

Self-Realization

MAGAZINE



Founded in 1925 by PARAMHANSA YOGANANDA



MINISTER FROM SRF HEADQUARTERS GREETES MONTREAL GROUP

Rev. Donald Walters offers a *pranam* (Indian gesture of greeting) at the start of his lecture on June 6th before an SRF group in Montreal, Canada. Mr. Walters made a six-week tour of SRF centers in America, Canada, and Europe.

Healing of Body, Mind, and Soul

JULY-AUG., 1955
25¢

CAPTION FOR PICTURE ON OPPOSITE PAGE: Rev. Donald Walters of SRF Mt. Washington Center with Mr. J. Oliver Black, meditation leader of SRF center at Detroit, Michigan, shortly before Mr. Walters emplaned for Montreal, Canada. During June and July he made a tour of thirteen SRF centers in America, Canada, and Europe. (*See page 38.*)

JULY, 1955



Paramhansa Yogananda and Rajasi Janakananda (Mr. James J. Lynn), Encinitas, 1946. The guru and disciple could hardly look at each other without breaking into smiles. "Seldom has the world seen such a perfect friendship," said Sister Daya, SRF president. "Observing them together, we younger disciples were often reminded of the beautiful relationship of St. Francis and St. Bonaventure."

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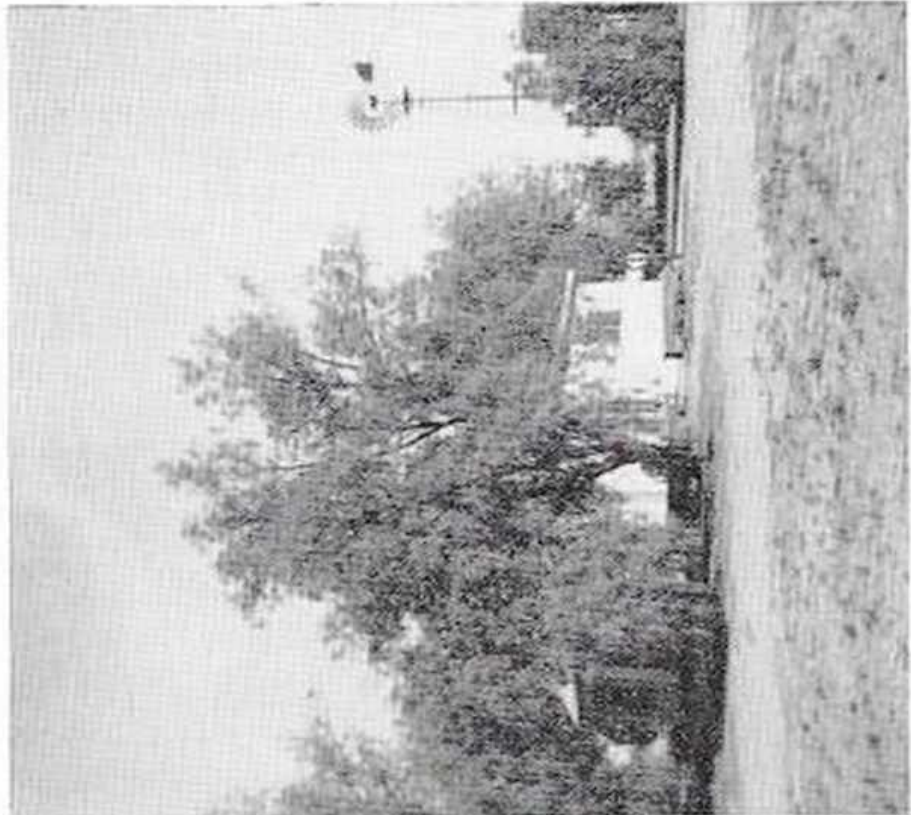
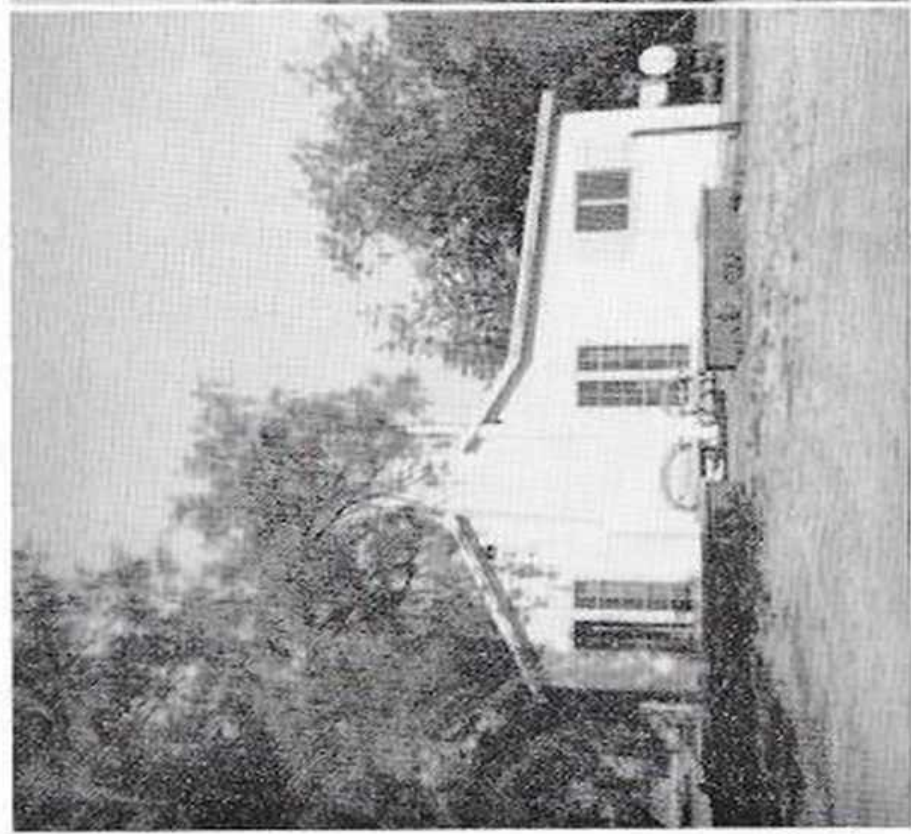
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TWO VIEWS OF SRF MEN'S RETREAT, NEAR TWENTYNINE PALMS, CALIFORNIA

This peaceful desert home was chosen as a retreat for SRF renunciate men by the founder of the SRF Order, Paramhansa Yogananda. He loved to walk and meditate here in the evenings. The mountains nearby reminded him, he said, of Darjeeling in India. Paramhansaji always enjoyed the sight of the windmill (*right*), which pumps water for the house and grounds.



A Letter From Sister Gyanamata

(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.)

Dear

An English saint called "Mother Julian" wrote the following words: "The soul that willeth to be at rest, when another man's sin cometh to mind, let him flee from it; for the beholding of other men's sins maketh as it were a thick mist before the eyes of the soul, unless we behold them with compassion and holy desire to God; for without this it harmeth and tempesteth and hindereth the soul that beholdeth."

Whenever you are involved in an unpleasant situation with another person, as you are at present, I believe the best method of handling the matter is to decide: "What ought I to do, how ought I to act?" Then concentrate wholeheartedly on living up to your decision, putting the other person and her actions entirely out of your mind. The first effect of this is that one becomes calm, calm and happy—and you know how important this is in dealing with difficult situations. Whenever I have remembered and lived up to this rule, I have met with surprising success. Whenever I have not followed it but have expected to straighten things out by trying to effect a change in the other person, nothing but friction has resulted, and a lower vibration of my own consciousness. I maintain that holding my own consciousness on a high plane is of the first importance; if I take care of that, everything else will eventually come into line.

I deeply wish that you would be guided by this rule, not only in

this particular situation, but in *all* the questions that the years will present before you to be decided and acted upon.

You write of your "spiritual lassitude." Even those who know of a surety that there is no real joy except in what comes from God, and that the innocent pleasures of the world only divert their minds for a little while, are sometimes assailed by days of just such weariness as you are experiencing. Enough stress in education is not laid upon the need for courage in the character. We must learn to *endure*. And the only way to learn is by enduring. In courage one sees the brilliant triumph of the soul over the flesh. "Heroism is the dazzling and glorious concentration of courage."

Then too, remember the words of the Lord Jesus: "Father, save me from this hour: *but for this cause came I unto this hour.*" As with him, so with us, how can we expect to escape that which we were born to endure?

Of course I do not think it would be wrong for you to go off by yourself for a day. But it will only divert you a little. Would you not rather ask in meditation to be given what you need? Then if a free day comes, you will know that it is from His hand. The truth is, that which you want is with you all the time, closer than hands or feet. Any moment it may lift you above the world and personal depression. Wait patiently for Him.

No outward trial really matters. We should become stronger and stronger through our experiences, until we are able to stand among those of whom it may be said that their conquest of self has been final, needing no further testing.

GYANAMATA

YOGA AND HEALTH

By Selvarajan Yesudian and Elisabeth Haich

Therapeutic value of Hatha Yoga explained. Instruction in twenty-five yoga postures. Cloth, 190 pp., 26 pp. of photographs, \$3.00 plus 20¢ postage.

Order from SRF

Scientist Advises Yoga Investigations



Dr. Nagendra Nath Das, lifetime friend of Paramhansa Yogananda,* officiated recently as president of the Physiology Section of the 42nd Indian Science Congress. The meetings were convened during January in Baroda, India. Dr. Das' presidential address was "The Role of Bio-Electric Potentials in the Living System." Much of it was of a scholarly, technical nature; but a few extracts, given below, are of particular interest to SRF students:

"There are more than a billion neurons (nerve units) in the human brain, and they are interconnected so that each cell is rarely active without influencing others. The essential activity seems to consist in a sudden change in the cell surface that allows a momentary escape of some of the molecules. This surface change may be repeated at very short intervals so that the cell may become active and inactive as often as fifty times a second, and each time it becomes active an impulse will pass out from the cell to its neighbor or farther afield to other parts of the nervous system.

"If we look into the past, we find that the great importance of the nervous system in living organisms was recognized by the ancient sages of India. They realized by certain practices the structure of the nerve centers and spinal cord; and in the *shastras* (religious treatises) the *rishis* mentioned the *sat-chakra*, where the brain is represented by thousands of petals; and lower centers that are similarly represented by smaller groups of cells. The *Bhagavad Gita* says that the human nervous system is like an uprooted and inverted tree; the brain is compared to the mass of roots; and the downward branches of the tree to the nerves, dividing as they proceed away from the roots.... The spinal cord is said to be divided into three pathways: the *ida*, *pingala*, and *susumna*. The practice

*Dr. Das' visit to California to see Paramhansaji was reported in the November-December 1950 issue of this magazine.

of yoga can create in those pathways an electrical flow under the yogi's control. In India, yogis still exist who control their nervous systems by the practice of *pranayama* and thus keep their body-cells fit for spiritual realization....

"The heart is an involuntary muscle that ordinarily cannot be controlled or stopped at will. But in our ancient culture the yogis of this land could control the heartbeat and could sometimes keep it stopped for long periods. One such phenomenon in a yogi was observed by me when the heart was completely stopped for ten minutes. With the stethoscope I could not find any indication of heartbeat or heart sounds....

"It has been my intention today to present to you an assemblage of facts which I hope will point out that this branch of physiology is pregnant with possibilities in the way of both fundamental research and clinical applicability.

Need for Scientific Investigation of Yoga

"We are privileged to belong to a nation of people whose culture dates from ancient times. We have often been referred to as people of the 'mystic Orient,' principally because certain yogic practices have made it possible to halt the heart, to remain buried alive, to live without food for long lengths of time, and so on — apparently violating the basic principles of physiology.

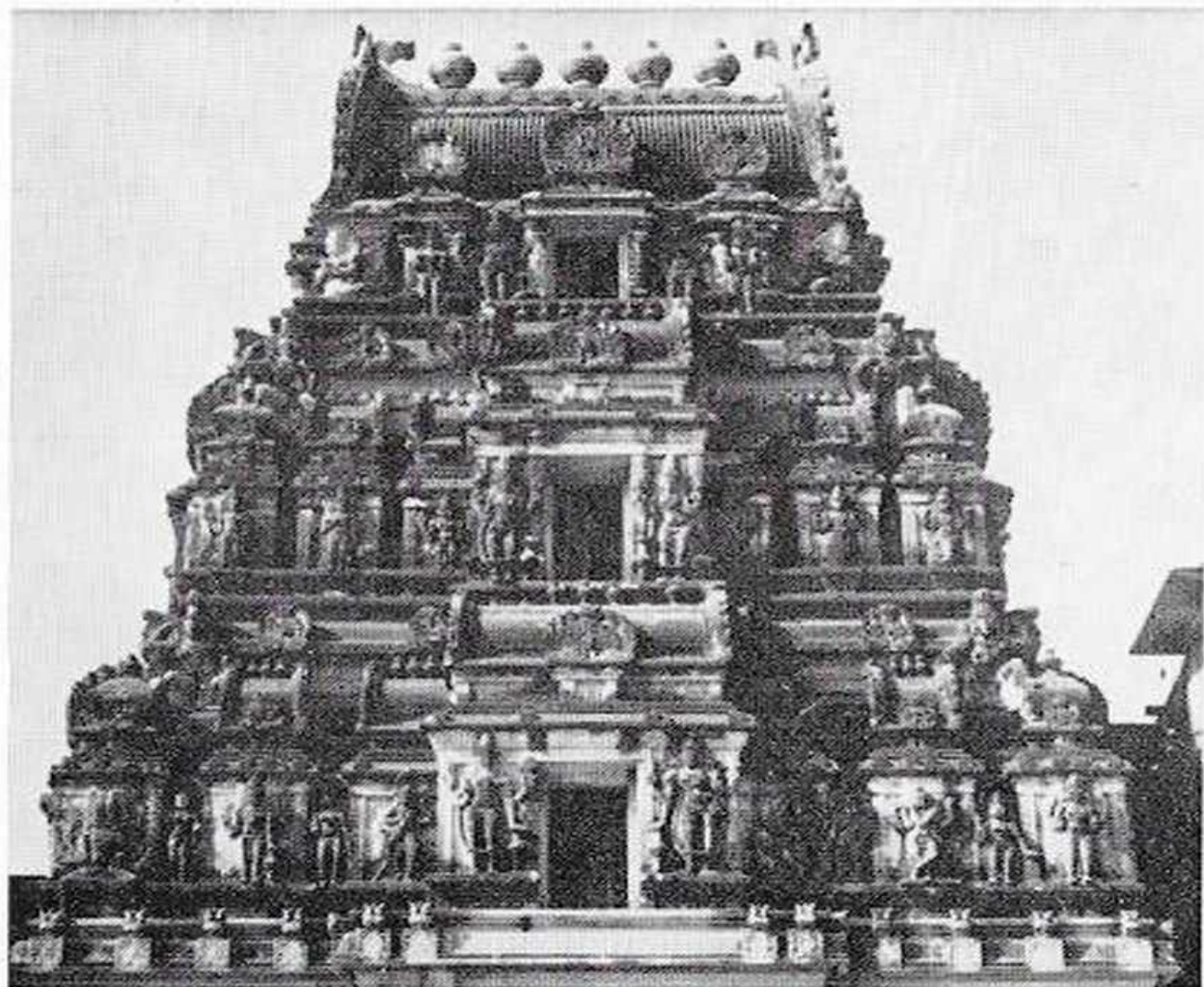
"These unusual activities are still performed by our yogis for the purpose of 'Self-realization' and for harmonious development of body, mind, and soul; and are accomplished by controlling the body-electricity.

"The physiologist in India holds a unique [investigative] position in this respect and it rests with him to unfold these mysteries."

In a letter to SRF, Dr. Das wrote: "At the Indian Science Congress I was able to present the modern scientific explanation for some of the facts of our ancient culture in yoga, but many more problems remain that require thorough investigation and explanation. This is a land of yogis; and if opportunities are offered, it may be possible to carry out a scientific study of these subjects. Scientific instruments like the electrocardiograph, electro-encephalograph, electromyograph, S-4 Stimulator, and others, will serve the purposes of investigations.

"In these research activities I feel that Paramhansaji's hands are guiding me and that what I have done so far is due to his blessings."

Dr. Das studied under the famous Sir Jagadish Chandra Bose and under Sir Ramnath Chopra. In 1945 Dr. Das became a lecturer in physiology at the University of Calcutta; he is also connected with UNESCO as an expert in brain research.

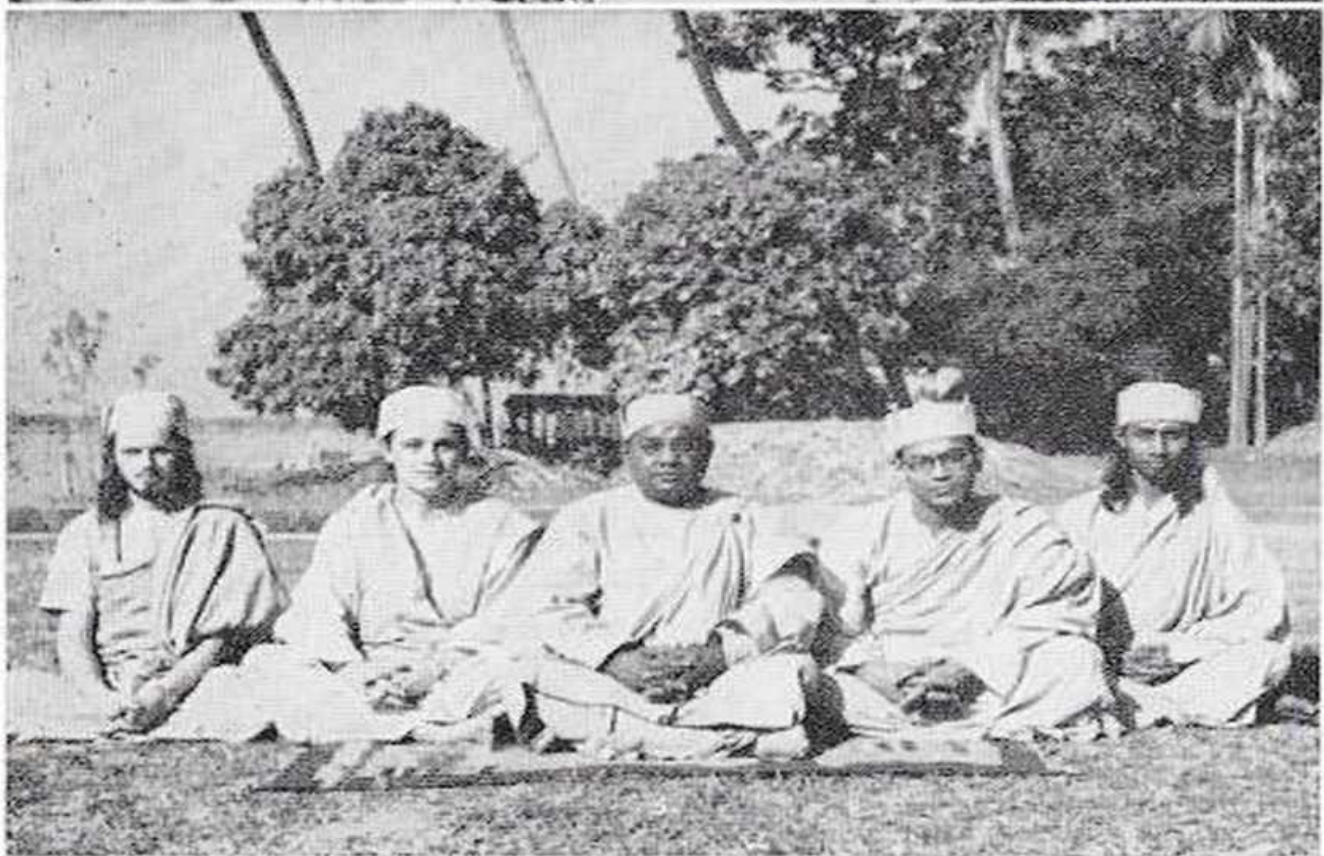


RANGANATH TEMPLE, BRINDABAN, INDIA

A view of part of a famous ancient Indian temple. (*Photo taken in January 1955 by Dr. N. N. Das, a director of YSS, and president of the Physiology Section of the 42nd Indian Science Congress*)

SIGNS OF SELF-REALIZATION

"When your mind is free from prejudice; when narrow-mindedness vanishes; when you sympathize unreservedly with everyone; when you hear the voice of God in the chorus of churches, temples, tabernacles, and mosques; when you realize that life is a joyous battle of duty but at the same time only a passing dream; when you find increasing joy in meditation and in bestowing on others your divine peace—then you will know that God is with you always and that you are in Him."—*Paramhansa Yogananda*





Swami Atmananda, secretary, YSS, and altar-decorations around a photograph of Swami Kebalananda (Shastri Mahasaya), at a commemorative birthday service held for Swami Kebalananda on January 30, 1955, at SRF-YSS Ashram in Baranagar, India. Swami Kebalananda, disciple of Lahiri Mahasaya and revered tutor of Paramhansa Yogananda, served for many years as the *acharya* (spiritual head) of the YSS school for boys that was founded in 1918 by Paramhansaji in Ranchi.

CAPTIONS FOR PICTURES ON OPPOSITE PAGE: (TOP) Sri Ram Kishore Roy, director, YSS Brahmacharya Vidyalaya (school for boys) founded in 1918 by Paramhansa Yogananda; Brahmachari Animananda (*in sweater*), head teacher of Ranchi School; Sri Prabhas Chandra Ghose (*behind Animanandaji, wearing garland*), vice-president of YSS; and Swami Atmananda Giri (*in white cap*), secretary of YSS; at a religious service, December 12, 1954, Ranchi, India.

(BOTTOM, left to right) Brahmachari Jnanananda; Brahmachari Paramananda, Swami Atmananda, Swami Brahmananda Giri, and Brahmachari Sraddhananda, on lawn of YSS headquarters, Dakshineswar, India. The three *brahmacharis* had just taken their initial vows at a recent ceremony conducted by Swami Atmananda. On this occasion Brahmananda was made a swami of the ancient monastic Swami Order.



(Upper left) Group at Paramhansa Yogananda birthday-celebration, January 5, 1955, Yogoda Math, Dakshineswar, India.

(Upper right) Group of women devotees at birthday service.

(Lower left) Group at feast at end of the birthday service.

(Lower right) A group-chanting service at the start of the birthday celebration.

YOGANANDAJI LISTED IN FAMOUS GUIDEBOOK

Who Knows—And What, a guidebook to "authorities, experts, and the specially informed," lists Paramhansa Yogananda as an authority on (1) yoga, (2) Indian religion and philosophy, and (3) world-brotherhood colonies.

The book was published in 1954 (\$15.70) by Marquis of Chicago, publishers of *Who's Who in America*. The information given in *Who Knows—And What* is "based on national surveys" and names "those its Editors judge to be widely recognized as general authorities." Names, addresses, and qualifications are given of 12,000 selected "knowers" of 35,000 subjects—subdivisions in the broad field of human knowledge: art, science, religion, and so on.

The Sari is Adapted for American Women

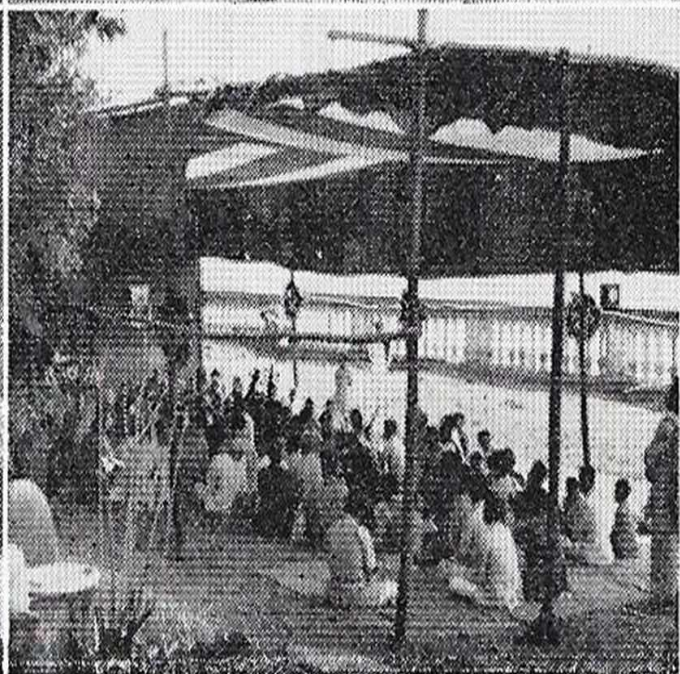
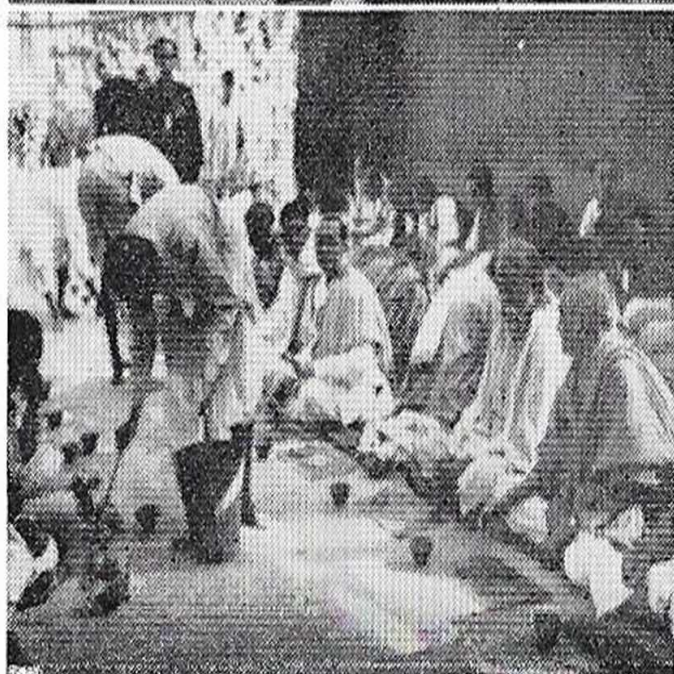
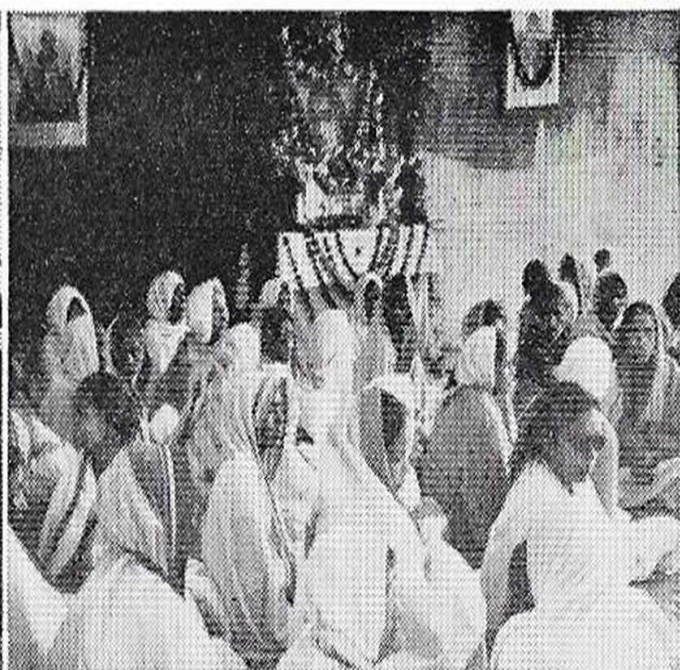
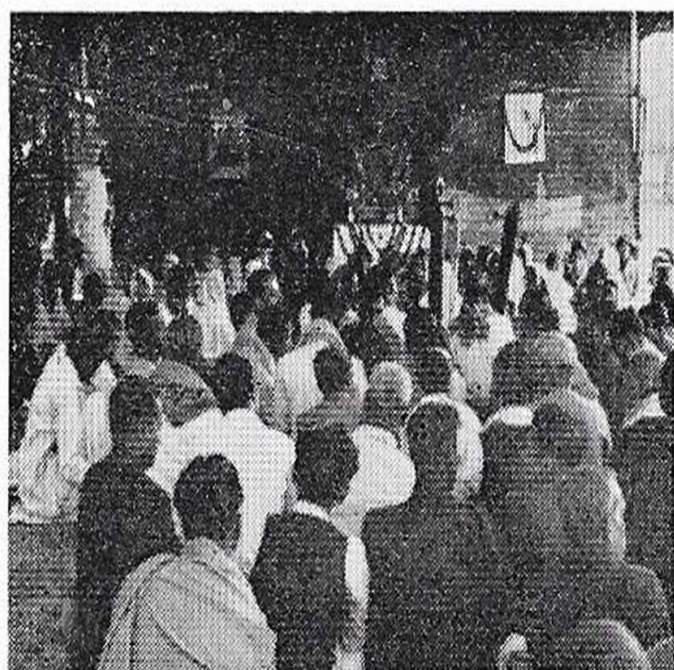


A new and multicolored glow is coming out of the East. Thousands of yards of richly embroidered silk sari* materials are now being imported from India by American dress manufacturers and "are emerging from Seventh Avenue workrooms at the rate of 250 dresses a day," according to a recent article in *Life* (May 16th). On the other side of the world, in the weaving center of Benares, Indian craftsmen are working around the clock to complete orders for the lovely fabrics.

The *Life* article, which is beautifully illustrated in color, calls attention to an exhibit in New York of old and new Indian textiles and decorations at the Museum of Modern Art, "whose past shows have had a historic effect on style." An article by Dorothy Norman on the exhibition, which took up the entire main floor of the Museum, appeared on May 29th in *The Times of India*. A few extracts follow:

"Among the most widely worn traditional garments of India are the *dhoti*, *orbni*, *sari*, and *chadar*. Among its best known traditional crafts, relating to personal adornment, are its magnificent embroideries, hand-painted textiles, and brocades. It is famed for its *bandhana* or tie-dye work; its double-tied resist-dyeing — for what is known as *ikat* weaving; for its delicately woven muslins, its use of glass and talc stitched to fabrics; its marvelously printed cottons and silks; its painted cloths, block

*A straight piece of cotton or silk cloth five to nine yards in length, which is draped gracefully about the figure, as illustrated in the picture above, "A Musical Soiree," by P. Banerji.



(Upper left) Group at Paramhansa Yogananda birthday-celebration, January 5, 1955, Yogoda Math, Dakshineswar, India.

(Upper right) Group of women devotees at birthday service.

(Lower left) Group at feast at end of the birthday service.

(Lower right) A group-chanting service at the start of the birthday celebration.

printing, and brocaded velvet; its shawls, fashioned in the twill-tapestry technique.

"Western designers are particularly struck by the vivid colors of fabrics in the South of India; by the bright but quite different rich colorings and elaborate textures of the Northwest; by the skill of the embroidery and mirror work; by the warmer tones of the rougher textures of the North, as opposed to the stronger colors of the South; by the rich surfaces and elaborate weaving of Benares; by the extraordinary perfection of printing in areas like Western India; by the peasant dress of Rajputana; by the pure natural woolens of Kashmir, by the garments of shepherds and cowherds; by what is made by the people, in the villages in particular, for their own use rather than for the market.

"The general level of skill in India, not only in the creating of such objects as textiles and jewelry, but in other crafts as well, remains extremely high. Moreover, in this, as in any other age, it is quite evident that if good things are wanted, they will be made. Thus it can only be hoped that the Museum exhibition will arouse great interest in America, which, in turn should still further aid in helping to keep one of the great traditions of the world from disappearing, as a result of the ever increasing impact of the machine age."

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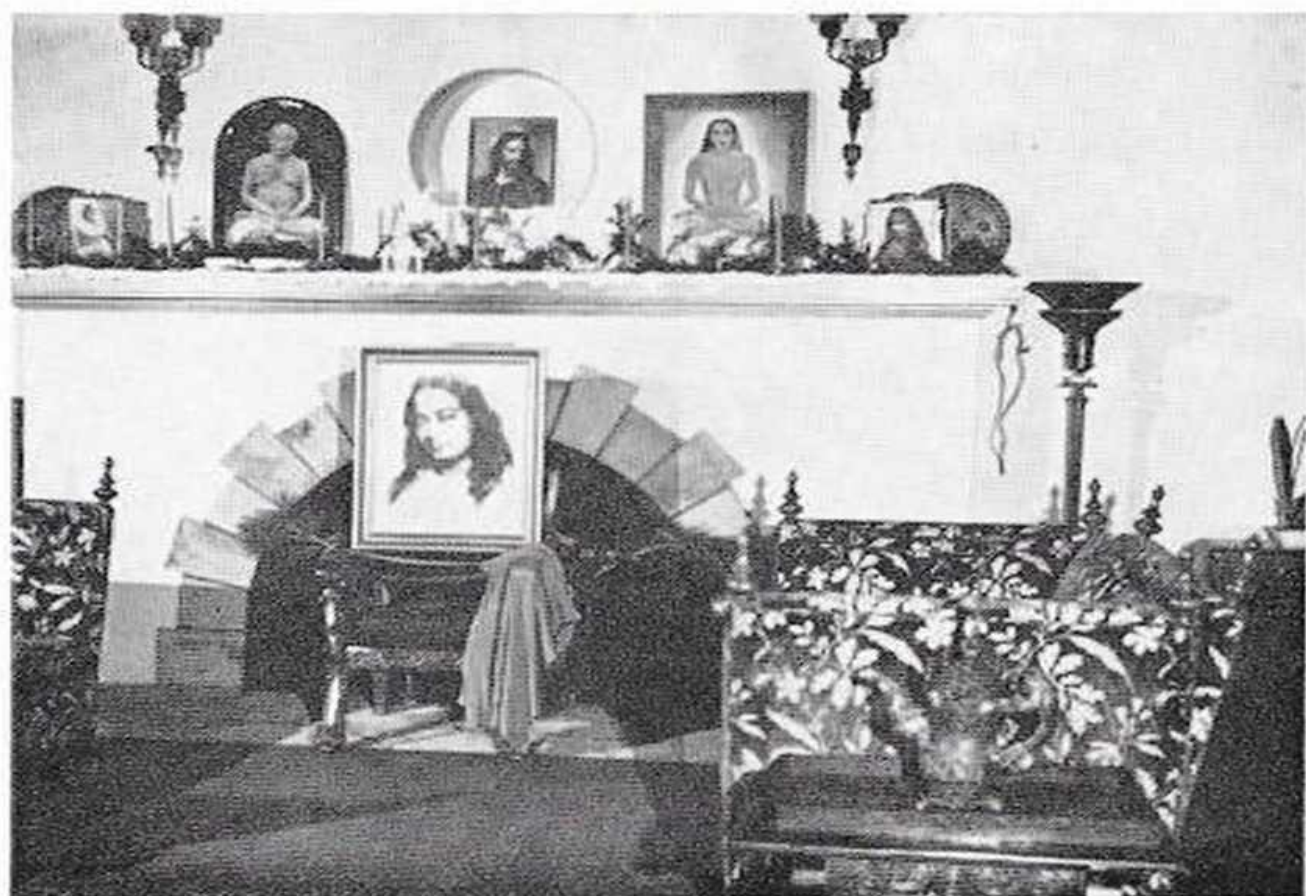
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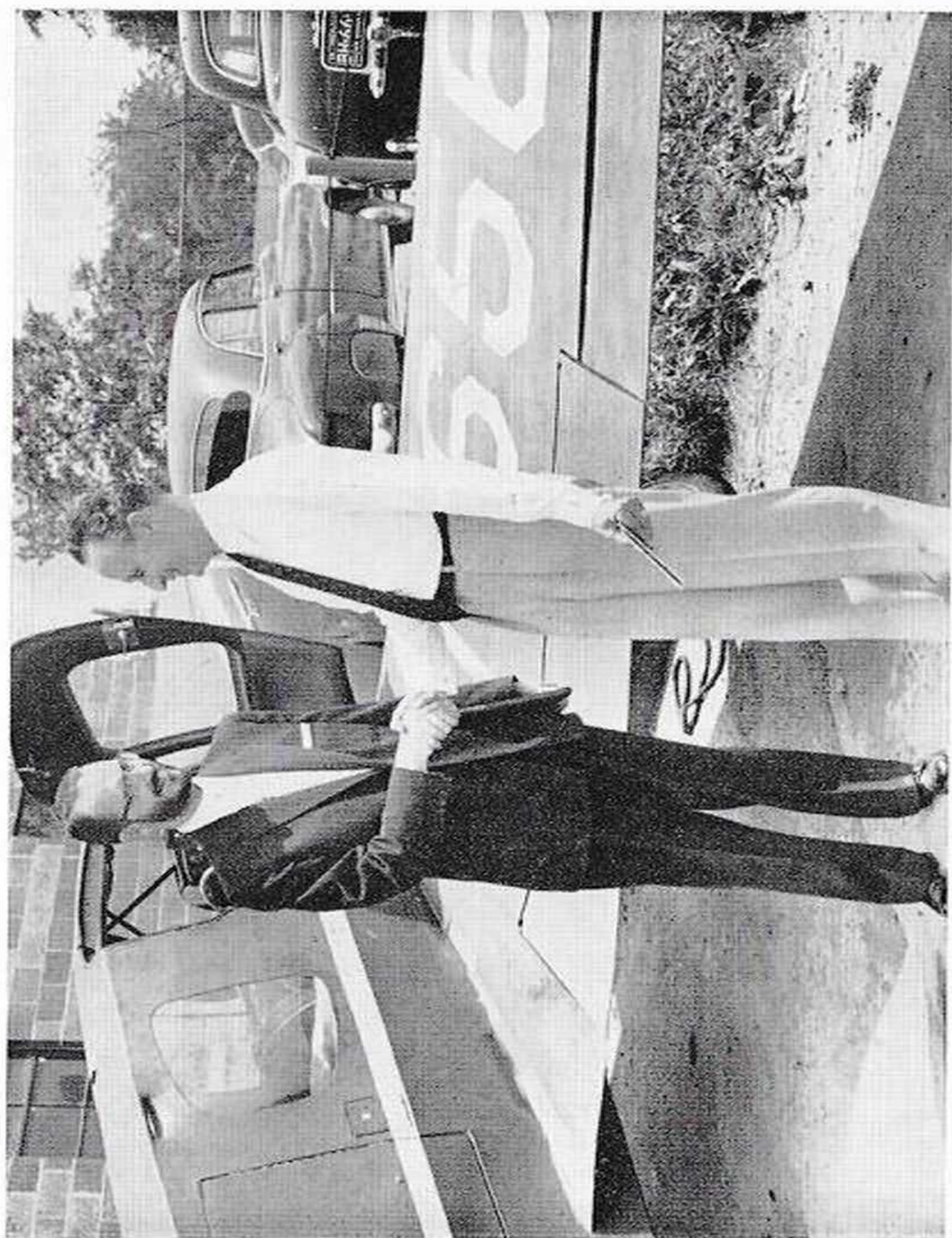
SRF HERMITAGE, ENCINITAS, CALIFORNIA

Altar in main hall of SRF Hermitage, Encinitas, California, decorated at Christmastime in 1954 with green boughs and candles. A portrait of Paramhansa Yogananda rests on one of his favorite chairs; his orange robe lies under the photograph. A day-long meditation, held in this room December 23rd, was attended by men disciples of all SRF colonies. (Similar meditation services were held on the same date at the Mt. Washington Center for women disciples of all SRF colonies.)

"AUTOBIOGRAPHY OF A YOGI" ON UNIVERSITY LIST

Many professors of philosophy in various universities of the world bring *Autobiography of a Yogi* to the attention of their students. Among this group of teachers is Professor F. Spiegelberg, Department of Asiatic and Slavic Literature, Stanford University, California. On his list of recommended reading for students he has recently added the name of Paramhansa Yogananda's famous book.

Professor Spiegelberg, who has traveled in India, is deeply interested in the spiritual contribution of the Hindus to world culture.



News of SRF Centers



Los Angeles, California

Mr. V. K. Krishna Menon, India's delegate to the United Nations, was a guest of the Los Angeles Indian Community and of Self-Realization Fellowship on June 27th at an informal reception and dinner given in his honor at SRF India Center.

Nearly two hundred guests attended the reception in India Hall auditorium. After having been introduced to the assemblage by Mr. Ram Bagai, president of the Indian Community, Mr. Menon greeted and chatted with each one personally. Later he dined with leaders of the Indian Community and of SRF. Sister Daya, president, and Rev. M. W. Lewis, vice-president, represented the Fellowship. Among the guests were Mr. Bagai; Dr. Taraknath Das of the Taraknath Das Foundation in New York City; Mr. Aftar Singh, Mr. Menon's personal secretary; Mr. Upendara Lal, personal secretary to the Consul General of India at San Francisco; and Dr. Jagan N. Sharma, noted Los Angeles scientist.

Mr. Menon had come to Los



Angeles from the United Nations anniversary conference in San Francisco to give an address on June 28th before a Quaker group, members of the Whittier College Institute of International Relations, at the First Friends Church.

Vegetarians Convene at India Hall

About 250 members of the Vegetarian Society attended a Western Convention for Better Living, sponsored by the Los Angeles branch, on July 9th and 10th in SRF India Hall. Many who heard the Saturday panel-discussions, which included an exposition of SRF philosophy, attended services the following morning at SRF Church of All Religions.

Visitor From India

On June 26th Sister Daya, president, welcomed to SRF headquarters a distinguished guest, Major A. N. Chakravarty of the Calcutta School of Tropical Medicine. He came to America to attend a conference of skin disease specialists in Los Angeles. He told Sister Daya that, as a result of having read

CAPTION FOR PICTURE ON OPPOSITE PAGE: Rev. Donald Walters of SRF Mt. Washington Center with Mr. J. Oliver Black, meditation leader of SRF center at Detroit, Michigan, shortly before Mr. Walters emplaned for Montreal, Canada. During June and July he made a tour of thirteen SRF centers in America, Canada, and Europe. (See page 38.)

Paramhansa Yogananda's *Autobiography of a Yogi*, he had determined, upon coming to Los Angeles, to visit the headquarters of the organization founded by the illustrious author. Major Chakravarty also visited the SRF Lake Shrine in Pacific Palisades and SRF India Center in Hollywood.

Mr. Walters Visits Centers in America, Canada, and Europe

Rev. Donald Walters of the SRF Mount Washington Center recently returned from a visit to thirteen SRF branch centers in America, Canada, and Europe. In the United States and Canada his tour included the following cities: Minneapolis, Minnesota; Detroit, Michigan; Montreal, Canada; Baltimore, Maryland; and New York City.

While in New York Mr. Walters received word from his parents, in Europe, that they would arrange passage there if he could visit them. After procuring a new passport in an unprecedented one day's time (it would ordinarily take two weeks under the most favorable circumstances), Mr. Walters emplaned for Paris. He was met at the airport by his parents, accompanied by Mrs. Helen Erba-Tissot, meditation leader of the SRF Centers in Switzerland. With her kind assistance he was able, during a brief stay, to organize an itinerary that included visits to SRF centers in Switzerland at Lausanne, Geneva, Berne, Zurich, and Basle. He then went to Stuttgart, Germany;



Rev. Donald Walters of SRF Mt. Washington Center upon his departure from Geneva en route to Zurich, Switzerland, during a tour in July of several SRF centers in Europe.

Paris, France; and London, England. In Geneva, Paris, and London Mr. Walters gave to eligible students the sacred initiation into *Kriya Yoga*. Many came from a great distance to attend the Paris meetings, some from southern France, others from Belgium.

"Everywhere I went," Mr. Walters said later, "I felt such a spirit of devotion to Master, and an overwhelming desire for a more tangible contact with the Mother Center. I had to assure these devoted students again and again of our sincere intention to send, from time to time, SRF ministers from the Mother Center to visit as many of our branch centers as possible.

"During all my travels, in whatever city meditation meetings are being held, the SRF devotees com-



Altar at Mt. Washington Center, Los Angeles, January 5, 1955, decorated to honor the birthday of Paramhansa Yogananda. Gardenias are scattered over the chair in which Paramhansaji had sat at many meditation services; at its base are his shoes, filled with flowers. (In India it is customary to touch the shoes of a holy man with one's fingertips and then to touch one's own forehead at the seat of the spiritual eye; the meaning of the gesture is that even the dust from the feet of a saint will uplift the consciousness of ordinary mortals.)

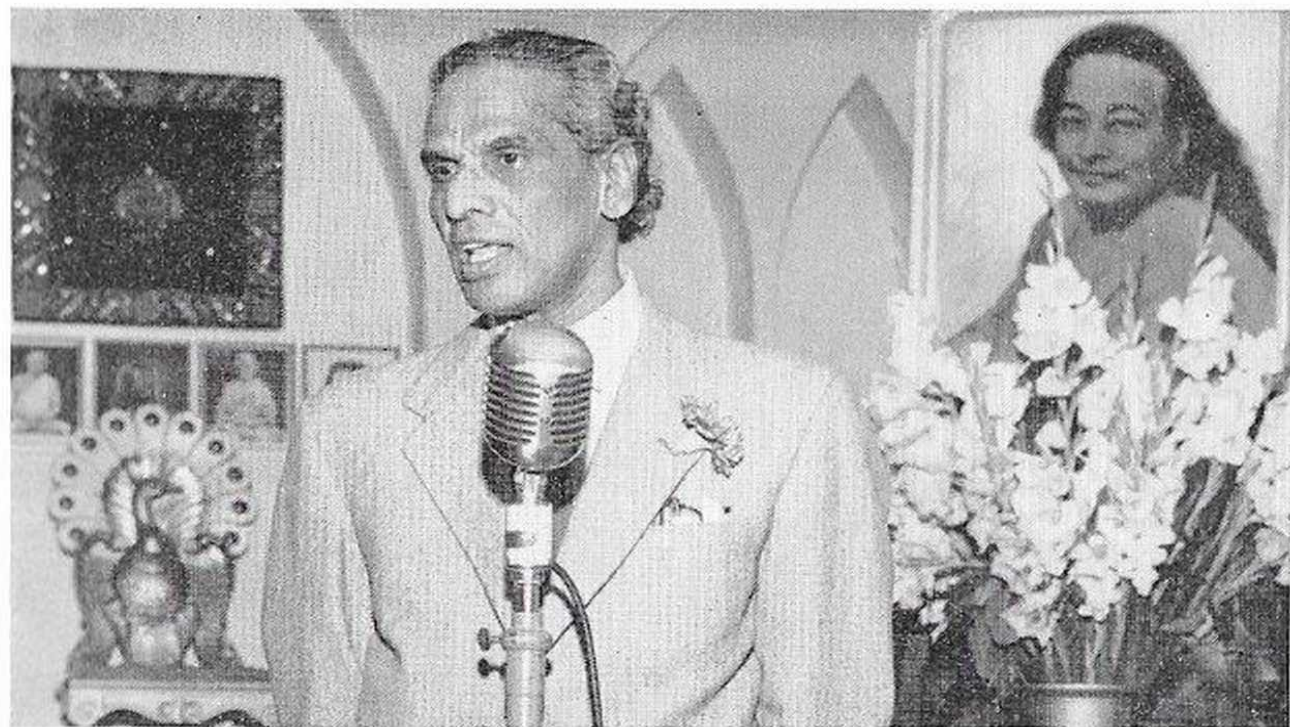
mented that, since Master's passing, they have felt his presence in joy and blessing."

Lakshmanpur, India

Brahmachari Animananda, Principal of YSS Brahmacharya Vidyalaya in Ranchi, addressed a meeting on January 15th of members of the staff of Udai Pratap College in Benares. His subject was "Ways of Self-realization."

In a second talk on the same day he addressed the students of the college, stressing that nothing

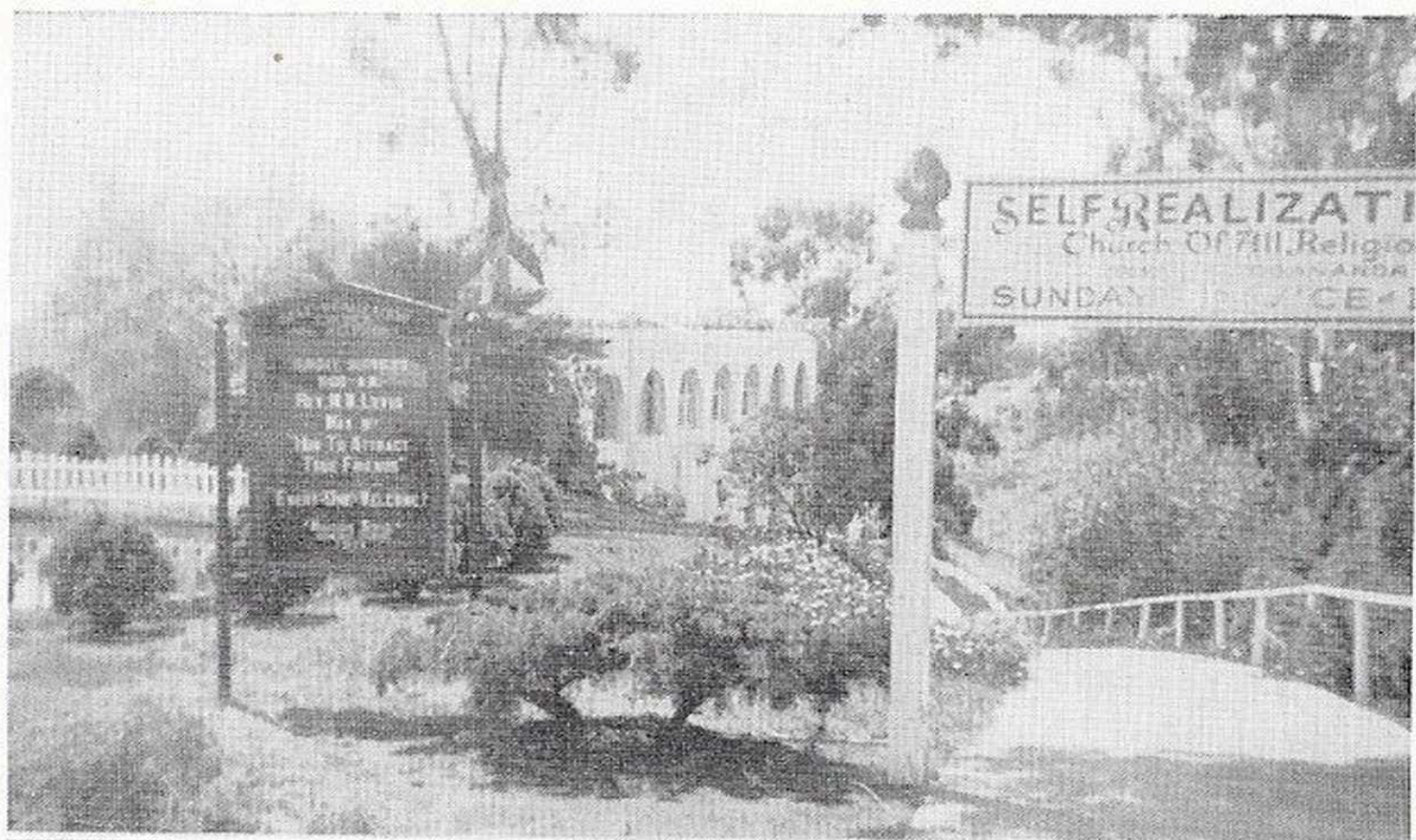
worth-while may be achieved without concentration. He also spoke on the subject of yogic miracles in terms of Einstein's Law of Relativity, explaining the relation between modern scientific researches and the various extraordinary phenomena of yoga. Citing the 43rd chapter of Paramhansa Yogananda's *Autobiography of a Yogi*, Animanandaji stated that yogis who have mastered the proper techniques are able to rise above the ordinary limitations of nature—they may, for example, move from place to



Mr. Krishna Menon, India's delegate to the United Nations, delivering a talk on June 27th before two hundred guests at SRF India Hall, Los Angeles. The photograph (*right*) of Paramhansa Yogananda was taken in 1950.



Sister Daya, president of SRF; and Mr. Menon, at India Hall



SRF CHURCH OF ALL RELIGIONS, SAN DIEGO, CALIFORNIA

(Above) View of church building as seen from entrance walk on Redwood Avenue. Church is situated on the side of a canyon heavily wooded with eucalypti. The Pacific Ocean is visible from the church site.

(Below) Opposite view of entrance walk, looking toward street from the church building (right).

Self-Realization

MAGAZINE



March-June, 1955

50¢



*The Beautiful Life-Story of Mr. James J. Lynn,
American Self-Made Multimillionaire
Who Became an Illumined Yogi*

JULY-AUG., 1955
Volume 27-1

WRITINGS BY PARAMHANSA YOGANANDA
Thought Seeds
Bhagavad Gita

WISDOM OF SAINTS AND SAGES

Letter From Sister Gyanamata

GUEST AUTHORS

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We Are In A New Era By General Douglas MacArthur

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Glimpses of Another World

How to Lead a Virtuous Life

THIS AND THAT

The Sari is Adapted for American Women

CENTER NEWS

News of SRF Centers

SRF CHURCH OF ALL RELIGIONS, SAN DIEGO, CALIFORNIA

(Above) View of church building as seen from entrance walk on Redwood Avenue.

Church is situated on the side of a canyon heavily wooded with eucalypti. The Pacific Ocean is visible from the church site.

Opposite view of entrance walk, looking toward street from the church building (right).

MINISTER FROM SRF HEADQUARTERS GREETES MONTREAL GROUP

Rev. Donald Walters offers a pronam (Indian gesture of greeting) at the start of his lecture on June 6th before an SRF group in Montreal, Canada. Mr. Walters made a six-week tour of SRF centers in America, Canada, and Europe.

Paramhansa Yogananda and Rajasi Janakananda (Mr. James J. Lynn), Encinitas, 1946. The guru and disciple could hardly look at each other without breaking into smiles. "Seldom has the world seen such a perfect friendship," said Sister Daya, SRF president. "Observing them together, we younger disciples were often reminded of the beautiful relationship of St. Francis and St. Bonaventure."

THE GURU

By RUTH V. COCHRAN

(Dedicated to Paramhansa Yogananda)

Guru,

Thou art a name sacred and divine

But unknown to many,

Though thy blessings fall lovingly

Upon the world

Both by day and by night.

Guru,

Divine giver of gifts,

Blessed emissary of God,

Thou givest of thy bounty

That souls weary of delusion

May taste eagerly of truth;

That hearts bereft of love

May find through thee

A solace and beauty not of this earth;

That through thy wisdom

The newly awakened,

By thine unfailing light,
May find unerringly the path.
Thou dost bestow
From the depths of thy generous nature
Rare and priceless treasures of Spirit,
Gifts of inexpressible beauty.
Through thy love and compassion
Thou dost convey
To a dark and deluded world
A continuous stream
Of divine love and light.
Endlessly thou dost seek out
The earth's imprisoned souls,
Motivated by the one desire
To liberate and raise them
Into eternal light.
We who receive,
O Guru,
Realize that our indebtedness to thee
Stands forever;
And also eternally
We will pour out to thee
From the deepest well of our hearts
Our overflowing gratitude,
Our love, and our reverence;
For thou art the giver of gifts,
The awakener
And deliverer of souls to God,
A being sacred and divine—
The Guru.

We Are In A New Era

By General Douglas MacArthur

(Extracts from a speech delivered on January 27, 1955, at MacArthur Park, in Los Angeles, California)

M

any in this brilliant audience were my comrades-in-arms in the days of
used-to-be. They have known war in all its horror and, as veterans, hope
against its recurrence.

How, we ask ourselves, did such an institution become so integrated with man's
life and civilization? How has it grown to be the most vital factor in our
existence?

It started in a modest enough way as a sort of gladiatorial method of settling
disputes between conflicting tribes. One of the oldest and most classical
examples is the Biblical story of David and Goliath.

Each of the two contesting groups selected its champion. They fought; and, based
upon the outcome, an agreement resulted. Then, as time went on, small
professional groups known as armies replaced the individual champions. And these
groups fought in some obscure corner of the world, and victory or defeat was
accepted as the basis of the ensuing peace. And from then on, down through the
ages, the constant record is an increase in the character and strength of the
forces with the rate of increase always accelerating. From a small percentage of
the populace it finally engulfed all. It is now the nation in arms.

Within the span of my own life I have witnessed this evolution. At the turn of the century, when I entered the army, the target was one enemy casualty at the end of a rifle or bayonet or sword. Then came the machine gun designed to kill by the dozen. After that, the heavy artillery raining death upon the hundreds. Then the aerial bomb to strike by the thousands, followed by the atom explosion to reach the hundreds of thousands.

Now, electronics and other processes of science have raised the destructive potential to encompass millions: And with restless hands we work feverishly in dark laboratories to find the means to destroy all at one blow. But, this very triumph of scientific annihilation, this very success of invention, has destroyed the possibility of war's being a medium of practical settlement of international differences. The enormous destruction to both sides of closely matched opponents makes it impossible for the winner to translate victory into anything but his own

disaster. The second World War, with its now antiquated armaments, clearly demonstrated that the victor has to bear in large part the very injuries inflicted on his foe. Our own country spent billions of dollars and untold energies to heal the wounds of Germany and Japan.

War has become a Frankenstein to destroy both sides. No longer is war a weapon of adventure whereby a short cut to international power and wealth, a place in the sun, can be gained. If you lose, you are annihilated. If you win, you stand only to lose.

No longer does war possess the chance of the winner of a duel; it contains rather the germs of double suicide. Science has clearly outmoded war as a feasible arbiter.

The great question is—does this mean that war can now be outlawed from the world? If so, it would mark the greatest advance in civilization since the Sermon on the Mount. It would lift at one stroke the darkest shadow that has engulfed mankind from the beginning. It would not only remove fear and bring security; it would not only create new moral and spiritual values; it would produce an economic wave of prosperity that would raise the world's standard of living beyond anything ever dreamed of by man.

The hundreds of billions of dollars now spent in mutual preparedness could conceivably abolish poverty from the face of the globe

You will say at once that although the abolition of war has been the dream of man for centuries, every proposition to that end has been promptly discarded as impossible and fantastic But that was before the science of the past decade made mass-destruction a reality. The argument then was that human character has never reached a theological development that would permit the application of pure idealism. In the last two thousand years the rate of change in man's character has been deplorably slow compared to the progress he has made in the arts and sciences.

But now the tremendous evolution of nuclear and other potentials of destruction has suddenly taken the problem away from its primary consideration as a moral and spiritual question and has brought it abreast of scientific realism.

The leaders are the laggards. The disease of power seems to confuse and befuddle them. They have not even approached the basic problem, much less evolved a working formula to implement this public demand. They debate and turmoil over a hundred issues; they bring us to the verge of despair or raise our hopes to Utopian heights over the corollary misunderstandings that stem from the threat of war; but never in the chancelleries or in the halls of the United Nations is the real problem raised.

Never do they dare to state the bald truth, that the next great advance in the evolution of civilization cannot take place until war is abolished. It may take another cataclysm of destruction to prove to them this simple truth. But, strange as it may seem, it is known now by all common men. It is the one issue upon which both sides can agree, for it is the one issue upon which both sides will profit equally. It is the one issue, and the only decisive one, in which the interests of both are completely parallel. It is the one issue which, if settled, might settle all outer issues.

Time has shown that agreements between modern nations are generally not honored as valid unless both profit therefrom. It becomes then no longer a problem based upon relative integrity.

It is now no longer convincing to argue, whether true or not, that we cannot trust the other side—that one maverick can destroy the herd. It would no longer be a matter depending upon trust; the self-interest of each nation outlawing war would keep it true to itself. And there is no influence so potent and powerful as self-interest.

It would not necessarily require international inspection of relative armaments; the public opinion of every part of the world would be the great denominator that would ensure the issue; each nation would so profit that it could not fail eventually to comply.

This would not, of course, mean the abandonment of all armed forces, but it would reduce them to deal with simpler problems of internal order and international police.

It would not mean Utopia at one fell stroke, but it would mean that the great road-block now existing to development of the human race would have been cleared

....

Sooner or later the world, if it is to survive, must reach this decision. The only question is, when? Must we fight again before we learn? When will some great figure in power have sufficient imagination and moral courage to translate this universal wish, which is rapidly becoming a universal necessity, into actuality?

We are in a new era. The old methods and solutions no longer suffice. We must have new thoughts, new ideas, new concepts, just as did our venerated forefathers when they faced a new world. We must break out of the strait jacket of the past.

There must always be one to lead, and America should be that one. We should now proclaim our readiness to abolish war in concert with the great powers of the world. The result might be magical.

A Letter From Sister Gyanamata

(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.)

Dear.---.---:

An English saint called "Mother Julian" wrote the following words: "The soul that willeth to be at rest, when another man's sin cometh to mind, let him flee from it; for the beholding of other men's sins maketh as it were a thick mist before the eyes of the soul, unless we behold them with compassion and holy desire to God; for without this it harmeth and tempesteth and hindereth the soul that beholdeth."

Whenever you are involved in an unpleasant situation with another person, as you are at present, I believe the best method of handling the matter is to decide:

"What ought I to do, how ought I to act?" Then concentrate wholeheartedly on

living up to your decision, putting the other person and her actions entirely out of your mind. The first effect of this is that one becomes calm, calm and happy—and you know how important this is in dealing with difficult situations. Whenever I have remembered and lived up to this rule, I have met with surprising success. Whenever I have not followed it but have expected to straighten things out by trying to effect a change in the other person, nothing but friction has resulted, and a lower vibration of my own consciousness. I maintain that holding my own consciousness on a high plane is of the first importance; if I take care of that, everything else will eventually come into line.

I deeply wish that you would be guided by this rule, not only in this particular situation, but in all the questions that the years will present before you to be decided and acted upon.

You write of your "spiritual lassitude." Even those who know of a surety that there is no real joy except in what comes from God, and that the innocent pleasures of the world only divert their minds for a little while, are sometimes assailed by days of just such weariness as you are experiencing. Enough stress in education is not laid upon the need for courage in the character. We must learn to endure. And the only way to learn is by enduring. In courage one sees the brilliant triumph of the soul over the flesh. "Heroism is the dazzling and glorious concentration of courage."

Then too, remember the words of the Lord Jesus: "Father, save me from this hour: but for this cause came I unto this hour." As with him, so with us, how can we expect to escape that which we were born to endure?

Of course I do not think it would be wrong for you to go off by yourself for a day. But it will only divert you a little. Would you not rather ask in meditation to be given what you need? Then if a free day comes, you will know that it is from His hand. The truth is, that which you want is with you all the time, closer than hands or feet. Any moment it may lift you above the world and personal depression. Wait patiently for Him.

No outward trial really matters. We should become stronger and stronger through out experiences, until we are able to stand among those of whom it may be said that their conquest of self has been final, needing no further testing.

GYANAMATA

TWO VIEWS OF SRF MEN'S RETREAT, NEAR TWENTYNINE PALMS, CALIFORNIA

This peaceful desert home was chosen as a retreat for SRF renunciate men by the founder of the SRF Order, Paramhansa Yogananda. He loved to walk and meditate here in the evenings. The mountains nearby reminded him, he said, of Darjeeling in India. Paramhansaji always enjoyed the sight of the windmill (right), which pumps water for the house and grounds.

Scientist Advises Yoga Investigations

Dr. Nagendra Nath Das, lifetime friend of Paramhansa Yogananda," officiated recently as president of the Physiology Section of the 42nd Indian Science Congress. The meetings were convened during January in Baroda, India. Dr. Das' presidential address was "The Role of Bio-Electric Potentials in the Living System." Much of it was of a scholarly, technical nature; but a few extracts, given below, are of particular interest to SRF students:

"There are more than a billion neurons (nerve units) in the human brain, and they are interconnected so that each cell is rarely active without influencing others. The essential activity seems to consist in a sudden change in the cell surface that allows a momentary escape of some of the molecules. This surface change may be repeated at very short intervals so that the cell may become active and inactive as often as fifty times a second, and each time it becomes

active an impulse will pass out from the cell to its neighbor or farther afield to other parts of the nervous system.

"If we look into the past, we find that the great importance of the nervous system in living organisms was recognized by the ancient sages of India. They realized by certain practices the structure of the nerve centers and spinal cord; and in the shastras (religious treatises) the rishis mentioned the sat-chakra, where the brain is represented by thousands of petals; and lower centers that are similarly represented by smaller groups of cells. The Bhagavad Gild says that the human nervous system is like an uprooted, and inverted tree; the brain is compared to the mass of roots; and the downward branches of the tree to the nerves, dividing as they proceed away from the roots The spinal cord is said to be divided into three pathways: the ida, pingala, and susumna. The practice of yoga can create in those pathways an electrical flow under the yogi's control. In India, yogis still exist who control their nervous systems by the practice of pranayama and thus keep their body-cells fit for spiritual realization

"The heart is an involuntary muscle that ordinarily cannot be controlled or stopped at will. But in our ancient culture the yogis of this land could control the heartbeat and could sometimes keep it stopped for long periods. One such phenomenon in a yogi was observed by me when the heart was completely stopped for ten minutes. With the stethoscope I could not find any indication of heartbeat or heart sounds

"It has been my intention today to present to you an assemblage of facts which I hope will point out that this branch of physiology is pregnant with possibilities in the way of both fundamental research and clinical applicability.

Need for Scientific Investigation of Yoga

"We are privileged to belong to a nation of people whose culture dates from ancient times. We have often been referred to as people of the "mystic Orient," principally because certain yogic practices have made it possible to halt the heart, to remain buried alive, to live without food for long lengths of time, and so on—apparently violating the basic principles of physiology.

"These unusual activities are still performed by our yogis for the purpose of 'Self-realization' and for harmonious development of body, mind, and soul; and are accomplished by controlling the body-electricity.

"The physiologist in India holds a unique [investigative] position in this respect and it rests with him to unfold these mysteries."

In a letter to SRF, Dr. Das wrote: "At the Indian Science Congress I was able to present the modern scientific explanation for some of the facts of our ancient culture in yoga, but many more problems remain that require thorough investigation and explanation. This is a land of yogis; and if opportunities are offered, it may be possible to carry out a scientific study of these subjects. Scientific instruments like the electrocardiograph, electro-encephalograph, electromyograph, S-4 Stimulator, and others, will serve the purposes of investigations.

"In these research activities I feel that Paramhansaji's hands are guiding me and that what I have done so far is due to his blessings."

Dr. Das studied under the famous Sir Jagadish Chandra Bose and under Sir Ramnath Chopra. In 1945 Dr. Das became a lecturer in physiology at the University of Calcutta; he is also connected with UNESCO as an expert in brain research.

RANGANATH TEMPLE, BRINDABAN INDIA

A view of part of a famous ancient Indian temple. (Photo taken in January 1955

by Dr. N. N. Das, a director of YSS, and president of the Physiology Section of the 42nd Indian Science Congress)

SIGNS OF SELF-REALIZATION

"When your mind is free from prejudice;
When narrow-mindedness vanishes;
When you sympathize
Unreservedly with everyone;
When you hear the voice of God
In the chorus of churches
Temples, tabernacles, and mosques;
When you realize
That life is a joyous battle of duty
But at the same time
Only a passing dream;
When you find
Increasing joy in meditation
And in bestowing on others
Your divine peace—
Then you will know
That God is with you always
And that you are in Him.
— Paramhansa Yogananda

Swami Atmananda, secretary, YSS, and altar-decorations around a photograph of Swami Kealananda (Shastri Mahasaya), at a commemorative birthday service held for Swami Kealananda on January 30, 1955, at SRF-YSS Ashram in Baranagar, India. Swami Kealananda, disciple of Lahiri Mahasaya and revered tutor of Paramhansa Yogananda, served for many years as the acharya (spiritual head) of the YSS school for boys that was founded in 1918 by Paramhansaji in Ranchi. CAPTIONS FOR PICTURES: Sri Ram Kishore Roy, director, YSS Brahmacharya Vidyalaya (school for boys) founded in 1918 by Paramhansa Yogananda; Brahmachari Animananda (in sweater), head teacher of Ranchi School; Sri Prabhas Chandra Ghose (behind Anirnartandaji, wearing garland), vice-president of YSS; and Swami Atmananda Giri (in white cap), secretary of YSS; at a religious service, December 12, 1954, Ranchi, India.

(BOTTOM, left to right) Brahmachari Jnanananda; Brahmachari Paramananda, Swami Atmananda, Swami Brahmananda Giri, and Brahmachari Sraddhananda, on lawn of YSS headquarters, Dakshineswar, India. The three brahmacharis had just taken their initial vows at a recent ceremony conducted by Swami Atmananda. On this occasion Brahmananda was made a swami of the ancient monastic Swami Order.

Nonviolence—

Hope for a Troubled World

By P. K. PADMANABHAN

(Reprinted by permission from Los Angeles Times, November 12, 1954)

One cold winter evening in 1893 the coach attendant of a South African train was making his hurried rounds before calling it a day. Entering a first-class compartment he saw an unusual sight.

On a berth set aside for white passengers was seated a dark gaunt Indian.

Seething at this impudence, the attendant walked up to the Indian, beat him severely, and threw him out of the train as it pulled in at a wayside station.

The Indian paid for his experience with the loss of two front teeth and severe bodily injuries.

Mohandas Gandhi called it, years later, one of the richest experiences of his life. Life under discrimination was an intolerable indignity. Resisting it was a great challenge; and it was a challenge that Gandhi needed in order to formulate into a workable doctrine several profound influences that had long been gathering within him.

Early in life Gandhi came across an age-old Hindu hymn whose precepts—"return good for evil"—became a passion with him. He also found in the Bible confirmation of his beliefs. The Sermon on the Mount went straight to his heart.

Of this he said later:

"The verses: 'Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man ... take away thy coat, let him have thy cloak also, (Matthew 5:39, 40.) delighted me beyond measure. That renunciation is the highest form of religion was a thought that appealed to me greatly.' It was in reading Thoreau's essay, 'Civil Disobedience,' that the immense power and potential of these ideas dawned on Gandhi.

Thoreau's call to follow one's own conscience even in defiance of Government helped Gandhi to shape his principles as a new instrument in public affairs. The assault on him by the coach attendant was a challenge, and Gandhi took it up. For over two decades he continued in South Africa to offer what he called Satyagraha against race discrimination. Satyagraha, or nonviolent civil resistance, marked the integration of all the influences that had so deeply taken possession of the man—the influences of the Indian hymn, The Sermon on the Mount, Thoreau's essay, and the incident on the train.

Toward the end of World War I Gandhi returned to India to find the country in deep turmoil. Violent political storms were rapidly gathering. Assassinations, bombings, and riots were becoming the order of the day.

Gandhi plunged headlong into the Nationalist movement, determined to apply his principles on a scale and for stakes he had never dreamed of in his earlier days. In ten years, through toil and preaching, he led the nation to nonviolent action, a course that fused the impatience of the revolutionists with the scruples of the idealists.

"Nonviolence is the first article of our faith and the last article of our creed," he told his followers. "If blood be shed, let it be our blood. Cultivate the quiet courage of dying without killing," he urged. He demanded nonviolence even in thought. The votary, he said, must refuse to be cowed down without being angry.

It must be confessed that the wisdom of this doctrine seemed dubious to the East, even as it did to the West. Many recoiled; but, with the eternal patience and faith of the East, the Indians finally followed.

Indian politics over the next quarter of a century was a vindication of Gandhi and his political methods. Millions and millions of people joined Gandhi in offering nonviolent civil resistance to British authority.

When the British police and military attacked forbidden assemblies of people, the resisters would stand up under blows with clubs and riflebutts without even raising their arms to deflect the blows.

Webb Miller, correspondent of the New York World-Telegram, wrote after witnessing one such incident: "In eighteen years of reporting in twenty-two countries I have never witnessed such harrowing scenes.

The Western mind can grasp violence returned by violence, can understand a fight; but is perplexed and baffled by the sight of men advancing coldly and deliberately and submitting to beating without attempting defense." -

By degrees the British government came round. Gandhi had at last succeeded in

what he had set out to do. The moral fiber of the English was at long last touched and strengthened. When a "hard-boiled" Irish officer who had laid down his arms and had walked away from his post exclaimed at his court-martial, "What can you do to people who won't hit you back?" he was unconsciously voicing the perplexity of a baffled empire.

The rest of India's epic struggle for independence is history. Never has a nation fought a battle with cleaner weapons. For the first time in human annals the adversaries in a bitter struggle emerged from it morally exalted.

There are those who see in the life and death of Gandhi a beacon of hope for this troubled world. He rekindled in man a longing for the kingdom of God. By the simple device of applying the Sermon on the Mount to public affairs Gandhi called the world back to the Cross.

INDIA REPUBLIC DAY

President Eisenhower sent cordial greetings to India on the occasion of her fifth anniversary as a Republic (Jan. 26). "May the friendship between our two great democracies grow as we pursue our common goal of a peaceful and fruitful world," President Eisenhower wrote. He added that India's achievements have amply justified the American people's faith in India's bright future.

In the course of a speech made on January 26th in the U.S. House of Representatives in Washington, Congressman Adam Powell said: "I salute the Republic of India and wish it Godspeed. I hope that, as quickly as possible, together the Far East and America can make this world a free world of security based upon brotherhood and upon equality and respect for all peoples."

At an India Republic Day dinner in New York, one of the speakers, Judge J. Waites, said: "The world would be a better place with Americans and Indians as its leaders."

DISCOUNT ALLOWED VEGETARIANS

A recent news dispatch from England states that a well-known London insurance company is now insuring the lives of vegetarians at rates cheaper than those offered meat-eaters. After consulting medical records the London insurance officers are satisfied that vegetarians are likely to outlive persons whose diet is carnivorous.

Five to ten percent discounts on life-insurance premiums are given to those who sign a pledge, as follows: "I declare that from this date I will not knowingly partake of flesh, including fish and fowl, as food."

Glimpses of Another World

By D. V. DIVEKAR

(The following are extracts from an article published on December 17, 1954, in the eminent news-weekly "The Mahratta," Poona, India.)

A

bout three years ago I had a severe heart-attack. As a consequence I lapsed into unconsciousness for about seventy-two hours. As I returned gradually to awareness of this world I heard the strains of Amar Bhoopali (a religious song) flowing from the radio. The sweet sounds (I do not know why) caused two little Niagaras of tears to stream forth abundantly from my eyes. The flow was copious and unending. In spite of my efforts to stop them the water-fountains continued; my pillow was soaked. My people asked me anxiously what was the matter. I could not find words for any reply. Is the world fit for the high and beautiful sentiments called forth by glimpses of another world? Where had I been during those past three days? Memory came back. I had traveled long distances. I had climbed the Himalayas. In the course of the first stage of

the journey I had noticed dirty people and disgusting scenes on both sides of my path; I can't describe how hideous they were. After going through the hellish ordeal I had scaled a high mountain. Everywhere sacrificial sacred fires were burning and purifying the atmosphere. Crimson-clad divine rishis were sitting round these fires, sonorously chanting the Vedas. Among them, miracle to tell, was Sri Subhas Chandra Bose (Sri Subhas, "the idol of Bengal," was a famous political leader who died in 1942. He was a relative of Paramhansa Yogananda.- (Editor) in the apparel of a sadhu (renunciate) doing tapas (austerities for self-purification).

I had trekked higher up. There were roses, roses everywhere. Cool aromatic winds were blowing; the atmosphere was charged with pleasing scents. I was beatifically happy. In these exalting circumstances I felt my heart to be uncommonly pure and clear, a pearl of beauty and truth. It was as white as milk, as fresh as snow, as pure as the Promethean flame. For the first time I partially realized what the Gita means by chitta shuddhi (purification of the heart), an essential condition for one's proper reception of holy instructions. But there my soul's journey back to God's country had ended. I had returned to our mundane world where much is to be endured and little to be enjoyed; where the sweet and the sour, the smooth and the rough are inextricably mixed up.

How to Lead a Virtuous Life

Wisdom from a Holy Text of India, "Srimad Bhagavata"

Y

udhishthira inquired about the duties in the several stages of life. In answer Narada said:

The chief purpose of all religious observances and spiritual practices is self-control and perfection in meditation. The body has been compared to a chariot. The senses are the horses. Mind is the reins. Intellect is the charioteer. The vital energies are the wheels. Virtue and vice are the spokes. Objects of the senses form the road. The ego is the rider. Anger, hatred, jealousy, sorrow, greed, delusion, pride, and thirst for life are the enemies met along the road. When the rider can bring the horses and the chariot under control, his heart becomes pure, and he finds divine grace within. With the sword of discrimination, sharpened by knowledge, he conquers all enemies. He becomes fearless and enjoys divine bliss.

Certain Virtues Enjoined on All Humanity

Certain virtues there are which should be cultivated by all humanity in all stages of life. These are truthfulness, kindness, forgiveness, discrimination, control of the mind, mastery over passions, non-injury, continence, charity, frankness, contentment, devotion to spiritual teachers, desisting from idle conversation, seeking the highest Truth, serving all beings as God. The truths revealed through the experiences of the sages should also be heeded.

Human birth is the door through which we may attain higher or lower future births according to our deeds. Human birth is also the door through which we may attain the highest goal of life: absolute freedom.

When man gives up the struggle for happiness through the doors of the senses, and learns to look within, then only does he find peace and bliss. Clinging to wealth and to worldly life are the root-causes of fear, misery, and delusion.

The bee undergoes many hardships to gather honey; men steal that honey.

Likewise, those who struggle to earn and hoard wealth seldom enjoy it themselves. The king of the snakes does not struggle to seek food; he is satisfied with whatever Nature provides for him. So also lives the sage.

Whatever comes of itself, he accepts. Sometimes he sleeps under a tree,

sometimes he dwells in a palace. Under all conditions he is the same happy person. Learn therefore to be contented in all circumstances. One who has contentment in his heart finds good everywhere and at all times. Those who wear shoes to protect their feet are not hurt by the thorns that lie upon the road. Likewise, those who have learned to be contented under all conditions are never hurt by the thorns that lie upon the path of life.

Discontentment is the cause of restlessness and passionate desires. Where discontentment exists, all effort, all learning, all fame or glory or knowledge are in vain. The discontented heart is full of thirst and greed even when the enjoyments of the whole world are at hand. Many a soul has become degraded because of discontentment. Give up craving for the things of this world, give up greed; and so free yourself from anger (born of disappointments). Learn the evanescence of all pleasures of the senses.

Seek the divine consciousness, the knowledge of unity, and thus conquer all fear. Learn to discriminate between the real and the unreal, and thus be free from sorrow and delusion. Conquer pride and egotism by serving the great sages, the spiritual leaders, the embodiments of purity and holiness. Banish the obstacles on the path of meditation by the control of speech and thought. If any person does harm to you, do not seek to return the injury, not even feel any resentment in your heart; but rather think good of him; for love conquers hatred. He who earnestly seeks to achieve self-control must withdraw from worldly distractions. He should be moderate in eating, drinking, and recreation. Indolence he should shun.

Duties of a Student—First Stage of Life

In the first stage of life, one desiring self-control should enter upon the life of a student. The Guru removes from him the darkness of ignorance and reveals to him the light of knowledge. To prepare for the instruction to be given by the teacher, the student should achieve calmness and steadiness of body and mind. He should free himself from physical ailments by the practice of such pranayama exercises as may be given by the teacher and by taking only such food as will maintain vigor in the body and calmness in the mind. Sitting erect, in a position of controlled ease, he should repeat the sacred word Aum while meditating on its meaning. He should free the mind from all distracting thoughts and desires. When the mind wanders let him bring it back and try to fix it on the divine light within the etheric center of the heart. Constant practice will bring tranquility and peace within. The flame of desire will be extinguished just as a fire goes down when no fuel is added. The mind that is no longer agitated by lust is always tranquil. As the restless waves of the mind subside, there gradually arises divine bliss.

The sacred word Aum is the bow. The purified mind is the arrow. The divine Self is the target. Just as the arrow becomes one with the target, so by the practice of concentration does the mind become united with the divine Self. If one has the same devotion to his Guru as to God, one will easily gain control and mastery. The Guru is truly united to God. Following the Guru's instructions in meditation and in the understanding of the scriptures the student learns to see God, the Soul of all souls, in all beings.

Duties of a Householder- Second Stage

After finishing his course of study he is free to marry and become a householder, or he may lead a life of retirement, or he may become a wandering monk, according to his particular temperament and the guidance of his teacher. The family man, who has to meet obligations in social life, should perform all duties as a form of worship. He should revere spiritual teachers and seek

association with the holy. He should pass his leisure hours in hearing or studying the Word of God. He should engage in the activities of life but should keep his mind free from all attachments. He may possess wealth but should regard himself as a trustee of God, to whom everything belongs. He should look to the needs of the destitute and should serve the Lord in serving all beings. He should not be attached to the flesh and sense pleasures. He must learn discrimination and realize the joy of life in the Spirit and know the glory of the divine Self within.

Duties of a Monk-Third Stage of Life

The wandering monk may go where he will but should not become attached to any place or country. He should learn to find peace and joy in meditation on the Atman, the divine Self. In his eyes all beings should be equal. He should know the Lord to be the supreme goal and end of life. He should meditate on the scriptures and avoid studies that divert the mind from God. He should never make disciples by force nor tempt them with false promises. For a monk to yield to lustful desires, and for a family man to renounce the duties of life—both things are shameful, heinous, and deceitful.

The highest duty of life is to take delight in the Word of God and to meditate constantly upon Him as the embodiment of all Truth. Chant the name and praise of the Lord, and sing His glory. Meditate on His divine attributes; constantly remember Him and His presence.

Serve and worship the Lord of Love. Bow down to Him; know Him as the True Friend; surrender yourself unto Him.

Worship the Omnipresent Lord

The whole universe may be compared to a large tree. All beings may be said to be its leaves and branches. Hari (God) is the root of the tree. When the Lord is worshiped, all beings rejoice. The Lord is all-pervading. He exists both in the sentient and the insentient. Every country is His country, and He is manifest everywhere; but the most sacred places are those in which worship is offered to Him—in temples or in the hearts of His devotees. Those who desire the highest good should live where they may mingle with holy people.

Hari is also called the Purusha, the Dweller Within, for He resides in the hearts of all beings—in gods and angels, in men, in birds and beasts, and in every apparently insentient object. But though He resides in all creatures and things, there is a difference in the degree of His manifestation in them. In human beings He is more manifest than in other forms. Again, among human beings He is more or less manifest according to the degree of higher consciousness attained.

Find the Blissful Atman or Soul

A wise Brahmin said: "After my experiences of happiness and misery, I have come to the realization that the Atman is Bliss, and that man is the Atman. When man ceases to struggle for happiness in worldly pursuits, and learns to look within, he finds the blissful Atman. The Atman alone IS. It is the One without a second. The Atman alone is Reality. That man is deluded indeed who knows not the Real. To attain the Atman, give up the consciousness of the many and become absorbed in the One. Learn to see the One in many."

The process of practicing and realizing this unity consists in seeing cause and effect as one and the same, in seeing the whole universe as an expression of God. The process of realizing unity in action consists in surrendering; all words, deeds, and thoughts to Brahman, or God. The process of realizing unity in objects and persons consists in seeing God in all beings and things. He who follows the path of the contemplative life knows his Self as divine and as one

with God. God is the beginning, He is the middle, and He is the end. He is the enjoyer and He is the object enjoyed. He is the high and He is the low. He is the word spoken and He is the breath that speaks it. He is the manifest and He is the unmanifest.

The man following this threefold path realizes that God alone IS, that there is nothing apart from Him nor beyond Him. Having realized this truth, the devotee is no longer attracted by the things of the world.

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.

Unity is the way

That leads to the Infinite.

Discord and diversity

Throw the world

Into a boiling pot

Of sorrow, wars, and death.

Ideal living,

By uniting souls with truth,

Brings

Happiness, peace, and immortality.

Though discouraging darkness,

Barbed wire fences of habits,

And mountains of indifference

May stand in my path

To prevent my march to Thee,

O Heavenly Father,

Yet the prospect

Of a million kingdoms

And sextillions of years

Of untrammelled worldly happiness

Would not tempt me

To forsake my search for Thee.

I will behold

The Invisible in the visible forms

Of my father, mother, and friends,

Sent here to love and help me.

I will show my love for God

By loving them all

With divine love.

In their human expressions of love

I will recognize only

The One Divine Love.

Wisdom's fire is burning;

I am feeding the flame.

All perishable pleasures,

All temporary aspirations

I am using as faggots
To feed the eternal fire of knowledge.
The old cherished logs of desire,
Which I had saved
To fashion furniture of pleasure,
I now cast into the sacred flames.
I am an immortal child of God,
Living for a little while
In a mortal garment.
I am here
To behold the tragedies and comedies
Of this changeable life
With an attitude
Of unchangeable happiness.
I will conquer restlessness
By the ineffable peace
Received
In the inner temple of silence.
I am the captain
Of the ship
Of my judgment, will, and activity.
I will guide my ship of life
By ever beholding
The polestar of His peace
Shining in the firmament
Of my deep meditation.
Because
I can perform my earthly duties
Only after borrowing
The powers of action from God,
My desire is to love Him.
The first love of my heart,
The first ambition of my soul,
The first and foremost
Aspiration of my reason and will is—
God alone!
Divine Father,
Twinkle Thy light
Through my thoughts and whole being.
Strengthen me;
Make me realize that I am immortal.
Teach me
To follow the one highway
Of Self-realization
That leads to Thee.
Awaken my soul!

YOGANANDAJI LISTED IN FAMOUS GUIDEBOOK

Who Knows—And What, a guidebook to "authorities, experts, and the specially informed," lists Paramhansa Yogananda as an authority on (1) yoga, (2) Indian religion and philosophy, and (3) world-brotherhood colonies.

The book was published in 1954 by Marquis of Chicago, publishers of Who's Who in America. The information given in Who Knows—And What is "based on national

surveys" and names "those its Editors judge to be widely recognized as general authorities." Names, addresses, and qualifications are given of 12,000 selected "knowers" of 35,000 subjects—subdivisions in the broad field of human knowledge: art, science, religion, and so on.

The Sari is Adapted for American Women

A new and multicolored glow is coming out of the East. Thousands of yards of richly embroidered silk sari (A straight piece of cotton or silk cloth five to nine yards in length, which is draped gracefully about the figure, as illustrated in the picture above, "A Musical Soiree," by P. Banerji.) materials are now being imported from India by American dress manufacturers and "are emerging from Seventh Avenue workrooms at the rate of 50 dresses a day," according to a recent article in Life (May 16th). On the other side of the world, in the weaving center of Benares, Indian craftsmen are working around the clock to complete orders for the lovely fabrics.

The Life article, which is beautifully illustrated in color, calls attention to an exhibit in New York of old and new Indian textiles and decorations at the Museum of Modern Art, "whose past shows have had a historic effect on style." An article by Dorothy Norman on the exhibition, which took up the entire main floor of the Museum, appeared on May 29th in The Times of India. A few extracts follow:

"Among the most widely worn traditional garments of India are the dhoti, orhni, sari, and chadar. Among its best known traditional crafts, relating to personal adornment, are its magnificent embroideries, hand-painted textiles, and brocades. It is famed for its bandhana or tie-dye work; its double-tied resist-dyeing-for what is known as ikat weaving; for its delicately woven muslins, its use of glass and talc stitched to fabrics; its marvelously printed cottons and silks; its painted cloths, block printing, and brocaded velvet; its shawls, fashioned in the twill-tapestry technique.

"Western designers are particularly struck by the vivid colors of fabrics in the South of India; by the bright but quite different rich colorings and elaborate textures of the Northwest; by the skill of the embroidery and mirror work; by the warmer tones of the rougher textures of the North, as opposed to the stronger colors of the South; by the rich surfaces and elaborate weaving of Benares; by the extraordinary perfection of printing in areas like Western India; by the peasant dress of Rajputana; by the pure natural wools of Kashmir, by the garments of shepherds and cowherds; by what is made by the people, in the villages in particular, for their own use rather than for the market.

"The general level of skill in India, not only in the creating of such objects as textiles and jewelry, but in other crafts as well, remains extremely high. Moreover, in this, as in any other age, it is quite evident that if good things are wanted, they will be made. Thus it can only be hoped that the Museum exhibition will arouse great interest in America, which, in turn should still further aid in helping to keep one of the great traditions of the world from disappearing, as a result of the ever increasing impact of the machine age."

SRF HERMITAGE, ENCINITAS, CALIFORNIA

Altar in main hall of SRF Hermitage, Encinitas, California, decorated at Christmastime in 1954 with green boughs and candles. A portrait of Paramhansa Yogananda rests on one of his favorite chairs; his orange robe lies under the photograph. A day-long meditation, held in this room December 23rd, was attended by men disciples of all SRF colonies. (Similar meditation services were held on

the same date at the Mt. Washington Center for women disciples of all SRF colonies.)

"AUTOBIOGRAPHY OF A YOGI" ON UNIVERSITY LIST

Many professors of philosophy in various universities of the world bring Autobiography of a Yogi to the attention of their students. Among this group of teachers is Professor F. Spiegelberg, Department of Asiatic and Slavic Literature, Stanford University, California. On his list of recommended reading for students he has recently added the name of Paramhansa Yogananda's famous book.

Professor Spiegelberg, who has traveled in India, is deeply interested in the spiritual contribution of the Hindus to world culture.

A SPIRITUAL INTERPRETATION OF THE BHAGAVAD GITA

By PARAMHANSA YOGANANDA

A fallen yogi should not be driven to despair by failures; instead, he should be glad that he possesses sufficient spiritual fortitude to make the yoga effort.

All his good inclinations and divine experiences of the past will be causes for further spiritual development in the next life.

The money-mad person, in spite of lifelong failures, continues to seek wealth; the sense-addict heedless of present or future miseries, repeats his indulgences in evils; the "dope fiend" does not give up narcotics even when warned of certain death. The wise man, on the other hand, is as stubborn in maintaining good habits as the ignorant man is in evil. Right stubbornness is born of divine stability.

Soul joy, no matter how elusive, is one's forgotten heritage. Even a single taste of divine bliss through ecstasy attained by Kriya Yoga practice will serve as a high incentive for more earnest spiritual efforts. It is thus far better to be even a broken-hearted fallen yogi than to be a complacent sense-addict.

It is greater to try unsuccessfully to find God than not to try at all. The trial must come before any possibility of fulfillment. If one is unsuccessful, he should die trying; in the after-death state he will start his new life with divine aspirations instead of with a dull, undisciplined consciousness.

An imperfect yogi should remember that man's relation with God is that of a son who may demand and receive what he asks from his own Father—not that of a beggar who, in response to an appeal, may or may not receive a beggar's pittance.

In this stanza God assures man through His son Arjuna that all His persevering children—devotees, no matter how many times they may have stumbled in the path of yoga, shall finally be rescued. The Christian Bible similarly says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matthew 7:7.

Chapter VI, Stanza 41

Literal Translation

A fallen yogi,
Gaining entry to the world of the virtuous,
Remains there for many years;
Afterward, he is reborn (on earth)
In a good and prosperous home.

Spiritual Interpretation

Advanced yogis who have not attained the final perfection get an opportunity to live after death on beautiful astral planets. At the expiration of a certain karmic period they are reborn on earth in families of righteous and prosperous people in order to enjoy simultaneously both spiritual and material happiness and thus to march toward liberation.

In stanza 37 two kinds of unsuccessful yogis are described: (1) those who have not found full liberation because of insufficient yoga practice and imperfect non-attachment; such devotees have allowed themselves to become diverted through the slackening of spiritual effort and by yielding to sense temptations; and (2) those accomplished yogis, who, owing to the appearance of some hidden bad karma just before death, become confused and do not achieve complete liberation.

In stanza 41 the Lord describes how the first type (the lukewarm yogi-failures) fares in the next world. Such yogis visit other planets inhabited by the virtuous and stay there happily so long as their meritorious karma holds out. Jesus Christ says: "In my Father's house are many mansions, (John 14:2.) signifying that the universe created by God has many inhabited planets in the physical, astral, and causal universes.

Imperfect yogis who are disappointed in this world are given a chance to experience the happiness available in the bright astral spheres, or are allowed to reincarnate on other planets of the physical universe that boast better conditions of existence than does our earth.

Astronomers know that the earth belongs to a certain universe and that many other universes float like islands in circular space. Some day other inhabited physical planets will be discovered; there will be interplanetary communication and travel. The horse-carriage riders of past centuries could not imagine the existence of modern planes that travel 1000 miles per hour in the supersonic stratosphere, much faster than the speed of sound. Inventions of atomic-energy-powered planes moving with incredible speed will make obsolete all present-day airplanes. The snail with its slow motion cannot expect to go around the globe during its lifetime; but an airplane may encircle the earth in a few hours. Today we cannot travel even to the comparatively close Moon; but atomic-energy-powered planes will someday enable us quickly to reach distant planets.

Yogis who can dislodge their astral bodies from their physical casings can travel in the astral world much faster than the speed of light. They can move from planet to planet with incredible swiftness. They realize that the physical, astral, and causal bodies and the physical, astral, and causal universes are all dream condensations of God's thoughts. Such masters are able to resolve everything into divine thought; they can instantaneously traverse one end of eternity to the other with the speed of thought.

Time and space are categories and relativities of God's mind. A master, by his powerful thought, is able to annihilate time and space. Thought is the primary energy and vibration that emanated from God and is thus the creator of life, electrons, atoms, and all other forms of energies. Thought itself is the finest vibratory energy, the speediest power among all powers. The vehicle of a great yogi's thought is powerful enough instantaneously to carry and cast a planet into the sun and to dissolve it there, even as could God.

As worms live in the soil, fish in the water, birds in the air, and man on the surface of this earth, so inhabitants of other physical worlds live under environmental influences far different from those of our planet. Beings who

dwell on certain stars, for instance, absorb life energy directly; they do not breathe air like human beings. Many people erroneously imagine that no beings could live on a planet lacking in air. (Fish may think that no life is possible without the medium of water!) Just as certain bacteria can live in fire, so there are beings who exist comfortably on planets that exude fiery energies.

In the astral world beings live by life force (prana) that is finer than electroprotonic or atomic energy. Life force is an intelligent energy, a cross between thought and energy. In the astral world all appearances are energy-responses to the thoughts of the inhabitants: i.e., the astral scenes change according to the wishes of the astral beings.

The causal world is very fine-textured, superior to all physical and astral universes. Only the most advanced yogis can remain in the causal sphere, perceiving the subtle manifestations of the various thought planets in the causal (ideational) universe.

Fallen yogis who are tired of this world because here they have failed to attain supreme realization become lukewarm in their spiritual efforts. If they happen to die in that state of discontentment they are drawn by their spiritual longings to harmonious astral worlds that offer temporary solace.

After living in such spheres, finding certain satisfactions for their discouraged desires, the imperfect yogis come back to earth, drawn by the force of their past mortal karma. Such confused yogi-failures are reborn in prosperous, pure families with whom they live in comfort and at the same time seek and attain further spiritual progress. In this way they satisfy simultaneously their innate desires for sense pleasures and for salvation. This opportunity is justly afforded them because of good karma earned by their past-life yoga efforts.

Chapter VI, Stanzas 42-43

Literal Translation

Or he may reincarnate

In a family of enlightened yogis;

A birth like that

Is hard indeed to gain on this earth!

There, O Arjuna,

He recovers the yoga discrimination

Attained in his former existence,

And tries more strenuously

For spiritual success.

Spiritual Interpretation

In these two stanzas the Lord relates what happens to the second kind of imperfect yogis. When a devotee is true to God to the end of his life and yet does not receive complete emancipation owing to the obstruction of some buried past karma, he receives a "new deal." He is not to be diverted by astral splendors or by the luxuries of a carefree earthly environment like the first kind of fallen yogi. He is, rather, suitably rewarded by rebirth in the home of a great yogi who is also a family man. There in the company of his exalted parents he finds no incentive to seek sense pleasures but tries from his very infancy to achieve the final spiritual glory. This kind of rebirth is very rare because few yogis marry after receiving divine illumination. Some perfected yogis enter the householder's life at God's command in order to supply worldly people with an example of a perfect marriage. Weak yogis who have lust in their hearts and who marry to satisfy secret desires for sense enjoyment are not great masters. Because the Lord seldom asks devotees to marry after they have found salvation, birth in a family of emancipated yogis is naturally a rare occurrence.

Suk Deva, the son of Vyasa and his wife, achieved birth in such a rare family.

At the age of seven Suk Deva left his relatives to find a guru. His father

followed him to ask him to return home; he felt he could give his son liberation. But the great son of the great father said, "Are you suffering from the delusion that I am your son? Though I know you could give me God-realization, still I prefer to seek it from a disinterested guru."

Vyasa smilingly admitted the truth in his son's surmise, and then directed Suk Deva to King Janaka of India, who was not only a monarch but a great yogi. When the better type of fallen yogi is born amongst liberated saints, he finds his aspirations reinforced by the spirituality and example of his parents. They can transfer their God-consciousness to their child at will. He therefore quickly attains the final freedom.

The divine attainments of a yogi's past lives are everlastingly retained. All seeds of good karma are lodged in the cerebrum of the astral body; when they are watered by remembrances and by vibrations of good environment in a new life, they sprout forth and grow into the infinite tree of liberation.

Stored-up good desires and experiences tending toward liberation are the great forces that impel a yogi to make supreme efforts to reach his Final Goal.

Chapter VI, Stanza 44

Literal Translation

The power of former yoga practice
Is sufficient to force, as it were,
The yogi on his onward path.
A student of even theoretical yoga
Is farther advanced
Than is a follower
Of the outward scriptural rites.

Spiritual Interpretation

As past evil karma powerfully stimulates a man to indulge in sense pleasures, so strong past habits of God-communion compel a reincarnated yogi to seek divine union. Like a shooting star, that yogi crosses the skies of delusion and reaches his spiritual destination.

The spiritually inquisitive person who studies yoga, the science of sciences, receives more benefit than does the devotee who mechanically practices the material Vedic ceremonies enjoined by the four Hindu Bibles (Rig, Yajur, Sama, and Atharva). The words of these four Vedas or wisdom books are considered to be emanations of the omniscient sound of Aum. The great sages (rishis) heard the sounds and memorized them; later, the holy instructions were committed to paper.

A deep seeker knows that a mechanical performance of sacred ceremonies and religious rites does not bring liberation; it is the person that communes with the Aum sound who is the real knower of the Vedas. In fact, a body-identified person, one unable to commune with the Cosmic Sound, was not allowed in ancient times to read the Vedic scriptures. The Gita therefore points out here that the yogi who is spiritually inquiring will not be satisfied with outward rituals, but will seek a knowledge of yoga, first in theory and then in practice; By yoga techniques he will find the Blessed Absolute existing beyond the curtains of vibratory phenomena.

Chapter VI, Stanza 45

Literal Translation

Diligently following his path,
Purging himself of sin,
Attaining perfection
By the efforts of many births,

The yogi finally enters the Supreme Beatitude.

Spiritual Interpretation

A good yogi is he who follows the spiritual meditative path with gradually increasing speed and with non-attachment; with steady thoroughness he renounces material attachments; and with intense mental alacrity he seeks God-communion.

As the yogi proceeds in the path, he finds his mind passing through the various stages of concentration—of being once in a while calm and most of the time restless; of being half the time calm and half the time restless; of being nearly all the time calm and once in a while restless; of being all the time calm without ever being restless. When the yogi reaches the fourth or unchanging state he finds himself free from dislikes and likes; the limiting effects of all his past actions have been removed by yoga practice.

A yogi cannot be sure of finding complete liberation just by acquiring the calm state. He must establish on that altar of ineffable peace the blissful Cosmic Presence.

If the yogi is not able to stabilize his communion with the Absolute on the altar of everlasting calmness he may have to undergo a few or many incarnations of divine contact, in a state of unshakable calmness and self-control, before he attains final emancipation.

Lahiri Mahasaya, the first modern exponent of the deepest spiritual interpretations of the Bhagavad Gita, gives an esoteric meaning to the words "many births" in this stanza. His explanation is as follows:

When a man breathes out and cannot breathe in he experiences the state of great dissolution or death. Later, when the soul enters into another physical body, that transition is called rebirth. Similarly, when

a man exhales and does not breathe in, that state is said to be one of partial dissolution. When he breathes again, after perceiving the breathless state of partial dissolution, he is spoken of as being born again. As a yogi finds liberation after many great dissolutions (many deaths and rebirths), so he may also attain freedom by the practice of Kriya Yoga—by consciously experiencing death during breathlessness, and rebirth during inhalation, in the superconscious state. If the accomplished yogi can keep concentrated on the Absolute Bliss without attachment to material pleasures during a certain number of esoteric births and deaths (inhalations and exhalations), he becomes emancipated.

REALIZE YOUR NATIVE GOODNESS

"It is a great error

For you to identify yourself with your weaknesses. Recall the memory of good things

So that you become

More and more close

To the realization

Of your native goodness

And oneness with God."

—Paramhansa Yogananda.

YOGANANDAJI HONORED BY LIBRARY HE HELPED FOUND

(left to right) Dr. Upendra Nath Mitra, Foundation member of Saraswat Library; Dr. Jagabandu Bose, president; Dr. Anil Krishna De, Professor of Physiology and honorary secretary of Saraswat Library; and Swami Atmananda Giri, secretary of Yogoda Sat-Sanga Society, on the occasion of the unveiling on November 5, 1954, of a picture of Paramhansa Yogananda—one of the founders of Saraswat Library, Calcutta, India.

News of SRF Centers

Los Angeles, California

Mr. V. K. Krishna Menon, India's delegate to the United Nations, was a guest of the Los Angeles Indian Community and of Self-Realization Fellowship on June 27th at an informal reception and dinner given in his honor at SRF India Center.

Nearly two hundred guests attended the reception in India Hall auditorium. After having been introduced to the assemblage by Mr. Ram Bagai, president of the Indian Community, Mr. Menon greeted and chatted with each one personally. Later he dined with leaders of the Indian Community and of SRF. Sister Daya, president, and Rev. M. W. Lewis, vice-president, represented the Fellowship.

Among the guests were Mr. Bagai; Dr. Taraknath Das of the Taraknath Das Foundation in New York City; Mr. Aftar Singh, Mr. Menon's personal secretary; Mr. Upendara Lal, personal secretary to the Consul General of India at San Francisco; and Dr. Jagan N. Sharma, noted Los Angeles scientist. Mr. Menon had come to Los

Angeles from the United Nations anniversary conference in San Francisco to give an address on June 28th before a Quaker group, members of the Whittier College Institute of International Relations, at the First Friends Church.

Vegetarians Convene at India Hall

About 250 members of the Vegetarian Society attended a Western Convention for Better Living, sponsored by the Los Angeles branch, on July 9th and 10th in SRF India Hall. Many who heard the Saturday panel-discussions, which included an exposition of SRF philosophy, attended services the following morning at SRF Church of All Religions.

Visitor From India

On June 26th Sister Daya, president, welcomed to SRF headquarters a distinguished guest, Major A. N. Chakravarty of the Calcutta School of Tropical Medicine. He came to America to attend a conference of skin disease specialists in Los Angeles. He told Sister Daya that, as a result of having read Paramhansa Yogananda's Autobiography of a Yogi, he had determined, upon coming to Los Angeles, to visit the headquarters of the organization founded by the illustrious author. Major Chakravarty also visited the SRF Lake Shrine in Pacific Palisades and SRF India Center in Hollywood.

Rev. Donald Walters of SRF Mt. Washington Center with Mr. J. Oliver Black, meditation leader of SRF center at Detroit, Michigan, shortly before Mr. Walters emplaned for Montreal, Canada. During June and July he made a tour of thirteen SRF centers in America, Canada, and Europe.

Mr. Walters Visits Centers in America, Canada, and Europe

Rev. Donald Walters of the SRF Mount Washington Center recently returned from a visit to thirteen SRF branch centers in America, Canada, and Europe. In the United States and Canada his tour included the following cities: Minneapolis, Minnesota; Detroit, Michigan; Montreal, Canada; Baltimore, Maryland; and New York City.

While in New York Mr. Walters received word from his parents, in Europe, that they would arrange passage there if he could visit them. After procuring a new passport in an unprecedented one day's time (it would ordinarily take two weeks under the most favorable circumstances), Mr. Walters emplaned for Paris. He was met at the airport by his parents, accompanied by Mrs. Helen Erba-Tissot, meditation leader of the SRF Centers in Switzerland. With her kind assistance he was able, during a brief stay, to organize an itinerary that included visits to SRF centers in Switzerland at Lausanne, Geneva, Berne, Zurich, and Basle. He then went to Stuttgart, Germany;

Rev. Donald Walters of SRF Mt. Washington Center upon his departure from Geneva en route to Zurich, Switzerland, during a tour in July of several SRF centers in Paris, France; and London, England. In Geneva, Paris, and London Mr. Walters gave to eligible students the sacred initiation into Kriya Yoga. Many came from a great distance to attend the Paris meetings, some from southern France, others from Belgium.

"Everywhere I went;" Mr. Walters said later, "I felt such a spirit of devotion to Master, and an overwhelming desire for a more tangible contact with the Mother Center. I had to assure these devoted students again and again of our sincere intention to send, from time to time, SRF ministers from the Mother Center to visit as many of our branch centers as possible.

"During all my travels, in whatever city meditation meetings are being held, the SRF devotees commented that, since Masters passing, they have felt his presence in joy and blessing."

Altar at Mt. Washington Center, Los Angeles, January 5, 1955, decorated to honor the birthday of Paramhansa Yogananda. Gardenias are scattered over the chair in which Paramhansaji had sat at many meditation services; at its base are his shoes, filled with flowers. (In India it is customary to touch the shoes of a holy man with one's fingertips and then to touch one's own forehead at the seat of the spiritual eye; the meaning of the gesture is that even the dust from the feet of a saint will uplift the consciousness of ordinary mortals.)

Lakshmanpur, India

Brahmachari Animananda, Principal of YSS Brahmacharya Vidyalaya in Ranchi, addressed a meeting on January 15th of members of the staff of Udai Pratap College in Benares. His subject was "Ways of Self-realization."

In a second talk on the same day he addressed the students of the college, stressing that nothing

worth-while may be achieved without concentration. He also spoke on the subject of yogic miracles in terms of Einstein's Law of Relativity, explaining the relation between modern scientific researches and the various extraordinary phenomena of yoga. Citing the 43rd chapter of Paramhansa Yogananda's Autobiography of a Yogi, Animanandaji stated that yogis who have mastered the proper techniques are able to rise above the ordinary limitations of nature—they may, for example, move from place to place in the twinkling of an eye. He showed how such apparently strange phenomena may be explained in scientific terms. The lines "Annraniyan mahatomahian" and other passages in the Upanishads can be directly related to the theories of Einstein, he said. "When the yogi is one with the Infinite he is omnipresent to the farthest point of Eternity. The Infinite is present in the heart of all and in the whole universe, within and without everything. "This knowledge is available to those who seek it sincerely and are fit to receive it," Animanandaji pointed out. "We all desire peace and happiness, but know not how it maybe attained. We should understand the nature of our own selves. It is possible, through proper yogic techniques, such as Kriya Yoga, to realize the soul, to achieve perfect peace, and to become one with God."

Sonagoan, India

The Yogoda Sat-Sanga Ashram in Sonagoan (Gosaba), India, held its annual meeting on June 2, 1955. Swami Atmananda Giri of YSS headquarters in Dakshineswar presided over the meeting, which included chanting of hymns, songs, recitations from the scriptures, and a reading of the working report of YSS Yogoda Math.

Sri Tulsi Narayan Bose, whose home was the site of Paramhansa Yoganandaji's

first school in India, was the guest of honor. He lectured on Bhakti Yoga (path of devotion). Sri Indra Nath Seth spoke on the yoga paths of wisdom (Jnana) and of action (Karma). Swami Atmanandaji described his visit to the United States last year and gave a talk on yoga. Proshad (a milk drink served only on holy occasions) was distributed to 400 people.

THE MASTER SAID

A collection of Paramhansa Yogananda's sayings and wise counsel to various disciples.

The Master's unswerving devotion to God and his unfailing sympathy for man are appealingly mirrored in these selections from treasured diaries and cherished memories of disciples of Paramhansa Yogananda.

Comments on Memorial Magazine for Rajasi Janakananda

"I received immeasurable inspiration from the March-June issue of Self-Realization Magazine. I will never in words be able to convey to you the effect that this issue had upon me. We Americans have been conditioned to respect money; and, next to money, those who have a lot of it. My parents influenced me severely along this line of thought. 'Save your money, was something I heard countless times; but never, 'Realize yourself.' Thus it was that I was profoundly moved to read of Rajasi Janakananda's ascent to truth. Truth lies within, and he looked within.

"Even if there had been no words written about Rajasi, I should have got the same impression from his pictures. One need only look at his face to see that he was completely given to God. I must tell you,

I burst into tears with nearly every page. I can hardly tell what it is about him, but he was truly an American saint—Saint Lynn."-H.O., Los Angeles, Calif.

"The last magazine, with the beautiful story of love in its highest and purest form, will be read and reread. To think it could happen in this world!"-H.T., Royal Oak, Michigan.

"By the time I had read the last page (of the Rajasi Janakananda Memorial Number) I felt as if I had been 'washed by the blood of the lamb.' "-C.P.H., Belleville, Ill.

"I have read the Rajasi Memorial magazine from cover to cover—some of it twice and even three times. It is a very wonderful number and I offer congratulations to all concerned. Until the magazine came I had suffered from an attitude of almost irreconcilableness over the loss of our wonderful president, Rajasi. I had wanted him and Master to live to help us all. But since reading the magazine a deeper understanding has come over me. I feel happy again. The Masters are with us in Spirit to help us."-A.W.G., Salt Lake City, Utah.

"Please send me five copies of the very inspiring and beautiful March-June edition of Self-Realization Magazine. Some of the quotations from Mr. Lynn are among the very best ever put in print."- W.H.M., The Dalles, Oregon.

"Please send me six more magazines for March-June 1955. My copy came yesterday. I read it through without stopping, and now I realize answers to many questions I had not yet asked. The issue is simply wonderful."-B.F., Junction, Ill.

"I have been having a feast in reading the new (March-June) magazine. I cannot tell you the upliftment I have felt all the way through. It is so very inspiring, and makes me feel that I have only One Goal.

I am grateful I have the line of great Masters to aid me in the climb upward."-R.O.B., Portland, Indiana.

"What a great soul was Rajasi, and what a true and sincere friend to Master! God is sending His saints to show us His immense love and the way to become aware of His presence as the only Reality behind

this world of war, pain, and misunderstanding."-A. and J. Meyer, Hovelriege fiber Paderborn, Germany.

"The last magazine brought the once vague figure of Rajasi into relief. What a wonderful soul he is—so childlike, like Master."-J.B., Dudley, England.

"The March-June magazine answered my inner questions about Rajasi, and the story has left me uplifted and thrilled. Each bit of information I glean is like a pearl on the string of knowledge I clutch to my heart as I advance along life's path. My heart goes out to the Masters, back through the line to Babaji; there is a lump in my throat, and tears of love are springing from my eyes. I feel more than ever resolved to make a greater effort to be always at one with God and the Masters." - F.M., Cuesta Piedra, Chirique, Panama.

"Thank you for the most interesting account of the illumination of Mr. J. J. Lynn. It is a comfort to know that a Westerner could attain this very difficult-to-reach state."-F.H., London, England.

"The magazine is marvelous, and brings much news of blessed Rajasi's earthly sojourn that I had not imagined would be revealed this soon. Master's beautiful face, on so many pages, reflects such love. When I think of their spiritual pilgrimage it is difficult for me to keep at this job of letter writing-I would rather stay up on 'cloud nine.'"V.J., Tucson, Arizona.

"The Memorial issue of Self-Realization Magazine for Rajasi is a monumental one. I am thrilled every time I turn the pages! In some mysterious way it has elevated my consciousness. To truly seeking souls, this publication is more than a magazine."- L.A., Pittsburgh, Penna.

"The story of Rajasi's life has gone deeply into my thoughts and feelings, drawing me forward toward truth and the way of the Masters. Rajasi seems very near, and although I know no more about him than what one can gather from reading of his life, I feel his love as a link between myself and Patamhansaji. Not having known Paramhansa Yogananda in the flesh, and being at the same time only a beginner in Self-Realization, sometimes I fail to receive the love and wisdom that he constantly sends forth to us.. Thus Rajasi draws me toward Paramhansaji - introduces me, it seems, to the Master. At other times Paramhansaji seems vividly close. How he comes to dwell in every nook and cranny of one's being! My life has turned so vastly rich, so incalculably happy. An ecstasy, a quiet joy is beginning to ripen within. I have not even yet learned how to concentrate, let alone meditate—yet with even the small effort I have thus far put forth I am rewarded overwhelmingly. Truly, 'There shall not be room enough to receive it,' this joy."-E.H., Woodland Hills, Calif.

"I shall treasure the memorial issue for Rajasi always, along with the memorial edition for Paramhansaji."-L.N., Los Angeles. Calif.

"The magazine is a blessing! Such joyousness is conveyed through the words and pictures that a tremendous spiritual downpouring seems to accompany each page. I believe everyone will feel the happiness the magazine conveys through the faces of Master and Rajasi, and in the wonderful talks of God. This issue carries to all men the message that Yoga, as taught by Paramhansaji, is a spiritual path in which the devotee realizes the needs of his heart and obtains cessation from restlessness and unhappiness (rather than a series of postures, so generally associated with the word Yoga). That a successful businessman found Yoga will be encouragement to others."---K.S., Berkeley, California.

Comments on Autobiography of a Yogi

"With a heart that overflows like the Ganges at floodtime, I thank you for writing Autobiography of a Yogi. It affected me so profoundly that I felt I was experiencing what I read. Your autobiography is unique in modern times. There is nothing remotely resembling it nowadays. For a comparison one must return to the great works of the past like Rechnung's life of Jetsun Milarepa, or to The Little Flowers of Saint Francis; or to the lives of the medieval saints, Shivananda and Tulsi Das." -MS. Kyrenia, Cyprus.

"When I read Master's Autobiography of a Yogi I was so happy to have found a form of religion corresponding to my innermost thinking and feeling. In other churches I have always felt like a guest; in SRF I feel at home. Everything about the teachings seems familiar, as if it had been known by me for centuries! When you ask, 'What did you gain through this association?' I can only answer: 'Everything.'" - L.K., Berlin, Germany.

"One of the most striking and soul-stirring experiences of my life was the reading of Autobiography of a Yogi." -W.F.D., St. Thomas, Ontario, Canada.

"I traveled in India for twenty years, and have had some interesting experiences, especially in Mount Abu and Benares. Yogananda's magnificent book has recalled the happy time I spent in India." -R., Madrid, Spain.

"I was deeply impressed by this book. I am reading it a second time and am more and more touched by the Yoga teachings, which penetrate so deeply into the infinite world of our Creator and Lord.

Daily I study one chapter, and daily my desire becomes stronger to know more of this wonderful teaching." -O.H., Mindelheinz Bayern, Germany. "Consider me a new convert to your incomparable doctrine. For a long time I have been seeking the truth through various paths, but I had not succeeded. Reading your book has opened the way, I am completely convinced." -A.G.H., Miranda, Venezuela.

"With what enthusiasm we have read Autobiography of a Yogi! I write these lines with awe for a person who has felt the nearness of God I know that many people of the West are spiritually unawakened. But is it not already a little progress when we can understand the works of great yogis and believe in them, without even the smallest doubt of their truth?" -J.D. and A.L., Germany.

"In reading Autobiography of a Yogi I felt at once that I had found the way to my Source. For some days I felt as if I were between heaven and earth. I found a sense of real love, of the real joy and tenderness of the cosmical ecstasy." -C.H., Torino, Italy.

"In a period of six years' study, Autobiography of a Yogi is the book that has appealed to me most." - R.V., Glasgow, Scotland.

"I read Autobiography of a Yogi with sincerest inner emotion. It brought me recognition and knowledge of my own inner position; even more, it brought me a new aim for my own life. In this book I found what I had searched for in vain everywhere else: on one side, a unified view of all religions; and, on the other, a hint to a way to Self-knowledge and Self-consciousness, which means in the last analysis a true consciousness of the world and of God. My own church did not lead me to knowledge of the right way. All that I learned there remained empty words for me. For that reason I have avoided my church for years, even religious communion; but I felt a certain discontent and emptiness. I felt seriously a lack of distinct decision in my life. I began to live only for interests of this world, but it did not satisfy me; the inner emptiness was growing. Everything seemed to be uncertain and questionable. My longing for truth and real life grew, and always I was longing for an understanding of the deepest sense of our existence. Just in that condition of my inner development I

found the book of Yogananda. Today I consider that event to have been a dispensation of fate. A new light appeared suddenly for me. I saw at once more distinctly the aim of my life. I assure you my life has changed thoroughly since."- W.H., Kries Backnang Sturmfederstrasse, Germany.

"The books I received are wonderful. I've read Autobiography of a Yogi twice. After reading Science of Religion, I said to myself, 'This is what I've been looking for all my life: a clear picture of religion. I have been wandering in a desert athirst for years and now at the sight of living water I am overwhelmed with joy.'-N.L., Huron, Calif.

"I must admit that I have been simply stupefied by your book Autobiography of a Yogi. If it were not you telling the facts, I could hardly believe them ...

Kriya Yoga appears to be an extremely quick and efficient method for self-development. As I understand it, one half-minute of the practice of this technique corresponds to one year of ordinary spiritual development. This is really a boon. Tell me how I may learn even the rudiments of it."-C.M.V., Salzburg, Austria.

Letters From SRF Students

"With an ever-increasing sense of wonder and purpose I try to absorb and apply the teachings of Paramhansa Yogananda. Again and again I wonder at the miracle that brought Self-Realization into my life. The Praecepta stand above the restrictions that usually bind the written word—they are living and immediate."-E.H., Van Nuys, Calif.

"The joy, the peace, the bliss of meditation are filling my consciousness in increasing measure. At night my husband and I usually meditate from 11 p.m. until 2 a.m. And we look forward more and more each day to these sacred periods. God has been manifesting His love to us in many ways recently: so many wishes we have had are being realized. We almost hesitate to wish for anything any more! I know that our beloved Guru is behind all our blessings, and my greatest wish is to become so conscious of his presence that all we meet may be blessed to feel God in us as we feel God's presence through him. -A.C.A., San Jose, Calif.

"For the first time I am learning the meaning of peace."-J.T., Buena Park, Calif.

"It is impossible to tell you how inspiring, uplifting, and illuminating the Praecepta are to me. There are no spiritual questions in my mind that have not been answered. What a blessing that I have found this teaching after so many years of searching! The Master Said and Whispers From Eternity reveal such a deep insight into God; one cannot meditate upon them without being lifted into a higher plane of consciousness." -G.W., Long Beach, Calif.

"I shall never be able to express my gratitude enough to the Master Paramhansa Yogananda for having called me, another of his prodigal children, to our true Father, with whom I am sure I shall be united some day through the instrumentality of my beloved Paramhansaji. The Master has taken me under the protecting halo of his omniscient love and will ever silently deliver me from the many pitfalls and griefs in which the world would delight to see me ensnared. Of course I realize that absolvment from unpleasant experiences depends on the harmony I sustain consciously with the omniscient love of Master. Attuned to him, I can lose but one thing, and that is misery!"-G.R., Los Angeles, Calif.

"I so look forward to the lessons, I can hardly wait for the mail to come. I am at the point where I want one every day!"-H.T., Carlsbad, Calif.

"I look forward to the Praeceptum each week. It is my greatest joy. Through these lessons I am finding deep and abiding happiness." -E.M., Denver, Colorado.

"The Hong Sau technique has been wonderful for me, as I have asthma. It was hard to practice at first, but I kept at it and now I can breathe much better. This technique has made me conscious of breathing, and I practice Hong Sau all through the day in many different ways. A wonderful wave of peace comes over me during the times when my mind is concentrating hard and clear on the technique.

I have not reached the breathless state as yet. but I feel that I can, as I put more time and effort into this practice of Hong Sau."-M.E., Sunnyvale, Calif.

"I can never thank you enough for the wonderful joy and peace I have experienced since becoming a member. The first time I went to pay my respects at the crypt of our dear Master Paramhansa Yoganandaji I was almost lifted off my feet as I stood there praying to him to receive me as a disciple of this path. Now his presence is always with me, whatever I may be doing. I had never thought possible the spiritual blessing and joy I have felt since that experience. My whole life has changed. I am calm, not nervous any more. The Praecepta are wonderful. Besides the spiritual blessings and the fellowship I feel with dear Master, what wonderful information the lessons contain!"- H.W., Los Angeles, Calif.

Mr. Krishna Menon, India's delegate to the United Nations, delivering a talk on June 27th before two hundred guests at SRF India Hall, Los Angeles. The photograph (right) of Paramhansa Yogananda was taken in 1950.

Sister Daya, president of SRF;
and Mr. Menon, at India Hall.