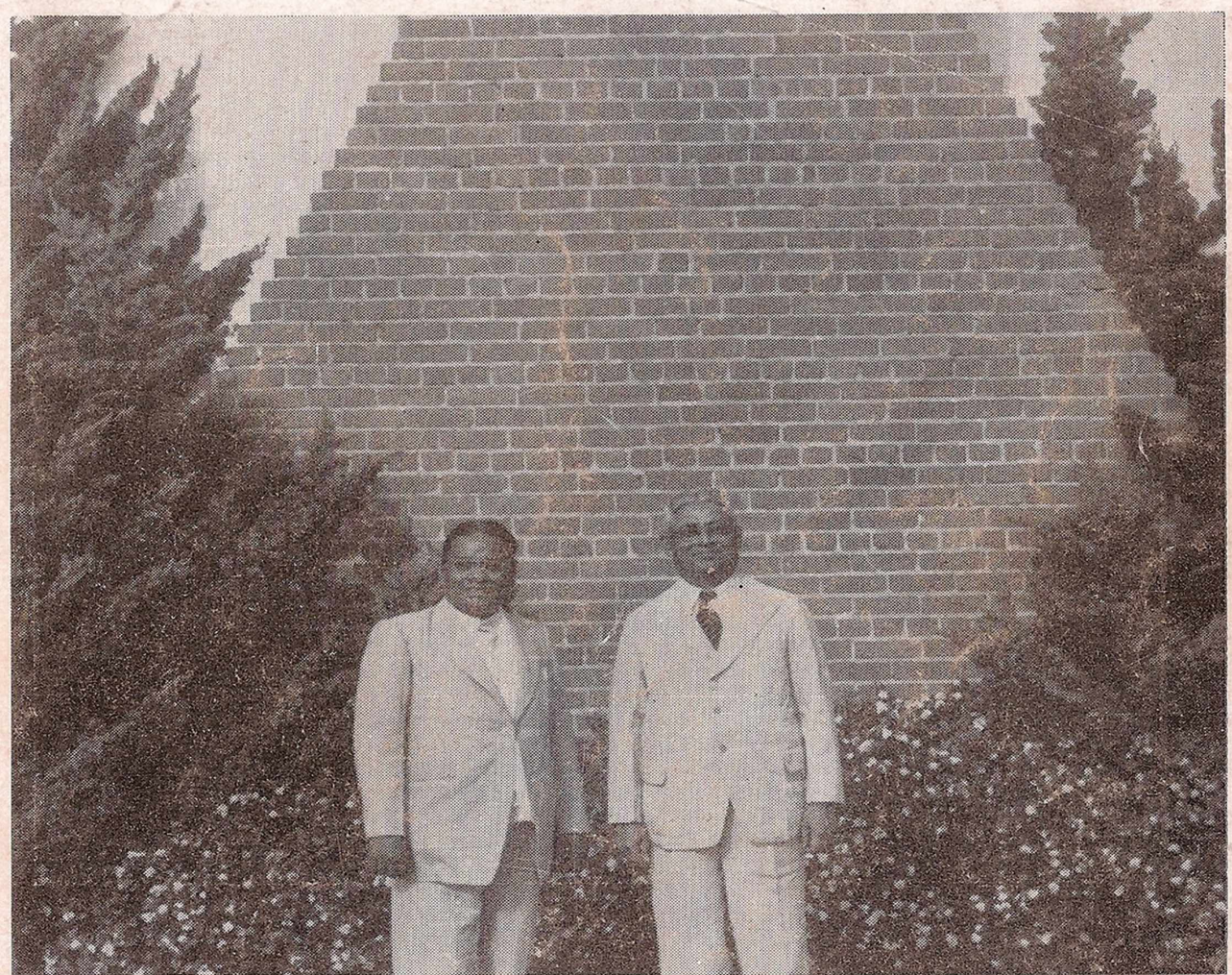




Self-Realization

MAGAZINE

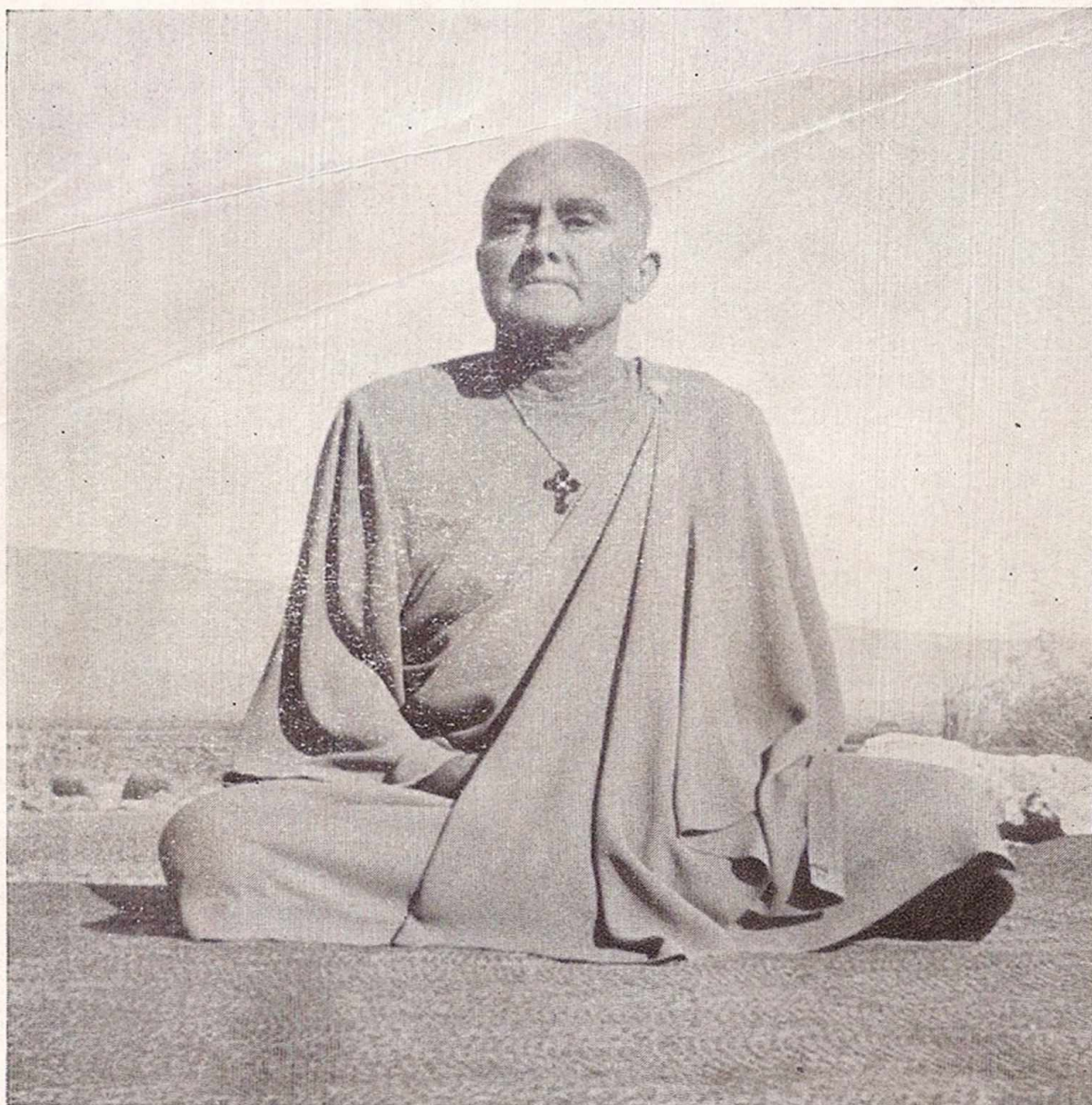
Founded by PARAMHANSA YOGANANDA



Swami Atmananda (formerly Brahmachari Sri Prokas Das), secretary, Yogoda Sat-Sanga Society (SRF), India; and Sri Prabhas Chandra Ghose, vice-president, outside the SRF Hermitage in Encinitas California. (See page 2.)

Healing of Body, Mind, and Soul

JULY-AUG., 1954
25 CENTS



RAJASI JANAKANANDA

President of Self-Realization Fellowship of America
and of Yogoda Sat-Sanga Society of India

*Photograph taken in 1954 at an
SRF desert retreat in southern California*

Self-Realization Magazine

FOUNDED BY PARAMHANSA YOGANANDA

July-August, 1954

Vol. 26, No. 1

CONTENTS

| | |
|--------------------------------------------------|----|
| Pilgrimage to America | 2 |
| Interpretation of <i>Bhagavad Gita</i> | 15 |
| by <i>Paramhansa Yogananda</i> | |
| Thought Seeds | 19 |
| Letter From a Disciple | 21 |
| Yoga—Its Meaning and Aim | 22 |
| Yoga Postures for Health | 26 |
| Eternal Companion | 27 |
| Increasing the Power of Initiative | 29 |
| by <i>Paramhansa Yogananda</i> | |
| Book Reviews | 35 |
| News of SRF Centers | 40 |

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Pilgrimage to America

An account of the first visit of Sri Prabhas Chandra Ghose, vice-president, Yogoda Sat-Sanga Society (Self-Realization Fellowship), India, and Swami Atmananda Giri, secretary, YSS, India, to the international headquarters and colonies founded in the United States by Paramhansa Yogananda.

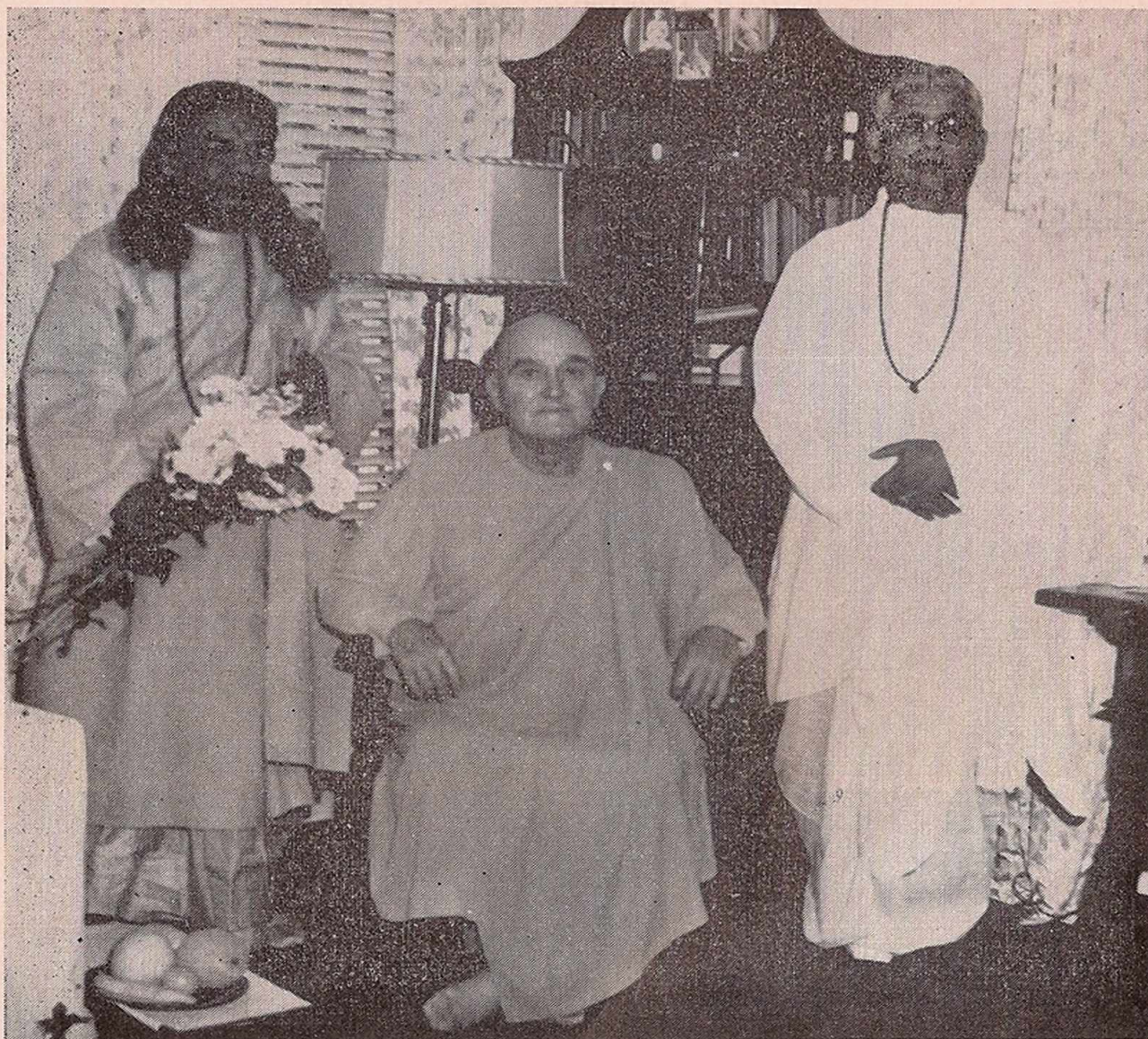


Sri Prabhas C. Ghose, vice-president, Yogoda Sat-Sanga Society (YSS), India; and Swami Atmananda Giri (formerly Brahmachari Sri Prokas), secretary, YSS, recently paid a visit of seven weeks to the Self-Realization Fellowship headquarters and colonies in southern California. Their coming to the United States had been planned in order that they might attend a series of meetings with SRF directors in America, and that they might see at first-hand the work accomplished in this land by Paramhansa Yogananda, founder of YSS in India and SRF in America.

Sister Daya, director, Mount Washington Center, and a small party of disciples motored to the airport to meet the plane on the morning of April 14th. Meanwhile disciples from all the colonies, wearing ceremonial saris and robes, waited eagerly at SRF headquarters for the telephone call that would let them know the visitors were on their way up the Mt. Washington hill. The entrance gate to Mt. Washington Estates had been decorated with flowers and a printed sign of welcome. It was

swung open by smiling disciples as the Indian visitors' vehicle drove up. The American disciples, standing in line on either side of the driveway, showered the car with rose petals as it passed. From the lawn in front of the main building could be heard the joyous beating of the *mridanga* (drum) and the piercing sound of the conch shell blowing long and loud. As the car swung into the semi-circular drive in front of the headquarters building, the devotees gathered under the portico and chanted "Joy, Joy, Joy." Alighting from the car, the visitors were greeted with shouts of welcome: "Jai Hind!" (Victory to India) "Victory to God!" "Victory to Gurus!"

Over the main entrance hung a garlanded picture of Paramhansa Yogananda, together with a placard of welcome that contained the names of the two visitors. The lettering was fashioned of small orange flowers, on a white ground. An Indian print, with orange and blue colors predominating, served as a background, and the entire doorway was framed in green boughs. (See front cover, May-June



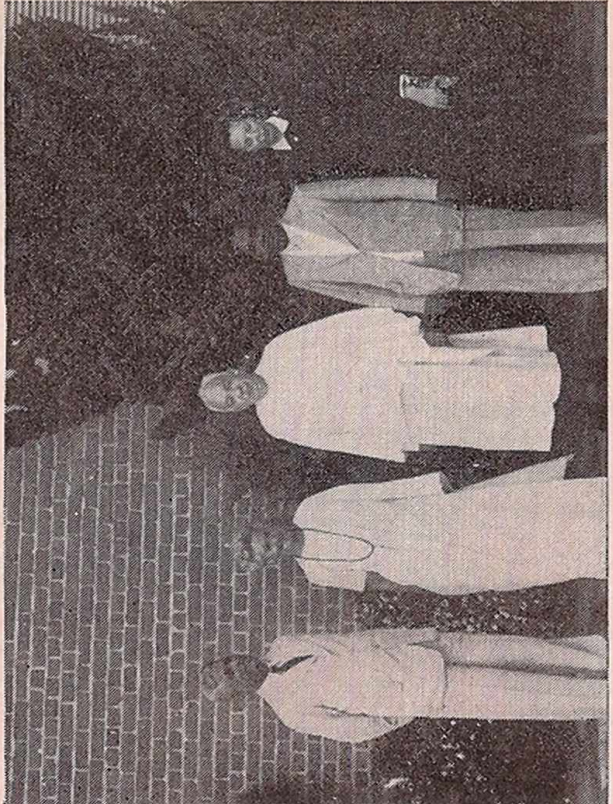
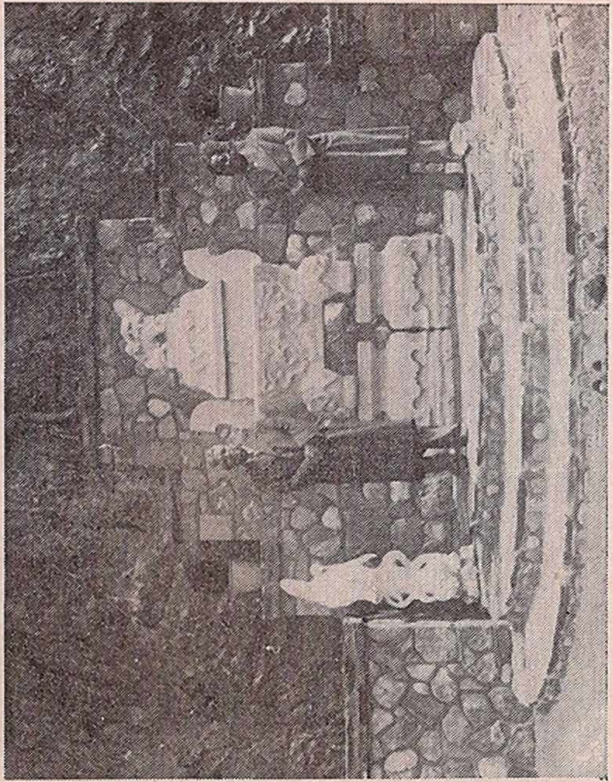
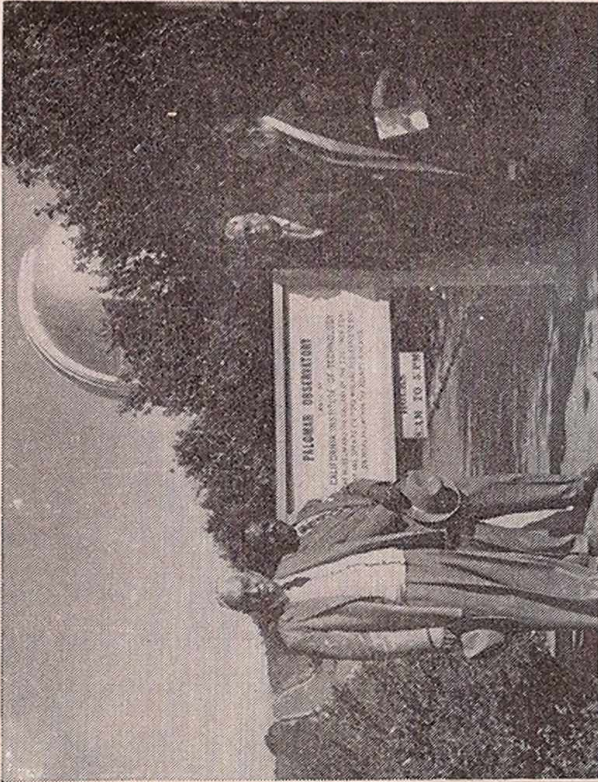
SRF PRESIDENT WITH DIRECTORS FROM INDIA

Rajasi Janakananda (*center*), president of Self-Realization Fellowship, with Swami Atmananda Giri (*holding flowers*) and Sri Prabhas Chandra Ghose, directors of YSS-SRF in India, in Paramhansa Yoganandaji's room at SRF Hermitage, Encinitas, California, at the conclusion of a special religious ceremony, May 30, 1954. As is customary in India when entering a holy place, the men have removed their shoes.

1954 *Self-Realization Magazine*.)

Representing respectively the SRF colonies at Encinitas, Hollywood, Pacific Palisades, and the SRF Headquarters, Mrs. M. W. Lewis, Sister Meera, Mr. Adolph Nosek, and Rev. Donald Walters

garlanded the two brother disciples from India. Rev. M. W. Lewis then spoke a few words of greeting and welcome on behalf of Rajasi Janakananda, president of the Fellowship, and Sister Daya introduced the visitors to the disciples.



Tears of sympathy shone in many eyes as Sri Prabhas spoke of the joy he and his companion felt in making this pilgrimage to America—joy tinged with sadness that although they would see the works of Paramhansaji, they could not see his beloved face.

Dr. Lewis escorted the visitors inside to the chapel where for many years the saintly Guru Paramhansa Yogananda had conducted services. Following behind, the other disciples watched with tender feeling as the two visitors removed their shoes, Indian fashion, outside the chapel door. After Swami Atmananda and Sri Prabhas had made their obeisances before the altar, a short meditation was held. Later in the day the visitors were escorted around the Mt. Washington Center and grounds.

The following morning they were taken to Forest Lawn Memorial-Park to pay their homage at the crypt of the blessed Master Paramhansa Yogananda. Then they motored to Encinitas, California, where Rajasi Janakananda was waiting to greet them. Tears flowed

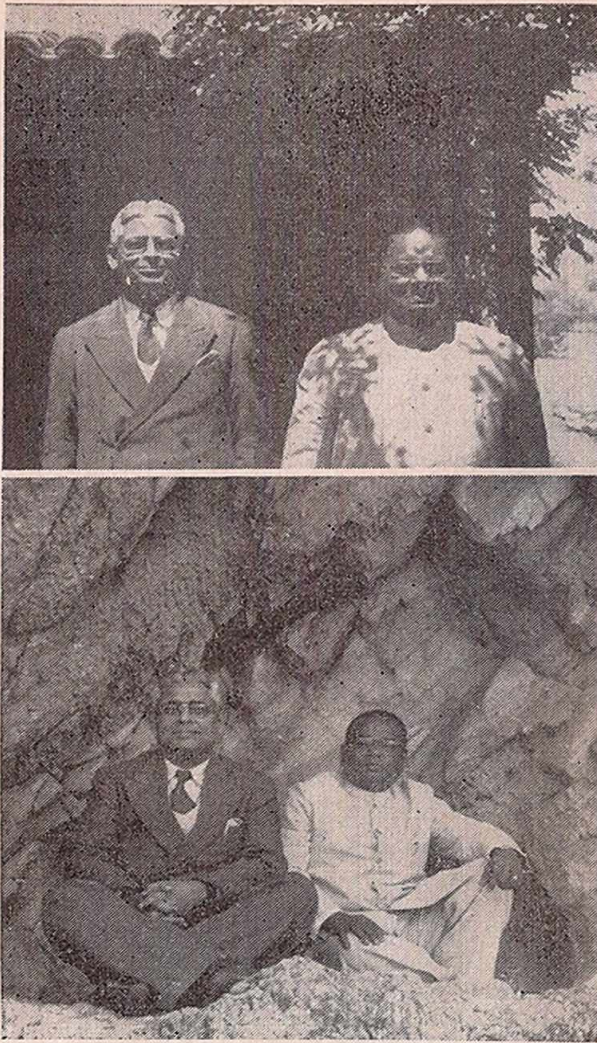
freely; words were rendered inutile by the joy that flowed directly from heart to heart at this first meeting. Sri Prabhas later told the disciples: "We have seen many wonderful creations of our beloved Guru. The most wonderful is the great Kriya Yogi, our revered leader Rajasi Janakananda. It has been a rare privilege to be with him, to see him, and to hear him talk, and to feel his touch in blessing."

From Encinitas Atmanandaji and Sri Prabhas made several side trips: to Mt. Palomar Observatory; to the famous San Diego Zoo; and to other points of interest visited and enjoyed by the blessed Master Yoganandaji. They visited with Mr. and Mrs. Homer Samuels at their home near Rancho Santa Fe. Mrs. Samuels is well known as the opera star, Mme. Galli-Curci. She and Mr. Samuels have been for many years deep students of Self-Realization teachings.

Sri Prabhas and Atmanandaji visited the SRF India Center colony in Hollywood, and the SRF Lake Shrine at Pacific Palisades. Their sight-seeing tour of Los Angeles

CAPTION FOR PICTURES ON OPPOSITE PAGE

(Upper left) Mme. Galli-Curci with Sri Prabhas Ghose and Swami Atmananda at her home near Rancho Santa Fe, California. (Upper right) Rev. M. W. Lewis, Atmanandaji, Prabhas-da, and Mrs. Lewis at entrance to Palomar Observatory. (Lower left) Sri Prabhas, Sister Durga Ma, Rev. M. W. Lewis, Swami Atmananda, Sister Daya, on the grounds of SRF Encinitas Hermitage. (Lower right) Sri Prabhas and Swami Atmananda at the Mahatma Gandhi World Peace Memorial, SRF Lake Shrine, Pacific Palisades. The ancient Chinese sarcophagus contains a portion of the ashes of Gandhiji. The two men have removed their shoes before the Memorial, as is the custom in India when visiting holy places.



AT MASTER'S RETREAT

(Above) Prabhas-da and Atmanandaji in front of Paramhansa Yoganandaji's desert retreat near Twentynine Palms, California.

(Below) Ready for meditation in a natural cave in the mountains near Paramhansaji's retreat. Since the omnipresent Mahavatar Babaji is known to have frequented a cave in the high reaches of the Himalayas, SRF disciples have hopefully named this Western one "Babaji's Cave."

and vicinity included visits to Griffith Observatory, the Huntington Library, Catalina Island, and Mt. Wilson Observatory.

They attended services at the Hollywood and San Diego SRF churches and spoke before the congregations.

Many evenings they met with the disciples at the Mt. Washington Center for *sankirtans* (group singing and playing of musical instruments). The soulful renditions of Indian devotional songs by Atmanandaji thrilled and inspired the American disciples. Sri Prabhas explained the spiritual significance of many of the songs. Occasionally Swamiji delighted the group by playing the *tabla* (small drums) while one of the other disciples led the singing.

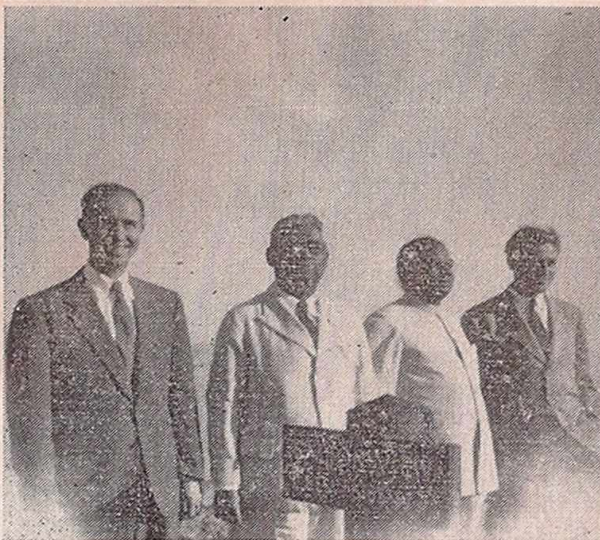
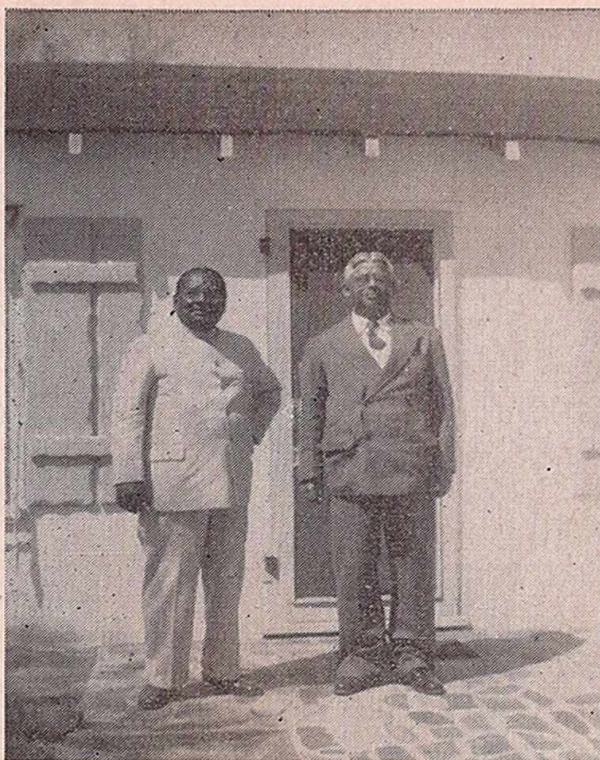
The disciples from India especially enjoyed a visit of several days at Master's retreat in the desert near Twentynine Palms. It was here that Master dictated many of his immortal writings. The Indian disciples enjoyed long hours of chanting and meditation and made trips to the picnic areas and other places of scenic interest that had been visited by the blessed Master during his retreats. Here Swami Atmanandaji enjoyed cooking Indian dishes in Master's kitchen as the saintly Guru used to do in moments of relaxation.

On May 4th a surprise birthday party was given for Atmananda at India Hall in Hollywood. Swami Atmananda and Sri Prabhas were garlanded as they entered the hall,

while the disciples sang "Happy Birthday." After an opening prayer by Sister Daya and a few words of welcome by Rev. C. Bernard, the Indian film "Gyandev" was shown.

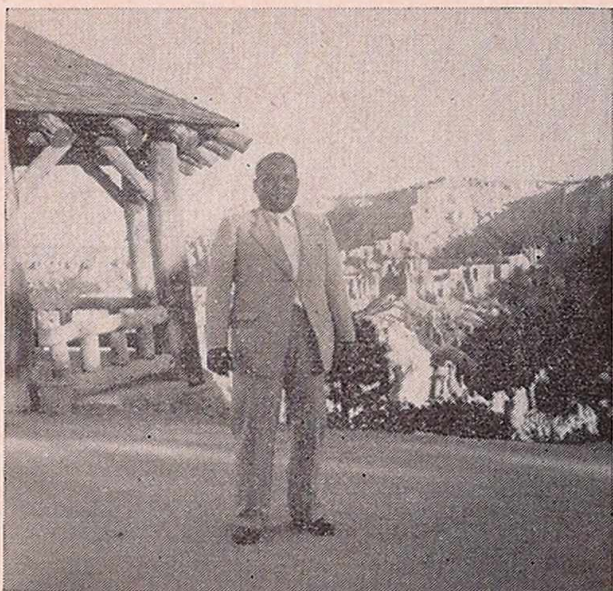
Gifts were presented to Swami Atmananda, who afterward expressed his appreciation for this particular birthday celebrated in the American way. Sri Prabhas, whose birthday was already past, was also presented with gifts and was wished a belated "Happy Birthday." Cake and icecream were served and Atmananda followed the tradition of making a birthday wish; but he gave a new twist to the next part of the custom, when he successfully snuffed out the candle by a deft motion of his hand.

The following day, May 5th, was Rajasi's birthday, which was celebrated with special ceremonies at all SRF colonies. At the Mt. Washington Center a long meditation was held in the chapel. Rev. Donald Walters led the opening prayer, after which Atmananda spoke briefly. "The spiritual mantle of our beloved Master Paramhansaji," he said, "was bestowed by him on our revered Rajasi. Today we see the living truth in Master's description of his divine friendship with Rajasi: 'We are as two souls in one body.' In Rajasi we feel the spirit of our blessed Master. May Rajasiji, with the blessings of God and Guru, guide our thoughts and actions during the years to come that we may manifest the highest ideals of Self-Realization."



(Above) Swami Atmananda and Sri Prabhas on the patio of the SRF Men's Desert Retreat near Twentynine Palms, California. At this retreat Paramhansaji spent many hours in blissful communion with God.

(Below) Prabhas-da and Atmanandaji (center) with two SRF disciples at Salton View lookout in Joshua Tree National Monument, California.



Swami Atmananda at Bryce Canyon, Utah, on the exact spot from which the blessed Master once viewed the canyon with its countless fantastically eroded pinnacles.

Sri Prabhas and Swami Atmananda left a few days later on a short trip to see some of the natural wonders in America whose beauty and grandeur had so inspired the blessed Guru, Paramhansa Yogananda, with thoughts that soared to God. (He wrote with poetic fervor of many of these places in his *Songs of the Soul*.) The tour included Grand Canyon, Bryce Canyon, Zion National Park, and Hoover Dam. On another occasion the visitors traveled to northern

California, where they saw the giant redwood trees and visited San Francisco.

On June 3rd, the evening before their departure, the men from India joined the other disciples in the Mt. Washington chapel for a farewell meditation. Sri Prabhas read "God's Boatman" from Paramhansaji's *Whispers From Eternity*, and Swami Atmananda sang several Indian songs and chants. For a long time to come the devotional readings of Sri Prabhas and the *sankirtans* led by Atmanandaji will be remembered by all who were privileged to hear them. After a period of meditation Sister Daya spoke briefly on behalf of the American disciples of Paramhansaji in a farewell tribute. She said:

"No matter how far into the night our many discussions about the welfare of Master's work have lasted, each morning before dawn we have heard the sweet music and the sweet voices of Atmanandaji and Prabhas-da at their morning devotions. How this spirit has stirred the hearts of all of us!

"You have said that you felt some inspiration since you came here. We too have benefited from the association. Our hearts are bound together by one cord, the

CAPTION FOR PICTURES ON OPPOSITE PAGE

(Above) Sri Prabhas and Swami Atmananda at the birthday celebration for Atmanandaji, India Hall, Hollywood, May 4th. (Below) SRF disciples watch while Atmananda cuts his first American birthday cake. At his left is Prabhas-da and at his right is Sister Daya, director, Mt. Washington Center.



cord of our Guru's love. When you go back to India you take with you our warmest affection and good will. We hope some day to welcome many of our brother and sister disciples from India; and, if it be God's will, that we may see you again in India, beloved land of our Guru."

Sister Daya then presented on behalf of Rajasi and the SRF disciples several gifts to Sri Prabhasda and Atmanandaji. These included a 16 mm. Bell & Howell movie camera, and gold pins fashioned in the likeness of the lotus symbol of SRF-YSS—exact replicas of the lotus pin that Swami Sri Yukteswarji originally designed for Paramhansaji.

In his farewell message Sri Prabhas said: "Our hearts are full; speech is an impediment. It is with heavy hearts that we are bidding you goodbye until Divine Mother wishes us to meet again. You have given us valuable presents, but one of the most precious that will be carried back with us is what the Master called 'the perfume of God' which, through his blessing, we are able to share with you. It was one thing for us to hear or read about the Mother Center; it has been quite a different thing to be here and to see you all working with such love and devotion.

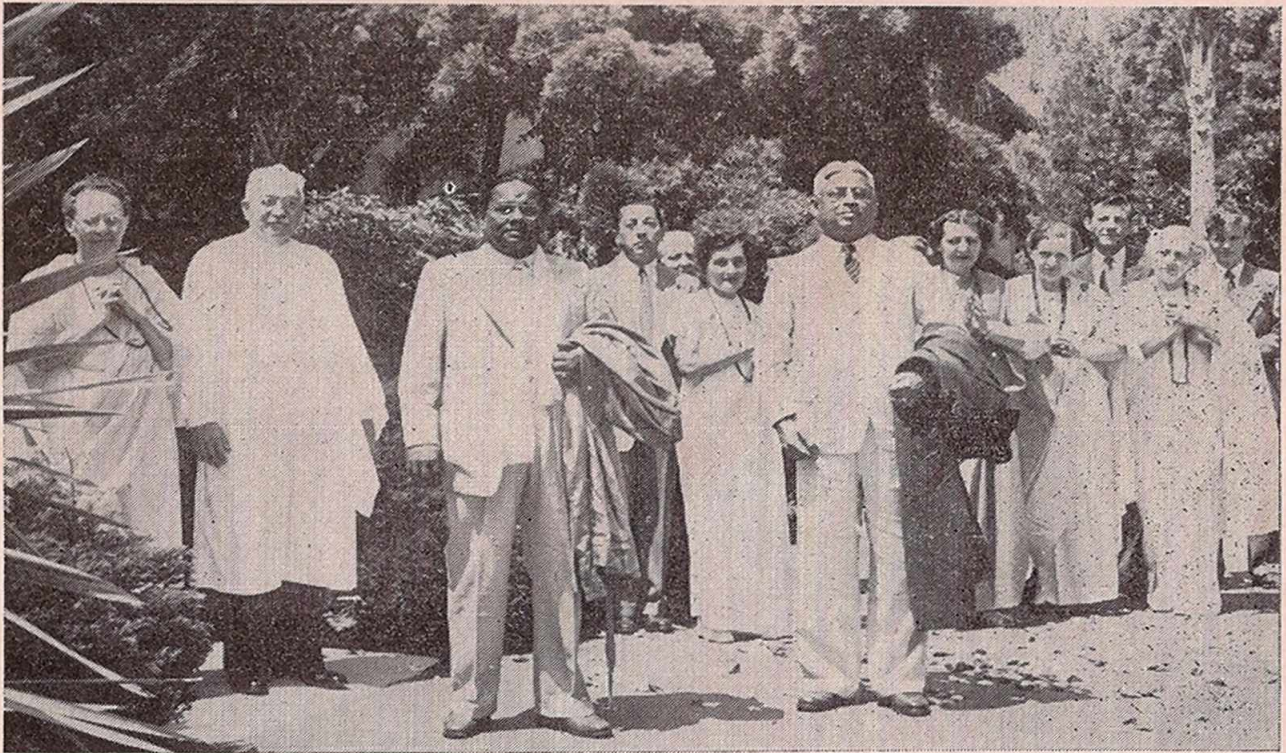
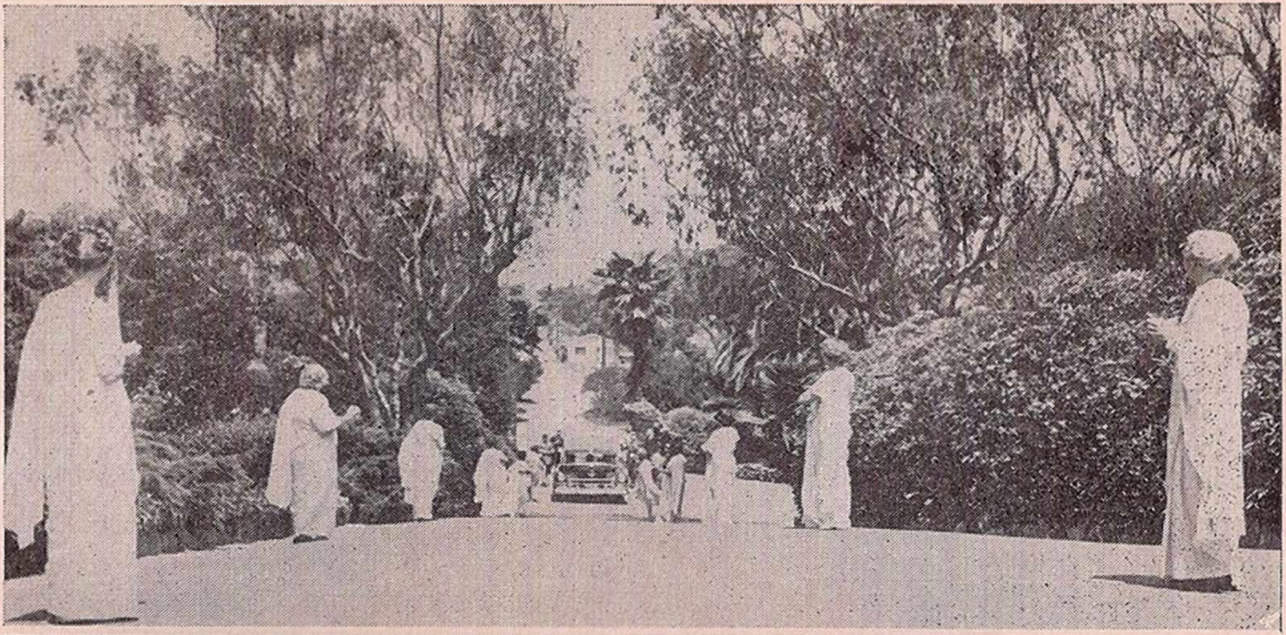
"It was hard not to have been able to see Master in India just once more; but this pilgrimage of ours has brought sunshine back into our lives. The clouds of gloom

have been rolling away gradually, and the meetings with Rajasi Janakananda and with all of you here have given us fresh life. Brothers and sisters do not have to speak at length to express gratitude, but let me say this, in all sincerity: that although we have been away thousands of miles from the place of our birth, we have felt all the time as if we were in our own homes.

"There is hard work ahead for us, but we stand united in our love of God and in our love for Master. Let us in spirit clasp hands across the sea, and work as the Master wants us to do. A glorious future is before us. Every prophetic word that Master uttered about the work is proving true and will continue to prove true in years to come. We are absolutely certain that Master's teaching will find its way to every part of the globe. We look to the Mother Center to give us inspiration; you who have lived with him and worked for him side by side for so many years have the great advantage of knowing in detail the plans Master made for the spreading of the work.

"Our stay with you has been short, but very sweet. We are looking forward to the day when we meet again, here or in India. May God and the Masters bless us all."

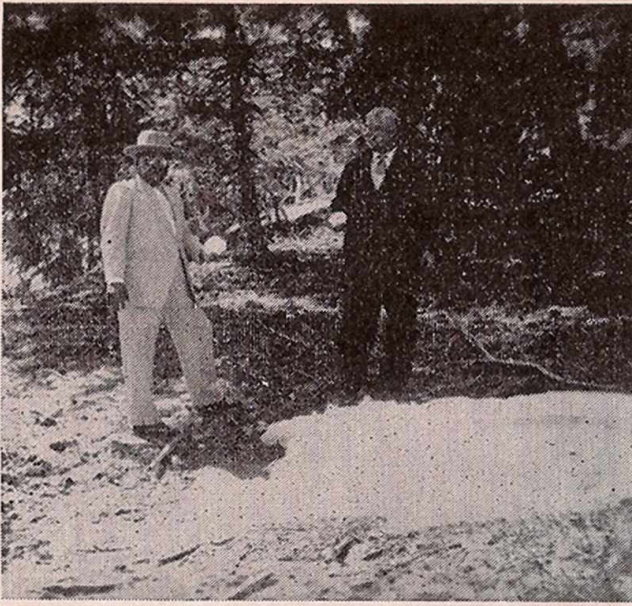
Swami Atmananda then spoke: "When I landed at the Los Angeles airport on this, my first visit to America, I was overjoyed to see such a wonderful country, but my heart was nonetheless burdened



AT ENCINITAS, CALIFORNIA

(Above) SRF disciples at Encinitas, California, who are waiting to shower with rose petals the approaching vehicle of Swami Atmananda and Sri Prabhas Ghose on their first visit to the Encinitas Hermitage.

(Below) Atmanandaji and Prabhas-da with Rev. and Mrs. M. W. Lewis (left) and other disciples at the SRF Encinitas colony.



(Left) Atmanandaji and Sri Prabhas on the snowy grounds of the Grand Canyon, Arizona.

(Right) Sri Prabhas stands on the same spot where the Master Yoganandaji once stood, on the floor of the precipitously walled gorge in Zion National Park, Utah.

with sorrow to think that I would not be able to see my beloved Master. But that burden of heart greatly decreased as I saw all the wonderful work that has been done by Master, and as I saw all of you so devoted, so sincere, so active in Master's work.

"Some days before his passing Master wrote me a letter in which he said this: "Keep my instruction. Read it every morning and follow it sincerely, regularly, with devotion, and I can assure you that you will be able to improve yourself, to help your countrymen, and to please God." His instructions were: loyalty to Guru; regular practice of *Kriya Yoga*; control of the senses; and regular performance of daily duties. My friends, if this

instruction be good for me, it is good also for you. I pray that we all work together, keeping his instructions ever in view; we cannot then doubt that Master will see us through.

"In the Hindu scriptures it is said that God takes human form when there exists in the world a great spiritual need. I heard from the lips of Swami Sri Yukteswarji that our Master Yoganandaji is an incarnation of divine love; that he was born to teach the message of love and of Self-realization to bring world peace. Thousands will benefit from the teachings of Self-Realization, which have come to show the sole purpose of human existence—to find God.

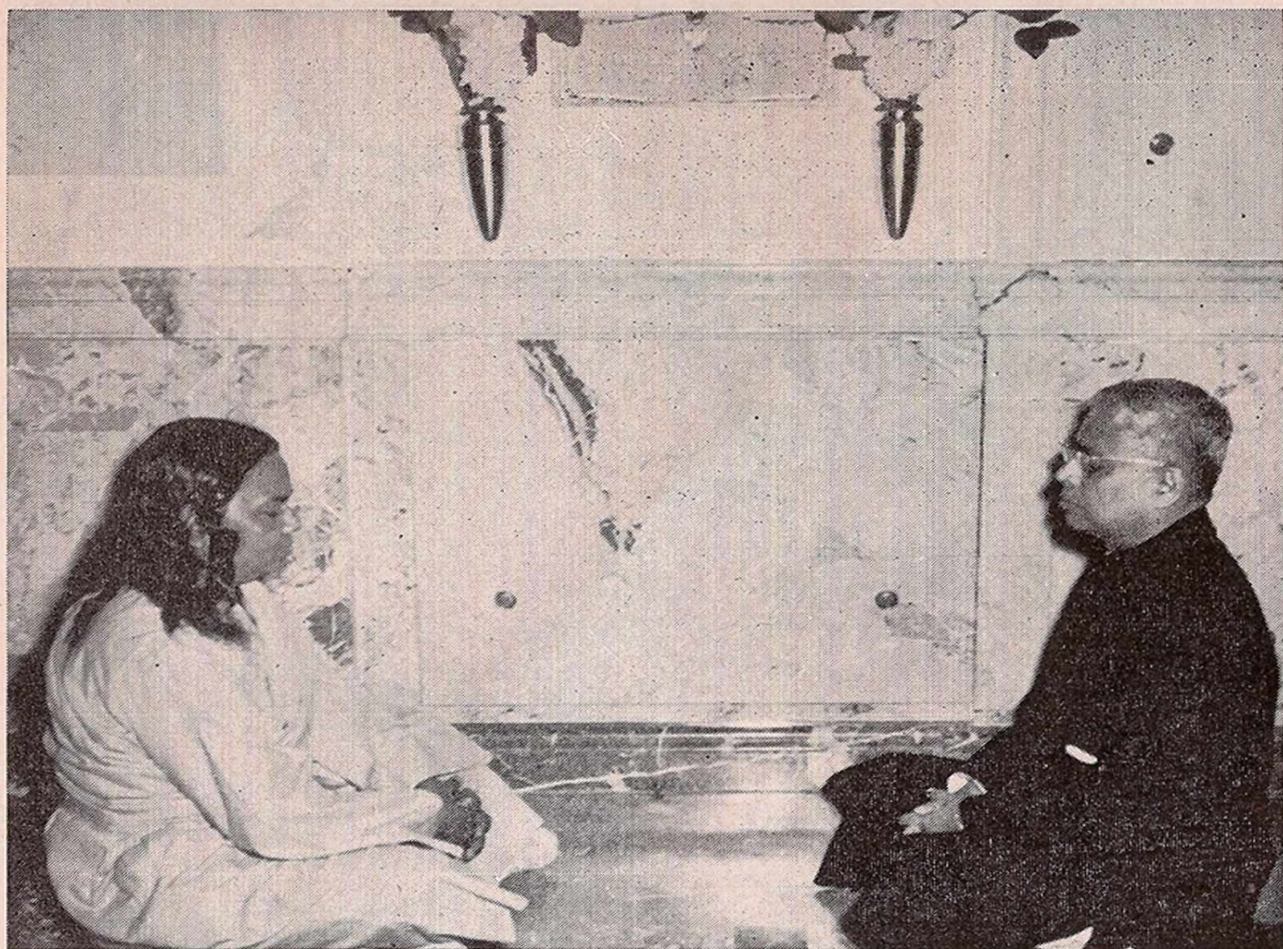
"I cannot find words to express

my thanks for all the kindness, love, and cordiality that have been shown to me by all of you. I can give in return only my unceasing prayer for you, that you enjoy long life, prosperity, and, through the blessings of God and the Masters, the assurance of His love."

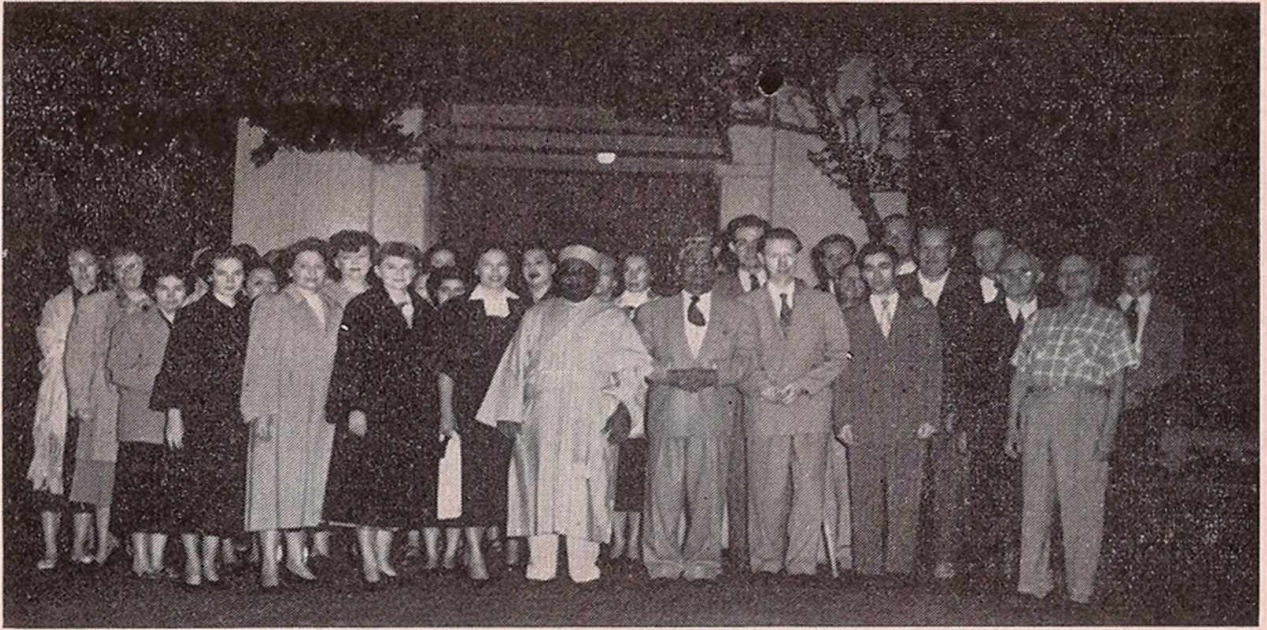
The meditation ended with a prayer by Sister Daya. If the disciples from India had need of any further assurance of the love and esteem they had engendered in the hearts of the American dis

ciples, a telephone call from Rajasi just before the meditation began must have sufficed: "I miss you already," he said.

At six o'clock the following morning the disciples gathered under the front portico to bid farewell to the departing guests with showers of rose petals. Before leaving the United States Swami Atmananda and Sri Prabhas were to visit Washington, D.C., New York, and Boston, their port of embarkation for India.



Swami Atmananda Giri and Sri Prabhas Ghose meditate at the crypt of Paramhansa Yoganandaji in Forest Lawn Memorial-Park for the last time before their return to India.



SRF disciples gathered in front of Mt. Washington Center to bid an early morning farewell to Swami Atmananda (*in cap and robe, center*) and to Sri Prabhas Ghose (*next to Atmanandaji*) on June 4th, when the two Yogoda Sat-Sanga (SRF) directors left by plane for India.

Special Ceremony for Swami Atmananda Giri

Paramhansa Yogananda initiated Brahmachari Sri Prokas, secretary, YSS, Yogoda Math, Dakshineswar, into the Giri Order of Swamiship on May 26, 1948 according to the *bidwat* (non-ceremonious) manner. Paramhansaji also gave him the title of *Prodbham Dharmacharya* (chief religious minister), in his letter to Brahmachari Sri Prokas dated February, 1952; "Please add to your title *Prodbham Dharmacharya*. This title I give unto you because, next to me, you are the organizer of all YSS centers."

Following Paramhansaji's instruction Brahmachari Sri Prokas has taken the robe of a *sannyasi*, with the right to perform religious cere-

monies as laid down in the Hindu scriptures. Brahmachari Sri Prokas is now known as Swami Atmananda Giri. This title and name was bestowed on him by the beloved Master Paramhansa Yogananda.

A special religious ceremony recognizing the status of Swami Atmananda Giri was performed by our president, Rajasi Janakananda, in the SRF Hermitage, Encinitas, California, at 12:30 p.m. on Sunday, May 30, 1954. Among those present were Sri Prabhas C. Ghose, vice-president, Yogoda Sat-Sanga Society; Sister Durga, secretary, Self-Realization Fellowship; Sister Daya, treasurer, Sister Mataji, and other SRF disciples.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VI, Verse 18

Literal Translation

When the chittwa (feeling) is absolutely subjugated and is calmly established in the Self, the yogi, thus devoid of attachment to all desires, is spoken of as the God-united.

Spiritual Interpretation

"When the human heart is constantly absorbed in divine blessedness, it is automatically disunited from the lesser pleasures of the senses."

If a man sees a beautiful estate, permitting his eyes, mind, and intelligence to enjoy it impersonally (without a desire to possess it), he is not being entangled by his visual perception. But the sense-identified individual, at the very sight of the charming tract, may be siezed by lust for its possession. The materialist, therefore, has no control of his *chittwa* or feeling; he is ruled by uncontrolled emotions that lead to the miseries born of likes and dislikes.

In this stanza the *Gita* points out that the yogi should be fully con-

centrated in enjoying the blessed perception of the soul and thus so absorb his feelings that they are uninfluenced by material longings.

Chapter VI, Verse 19

Literal Translation

The illustration of an unflickering light (candle or oil lamp) in a windless spot may be used in reference to a yogi who has conquered his feeling (emotional likes and dislikes) by the practice of meditation on the Self.

Spiritual Interpretation

"As a steady light, sheltered from the wind, reveals the beauty of material objects around it, so the unwavering light of inner concentration, free from gusts of restlessness, reveals the everlasting glory of Spirit."

To keep a candle flame unflickering one must place it in a spot sheltered from the breeze. Similarly, the flame of the yogi's meditation-born perception must remain steadily burning, undisturbed, unwavering before the gusts of momentary desires and of innate likes and dislikes. A yogi who thus guards the flame of peace from the onrush of desires discovers in that tranquil light the secret presence of God. As a flickering light cannot distinctly reveal the outlines of objects near it, so the spiritual perception of a yogi who is agitated by material desires does not reveal within him the clear presence of the Divine.

Chapter VI, Verses 20, 21, 22, 23

Literal Translation

The state of complete mental tranquillity, attained by yoga meditation, in which the self (ego) is truly satisfied by the vision of the Self (soul);

The state in which the sense-transcendent bliss becomes known to the (awakened intuitive) intelligence, and in which the yogi remains enthroned, never again to be removed;

The state that, once found, the yogi considers as the treasure beyond all other treasures—the state in which he is immune to every grief;

That state is known as Yoga—the pain-free state. The practice of Yoga is therefore to be observed resolutely and with a stout heart.

Spiritual Interpretation

"The blaze of eternal bliss destroys forever all the dream shadows of suffering."

Stanzas 20-21-22 describe the three states of primary ecstasy (*sam-*

pragyata or *sabikalpa samadhi*) attained by the yogi before entering the final or *nirbikalpa* state of emancipation.

In the first state the yogi discovers in meditation the ever-new bliss of the true Self. His mind is divorced from sense pleasures and becomes anchored in the divine bliss of his soul. (Stanza 20.)

Discovering the soul, the yogi perceives within his being the bliss of the Omnipresent God. After the physical ego meets the real soul in the initial states of ecstasy, the soul experiences the greater bliss of the Spirit. (Stanza 21.)

In the third state of ecstasy, the yogi no longer experiences only intermittent ecstasy but finds his cosmic contact with spiritual bliss existing permanently beneath all states of consciousness. (Stanza 22.)

When the yogi becomes absorbed in cosmic bliss not only in the superconscious state but also in the conscious state of bodily activity, he passes on to the state of the secondary or the highest ecstasy (*asampragyata* or *nirbikalpa samadhi*). He becomes one with Spirit, never again to come down to the painful sphere of body-identification.

Even in the third state of the primary ecstasy, complete liberation from physical and mental pain is not possible, owing to the soul's being conscious of the body as soon as any diminution occurs in the yogi's perception of divine bliss. But when the soul of the yogi is forever united in *nirbikalpa samadhi* to Spirit, it cannot again experience any physical or mental suffering. This state is spoken of in *Sankhya* philosophy as the "permanent extinguishment" or "uprooting" of all physical, mental, and spiritual causes of suffering.

The true definition of yoga is given in these stanzas. The purpose of yoga is to furnish a practical means for uniting the body-identified ego or pseudo-soul with the true Spirit-identified soul. Yoga also means the complete union of the soul with the Spirit—the Source from which it emanated.

In the 23rd stanza every spiritual seeker is advised to practice yoga, not in a haphazard or depressed state of mind, but with great enthusiasm and perseverance. He should try to unite his ego with his soul and his soul with Spirit, until he reaches the final Beatitude in which the soul is never again to be separated from Spirit. The reincarnation-making past seeds of good and bad action are forever roasted in the all-consuming fire of ultimate wisdom.

The *Gita* points out the impossibility of attaining satisfaction by practicing yoga methods desultorily. Every yogi should joyfully try to make his daily meditation deeper than the previous day's meditation;

his yoga practice of tomorrow should always be deeper than the one of today.

Again, the yogi should not be satisfied by deep meditations for one or two years but should practice yoga with ever-increasing intensity to the end of his life, and for incarnations if necessary! Better it is to try to be free in one life or in a few lives than to undergo the suffering of thousands of incarnations, owing to lack of continuous efforts for salvation. The yogi who is not determined to meditate until final emancipation is achieved (by the removal of all seeds of karma lodged in the subconsciousness) is apt to be discouraged and to give up his yoga practice because he has not quickly found the ultimate state. The yogi, however, should intensely meditate without concentrating on the fruits of his actions. The following story will encourage laborious disheartened yogis.

A man planted a flower seed in his garden. He looked after it, steadfastly weeding and watering the soil around it. A robust plant appeared—but, for years, no flower. He resolved to destroy the plant, but finally thought: "My business is to look after the plant; it is for God to produce the flower. I will keep myself busy in tending the plant and not in concentrating on the flower." Years passed; he contented himself with the care of the plant and forgot all about the flower. One sunny morning when a breeze was gently blowing, he smelled a strangely attractive fragrance. He ran to his plant and stood speechless in joy—there in front of him was the gorgeous flower!

The yogi should similarly keep himself busy nurturing his plant of Self-realization; if he is not impatient, he will find (one day when God in His infinite wisdom deems it proper) the amaranthine flower of eternal freedom.

(To Be Continued)

YOGA-SUTRA OF PATANJALI

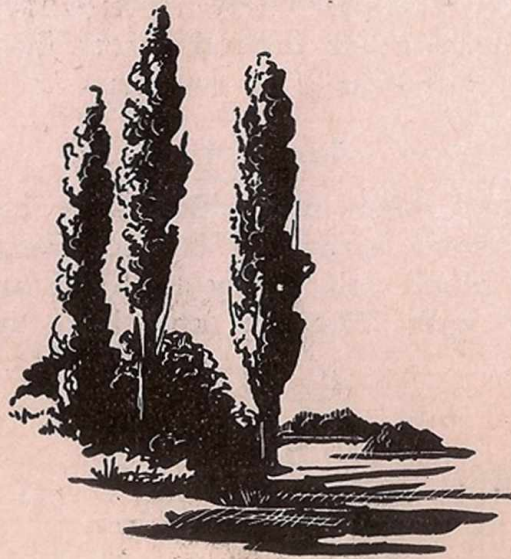
WITH THE COMMENTARY OF VYASA

*Translated into English by Dr. J. R. Ballantyne
and Govinda Shastri Deva*

The Eightfold Path of Yoga as outlined by the great sage Patanjali. 158 pp. Paper, \$1.25. Order from SRF headquarters, Los Angeles, California.

Thought Seeds

By PARAMHANSA YOGANANDA



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

July 4th

I will realize that true independence means release from sense slavery. To use my free will in harmony with God's will is the only real freedom.

July 11th

The ocean of God's abundance flows through me. I am His child. I am the channel through which all divine creative power flows. Bless me, Father, that above all things I seek Thee first, as befits Thy true child.

July 18th

My Heavenly Father is Love, and I am made in His image. I am the cosmic sphere of Love in which are glimmering like lights all planets, all stars, all beings, all creation. I am the Love that lights the whole universe.

July 25th

Beloved Father, my wordless chants of yearning for Thee will sing in cadence with my heart-throbs. I will feel Thy heart-throb in all hearts. I will watch Thy hands working in the law of gravitation and in all other natural forces. In the tread of all living creatures I will hear Thy footsteps.

August 1st

Divine Beloved, bless me with Thine intoxicating, ever-new, joyous, supremely satisfying contact. Teach me to drink Thee, that every blood cell, every thought, and every feeling become saturated with Thy joy and have its pleasure-thirst quenched forever.

August 8th

Heavenly Father, Thou unseen Charmer of Souls, Thou art the fountain flowing from the bosom of friendship. Thou art the rays of secret warmth that unfolds buds of feeling into blossoms of endearing, soulful words of poetry and loyalty.

August 15th

Divine Mother, teach me to forsake misery-making ignorant ways of living, by letting me know and feel the comforting ways of wise living. Teach me to be so much attached to Thee that I cannot become bound to material pleasures. Teach me by Thy love to conquer all attachment to a worldly life.

August 22nd

I will behold the Invisible in the form of my visible father, mother, and friends, sent here to love and help me. I will show my love to God by loving them with divine love. I will recognize only the One Divine Love in all their human expressions of affection.

August 29th

Divine Spirit, I will seek Thee from now on until I find Thee. Finding Thee, I will reverently receive whatever gifts it is Thy desire I should have. But I ask for nothing throughout eternity but the complete gift of Thyself.

A Letter From A Disciple

(Sister Gyanamata [1869-1951] was the most spiritually advanced woman disciple of Paramhansa Yogananda. She met him in Seattle, Washington, in 1924; eight years later she took the vows of a Sister of the SRF Order.)



August 4, 1941

My divine and blessed Master:

The check I am enclosing requires some explanation. It is the second half of our offering to you. When I wrote — that I wanted to offer to you the down payment on the books, I called to his attention the many times during the past seventeen years that you have poured out your divine power for us—when you have been our only refuge, our only hope. Replying to me he said that he felt a little hurt that I had thought it necessary to remind him of those times. We may never be able to do this again; but this once, at least, we know the supreme joy of giving you an outward, visible sign of the deep gratitude and devotion of our souls.

As for me: "I have made Thee the polestar of my life." The delicately poised needle of the compass shakes and quivers. But the needle of my devotion has been immovable since that first day I met you in Seattle, when you made a little weighted toy lie down upon the table cloth, afterward imparting to me by the light touch of your finger the power to do the same thing on the following day.*

Even if I can never again offer you money, the flow of reverence, gratitude, devotion, and love from my heart shall never cease. When I think of my death, and wonder how it will be then—and afterward—I think our relationship can only be greater; because when the veil of the flesh is removed I shall see you as you are and will therefore adore you as I ought.

GYANAMATA

*A small salt shaker weighted with lead so that it would not overturn. When the Master placed it on its side, however, the shaker remained that way. The following day, Sister deliberately overturned the same salt shaker. Again it remained on its side. — (Editor).

Yoga - Its Meaning and Aim

By REV. M. W. LEWIS

(A lecture given at Self-Realization Church, San Diego, California)



Yoga means "union." It is the science of uniting the individual soul with the Cosmic Spirit. People who practice Yoga, far from being mystical dreamers, follow scientific and practical principles of living. Yoga is an exact science, the practice of which brings freedom from all sorrow and suffering.

What "happens" when we practice Yoga? We banish the delusive idea of separateness from God, which is the cause of all misery. *Our first and highest need therefore is to know God.* When we know God we realize that we are not separate from Him, but one with Him. The *Bhagavad Gita* says that Yoga is harmony with the divine Law, at-onement with the divine Life. By the subdual of all outgoing energies in the body, Yoga gives at-onement with the divine Life in which man has his real existence.

Turn Outgoing Energies Inward

When the energies of the body are no longer directed outward through the senses, we can turn those energies inward toward the soul, and, perceiving the soul, be joined once more to the great Life. In that divine consciousness we are above the opposites of pain and pleasure, and we feel and realize those opposites as mere waves of contrasting consciousness in the one great ocean of Life.

The Bible tells us that we are divinely joined to the Infinite. In *Matthew 4:4* we read, "Man shall not live by bread alone" — i.e., not live solely by the ordinary laws of life — breathing oxygen, eating food, and so on—"but by every word that proceedeth out of the mouth of God." If we live by every word or vibration from the mouth of God, how can we be separated from Him? The great Cosmic Energy of God flows into our bodies through the medulla oblongata, that portion of the brain which is located at the base of the skull, where it joins the spinal column. This medulla center is the "mouth of God." In the Cosmic Energy that enters here is all the power and strength we need, and, greater than these, God's peace and joy. If you practice Yoga, you will have the perception of that peace, that joy. Yoga will give you the power to merge in the one great Presence, the being of God. Yoga brings

union, in a conscious way, with the Divine Presence within us.

From the Sankhya philosophy* of India we learn what life really is; that we are not just this body that seems so real and solid, but an immortal soul. In our SRF prayers we acknowledge this truth when we say, "Father, I am not this body. I am the unchanging Cosmic Energy and Consciousness that lights up the bulb of flesh."

That knowledge, followed to its conclusion, is *Vedanta*, "the end, or summing-up of Vedic knowledge." *Vedanta* maintains that God is the only Reality; all creation or separate existence is *maya* or illusion. We arise from the ocean of Spirit, and we finally merge in and become one with that Infinite Ocean—*Sat-Chit-Ananda*—ever-existing, ever-conscious, ever-new Bliss.

Yoga is the greatest of the three systems, because yoga gives us the practical methods whereby we can apply the philosophical knowledge of *Sankhya* and *Vedanta*. Thus we may attain realization of our true nature, which is soul, and of the end of existence, which is union of the individual soul with the Infinite Spirit. As Paramhansa Yogananda often pointed out, a person may know about sugar theoretically, but he realizes its true qualities only when he tastes it. Yoga is wonderful in that it shows you the way to realize the Vedic truths in your own life and being. I like to define Yoga as a *way of life*. If we take Yoga as just a theory, we overlook its real value. Yoga is a system of thought that is co-ordinated with a regular program of daily-life exercises.

There are various paths of Yoga—*Hatha*, *Karma*, *Jnana*, *Bhakti*, *Kriya*, *Raja*—each a specialized branch of one great system that brings union with God. *Hatha Yoga* stresses control of the physical body; *Karma Yoga* stresses the performance of work done with the thought of God as the Doer; *Jnana Yoga* stresses the application of wisdom to achieve realization; *Bhakti Yoga* stresses the path of all-surrendering devotion; *Kriya Yoga* stresses the application of spiritual action or a technique of life-control; *Raja Yoga* stresses the value of uniting all these approaches to God into one balanced effort.

Exercises Given by Paramhansa Yogananda

Self-Realization teaches *Raja* or "Royal" *Yoga*, so named because it combines the best of all phases of Yoga. If you follow the Self-Realization Yoga techniques given by the Master Paramhansa Yogananda, you will know not only in theory what you are, where you are going, and how best to get there, but you will also have a system of daily-

*One of the six systems of Hindu philosophy. *Sankhya* teaches final emancipation through knowledge of twenty-five principles, starting with *prakriti* or nature and ending with *Purusha* or soul.

life exercises that will take you quickly to your goal. You don't have to give much time to these exercises, but you do have to practice them, if you would reap benefits. Devote at least one hour a day to these life-giving exercises. Who cannot spare one twenty-fourth part of each day to attain in a conscious way oneness with That which does not pass away, which does not fail, but which takes us to oneness with Itself, the great eternal Father, beloved God?

Yogis follow scientific techniques for body, mind, and soul development because they do not wish to submit to automatism, nor to be swept along with the tide of social conditioning. If you follow along like sheep the course of ordinary evolution, some truth will eventually percolate through to you and your consciousness will in some measure be lifted up. Yogis do not wish to wait so long for liberation from mortal delusions. They take themselves in hand, and by regular, independent action follow the eternal truth, disciplining themselves physically, mentally, and spiritually, so that they may hasten the attainment of divine union with the one infinite Father.

Some people make the effort to gain control of the body or mind; but the yogi, through independent action, masters not only his body and mind but attains realization of his soul. He overcomes the restlessness of the body and also gains "control of the fluctuations of the mind-stuff"* so that he can merge in the ocean of Spirit within.

The yogi begins at the ordinary physiological level of functioning, and concentrates first on posture. A comfortable upright position in meditation makes it easier to free oneself from body-consciousness and from attachment to the body. If you try to practice Yoga with the spine in a bent position, the resulting discomfort will remind you of your body; that thought is a tie that keeps the soul a prisoner to the flesh.

Control of Life Force

After the yogi has placed his body in the correct position, he turns his attention inward. Through Yoga techniques such as are given in Self-Realization teachings he begins to regulate and to quiet the action of the respiratory system and the heart; the life force is thus released for higher service in the spinal centers. This control of the life force must be accomplished before the yogi can ascend from body-consciousness to more subtle realms of consciousness. He cannot hope to control his mental actions nor to discipline his mental states through concentration until he has first quieted the restless body and slowed down the respiration and heartbeat. When the respiration and

(Continued on page 47)

*The great sage Patanjali thus defined "yoga."



PARAMHANSA YOGANANDA

Passport picture taken in Calcutta, India, 1920

Yoga Postures For Health

SASAMGASANA — HARE POSE

By C. BERNARD

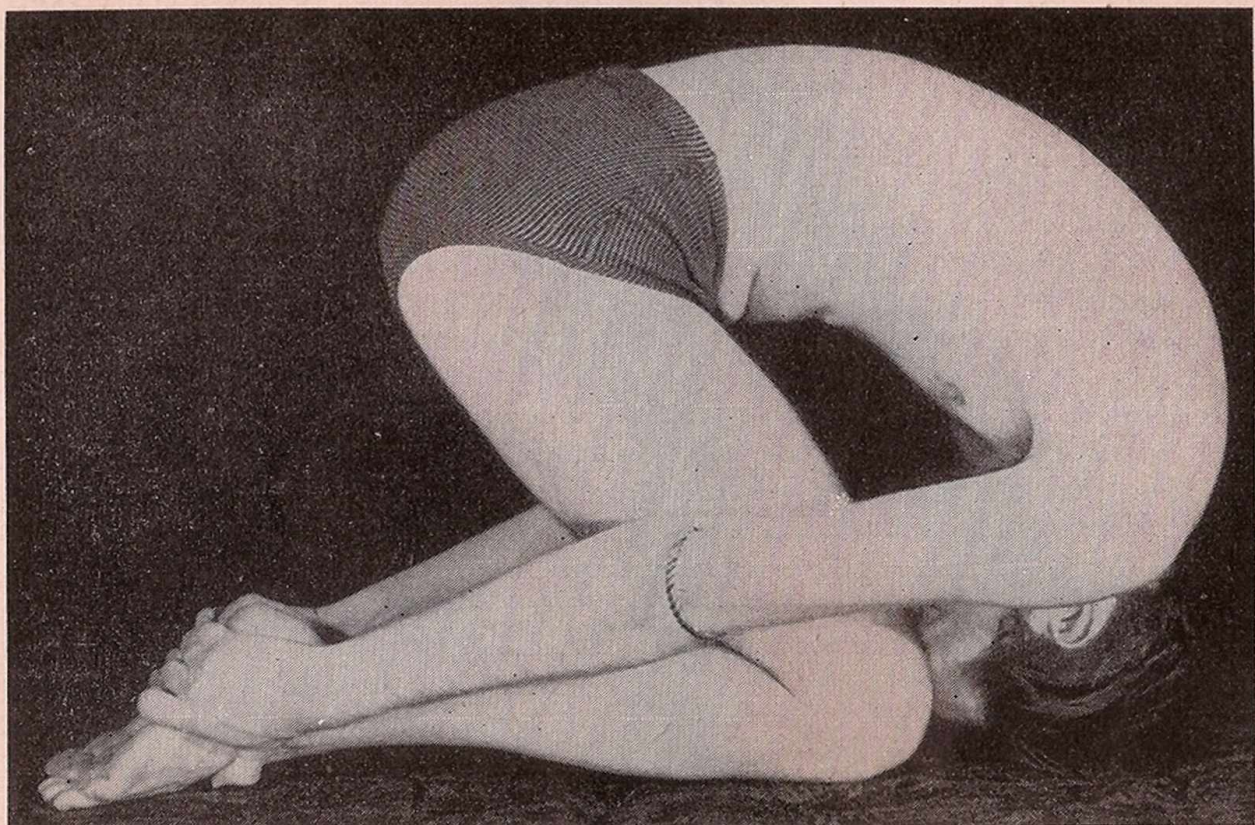
Sasamgasana possesses certain values that distinguish it as a particularly good yoga posture for the beginner. Its practice is so simple that even a novice may profit from it immediately and without difficulty. In addition *Sasamgasana* provides good preparation for later practice of more difficult positions whose benefits are based on the same principles. *Sasamgasana* is commonly called the Hare Pose, presumably because it resembles the crouching attitude of the rabbit.

The posture is begun in a kneeling position, similar to that of *Vajrasana*, the Thunderbolt Pose (*Self-Realization Magazine*, May, 1950). Hold the spine straight. Now bend forward, grasping the heels with the hands as shown in the accompanying photograph, until the forehead touches the knees and the top of the head rests on the floor. Keeping the forehead against the knees, push the buttocks forward so that the arms are straight. So much for the pose itself. The following instructions for breathing should be observed during practice of this *asana*:

Exhale before bending forward; do not inhale for the brief duration (approximately ten seconds) of this whole pose. Then resume upright attitude and normal breathing. Alternate each practice of this posture with at least an equal period of rest. Only when easy proficiency is gained should the practitioner breathe in normal fashion while holding the pose; then the time of holding the pose may be increased to one minute or more.

Obviously, during practice of this *asana* the spine is subjected to some stretching action, which not only contributes to spinal flexibility, but also helps the body systemically and through increase of the general circulation. *Sasamgasana* is mildly stimulating to the sympathetic nervous system. Owing partly to this stimulation, and partly to the gentle massage induced by muscular abdominal pressure, this pose benefits the functions of liver and spleen. Anyone who has difficulty with digestion may well find the simple practice of *Sasamgasana* rewarding. The thyroid and parathyroid glands also are toned up by practice of *Sasamgasana*; hence the entire body is benefited.

It is a fortunate fact that beginners and those whose bodies are not very supple may reap benefits from practice of simple *asanas*. Many of the advantages of more difficult poses can be obtained through practice of the easy Hare Pose.



SASAMGASANA—HARE POSE

ETERNAL COMPANION



If the entire greatness of the God we worship were to appear before us, all complete, we would never be able to bear it. But we climb higher and higher over His bosom just as we climb the Himalayas step by step. However high we may climb, He never leaves hold of us, but He becomes our companion and Himself upholds us. Our intelligence tells us that He is beyond us, but in actual conduct there is always an easy communication with Him. That is

why we feel no embarrassment in calling Him our friend and He too smiles on us from on high and calls us His friends. He never raises Himself so high that we find it difficult to speak to Him.

Would you care to hear what I said in the temple (prayer hall) last Wednesday? I said that all men have two sides, the great one and the little. The little man builds his little household between birth and death, and fills it with his dolls and toys; there he collects and spends the wherewithal for each day. But the great man who lives within steps over the bounds of birth and death and proceeds along the eternal way, and as he walks,

his many joys and sorrows, gains and losses, drop to the ground and disappear.

The earth has two movements, the diurnal and the annual. With the one it rotates on its own axis and with the other it travels round the source of light at the center of its eternal path. During its rotation on its own axis, the moment it turns its back to the sun it realizes that it has no light of its own: that on this side it is all blindness and fear and dullness, but if it remained in ignorance of its own darkness then it would never realize the fullness of its relationship with the sun.

We too move along our little orbits, and realize from this revolution that on our side there are darkness, horror, illusion, and littleness. But if we should discover the fountainhead of immortality, the moment we realize it, we immediately journey from untruth unto truth, from darkness unto light, from death unto eternal life. Therefore, it is when we know both ourselves and Him together, that we may advance along the road to eternity, severing through our entanglements, tasting of freedom, and gathering unto us the wherewithal for immortality.

Our tiny Everyday will proceed on its way, bending in obeisance to our gigantic Eternity; our little Everyday will dedicate all that it has collected at the feet of that gigantic Eternity. But should the tiny Everyday suddenly declare: "All that I find, all that I bring, I shall gather for myself," there

will be trouble because where will one find the space for hoarding it all? Where will it find room for so much? Has it anywhere such a limitless vessel?

Just as the earth does not hoard for herself her golden mornings and evenings, but dedicates them like offerings of golden lilies as she bows her obeisance every day on her journey round the sun, so must we proceed along our eternal path dedicating to the eternal God all the joys and sorrows and loves of our little lives. Then only the little "I" and the immense "I" will be reconciled and our little lives become worth-while. When we try to draw everything unto ourselves, the tension grows slack, and the day arrives when the little rebel "I" folds its hands together and prays: "Let my obeisance to the Great be true, let me find freedom from my own littleness."

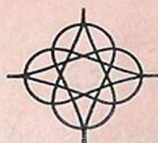
(An extract from a letter by Rabindranath Tagore, written to a young girl. Reprinted from "The Visvabharati Quarterly," Santiniketan, India.)

"You are guests of this earth, but have made undesirable guests of yourselves by monopolizing a small portion of it as your very own. It is 'my home,' 'my wife,' 'my husband,' 'my children,' and so on. But as soon as the body drops, everything vanishes. You are not the body. There is no longer your family, your house, your money! Why can't you learn that lesson before death? Why wait?" —*Paramhansa Yogananda.*

Increasing the Power of Initiative

By PARAMHANSA YOGANANDA

(Transcript of a lecture delivered in 1936)



Looking at the vast panorama of this world, at the crowds of humanity rushing hot-haste through their span of life, one cannot but wonder what it is all about. Where are we going? What is the motive? What is the best way to reach our destination?

Most of us rush aimlessly, like runaway automobiles, without any plan. Dashing heedlessly along the road of life, we fail to realize the purpose of our travel; we seldom notice if we are on winding devious ways that lead nowhere, or on straight paths that lead directly to our goal. How can we find our goal, if we never think of it?

Many people, though unaware of life's destination, nevertheless have enough initiative to determine what they want and to seek it. In connection with their personal desires, with changing their environment, they try to use the initiative within them to create what they want. What is that initiative? It is a creative faculty, a spark of the Infinite Creator within each one of us.

Reflect on the minds of a dozen people you know; don't most of them seem like one-horse-power engines? Many people have small energies like that; the whole process, the main activity of their lives consists in eating, amusements, and sleeping. When life is so lived, what is the difference between man and the animals? One difference, psychologists say, is that man is the only creature that laughs. It is good to laugh; if you don't employ the power to laugh, you lose one aspect of strictly human development. Don't be like those people who, day in and day out, take life so seriously they are afraid even to smile. They don't enjoy life at all.

Besides the unique ability to laugh, man has another superior quality, one of the greatest of all qualities—initiative. What is this mysterious faculty? America is a land of initiative in business, in applied mechanics; India is a land of initiative in spirituality. Initiative is the power to create; to create means to do something that nobody else has done; it is trying to do things in new ways, and trying to create new

things. Initiative is that creative ability which is derived directly from your Creator. What have you done in your life with this divine gift? How many people really try to use their creative ability? Weeks, months, years pass, and they are always the same; they have not changed, except in age. The man of initiative is as glorious as a shooting star—creating something from nothing, making the impossible possible by the great inventive power of the Spirit.

Don't Be a One-Horse-Power Person

There are three kinds of people with initiative—the extraordinary class, the medium class, and the common class; and there are hundreds of others huddled together in a “no man’s land” of nonentity. Ask yourself this question: “Have I ever tried to do anything that nobody else has done?” That is the starting point in the application of initiative. If you haven’t thought that far, you are like hundreds of others who erroneously think they have no power to act differently than they do. They are like sleepwalkers; the suggestions of the subconscious mind have given them the consciousness of one-horse-power people. If you have been going through life in this somnambulistic state, you must wake yourself by affirming: “I have man’s greatest quality—initiative. Every human being has some spark of power by which he can create something new that has not been created before. Yet I see how easily I could be deluded with the mortal consciousness of limitation that pervades the world, if I allow myself to be hypnotized by environment!” But if you say, “Every avenue of activity is already overcrowded; why try at all?” you are allowing yourself to be hypnotized by a frustrating worldly consciousness. That is why, in every walk of life, so many men remain unsuccessful, lacking initiative.

In their spiritual life also, many people passively follow the same path throughout life. Even though unsatisfied, they thoughtlessly remain in the denomination to which their families belong. Or perhaps they were born Baptists, but when they changed their residence, they happened to be near the Congregational Church, so they became Congregationalists. Man ought to adapt himself conscientiously, according to his inner dictates, to all life’s experiences. He should not accept blindly.

My Master Sri Yukteswar used to say, “Remember this: if you have within you that faith which is truly divine, and if there is something you desire that is not in the universe, it shall be created for you.” I had that indomitable belief in an inner strength, in the spiritual strength of my will, and I found that some new opportunities were created to give me the things I wanted.

The power of initiative within you remains undeveloped, unformed,

unexploited, unused. That power is native to the soul; it has actually been given to all of you, but you have not used it. How can you acquire initiative? Your first attempt should be to try to improve on what someone else has done, if you have not developed the power to think creatively for yourself or the initiative to have your own way. The effort to improve on the inventions of others is the most common form of initiative.

The second or medium quality of initiative is shown by people who write or invent something new, but of no particular significance.

The best or most extraordinary quality of initiative is that which makes you stand out in blazing fame before the world, like a Burbank or an Edison. Those were men of invincible initiative, spiritual initiative. Was God partial to these great men, that they possessed this particular greatness? Were they chosen by Divine Will to take so much glory? No. They simply used their initiative to bring forth the greatness and the glory that is every man's birthright as an immortal child of God. Those who look for personal glory are never great; inflated with pride, they lack any real support from God. Those who enjoy giving—whether it be strength, courage, music, art—are great men.

Most people who have become great have been subconsciously guided, have had a tinge of greatness in their heredity that gave them an initial advantage. They used that hereditary advantage in their life to become extraordinary, to become outstanding. If you have a quality of greatness, you have been unconsciously led by forces of mind whose power enabled you to change your environment, and in that new environment to bring forth the greatest flowering of your initiative. So, in this sense, great men are "born."

You Must Discover the Power You Have

But I know that great men can also be made, or developed from seemingly nothing. There is a way to become great, to acquire this extraordinary power of initiative. By wisdom, by right training, and by practice in Self-Realization you can develop that power of initiative and bring it into full play. The ones who made the struggle long ago are the ones who now see the fruition of their activities. You must discover the power you have; you must strive to overcome apparent impossibilities.

You must be prepared to withstand the critical opinion of the world, in order to succeed in a large way in any vocation. You must stay away from one-horse-power people, in order to be original—to think differently, to speak a little differently. And be untiring in your zeal. The man of extraordinary initiative swallows up all difficulties, believing in his heart that he is right. With unflinching steadiness march

on your path, realizing that behind you is the infinite Creative Power.

You must first get yourself into conscious contact with that Infinite Power. It is the Source of all initiative, and when you contact that super-conscious Power, your conscious and subconscious minds also become filled with power. Long ago I was apprehensive lest the little initiative I had created would disappear quickly under difficult tests. I know now that within myself is that great infinite Principle, which is the Source of all art, all music, all knowledge. If That is behind me, I cannot fail.

Whenever you want to create something wonderful, sit quietly and go deep in meditation until you have contacted that infinite, inventive, creative Power that is within you. Try something new, but always be sure that that great creative Principle is behind anything you do; and that creative Principle will see you through. Every human being is meant to be guided by the boundless creative power of Spirit. You have choked with doubt and laziness the fountain of creative power within you. Clear it out! Show dauntless determination in everything you do.

Most people are content to feed themselves on dead quotations, to go on collecting the ideas of others, without ever showing the individuality that is within themselves. What is distinctive about you? Where is the great uniqueness of God's power in you? You have not been using it.

The Lord's Infinite Power Sustains You

I was reluctant, at first, to become a teacher—the implications frightened me. A teacher has to be a shock-absorber; the minute he becomes disturbed, he cannot help those who seek his aid. A true teacher has to love everybody; he has to understand humanity, and to know God. But when my Guru Sri Yukteswar told me that my role in this life is that of a teacher, I called on the Lord's infinite power to sustain me. When I started to give lectures, I made up my mind that I would speak not by book-learning but by inner inspiration, holding the thought that behind my speech was the inexhaustible Creative Power. In other directions too, I have utilized that Power, to help people in business, and in many other ways. I have used mortal mind to reflect Immortality. I did not say: "Father, do it," but "I want to do it, Father. You must guide me; You must inspire me; You must lead me on."

Do little things in an extraordinary way; be the best one in your line. You must not let your life run in the ordinary way—you must do something that nobody else has done, something that will dazzle the world. You must do something to show that God's creative principle works in you. Never mind the past. Though your errors be as deep as the ocean, the soul itself cannot be swallowed up by them. Have unflinching determination to move on your path unhampered by limiting thoughts of past errors.

Life may be dark, difficulties may come, opportunities may slip by unutilized, but never within yourself say, "I am done for. God has forsaken me." Who could do anything for that kind of person? Your family may forsake you; good fortune may seemingly desert you; all the forces of man and nature may be arrayed against you; but by the quality of divine initiative within you, you can defeat every invasion of fate created by your own past wrong actions, and can march victorious into paradise.

Though you be defeated a hundred times, be determined that you are nonetheless going to conquer. Defeat is not meant to last for an eternity. Defeat is a temporary test for you. Naturally God wants to make you invincible, to have you bring into play the almighty power that is within you, so that on the stage of life you can fulfill your high destined role.

How are you going to find out what role suits you? If we all want to be kings, who will be the servants? On the stage the part of a king and of a servant is equally important if the role is played well. You must remember that that is why we are sent into this world with differences, with desires for various vocations. God meant the world to be a play, a huge spectacle for our entertainment. But we forget the Stage Manager's plan and want to play our part as we see fit, and not as He desires.

You fail on the stage of life because you are trying to play a part different from the one divinely designed for you. Tune yourself with Spirit, and in this earth-play, play your part well. Sometimes the buffoon attracts more attention than the king; so no matter how obscure your role is, play it conscientiously.

The world is a stage. You are not meant to suffer. Those who play tragic parts must realize that they are but play. Never mind which part you have to play; always strive to play it well, in harmony with the direction of the Stage Manager, so that your little role will enlighten others. Play your part well, realizing that an aspect of the infinite power of Spirit is playing there, on the stage of the world.

Infinite Spirit creates new success. Infinite Spirit does not want you to be an automaton. Attune yourself to Cosmic Power, and whether you are working in a factory, or mixing with people in the business world, always affirm: "Within me is the Infinite Creative Power. I shall not go to the grave with no accomplishments. I am God-man, a rational creature. I am the power of Spirit, the dynamic Source of my soul. I shall create revelations in the world of business, in the world of thought, in the world of wisdom. I and my Father are One. I can create, even as my creative Father."

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Self-Realization Fellowship
3880 San Rafael Avenue, Los Angeles 65, California

BOOK REVIEWS

VITAL FACTS ABOUT FOODS, by Otto Carque. (Order from *Vegetarian News Digest*, 2146 Branden St., Los Angeles 26, Calif.) Paper, pp. 240, 1940, \$2.50 plus 15¢ postage.

The vitality of this readable volume, now in its ninth printing, does justice to its title. The author, no mere calculator of vitamin and mineral contents in foods, looks upon rational diet as an important means to a many-sided improvement of man and hence of civilization itself. He writes, "The building of a sound and healthy body and mind should only be a means to an end. It should enable us to discharge our duties more efficiently toward ourselves and our fellowmen. Higher states of society require better men. And by making the unit of society—the individual man—strong, healthy, and self-reliant through the adoption of saner methods of living and a higher mental and moral conception of life, we shall make one of the greatest strides toward a new and better civilization."

The book is divided into two parts: "The Food Question in All Its Aspects" and "Practical Dietetics." Part I contains chapters on "The Influence of Mind on Health," "Sunlight, A Great Therapeutic Agent," "The Constituents of Food," "Rational Soil Fertilization," "Classification and Description of Foods," and "The Dietetic Treatment of Common Diseases." Part II deals chiefly with "The Rational Preparation of Foods" and "Simple and Well Balanced Menus for All Seasons."

In the opening chapter the author claims that "there are three factors which are undermining the health and vitality of nations: our enervating system of commercial competition; the increasing consumption of stimulants, narcotics (drugs, tobacco, coffee, tea, alcoholic beverages); and last, as probably the most important factor, a degeneration of ideals coupled with perverted thinking and ethics, with faulty and inadequate feeding during periods of life following in its wake."

The author further comments: "Perhaps there is no field of human thought in which error has been more persistently upheld by acquired habit and education—and often with the direst consequences—than that of human nutrition. There has been a slight improvement in the selection of our foods... yet many wrong dietetic habits persist, laying the foundation of chronic diseases and of premature death.... At present, after

approximately two generations of experience with a diet of white bread, excessive meat-eating, refined sugar, badly prepared vegetables, and excessive use of salt and spices, we are confronted everywhere with malnutrition, especially among children of all ages, faulty bone growth, bad teeth, poor eyesight, curvation of the spine, constipation and many evils arising from it.... Fifteen billion dollars is estimated the annual economic loss due to ill health, expense of sickness, hospitals, hospital maintenance, lost wages, inefficiency of workers and premature death."

Nature's Inimitable Laboratory

The author dismisses as a presumptuous if not preposterous "scientific delusion" the idea that synthetic foods can adequately substitute for nature's products. "To take an extreme case," he writes, "how can a chemist imitate an apple? No amount of analysis and subsequent synthesis will enable him to do so, for though he were to succeed in reproducing the elements in their due proportions, and even some of their chemical combinations, still there is a bloom of life about the fruit that will defy his efforts....

"There are in nature's organic products subtle qualities which are not susceptible to chemical analysis, and these are too volatile to survive the laboratory processes of extraction and condensation. The ingredients revealed by the material analyses of foods are believed to be the essential constituents. Here, too, it is probable that these ingredients are not the most valuable, but only the coarser part. It has been proved that every living cell is a storage battery of organic electricity whose subtle power of maintaining the life processes is easily diminished or often entirely dissipated through prolonged boiling or other deleterious influences. The principal function of food is not simply to be digested and oxidized in the tissue cells, as present-day physiology assumes, but to supply electrical 'ions.' We may safely say that the ultimate source of animal heat and nerve force which keeps up the vigorous health of all vital organs is electricity, which is chiefly stored up in the sun-ripened fruits, nuts, cereals, vegetables, in their natural state."

Is a High Protein Diet Necessary?

According to the author, only a small amount of protein is required by the average individual if the diet is rich in alkaline elements. "While proteins in the different forms are necessary for our nutrition, the required amount for our daily needs has been greatly over-estimated. The craving for concentrated protein foods like that of meat is one of man's acquired habits and has led to many diseased conditions. The remarkable fact that the output of nitrogen is equivalent to the intake of protein; that the body cannot store up nitrogen to any considerable

extent, has been mistaken as conclusive evidence that the organism prefers to use protein for most of its requirements. Today we know that in muscular work under rational nutrition the excretion of nitrogen is increased only to a very slight degree, that the absorption of oxygen and the excretion of carbonic acid is notably increased; that, therefore, muscular energy is mainly derived from non-nitrogenous substances, like sugar and starch, as they exist in natural foods.... Health and efficiency can be maintained on a diet furnishing no more than an ounce, or two ounces of protein at the utmost even under severe muscular and mental exertion....

"It is evident that a diet high in protein and in other acid-forming foods means the consumption of heavy meals, an excess of waste products, retarded elimination, and of susceptibility to disease. A diet low in protein but rich in alkaline elements means smaller quantities of food, fewer waste products, quicker elimination, together with excellent physical and mental health and endurance.

"All other factors being equal, a judiciously selected meatless diet is far more conducive to health than is the usual mixed diet, consisting, for the most part, of animal and starch-bearing foods deficient in alkaline elements. We should understand that the proteins of fruits and vegetables, supplanted by a small amount of the proteins of nuts, legumes (especially soy beans), or dairy products are fully able to maintain health and efficiency. It is entirely feasible to live on an exclusive diet of fresh ripe fruits and green-leaf vegetables for many weeks and months, thereby purifying the blood and greatly improving the keenness of our senses. In fact, in many pathological conditions such a restricted diet is more helpful than is an absolute fast."

Plain Living and High Thinking

The writer's interest in food reforms has as its basis the ideal of a more godly and godlike civilization. He correctly places on individual man the responsibility for attaining higher world standards. In his concluding words the author says:

"Lasting reforms can never be brought about by parliaments or sumptuary laws. They must come through individual effort and betterment, based on a deeper understanding of the great regenerative and healing forces of nature which are always active throughout the organic world. Legislative measures may accomplish much in bettering our conditions, but *the only true and lasting reform is that which is wrought within ourselves.*

"The present time marks the dawn of a new era in the evolutionary march of the human race. Out of the darkness of the ages where fear

and superstition, greed and selfishness held their sway, there gradually comes the awakening of a higher consciousness and the cognizance of the great potentialities of man, under a system of social and economic justice.

"To all progressive and unprejudiced thinkers it becomes clear that the universe is not at the mercy of blind forces, but is governed by unchangeable laws, and that the phenomena of life and growth are the result of the wonderful and inimitable creative chemistry of nature. The more closely and conscientiously we live in harmony with nature's laws, the sooner we hasten the coming of a higher order of society characterized by the reign of intellect, universal peace, and welfare of all.

"With the increasing knowledge of our actual position in nature, we may hopefully look forward to the time when an age of temperance, an age of sanitary reform, an age of plain living and high thinking shall have so regenerated man that he will walk the earth for a century and more, carrying out the great law of evolution which culminates in the physical, mental, and spiritual perfection of the human race."

TRIBUTES TO *THE MASTER SAID*

"*The Master Said* came to me last week, and I did not stop reading till I had finished it that same night. At the end there were tears. I had felt a spiritual touch as if I had heard Master personally."—*A.U., Bavaria, Germany.*

"To show you how much I treasure Paramhansa Yogananda's writings, may I tell you about a very vivid dream I had? A great danger was threatening and I had to flee from my home, leaving everything behind except a small piece of luggage. But this luggage was too heavy to carry. I discarded everything, one by one; and, in the end, alone was left *The Master Said*. I went away carrying only that precious little blue book, the only thing I really could not live without!"—*Y.A., Lausanne, Switzerland.*

"I have been reading lately *The Master Said*; it is a book of gems; it has acquainted me so much more closely with the Master. He is a teacher after my own heart. At times I feel him near to me. Only a teacher who has become selfless could speak as he did. Only by losing one's outer carnal self is it possible to obtain that deep wisdom of God."—*A. L. T., North Burnaby, B.C., Canada.*

"Thank you for the book, *The Master Said*; it was a good idea to collect and publish the counsels of our Guru. My heart rejoices in this spiritual treasure, and I often reflect on his words: 'March on rapidly. There is little time.'"—*M. R., Duisburg-Meiderich, W. Germany.*

TRIBUTES TO "AUTOBIOGRAPHY OF A YOGI"

"I find in the *Autobiography* an answer to my soul's longings—a book worthy to be placed by my Bible."—K. L., *Palo Alto, Calif.*

"The words of your book *Autobiography of a Yogi* had the miraculous effect of a catalyst. By its wonderful power many fragmentary elements in the alchemy of my feelings and perceptions were assembled into one stupendous hymn to His Greatness. Your teachings help me to bridge many an abyss that has kept me from a true understanding of my vocation: to seek the Lord."—E. W., *San Francisco, Calif.*

"Have just finished reading the *Autobiography* again—a book one could never tire of. Each page seems to draw the reader closer and closer to the beloved Masters, and to inspire one to struggle on, that one day he may reach the same heights of realization."—B. H., *B.C., Canada.*

"I loaned my copy of Master's *Autobiography* to a friend; on seeing me after a fortnight he remarked, 'A truly amazing book, not of this world. I keep going back over and over again to different chapters.'"—B. L. H., *Devon, England.*

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Foreword by W. Y. Evans-Wentz, M.A., D. Litt., D. Sc.

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conduct classes for the SRF in
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News of SRF Centers



Los Angeles, Calif.

Mrs. M. R. Lakshamma, a member of the Upper House of the Mysore State Assembly and the Secretary of the local Legislative Council of the Congress Party, India, was a guest of Self-Realization Fellowship on two occasions in May. Mrs. Lakshamma, who is also editor of *Sodari*, a women's weekly in Mysore, came to Los Angeles in the course of a tour of the United States for the purpose of acquiring some understanding of how American communities live and are governed, with particular emphasis on private groups and their contribution to the community's life.

On her first visit to the Mt. Washington Center, on May 17th, Mrs. Lakshamma was a guest at breakfast and except a small piece of bread and butter, I discarded everything. "Such a book, the only thing I really care for here!" she said. "I went away from Switzerland. I had read 'I have been reading lately' and this acquainted me so much with the service after my own heart. As a woman who has become selfless, on this outer carnal self is it possible to see and publish the counsel of a spiritual treasure, and I often see ideals of living as envisioned by the

ancient scriptures of India.

Following the chapel service Mrs. Lakshamma joined a party of disciples at breakfast in Paramhansaji's "interview room" on the third floor of the Mt. Washington Center. Also present at the breakfast were Sister Daya, SRF Colony Director; Swami Atmananda, director of Yogoda Math, Dakshineswar, India, Eastern headquarters of SRF; Sri Prabhas Chandra Ghose, vice-president, Yogoda Sat-Sanga Society (SRF) in India; Rev. M. W. Lewis and Mrs. Lewis of the Encinitas SRF Colony; and other SRF ministers and sisters.

After breakfast, Mrs. Lakshamma, together with Swami Atmananda and Sri Prabhas Ghose, motored with a small party of SRF disciples to Forest Lawn Memorial-Park, where they paid their respects at the crypt of the blessed Paramhansa Yogananda, founder of Self-Realization Fellowship.

Hollywood, Calif.

Shivaram and his partner Janaki, distinguished Hindu dancers, appeared in concert at India Hall on June 19th and on June 26th, presenting dances of the great Indian school of Kathakali. A large group of SRF disciples attended the June 26th performance, an enthusiastic review of which appeared in the



Mrs. M. R. Lakshamma, distinguished senator from Mysore, India, who visited the Mt. Washington Center on May 17th.

Los Angeles Times. A short extract follows:

"A truly fine and enchanting program of Hindu dance and its technique.... was presented by the Ethnic Dance Theater at (SRF) India Center in Hollywood Saturday night. Much of the strangeness and mystery surrounding Far Eastern dancing was dispelled early in the evening by a lucid, enlightening, and interesting exposition of the intricate language of gesticulation and movement, given by Louise Lightfoot in a competent commentary to demonstrations by Shivaram, Hindu temple dancer. A sampling of a number of the 700-odd gestures which comprise the involved art called 'Kathakali'—meaning 'story play'—sufficed to clarify its symbolism and cleared the deck for

thorough enjoyment and appreciation of the remainder of the delightful program. The varied recital ranged from folk dances through parables to religious tales."

The artists and Miss Lightfoot visited the Mt. Washington Center on Sunday, June 20th.

Berkeley, Calif.

On June 6th Rev. Donald Walters visited one of the regular meetings of the SRF branch center in Berkeley, California, and addressed the group.

Mexico

Rev. Donald Walters left Los Angeles on April 16th for a visit to SRF branch centers in Mexico. The first week was spent in Mexico City, where Mr. Walters conferred about center affairs with Yogacharya J. M. Cuaron, leader of the SRF center in Mexico City. Mr. Walters gave a series of classes, of which all but one were conducted in Spanish. He then traveled to Merida, Yucatan, to meet with Yogacharya Gonzales Milan and to conduct classes for the SRF members of Merida.

Mr. Walters visited the Mayan ruins at Chichen Itza. En route to the USA on May 2nd, he stopped off for a meeting with Mrs. Maria de Meza, conducting teacher, and members of the SRF branch center at Tijuana. Mr. Walters was deeply touched by the spirit of sincere devotion and service to God and the Masters that he found unfailingly present among SRF members in Mexico. He told the disciples at the Mt. Washington Center: "I

feel that there is a great future for Self-Realization in Mexico — a country beautiful for its simplicity and faith in God.”

DIVINE HEALING

The SRF Prayer Council sends healing vibrations each day to SRF students and all others who seek help in healing and liberating themselves from the threefold suffering of man: physical disease, mental inharmonies, and spiritual ignorance.

All persons who wish to avail themselves of this healing service may write, telephone, or wire the SRF Prayer Council at the Los Angeles headquarters. The Council is composed of advanced disciples of Paramhansa Yogananda who have aided thousands in solving and dissolving their specific problems.



THE HORN OF PLENTY

SRF freely offers assistance to members or non-members who wish to demonstrate more fully in their lives the divine law of success and abundance. “All things whatsoever the Father hath are mine.”

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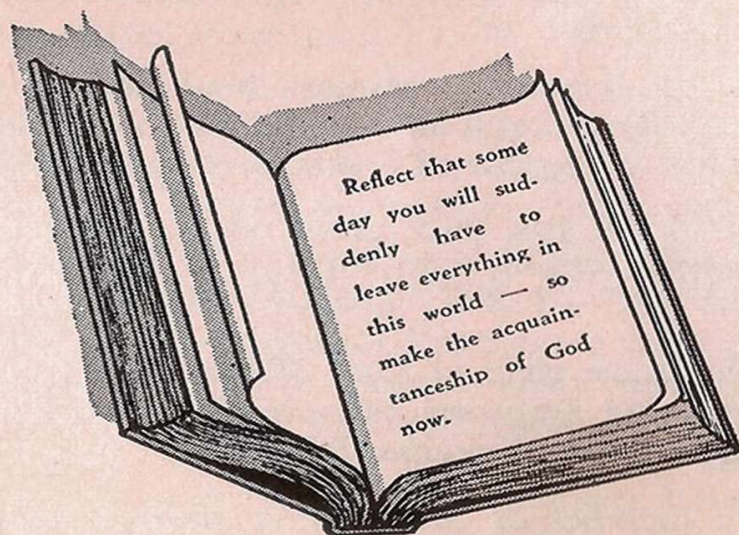
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Letters From SRF Students



"I feel the God-contact of meditation flowing over me like a wave of joy, peace, and happiness. It seems a holy presence within my soul and around me, a presence of highest vibrations, a light in which all problems are simple to overcome; a warmth and tenderness, as of a very good and kind motherly friend; a blessing from above. My life is affected by this feeling not only in my leisure hours; even when I am very busy I feel within me that holy presence."—*A.D., British Zone, Austria.*

"What wonderful information the lessons contain! What a Christlike man the Master was and is, and what a privilege to have these teachings! I can only re-echo what thousands of others have said already: 'Thank you for the work you do in America in spreading this particular gospel; may SRF grow until it fills the whole world!' We feel that these teachings were written 'just for us' and that our whole lives revolve around them. Already we can point to benefit and betterment in ourselves."—*R.C., Sussex, England.*

"I am overcome with joy to have received your pamphlets on the Law of Demonstration and the Horn of Plenty Bank. I have been applying your suggestions and am overwhelmed at the financial results. Never before have I gained so much financial success. Now I know that these spiritual methods are universally practicable for gain in material things—besides being the best, most complete means for mental and spiritual gain. When I think back on the great power of the *Praecepta* I believe that never before has so much been offered to the

true seeker in eight or nine pages each week. Oh, what a storehouse of physical, mental, and spiritual knowledge, ideals, and techniques the lessons are! Never on earth has anyone else given such a beautiful, practical and universal system of development for man in his threefold existence."—*D.B., Chicago, Ill.*

"I bless the day I read the Master's book and found the way back to God. I am humbly grateful to be one of you. Although mine is so tiny a light, I pray it will grow to brilliance through the years."—*W.E.G.,*

"Permit me to tell you once more what a treasure and a wonderful blessing Master's coming into my life is for me. I could not live now without this joy."—*Y.A.G., Lausanne, Switzerland.*

"The wealth I have gleaned from SRF teachings cannot be counted. My wife is happy and surprised to note the marked resemblance SRF has to her religion."—*J.N., Kenosha, Wisconsin.*

"I became a member of SRF shortly after receiving the invitation to join. From that moment my days have become a series of new discoveries—within myself, and in the life around me."—*I.M.R., Melbourne, Australia.*

"I felt Paramhansa Yogananda close to me when I read his book about yogis, and when I looked at his picture for the first time, a great inexplicable love and devotion took hold of me. That evening Paramhansa Yogananda appeared to me in an effulgent aura. We are deeply grateful to be included in your prayers; a greater gift could not come to us in this world. This joy enables me to go to bed cheerful in the evening, and in the morning I wake up with joy. The prayer vibrations have already carried me into higher painless spheres."—*M.G., Hamburg-Langenhorn, Germany.*

"I consider the first two steps to be 'pearls of great price' and am looking forward eagerly to Step 3. Master's timeless and priceless teachings are truly 'manna for the hungry soul.'"—*H.W., Blackburn, Lancashire, England.*

"On the evening of December 24th my wife and I meditated before the beloved Master's picture. My wife experienced a wonderful vision. As for myself, at the same moment when my wife saw a vision I experienced a strange phenomenon—that of spiritual hearing. I had mentally asked in great sorrow: 'Why, O beloved Master, did you forsake our poor earth? Are you yet here with us?' Then a gentle and very 'still' voice said to me in a deep bottomless abyss of my soul: 'I am here. I am always here—here with you.' It seemed I could almost hear with my physical ears what I must have heard with a subtle sense of

hearing. Then an indescribable joy filled my soul.... Always when I recollect this I feel a great joy and consolation that our beloved divine Master Paramhansaji forever is with us, with all the members of SRF, and that he is helping us always. I myself deeply believe in that. Our hearts were deeply affected by our spiritual experiences."—*Mr. and Mrs. E. D. D., U.S. Zone, Austria.*

"I wait for the *Praecepta* eagerly each week. I try to study each *Praeceptum* as often as possible until I have its truths straight in my mind. I find after careful study that all paragraphs that seemed hard to understand at first have become quite clear and complete. Whenever I feel depressed or downhearted I have only to read the *Praecepta* a little while and I feel better."—*T. M. F., Vernon, B.C., Canada.*

"With the help of Yoganandaji's *Praecepta* I have gradually become happier and calmer. I have never been a really unhappy person, but I was often upset by outer events, and my overdoses of feeling caused me many sufferings. Today I know that I needed all these sufferings in order to become stronger and to learn to cope with them. I have become more detached from the happenings around me; now nothing in the world can take away the joy that has been given to me by our Master Yogananda."—*E. L., Aachen, Germany.*

"It is with joy and gratitude that I tell you how much my life is changed. The teaching of the *Praecepta* has opened a new horizon to me and I have understood that outside of the teaching of Jesus no true life is possible. As one progresses along the path of Truth one has the impression of coming out of an immense chaos. One begins to breathe better; one would like to say: 'Well, what a narrow escape!' This

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renaissance is so sweet, this peace, this inner calmness is so marvelous that one can not thank God enough for having helped us to free ourselves. At the same time, this evolution is not accomplished without chagrin, for there are the people who are near to one and one's very dear friends who do not progress and that one is sometimes forced to leave behind. But silence and prayer will take care of everything."—*V.M., Lausanne, Switzerland.*

"The health rules have been very helpful to me. Because I am a physician, I knew many of the dietary principles and advices given in the *Praecepta*; nevertheless I have learnt many new things.

"In regard to the SRF exercises I must say they are unique. I have faithfully followed the instructions and have noticed wonderful results."—*J.E.R., (M.D.), Santurce, Puerto Rico.*

"May I express my gratitude for all the lessons. They seem to meet the three needs—physical, mental, and spiritual. However loath I am to get up in the mornings, the exercises truly wake up my consciousness and my body. The energizing through tension exercises truly tie the consciousness, will, and body together. How did I ever get along without them? The eye exercises have so strengthened my eyes that, except for reading, I can discard glasses worn for years."—*Mrs. P.M.W., Hollywood, Calif.*

"The *Kriya* initiation was so much more to me than just an ordinary ceremony. I had prayed to Divine Mother many times before in regard to being baptized and in the back of my mind I secretly wanted it so much. After taking *Kriya* my prayers have been answered. I truly feel I have been baptized into the highest form of worship we have on this earth. How beautiful to find something to revivify an utterly miserably human being into a kind, loving, happy person again!"—*Mrs. M.L.W., Paramount, Calif.*

"The examination work is the happiest time for me, because it absorbs all my thoughts. All my being is concentrated on Master's words. How his teaching has changed my life, how much happiness and light it has brought to me, and through me, to others, in spite of all my numerous faults, because he is so good, so good and forgiving. Recently I had a marvelous dream in which I saw Paramhansaji. I was complaining to him, saying how hard it is to live; and he just looked at me smiling, so sweet, so motherly, that all my sorrow was gone and only light and heavenly bliss and joy were left. All day I had a feeling in my soul, as though I were carrying a treasure known only to me. Even now, when I write about it, I feel this incomparable warmth and joy."—*A.C., Sydney, Australia.*

(Continued from page 24)

heartbeat are racing wildly, you cannot concentrate mentally. So the yogi, after attaining the proper posture, regulates the breath through Yoga techniques of concentration; then he is fit and ready to go forward and to discipline the mental phases of his life.

When he has stilled the waves of the mind-stuff through Yoga, he goes on to the intuitional plane of the soul, and thereby attains superconscious ecstasy, or *samadhi*, the union of the soul with God.

The Master Paramhansa Yogananda said that to know God is the science of all sciences, for God is behind all sciences. Therefore Yoga, which brings union with God, is of all sciences the highest and the most in harmony with cosmic law.

Those of scientific bent will enjoy reading *Yoga, a Scientific Evaluation*, by Dr. Kovoov T. Behanan.* He writes: "As judged by the results of our tests, it is difficult to refrain from the conclusion that there is similarity between the neuromuscular condition under yogic breathing and concentration, on the one hand; and the state of relaxation and reduced tension indicated by the above experiments, on the other." Dr. Behanan found that Yoga is a scientific technique that brings about a supreme relaxation and a freedom from tension that permits man to escape at will the body-consciousness with its ceaseless alternations of pain and pleasure. Yoga calms the "monkey mind" that runs here and there without control.

Dr. Behanan further states: "I have had the privilege of watching at close range the daily lives of more than a half-dozen Yogins for over a period of one year. I can testify without any reservation that they were the happiest personalities that I have known. Their serenity was contagious and in their presence I felt always that I was dealing with people who held great 'power' in reserve. If the saying 'radiant personality' means anything, it should be applied to them."

Dr. Behanan speaks also of his own experience: "I cannot refrain from putting on record a change in my own emotional life which seems somehow to be an outgrowth of these practices. They have led to an emotional stability and balance which I do not remember having possessed prior to taking up these exercises."

Psychiatrists are wrestling with the problem of man's emotional and mental instability. Yoga takes the practitioner beyond fluctuations to the fountainhead of wisdom, the intuition of the soul. Intuition transcends intellect and feeling; the yogi, attuning himself to intuitive

*Macmillan Co., New York, 1937.

peace and wisdom, is able to control and to eradicate turbulent emotions and mental states.

The practice of Yoga is truly rewarding. It gives peace of mind by reducing tension in the body, thus producing physical relaxation; by stilling the restless thoughts through concentration, thus producing mental relaxation; and by lifting the consciousness to a perception of intense joy. But you must not be satisfied until you have reached the end of Yoga — union with the one great Father of all.

The supreme testimony that Yoga is a science is to be found in the experience of the yogi himself. The important thing to remember about Yoga is that it unites the individual with the Infinite. That is the part that most people overlook. Yoga is not merely a scientific system for correlating physiological and psychological conditions in the body. That is merely the means to a higher end — union with God.

Kriya Yoga an Accelerator

Kriya Yoga is an ancient technique of Yoga that Self-Realization Fellowship has brought to the attention of the world. It is a scientific spiritual accelerator that hastens the practitioner to the goal of all Yoga: conscious realization of the soul's oneness with God. *Kriya Yoga* brings about this realization in the shortest possible time.

Patanjali, foremost exponent of Yoga, divides Yoga practices into eight steps. The first two are *Yama* and *Niyama*, the negative and positive moralities — the "do's and don'ts" of religion. Before you can succeed in practicing the other steps of Yoga, your life must be morally good.

The third step in Patanjali's curriculum is *asana*, posture. The Master Paramhansa Yogananda has explained that any posture in which the spine is straight, and the body in a comfortable position, is right to practice Yoga. You can sit on one or two pillows on the bed, if you wish; or you can sit on a straight chair. But have the body comfortable, with the spine straight.

After posture comes *Pranayama*, control of *prana*, control of the life force in the body. In Self-Realization, through the recharging exercises, we control the life force in the muscles, the outer part of the body. Then we go within and through different techniques control the mental processes and obtain concentration. Going beyond the mental, we put our concentration, our life force, into the thought of God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with *all thy mind*, and with *all thy strength*." — *Mark 12:30*.

The next step is *Pratyahara*, interiorization of the consciousness.

In this state we forget the body, we are detached from outer sensations and arrive at an interiorized state of divine awareness.

Concentration on God

The next step is *Dharana*, which means concentration on a single thought. In Yoga as practiced in Self-Realization, *Dharana* means concentration on the presence of God within the body. That Presence is the Holy Ghost, the Holy Vibration, visible through the inner spiritual eye at the point between the eyebrows as Light, and audible through the inner ear as Sound. Holy Ghost is the presence of God, the consciousness of God, the love of God, in you. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—*I Corinthians* 6:19.

The seventh step of Patanjali's Eightfold Path of Yoga is *Dhyana*, which means expanding the consciousness from the perception of the Holy Ghost in the body to the perception of the Holy Ghost in all creation as Cosmic Light and Cosmic Sound. Then the consciousness is further expanded to receive the cosmic intelligence of God in creation, which is Christ Consciousness. "As many as received him (i.e., the Christ Consciousness), to them gave he power to become the sons of God."—*John* 1:12.

Forget all the complicated things you may have been told about Yoga. The simple steps that have just been described lead to the final goal, *samadhi*, or superconscious ecstasy. In this final step the sense of separateness from God is removed and the individuality of the soul is merged (though never lost!) in the Cosmic Consciousness of God.

Yoga, like any exact science, can be applied in any clime, anywhere, by anybody. Some people erroneously think Yoga is not suitable for Western minds. Proof that it can be applied in the West—with just as much success and with just as much benefit to the practitioner as in the East — is provided in the work that Paramhansa Yoganandaji has done through Self-Realization Fellowship. Thousands throughout the world have followed and practiced Yoga as he has taught it in classes and through the *Praecepta*, and many of them have attained at-one-ness with Spirit. Thousands of his Western students are following Yoga right now, this very minute.

Complete Life

In the East there has been an unbroken chain of Yoga practitioners for centuries. The science of Yoga is the spiritual foundation for a complete human life. The East has always recognized the truth that man is a combination of body and Spirit, and has developed the spiritual side through systems of Yoga.

The West has occupied itself more with developing the physical

or material aspect of life and the outward forces of nature. Think what has been done in atomic-energy research! The East would benefit by more development of the material side of life; on the other hand, the West must be careful that it be not engulfed by the atomic forces it has unleashed, and thereby lose its opportunity to discover the great spiritual energies and powers that are within every man. A combination of Eastern and Western wisdom is needed.

In both Easterner and Westerner alike there is a soul. That soul must be known; knowledge of it must be cultivated and understood. Yoga can be applied by everyone, whether he is in the East or in the West. The aim of Yoga is union with Spirit, or salvation from mortal delusion and suffering. Whether in East or West, we must unite our souls with the Infinite through the physical, mental, and spiritual disciplines of Yoga. That is our highest and greatest need. Then we shall remove the delusion, the ignorance, the idea of separateness from God that is the cause of all suffering.

Let us then practice Yoga: control the life force in the senses; still the waves of the mind; look within through the spiritual eye, the Christ Center, and see the great light of the Infinite. Perceiving that Light, merging in that Light, we are freed forever from all suffering. Sorrow and suffering are swept away by the inundating flood of the great love of the Infinite.

SPECIAL NOTICE REGARDING DIRECTORY OF SRF CENTERS, CHURCHES, AND COLONIES

(See opposite page.)

With this issue the directory of SRF centers is presented in revised form: Countries are listed alphabetically, without regard to continent; cities are listed alphabetically under the appropriate country. To effect a greater economy of space, only the time and place of meetings and, wherever possible, a telephone number, will be listed. Names of center leaders, ministers, and center officers not essential to a directory of this type have been omitted.

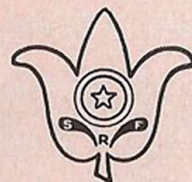
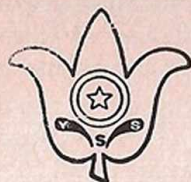
However, in a separate section are listed the names of SRF Meditation Leaders—members and disciples who are qualified, by virtue of a certain amount of training, to assist other members in their practice of the SRF techniques and in their understanding of the basic meditation principles taught by Paramhansa Yogananda. Only those renunciate disciples are listed whose duty it is to serve the public in the churches.

SELF-REALIZATION FELLOWSHIP (SRF)

Founded in 1920 by Paramhansa Yogananda in America

YOGODA SAT-SANGA SOCIETY (YSS)

Founded in 1918 by Paramhansa Yogananda in India



DIRECTORY of CENTERS, CHURCHES, and COLONIES

SRF International Headquarters

Mt. Washington Estates
3880 San Rafael Ave.
Los Angeles 65, California, USA

ARGENTINA

BUENOS AIRES—Santiago del Estero Num. 557; Sun., 3 p.m.
CORDOBA—Bajada del Pucaro No. 754; Wed., 3:30 p.m.

AUSTRALIA

SYDNEY—19 Addison Ave., Roseville; Sat., 3 p.m. Tel. J.A. 3757.

CANADA

MONTREAL, P.Q.—(Westmount) 4506 St. Catherine St. West, Apt. 32; Mon., 8 p.m.; Tel. HOchelaga 4050.

VANCOUVER, B.C.—3538 W. 34th Ave.; Wed., 8 p.m.; Sun., 11 a.m. and 7:30 p.m. alternately. Tel. KErrisdale 5798-L.

COLOMBIA

ARMENIA, CALDAS—Carrera 16, No. 14-33; Sat., 7 p.m. Tel. 2831.

ENGLAND

BURTON-ON-TRENT, STAFFS.—50 Harbury St.

EASTBOURNE, SUSSEX—"Up-

meads" Darley Rd.; Tues., 7:30 p.m.

LONDON—33 Warrington Crescent, Maida Vale, W.9; Thurs.

PEACEHAVEN, SUSSEX—Steyning Avenue 39; Thurs., 7:30 p.m.

FRANCE

PARIS—114 Rue de l'Abbe-Groult, c/o Mr. C. Desquier; distributing center for SRF Praecepta in French.

GOLD COAST, W. AFRICA

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

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

SEKONDI—Presbyterian Church School (Prince of Wales Rd.); Sun., 4 p.m.

TAKORADI—Anglican Church School, Sun., 4 p.m.

INDIA

YSS Headquarters

Yogoda Math
21 Strand Rd.
Dakshineswar, Bengal

Bengal

BARANAGAR (CALCUTTA)—YSS Ashram, 87 Aukshoy Mukerji Rd.

CALCUTTA—4 Gurpar Rd.; Tues., 6:30 p.m.

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

GOSABA—YSS Ashram, Sonagoan 6.

HOWRAH—YSS Gurudham, Kadamtala Branch, 166 Bellilios Rd., Kadamtala; Sun., 7 p.m.; meditation every evening.

SERAMPORE—YSS Gurudham, Chatra.

UTTARPARA—Yogashram, No. 39 Bannerjee Para Lane; alternate Sun., 4 p.m.

Bengal, Midnapore Dist.

BHORDAHA—YSS and Sri Yukteswar Sevashram; free night school; charitable dispensary; library.

BHUSULIA—YSS Ashram, P.O. Pingla, Vill. Bhusulia, R.R. Sta. Ballychak.

DAN SAHU—YSS Ashram and High School, P.O. Arankiarana.

DONGABHANGA—YSS Ashram, P.O. Yotghanasham.

GOBARDHANPUR—YSS Ashram, P.O. Pulsita, R.R. Sta., Kolaghat.

HANDOL—YSS Ashram, P.O. Bhemua, R.R. Sta. Haur.

JHARGRAM—Sevayatan Ashram; Shyama Charan Yoga-Mandir; primary school; medical dispensary; P.O. Sevayatan, via Jhargram.

KHUKURDAHA—YSS Ashram, P.O. Kasigiri, R.R. Sta. Panshkura.

LACHIPORE—YSS Gurudham, P.O. Vill. Harinagar.

PENDROI—YSS Ashram, P.O. Pindiru, R.R. Sta. Haur.

SABONG—YSS Ashram, P.O. Sabong (Nakindi Khagrageri).

SABONG—YSS Ashram, P.O. Sabong, Vill. Julkapur, R.R. Sta. Ballychak.

Bihar

LAKSHMANPUR—YSS Vidyapith; High School for boys, residential hostel.

RANCHI—YSS Brahmacharya Vidyalaya (residential high school, Calcutta matriculation standard); YSS Sevashram (Home of Service); ashram accommodations for guests.

Bombay

BOMBAY—YSS Paramhansa Yogananda Ashram, Malmadi P.O., Dharwar.

WALCHANDNAGAR (POONA)—YSS Ashram.

Madras

MADRAS (MYLAPORE)—Kanakan Vilas, 14 Warren Rd.; Sun., 4 p.m.

Orissa

PURI—Yogoda Ashram, Swargadwar; Sri Yukteswar Vidyapith; Sri Yukteswar Samadhi Mandir.

INDONESIA

CELEBES—YSS Makassar, Djalan Pasar Ikan No. 3; Sun., 9:30 a.m.

MEXICO

MATAMOROS (TAMPS.)—Calle 10, No. 833.

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

MEXICO, D.F.—San Luis Potosi 192-B; Tues., 7 p.m. Tel. 37-2140. Distributing center for SRF Praecepta in Spanish; write to Apartado 1680.

MONTERREY (N.L.)—Calle Juan Mendez Num. 1104 Norte; Sat., 8 p.m. Tel. 52-58.

TIJUANA (BAJA CALIF.)—Avenida Rio Bravo, No. 880, Colonia Revolucion; Sun., 9 a.m. (children); 2nd, 4th Sun., 11 a.m., and Wed., 5 p.m. (adults).

NEW ZEALAND

AUCKLAND—Union Bank Bldgs. No. 7, Queen & Victoria Sts.; Mon., Tues., Wed., 7:30 p.m. Tel. 6-3845.

NIGERIA

CALABAR—12 Eyamba St., Sun., 10 a.m. and 6 p.m.; Tues. and Fri., 6:30 p.m.

LAGOS—3 Wesley St., behind Medical Hq.; Sat., 6 p.m.

PHILIPPINES

MANILA—1857 Felix Huertas, Sta. Cruz.; Sat., 4:30 p.m. Tel. 3-81-13.

SOUTH AFRICA

JOHANNESBURG—Church on Princes St., Troyeville; 3rd Sun. monthly, 11 a.m.

PORT ELIZABETH—Hindu Primary School, 22 Upperhill St.; Fri., 7:45 p.m. Tel. 2-3273.

SWITZERLAND

BASLE—164 St. Albanring; distributing center for SRF Praecepta in German. Tel. 22-80-91.

BERN—Winkelriedstr. 59; Sat., 8 p.m. Tel. 87043.

GENEVA—Athenée, rue de l'Athenée 2; Fri., 8:15 p.m. Tel. 41784.

LAUSANNE—2 rue Etraz; Thurs., 8:15 p.m. Tel. 23-80-56.

ZURICH—Liceumclub, Ramistrasse; Thurs., 8:15 p.m. Tel. 24-75-49.

UNITED STATES

Arizona

PHOENIX—SRF Church of All Religions, 1800 W. Monroe St.; Sun., 11 a.m.; Thurs. 8 p.m. Tel. Alpine 3-3658. (Closed July, Aug., Sept.; Tel. Alpine 3-0583.)

TUCSON—Rt. 2, Box 877; Fri., 8 p.m. Tel. 6-4998.

California

BERKELEY—2721 Haste St.; Sun., 7 p.m. Tel. HUmboldt 3-1511.

ENCINITAS—SRF Golden World Colony, Highway 101 at K St. (P.O. Box 758); tel. 4341. SRF Retreat, guest accommodations for SRF students and friends; P.O. Box 758; tel. 9-9521 or 4341. Services Sun., 11 a.m., SRF Retreat; Thurs., 8 p.m., Main Hermitage.

HOLLYWOOD—SRF Church of All Religions, SRF India Center, 4860-66 Sunset Blvd.; Sun., 11 a.m. and 8 p.m.; Thurs., 8 p.m. Tel. NOrmandy 1-8006.

GARDENA—15824 S. Western Ave., Wed., 8 p.m.

LONG BEACH—SRF Church of All Religions, 430 E. Ocean Blvd.; Sun., 11 a.m.; Thurs., 8 p.m.

LOS ANGELES—SRF-YSS international headquarters, Mt. Washington Estates, 3880 San Rafael Ave. Tel. CAPitol 8179. Visitors welcome, Sun., 3 to 6 p.m. or by appointment.

PACIFIC PALISADES—SRF Lake Shrine Church of All Religions; Mahatma Gandhi World Peace Memorial; 17190 Sunset Blvd.; Sun., 11 a.m. and 8 p.m. Tel. Exbrook 3-4323. Open daily to visitors.

SAN DIEGO—SRF Church of All Religions, 3072 First Ave.; Sun., 11 a.m. (for children, 10 a.m.); Wed., 7:30 p.m. Tel. Woodcrest 0923.

District of Columbia

WASHINGTON—SRF Church of All Religions, 4748 Western Ave. N.W.; Sun., 11 a.m.; Wed., 8 p.m. Tel. Wisconsin 4748.

Florida

MIAMI—2120 W. Flagler St.; Sun., Thurs., 8 p.m. Tel. 2-8009.

ST. PETERSBURG—7618—34th Ave N.; Mon., 7:30 p.m. Tel. 3-9232.

Maryland

BALTIMORE—117 St. Paul St.;
2nd, 4th Sun., monthly. Tel. PRes-
pect 2159-W.

Michigan

DETROIT—Detroit Institute of Arts
Lecture Hall; Sun., 11 a.m.; Thurs.,
7:30 p.m.
LANSING—YWCA, Mon., 8 p.m.
Tel. 9-3137.

Minnesota

MINNEAPOLIS—YMCA, Sun., 11

a.m.; Tues., 7:30 p.m.

New Jersey

UNION CITY—1308 Summit Ave.;
Tues., 8 p.m. Tel. UN. 7-1120.

Washington

BREMERTON 342 N. LaFayette;
Thurs., 8 p.m.
SEATTLE—7057—19th Ave. N.E.;
Sun., 11 a.m.; Thurs., 8:15 p.m.
Tel. VE. 1612.

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9. Tel. BAYview 3320.

ENGLAND

LONDON—Mr. B. C. Nandi (Yoga-
charya), 2 Glenloch Rd., Hamp-
stead, London N.W. 3.

FRANCE

PARIS—Mr. Constant Desquier, 114
rue de l'Abbé Groult, Paris XVe.

INDIA

DAKSHINESWAR — Swami Atma-
nanda Giri (formerly called Brahm-
machari Sri Prokas), Yogoda Math,
21 Strand Rd. Write to Swami
Atmananda Giri, Yogoda Math,
P.O. Ariadaha, 24 Parganas, Dak-
shineswar, Bengal, for information
regarding other Yogoda Sat-Sanga
Society meditation leaders.

MEXICO

MERIDA (YUCATAN)—Mr. Pedro
Gonzales Milan (Yogacharya),
Calle 30, Num. 502-P. Tel. 27-56.
MEXICO. D.F.—Mr. Jose M. Cuaron
(Yogacharya), Apartado 1680.
Tel. 37-2140.
Mrs. Katharine Quick, Prado
Sur 525, Lomas de Chapultepec.
Tel. 36-5289.

SWITZERLAND

BASLE—Mrs. Helen Erba-Tissot,
164 St. Albanring. Tel. 22-80-91.

UNITED STATES

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PHOENIX—Rev. K. Michael, SRF
Church of All Religions. Tel. Al-
pine 3-3658.

District of Columbia

WASHINGTON—Swami Premanan-
da, SRF Church of All Religions,
4748 Western Ave. N.W. Tel.
Wisconsin 4748.

SELF-REALIZATION

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SRF Golden World Colony, P.O.
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HOLLYWOOD—Rev. C. Bernard;
Rev. D. Walters; SRF Church of
All Religions, 4860 Sunset Blvd.
Tel. NORmandy 1-8006 or CAPitol
8179.

LONG BEACH—Mr. Leland Stand-
ing, SRF Church of All Religions,
430 E. Ocean Blvd. Tel. Los
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387 Capricorn. Oakland 11. Tel.
HUMboldt 3-1511.

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Massachusetts

HINGHAM—Mr. J. Bradford Lewis,
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Ave., Detroit 21.

Minnesota

ST. PAUL—Rev. J. R. Raymer, 316
Stonebridge Blvd., St. Paul 5.

New Jersey

UNION CITY—Miss Rose M. Na-
poliello, 1308 Summit Ave. Tel.
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