



# *Self-Realization Magazine*

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA



SRI President Officiating at Kriya Yoga Initiation Mexico City

*January-March 1969*

25¢



### GURU AND DISCIPLE, HAND IN HAND

Paramahansa Yogananda and Rajasi Janakananda (Mr. J. J. Lynn), one of his foremost Western disciples, Encinitas, California, 1939. Of his Guru Rajasi said: "How heavenly is the company of a saint! Of all the things that have come to me in life, I treasure most the blessings that Paramahansaji has bestowed on me."

It was Rajasi who built the SRF Hermitage in Encinitas as a meditation retreat for Paramahansaji. There Guru and disciple were often together, sitting motionless for hours in *samadhi* (blissful communion with Spirit).

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

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JANUARY-MARCH 1969

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YOGACHARYA HONORED

Rev. Mother Daya Mata, President of Self-Realization Fellowship, and Yogacharya Binay Narayan, Secretary of Yogoda Satsanga Society (SRF) of India; at a *satsanga* and India-style dinner given for him at international headquarters, Los Angeles, Nov. 2, 1968. Resident devotees presented to the Yogacharya a scrapbook of photos of his visit (the first) to the American ashrams of Paramahansa Yogananda, Founder of SRF-YSS, whose portrait hangs on the wall behind the guest of honor.

## BEAUTY AND DUTY

*By Ellen Sturgis Hooper*

1816-1841

I slept and dreamed that life was  
beauty;  
I woke — and found that life was  
duty.  
Was my dream, then, a shadowy  
lie?  
Toil on, sad heart, courageously,  
And thou shalt find thy dream shall  
be  
A noonday light and truth to thee.

(Paramahansa Yogananda often quoted these lines when speaking of man's duty to obey God's laws. — *Editor.*)

## ONE GOD AND ONE HUMANITY

*By Swami Rama Tirtha*

1873-1906

What care I for caste or creed?  
It is the deed, it is the deed.  
What for class, or what for clan?  
It is the man, it is the man.  
Heirs of love and joy and woe,  
Who is high and who is low?  
Mountains, valley, sky, and sea  
Are for all humanity.  
What care I for robe or stole?  
It is the soul, it is the soul.  
What for crown or what for crest?  
It is the heart within the breast;  
It is the struggle up the slope;  
It is the brain and eye to see  
One God and One Humanity.

# THE TEN COMMANDMENTS

## Eternal Rules of Happiness

BY PARAMAHANSA YOGANANDA



*(A talk given in Encinitas, California, on March 6, 1938)*

The sudden cataclysms that occur in nature, creating havoc and mass injury, are not "acts of God." Such disasters result from the thoughts and actions of man. Wherever the world's vibratory balance of good and evil is disturbed by an accumulation of harmful vibrations, the result of man's wrong thinking and wrongdoing, you will see devastation such as we have recently experienced.\*

And until all people correct their wrong thoughts and behavior, wars and natural calamities will continue. Wars are brought about not by fateful divine action but by widespread material selfishness. Banish selfishness — individual, industrial, political, national — and you will have no more wars.

When materiality predominates in man's consciousness, there is an emission of subtle negative rays; their cumulative power disturbs the electrical balance of nature, and that is when earthquakes, floods, and other disasters happen. God is not responsible for them! Man's thoughts have to be controlled before nature can be controlled.

Rama, one of our great Hindu emperors, reigned over a kingdom whose people lived good lives. It is said that no accidents or premature deaths or natural disasters disturbed its perfect harmony. However, the story goes that one day the son of a very good man suddenly, inexplicably died. The grief-stricken father went to his king and asked why this had happened. Why did the king permit

\* A reference to local floods after unusually heavy rains.

it? The benevolent king searched throughout his kingdom until he found a man who was sinning, and sent him away. Immediately life returned to the good man's son.

There will be more harmony and health in every home as each family member lives more rightly. When families are selfish, each member taking away from another, naturally the house will be filled with disharmony. So it is with the nations. Only when we live rightly will the kingdom of God come to us. But time is short. You are here today and tomorrow you are gone. As a human being it is your highest privilege to seek God. Use the freedom He has given you in this life to experiment with the eternal spiritual truths.

Sin is that which causes you suffering. Virtue is that which makes you happy. If there is no spiritual harmony in your mind, even a new house and a new car cannot make you happy; you will have your haves with you just the same.

Real happiness can stand the challenge of all outer experiences. When you will be able to bear the crucifixions of others' wrongs against you and still say, like Christ, "Father, forgive them"; and when you will be able to keep that divine inner peace intact despite all thrusts of outward circumstance, then you shall know happiness.

Those who are inwardly content are living rightly. Happiness comes only by doing right. Be happy here and you will also be happy in the beyond. Death is not an escape. You must be good now if you want heaven in the future. According to the law of cause and effect you are after death exactly what you were before. So "make hay" by gathering wisdom while the sun of opportunity shines.

The word "commandment" is unfortunate; few persons like to be commanded. As soon as you tell a child not to do a thing, he at once wants to do it. "Eternal Rules of Happiness" would be a better way to speak of the Ten Commandments — the Ten Eternal Rules of Happiness. (*Exodus 20:3-17*)

These Ten Commandments are being broken every day, everywhere. Unless people understand their spiritual meaning, they will always rebel against them. The ten commandments are eternal rules of conduct that have been given in all the great world religions. However, the scriptures for the most part do not explain the psy-

chology and utility of these commandments. The people accept them while they are in church but don't believe in acting upon them outside of church, thinking it impractical to do so. Mankind is constantly ignoring them; yet the breaking of the Ten Commandments is the source of all the misery in the world.

What is the utility of the commandments? In the great Hindu scripture, the *Bhagavad-Gita* ("Song of the Lord"), we are told to forsake all other duties and remember God alone. This corresponds to the first of the ten commandments given to Moses:

*"Thou shalt have no other gods before me."* God-realization should be the goal of living. Material duties cannot be performed without power borrowed from God. To perform one's ordinary duties, and forget Him, is the highest sin. Sin means ignorance; acting against one's highest good. How many times have you felt a burning sorrow in your heart! Why? Because you didn't act rightly, because God was not first in your heart. The *Gita* says, "Forsaking all other duties, worship Me alone." There should be no other god in your life who means more to you than God. Even though Jesus was one with the Father, he said, "I do not know all the things that my Father knows."\* Jesus always accorded Him the highest reverence. The Jewish people speak of Spirit as "the God of all gods."

As soon as man begins to worship images, name, fame — anything less than God — he finds unhappiness. "Those who worship lesser gods, O Arjuna, they go unto them; My devotee comes unto Me."† Only God can fulfill man's dreams of lasting happiness. There should be no other diversion in the worship of the Supreme Lord. If you study the Hindu scriptures you will see how they correspond with the ten commandments of Christianity.

*"Thou shalt not make unto thee any graven image."* Symbol worship is all right for a few, but it has more bad than good results. To worship the cross of Christ and forget what the cross stands for is to worship a "graven image," because you have lost sight of its

\* But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (*Mark 13:32*).

† *Bhagavad-Gita, Chapter VIII, Stanza 23.*

significance. When a great spiritual teacher passes on, his image, or some symbol of his life, is usually kept and venerated, and this is right *if* you remember and emulate his qualities. But if you worship an image without conscious regard for what it represents, then you have forgotten the Infinite. To have a photograph or a statue of Jesus is acceptable if it helps you to dwell on his divine qualities. Then you are not worshiping a stone, but the ideal the stone image represents to you.

Whatever worship ritual you perform with the consciousness of Spirit is pleasing to the Lord. But in Moses' time many worshipers had forgotten the significance of the symbols; they were venerating mere objects, even sacrificing goats to them.

In India it is customary to take a picture of a saint, or perhaps to fashion a stone image, and place it in a temple. The people offer flowers to the spirit of the saint represented by the picture or idol and meditate on the divine qualities of that holy personage. Such worship is acceptable in God's eyes. But as elsewhere, in time people forgot the Spirit and worshiped only the image. True devotees do not allow their consciousness to dwell on the object but concentrate with deepest love and attention on the Spirit behind it. A great saint of India used to go into *samadhi* (ecstatic communion with God) whenever he offered his devotion before the image of the Divine Mother in the temple where he worshiped. "I was placing flowers at the feet of a stone symbol," he said, "when suddenly I beheld that, untouched by my body, I was one with the Sustainer of the universe. I began placing flowers on my own head."

The object is to concentrate your mind on the spiritual ideal or goal epitomized in a picture or an image symbolizing the Divine. But if you can do so, it is much better to concentrate on God and peace alone than to focus your attention on an intermediary symbol and then transfer that concentration to the Spirit. God is infinite. How could an image represent Him? That is the reason behind the second commandment. We should not worship an image as God, because He is infinite.

And He can be manifest in all. You can't limit God to any form, human or stone. One could even say that God manifests in

any man as well as in a great saint, for He is present in all. The sun shines equally, also, on a piece of charcoal and a diamond. But the diamond receives and reflects the sun's light, whereas the charcoal does not. Similarly, all people are exposed to the light of God but not all receive and reflect that Light. To do so they must purify themselves by meditation and by following the Ten Commandments.

*"Thou shalt not take the name of the Lord thy God in vain."* When you say the name of God, you must be aware inside of what you are saying. Were it possible to look into others' brains when they are praying in church, you would see that a great many are thinking about almost anything but the Lord. They are taking the name of God in vain. When we pray we should try our utmost to concentrate our whole mind on God instead of saying "God, God, God" and letting our minds dwell on something else. An aunt of mine had the habit of saying her prayers on beads. She could al-



Brother Mokshananda, minister from Self-Realization Fellowship Los Angeles headquarters, speaking on "The Science of Yoga" in St. Louis, Missouri, where he gave a series of SRF lectures and classes last December. For eligible members of Self-Realization Fellowship Brother Mokshananda also conducted a *Kriya Yoga* initiation ceremony.

most always be seen busily fingering her beads. But she came to me one day and confessed that although she had been doing this for forty years, God had never answered her prayers. No wonder! Her "prayers" were hardly more than a nervous physical habit.

Don't think of anything but the Spirit when you are praying. Try your utmost to be sincere. If you are deliberately repeating the name of God and yet not really thinking of Him, you are taking His name in vain. The use of prayer beads to pray, and repetition of the name of God — these all too often become mechanical; they are lower forms of worship. To whisper "God" in your heart on beads of love, that is the highest form of worship. It is not a sin to say prayers on beads; it is good. But to say prayers on the beads without really thinking of God is taking His name in vain. The same applies to singing hymns or chants. The *Bhagavad-Gita* declares the same truth: that if you are outwardly repeating God's name with great devotion while inwardly your mind is running in all directions, you are being disrespectful. When you pray, your heart and your mind should be filled with the love of God.

*"Remember the sabbath day, to keep it holy."* Out of the seven days of the week most persons don't devote even one day to God! Sunday is the sun's day — the day of wisdom. Yet many never think of God, though this is the highest wisdom. To keep one day apart for Him is a good idea. If on that day you could just be alone, quiet for a little time, enjoying that quiet, you would be surprised how much better you will feel. Observe the sabbath. It will be a salve to the lacerations of the preceding six days. It is necessary to have one day a week in the spiritual hospital to heal one's mental wounds. Don't observe the sabbath as a forced duty; enjoy it. When it becomes a day of peace and joy and contentment, you will look forward to it. Seclusion is the price of greatness. You may be surprised at what seclusion with God will do for your mind, body, and soul. In the early morning and before retiring you should immerse yourself in His peace.

India's sages counsel not only a regular day for seclusion, but stress the need for quiet during four specific periods every day.

In the early morning, before you get up or see anyone, remain calm, feeling peace. At noon, be quiet for awhile before taking lunch, and before your evening meal, have another time for peace. Before going to bed, go into that silence again. Those who faithfully observe silence in seclusion during these four times of the day cannot but feel in tune with God. Whoever cannot manage four times a day should observe each morning and evening a period devoted to God. If you do this, you will have a different, happier life. You will recharge your body battery. You will reinforce your inner bankroll. If you are continually writing out checks without depositing anything in your bank account you will run out of money. So it is with your life. Without regular deposits of peace in your account of life you will run out of strength, calmness, and happiness. You will finally become bankrupt — emotionally, mentally, physically, and spiritually.

Four times a day just sit quietly and think with all the love and longing of your heart: "I am going to the Infinite now. Father, reveal Thyself, reveal Thyself." Strive to feel the peace of His presence. Bathe your mind and body in that peace, and you will be much more successful in life. The calm man doesn't make mistakes. When thousands of others are failing, he succeeds. You must be calm to be successful. Those who do not observe the sabbath by feeling this divine peace develop great moodiness. They become nervous automatons. Through the portals of silence the healing sunshine of wisdom and peace will shine upon you.

The sabbath should be a day of rest and cultivation of divine peace. But any activity that expresses wisdom and peace is appropriate on the sabbath.

*"Honor thy father and thy mother."* The human father and mother should be honored as the representatives of God, for He empowered them with His gift to create man. The mother is God's unconditional love incarnate, because a mother forgives when no one else does. The father is a manifestation of the wisdom and protection of the Heavenly Father for His children. One should not love father and mother apart from God, but as representations of

His love and protection. The Supreme Spirit becomes the father and the mother to help each child. Therefore honor your parents.

*"Thou shalt not kill."* The meaning is that one should not kill for killing's sake; for then you become a murderer. One should not take another's life in the violence of passion. But if your country is attacked and goes to war, you should fight to protect those whom God has given to you. You have an obligation to defend your family and your country. This is righteousness.

*"Thou shalt not commit adultery."* The true purpose of sexual expression should be the creation of children made in the image of God, as the expression of the pure love of the soul that is felt between marriage partners who behold only God in each other. Those who live on the physical plane, never thinking of love or the high purpose for which the sex sense was intended, are, in the spirit of this commandment, committing adultery. It is a sin, it is adultery, when sexual pleasure is the end in itself; for then one is no better than the animal, who has his sex and goes his way.

Except for the purpose of procreation, the creative urge was intended to be transmuted into energy and divine realization. Insofar as you can absorb the sexual power, you can develop great mental powers to write, paint, or express yourself creatively in a thousand other ways. As you ultimately control and spiritualize the creative energy, you shall feel great peace and love and bliss in God. Saints who have thus spiritualized the sexual energy are very powerful, able to demonstrate wonderful achievements in the world and in the interior search for Truth.

Thus the ultimate purpose of sex is the sublimation of its power in order to manifest spiritual thoughts and ideals and wisdom. It is detrimental to your mental and physical well-being if you concentrate on sex apart from the expression of love and the procreative purpose of married life. One should not dwell on sex thoughts or act on sex thoughts. When you can exercise this restraint you can develop the right attitude toward sex and its wholesome divine purpose.

The universe and man were immaculately created by God's will, and in the beginning man also was empowered to create immaculately by will, as God did. Man lost this power when he was tempted to concentrate on sexual rather than spiritual expression of the divine creative power. To be enslaved by sex is to lose health, self-control, and peace of mind — everything that man needs to be happy.

*"Thou shalt not steal."* If in a community of 1000 persons all steal from one another, each one will have 999 enemies. Therefore you should not take property, or love, from anyone else. If you feel no desire to take what does not belong to you, things that you need or wish for will come to you. Stealing begins in the mind, when you begin to covet what others have. It is necessary to remove the seeds of desire from the mind. Spiritual unselfishness is the way; then one automatically attracts abundance.

Unless material selfishness goes, there can be no happiness in the world. It will come only by spiritual cooperation, when all men begin to feel for others' necessities as for their own.

*"Thou shalt not bear false witness against thy neighbor."* It is important to speak the truth at all times. If you want to be treated well, you should treat others well. Not to do so is another way of disrupting social happiness.

*"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."* Covetousness is the source of discontent. Learn to differentiate between necessary and unnecessary "necessities." The more you covet what others have, the more unhappy you will be. You will spend your life in misery and never find contentment. Seek spiritual riches within. What you are is much greater than anything or anyone else you have yearned for, because God is in you in a way that He is in no one else. Your face is not like anyone else's. Your soul is not like anyone else's. Never covet anyone else; you are sufficient unto yourself, for the greatest treasure of all — God — lies within your soul.

# Man's Divine Destiny

BY SRI DAYA MATA



*(The Reverend Mother Daya Mata is President of Self-Realization Fellowship — Yogoda Satsanga Society of India, and a close disciple of the late Paramahansa Yogananda, founder of SRF-YSS)*

Man has a divine destiny to fulfill in life, but few are those who know the goal of their existence, and fewer still are those who earnestly seek the attainment of that goal. The average life is spent in caring for the needs of the body, in fulfilling responsibilities imposed by the necessities of the moment. In this way, the average man lives and dies, knowing not whence he came, why he is here, and whither he will go.

The great world scriptures aver that man is the most inspired creation of the Divine, that he is in fact made in the image of his Creator. Is the image of God a body of flesh prone to disease and powerless against death, an intelligence shrouded in *maya*\* and subject to changing moods and emotions? This *cannot* be the image of the Great Power that conceived and sustains the cosmic intricacies of the universe! Where, then, is the divine image in which man is supposed to be made?

Man is a threefold being. He has a body, but he is not that body which demands and suffers and dies. He has a mind, but he is not the mind which is perverted by the tricks of cosmic delusion. His real nature is the immortal *Atman* — the Soul — which dwells invisible in the temple of mortal flesh. This *Atman* is the image of God within man — the all-perfect image whose godly qualities are love, wisdom, joy eternal.

Blind is the child of God who permits the desecration of that divine image within him, so obscuring it with the imperfections of matter consciousness that it can no longer be recognized. By so doing

\* "Cosmic illusion; literally, 'the measurer.' *Maya* is the magical power in creation by which limitations and divisions are apparently present in the Immeasurable and Inseparable." — *Paramahansa Yogananda in "Autobiography of a Yogi."*

man lives against his real nature. This is why he is never fully satisfied, why there is always some longing deep inside that drives him down first one path and then another, seeking that ever elusive unknown quantity — happiness. This “something else” that man is seeking is God, the Divine One who throbs just behind the beat of the heart, the Love that percolates through all forms of love for family, friends, and beloved; the Joy that ignites all flames of happiness; the Wisdom omniscient that sits just behind the thoughts of the little human mind. Nearer than the nearest is the Divine Power which has given man life and which can bring meaning and fulfillment to his existence.

Man’s divine destiny, then, is to find God and to realize that His image lives within the temple of the mortal body and mind. Finding Him within, through realization of the Self or *Atman*, we find the Cosmic Beloved in all manifestations of nature and in His formless Self as Sat-Chit-Ananda (ever-existing, ever-conscious,



The Reverend Mother Daya Mata (*seated on dais*), SRF-YSS president, and (*behind her*) Mrinalini Mata, vice-president, during *satsanga* on veranda of YSS Ashram overlooking the River Ganges; Dakshineswar, India, 1967

ever-new Bliss). When the God image within awakens to the glorious realization that it is a reflection of the omnipotent, omniscient, omnipresent Lord, what then shall man crave, what love will his heart yearn for, what attainment will be beyond his grasp, what joy will elude him? Man must realize that he himself is the reflected Source of all fulfillment, love, and joy.

*Raja Yoga* is the ancient science that teaches the way to know the Self and to reunite that individualized image of God with the Cosmic Spirit. In meditation we regain our forgotten heritage as the children of the Cosmic Creator. All things that the Father has, we as His children may also have as we reestablish our true relationship with Him. Behind all pursuits and desires, happiness is the treasure we seek. He who follows faithfully the path of meditation begins to realize this truth: "From Joy I have come. In Joy I live, move, and have my being. And into that sacred Joy I shall one day melt again."

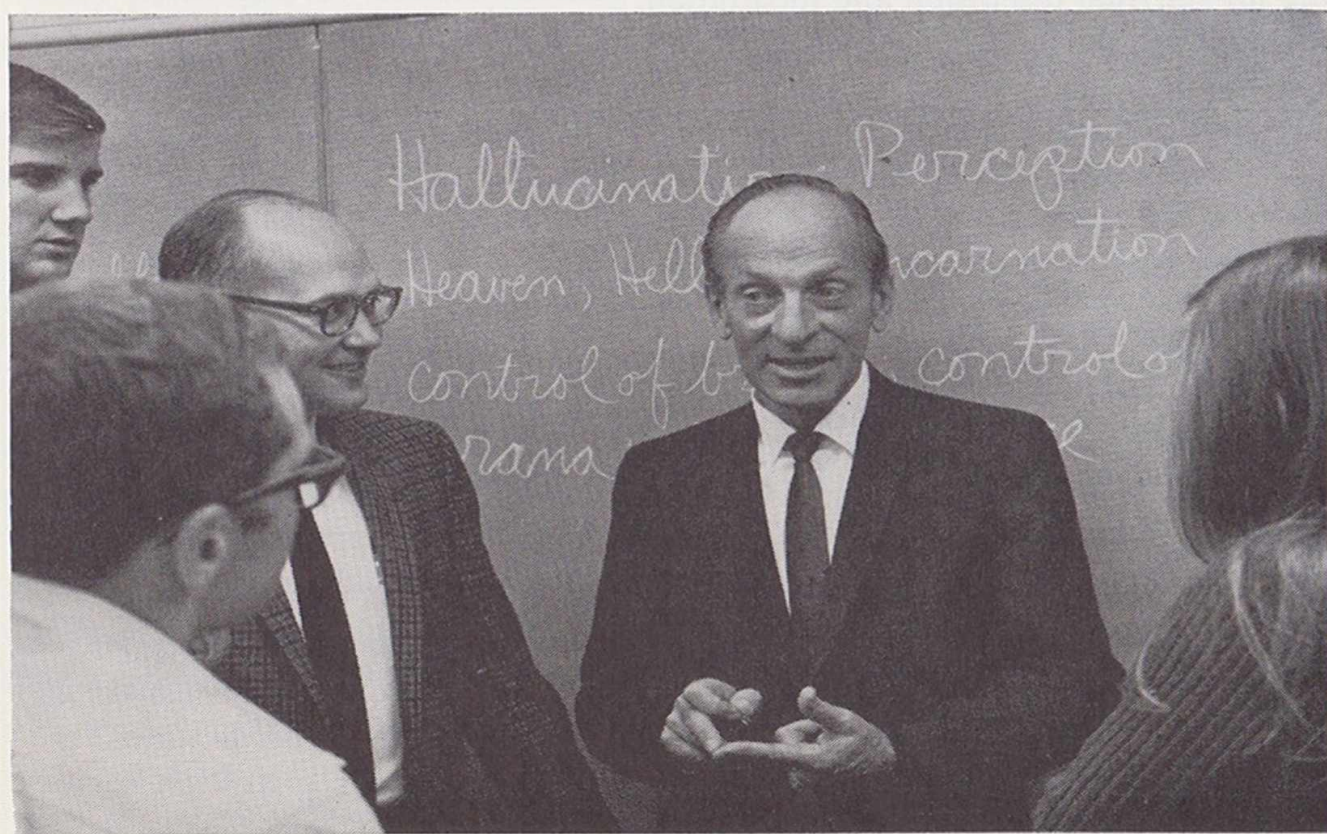
He who would know this Joy must strive to fulfill the divine destiny of his life here on earth. He must devote himself to rediscovering his true nature and the relationship of that Self with Spirit. He need not fly away from his responsibilities in the world; but out of the twenty-four hours of each day he can surely give one hour to seeking God. The yoga techniques of meditation as taught by the great Gurus of Self-Realization Fellowship and Yogoda Satsanga Society enable the sincere devotee to gain the ultimate blessings from even a few minutes of daily devotional practice. As we draw nearer to God, as we increasingly manifest our real nature, life itself changes in aspect. Even trials are seen as but the shadow of God's hand outstretched in blessing. A greater strength of purpose and power of direction motivate our actions. Above all, peace and joy become the center of our existence, a core of inner bliss around which revolve all our thoughts and experiences.

We must one day return to the Source of our being. Why prolong our exile in delusion? Krishna said to his beloved devotee Arjuna in the *Bhagavad-Gita* ("Song of the Lord"), "Get away from My ocean of suffering and misery." Let us "get away" by following the path of the Masters. Let us strive from today toward the destined goal of our existence — let us seek Self-realization, let us seek God, let us attain!

## SRF MINISTER A SPEAKER AT COE COLLEGE

At the invitation of Coe College in Cedar Rapids, Iowa, Brother Premamoy, Self-Realization Fellowship minister, gave a series of talks there on November 6, 7, and 8, 1968. He was a guest lecturer at three of the five three-hour seminars that met to discuss Paramahansa Yogananda's *Autobiography of a Yogi*, one of two books that were required reading for the seminars.

The occasion was Coe College's "Interim Week," during which regular classes are discontinued and various instructors offer special study courses to the student body. Mr. Everett Howell, head librarian at Coe College, was instructor for a course exploring spiritual concepts of the East, under the title "Electric Circuitry Is Oriental-



Brother Premamoy, SRF minister, emphasizes a point in discussion with students and their instructor, Mr. Everett Howell, during seminar at Coe College in Cedar Rapids, Iowa, November 6 – 8, 1968. One of the two books that were required reading for the course was *Autobiography of a Yogi* by Paramahansa Yogananda, founder of Self-Realization Fellowship.

izing the West." It was Mr. Howell who extended to Self-Realization Fellowship an all-expense-paid invitation to send a representative to the College.

In addition to speaking at the seminars, Brother Premamoy held a *satsanga*\* for students, faculty members, and interested townspeople on the evening of November 7th. He also held many informal meetings with faculty members and students, and appeared on a local television interview.

Brother Premamoy was delighted with the keen interest displayed by the students at Coe College, and with their many perceptive questions. The faculty and students have invited Brother Premamoy to make a return engagement next year.

\* Literally, "fellowship (*sanga*) with Truth or God (*Sat*)."  
An informal meeting for spiritual discussion and meditation.

## 1969 SRF CLASS SERIES IN LOS ANGELES

July 18-27

The annual series of SRF lectures and classes in Los Angeles will be given in 1969 as follows:

Two Public Lectures	July 18 - 19	Wilshire-Ebell Theatre
Five Evening Classes	July 21 - 25	Wilshire-Ebell Concert Hall
Kriya Yoga Initiation	July 26	SRF Headquarters, 6 p.m.
Satsanga Gathering	July 27	SRF Headquarters, afternoon

All are welcome to attend the public lectures. Classes are by registration only. *Kriya Yoga* Initiation is solely for eligible SRF members. The *Satsanga* gathering (for spiritual discussion and meditation) is open to class students on presentation of their class registration card.

Detailed information will be mailed to all students and inquirers in the Spring of 1969.

SELF-REALIZATION FELLOWSHIP

3880 San Rafael Ave., Los Angeles, California 90065

# American Mahatmas and Krishna

BY MOHAN LAL SHARMA



From a spiritual point of view, India is rather fortunate in its *parampara* ('sacred tradition') system of God-realization, a system of disciplic succession stemming from Brahma, the creator-god. This system uses the *guru-brahmachari* ('teacher-student,' both sexually pure) principle of disseminating transcendental knowledge from one generation to another. Krishna speaks of this kind of system in the *Bhagavad-Gita*:

This eternal yoga I taught to Vivasvat (the Sun God); Vivasvat taught it to Manu (the father of mankind); and Manu taught it to Ikshvaku (ancestor of the earth-warriors). Thus handed down from one to another, it became known to the royal sages. But through long lapse of time, this yoga has been lost to the world. (*Gita*, IV/1-2).

To re-establish this yoga on earth, Krishna spoke the *Bhagavad-Gita* to Arjuna. In the West, the best example that can be given of disciplic succession is the Roman Catholic Church, which traces its papal history directly from Christ and St. Peter, the first Vicar of Rome. Such systems are useful, especially for guiding the mass of people who do look to the higher authorities in matters moral and spiritual. The dangers of such a system, however, are also obvious: the system may become regimentalized, it may deviate from the original teachings, it may become corrupt and die, it may become narrow and secular — in which cases the *parampara* ('traditionally sacred') system stumbles over itself and deals a death-blow to God-consciousness. The system is legitimate, but man is frail and subject to error.

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Dr. Sharma earned his Ph.D. in English and American Literature at Ohio State University in 1965 and is now Professor of English at Slippery Rock State College in Slippery Rock, Pennsylvania. (*Editor's Note*)

What great poets and sages America has given birth to have had to attain their realization in a secular way but with personal effort and with God's grace. With many it was a lonely battle — there were no systems planned for them. For the American, the cosmic way to the spiritual universe was uncharted. America is a new country — just a few centuries old — a baby compared to Vedic culture and civilization. The saints, sages, and poets of this land do not generally work out their salvation or progress in God-consciousness through the *parampara* system, or, for that matter, through any orthodox religious system. Many seem to have been directly favored by the Supreme Power, who endowed them with prophetic powers and who gave them poetic powers with which to praise Him and direct grace by which to attain Him. In fact, direct revelation — always His gracious gift — seemed natural in a country where individualism and the new, free man were spiritual ideals. One often hears in Whitman and other transcendentalists the sigh of relief for their release from the rigid philosophic, literary, and religious traditions of Europe. And the Supreme Lord seems to have taken many of them by the hand, showing them how to “celebrate” Him and justify His ways to man. God is not limited and neither are His ways, and although man may be confined to stringent systems and rules, He is beyond all rules and reveals Himself to whomsoever He pleases.

The Supreme Being, Lord, and Creator has been directly praised by many great poets in the West — notably Dante, the English metaphysical poets, St. John of the Cross, Milton, and Blake — great Christian poets who managed to employ the orthodox terminology of religion and of the Bible as the basis of their poetry. Other poets, although secular in their approach, wrote of the Absolute in different ways, often using the medium of Nature. This is the story of Wordsworth in his famous “Ode: Intimations of Immortality Recollected from Childhood,” and of Keats's reciprocal serenade between himself and the Supersoul in the “Ode to a Nightingale.” In “Childe Harold” Byron uses the ocean as a symbol of the pilgrimage toward the Great Absolute, and it is not hard to see Christ or Krishna as Coleridge's Kubla Khan. The “unseen presence” of Shelley's West Wind is addressed as “Wild Spirit, which art moving everywhere; / Destroyer and preserver.” The “destroyer” and “preserver” are here

"Shiva" and "Vishnu" — two aspects of the Hindu trinity — about whom Shelley had been reading before he composed his poem. In effect, one might say that all the major English poets (especially of the nineteenth century) had to plug into the Supreme Consciousness or Consciousness of the Life Divine for their inspiration.

In America, the poets' Krishna or cosmic consciousness\* was given a boost by the "transcendentalist" movement in the early nineteenth century. Prior to this time, Edward Taylor (1645-1729), a New England Puritan poet, wrote excellent metaphysical poetry in praise of Christ. No major and forceful figure emerges, however, between Taylor and Ralph Waldo Emerson, the first superior literary mind of nineteenth-century America.

In his introduction to *Nature*, Emerson writes:

The foregoing generation beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs. The sun shines today. There are new lands, new men, new thoughts.

This is a capsule statement of the *zeit-geist* moving in the literary circles of New England during the eighteen-thirties — a new land, a new man, a new relation to God. This relationship to God is intimately tied up with the land and Nature which serve as springboards into the realms of the eternal. Emerson describes his mystical experience:

Standing on the bare ground — my head bathed by the blithe air and uplifted into infinite space — all mean egotism vanishes. *I become a transparent eyeball*; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part and parcel of God. The name of the nearest friend sounds then foreign and accidental: to be brothers, to be acquaintances, master or servant, is then a trifle and a disturbance. I am the lover of uncontained and immortal beauty. (From *Nature*).

Emerson is aware, however, of attempts to achieve this cosmic

\* "The Christ Consciousness (God the Son) existing *within* vibratory creation; the "only begotten" or sole reflection of the Uncreated Infinite." — Paramahansa Yogananda in "*Autobiography of a Yogi*," p. 151. (Editor's Note)

consciousness by abortive, artificial means:

It is a secret which every intellectual man quickly learns, that beyond the energy of his possessed and conscious intellect he is capable of a new energy (as of an intellect doubled on itself) by abandonment to the nature of things; that beside his privacy of power as an individual man, there is a great public power on which he can draw, by unlocking, at all risks, his human doors, and suffering the ethereal tides to roll and circulate through him; then he is caught up into the life of the Universe, his speech is thunder, his thought is law, and his words are universally intelligible as the plants and animals. . . . For if in any manner we can stimulate this instinct, new passages are opened for us into nature; the mind flows into and through things hardest and highest, and the metamorphosis is possible. (From *Essays*, 2nd Series, "The Poet").

Regarding narcotics and the psychedelics of his day, Emerson writes:

This is the reason why bards love wine, mead, narcotics, coffee, tea, opium, the fumes of sandalwood and tobacco, or whatever other procurers of animal exhilaration. All men avail themselves of such means as they can, to add this extraordinary power to their normal powers. (From "The Poet").

Emerson, however, makes it clear that he does not condone such artificial means, which he considers to be used by inferior persons. He also deems the results to be imperfect, temporary, and imaginary, for actually deterioration and dissipation are provoked by reliance on external stimuli. Says he:

Never can any advantage be taken of nature by a trick. The spirit of the world, the great calm presence of the Creator, comes not forth to the sorceries of opium or of wine. The sublime vision comes to the pure and simple soul in a clean and chaste body. That is not inspiration which we owe to narcotics, but some counterfeit excitement and fury. Milton says that the lyric poet may drink wine and live generously, but the epic poet, he who shall sing of the gods and their descent unto men, must drink water out of a wooden bowl. . . . His cheerfulness should be the gift of the sunlight; the air should suffice for his inspiration, and he should be tipsy with water. (From "The Poet").

In "The Poet," as in other essays, Emerson is prophesying the great poetic vindicator of his philosophy — Whitman. Emerson's philosophy draws a great deal on Plato and the Bible, but the English

romanticists and the German philosophers of the nineteenth century also find their way into his works. He envisions the self-reliant man in direct\* relationship with God, free from all "animal exhilarations" such as narcotics, society, and materialism, and also free from the intellectual shackles of the Old World, but intoxicated with "air and water" in the great, virgin woods of America. In this way, he powerfully struck the theme of and for the transcendental man in America; and Thoreau and Whitman were to be the most famous embodiments of the Emersonian vision.

The liberated man is a man free from all encumbrances. He is dependent on no one. He stands alone with his Creator (as an "existentialist" thinker would put it) upon the new and fertile American landscape. And, he is the epitome of rugged individualism. Emerson makes his famous call for self-reliance:

A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. . . . Trust thyself: every heart vibrates to that iron string. (From "Self-Reliance").

Later, Whitman was also to exhort his reader to experience the direct revelation:

You shall no longer take things at second or third hand, nor look  
through the eyes of the dead, nor feed on the spectres in books,  
You shall not look through my eyes either, nor take things from me,  
You shall listen to all sides and filter them from yourself.

(From "Song of Myself," section 2)

Emerson felt that part of man's slavery is due to his attachment to the past — his functioning on old premises, theories and actions — in short, his enslavement to *karma*. "Break them off," he advises:

In your metaphysics you have denied personality to the Deity, yet when the devout motions of the soul come, yield to them heart and life, *though they should clothe God with shape and color*. Leave your theory, as Joseph his coat in the hand of the harlot, and flee. A foolish consist-

\* Cf. Emerson's vision with that of Mohammed Iqbal, Pakistan's national poet who magnificently sang: "Beyond the stars there are still other worlds; / There are other fields to test man's indomitable spirit. / Thou art an eagle; thy task is to soar in the empyrean; / Thou hast other skies in which thou canst range as well. / Be not entangled in this world of days and nights, / Thou hast another time as well." — From "Khudi" ("Self-Realization").

ency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. (From "Self-Reliance").

Abandonment of mundane conceptualization and open acceptance of the infinite diversity of the Creator and His creation are considered by Emerson to be the characteristics of the *mahatma*, "the great-souled" one. In Whitman's words, "Do I contradict myself? / Very well then I contradict myself, / (I am large, I contain multitudes.)" ("Song of Myself," 51). The *mahatma* ("the great-souled man") has no time for fault-finding, scoffing, argumentation, or lamentation. He is blissful, ecstatic, absorbed in "divine consciousness." Nor is he attached to anything on earth. For he knows:

Nothing is secure but life, transition, the energizing spirit. . . . People wish to be settled; only as far as they are unsettled is there any hope for them. (From Emerson's "Circles").

This is non-attachment as practiced by the free man who does not anchor howsoever calm the waters. For him the universe is not a house for 'sleepers.' It is an open road for traveling souls.

Although the poetic strain is everywhere apparent in Emerson's essays and in his philosophy, yet he was not able to completely and freely express his thoughts in his own poetry. This remained for Whitman to do. Emerson did write poems, but he is best remembered instead for his essays, which represent him better. Emerson wrote a poem called "Brahma," which appears to have been influenced by certain verses of the *Bhagavad-Gita*, especially those which poetize Krishna's august injunction: "he who looks on the Self as the slayer, and he who looks on the Self as the slain — neither of these apprehends aright. The Self slays not nor is slain." (*Gita*, II/19). Emerson actually paraphrases this verse in "Brahma," one of his best poems:

If the red slayer think he slays,  
Or if the slain think he is slain,  
They know not well the subtle ways  
I keep, and pass, and turn again.

Far or forgot to me is near;  
Shadow and sunlight are the same;  
The vanished gods to me appear;  
And one to me are shame and fame.

They reckon ill who leave me out;  
When me they fly, I am the wings;  
I am the doubter and the doubt,  
And I the hymn the Brahmin sings.

The strong gods pine for my abode,  
And pine in vain the sacred Seven;  
But thou, meek lover of the good!  
Find me, and turn thy back on heaven.

An anonymous correspondent in *The Galaxy*, VI (July, 1868), 147-148, suggests as a source for "Brahma" these lines from John Fletcher's "Hymn to Venus":

O divinest star of heaven,  
Thou, in power above the seven;  
Thou, sweet kindler of desires  
Till they grow to mutual fires;  
Thou, O gentle queen, that art  
Curer of each wounded heart;  
Thou, the fuel and the flame;  
Thou, in heaven, here, the same;  
Thou, the wooer and the wooed;  
Thou, the hunger and the food;  
Thou, the prayer and the prayed;  
Thou, what is or shall be said;  
Thou, still young and golden tressed,  
Make me by thine answer blessed.

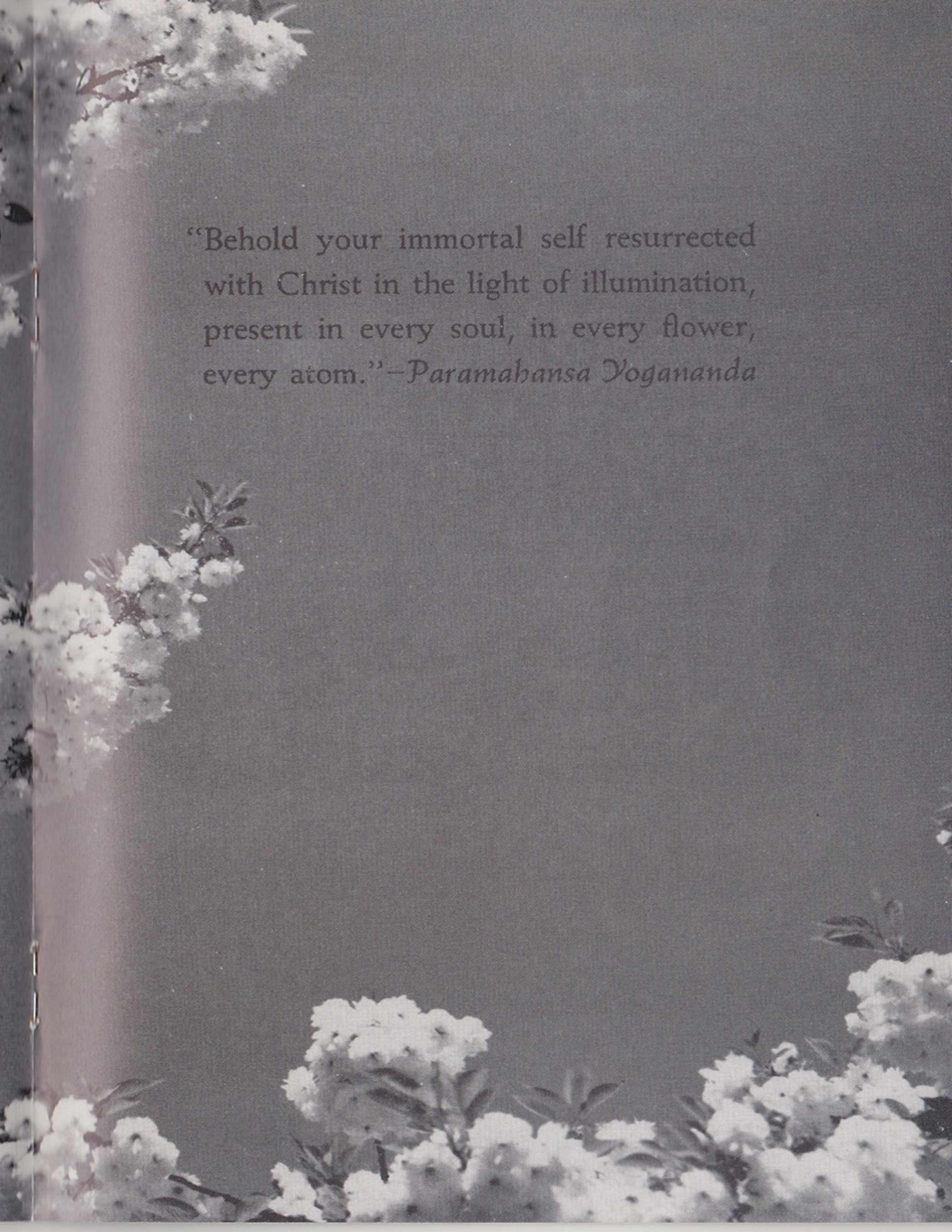
This is an interesting suggestion and it supplements the Oriental interpretation according to which the theme of "Brahma" is to be found in all Hindu literature — the *Vedas*, the *Upanishads*, the *Bhagavad-Gita*, etc. Even the *Laws of Manu* offer a model. And of course, as one compares Emerson's opening lines,

If the red slayer think he slays,  
Or if the slain think he is slain,

with a passage in the *Katha Upanishad*, "If the slayer thinks I slay, if the slain thinks I am slain, then both of them do not know well. It (the soul) does not slay, nor is it slain" (translator E. Roer, "Katha Upanishad," *Bibliotheca Indica* Calcutta, 1853, XV, 105), the identity is too close to be doubted.

(Continued in next issue)





“Behold your immortal self resurrected  
with Christ in the light of illumination,  
present in every soul, in every flower,  
every atom.”—*Paramahansa Yogananda*

# A Glance Beyond the Golden Lotus

BY ARLENE GARBER



*A special report on the Self-Realization Fellowship Ashram in Encinitas, California, in the January 29, 1969, edition of "The San Diego County Independent," San Diego, Calif. newspaper.*

Swami Point is a short stretch of the Pacific Ocean which is more dear to young surfers in southern California than to most lifetime residents of North County, with one very important exception. That one exception is the devoted followers of Self-Realization Fellowship Church, which found its harbor and haven at this beach-comber's paradise above the ocean surf on the outskirts of Encinitas.

To most county residents and tourists who are rushing to enjoy some of the much-publicized wonders of southern California in San Diego and Los Angeles, the Hindu gilded lotus domes of the Self-Realization Center loom only as a momentary curiosity. And since the freeway now turns travelers away from old Highway 101, which passes directly in front of the Self-Realization Center, very few visitors to this area even know the religious community exists in San Diego County.

But it is there, and has been there since 1937. It was then that Paramahansa Swami Yogananda, a Hindu philosopher and metaphysician from Bengal who inspired thousands of followers seeking the truth of God, first became captive to the inspirational beauty of this part of the county. At that time Paramahansaji, as he was known to his disciples, was only beginning to dream of a haven for Self-Realization Fellowship in the western world.

In Los Angeles he was then drawing capacity crowds at the huge Shrine Auditorium. He was also deeply involved in introducing the principles of self-liberating yoga techniques to disciples in San

Diego and Los Angeles. Often on his trips between the two cities he would stop on the ocean bluff, at what has now become known as Swami Point, to quietly meditate with his disciples. It was here, too, that one of his disciples, Rajasi Janakananda, a wealthy businessman from Kansas, decided to make Paramahansaji's dream of an ocean-side retreat for his Self-Realization Fellowship a reality.

In 1937 when Paramahansa Yogananda had to return to India for a short time, Rajasi Janakananda purchased the land at the edge of Encinitas. Before the Swami returned, Janakananda had the first Self-Realization Fellowship hermitage built overlooking the Pacific Ocean. Later Rajasi Janakananda became SRF's second president. . . .

Today the Self-Realization Fellowship center in Encinitas contains this main hermitage, several dormitories, a refectory, a cold-storage plant for colony-grown produce, and a lovely retreat house on its 23-acre estate. It is world-renowned as a home and training center for monks and nuns, under the inspirational guidance of its spiritual leader, Sraddha Mata. There are usually about forty disciples at the SRF center in Encinitas. Services for members and the public are conducted on Thursday evening at 8 p.m. and on Sunday meditation is at 10 a.m. and a service at 11 a.m.

Many other Self-Realization Fellowship branches throughout the world and in the United States carry on the work of Paramahansaji. Schools and religious centers exist in India. There is a very active branch in San Diego.

International headquarters for the organization, which now attracts more than a million members, was established in 1925 on twelve acres atop Mount Washington in Los Angeles. Two other large SRF centers were built in 1950 and 1951 in the Los Angeles area. One is the SRF Lake Shrine at Pacific Palisades, where a Mahatma Gandhi World Peace Memorial is glimpsed by all who drive along Sunset Boulevard to the coast highway. The other is SRF India Center on Sunset Boulevard, in the center of Hollywood.

President of Self-Realization Fellowship Church today is the Reverend Mother Daya Mata, formerly Miss Faye Wright of Utah, who became Yogananda's disciple in 1931. Paramahansaji died in

number of surfers have even become disciples of the Order. At one time, some of those same surfers who love Swami Point for their own reasons, and are members of the Swami Surfers Club, helped to curb vandalism at the SRF center resulting from ruffian surfers who frequented the area. This, of course, endeared the Swami Surfers to Sraddha Mata.

In keeping with their deep regard for all religions, Brother Premamoy explained, "Our teachings help you to be a better Catholic, a better Protestant, or a better Jew. Once you reach the roof, or your God, it is not important which ladder you took to get there." Brother Premamoy describes SRF as an "airplane route to the Infinite."

On some occasions young people who have taken drugs as an answer to their search for "love" and "happiness" have come to talk with Brother Premamoy. He explains that drugs only lead to deterioration of the mind and body, whereas the practice of yoga leads to the greatest health of mind and body.

As for [some of the] modern gurus, SRF leaders note that they teach young people to refrain from drugs and to turn to meditation. As Sraddha Mata said, "They have helped make meditation a household word. And this is good."

There is a saying in India that you cannot see the reflection of the moon, or God, in wild waters. But the disciples at SRF, with their home so close to the turbulent ocean waters, have made many people see God in their quiet waters of yoga. And that is, indeed, an act of grace.

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# A SPIRITUAL INTERPRETATION OF THE BHAGAVAD-GITA

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

BY PARAMAHANSA YOGANANDA



## CHAPTER XVIII, Stanza 9

*O Arjuna, when dutiful action is performed solely because it should be done [being divinely ordained], forsaking attachment to it and its fruit, that renunciation is considered sattvic (pure).*

Obligatory actions, including the pleasurable duty of meditation on the Soul, may be performed for the benefit of oneself, family, neighbors, and the world. Performance of righteous duty as obligatory because divinely ordained, relinquishing attachment to the actions and their fruits, is the purest (*sattvic*) renunciation.

The devotee who remains in ecstatic communion with the Soul, simultaneously watching the sensory and motor activities of the body without any desire or attachment, attains the highest (*sattvic*) state of renunciation. Whether he is engaged in dutiful physical activities or is motionless in ecstatic meditation on the Infinite, in his consciousness the Divine Presence is ever predominant. Feeling the boundless Blessedness, he automatically renounces all attachment to lesser sensory pleasures, material objects, and fruits of actions. The automatic relinquishment of all else, upon finding God, is considered the supreme spiritual renunciation.

He who relinquishes lesser sense pleasures to gain the unknown Bliss of God is not as great as the yogi who obtains the Divine Bliss and then consciously, deliberately, convincingly renounces the lesser spurious sense pleasures.

## CHAPTER XVIII, Stanza 10

*The renunciant absorbed in sattva (pure quality of Truth) with a calm understanding, free from doubts, neither abhors disagreeable action nor is overjoyed in performing a pleasant one.*

All actions performed in connection with realization of the permanent Absolute are *sattvic*. The practice of justice, truth, compassion, devotion, duty, purity, nobility, perception of Self — all these lead to the ultimate perception of the everlasting Spirit. As the devotee engaged in such actions gradually remembers his eternal relation with the Infinite, he is relieved of all doubts, and loses any inclination toward enjoyment of short-lived sense experiences.

He whose renunciation is pure performs with calm understanding all dutiful actions. Jesus Christ accepted crucifixion to please his Heavenly Father.

The *sattvic* renunciant remains even-minded as well about agreeable duties that please God. Overexcitement, even in the performance of noble duties, creates waves on the lake of the mind, distorting true perception of soul blessedness.

Any work ordained by God, whether pleasant or unpleasant, is proper duty; the true renunciant who is concentrated on the Lord performs both with equal zeal.

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### PHOTOGRAPHS ON OPPOSITE PAGE

Yogacharya Binay Narayan, secretary-treasurer of Yogoda Satsanga Society of India, as he bade farewell to resident renunciants at Self-Realization Fellowship (YSS) international headquarters, Nov. 4, 1968, to return to India. A member of the SRF Board, Yogacharyaji had been in the U.S. for several months to attend Directors' meetings and to acquaint himself with the organizational operation of SRF headquarters and branch ashrams in southern California. During the colorful farewell ceremony, Rev. Brother Achalananda (left, lower photo) garlanded the Yogacharya on behalf of SRF monks and expressed their warm regard. On his journey homeward to India Yogacharya Binay stopped over for meetings with SRF members in Honolulu and Tokyo.



## MEXICO CITY SRF CENTER WELCOMES SRF PRESIDENT



The Reverend Mother Daya Mata, accompanied by Ananda Mata and Uma Mata, recently paid a visit to the Self-Realization Fellowship Center in Mexico City. They arrived on November 19th at the airport, where they were greeted by a large group of SRF members from Mexico and other Latin American countries. The SRF president and her party were garlanded with fragrant leis of delicate white flowers and introduced to the assembled SRF devotees. Two of them, Drs. Joyce Blank and Graciela Gallejos, then drove the guests to see the new Mexico City SRF Center building, completed last year.

On the following day, November 20th, the SRF visitors were taken to see the famous pyramids of Teotihuacan. Paramahansa Yogananda had visited this site during a trip to Mexico in 1929.

That evening, back in Mexico City, the Reverend Mother met with SRF devotees for *satsanga* in the SRF Center. Over the entrance a sign made of flower blossoms read, "Welcome, Sri Daya Mata." Inside, an aura of peace permeated the temple. All seating and standing room, both upstairs and down, had been taken for this meeting, which included a showing of film slides on the life and work of Paramahansa Yogananda.

The SRF president spoke about her early years of spiritual training under the great Master Yogananda, and of his sublime life. She paid tribute also to the late Yogacharya Cuaron, who for years had worked for the establishment of an SRF temple in Mexico City.

On Saturday, November 23rd, Reverend Mother Daya Mata gave Kriya Yoga *diksha* (initiation) to more than a hundred SRF members in the Mexico City Center. Dr. Joyce Blank and Mr. Jorge Argandona served as translators for the Mother during the holy ceremony. Mrs. Elisa Cuaron, widow of the late Yogacharya Cuaron, made her first visit to the Center on this auspicious occasion.

On Sunday, November 24th, the Reverend Mother and her party presided at an outdoor *satsanga* and picnic with members and their families on the grounds of the ancient Desierto de los Leones (Desert of the Lions) Convent.

After a tour through the building, the group found a suitable clearing in the nearby pine forest for the picnic. Entrees and desserts were spread out on a table for the Mother's blessing. In the ancient tradition of honoring the guest with gifts, devotees of the Mexico City Center presented the SRF president and her companions with *jorongos* (small poncho-like blankets with a hole for the head) as a memento of their visit. The day being cold, these were put to immediate use. In a spontaneous burst of enthusiasm following the presentation, the assembled devotees set the forest reverberating with cheers for the Reverend Mother, for Paramahansa Yogananda, and for Yogacharya Cuaron and the Mexico City Center.

After the picnic, Sri Daya Mata talked with the devotees and greeted each one individually. Droplets of rain signaled the close of this happy occasion.

On the following day Reverend Mother Daya Mata and her party called on several SRF members before departing for Los Angeles. At the Mexico City airport, local SRF members and Brother Bimalananda (visiting minister from SRF headquarters), had assembled to bid them a loving farewell.

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#### ARRIVAL IN MEXICO CITY

Sri Daya Mata (*garlanded*) and Dr. Joyce Blank, one of the many devoted SRF members who greeted the SRF president on her arrival at Mexico City airport, November 19, 1968





Lecture audience at Sherman House in Chicago, where Brother Mokshanda, SRF minister, spoke on November 8, 1968, on "Mastering Life in a Changing World." He also conducted a series of five classes in Self-Realization Fellowship teachings and initiated eligible SRF members in *Kriya Yoga*.

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#### WISDOM OF THE CENTURIES

"That faith is of little value which can flourish only in fair weather. Faith in order to be of any value has to survive the severest trials. Your faith is a whited sepulcher if it cannot stand against the calumny of the whole world." — *Mahatma Gandhi*.

"The entire arrangement of this universe has one aim: that man may discover the secret Intelligence that is hiding behind everything. Until we have found It we will never be truly happy." — *Paramahansa Yogananda*.

"Life is a great festival to which we are invited, that we may display our qualities of self-discipline (*tapas*), liberality (*dama*), right conduct (*arjavam*), noninjury (*ahimsa*), and truthfulness (*satyavachanam*)."

— *Chandogyopanishad*.

# Soul Whispers

By PARAMAHANSA YOGANANDA



O Heavenly Father, be Thou the Captain of the boat of my daily activities and bring it to the shores of divine fulfillment.



When the summer of good fortune warms my tree of life, it easily burgeons with fragrant blossoms of thankfulness. During winter months of misfortune, O Lord, may my denuded branches changelessly waft toward Thee a secret scent of gratitude.



Train me to be vigilant, lest the senses don stolen royal trappings and the mirage cloak of happiness, and, so disguised, deceive me while they desecrate my bodily temple.



May the hurtful diggings of circumstance into the soil of my being uncover the ever bubbling wellspring of Thy solace.



In the wail of viols, in the humming of harps, and in the whisper sobs of my mind I caught echoes of Thee. Then I pulled down the stubborn veils of audible melodies. And, O Singer Infinite, I became aware of Thy voice! O Magic Music of my soul, at last I heard Thee!

## *Books by Paramahansa Yogananda*

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## Comments on "Autobiography of a Yogi"



"My first reading of *Autobiography of a Yogi* brought a profound conviction of truth to my mind. My second reading brings a feeling of peace and calmness which I have never experienced before. I am sure this can be strengthened by daily practice of *Kriya Yoga*, if only I knew how; hence my request for your course of lessons in *Kriya Yoga*, and for your prayers that I may make some small advance along the right path." — *F.P., N. Vancouver, B.C., Canada.*

"Whenever I read the book it puts me in a higher level. . . . I accept and believe all that has been written by Yogananda." — *M.U., Ladysmith, Wisc.*

"I have finally arrived 'home.' I have just finished reading your *Autobiography of a Yogi* and want to know how I can learn *Kriya Yoga*. . . . Paramahansa Yogananda's book answered many of my questions. I yearn to know and love God and become one with Him." — *K.J., Anaheim, Calif.*

"I found *Autobiography of a Yogi* to be the most stimulating, broadening book I've ever read." — *J.L., Fitchburg, Mass.*

"I have read and reread the *Autobiography of a Yogi* by Paramahansa Yogananda and I have been deeply impressed as never before in my life." — *J.C., Brooklyn, New York.*

"Truly the most memorable and interesting book I have ever read." — *H.S., Montreal, Quebec, Canada.*

"Fascinating, beautifully written." — *A.D., Jamaica, New York.*

"I found *Autobiography of a Yogi* so inspiring, I couldn't put it down till I'd finished. It's the greatest book I've ever read. This must seem like weak praise for such a book, but what I've said is said with all sincerity. I'm very anxious to learn more about *Kriya Yoga*. My age is sixteen; not too young, I hope, to appreciate it." — *H.L., Ashtabula, Ohio.*

"I certainly enjoyed this fine book as an inspirational account of a marvelous man and his faith." — *P.B., San Francisco, Calif.*

## *Prayers for Divine Healing*

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

Any person who wishes to be included in the daily healing prayers may write, telephone, or telegraph SRF headquarters, Los Angeles. Cable address is: *Selfreal, Los Angeles, California*.

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

*Send for this free booklet*

### *"Highway to the Infinite"*



India specialized during all ages in the science of the soul. This highest of all sciences is taught in the Self-Realization Fellowship Lessons, weekly studies based on the writings and lectures of Paramahansa Yogananda.

The SRF Lessons explain universal truths underlying all religions, showing particularly the link between original Christianity and original Yoga; and guide the sincere student to physical, mental, and spiritual well-being.

Members who fulfill certain preliminary requirements are initiated in *Kriya Yoga*, the holy science of God-realization.

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

**SELF-REALIZATION FELLOWSHIP • Telephone 225-2471**  
**3880 San Rafael Avenue Los Angeles, California 90065**

## Letters from SRF Students



"SRF has opened a new sphere, it has started a flame within, an undying desire to know God as taught by the SRF Masters. It has given me confidence in my material undertakings; a wisdom unexplainable that urges me on and on to spiritual unfoldment; an inner knowledge that gives me supreme happiness and contentment." — *T.I., Hockley, England.*

"I always look forward to receiving my SRF Lessons, and if they are even a day late I am disappointed. I have read many books and teachings on Yoga, and have tried to practice it for several years, but made little progress until I started your Lessons. The teachings of Paramahansa Yogananda are wonderful; there are no words, actually, to describe this great work of his. I feel I am making progress and am well pleased with the Lesson material." — *J.K., Columbus, Ohio.*

"When I practice the SRF Energization Exercises I feel really recharged: strong and healthy and indefatigable. I also find that meditation is much easier after the exercises, which of course is one of the most important goals of their practice. The results I feel are better concentration, much more mental power, and so on. Not only do I feel greater power of concentration in meditation, but also in mental work, such as studying, practicing the piano, and other activities. In general, after practicing the SRF Exercises, *Hong-Sau* Technique of Concentration, and *Om* Technique of Meditation, I feel much stronger in all aspects of daily life (corporeal, mental, moral). I am convinced that your Lessons couldn't have a more beneficial effect on anyone than they have had on me. But I study them awfully well, and again and again." — *B.V., Enschede, The Netherlands.*

"Our practice of the *Om* Technique of Meditation brings a feeling of greater harmony with God; deep relaxation and peace; more confidence and poise. We find we are both less likely to be critical now, and seem to have developed more patience than heretofore." — *Mr. and Mrs. R.W., Los Angeles, California.*

"The SRF Lessons have helped me so much, you could never know how much. I am always looking for the grey envelope. I feel very close to Paramahansa Yogananda, as I listen to his record almost every day." — *A.G., Clarksville, Indiana.*

## Monthly Weekend Retreats for 1969

MEN	WOMEN	MARRIED COUPLES
January 3 - 5	January 17 - 19	
Jan. 31 - Feb. 2	February 14 - 16	
Feb. 28 - Mar. 2	March 14 - 16	March 28 - 30
April 11 - 13	April 18 - 20	
May 2 - 4	May 16 - 18	
May 30 - June 1	June 13 - 15	June 27 - 29
July 4 - 6	July 11 - 13	
August 1 - 3	August 15 - 17	August 29 - 31
September 5 - 7	September 19 - 21	
October 3 - 5	October 17 - 19	
Oct. 31 - Nov. 2	November 14 - 16	November 28 - 30
December 5 - 7		

Planned weekend retreats include classes in the teachings of Paramahansa Yogananda. Students of the weekly Self-Realization Fellowship Lessons may also receive personal instruction in the SRF techniques of meditation, including (for those eligible) *Kriya Yoga*. Find divine rest and relaxation in the peaceful environment of the Retreat in the Encinitas SRF Colony by the Pacific Ocean. Send for descriptive leaflet. Reservations should be made in advance by writing or telephoning:

SELF-REALIZATION FELLOWSHIP RETREAT  
P.O. Box 758, Encinitas, California 92024  
Telephone 753-1811 (Area Code 714)

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



## SELF-REALIZATION FELLOWSHIP

*Founded in America by Paramahansa Yogananda in 1920*

## YOGODA SATSANGA SOCIETY OF INDIA

*Founded in India by Paramahansa Yogananda in 1917*

Rev. Mother Daya Mata, *President*

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

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

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

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

## UNITED STATES

### California

**LOS ANGELES** — SRF-YSS international headquarters, Mt. Washington Center, 3880 San Rafael Ave. Tel. 225-2471. Visitors welcome, Sat. and Sun. 1 to 5 p.m., other days by appointment.

**HOLLYWOOD** — SRF Church of All Religions, SRF India Center, 4860-66 Sunset Blvd. Telephone 661-8006. **SERVICES:** Sun. 8:30 a.m. (meditation), 9:30 and 11 a.m. (main service), 11 a.m. (children's service), 8 p.m. (meditation); Thurs. 8 p.m. (midweek service).

**MEDITATION COUNSELORS:** Meera Mata, Bro. Mokshananda, Bro. Achalananda. Tel. 661-8006 or 225-2471.

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

**PACIFIC PALISADES** — SRF Lake Shrine Church of All Religions and

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

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

**MEDITATION COUNSELOR:** Brother Turiyananda. Telephone 454-4114 or 225-2471.

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

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

**MEDITATION COUNSELOR:** Bro. Dharmananda. Phone Fullerton (714) 525-1291; if no answer, phone Los Angeles (213) 225-2471 (SRF headquarters).

**ENCINITAS** — SRF World Brotherhood Colony, Highway 101 at K St., P.O. Box 758. Telephone 753-2888.

**SERVICES:** SRF Retreat Chapel, 215 K St. at Second. Sun. 10 a.m. (meditation), 11 a.m. (main service), 8 p.m. (meditation); Thurs. 8 p.m. (lecture).

**SRF RETREAT:** Guest accommodations for SRF students and friends, P.O. Box 758. Tel. (714) 753-1811.

**MEDITATION COUNSELOR:** Bro. Bhaktananda. Telephone 753-2888.

**SAN DIEGO** — SRF Church of All Religions, 3072 First Avenue.

**SERVICES:** Sun. 9:30 a.m. and 11 a.m. (main service), 9:30 a.m. (children's service); Thurs. 8 p.m. (midweek service). Telephone 295-0170.

**MEDITATION COUNSELOR:** Bro. Bhaktananda, Bro. Premamoy. Telephone Encinitas, 753-2888.

**EL SERENO** — SRF Meditation Group.

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

**NORTH HOLLYWOOD** — SRF Meditation Group.

**NOVATO** — SRF Meditation Group.

**OAKLAND** — SRF Center.

**REDONDO BEACH** — SRF Center.

**RIVERSIDE** — SRF Meditation Group.

**SACRAMENTO** — SRF Meditation Group.

### Arizona

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

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

### Colorado

**BOULDER** — SRF Meditation Group.

**DENVER** — SRF Meditation Group.

**GRAND JUNCTION** — SRF Meditation Group.

### Florida

**MIAMI BEACH** — SRF Meditation Group.

**ST. PETERSBURG** — SRF Meditation Group.

### Hawaii

**HONOLULU** — SRF Meditation Group.

### Illinois

**CHICAGO** — SRF Meditation Group.

### Indiana

**GARY** — SRF Meditation Group.

### Kansas

**OVERLAND PARK** — SRF Meditation Group.

### Maryland

**ADELPHI** — SRF Meditation Group.

## **Massachusetts**

CAMBRIDGE — SRF Meditation Group.

WORCESTER — SRF Meditation Group.

## **Michigan**

DETROIT — SRF Center.

## **Missouri**

KANSAS CITY — SRF Meditation Group.

PARKVILLE — SRF Meditation Group.

## **Nevada**

RENO — SRF Meditation Group.

SPARKS — SRF Meditation Group.

## **New Jersey**

BELLE MEAD — SRF Center.

## **New York**

NEW YORK — SRF Center.

## **Ohio**

DAYTON — SRF Meditation Group.

## **Oregon**

EUGENE — SRF Meditation Group.

## **Pennsylvania**

PHILADELPHIA — SRF Meditation Group.

## **Washington**

SEATTLE — SRF Meditation Group.

## **CANADA**

### **Alberta**

CALGARY — SRF Meditation Group.

EDMONTON — SRF Meditation Group.

### **Manitoba**

WINNIPEG — SRF Meditation Group.

### **Ontario**

TORONTO — SRF Center.

## **Quebec**

MONTREAL — SRF Meditation Group.

POINTE CLAIRE — SRF Meditation Group.

## **MEXICO**

MEXICO CITY, D.F. — SRF Center.

MONTERREY, N.L. — SRF Center.

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## **WEST INDIES**

### **Cuba**

HAVANA — SRF Center.

### **Dominican Republic**

PUERTO PLATA — SRF Meditation Group.

SANTIAGO — SRF Meditation Group.

SANTO DOMINGO — SRF Meditation Group.

### **Jamaica**

KINGSTON — SRF Meditation Group.

### **Puerto Rico**

SAN JUAN — SRF Center.

### **Trinidad**

POINT FORTIN — SRF Center.

SAN FERNANDO — SRF Meditation Group.

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## **SOUTH AMERICA**

### **ARGENTINA**

BUENOS AIRES — SRF Center.

CORDOBA — SRF Center.

MAR DEL PLATA — SRF Meditation Group.

SALTA — SRF Meditation Group.

## BOLIVIA

COCHABAMBA — SRF Meditation Group.

## BRAZIL

RECIFE, PERNAMBUCO — SRF Meditation Group.

RIO DE JANEIRO — SRF Center.

SALVADOR, BAHIA — SRF Meditation Group.

SAO PAULO — SRF Meditation Group.

## CHILE

SANTIAGO — SRF Center.

VALPARAISO — SRF Meditation Group.

## COLOMBIA

BUGA — SRF Meditation Group.

CALI — SRF Center.

CARTAGENA — SRF Meditation Group.

IBAGUE — SRF Meditation Group.

MEDELLIN — SRF Meditation Group.

## PARAGUAY

ASUNCION — SRF Meditation Group.

## PERU

LIMA — SRF Center.

## URUGUAY

MONTEVIDEO — SRF Meditation Group.

## VENEZUELA

CARACAS — SRF Center.

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## EUROPE

### AUSTRIA

VIENNA — SRF Meditation Group.

## ENGLAND

LONDON — SRF Center.

LYDIATE, Lancs. — SRF Meditation Group.

SEDGLEY, Worcester — SRF Meditation Group.

## FRANCE

BAGNERE — SRF Meditation Group.

## GERMANY

BAMBERG — SRF Meditation Group.

BERLIN — SRF Meditation Group.

COLOGNE — SRF Meditation Group.

FRANKFURT — SRF Meditation Group.

FREILASSING — SRF Meditation Group.

GIESSEN — SRF Meditation Group.

HAMBURG — SRF Meditation Group.

HANOVER — SRF Meditation Group.

LANDSHUT — SRF Meditation Group.

MUNICH — SRF Meditation Group.

NUREMBERG — SRF Meditation Group.

STUTTGART — SRF Meditation Group.

WIESBADEN — SRF Meditation Group.

## ICELAND

REYKJAVIK — SRF Meditation Group.

## ITALY

MILAN — SRF Meditation Group.

PALERMO — SRF Meditation Group.

TURIN — SRF Meditation Group.

## NETHERLANDS

THE HAGUE — SRF Meditation Group.

## SCOTLAND

GLASGOW—SRF Meditation Group.

## SPAIN

MADRID — SRF Meditation Group.

## SWITZERLAND

BERN — SRF Meditation Group.

GENEVA — SRF Center.

ZURICH — SRF Center.

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## AFRICA

### GHANA

ACCRA — SRF Meditation Group.

### SOUTH AFRICA

CAPETOWN — SRF Meditation Group.

PORT ELIZABETH — SRF Meditation Group.

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## OCEANIA

### AUSTRALIA

BRISBANE—SRF Meditation Group.

MELBOURNE — SRF Meditation Group.

PERTH — SRF Meditation Group.

ROSEVILLE — SRF Meditation Group.

SYDNEY — SRF Center.

### NEW ZEALAND

AUCKLAND — SRF Meditation Group.

PALMERSTON — SRF Meditation Group.

## ASIA

### JAPAN

TOKYO — SRF Meditation Group.

### INDIA

CALCUTTA (Dakshineswar) — *Registered Office*, Yogoda Satsanga Society of India, Yogoda Math, Dakshineswar, Calcutta 57, West Bengal. Telephone 56-2801, 56-2908. Yogoda Ashram; Publication Section; Yogoda Satsanga Press.

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

### Bihar

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

### Madras

MADRAS—Yogoda Meditation Group Center.

### Maharashtra

BOMBAY — Yogoda Branch Center.

WALCHANDNAGAR—Yogoda Meditation Group Center.

### Mysore

BANGALORE — Yogoda Meditation Group Center.

### Orissa

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

## **Punjab**

PATIALA—Yogoda Meditation Group Center.

## **Union Territories**

### *Chandigarh*

CHANDIGARH—Yogoda Meditation Group Center

### *Delhi*

DELHI — Yogoda Meditation Group Center.

### *Himachal Pradesh*

SIMLA — Yogoda Meditation Group Center.

## **Uttar Pradesh**

ALIGARH — Yogoda Meditation Group Center.

LUCKNOW — Yogoda Meditation Group Center.

SURAIKHET — Yogoda Branch Center.

## **West Bengal**

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

CALCUTTA—Yogoda Branch Center  
(*Midnapur District*)

DONGABHANGA — Yogoda Meditation Group Center.

EJMALICHAK — Yogoda Branch Center. Multipurpose school.

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

HANDOL—Yogoda Meditation Group Center.

JASORAJPUR — Yogoda Meditation Group Center.

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

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

PINDRUI — Yogoda Meditation Group Center.

SINTHIBINDA — Yogoda Meditation Group Center.

### *(Purulia District)*

ANANDAPUR—Yogoda Branch Center. High School for boys.

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

RANGMATI — Yogoda Meditation Group Center.

### *YSS Gurudham Centers*

*(Affiliated with Yogoda Satsanga Society of India)*

DEBRA

KADAMTALA

LACHIPUR

SERAMPORE

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## PHOTOGRAPHS ON BACK COVER

(INSIDE) Self-Realization Fellowship Center in Mexico City. Recently completed, the building has a chapel with mezzanine on ground floor; a book room; two classrooms (one for yoga postures); and residential quarters. Sign over entrance welcomes SRF president (*see page 34*).

(OUTSIDE) A party of SRF members with The Reverend Mother Daya Mata (*seated, center left*), who presided at a *satsanga* and picnic on grounds of Desert of the Lions Convent, near Mexico City, November 24, 1968.

SELF-REALIZATION FELLOWSHIP  
JANAKANANDA ASHRAM  
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