

Self-Realization

MAGAZINE



Founded in 1925 by PARAMAHANSA YOGANANDA



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PRESIDENT EISENHOWER IN INDIA

He told the Indian Parliament: "I bring to this nation assurance from my own people that they feel the welfare of America is bound up with the welfare of India."

Healing of Body, Mind, and Soul

JAN. - FEB. 1960
25¢



SISTER DAYAMATA AT "WELCOME HOME" BANQUET IN LOS ANGELES
SRF lay disciples of the Los Angeles area prepared a banquet in her honor, December 18, 1959, SRF India Hall, Hollywood. They presented her with a lovely cross of gold inlaid with seven small diamonds.

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January - February, 1960

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Thought Seeds

By PARAMAHANSA YOGANANDA



Nurtured in the soil of consciousness by daily meditation, watered with showers of the heart's devotion, may these thought seeds blossom into divine realizations.



This is my resolve for the New Year:
Each day I will meditate more deeply than yesterday.
Each tomorrow I will meditate more deeply than today.
I will meditate during most of my leisure hours.



I will try to be a joy billionaire, finding my wealth in the coin of Thy realm—ever new bliss. Thus I shall satisfy my need for spiritual and material prosperity at the same time.



I will radiate love and good will to others, that I may open a channel for God's love to come to all.



Today I open the door of my calmness, that the angel of silence may gently enter the temple of all my activities. I will perform all duties serenely, saturated with peace.



O Lord of Law, since all affairs are directly or indirectly guided by Thy will, I will bring Thy presence consciously into my mind through meditation, in order to solve the problems life has sent me.



Let me behold naught but beauty, naught but good, naught but truth, naught but Thine immortal fountain of bliss.

President Eisenhower Sees India Marching to a Great Destiny

On President Eisenhower's arrival in India on December 9, 1959, he said: "As I set foot on the soil of India I am fulfilling a cherished wish held for many years. Since the day that your Prime Minister came to visit me in Washington... I made up my mind that, come what may, the Lord willing, I would come back to India while I was still President...."

"India won its freedom and its independence through peaceful means. This in itself was a great accomplishment and one that has challenged the admiration of the whole world. But, more than that, India determined to live in peace; has devoted her entire efforts, all her treasure, all her talent, all her brains, to raising the standards of her people so as to give them a better chance for a better life...."

"The deepest purpose I have in coming here is this: to symbolize, if I can and if I may so presume, the fact that the United States stands with India; the leaders of the United States standing with the leaders of India, in our common quest for peace."

"All Humanity is in Debt to India"

During a speech before the Indian Parliament in New Delhi on December 10th, Mr. Eisenhower stressed "the special community of interests and identical basic goals of the United States and India." He said: "I bring to this nation of four hundred million assurance from my own people that they feel the welfare of America is bound up with the welfare of India." He paid a tribute to the Indian people for their culture, their progress, and their strength among independent nations. All humanity is in debt to India, he pointed out, but Americans have with Indians a special community of interests. He spelled out these interests by referring to both countries pursuing the course of democracy and both countries achieving national strength out of diversity, from many strains and races speaking many tongues and worshiping in many ways.

At a Civic Reception in New Delhi on December 13th, Mr. Eisenhower said: "Between the largest democracy on earth, India, and the second largest, America, lie ten thousand miles of land and ocean. But in our fundamental ideas and convictions about democracy we are close neighbors. We ought to be closer. We who are free... must know each other better, trust each other more, support each other...."

"One thing I assure you. From now on I shall be quick to speak out on every possible occasion that India is becoming one of the greatest investment opportunities of our time—an investment in strengthening of

freedom for the prosperity of the world. India — mighty in the numbers of its people and in their will to build an even greater republic — marches, I am confident, to a great destiny."

India — "Challenge, Excitement, and Wonder"

In a farewell radio broadcast to the people of India, Mr. Eisenhower said: "I leave India reluctantly. My visit here has been one of the most moving experiences of my life.... I have sensed the spirit of New India, heir to a culture ages old; now possessed by a grand vision; advancing decisively; building a great modern democracy on the foundation of an ancient civilization.

"India has filled these past four days of my life with so much challenge, excitement, and wonder that I shall never forget the experience.

"Some similarities between our two countries have become clear to me. India and America believe in the dignity of the individual, in each one's right to live. These are indeed fundamental bonds between us. You are a very old civilization with an ancient tradition and culture. We are a young country. Our tradition is, as traditions go, young also. But in another sense, in the sense of your independent nationhood, you too are young. You are starting, as we did 184 years ago, on the path of the development of a new nation.... I have been deeply impressed by the way in which you are shouldering the immense problem of raising the standard of living of your people; by the energy and skill and imagination which you are applying to this task. Your achievements in the twelve years of your independence have been remarkable, and promise even more for the future.

"I am leaving India with the reinforced conviction that the people of India and the people of the United States are engaged in a common quest for the improvement of the general welfare of their people, and for peace with justice throughout the world. I take away the warmest and friendliest feelings for this great nation."

(Paramahansa Yogananda often said that one day America and India together would lead the world.)

The Government of India presented Mr. Eisenhower with many beautiful gifts. The chief one, which the American President exclaimed over as "impressive," "superfine," and "marvelous," was a carving in sandalwood and ivory depicting a scene of the Kurukshetra Battle from the Indian epic, the *Mahabharata*. The scene shows Arjuna, under the guidance of Lord Krishna, vanquishing Karna. The latter is seen decharioted, his bow and other weapons torn asunder and strewn on the battlefield. The ivorywork is placed on an ornate, carved pedestal of sandalwood and rosewood, about the size of an office desk. Shamba of Mysore, one of India's finest craftsmen, worked on this piece for eighteen months. Mr. Prasad, President of India, pointed out that the carving represents the triumph of good over evil.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

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

By PARAMAHANSA YOGANANDA



Chapter XII, Stanzas 18, 19

Literal Translation

He who is tranquil before friend and foe alike, and in (encountering) adoration and insult, and during the experiences of warmth and chill and of pleasure and suffering; who has relinquished attachment, regarding blame and praise in the same light; who is quiet and easily contented, not attached to domesticity, and of calm disposition and devotional — that person is very dear to Me.

Spiritual Interpretation

In a chapter on Peace in the *Mahabharata*, ancient Hindu epic, it is stated that the deities call him a Brahmin who is content with any scrap of clothing, with any food, and with any shelter. Christ, too, counseled man: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on....neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father



In a second-floor room of this building in Benares, Lahiri Mahasaya held his "Gita Assembly," weekly meetings at which he expounded the scriptures

knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you." (*Luke* 12: 22, 29, 30, 31).

A true yogi is not willfully negligent of the duty to his body. He does not try to commit suicide by slow starvation, nor invite pneumonia by wandering homeless, sleeping on the snow. However, a great yogi, immersed in God, has no time to be concerned about food and home like the worldly man attached to physical comforts.

These two stanzas of the *Bhagavad-Gita* describe the nature of a God-intoxicated yogi, dear to Him — one who is ever content, somehow maintaining himself, living on chance gifts or meager earnings — just enough to keep body and soul together. Such a yogi experiences divine bliss and consequently does not seek the paltry comforts of the flesh. Engrossed in transcendental devotion he loves friends and foes alike, seeing the Lord present in them all.

When a yogi knows this world to be a dream motion picture of God, without objective reality, he beholds the manifestations of a friendly hero and a cruel villain, or the experiences of honor and dishonor, of

heat and cold, of pain and pleasure, or insult and adulation, or of any other dualistic presentation on the screen of his daily life, to be entertaining but meaningless ever changing shadows of delusion.

Such a calm yogi, tranquil in speech, body, and mind, ever drinking the nectar of all-pervading bliss, is very dear to God.

Chapter XII, Stanza 20

Literal Translation

And those who, saturated with devotion toward Me, adoringly pursue this undying religion (dharma) as declared above — such supremely engrossed devotees are extremely dear to Me.

Spiritual Interpretation

Those yogis who with devoted concentration keep their souls united to the all-sheltering, undying Spirit beyond creation, following the counsel given in the previous stanzas of this chapter, are dear to God and remain as one with Him in His transcendental bosom.

Chapter XIII, Stanza 1

Literal Translation

Arjuna said:

O Keshava (Krishna), I crave to know about intelligent Mother Nature (Prakriti), her Consort the transcendental God the Father (Purusha), the cosmic creative principle (Kshetra), the evolver-cognizer (the soul or Kshetrajna), and all other knowledge of that which should be known.

Spiritual Interpretation

Arjuna wants to hear from Krishna about the transcendental God existing beyond vibratory creation, about Intelligent Vibratory Creation (God's Consort), about *Kshetra* or the objective dream body, about the Dreamer or Cognizer (the soul or *Kshetrajna*), and about the dream consciousness that unites the dream body and the soul dreamer.

After hearing Krishna's words concerning the union of soul and Spirit through devotion, Arjuna is perplexed about the various warring elements of mind and discrimination that exist within him, ready to obstruct that divine union. Arjuna yearns to understand the mystery about matter-bent Cosmic Nature and the inwardly bent transcendental Spirit; and about the sense- and Nature-identified field of the body (*Kshetra*)

and the Spirit-identified soul (*Kshetrajna*). He wants to obtain all knowledge about them, and about the Spirit in Its unmanifested state — the supreme object of knowledge.

Arjuna wants to learn, from the cosmic consciousness of Krishna manifested within him, about the supreme Spirit's dual macrocosmic manifestation: Purusha, God the Father beyond creation, and the cosmic creative intelligence, Mother Prakriti; about their microcosmic manifestations as the little Nature-body and the little knower — the body-bound soul; and all about the reasons for their clash.

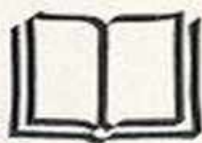
Arjuna sees that the transitory manifestations of pleasures in Nature and the permanent bliss of the transcendental Lord are diametrically opposite. He also finds that body and soul (the respective manifestations of Nature and God) are opposed to each other. As a true devotee he wants to know how to overcome the bodily inclinations by perceiving the blessedness of the soul; and thereafter how he can go beyond the clutches of cosmic delusion by uniting his soul with Spirit.

(To be continued)



Marble interior of Birla Temple, Brindaban. The Temple is dedicated to Lord Krishna. Scenes from his life, as related in the *Bhagavata*, are depicted in painted statuary and in brightly colored mural paintings.

Notes From an Indian Travel Diary



Sister Dayamata, president of Self-Realization Fellowship (SRF) and Yogoda Sat-Sanga Society (YSS), recently spent a year in India. The following extracts from her travel diary describe some of her experiences in the beloved homeland of Paramahansa Yogananda, Guru-Founder of SRF and YSS. Sister Dayamata was accompanied by Sister Mataji, Sister Revati, and Brother Kriyananda, all of the SRF Mt. Washington Center in Los Angeles, California.

Bodh Gaya, India
June 27, 1959

Beloved Ones:

Our group wishes to visit Bodh Gaya again, remembering the tremendous inspiration of our first pilgrimage there.

How beautiful is the countryside of India, driving from Ranchi to Bodh Gaya! We stop at the Dak Bungalow. Our party consists of Kriyananda, Karunananda from Yogoda Math in Dakshineswar, Revati, and me. It has begun to rain a little but we are getting used to sudden showers.

We go this evening to Gaya, seven miles from Bodh Gaya, as our first place of pilgrimage. From all parts of India, Hindus by thousands come here to perform the *sraddha* ceremony (honoring of ancestors), which is said to relieve the departed souls from all earthly bondage and translate them to heaven. The first duty of the pilgrim is to bathe in the nearby sacred river Phalgu and then to offer *pindas* (balls of rice) at the ghats of the river and again at Vishnupada Temple.

This evening there are only a few devotees sitting in the temple, where, in an octagonal silver basin inserted in the pavement, are the *Vishnupada* (footprints of Vishnu). We enter quietly and behold in the soft candlelight those blessed footprints; we sit near them to meditate. The priests and others become silent also, and for about an hour we remain in deep meditation. What utter tranquillity we feel once more in these sacred environs! My own heart cries again and again to the Divine Mother for Her loving grace; and, like the comforting Mother She is, She soon comes to lull Her weeping child with Her blessed love. I do not want

to leave this Temple, for the stillness within and without is so alive with Her presence that nothing else seems real.

Having first nourished our minds and souls with the manna of Her love, we drive back to our bungalow and have our evening meal. Our food tonight consists of egg curry, *luchchis*, tomatoes, and a delicious dessert — mango ice cream; all prepared by the bungalow cook.

Tomorrow we will go across the road to the Temple of Bodh Gaya.

An Inspiring Second Visit to Bodh Gaya

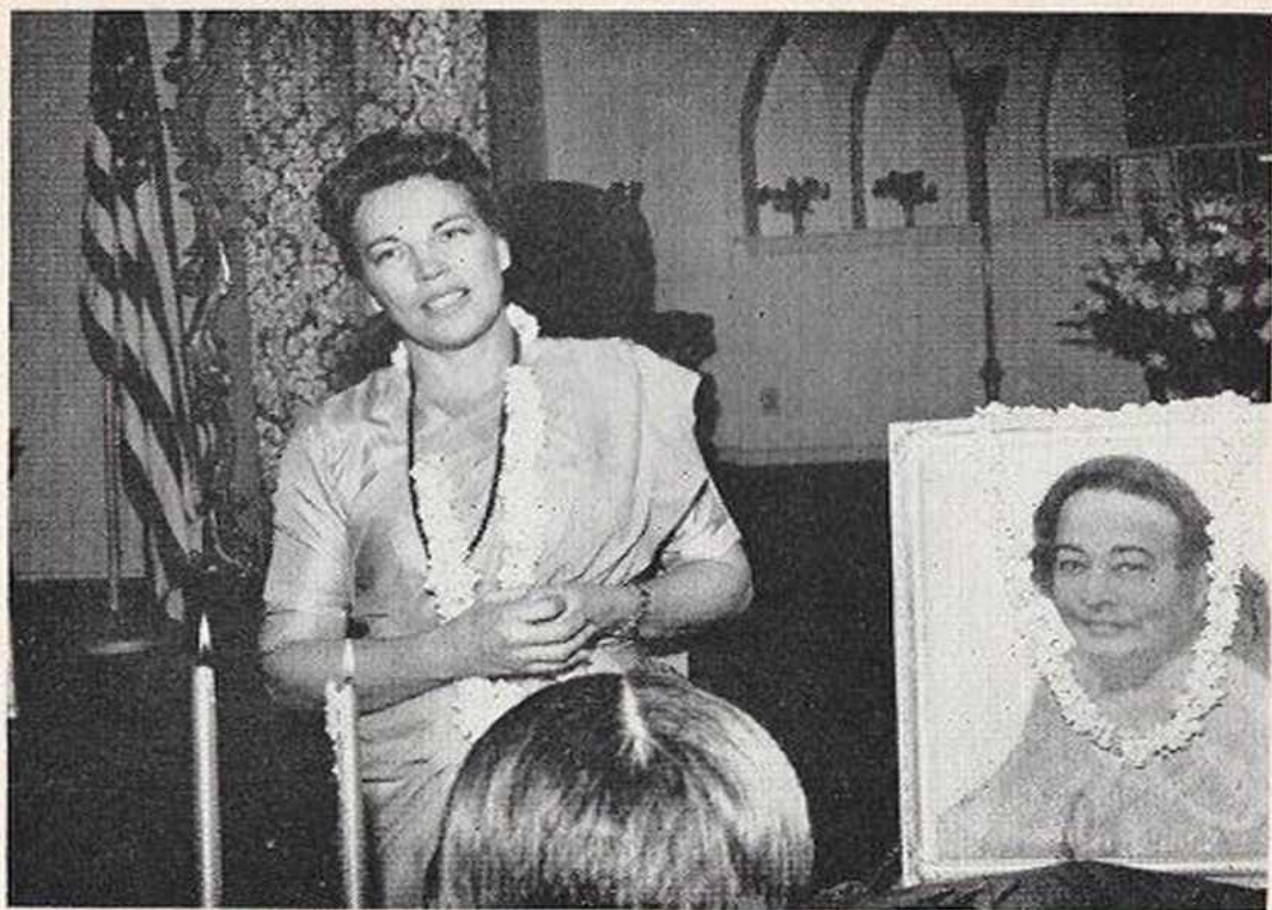
June 28th. After breakfast Revati and I brave the morning showers and hurry over to the Temple. As I have written before, Bodh Gaya is supreme among all the holy places of the Buddhists, for it is here that Gautama Buddha attained enlightenment twenty-five centuries ago. Bodh Gaya is to the Buddhists what Benares is to the Hindus — the most sacred place of pilgrimage. Near the Bodhi Tree the Emperor Asoka erected a temple, whose foundations still stand. The present temple, a pyramidlike building, dates from the eleventh century.

Revati and I part, for each wants to be alone. I remain for a time under the Bodhi Tree, meditating. As I get up to leave, two pieces of the bark of the tree fall at my feet. Once again the Cosmic Mother has responded to a wish of mine. One is not allowed to pluck leaves from the sacred Tree — and She has dropped some of its bark at my feet! Call it coincidence if you will — but I rejoice, seeing behind all similar little incidents the hand of the Divine Mother. Is it not sad that most men today have become too calloused, too sophisticated, too worldly in their thinking to be able to behold the One Life, One Love, One Intelligence that underlies all created things?

Retiring into the Temple shrine I find it empty save for a priest who is performing rites. He soon finishes them and I am alone with the Lord Buddha, represented by the golden image on the altar. How long I sit there I cannot say. Time has again lost its meaning. My mind is swept or sucked within, and I am enlocked in the embrace of the Divine Mother.

In all of India's temples, in all of the enlightened souls whom I have visited, only One I behold — the formless Mother. After a devotee has glimpsed this Reality, he sees the finite world as moving in a dream — an unreality — as the *maya* or dream delusion it truly is. These moments with the Divine Mother throb with such depths of pure feeling and pure reason that it is as though one feels and understands for the first time, as though a misty web had been removed from one's mental gaze.

I recall an incident in 1933. My eyes had been smarting with pain. Although I believed my sight to be good, I went to an eye specialist.



Sister Dayamata speaking about her experiences in India, during a banquet in her honor on December 18th, SRF India Hall, Los Angeles. At right is a portrait of Paramahansa Yogananda, founder of SRF-YSS.

He found that I was straining my eyes and fitted them with glasses. The first time I put them on I was amazed to find that everything — the trees, telephone poles, flowers, and so on — had a very clear outline. Only then did I realize that my vision had been fuzzy for years and that I had not seen things as they actually are. This experience I liken unto the divine experience. The world is not as we see it; but we can never realize this truth unless and until we attain direct communion with the Cosmic Beloved, who alone can remove the shadowy film of delusion that covers the world and prevents us from having perfect mental and spiritual sight.

We leave Bodh Gaya village by car for Rajgir (Rajagriha) and Nalanda: places famed in Buddhist history. Sarnath, near Benares, was the site of Buddha's first preaching; Rajgir was the center of his missionary activities. Nalanda, seven miles from Rajgir, contains ruins of the ancient University of Nalanda.

We drive through beautiful jungle country and then come to the open plains of Rajgir. Here we see an ancient wall surrounding the hills where Rajgir nestles at one end. We are fascinated by this ancient wall which dates from the time of Jarasundha, the friend of Kamsa (maternal uncle of Lord Krishna). The father and mother of Lord Krishna were imprisoned by Kamsa in Mathura. This wall near Rajgir was in existence during the time of the *Mahabharata* war.

We stop and rest by the streamlet Vanganga. Oh, what heat! But still, it is dry heat. We lunch on oranges, cheese, bread, and tea in an open-air resthouse where we are protected from the scorching rays of the sun. A few moments of respite and then we walk down the hill to proceed in our car toward our destination, Rajgir.

On the way our car, driving over a detour, hits a hump in the road that tears away the exhaust pipe. Looking back and seeing this and several other parts of our car lying on the road, while the motor now makes a terrible noise, we are horrified! We are miles from any help. Our driver runs back, recovers the various parts, and then inspects the damage to the car. He decides that we can still drive on to Rajgir, but that we should remain there while the driver takes the car for repair to another town about eighteen miles away.

Visits to Rajgir and the Ancient University of Nalanda

Rajgir is surrounded by tree-clad hills and beautiful forests. As we enter the town I feel an atmosphere of deep spiritual calm. We stop at a resthouse where we have an opportunity to bathe and then really rest! Later that afternoon, when the sun's rays are not so direct, we walk toward the site of the temples at the top of Vebhara hill. Climbing a long flight of stone steps we come to the ground where the first Buddhist Council was held after the death of Lord Buddha. It is sunset as we reach this hilltop and we sit facing west and enter into deep meditation. How peaceful is the world about us; something of the tranquillity of the days of Lord Buddha remains here still, and we pilgrims drink deeply of it.

From the temple grounds below us I hear the sound of a harmonium. A group of young college boys sits in one of the open resthouses, chanting. I think, "If Kriyanandaji is anywhere around, he will soon join them." In a little while I hear a familiar voice singing alone a beautiful Bengali chant to the Divine Mother. Yes, of course, it is Kriyanandaji!

In the dusk of evening we walk back to the bungalow resthouse where we are staying, each one absorbed in his own deep thoughts. A supper of curry, milk, *chapatis* (bread), and eggs, and we are soon ready to retire. Before doing so, we take another walk around the bun-

galow compound. The fresh, cool air of night stirs my body cells so that, long after others have retired, I remain outside lost in meditation upon the Beloved Mother.

June 29, 1959. With the dawn of this new day we awake to learn that the car has been temporarily mended. After breakfasting we start out for Nalanda, seven miles north of Rajgir.

The ancient University of Nalanda reached its peak of fame in the beginning of the fifth century. It was the highest center of postgraduate study in all Asia; the finest scholars of China, Korea, Japan, Mongolia, Tibet, and Ceylon came here to study. The buildings once housed 10,000 students of the University, which flourished for 700 years as a center of Buddhist culture. The entire expense for the students' board and for other requirements of this large monastic university was met by royal grants and by endowments from the wealthy. The university was destroyed by the Moslems in 1205.

Today the hundreds of buildings of Nalanda are in ruins; but those ruins are sufficiently preserved to enable one to visualize what a glorious center of learning and culture must once have existed here. We walk down the well-kept paths between the partially standing buildings and see the rows of cells or bedrooms of the teachers and students, the old wells and drains, the pillared rostrum where the teacher no doubt sat as he addressed the students in the court of the vihara. Walking up a flight of steps we come to one of the temples, overlooking the entire university area.

The sun is now high in the sky, but clouds mercifully cover it and soon rain pours down. After meditating quietly in one of the smaller temples, where sits a beautifully carved life-size stone image of Buddha, we hurry back to our car.

We wish to reach Burnpur by nightfall, for we have planned to stay there overnight with the Sachdevs. Once more along the way, passing through jungle country, though not far from town, we are forced to make another detour. The road is filled with water, and we fail to see a huge boulder in our path. Again the exhaust pipe of our car is torn away! The car now sounds like an overloaded truck as it goes along the road, grunting and groaning and sputtering. Soon another misfortune overtakes us—we are out of gas! Karunanandaji hails a passing lorry (truck) and asks for a lift into the nearest town to obtain gas. Off he goes, and then the occupants of a passing car stop to inquire if our party needs help. While all this is going on, Revati and I put on our raincoats and take a walk through the tangled woods, finally resting on a tree stump where we enjoy the evening silence, broken by the songs of crickets and other woodland creatures. Oh, how I love these moments,

communing with the Blissful Mother in Her role as Nature! Something stirs deep within my soul, as if at any moment I might grasp the hidden memory of past lives spent in just such surroundings as these.

Soon our car receives its needed gas nourishment and we are again on our way to the home of the Sachdevs.

July 4-16. During this period we have been in Calcutta. Our days here have been filled with work and some interesting incidents. We have had several important meetings with directors in which much good has been accomplished for YSS-SRF.

The Maharani of Cooch Behar, Indira Devi, is now in Calcutta. We have attended several sumptuous dinners at her Calcutta home. Tonight (July 16th) Madrasi dishes were served—a bit hot, I might add!

A Talk by Sri Shankaracharya of Puri

Shortly after our arrival here we received a letter from His Holiness Sri Shankaracharya of Puri Math, stating that he would be in Calcutta on July 11th. We visited him one evening, taking with us Indira Devi. An interesting discussion followed about political developments in India. Then I asked His Holiness to speak on the various paths of yoga—*Jnana*, *Bhakti*, and *Karma*. What a marvelous discourse he then launched into! I am sorry there was no tape recorder available to catch his words. In a few days he plans to leave Calcutta for Nagpur, where he will remain until October.

The next evening we took the films of our visits to Cooch Behar and Darjeeling over to Her Highness's home, and spent a pleasant evening seeing these with her. She flies in a day or so to Bombay, then to Europe—where we expect to meet again.

July 17th. We dine at the home of a prominent attorney, Mr. B. Das, and his wife. (We avoid social gatherings, but whenever someone asks us to come to his home for spiritual discussion and meditation, we gladly accept.)

This evening was perfect. The people present wanted to know more about our work, and asked to meditate with us and to hear words in praise of the Divine Mother. My soul was transported on the wings of inspiration as we sat together. Husbands, wives, and sannyasis drank from the same cup of divine love and God-aspiration.

The rains are now pouring down. I wish you could see the lovely gray-white clouds that fill the blue skies! These are monsoon clouds, monsoon days, and the air is cool and clear. We are damp, no doubt, but not sticky. The grass and trees are a lush, rich green; the ponds are full, and white lotus blossoms and blue hyacinths stretch forth their petals in order to receive fully the drops from heaven.

Ritual Dances at a Tagore Festival

July 22nd. Tonight we attend a beautiful Tagore festival, known as *Varshamangal* (Festival of Rain). Here, set to music, are presented some of his glorious poems, accompanied by ritual dancing. Let me quote from the program:

"The rainy season is a perennial theme in Indian poetry. Generations of poets have sung of it, but none so lovingly, rapturously, and insatiably as Tagore. In his poems and songs are contained the whole great weight of the Indian monsoon, so rich in sound and color, and so rich in dreams, fantasy, and the anguish of separation from the Beloved."

We had wanted to see, just once before leaving India, some of the festival dances; and here this evening we have seen them executed in perfection to the music — sometimes gay, sometimes somber, sometimes stormy, sometimes benign — of the songs of the great Bengali poet, Rabindranath Tagore.



SRI SHANKARACHARYA AT YOGODA MATH, DAKSHINESWAR

Jagadguru Sri Shankaracharya of Puri, revered leader of millions of Hindus, and Sister Dayamata on stone seat on grounds of Yogoda Math, Dakshineswar, West Bengal, headquarters in India of YSS-SRF. On the same day (May 9th) the Jagadguru visited the Yogoda Sat-Sanga Ashram in Baranagar, a section of Calcutta.

On May 27th Sri Shankaracharya visited the YSS Ashram in Puri, Orissa, founded in 1906 by Swami Sri Yukteswar. On that occasion the Jagadguru initiated into Swamihood two YSS monks.

One solo dance simply entranced us. Never have I seen such graceful movements—the girl's face shone with a transcendent glow as she performed the pure movements of her lovely, expressive hands, eyes, and body. We could have watched her for hours; for truly, every gentle motion seemed an act of worship, of adoration at the altar of the Divine Beloved. It was, to me, a revelation. As I sat there, eyes fixed on her dancing form, I thought, "What I feel for my Beloved when I am sitting quietly, motionless in meditation—this child of the Divine Mother is expressing through motion—so pure, so purely loving!" Divinity was upon her face, hands, and limbs as she performed her dance of devotion.

Our Second Visit to the YSS School in Ranchi

July 24-August 1. We leave Calcutta on the evening of July 24th. After traveling by train all night, we arrive the next morning in Ranchi for our second visit there.

Again the young lads of the ashram school, along with Swamis Bidyananda and Satchidananda, meet us at the station and we are soon in our bicycle rickshaws, riding toward the ashram, which is not far from the railway station. We join the children and teachers in the *Guru Mandir* for a few moments of meditation. Then Mataji, Revati, and I retire to the cottage where we stay when in Ranchi.

The days are restful yet busy ones, for we are here to select the site for a new dormitory building, and to have discussions about the future of the work in Ranchi.

Each evening after classes are over, the boys gather on the football field, which is directly in front of our cottage, and play football for about an hour before they go to the chapel. Football here appears to be what we call soccer in the States. We usually sit out on the verandah of the cottage and watch these yellow-clad youngsters, filled with the enthusiasm of youth, play football. Two of the young teachers of the school join them in the game. There is a wonderful spirit of camaraderie between the teachers and the boys. One of the teachers said, "Our relationship is not the ordinary one of the teacher and students, it is more like big brother and little brothers."

We spend the afternoons on the verandah, resting and enjoying the beautiful sky-clouded sunsets. Every afternoon one or two young boys of the school come over to our cottage during recess, bringing bouquets of flowers for me. How touched I am by these little incidents that reflect their love—and how deeply my heart responds!

Baranagar, August 4th. This coming Thursday I am to give *diksha* (initiation) to two devoted members of YSS—husband and wife—here in the ashram prayer hall; and this week end we hope to drive to Santine-



— *Andhra Patrika*

A Drawing Showing an Indian Dancer Placing her
Foot at the Point of the Inner Spiritual Eye

ketan to see the college started by Tagore. There are a number of engagements coming up these next few weeks — going to the homes of students who will assemble for a *sanga* — talks and meditations conducted by me. I enjoy these gatherings where we can be informal and where I can speak freely from the heart about Divine Mother and our blessed Gurudev.

On August 16th we have an important meeting of the directors of YSS, and after that at least two more board meetings. Then our time will be occupied in winding up such affairs as a tube well for Yogoda Math, the *Guru Mandir* being built there for Master, the problem of the slowly breaking wall (cracked by the swelling waters of the Ganges), the final settling of financial matters, and, oh, so many more things. But, with Divine Mother's and Guru's blessings, we shall have accomplished something good before we leave India.

What are my thoughts these days? mixed, very much mixed! While I am looking forward eagerly to seeing all of you who are so dear to me, yet I am feeling a bit sad to take leave of loved ones in India. But when I look to the One Beloved I see that we are all united — that the same bond of love and friendship ties us together, unites us as One, with but one goal, one ideal: to find the Beloved Mother, and to serve Her through Master's special dispensation — the SRF-YSS teachings.

August 7th. I am recalling a year ago when we left Los Angeles on August 6th. What memories we have crowded into this past year! most of them wonderful ones, some of them a little heart-rending. But for all of them I am grateful, for by such experiences we grow mentally and spiritually.

Landslide Endangers Yogoda Math Property

One unhappy thing has recently occurred: once more the Ganges has overflowed its banks, toppling our wall at Yogoda Math. It is a pitiful sight. The land is sliding into the river. We must take definite steps to protect our property, and this will cost us some money. The work has to be done, for the entire land has slipped; and unless we can bank it we will lose much of our property. We now have engineers looking into the matter and they will make some suggestions.

Next week I am to give three initiations to new members and then meet with some of the people of the city who are interested in Master's work. The Maharani of Cooch Behar has gone on to Europe, but her sister-in-law, the Maharani of Mayerbung, is here, and how I love her! She is about eighty-five years old, the daughter of Keshab Chandra Sen, a great religious leader. She has told me some lovely stories about him and Ramakrishna Paramahansa. The Maharani said her family used to go

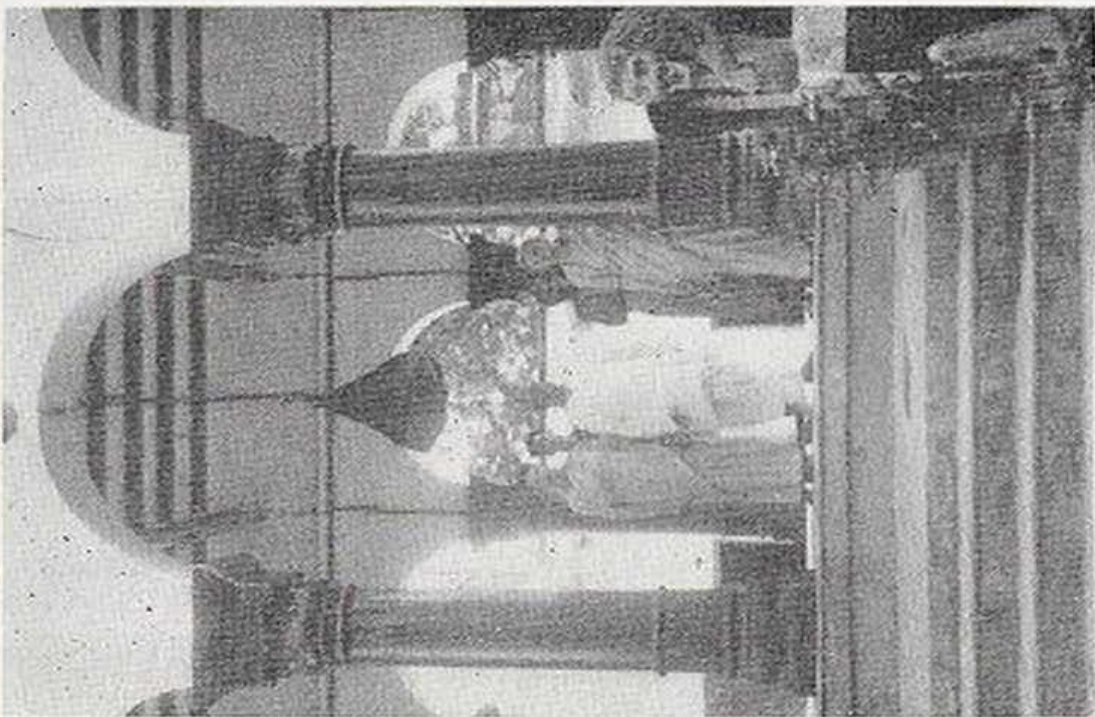
every Sunday to Kali Temple to see Sri Ramakrishna, and he often visited their home in Calcutta. Ramakrishna loved Keshab in the way that Yoganandaji loved Rajasi. The Maharani remembers seeing them holding hands and just looking lovingly at each other.

August 23rd. We are completing plans to construct a dormitory for 100 boys at Ranchi, and a *math* (hermitage) for monks at Yogoda Math. We have the assistance of a few devoted *Kriyabans* who will be active on some of the YSS committees we have established here, among them Mr. Mohini M. Chakrabarty, official Receiver of the High Court, Calcutta. He was a young college student when he met Master in India in 1935. Mr. Chakrabarty and his wife have recently taken *diksha* (initiation) through us. We cannot forget the kindnesses of these two and the invaluable services they have rendered during our stay. Both are faithful devotees of Divine Mother and our Guruji.

I have mentioned before Mr. Benayendra N. Dubey. He also serves YSS through these committees. Mr. Dubey too has taken *diksha* — the first person to be given *diksha* by us at our Puri Ashram in the *Samadhi Mandir*. Along with these staunch devotees we have our YSS sannyasis, faithful and devoted to God and Guru; and the directors who were selected long ago by our Gurudev. Lastly, we have chosen Prabhasda for



Entrance to palace grounds, Cooch Behar, India.
Sister Dayamata stands inside the entrance, May 12, 1959.



Sister Dayamata and party at Brindaban ashram of the late Swami Keshabananda, great disciple of Lahiri Mahasaya.



Interior patio of "Satyalok," Benares shrine dedicated to Lahiri Mahasaya. The *Bhagavad-Gita* is regularly recited here.

the herculean duty of guiding, protecting, and spreading the *Yogoda Sat-Sanga* work in India.

I often think that, although we can no longer see the fleshly form of our Gurudev, nor serve him in a personal way, he nevertheless has left with us a greater form in which his very lifeblood flows — SRF-YSS. This work is now his physical form and by faithfully serving it we are directly and personally serving him, the beloved Gurudev of us all. May we continue to do so — "more and better," as Sister Gyanamata said — until the last breath we draw, for in that service lies our salvation.

A Visit from a Famed Scientist, Dr. S. N. Bose

On August 21st we had a noted visitor — Dr. Satyen N. Bose, the world-renowned scientist. Dr. Bose was formerly Vice-Chancellor of Santiniketan University. He is a National Professor (a post recently created by the Government of India to honor a limited number of Indian savants and to enable them to carry on their work and researches unhampered by any routine duty or even routine lectures. They are free to work in any university or laboratory in the land).

Dr. Bose, considered the leading scientist of India, collaborated with the late Einstein on what is now known as the Bose-Einstein theory of physics. Dr. Das, our YSS director, brought Dr. Bose here this afternoon. I am much impressed by his appearance — a majestic, leonine head with a great shock of white hair. Through strongly magnifying eyeglasses he peers at us thoughtfully. He has a gentle, humble manner and seems completely unaware of his own greatness. It is said that he is loved by his students and revered by fellow scientists.

Dr. Bose knew Master as a young lad of fifteen, when both of them attended Hindu High School in Calcutta. Dr. Bose was about the same age, and came to know our Guru shortly after Master's unsuccessful flight to the Himalayas in search of the Divine Mother. Dr. Bose tells us how at that tender age Master could perform *Kechuri Mudra*, or putting the tongue behind the palate, as advanced yogis do. Boys would gather about Master and say, "Mukunda, let us see you do *Kechuri Mudra* again." And our Gurudev would oblige. Many years later, Dr. Bose tells me, after the establishment of Ranchi, the great scientist and our Master met once more.

After tea Dr. Bose discussed with us our voyage home and he urged us to see the pyramids of Egypt. He spoke of the beautiful evening skies there, while we watched the blue dusk-sky of India being slowly splashed with a deep pink glow as the sun rested its sleepy head on the horizon. It was a delightful and inspiring afternoon and I can never forget the deep impression made on me by this unassuming sage.

(Continued on page 38)

Yoga Postures For Health

By B. TESNIERE, M.D., and BRAHMACHARI LELAND



SIRSHASANA—THE HEADSTAND

(Conclusion)

In previous installments the effects of the Headstand have been analyzed on the basis of scientific experiments. We have seen that the pose brings about great changes in the blood traffic.

To derive increased benefits from the pose, focus the attention on these circulatory shifts—concentrating either on the flowing of the blood away from the lower part of the body or on its accumulation in the upper part. These gravitational effects are easily perceptible after some twenty seconds in the pose.

In the previous installment we saw how the Headstand benefits the legs and the abdominal organs. This final installment will mention benefits to the chest, neck, and head.

“Essential Principle of Treatment” in Lung Diseases

The Headstand, generally speaking, is extremely helpful to the health of the lungs, whether normal or diseased.

Yogis have long advised the practice of the inverted pose for relief of asthma. The pose has to be performed along with horizontal positions in which the legs are locked (*Matsyasana*, the Fish Pose) or folded (*Suptavajrasana*, the Supine Pelvic Pose), so as to bring the blood from the lower limbs to the lungs. The curative value of the topsy-turvy pose in asthma has been recognized by physicians in various parts of the world. Dr. Ernesto Escudero, a chest surgeon of Buenos Aires, was able to heal his son of asthma by having the boy spend regular periods of time each day in the head-down position. Dr. Escudero's application of this method has been extended since, with gratifying results, to many other children, and adults also, who were suffering from asthma.*

In pulmonary tuberculosis, “overwhelming” beneficial results were reported in 1951 by Dr. B. A. Dormer, Director of Tuberculosis Services, Union of South Africa. Dr. Dormer and his associates maintained their patients for days in the 20-degree head-down tilt for almost twenty-four

* *New York Times*, Dec. 27, 1951, reported by Foster Hailey.

hours a day. The method is not new, as it was first discovered by two French doctors, Dumarest and Gallavardin, in 1920; but it has been neglected. Dr. Dormer declares that it "appears to deserve more whole-hearted approval and acclaim than any other single method of treatment."

The numerous lung diseases benefited by the inverted position cannot be mentioned here. The application of the head-down position has been studied particularly by Dr. Bedford Elwell of Brisbane, Australia, who has had almost twenty years of experience in administering the postural treatment (foot of bed elevated 18 inches). His conclusions are significant: in the management of both acute and chronic diseases of the respiratory tract, the head-down position is "an essential principle of treatment."

The Headstand and Heart Diseases

It is generally said that the Headstand should not be performed in cases of heart disease. According to the experience of Dr. Elwell, this statement does not hold entirely true. He observed that in incipient right-heart failure the head-down treatment leads to "a virtual arrest of the disease" and to "freedom from the symptoms." On the contrary, in cases of left-heart failure (cardiac asthma), use of the Headstand is forbidden.

These distinctions should suffice to discourage laymen from practicing self-healing of serious diseases through yoga postures. In case of illness, yoga asanas should be used only under supervision of a competent physician.

Value of the Head-down Position in Resuscitation

In attempts to bring a drowned person back to life, the head-down position has two advantages: it aids in the evacuation of water from the lungs; it also helps the blood to circulate toward the lungs, and from thence toward the brain and the vital breathing and heart-bearing centers in the medulla oblongata. There is one disadvantage: the head-down position hampers the inflowing of air to the lungs — one of the principal values of the head-up position.

The combination of the respective advantages of both the head-down and the head-up positions in resuscitation was realized toward the end of the last century by two doctors in Philadelphia; they placed the drowned person on a teeterboard and then seesawed him! A similar method was rediscovered in 1932 in England by Dr. F. C. Eve. Eve's method of artificial respiration is now used in the British Navy and has gained popularity also in the United States.*

* Cit. in *Adventures in Artificial Respiration* by Dr. Peter V. Karpovich.

Inverted Position Benefits Throat and Thyroid Gland

The results reported by practitioners of the pose indicate that the throat and the vocal cords are strengthened by the head-down position. It is probable therefore that public speakers and others who make sustained use of the voice would benefit from performance of the Headstand. The tonsils and more generally all the lymphatic formations that are located in the throat—creating at the entrance of both the digestive and the respiratory tract a system of defense known as Waldeyer's lymphatic circle—are enlivened and invigorated by the inverted position. The yogis state that tonsillitis may be cured by regular practice of *Sirshasana*.

The thyroid gland is stimulated, or rather regulated, by the inversion of the body. The role of the thyroid on the harmonious development of children and in sharpening mental faculties in both the young and the old is well known.

Shining Eyes, Velvety Skin, Youthful Hair

The Headstand confers numerous benefits, the yogis say, on the organs and tissues of the face and head: the functioning of the eyes and ears is remarkably improved; defects of vision, hearing difficulties, and buzzing in the ears are mitigated.



The Three Wise Men and shepherds approaching the Babe in the Manger; a realistic Christmas scene on the balcony of Rajasi Janakananda Ashram, SRF Mt. Washington Center, Los Angeles. The nearly life-size figures are pictures in color, mounted on plywood and cut out with an electric saw by resident monks of the SRF Order.

With regular practice of the Headstand the eyes become more shiny and clear; the skin of the face becomes softer, more attractive. Even wrinkles are said to disappear.* (A beauty salon in New York that became famous for restoring youthful figures to middle-aged women is reported to have used a method based principally on exercises performed in a 15-degree head-down position.)

The hair also is favorably affected. It becomes livelier; grayness disappears after six months of regular practice of *Sirshasana*.† It seems logical to assume that the teeth too share in improved health.

To a certain extent medical science substantiates the assertions of the yogis. At the 15th International Congress for Ophthalmology, in Cairo, Egypt, in 1937, Dr. De Sanctis reported that the blood pressure in the eye always increases when the body is tilted head-down, and decreases when a seated position is assumed. In 1951, Dr. Rossano reported the case of a patient with heart disease who became blind in one eye within a few seconds, owing to the obstruction of the central artery of the eye. Two injections of a stimulant failed to re-establish circulation in the eye. A proposal to place the patient in a declive head-down position was adopted; circulation came back in the eye almost instantly, and the patient could again see.

The Headstand and the Pituitary Gland

Of all the endocrine glands in the body the most important is the pituitary. Located in the middle of the head at the base of the brain, the pituitary regulates other internally secreting glands, particularly the thyroid, adrenals, and gonads. The pituitary gland is thus said to be "the central star of the endocrine constellation" (Houssay).

One cannot overstress the importance of the pituitary gland and all its dependent glands in the all-round, harmonious, healthy functioning of the body. Minute quantities of secretion from these specialized organs activate certain physiological processes in the body, like leaven in a loaf. The endocrine glands preside over such vital functions as bodily growth, resistance to infection, chemical processing of the sugar, fats, proteins, minerals, and water in the body, and adaptation to the various stresses of daily life.

Yet all these glands are difficult to reach through ordinary diet; special preparations are needed to support their action. But the Headstand offers a simple, practical, economical means to stimulate all these glands. Its action appears to be twofold: directly through circulatory changes, and/or indirectly through the stimulation of the pituitary gland, which then apparently receives fresh arterial blood by "special delivery."

* *Hatha Yoga Pradipika* 3:82. † *Ibid.*

The euphoria experienced by yogis who regularly stand on their heads calls to mind the euphoria experienced by arthritic or rheumatic patients when they are treated with ACTH (adrenocorticotrophic hormone), the pituitary secretion that stimulates the adrenal glands.

The rejuvenation brought about by the practice of the Headstand, praised for centuries by practicing yogis, may be due to its direct and indirect stimulation of the gonads and the adrenals.

Healing, through practice of the Headstand, of such diseases as hernias, sagging of the abdominal organs, varicose veins, and hemorrhoids may occur principally by the over-all stimulation of the endocrine system.

The great influence of the Headstand, probably mainly through this "hormonal integration," upon the health and harmony of body and mind gives substance to the ancient Hindu scriptural statement that *Sirshasana* "destroys all mental and bodily ailments" (*Yogatattva Upanishad*, 122).

The Headstand and the Human Brain

Yogis have long realized that the Headstand possesses a spiritualizing influence on the brain. Paramahansa Yogananda taught that each cell of the human brain is a brain in itself. Of the several millions of these microscopic brains, only a relatively small number are awake in ordinary human consciousness. Most of the brain cells are dormant. This is why in certain brain operations a considerable quantity of brain tissue may be removed without disturbing "normal" human consciousness.

Divine illumination or awareness of the presence of God, on the other hand, is accompanied by the awakening of dormant brain cells. When man attains consciousness of the Divine, the life force in all the millions of brain cells brightly shines forth. Their combined effulgence manifests as the halos of saints; or as the "crowns" of many ancient God-realized kings such as Lord Krishna of India. Ordinarily royal crowns serve only as symbols of the inner radiance that accompanies the realization of the kingdom of God within.

How does the Headstand assist in the awakening of the brain cells? Modern science seems to give the clue. Experiments on the brain circulation conducted by H. A. Shenkin and collaborators (Philadelphia, Pennsylvania, 1948); by P. Scheinberg and E. A. Stead, Jr. (Durham, North Carolina, 1949); and on the eye circulation by De Sanctis (Parma, Italy, 1937) lead one to infer that the head-down position increases the blood pressure relatively more in *the arteries of the brain than in the veins of the brain*—a fact that has been demonstrated to be true for the vessels of the neck region by Drs. A. Myerson and J. Loman in Boston in 1932.

If the inference is correct, it would mean that the Headstand, by means of the differences in blood pressure and tissue pressure, *causes more*

food (glucose and oxygen) to go to the brain cells than does any other body position; and probably causes also more waste matter (carbon dioxide) to be eliminated in the consecutive Relaxation Pose.

These views are, of course, only theoretical; they have not been directly investigated so far, at least to our knowledge. However, many facts — yogic and scientific, developmental and historical — appear to substantiate this hypothesis.

The Human Foetus Remains in Head-Down Position

The human foetus is characterized by the enormous development of its brain and nervous system. Radiological examinations have shown that the head-down position is the usual position of the human foetus throughout pregnancy (Weisman). Most children instinctively like to assume the inverted pose. Yogis assert that retarded children are benefited by the Headstand. Epilepsy in youngsters is said to be prevented by a regular practice of the inverted pose over a period of months. Neurasthenic persons also find the pose helpful.

The organicist school declares with the French physiologist Claude Bernard: "The brain secretes the thinking as the liver secretes the bile." A better nourished brain should then manifest improved thinking processes. The Headstand should thus be considered by the materialistic school as a powerful builder of mental faculties.

Hindu yogis have long known the conclusion to be true (although in their view the physical brain is only a support, not the cause, of the mental processes). They say that *Sirshasana* develops memory, concentration, will power, imagination, and reasoning power. In India not only *Hatha Yogis* but also laymen, politicians, lawyers, and doctors practice the Headstand regularly in order to sharpen their mental faculties. Prime Minister Nehru uses the Headstand daily.

In this country well-known personalities have acknowledged in recent years, through the press and television, the brain-refreshing and stimulating effects of the Headstand. *Sirshasana* is likely to become a key to success for many businessmen!

Science has shown experimentally that the inverted position improves the mental functions. The investigations of Dr. Donald Anderson Laird, Professor of Psychology at Colgate University in 1936, have proven that the 10-degree head-down tilt improves the mental processes, mental calculation in particular, both in speed (7%) and in accuracy (14%), in comparison with the inverse 10-degree head-up tilt.*

(Continued on page 37)

* *How to Use Psychology for Business*, McGraw-Hill, New York, 1936, pp. 272-4.

Sister Dayamata Returns to Los Angeles

A happy day in SRF annals—December 16, 1959, when Sister Dayamata, president of Self-Realization Fellowship of America and of Yogoda Sat-Sanga Society of India, returned to Los Angeles. She had spent sixteen months in traveling in India and Europe.

SRF disciples from all the southern California colonies—Mt. Washington, India Center, Lake Shrine, and Encinitas World Brotherhood Colony—assembled at the Mother Center to greet Sister Dayamata. In a welcoming speech, Dr. M. W. Lewis, vice-president of SRF, said: "I feel convinced that Master is pleased with all you have done to spread his teachings and great spirit throughout many countries. The Fellowship is greatly indebted to you. At such a moving moment as this, words are



Procession of SRF women renunciants surrounds Sister Dayamata's car, while monks of the Order wait to greet her upon her return from India to the SRF Mt. Washington Center in Los Angeles, December 16, 1959. Just behind devotees carrying *Welcome Home* banner of paper flowers, a group is playing Indian musical instruments and singing a chant composed by Paramahansa Yogananda, "Ever New Joy."



Sisters Dayamata and Mataji (*in back seat of car*), followed by SRF renunciants who assembled on December 16th at SRF headquarters to welcome them home from India and Europe.

of little avail; but our hearts inwardly speak the gratitude we feel that God and Master have brought you safely home."

A few hours later all the disciples gathered at SRF India Hall in Hollywood for an informal banquet in Sister Dayamata's honor. In an inspiring talk afterward, Sister Dayamata touched on many of her experiences in India. Summing up, she said:

"Master (Paramahansa Yogananda) had tremendous dreams. I realized in India that he had dared to think big; and if we are going to build this work as he envisioned it, and above all if we are going to find God, we too must dare to think big. We mustn't be afraid to face any difficulty that comes in our path. We must face it with courage and with faith in God alone. That's something I believe I learned in India.

I saw more than ever the greatness of the dreams that Master had, and I had an opportunity to look back and see how much he accomplished in his lifetime. And it fixed within me just one desire: that before my

own life is finished, I be able to do something to add to that dream, to make it come true. Because his dream was a noble one, and it encircled the whole world. He wanted to take young children and train them in the highest ideals; to teach them how to live, how to think, how to behave in order that they might find a little peace and happiness and contentment and understanding in this world."

After enlarging on her ideas for increasing the facilities at the YSS Ranchi institution, and of the great need all over India for educational and hospital facilities, she added:

Eisenhower Strengthens Bonds of Friendship with India

"There is a very strong bond between the people of India and America; more so, I think, than in any other part of this globe. I certainly felt so, and I think the people of India have proven it by the fervent way they received President Eisenhower recently. The greatest thing that America could have done was to send our President there now, as India needed to know America's ideals of peace, generosity, and goodwill. Having myself been in India a year, and having seen and talked with many Indian officials and having seen various parts of India and some of their problems, I do feel strongly it was a good thing that Eisenhower visited India now. I believe that it was by the grace of God that the President of the U.S.A. went there and saw India for himself.

"I traveled to India to serve Master's work there; I left India with a deeper spiritual understanding. All the struggle, physical and mental, that we faced there is nothing compared to the divine upliftment India gave me.

"But what India gave me is something that Master brought here to all of us. I saw that you could travel all over India and you would not find, in my estimation, a greater one than our beloved Guru. He was the embodiment of all those ideals toward which we are striving—the ideals of divine love, divine understanding, and complete selflessness. I came away from India more convinced than ever that in the SRF teachings we have the highest and the best that India has to offer. In Paramahansa Yogananda India sent to the West her greatest jewel."

SRF Lay Disciples Give Banquet for Sister Dayamata

On December 18th SRF lay disciples in the Los Angeles area held a banquet in SRF India Hall in honor of Sister Dayamata and Sister Mataji. Some skilled carpenters in the group had made a banquet table in the shape of the SRF lotus symbol. Covered with gold paper and laden with dozens of roses, the candlelight table was a lovely coming-home surprise for the SRF president. On this occasion Sister Dayamata was presented with a gold cross set with small diamonds (*see inside front cover*).

In a short speech to the assemblage Sister Dayamata related some of her experiences in India, and stressed particularly the world-wide need for SRF teachings. "Even in India," she said, "people continually approached me to ask if I would teach them *how* to meditate. They are seeking, even as people in the West have been seeking, for a *technique* of meditation. And though I went many places in India, I found nowhere any teaching as great as that our own Guru brought us; nor any teacher as great as Paramahansa Yogananda.

"All the world is seeking love, in one form or another; and all the different forms of love — of mother for child, friend for friend, lover for the beloved — come from one Source. India's simple message to the suffering world is to *seek that Source*. Our beloved Guru Paramahansaji brought to us from India the *way* to find God. Now it is up to us to use it, to find salvation, union with the Cosmic Beloved. Then and only then may our lives be as spiritual beacons, lighting the path for others."



Sister Dayamata examines one of the unique wax figures made and costumed in 1958 by an SRF student in Germany, and displayed in the Mt. Washington Center at Christmastime. The photo was taken on Dec. 18th at a press conference with religion editors of Los Angeles newspapers.



Sister Dayamata at Botanical Gardens,
Calcutta, March 1959



Sister Dayamata at famed Birla Temple,
Brindaban, April 24, 1959

News of SRF Centers

Los Angeles, California

Building Improvements at Mt. Washington Center

During the last year the SRF headquarters building was extensively renovated. The exterior of the huge, many-winged structure was sand-blasted and patched; then painted an immaculate white. The formerly red roof was replaced and shingled in blue, matching the blue window frames and other trim on the building. Rustproof aluminum screens were installed on two hundred windows.

The front-porch floor of red-painted cement was torn out and redone in terrazzo. In the center is a large SRF emblem in blue, white, and gold. The white glass globes on the front-porch lights were replaced by Oriental hanging fixtures of white-painted wrought iron. The four large double windows overlooking the porch were reinstalled with single sheets of plate glass; narrow panels of glass louvers were placed at each end for ventilation. The new front doors are single sheets of glass in stainless steel frames, with "SRF" and "YSS" engraved on the square push-plate handles.

The six-month ordeal of hearing pneumatic drilling and the crash of debris, smelling paint fumes, and seeing workmen passing by windows two or three stories above ground (the entire building was encased in a web of scaffolding) has passed. The Mt. Washington Center is once again a beautiful haven of peace.

Nurses Hear SRF Minister Lecture on Yoga

Forty nurses from the Seventh Day Adventist College of Medical Evangelists, Los Angeles, visited SRF India Center on November 10, 1959, to hear a talk on Yoga philosophy by Rev. Brother Anandamoy. A demonstration of yoga asanas was given by Brother Bimalananda.

The nurses plan to serve in China, India, and other Eastern countries. The instructor takes the trainees to hear lectures on various Oriental philosophies, that from a broader view of the religions of the East they may serve more understandingly the people of the Orient. For three consecutive years the instructor has brought a group of nurses to hear an SRF lecture on Yoga.

Brother Anandamoy spoke on Yoga before a nondenominational study group in San Fernando, California, on November 20, 1959. The group frequently invites to its bimonthly discussion meetings ministers of various faiths. A question-and-answer period followed the lecture.

Letters From SRF Students

"Each Step on the SRF path is a period of fruitful study, meditation, and noticeable spiritual growth. The fifth Step is a joy to me; I seem to feel every word of the Lessons, a reliving of something I knew before. As I enter my inner temple of Light I become as a little child, good and pure. The Great Self takes me by the hand and speaks to me in a voice crystal clear of things not of this world, but of limitless dimension." — *M.F., El Monte, Calif.*

"At times I could hardly read or concentrate, meditate or pray; but thanks to God for your prayer and healing vibration, which I am receiving, for I can now go into my studies little by little. Oh, the Lessons are inspiring! Whenever I study them the presence of Christ and Master Paramahansa Yogananda is truly felt; I enjoy such peace and calmness." — *M.S., British Guiana, So. America.*

"I began to pray only for wisdom—and then SRF came to me. The Fellowship and its teachings have indeed been the answer to my prayers." — *R.H., Ontario, Canada.*

"I am more than satisfied with your Lessons and could never begin to repay you with any amount of money. I have been intensely interested in Yoga and metaphysical subjects for a great many years, and had accepted the concept of reincarnation completely ten years ago. But not until I subscribed to your Lessons had I more than accepted them; and as we know, we must practice our beliefs." — *S.L., Los Angeles, California.*

"The little (travel) altar is wonderful! But what is not wonderful about SRF? If I may speak of my results from the exercises, I can say that I really have become harmonious to an important degree. I am always happy. I know myself to be in God's hands, and with Guruji's help I have nothing to fear. Every day I shall meditate deeper and stronger.

"I have all the wonderful books, and the Memorial Booklets, and I have been made very happy by them. So wonderful is the last speech of our beloved Guruji, his last pictures, and the stories about his last days, that I think one really knows our Guru only when one has seen these last pictures." — *I.K., Mulheim/Ruhr, Germany.*

"I am now on Lesson 30, seem to be coming along very well. I was surprised very pleasantly, upon starting the Lesson on the *Om* Meditation Technique, to find that I contacted the *Om* vibration (like the ocean's roar) right away on the first trial, not hearing any of the other sounds at all. This *Om* sound is so powerful and deep, I feel deeply thankful for being attuned to it. I thought I would have to practice a long time

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for that. I have been putting in long hours in meditation practice and I love it. At my age (72) I was not sure I could learn it. My heart is in it, and I always was strong on will power. Your grand instructions are what the country needs." — *W.P., Philadelphia, Pa.*

"If my words could only express the joy and bliss my heart feels for the privilege of having *Kriya Yoga*! God's haunting spinal voice is much clearer than before. The reflection of His light has formed into a hazy golden ring of blissful peace. Each day I want to give and surrender a little more of myself to Him. God is simply wonderful Love beyond all understanding." — *W.M., Redlands, Calif.*

"*Autobiography of a Yogi* drew me like a magnet, and the information contained therein satisfied a long-felt want. After reading that book, I was eager to learn more of Yogananda's teaching. I awoke at two o'clock one morning and began to say the following: '*Aum Sat Chit Ekam Brahma*' (God is ever existing, ever conscious, ever new Joy). I was then privileged to see with inner vision the face of Paramahansa Yogananda, bathed in white light. This experience determined me to join SRF, which I did immediately." — *G.H., Auckland, New Zealand.*



Rev. M. W. Lewis (*standing*), vice-president of SRF, addressing monks of the SRF Order after dinner in the Mt. Washington Center refectory, Christmas Day, 1959

(Continued from page 27)

Manifold Values of the Headstand

Yogis consider the brain, spinal cord, and nerves in the body to form a marvelous electrical plant, which comprises a main powerhouse (the brain), various subdynamos (the *chakras* or centers of energy of the astral spine), and innumerable insulated wires (the nerves, the spinal cord). The electricity that runs throughout this plant is known to yogis as *prana* or life force.

One of the principles involved in using the Headstand for spiritual ends is the intimate relationship of the blood and the life force—a relationship concisely described in the Eastern science of acupuncture, as follows: "Wherever life force flows, blood follows; wherever blood flows, life force follows."

The Headstand causes a gravitational shifting of the blood from the lower portion of the body to the upper portion. According to the above principle, life force will be influenced to shift too.*

The Headstand is known by yogis to aid the transmutation of sex energy into mental powers of concentration and creativity. *Brahmacharya* or self-control is facilitated to a certain extent by the regular practice of *Sirshasana*. The brain, likewise, is recharged with energy. Mental youth, enthusiasm, and initiative are notably present in persons who regularly perform the Headstand.

The numerous benefits of *Sirshasana*—physical, mental, and spiritual—appear to spring from the influence of gravity upon the circulation of blood. Just as the spinal poses appear to make freeways of the spinal cord and nerves for the passage of life force, so the inverted pose appears to make freeways of the blood vessels to accommodate the blood traffic, thus promoting physical and mental health and youth. *Hatha Yogis* sum up the many values of the Headstand in one sentence: "*Sirshasana* is the king of the asanas." Recalling that Janaka, a great king of India during the time of Sri Krishna, was a faithful practitioner of the pose, one might add: "*Sirshasana* is the asana of kings."

* There are more direct, immediate, and powerful techniques—taught in the SRF Lessons—to help one to control the bodily life forces.

"Divine protection is a necessary condition of saintship, and one who is protected from evil cannot fall into self-conceit. A saint, to whom miracles are continually vouchsafed, does not know himself to be a saint or these miracles to be miracles". — *The Kashf Al-Mabjub*.

(Continued from page 21)

Dedicating the Guru Mandir at Yogoda Math

August 30th. About 3 p.m. we dedicate at Yogoda Math in Dakshineswar the newly constructed *Guru Mandir* of our blessed Master.

On the wall hangs a beautiful picture of him (the best-known pose). Directly under it is a marble plaque bearing his immortal prayer to Divine Mother: "May Thy love shine forever on the sanctuary of my devotion, and may I be able to awaken Thy love in all hearts." On the opposite wall hang photographs of our *Paramagurus*.

The wrought-iron grilles over the windows have in their centers graceful lotus blossoms surrounded by lotus buds. The floor is laid in squares of black and of white marble; the walls are off-white.

Against the back wall of the *mandir* is Master's wooden yogi-bed that we brought from Mt. Washington. On the bed is an orange blanket that he used for many years, and his pillow. Draped over the pillow is his worn, mended meditation shawl. Directly in front of the bedstead are his slippers in a glass case. Against another wall stands the folding chair he used at Mt. Washington. A glass case is being made wherein his pen, drinking glass, and other small articles will be kept.

The room is large and eventually will be divided by a finely carved wooden railing with a large lotus emblem, and swans on each side of the lotus. Thus there will be an area wherein devotees may come and sit quietly to meditate and to feel Master's blessings.

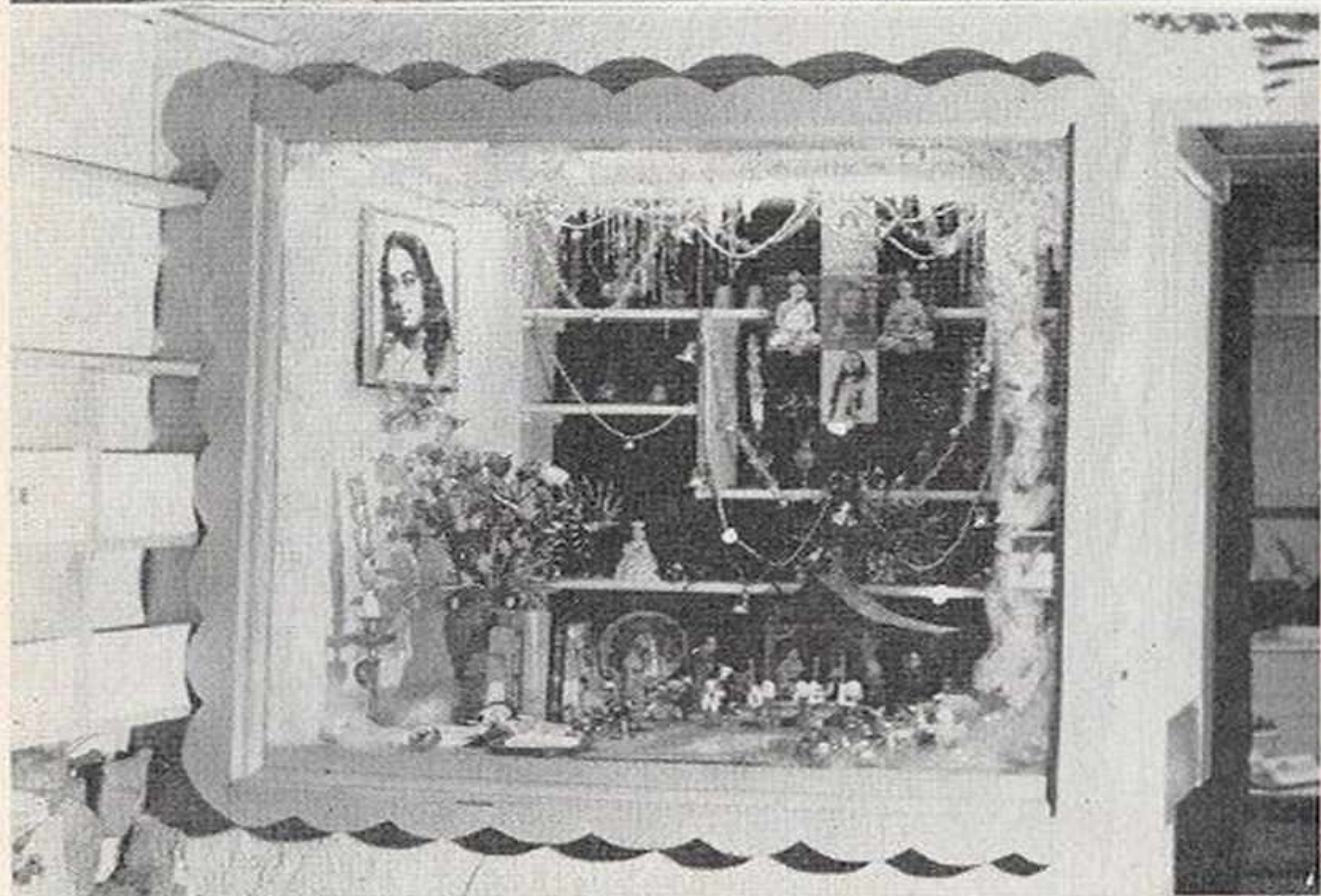
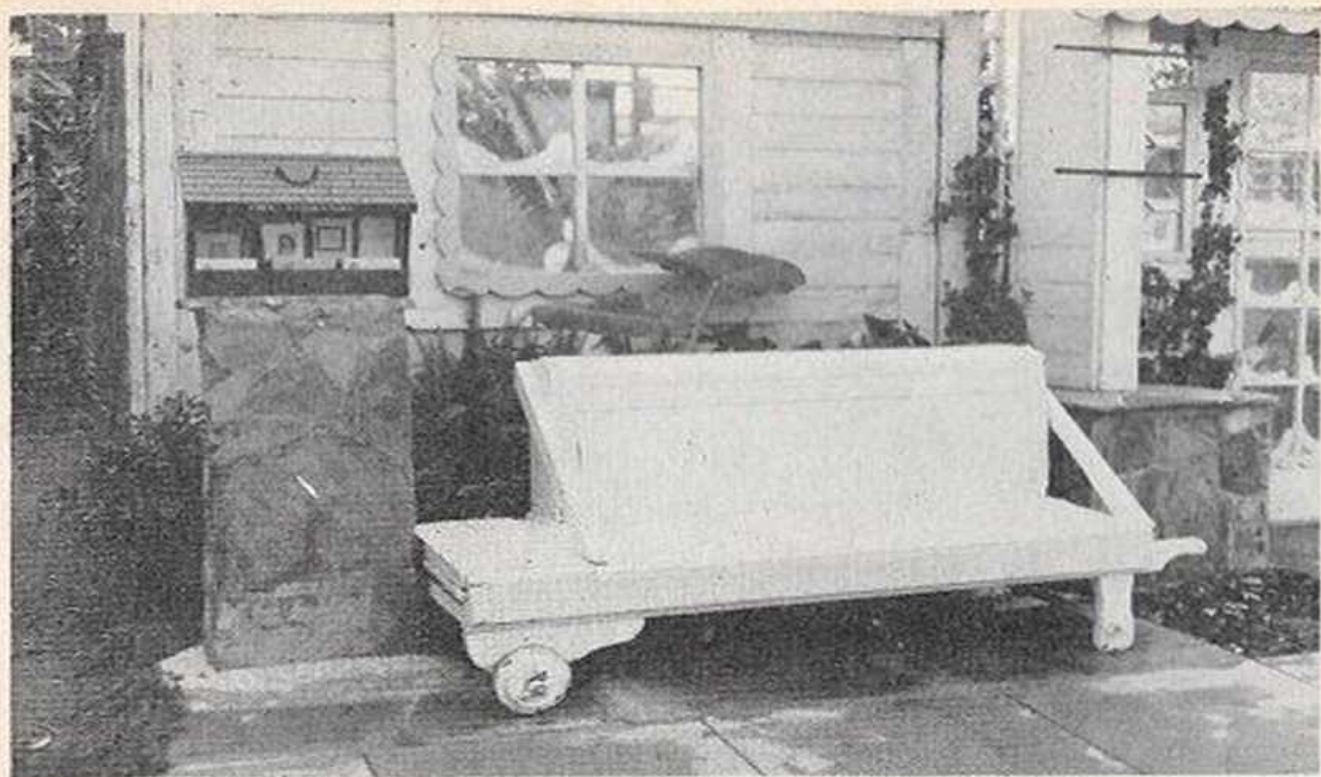
This room, filled with articles he wore and used in America, is hallowed by his presence. Today, as we all sit meditating, suddenly his loving omnipresent Self fills the room. Bursting through the veil of darkness covering our consciousness, his silent loving blessings inundate our beings.

At the close of the dedication service we chant *Om Guru*. The room is surcharged with his divine benedictions; so vivid and penetrating his

CAPTION FOR PHOTOGRAPHS ON OPPOSITE PAGE

(Above) SRF free literature box at bus-stop on Vine St. at Santa Monica Blvd., Hollywood. The literature box, furnished by SRF, and the reading bench are maintained for the public's use by Wendell and Alicia Samson, owners of "Alicia's," a gift shop (*extreme right*). Mr Samson built the rustic fieldstone stand (*left*).

(Below) The store window, decorated for Christmas, displays pictures of the Gurus of Self-Realization Fellowship, books by Paramahansa Yogananda, and a traditional crèche.



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(See opposite page)

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mystic touch upon us, the many loving devotees are united, melted into the One. The love of all hearts becomes fused into a single garland of devotion offered at the feet of the incomparable Guru.

Cornerstone is Laid for New Dormitory in Ranchi

Ranchi, Sept. 2nd. Today I laid the cornerstone of the new dormitory. The rain had ceased and the sun burst through the gray-white clouds, revealing great patches of deep blue sky. As we dedicated the ground where the building is to be constructed, I thought of the early days of the Ranchi school, when Gurudeva, a young monk, was its Principal. I thought of the dreams he carried in his heart and mind for this school, in which the ancient culture of India was to be taught along with academic studies. Now we are pursuing those dreams of his, and are bringing some of them to fulfillment. My heart is full as I stand here this day, thinking of myself merely as a most imperfect channel for his will, for the fulfillment of his dreams. May we, his faithful chelas, one by one bring into existence all the noble aspirations envisioned by Gurudev for America, India, and the world. Thus shall we fulfill our own destiny.



Group at ceremony of laying foundation stone for boys' dormitory, YSS school, Ranchi, September 2, 1959. (*Foreground*) Brahmachari Sraddhananda of Yogoda Math; Sister Revati; Swami Bidyananda Giri (*in charge of the Ranchi school*); Dayamata, and Swami Satchidananda Giri of Ranchi.

Sep. 14th. Mataji and I arise early at the Baranagar ashram in order to fly to Benares for a final visit with Ananda Moyi Ma. The sky is overcast and soon the rain once again falls in heavy torrents. Arriving at the airport we find that the planes are grounded for a few hours, until the skies are clearer. To see us off are Prabhasda, Brahmananda, Karunananda, and Revati. Kriyananda has already gone to Benares.

The announcement of the plane's departure comes over the loud-speaker and we enter a bus that carries us in the still-pouring rain to the plane's door. We wave good-bye with the edge of our saris. Soaring upward, we peer through the scattering clouds below and see the havoc the heavy rains have caused — whole areas inundated with floodwaters. It is a sorry sight. Somewhere down there is our own Baranagar ashram whose grounds are buried in hip-deep muddy water.

But we think no more of this now, and gaze skyward as we sweep through dark clouds. A burst of thunderclaps resounds nearby; the plane lurches downward as our stomachs jump upward!

After a little while we land at Patna and change planes. Then we are again on our way. It is sultry as we near Benares. The skies are now a deep blue, and great white clouds seem to be escorting us into the airport of this holiest of cities — Benares.

Landing on the airfield, which is sixteen miles from Benares, we are welcomed by Kamal-da Brahmachari, faithful disciple of Ma. We had met him before, during our visit with Ma at Rishikesh. We enter a small car and, after purchasing some fruits in the town, continue toward the Sree Sree Anandamoyi Ashram in Benares, on the bank of the sacred Ganges.

Our Last Visit with Ananda Moyi Ma

As soon as we arrive we are ushered into a room on the second floor where the Mother is staying. She has not yet entered the room, so we sit quietly and meditate. Her tiny room is furnished with only a bed and cupboard — everything spotlessly white. Soon there is a stir; Ma enters and sits lotus-postured on the bed. I come forward and lay my head on her outstretched hand, while she gently strokes me with her other tiny soft hand. No words need be exchanged. I have seen her lovely eyes, and my own respond to their divine call. Next she blesses Mataji and then we sit quietly gazing at her. After a time she expresses her happiness at seeing us, and we murmur similar words to her. We tell her we are grateful we could come if only for these few hours (we must leave tomorrow night). She had wanted to take us to another one of her ashrams not far from Benares, in Vindychal; but our short stay won't permit that pilgrimage.

Mataji and I are taken to the next storey and shown to the immaculate room we will share. It is furnished with beds, a small table

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and chair, and a straw mat. The room looks directly across the courtyard of the ashram just below us, and we see the River Ganges. How peaceful it is here! Because the Mother is now in residence, the ashram is full and activity is everywhere—a *kirtan* is going on at this writing.

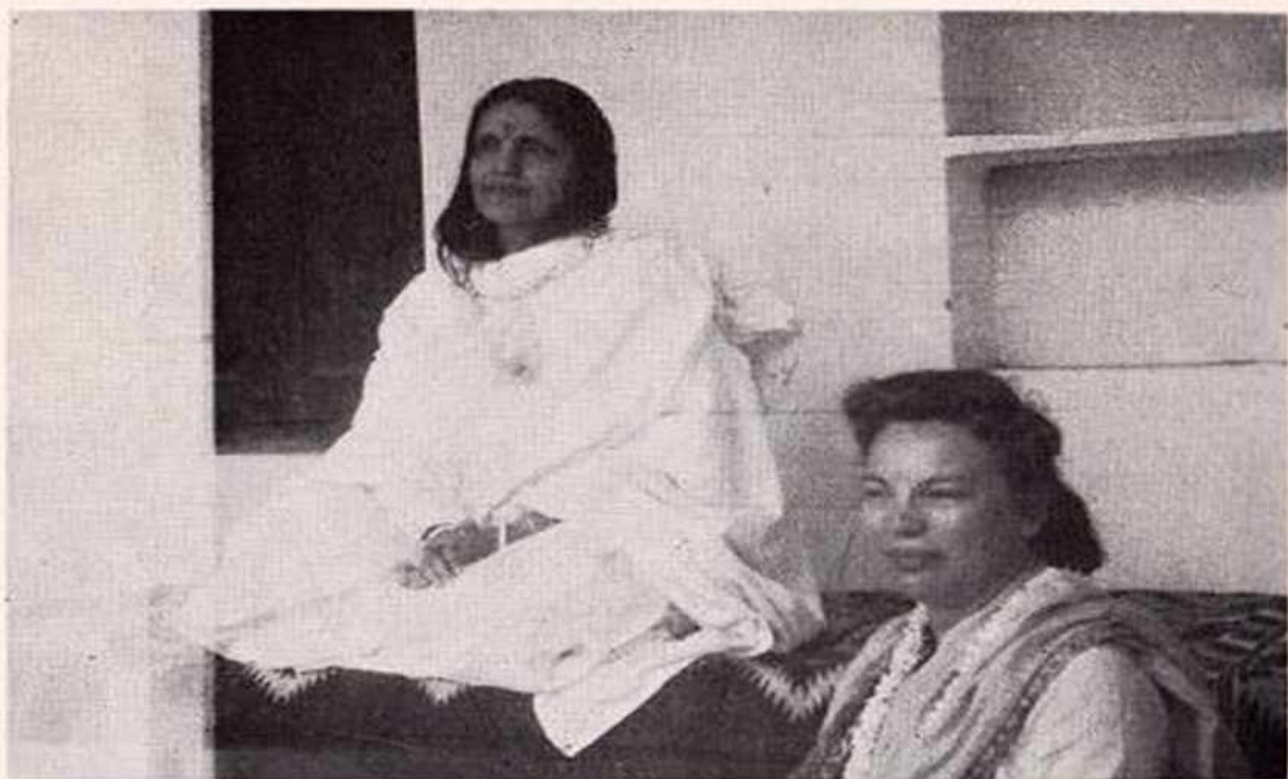
After a typical Indian bath we are served food and then we lie down for a little while. When we get up the sun is slowly sinking over the Ganges. Soon its sleepy head is pressed against the horizon and its rays shoot out in all directions, leaving beautiful clouds of pink, yellow, purple, and golden hues. The Ganges River is a lovely pink. I am enthralled by this transient scene produced in my favorite colors!

Two Days in the Benares Ashram of Ananda Moyi Ma

We walk outside seeking a quiet place to meditate. One of the brahmacharis approaches and offers to take us to a tiny porch overlooking the Ganges. I am soon lost in the vast ocean of peace within. How long I sat I do not know. I am eager to devote all my time these two days to meditation alone. For during that period I am free from the duties of the YSS work. I long to become fully filled once more with the love of the Divine before we depart from India. Oh, how free is my soul, how wondrously free am I within! After a short time Mataji appears and sits quietly on the floor, lost in her own meditation, in her own world of communion with the Cosmic Mother.

When we leave the porch we enter a tiny room. We find we had been sitting on the little porch that opens off a room where Ma stays now and then. She resides wherever she chooses in the ashram; there seem to be three rooms she frequents in different parts of the ashram compound. This is one of them. Coming outside we are again greeted by Br. Kamal-da (who had met us at the airport); he offers us some tea and fruits. Then it is time to enter the *pandal* where Ma has gone for the evening *bhajan*. There is such a strong pull on my heart, mind, and soul whenever I come near her; I feel that nothing is real but God, God, God; and that He is very near, near, near. Everything else exists only as part of this mayic dream of His.

Ananda Moyi Ma presents Mataji and me with fragrant white garlands. Later, when the recitation from the *Bhagavata* is over, Ma leaves the *pandal* and calls us to follow her. We go to the roof of the ashram compound and again enter the little room we had previously seen. There the Mother rests quietly on her bed. Around her sit her devotee Guru-priva, who has come specially to see us; Gopinathji, the *Mahamahopadhyaya* honored by all India; Kamal-da, Mataji, Kriyananda, and I. About nine in the evening we ask her to tell us when we ought to depart, lest we impose on her time. How sweetly she replies that we may stay as long as we wish. Kamal-da tells us that the devotees forget time when-



Ananda Moyi Ma and Sister Dayamata, April 17, 1959, Rishikesh

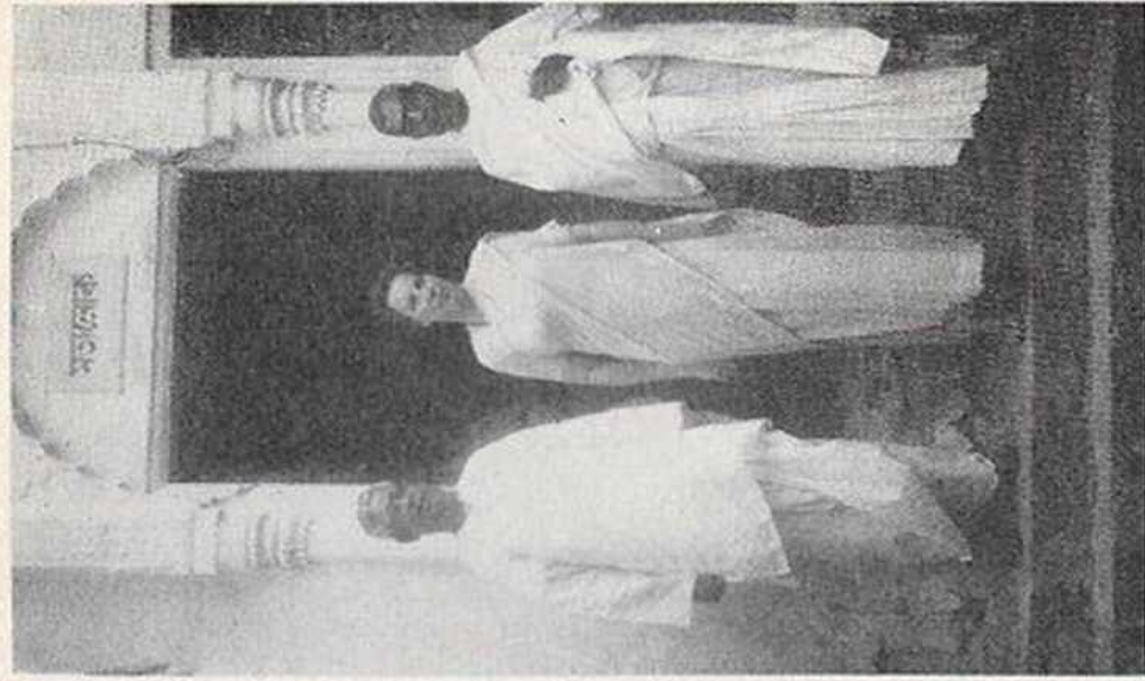
ever Ma is in the ashram—that sometimes the sun begins to rise before they realize they have passed hours in her holy presence. Although Ma does not speak English (save a few cute words) and we speak little Bengali, there is ever a consciousness of complete exchange of thoughts. She laughs as Kriyananda tells her about my own faltering efforts with Bengali—of how I recently called the durwan (gatekeeper) at Yogoda Math "burdwan" (the name of a city). My Bengali is outlandish to say the least!

The hour is getting late and my mind is withdrawn, silently absorbing the blessings and love flowing from the divine personage before me. Now and then I look at her and her loving gaze is upon us. Then we stand to say good night, for it is indeed late now. I clasp those tiny hands of hers gently, lest my fervor cause her to wince. Ah, how fortunate we are to have this opportunity to be with her so much, and to receive her silent benedictions. Before we depart she tells us: "To those who are unmarried, I am *bandhu* (friend); to those who are married, I am their *meye* (daughter)." We tell her that to us she is Ma, *bandhu*, and *meye* all in one. She smiles sweetly. Reluctantly we leave her, but soon find peaceful rest in our little room here in the ashram of Ananda Moyi Ma.

(To be continued)



Statue of Lahiri Mahasaya, in Benares shrine built by his grandson, Satya Charan Lahiri. A chapter in *Autobiography of a Yogi* is devoted to Lahiri Mahasaya's Christlike life.



Prabhas Ghosh, Sister Dayamata, and Satya Charan Lahiri, grandson of Lahiri Mahasaya, in front of "Satyalok," a *Mandir* (temple) in Benares, dedicated to Lahiri Mahasaya.

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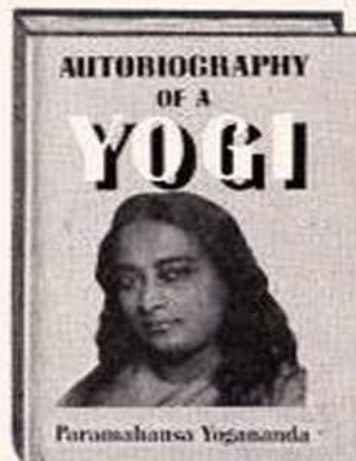
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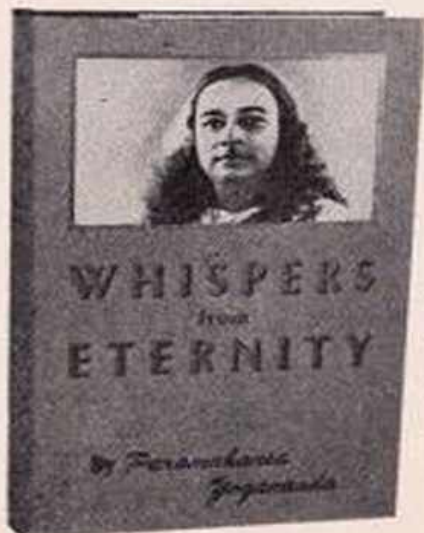
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MERIDA (YUCATAN) — Calle 30, Num. 502-P; Wed., 8 p.m. Telephone 27-56.

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BUENOS AIRES—Av. Juncal No. 857; Sun., 3 p.m.

CORDOBA — Calle Dorrego 372, Villa Cabrera; Sat., 6 p.m.

BRAZIL

RIO DE JANEIRO — Rua Urbano Santos, 15 Praia Vermelha; Sun., 10 a.m. Tel. 26-5823.

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CONCEPCION — 470 Anibal Pinto; Sat., 8 p.m.

SANTIAGO — Los Serenos 470, 6^o piso, Oficina 64, Clasificador No. 846; Mon. 7-9 p.m., Thurs. 7-9 p.m.

VALPARAISO—Uruguay St., No. 514; Thurs., 7 p.m.

COLOMBIA

ARMENIA, CALDAS — Carrera 19, No. 20-34; Sat. 7 p.m. Tel. 2831.

BOGOTA — Calle 57, Num. 25-51; Wed., 8 p.m.

CALI—Calle 8a, No. 6-10; Tues., 7 to 9:30 p.m.

PERU

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

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CARACAS — San Mateo a Vargas, No. 10; Wed., 8:30 p.m.

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LAUSANNE — Le Carillon, 22, rue Terreaux; Friday, 8:15 p.m. Tel. 23-80-56.

ZURICH — Lyceum-Club, Ramistr. 26; Thurs., 8 to 10 p.m. Tel. 24-75-49.

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GHANA, W. AFRICA

ACCRA—Community Center; Sundays, 6 p.m.; Tues. and Fri., 6 p.m.

KOFORIDUA—J. Sakordee Memorial School, Form 1 Classroom; Tues., 5 p.m.; Sun., 5 a.m.

TAKORADI—Community Center at Takoradi; Sun., 4 p.m.

NIGERIA

LAGOS — 41 Hawley St. (P.O. Box 653); Sat., 5 p.m.

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PORT ELIZABETH — 22 Gardner St.; Tues., 8 p.m. Telephone 2-3273.

PIETERMARITZBURG — 388 Boom St.; Sun., 6—7 p.m.; Friday, 3:30—5:30 p.m. Tel. 2-4952 or 2-8144.

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MALABON — Rizal province; Niugan, Saturday, 4:30 p.m.

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NEW ZEALAND

AUCKLAND — 25 St. Stephen's Ave.; meetings at Higher Thought Temple, Wellington Street; Sunday 6:30 p.m. and 7 p.m.; Wed., 8 p.m. Tel. 44-710.

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DAKSHINESWAR — Yogoda Math, 21 Strand Rd., Dakshineswar (P.O. Ariadaha, 24 Parganas Dist.); YSS India headquarters; accommodations for guests.

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The following persons may assist other Self-Realizationists in the practice of SRF techniques and in the understanding of basic meditation principles as taught by Paramahansa Yogananda.

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HOLLYWOOD — Brother Kriyananda; Bro. Bhaktananda; Bro. Bimalananda; Bro. Anandamoy; Sister Meera; SRF Church of All Religions, 4860 Sunset Blvd. Telephone NO. 1-8006 or CApitol 5-2471.

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EAGLE ROCK — Mr. Eugene Benvau. Telephone CLinton 4-1020.

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PARAMAHANSA YOGANANDA AT GEORGE WASHINGTON'S TOMB

Yoganandaji and a group of students visited Mt. Vernon, Virginia, on Feb. 22, 1927. He said: "As Washington performed his duty he never forgot the Giver of all gifts. That is what inspired me in his life. To honor this hero, the inspirer of millions, we offer a wreath in the name of India, America, and all other nations."



A banquet given in honor of Sister Dayamata, president of Self-Realization Fellowship (*at right of garlanded portrait of Paramahansa Yogananda*), December 18, 1959, SRF India Hall, Los Angeles. Sister Dayamata had just returned to the United States after a year of visiting SRF-YSS Centers in India.