in this place, and I knew that she was not gone; that everyone who comes here will feel her sweetness ineffable. That sweetness in her eyes I never saw dimmed.

"One boy only, during all my twenty years of knowing Sister, criticized her that she had talked sharply. When I asked her about it she said, "No," and such sweetness was in her eyes.

"Of course, he was the one who was wrong. Some come here, you know, and try to reform everybody except themselves.

"And so it was he went away after all, and I know he has not found God yet. He is still roaming, and will roam throughout this life.

"But I had never seen, never heard her criticize anybody; never heard a cross word from her lips. All the disciples whose good fortune it was to know her found a new inspiration, and they all said, "She is indeed a saint."

"And indeed a great saint has gone away from this hermitage. Yet at the same time, she has left spiritual footprints in that room forever, for all souls that are in despair, that they might trace her footsteps again and go from the desolate shore of this earth to my Father's home. Those spiritual footprints will always be there.

"So I cannot say I rejoice, because of the terrible loss, but yet I

grieved that I had asked the Father to spare a life which I later found was to be constantly tested by physical suffering. I would not have asked the Father to spare her life had I known then she was to be tested so strongly, for I always have suffered with the suffering of those who are close to me, and I always have felt that that suffering was a sort of compulsion toward being good.

"Even though I knew she suffered not for her own, but only for the sins of others, still I often fought with the Heavenly Father as to why He, in His almightiness and pain-aboveness, was not helping to relieve her suffering.

"I always have had controversy with my Heavenly Father as to why pain is a test to bring back to Him human beings who are made in His image. I always tell the Father that in pain there is a compulsion; persuasion and love are better ways to get human beings back to Heaven. But even though I know the answer to these questions, I have always fought with God on these points, for He understands me as a father understands his son.

"I remember Sister worked so hard. She went up and down the three stories at Mt. Washington till her body dropped out of sheer inability to carry on its work. Once some people said to her, "Why do you enslave your will in service to God?" But she replied, "It is rather too late to change now. And I think I have made a very good choice. My will is guided by wisdom, not by whims."

"Everybody followed her example. Whoever came near her was changed. When Madame Ganna Walska met her she said, "She is a great saint." Of all the women disciples, she has been one of the greatest. Never did I see in that face, in those eyes, anger, or anguish, or pain, only the sweetness of God. And I said to her once, "Sister, your seat is reserved in Heaven when you go," and it is so. I remember that when I was going to India in 1935 she asked me to release her. I said, "No, Sister. When I come again, I shall laugh with you." And I did come again, and we laughed.

"Many times her life seemed to be going, but it didn't go. I remember three years ago her condition was very serious; and right before that Sister had told me (Mrs. Elizabeth Maley was a witness in the room) that she heard a voice saying, "Yogananda's prayer won't work. I am taking you now." When she told me that, I was frightened. It was true, that her life was in danger. After a few days, I was praying in my room, and the Lord told me to come out. I met her doctor, and I said, "You don't diagnose exactly what is happening to Sister. It is very critical, but it's very simple. Send her to Scripps Howard.* So she was sent there, and all they found was that she had only food enough in her body for one more day. Another twenty-four hours and she would

*The Scripps Howard Memorial Hospital at La Jolla, California.

have been dead. That's all they found, and all they did was give food injections. But if I had not met the doctor and sent her there, she would have been gone. So the Divine Spirit kept the promise with me. I am not taking any credit; I am telling you exactly as it happened. How great the Spirit is, that His promise is ever true to the devotee! So the God that you say is invisible has been visible to me, and has been true in every way. I tell you these things that you may desire to get to Him faster. As much as you can work with the thought of Him, work only for Him, don't work for yourself. It's His world. He takes you and keeps you. When the doctor says, "Well, I'll heal you," if God makes up His mind to take you, you will go. I remember the covenant with God, that with this little spark in that great ocean of His light He still kept the troth, never would take Sister. So she was saved, and came back well.

"She had been suffering because of the sins of many others who became saintly through her life. There was not a sin of her own I could find. I want you to know that. But such is the mystery of God. Though she suffered all these years, what is that compared to eternity with God?

"She has finished her work. As a great saint said, "Insult not my dust with your pity, ye who are left on this desolate shore still to mourn and deplore. 'Tis I who pity you!" She is actually pitying a great many here, though of course she can't pity those who are on their way to freedom!

"One of the Encinitas disciples called up and told us, "Sister is suffering awfully." I was in another room, but I began to feel it right away. My heart throbbed and I became very restless. I knew it was Sister. So I took the call, and when they told me how Sister had bed-sores, what they described just went through me. I began to cry; I began to pray. And I wrote this little note:

Mother Divine
Break the troth of mine
With Thee 'bout good Sister.
Release if you will, Mother dear!
Her test is greater
Than she can bear.
From this nightmare of suffering
Take her to the wakefulness
Of ever-new Bliss.

"That was when I gave up the covenant that I had with God. Then I couldn't sleep. I sat up and I prayed, "Mother, will you listen to me?" And a great light appeared, and I saw Sister in the arms of

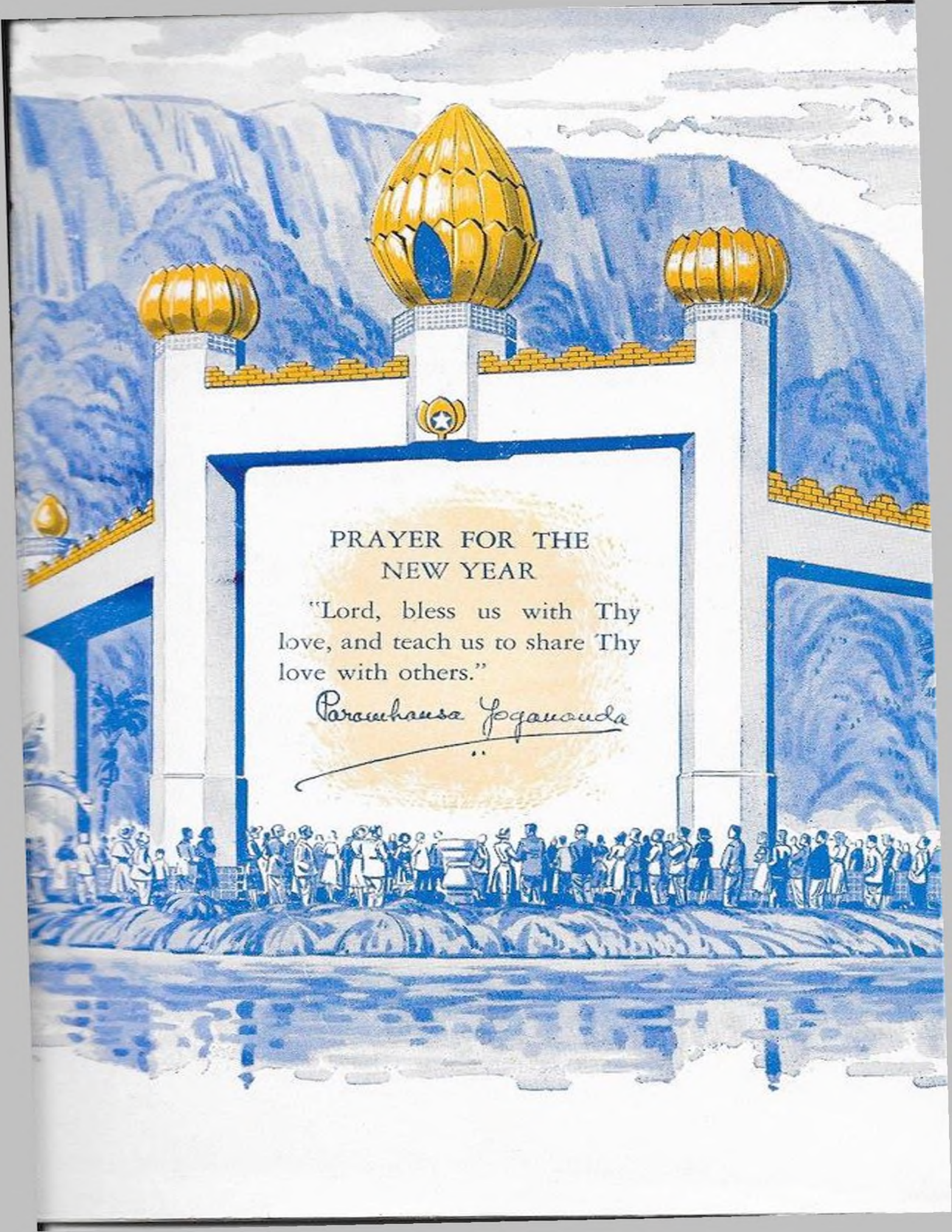
Autumnal Equinox Celebrated



President and speakers at the Yogoda Sat-Sanga anniversary meeting held September 25th at Rammohan Library Hall in Calcutta. Judge C. C. Ganguly presided.

The annual celebration of the autumnal equinox was started this year by the Yogoda Sat-Sanga Society on September 24th, eve of the festival day, at the home of Paramhansa Yogananda's brother Sri Sananda Lal Ghosh. (Now a YSS Center, the residence at 4 Gurpar Road, Calcutta, was the boyhood home of Paramhansa Yogananda.) A spacious hall on the ground floor was beautifully decorated for the occasion with floral bouquets, wreaths, and borders. Portraits of Sri Yukteswar Giri, Paramhansa Yogananda, and a statue of Lahiri Mahasaya had been placed on a dais.

The program opened with the chanting of Vedic hymns, followed by a melodious solo sung by Brahmachari Sri Prokas Das. Sri Purna Chandra Ghosh then conducted a prayer service for the long life of Paramhansa Yogananda; Swami Satyananda Giri and Sri Prabhas Ghosh read from the scriptures and jointly led the group in prayer. *Kirtan* and congregational *Bhajan* (devotional singing) by the Surhid Sanmilani of Shyambazar, Calcutta followed, after which a banquet was served to the assembled *Kriyabans* (i.e., those who practice *Kriya Yoga*) and other devotees.



PRAYER FOR THE
NEW YEAR

"Lord, bless us with Thy
love, and teach us to share Thy
love with others."

Parahansa Yogananda