



# Self-Realization

## MAGAZINE

Founded in 1925 by PARAMAHANSA YOGANANDA



PARAMAHANSA YOGANANDA

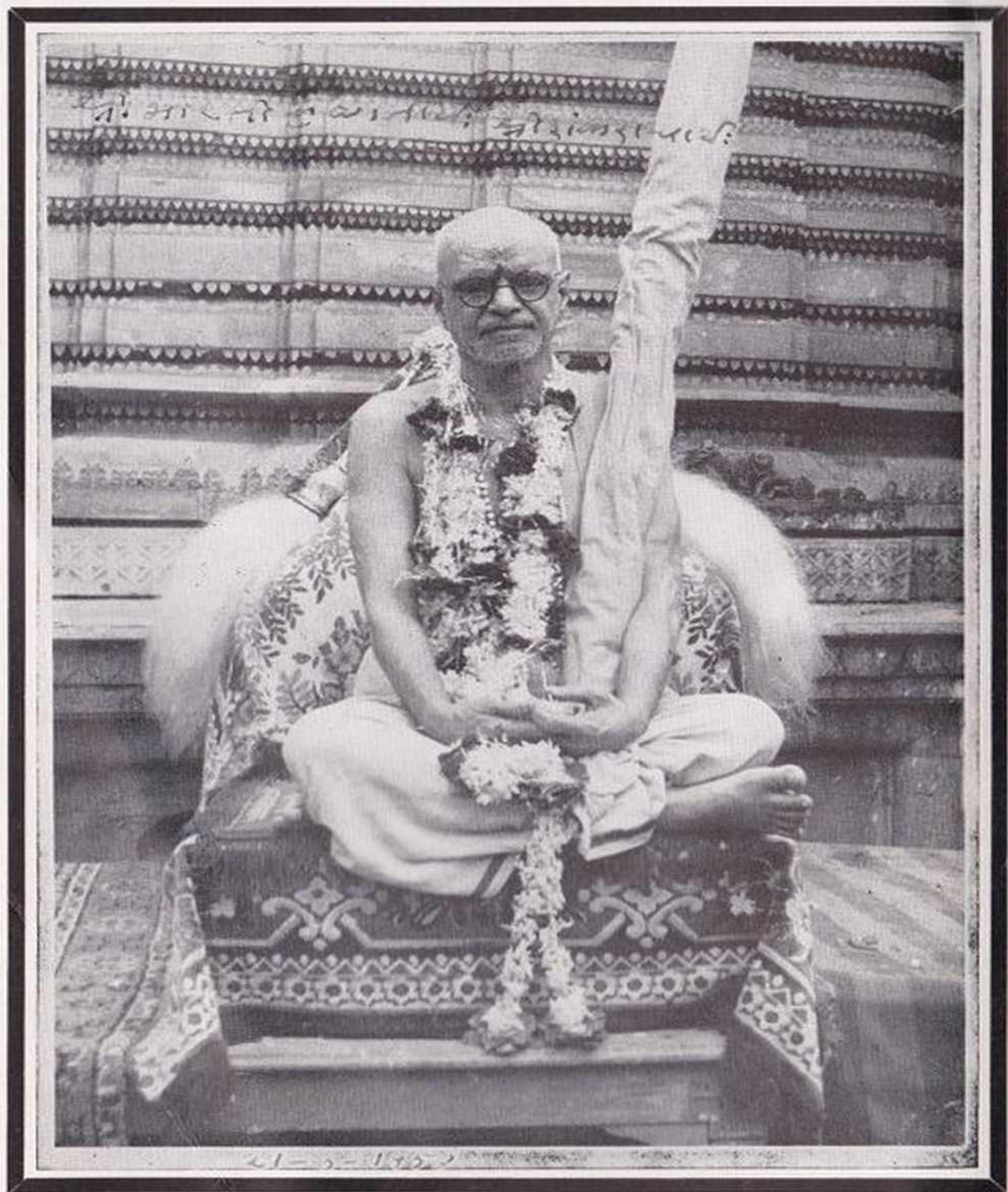
The late founder of Self-Realization Fellowship leading prayer at Easter sunrise service, 1938, SRF World Brotherhood Colony, Encinitas, California

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"O Christ, our deepest aspiration is to see the Heavenly Father with open eyes of wisdom, as thou dost; and to know like thee that we are verily His sons." — *Whispers from Eternity*

*Healing of Body, Mind, and Soul*

MAR - APR 1960  
25¢



**Sri Shankaracharya of Puri (1876-1960)**

Sri Shankaracharya Jagadguru Bharati Krishna Tirtha of Gowardhan Math, Puri, died on Feb. 2nd in Bombay. His inspiring lectures in America, sponsored in 1958 by Self-Realization Fellowship, will long be remembered. (See page 2.)

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March - April, 1960

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## SRI SHANKARACHARYA OF PURI: IN MEMORIAM

His Holiness Sri Shankaracharya Sri Jagadguru Bharati Krishna Tirtha, head of the ancient Gowardhan Math, Puri, India, died on February 2, 1960, in Bombay. A few days later Sister Dayamata, president of SRF-YSS, received the information in a cable from Mrs. Manjula Trivedi, a disciple of the Jagadguru who in 1958 accompanied him to America. Sister Dayamata replied by cable as follows:

"Deeply saddened to hear of Jagadguruji's passing. India has lost a wise and loving Shankaracharya. We have lost one dearly loved by us. Our humble devoted thoughts to his blessed soul and to you all."

Indian newspapers recently stated that His Holiness had chosen to succeed him as *Mahant* (head) of Gowardhan Math a saintly personage, Sri Kashi Sadchidananda Saraswati Swamiji Maharaj of Hanuman Ghat.

A disciple of the late Jagadguru, Brahmachari Santi Prokash of Gowardhan Math, wrote on February 15th to Sister Dayamata as follows:

"His Holiness's death occurred on February 2nd at 3:20 p.m. in the home of one of his disciples and in the presence of the *sannyasi*-in-charge of Dwaraka Math. The *samadhi* (burial) was celebrated on February 3rd in Bombay near Banaganga. The final *baidik* ceremonies (*pujas* and the feeding of *sannyasis* and the poor) were performed on February 13th at both Gowardhan Math in Puri and Sharada Math in Dwaraka—two of the four maths founded in the ninth century by Adi ('the first') Shankaracharya.\*

### 143rd Apostolic Successor of First Shankaracharya

"According to the records of Gowardhan Math, His Holiness was the 143rd Apostolic Successor of Adi Shankaracharya. The late Jagadguru was installed in 1925 as the Shankaracharya of Gowardhan Math. He maintained the glory of the historic math by his saintliness and profound scholarship."

Besides fulfilling his arduous duties as Shankaracharya or spiritual head of millions of Hindus, the late Jagadguru served as permanent president of *Mukti Mandap Pandit Sava*, a group of eminent *pandits* (scriptural authorities) connected with the famed Jagannath Temple

(Continued on page 46)

\*With his letter Brahmachari Prokash enclosed a photo of a marble image of Lord Shankaracharya (see page 14).

# The Easter Message of Immortality

By PARAMAHANSA YOGANANDA

*Extracts from a talk given on Easter Sunday, April 21, 1935,  
at SRF Mount Washington Center, Los Angeles, California*

This is a very happy morning, for Easter celebrates the victory of life over death. To inspire us we have the golden trail of Christ—the trail of immortality. What he could achieve, we too can achieve. St. John said (*John 1:12*), "But as many as received him, to them gave he power to become the sons of God" (and, as sons of God, attain victory over death). We shall laugh at the dream of death when we are resurrected in the immortality of Christ.

Christ did not die at all, even though his body was crucified. He went into the ocean of Spirit and came back again, replete with the power of God, to show that all life is immortal.

## A Vision of the Ever Living Christ

A few months ago I thought: "I have not for a long time seen Christ." Immediately, within the spiritual eye, amidst a mass of light, I beheld his face, looking sad. "Don't let me see you sad," I implored. At once his face became beautiful with smiles.

Jesus was both human and divine. It is inspiring to know that we, although human, can also be divine like him. In Shakespeare's play, Hamlet describes death as "the undiscover'd country, from whose bourn no traveler returns." But Christ proved that this idea is wrong.

Jesus suffered, Jesus struggled, and Jesus won. From the ceremonies of human frailties he rose up to declare: "I am immortal." Jesus was the ideal sent for us to follow. He did not come on earth to enact the drama of life and death in an ordinary way; his mission was to show us that what he could do, we too can do—provided we meditate as he did, and provided we love God as he did.

Whatever is valuable, precious, and great has to be achieved through self-effort. It takes willingness, and paying the price, to become like Christ. When your consciousness is like his; when you are able to give up your life for all, as he did, the infinite Christ-consciousness will manifest within you. The Unseen will be seen, the Invisible will be visible.

Worship of Jesus Christ without trying to be like him is meaningless. We should adore Jesus because he gave us an example by which we can pattern our own lives.

You think that you are just a mortal, someday to be shattered by the hammer of death. Pluck that thought out of your mind and realize

your everlastingness! The whole world may not know you, but if Christ knows you, you are eternally a spiritual king.

In one sense, God hides Himself; and yet He advertises Himself in the flowers, in the gentle breeze, in the birds, and in all other lovely things. You do not see His Name written there; but you behold a hint of His presence. He says, "Follow the trail of beauty. I am hidden somewhere in its heart. I am Harmony, I am Love, I am Beauty, I am Fragrance, I am Joy."

The Lord has designed for Himself some striking advertisements: the sun and the moon and the stars. Even through you He is advertising His presence; your very conscience is the voice of God.

The body of Jesus was indeed a vehicle for the infinite Christ-consciousness. But to think that Spirit manifested Itself only in the body of Jesus is to misunderstand God's plan for all mankind.

Whenever you do away with ignorance and think good thoughts, Christ is being resurrected within you; that is, the Christ-consciousness that was fully manifested in Jesus is awakening within you. Resurrection is not the power of Spirit in the body of Jesus only; Spirit is in everyone. Nor does man have to die in order to resurrect Spirit. The physical resurrection of Christ was only part of the lesson of his life.

Every time you give up a weakness and feel happy in being good, Christ is resurrected anew. You can bring Christ-consciousness within you right now.

I have been experiencing great realizations about immortality these last few days. They are a great landmark in my consciousness and in my development.

I want to touch the sod that Christ once walked upon, and to feel his experiences.\* In India I sat where Buddha sat, and saw with inner vision what he did and felt. In Benares I touched the place where Lahiri Mahasaya sat, and saw and felt his experiences.

### "Pray Without Ceasing" for Knowledge of God

For your own benefit and joy you should emulate the life of Christ; you should try to bring him closer. Do not keep him away by wrong thoughts and actions. If you meditate deeply, you will realize him. You cannot find him without meditation. You must "pray without ceasing," as St. Paul said (*I Thessalonians 5:17*).

When a child weeps, the mother brings a toy; the baby is satisfied and forgets what it had been wailing about. But the child who cries

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\* A few months after delivering this lecture in 1935, Paramahansa Yogananda visited Palestine. Some of his experiences there are described in *Autobiography of a Yogi*, page 374. (*Editor's Note*)

constantly, refusing to be satisfied with toys, forces the mother to remain by his side. So if you want the gift of Christ-consciousness you must be like the naughty child: throw aside worldly toys and cry unceasingly for God only.

Consume all worldly desires in the flame of desire for Christ-consciousness. If you have the intense yearning, zeal, and ardor by which you can prove to God that you want Him more than playthings, He will come. I am telling you this out of my own experience.

Christ was not only resurrected on Easter morn; he resurrects himself in the dawn of the awakening of the soul within each human being. Every morning I feel the resurrection of his consciousness within me.

Our souls "die" when we are buried in the tomb of ignorance. Let this be the day of your own Christ-awakening. You can not only experience the life of Christ in visions, but you can practice this resurrection every day in your life. First, forget your old weaknesses and troubles. Just think: "Christ was resurrected, and I am resurrected with him. I am no longer my old self."

### **Become Divinely Different Today**

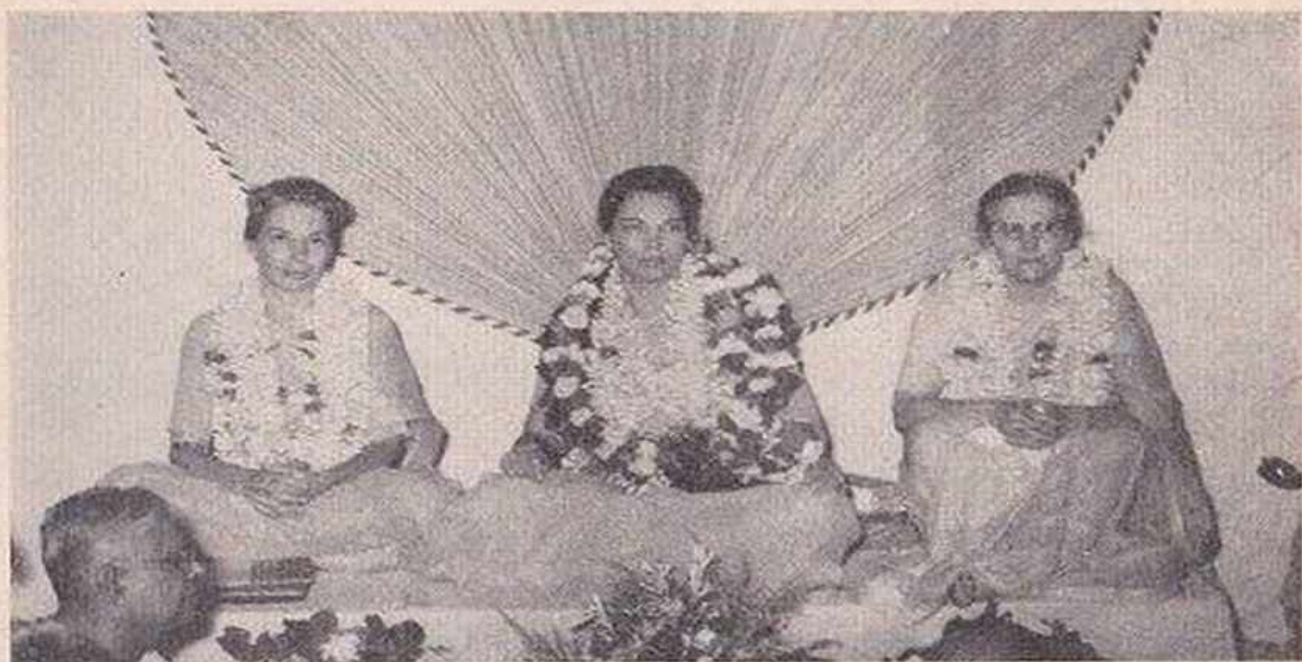
You may believe that you are wicked, but today you can have a new birth. If you believe this, your belief will transform your consciousness. You can be what you want to be, regardless of your past. Persist in your determination. I pray that you believe what I am telling you today. Cast away all your old habits and weaknesses. Feel that today you are resurrected, that you have become divinely different.

With Christ, be able to say, "I love all." I shall feel happy for having told you this if you are inspired to seek that consciousness. It is not difficult to do so. You will feel great strength of spirit if you can carry out your belief and resolution. In your heart you must be good to yourself. Forget the past. Will to be the very spirit of goodness. *Know that you are good.*

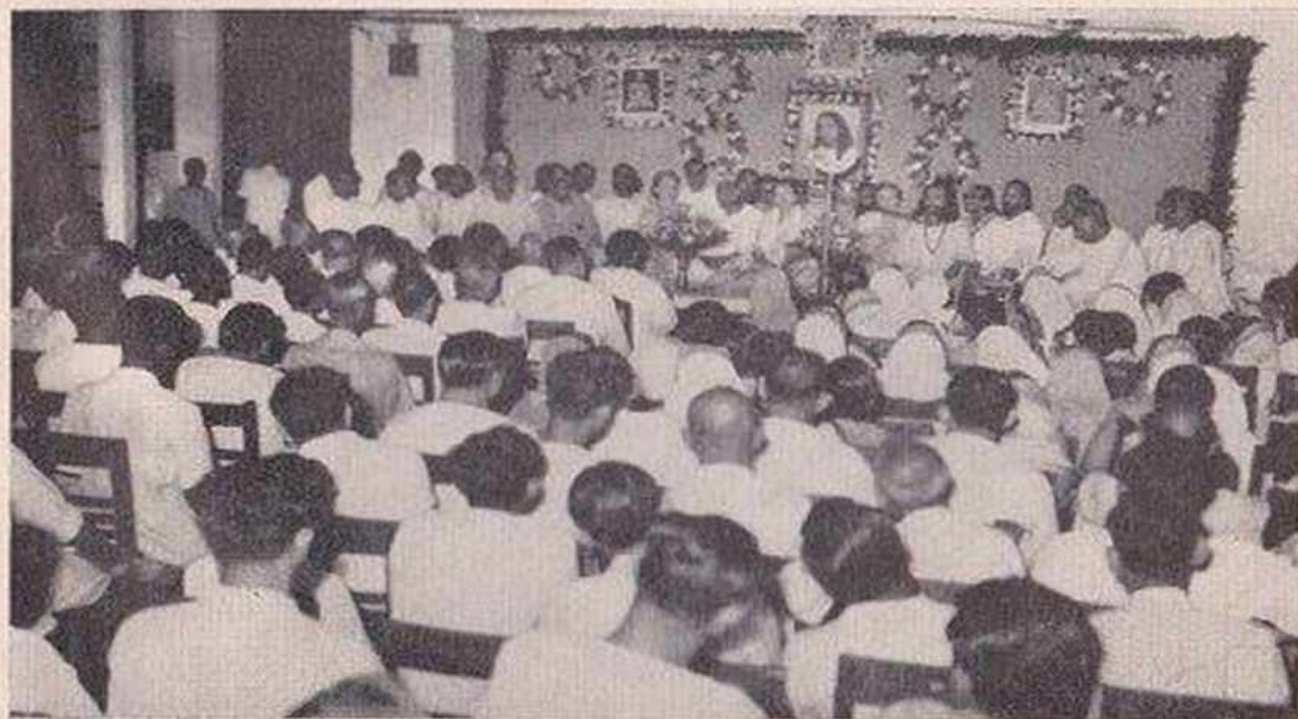
Why do people do wrong? Because they don't use their will power to carry out their resolutions. Sometimes in the morning I make up my mind to do something and then find I am unable to carry out that plan, but I perform some other good action later in the day, to satisfy myself that in some way I have carried out my intention.

Strengthen your good resolutions today and carry them out. Be faithful to them. You have dropped your old self. You were dead within the sepulcher of hopelessness, but today your divine consciousness has risen at the awakening touch of Christ.

Behold not this changing picture of life and death, but keep your inner eye on the beam of Immortality. It is the most joyous realization that you can experience.



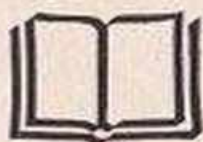
Sisters Mataji, Dayamata, and Revati at farewell reception on September 26, 1959, Yogoda Math, Dakshineswar. Seated in foreground at left is Sri Prabhas Ghosh, vice-president of Yogoda Sat-Sanga Society, India.



A group at annual meeting of Yogoda Sat-Sanga Society of India, in Rammohan Roy Library, Calcutta, September 25, 1959. Sister Dayamata (*on dais*), president of YSS-SRF, presided.



## Sister Dayamata's Travel Notes



*Sister Dayamata, president of Self-Realization Fellowship (SRF) and Yogoda Sat-Sanga Society (YSS), recently spent sixteen months in traveling, mostly in India, beloved homeland of Paramahansa Yogananda, Guru-Founder of SRF and YSS. This portion of Sister Dayamata's travel notes deals with her closing days in India and her visits to Egypt and Syria. Sister Dayamata was accompanied by Sisters Mataji and Revati.*

Calcutta, India  
Sept. 26, 1959

Beloved Ones:

Last night I presided over the Annual YSS Meeting, held in Calcutta in Rammohan Roy Hall. Today a Farewell Meeting was convened at Yogoda Math in Dakshineswar, to bid us good-by. Mataji, Revati, and I shall be leaving India on September 30th. (Kriyanandaji will remain in India for some time.)

Looking back over this year in India, I can feel great changes that have occurred in the depths of my being. I do not know if those changes are apparent outwardly, but I know I am not the same Daya who sailed from America a year ago. I have passed through many experiences—some joyous beyond human understanding, when my soul was immersed in the love of the Divine Mother; and some that tried me to the very limit of endurance. But even in the latter I have felt Her guiding, disciplining hand.

The greatest affliction I could ever know would be forgetfulness of Her; in the midst of trials I have found myself clinging to Her more than ever. Therefore I take trials as my friends, my blessings flowing from Her; and I am grateful for each one. In the midst of anguish I cry out to Her; therefore She is never out of my mind or heart. This is my prayer: "O Blessed Mother, chastise me a million ways if necessary in order to purify me; but never punish me with forgetfulness of Thee, for that anguish I could not endure."

Our days have been filled with meetings regarding the future welfare of the Society. We have arranged for the building of a new boys' dormitory at Ranchi and have planned a curriculum there that will carry out more fully Master's wishes regarding the training of the youngsters.

We have revised the Yogoda Lessons, so that now they conform to the SRF Lessons distributed from the Mother Center; and we are contemplating the building of an ashram at Yogoda Math for the monks living there; then the present ashram would be converted into an office building. I could mention many other improvements that have already been made, or that will be made as part of our program, but time does not permit me to do so.

We depart from India knowing that we leave YSS stronger, possessing deeper ties with the Mother Center—in accordance with the ideals set forth by our beloved Gurudev.

On the spiritual side, we have gone into villages, into palaces, into ashrams, and into homes with but one goal in mind—to spread the ancient wisdom of India as taught through the channel of our divine Guru and Paramagurus.

### Unforgettable Memories of India

Memories crowd into my mind—the inspiring evenings in quiet villages—in Lakshmanpur, where we have an ashram guided by Swami Bidyananda Giri; in Walchandnagar, where a group of devoted members faithfully meet; in Debra, where I presided over a large meeting arranged by Br. Anilananda of the YSS-Gurudham group; and in other villages where life is simple and uncomplicated, and where the people are deeply religious.

I think of our visit to the YSS Center in Simla; and of our pilgrimage that included short stays in Srinagar, Brindaban, Agra, and Benares—most holy of cities, where we visited a sacred shrine: the home of our revered Parama-paramaguru Shyamacharan Lahiri Mahasaya; of our memorable stay in Rishikesh with that flower of divinity, Ananda Moyi Ma, and the childlike saint, Swami Sivananda; of our many visits with His Holiness Sri Shankaracharya of Gowardhan Math, Puri, who showered us with kindnesses; and of Sanyal Mahasaya, one of the few living disciples of Lahiri Mahasaya.

Oh, how many memories pour through my mind, leaving me intoxicated by their sweetness! I recall the pilgrimages to our ashram in Puri and in Ranchi—one, the scene of days long ago when Swami Sri Yukteswarji and the "child of his heart," our Gurudev, walked the sands of Puri together; and the other, the scene of our Master's endeavor to instill the ancient ideals of India in the receptive minds of young boys.

All of these memories go to form the India that we have come to love so dearly. We shall be gone from her shores soon; but a part of our hearts will be left behind, silently throbbing with the hearts of all the faithful devotees we have met here, whose loyalty to our Gurudev and his ideals is deep and sincere—the leaders of Yogoda Sat-Sanga

Society, the young monks who live in our ashrams, the *sannyasi* directors of our schools, and the *Kriyabans* who have joined with us in our service to Divine Mother and our Gurus.

Farewell, our India! farewell to your cloud-clad blue skies, your lush jungles with little villages tucked away in their midst, your quaint scenes of villagers working in paddy fields with their giant buffaloes in harness, your many temples where all may go to worship, your sacred Himalayas where masters are developed through austerity and devotion to the One Beloved, and your saints who have reached into our hearts and left there the print of their divine touch.

Farewell to the devoted friends we have made here who set aside all Occidental-Oriental differences and received us wholeheartedly; and finally, farewell for a while to the faithful *sannyasis* and householders who will continue to hold aloft the torch of YSS in our absence. May the blessed Divine Mother of us all unite our hearts on an altar of cooperation, understanding, and ever growing love for Her and Guru.

*Jai Hind, Jai Guru, Jai Yogoda Sat-Sanga!*

Sept. 27th. This is our last day in Calcutta; we leave tonight at 10 p.m. by airplane for Bombay. It is raining outside—the heavens are expressing themselves in great teardrops, which symbolize our own feelings as we prepare to depart from this holy land.

Many devotees come to bid us good-by at Dum-Dum airport. Pictures are taken of us, heaped over with the fragrant garlands that have been placed about us. We have nothing so tangible to leave with them—



Sisters Revati, Dayamata, and Mataji (*seated, wearing garlands*), with YSS officers and members who came on September 27th to Dum-Dum airport, Calcutta, to bid them farewell

only our love, friendship, and gratitude for all the million and one things they have done for us and for YSS during our stay in India. We can never forget them.

Voices choking, hearts pounding, tears held back; a final look at our dearly loved ones—and we board the plane. Long we gaze at them. Then the plane, like a great bird, swings skyward; the lights of Calcutta become smaller and dimmer, and we see those figures no more, yet feel their loving thoughts accompanying us. We are on the first lap of our journey to America and our dear ones there.

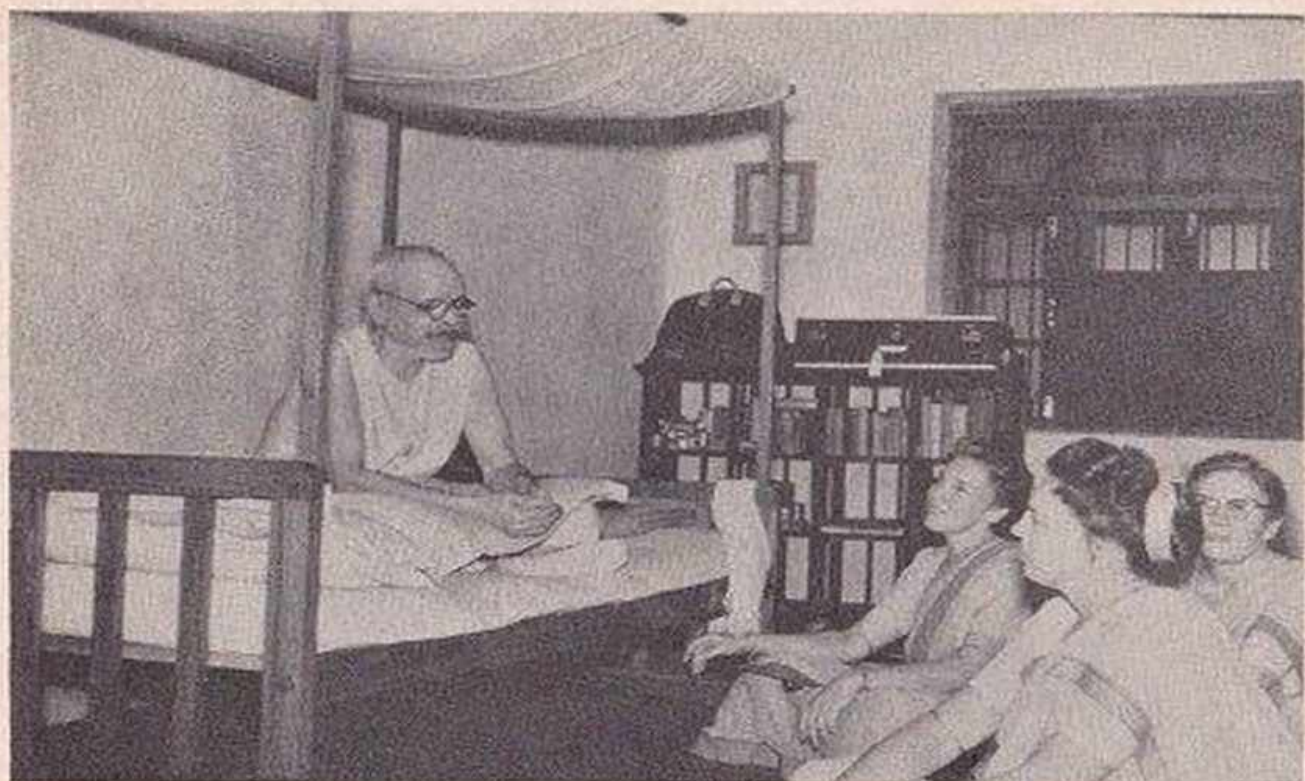
### **Sri Shankaracharya's Disciples Meet Us in Nagpur**

Sept. 28th. About 2:30 a.m. we land at Nagpur Airport and are met by Manjula Trivedi and other Sri Shankaracharya disciples who have come to greet us and to place about us beautiful garlands. We had hoped to drive to His Holiness's ashram in Nagpur to bid him good-bye; but we find that the plane stops over only one hour, so we dare not risk taking the trip. We ask Manjula to give Jagadguruji our respects and deep love.

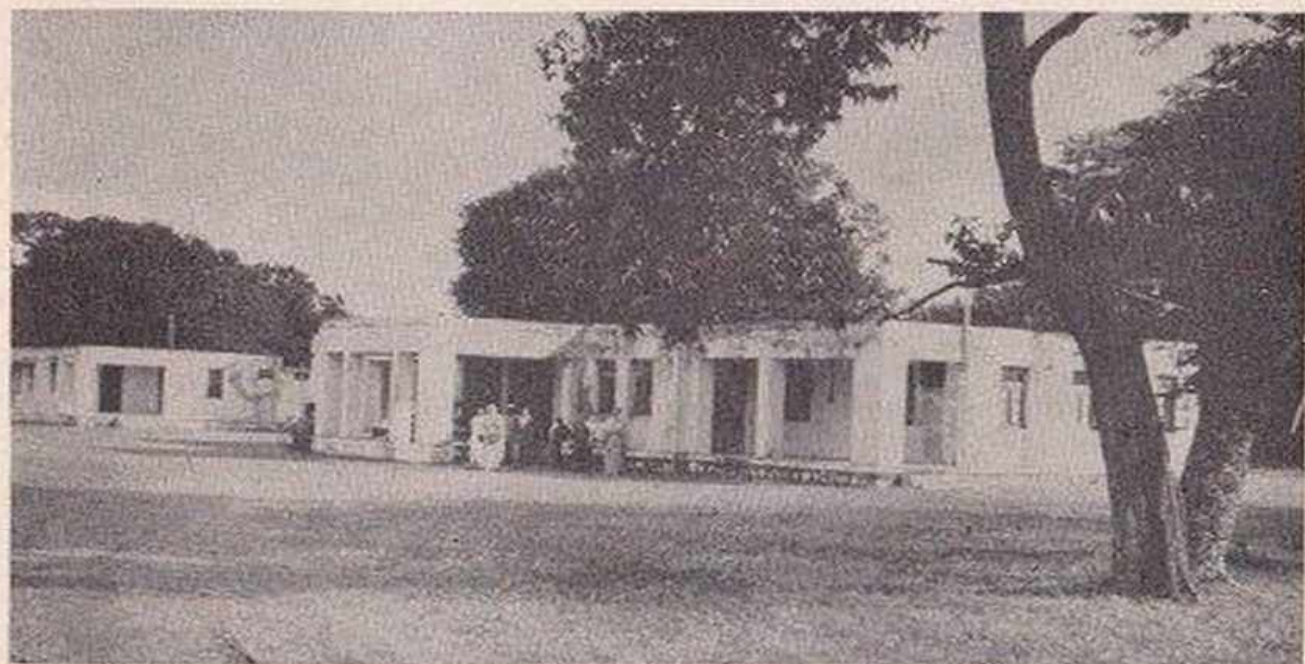
Arriving in Bombay at 6 a.m. we are met by one of Mr. Bhagat's secretaries. He has brought Mr. Bhagat's station wagon to take us and our baggage to the Airlines Hotel, where we will stop until Sept. 30th. We have notified as many of the Bombay YSS members as we could about our visit here.

Sept. 30th. During our stay we have seen Mr. Bhagat each afternoon, have had luncheon with Manjula Trivedi (who came here to see us off) and her brother and family, have given interviews, and have met with Bombay YSS devotees each evening for meditation and discussion. Time has flown quickly; our three days in Bombay come to an end. Mr. Bhagat sees that we are taken to the airport, where some YSS devotees are waiting to see us off. A final, heart-tearing look at our beloved spiritual motherland, India, and we are off; this time toward Cairo, a flight of 2500 miles. We are seeing the Far East for the last time and now approach the Near East.

The flight is smooth in our craft: a huge Super-Constellation. We try to sleep but sleep comes not—the mind prefers to recall again and again some pleasant or inspiring incident of the past year, or to meditate; and thus passes the night. Resting in my reclining seat I watch the stars slowly lose their light, and in the early rays of dawn I observe the scenes of the earth as they take shape. We are over Cairo airport, ready to land. My throat is tight with feeling, my heart heavy with sadness; tears long held back slowly course down my cheeks. I cannot forget my India, my materially needy but spiritually rich India. When shall I behold your gentle, loving form again?



The late Sri Shankaracharya of Gowardhan Math (*left*) in a reception room of his World Reconstruction Association, Nagpur, Nov. 24, 1958. Sisters Mataji, Dayamata, and Revati are shown at right.



Headquarters of World Reconstruction Association, Nagpur, founded by the late Sri Shankaracharya Sri Jagadguru. This photo was taken on Nov. 22, 1958, when Sister Dayamata and her party (*near porch*) arrived to pay their respects to His Holiness.

## Egypt—Land of an Ancient Culture

Oct. 1st. Egypt is a land of an ancient culture, partially preserved to this day in her pyramids and in the ruins of once-important cities. Cairo is regarded as the intellectual, religious, and cultural center of the Moslem world. The name Cairo means "the victorious."

The ancient Egyptians believed in life beyond the grave and performed numerous rites to ensure happiness in that life. Many of them thought that the spirit of man could survive only if his name and physical body were preserved; for this reason they developed skill in mummification.

We are stopping at the Hotel Mena, named after the very first Pharaoh of Egypt. The hotel is quite close to the famed Giza Pyramids, which we can see just outside our hotel.

After arriving at the hotel about 6 a.m., we rest. Later, on the balcony, we have our meal. What a delicious one it is! with large, juicy dates and sweet grapes—a treat after our diet in India where grapes are very expensive and fresh dates unknown. We then engage the services of a guide known as "Jimmy," a young college graduate, a student of Egyptology. We take a drive through the streets. Cairo is a fascinating city, at once modern and ancient. Near the new Hilton, one of the most beautiful hotels in the world, one may see an ancient type of cart, drawn by a gaily decorated horse, in which ride the members of a family with their supply of vegetables; or one may see a camel ambling along with a burden on its back. On the sidewalks are men dressed in long flowing robes and small caps, leisurely smoking hubble-bubble pipes.

We pass by the former official palace of dethroned King Farouk, which is now used as a museum. We see, too, the lovely but simple home of the former queen, Farida, who still resides in Cairo, although her two daughters live outside Egypt.

There are so many interesting scenes to note in various lands. One that impressed me is this: In Japan a child is carried on the mother's back; in India the babe is carried on the hip; in Egypt the mother carries the child astride her shoulders, while the babe holds onto Mom's head with either one hand or both hands, according to how secure the little one feels.

We drive across the city to the older section where stands the Citadel. It dates back to 1166, when it was built by Saladin with the help of Frankish prisoners captured during the wars of the Crusades. It is said that the Citadel is built of stones taken from the Giza pyramids.

Within the Citadel is the beautiful Mohammed Ali Mosque, which is also called the Alabaster Mosque. Mohammed Ali was a most inter-

*(Continued on page 26)*

# AN EASTER PRAYER

*By Paramahansa Yogananda*



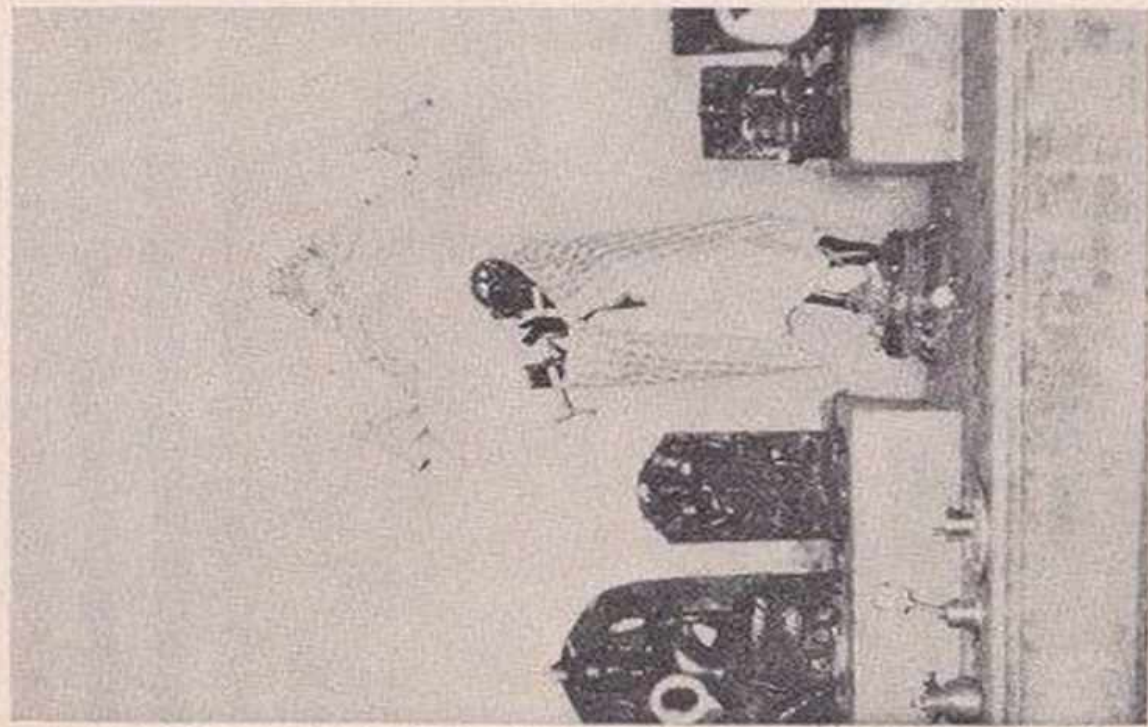
With solemn reverence we offer homage today unto thee, our great Lord Jesus, in whom was manifest the universal Christ, and whose grace descended upon us. We offer unto thee, O Christ, thought flowers that symbolize the fragrance of our hearts' devotion.

Throughout eternity the event of thy resurrection is celebrated by the gods and in our souls, that we also find resurrection in thee; that we rise above our ignorance and manifest the highest knowledge.

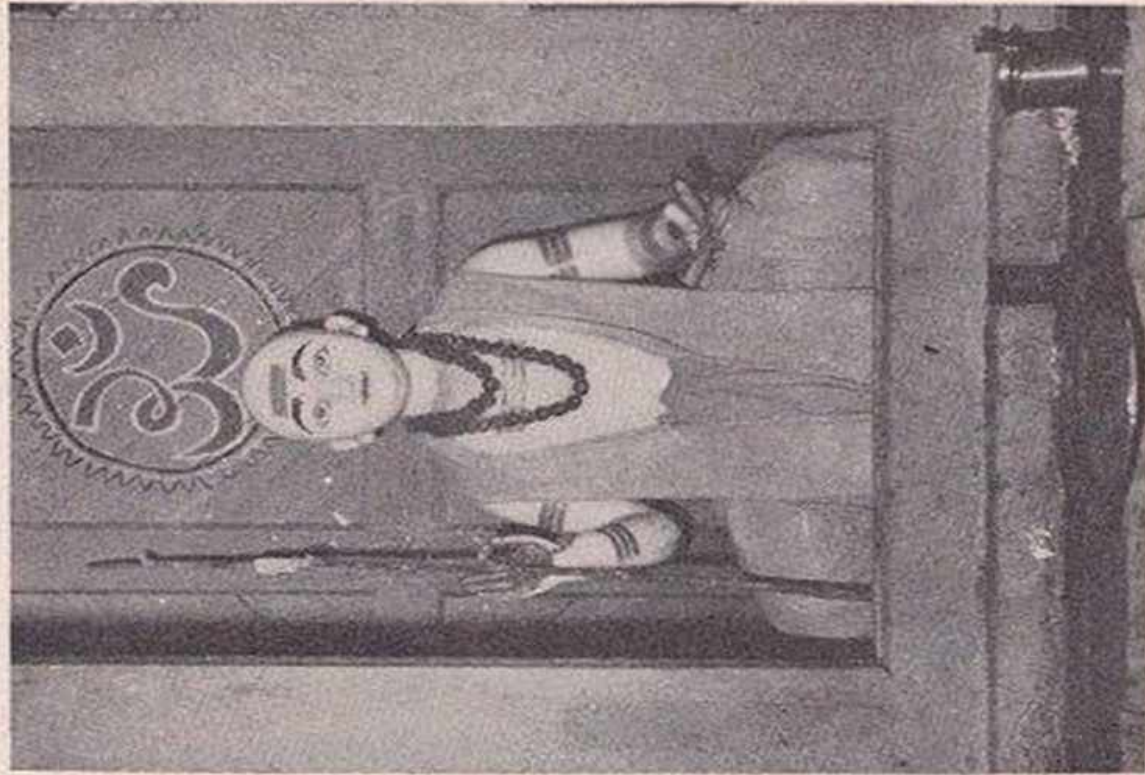
Bless us this morning that we be resurrected in thy consciousness evermore. O Christ, be resurrected within us! May we realize the universal significance of thy resurrection.

O Lord Jesus, be awakened within us! We crucified thee with our ignorance. Be resurrected within us again as everlasting wisdom and perennial bliss.

Lead us from darkness to light, lift us from ignorance to wisdom, resurrect us from sorrow to eternal bliss in thee, O Christ!



Statue of Lord Krishna worshiped by Swami Shankara; Gowardhan Math, Puri. Shankaracharya was India's greatest philosopher.



Marble image of Adi ("the first") Shankaracharya, in Gowardhan Math, Puri, founded by the great monist in the ninth century.



# Must We Suffer to Attain Salvation?

By REV. M. W. LEWIS

*Extracts from a talk at Self-Realization Fellowship Church  
on October 24, 1954, at San Diego, California*

Must we suffer for salvation? Many people believe that we have to suffer much before we can find God. True, it often happens that prolonged suffering impels people finally to seek God. But it is not necessary to suffer, if you use the wisdom that is already locked in your soul. By that soul consciousness you can realize, even in the midst of struggle and sorrow, your oneness with God.

What exactly is meant, then, by salvation? It is simply freedom from delusion, from the body consciousness wherein pain and suffering exist. It is deliverance from spiritual ignorance, which prevents us from realizing our divine nature. As children of God, we in our soul nature are one with His eternal consciousness, one with His omniscience, one with His love.

Something has gone wrong, and now we find ourselves tied to the limiting worldly consciousness and all its troubles. We have to get out of that state where suffering exists, and into the state of unity with God where there is no mental or physical pain.

Salvation means that you behold the one Reality behind the duality of mortal consciousness. It means that you not only understand it in theory, but that you actually merge your consciousness in the one light of God. That is the holy communion which cleanses our souls of delusion and saves us from future error.

## **We Have Put On a Blindfold of Mortality**

In *Ezekiel 28:15* we read our soul history: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." That is, until this delusion of mortality took hold of us and blinded us to our divine nature, we possessed the consciousness of oneness with God. *Ezekiel (28:16)* continues, "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned." "Merchandise" refers to delusion. You know how it is in the world: we can't get out of the tangle of situations that involve us as a result of placing our trust in the world. As soon as we rectify one situation something else happens to upset us. There is no end to it.

You hear a person say: "If I only had a million dollars, everything would be fine." But it wouldn't. Jesus warned that "in the world" (i.e., this worldly consciousness) "ye shall have tribulation" (*John 16:33*). But Christ also said, "I have overcome the world." Therefore we can take

hope that we too may learn how to live in the world without being subject to it. We can be lords of the world when we conquer the delusion that has taken hold of us.

"Thou hast sinned" means "Thou hast become one with the delusion, thou hast forgotten thine immortal nature." Because we became attracted to the glamour of worldly life, which is delusory, we have lost the blissful comfort of the higher consciousness of the soul, in which we feel and know our oneness with God. As long as we cling to the shaky supports of the world, delusion prevents us from realizing that we are really divine beings. When you know that only the eternal God is real, and that you are a part of that Reality, you have salvation; you are saved from ever again being fooled by delusion. Delusion is evil because it tempts us to forfeit our immortal soul freedom for bitter bondage to the world.

### **We Do Not Have to Suffer to Know We Want Joy**

Self-Realization Fellowship gives you the method whereby you can commune once again with the eternal Source of your being through contact with the Holy Ghost—the Cosmic Vibration or Word out of which the Father created the world. You can merge your consciousness in it and through it commune with God. Then you have salvation. We do not need to suffer in order to want that; it is a question of using our common sense and soul wisdom. It is only when people fail to use their discrimination that they are felled again and again by suffering until they have had enough of it.

So God has made even suffering a blessing, because it prods us into turning toward Him in whom is our salvation. Why not behave now like children of God? Using our native wisdom, we can realize that salvation may be attained without our first being hurt. If you follow the channel God has sent, our Guru, Paramahansa Yogananda, you can be like Christ—playing your part in the world, doing the duty that your karma has brought, but not being of the world; that is, not engrossed in the world. You can live in the world but be inwardly attuned with your immortal nature. When you live like a true child of God He will reveal to you His Infinite light, and as you merge in that, you will know you are immortal; you will have salvation.

So if we use the wisdom of the soul and recognize this eternal truth—that the happiness we seek is not here in this worldly consciousness—then suffering will not be necessary. Why wait to seek God? Earthly things are enticing; but our conscience, the voice of the soul, tells us we should not go the worldly way; we should first find God. Jesus said: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." It is only possible to expe-

rience suffering when we are in the grip of delusion. Misery does not exist when you are one with your soul consciousness. You can prove it easily in meditation. When your mind becomes interiorized, you forget the body, restless thoughts become still, and you feel the peace of God. If you have a strong hold on that God-peace, then no matter what pain you have within the body, no matter what physical or mental suffering you are going through, it will become unreal to you. Our Guru demonstrated many times that it is possible to rise above bodily conditions. You can develop that divine consciousness by following one who has it. Our Guru assured us again and again that this divine consciousness can be ours by following the Self-Realization Fellowship path.

God created pain and suffering only to drive those who will not use the wisdom of the soul and their free will and independent action to find the truth. There is also this consideration, that if there were no pain to worldly life, we might not want to leave here. Life wouldn't be so bad, would it? if it were not for the pain and sorrow. That's what spurs us on to say, "Get busy, find God, otherwise you are lost." Pain was created so that when we get too far away from God we are brought up short and forced to realize that for our own good we must seek Him.

"Repent" means "to creep back"; and so when our karma has beaten and pushed us down enough, we repent, we creep back to God. If we had used the wisdom inherent in our souls, we would not have had to be filled with pain and suffering, we would have seen the way to escape them.

### God Will Not Let Us Live Forever in Delusion

Although every night in the peace of deep sleep we go back to God, next day we are engrossed in the worldly drama again, forgetful of our immortal nature. But man is not supposed to stay in this drama of life. "And so," our Guru says, "God will prod us all the time, until we come Home." God will keep after us until we go back to Him. Why not use the wisdom of the soul and know what God's plan is? He wishes us to enjoy this drama of life, safely established in our immortal soul nature. Be one with the eternal part of you that is above suffering. Then, even though body and mind may have to suffer because of past karma, that suffering will not affect your consciousness.

This is pointed out clearly in the scriptures. In the *Bhagavad-Gita* (Chapter 15) we read: "As the omnipresent ether is not affected by reason of its subtlety, so see that everywhere in the body the Self is not affected." The Self, although present in every atom of the body, cannot be touched by pain or suffering. "They who, by the eyes of wisdom, perceive this difference between the body and Self are liberated from attachment to matter; they go to the Supreme." Aren't these wonderful words of assurance? God pervades all things—you, me, all His crea-

tion—but those who are attached to objects and beings in His world are bound and subject to the laws of creation, and hence to pain and suffering, because God made it so. But we can circumvent it and be one with His immortal nature within us, which is above pain or suffering.

So it is not necessary, remember, to live in delusion and suffer. Jesus said, "Seek ye first the kingdom of God." Don't wait, do it now. Jesus also said (*Matt. 9:37*), "The harvest truly is plenteous"—that is, the whole kingdom of God awaits us within; "but the laborers are few"—those who will work to escape are few. Lord Krishna, the Christ of India, said much the same thing: "Out of a thousand who hear [My word], one of those thousand follows; and out of a thousand of those who follow, one receives it" [realizes his oneness with Me]. Why? Because we do not really want it. Delusion is so strong, we think we would rather be fooled. But "ye who are wise," Christ said, "seek ye the kingdom of God" (*Luke 12:31*). Follow those channels, such as Christ and our SRF Gurus, whom God sends on earth from time to time to help man realize that the purpose of life is to find Him. Suffering is not required for salvation; pain does mean it's time to do something about it. When Mahavatar Babaji gave *Kriya Yoga* to Lahiri Mahasaya, he said, "Even a little of this religious rite will save one from dire suffering." By using the techniques of yoga you commune with the eternal presence of God within you. It will save you from much suffering. It is not sensible to suffer pain that can be avoided.

### Escape Sorrow by Realizing God's Presence

And Swami Sri Yukteswarji said to Paramahansa Yogananda, "Allow me to discipline you," that is, allow me to bend your will to mine, which is guided by God. The Guru shows us how to bend our will to the soul and realize the presence of God by which we escape all misery.

Finally, you have your own soul intuition—the testimony of God within you—which tells you that suffering isn't necessary.

Yoga disconnects you from the cause of pain: the erroneous identification of the soul with a mortal body. Yoga uplifts you from the mortal consciousness wherein we undergo pain and suffering, to the eternal joy of God. Finally, in *John 16:33* we read these beautiful words of promise. "These things I have spoken unto you, that in me [Christ-consciousness] ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." In the consciousness of God's drama of life, you will have tribulation, because God created it that way. But, as Jesus said, "Be of good cheer." If we really want God and use the wisdom of the soul, as Jesus did, to overcome worldly consciousness, each of us can lift his consciousness from delusion into the divine illumination of God.

# A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

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

By PARAMAHANSA YOGANANDA



*Chapter XIII, Stanza 2*

## Literal Translation

The blessed Lord replied:

*O Offspring of Kunti (Arjuna), this body is called kshetra (the field where good and evil karma are reaped); that which cognizes the field is called kshetrajna (the soul). (These two names, kshetra and kshetrajna, were given) by those who know about them.*

## Spiritual Interpretation

As a dreamer finds his consciousness transformed into dream objects and into the perceiver, so the soul (through the help of God) is the creator of its objective dream body (*kshetra*) and is also its cognizer (*kshetrajna*).

The dreamer, process of dreaming, and dream objects correspond to the soul dreamer, its dreaming power, and its dream of the objective body. The objective dream body is the field in which the soul dreamer

assembles its warring soldiers of discrimination and the armies of the sense-blinded mind. This clash precipitates the results of good and bad actions (karma).

The body is the field where Cosmic Nature operates; the soul, the pure reflection of God, is the knower of this field.

In the first stanza of the first chapter of the *Bhagavad-Gita* the historical war between the wicked Kurus and the good Pandus is mentioned; but this second stanza of the thirteenth chapter clearly states that it is man's body which is the field of battle, where the ego and mind and matter-bent senses are ready to fight the blessed soul and its armies of discriminative faculties and its powers of will and self-control. It is thus evident that although Vyasa used the historical war as a simile in a few stanzas in the first chapter, the real battle was and is an inner one: the spiritual war between wisdom and ignorance, the psychological combat between intelligence and mind (sense consciousness), and the bodily war between self-control and harmful sense indulgence. The conflict is delineated throughout the eighteen chapters of the *Bhagavad-Gita*.

The word *Gita* means song. *Bhagavad-Gita* signifies Song of the Spirit. Various scriptural authorities have pointed out that the syllables of *Gi-ta*, reversed, make the word *Ta-gi*, "the renunciant." The main theme of the *Gita* is the renunciation by the soul of its prodigal wanderings in the body, by vanquishing material and physical desires and so reclaiming its blessed home in Spirit.

An extensive explanation is necessary to indicate why the body is called *kshetra*, the field. As a field is needed for the germination and growth of seeds, so the body helps the growth of the physical inclinations put there by Cosmic Nature, and helps the growth of the spiritual proclivities planted there by Spirit through the soul.

The first stanza of the first chapter of the *Bhagavad-Gita* therefore signifies that the blind mind, Dhritarashtra, is asking the impartial observer, the analytical, intuitive Sanjaya, what was done by "my sense-bound inclinations and by the spiritual forces of discrimination, assembled together on the bodily field?" "What did they?" Dhritarashtra asks (instead of "What are they doing?"), because a psychological conflict can be introspected upon only after it is over.

These psychological clashes between spiritual and physical activities make the body the territory where good and bad actions of the present or the past can, like seeds, be planted and grown. Therefore man's material nature imbibed from Cosmic Nature manifested in the body is called the battlefield or *kshetra*. The Universal Spirit and the individualized soul of man that possesses spiritual powers are called the *kshetrajna*: the two spiritual witnesses, the cognizers of the warriors for and against the ego and its forces.

The desire of the ego and mind is to establish in the body the kingdom of sense pleasures. The desire of the Spirit and the soul is to fight the material inclinations and to establish in the body the divine kingdom of omnipresent bliss.

Not only do the Spirit and the soul know the body as the field or *kshetra*, but the liberated sage, having been victorious in the battle between soul forces and sense forces, also knows all about the *kshetra*. Therefore, the Spirit, the soul, and all liberated beings are called *kshetrajnas* or true knowers of the body.

### The Two Expressions of Cosmic Nature

Cosmic Nature of twenty-four elements (described in the sixth and seventh stanzas of this thirteenth chapter) is the manifested nature of God. When Nature first comes out of God in the invisible state it is called Pure Nature, *Para-Prakriti*. When it becomes materialized and external, engrossed in good, active, and evil activities that hide the blissful nature of God, it is called Impure Nature, *Apara-Prakriti*: mysterious Mother Nature, seemingly wayward and capricious in her workings, but in reality the embodiment of law.

*Para-Prakriti*, Pure Nature, has various names: *Maya*; Intelligent Cosmic Nature; Intelligent Cosmic Vibration; The Word; the Intelligent Holy Ghost; Mother Kali or Mother Durga, destroyers of the demon of ignorance; *Prakriti* or *Mahaprakriti*; the Cosmic *Aum* Sound; the Cosmic Light; the Consort of God, who in conjunction with Him created the universe (the pure *kshetra*).

The Spirit beyond creation, as God, and the Spirit in creation, as *Kutastha*, are both called *Purusha*. The transcendental intelligence existing beyond creation is the Supreme *Purusha*; its intelligence reflected in creation is called *Kutastha-Purusha*.\*

This *Purusha* beyond creation is also called *Iswara*, or God. The *Purusha* in creation is called *Kutastha* intelligence. God and His Cosmic Nature in the microcosmic form are present in the human body as the pure soul and pure human nature. The pure soul and pure human nature become distorted into the human ego and wicked human nature, owing to man's temporary identification of the perfect soul with the body.

As the good qualities of a prince may be overclouded in the company of evil, drunken people, so the blissful soul becomes distorted as the physical ego and wicked human nature, owing to man's concentration on the body, sense pleasures, and material enjoyments.

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\**Kutastha*: that which remains unchanged, like an anvil on which ornaments of various shapes are made. *Purusha*: that which is existent in vibratory creation, and also existent beyond it.



Rear of new refectory building for SRF monks, Los Angeles headquarters



Resident monks at SRF Mt. Washington Center, Los Angeles, at Thanksgiving dinner, 1959, in recently built men's refectory



## BOOK REVIEWS

*THE SPIRIT OF THE SPANISH MYSTICS, An Anthology of Spanish Religious Prose from the Fifteenth to the Seventeenth Century. Chosen, translated, and introduced by Kathleen Pond. (Cloth, 170 pp., \$2.50 post-paid; order from Burns & Oates, 28 Ashley Place, London S.W.1, Eng.)*

Spain has produced more than 3000 writers on mysticism. Miss Pond has translated short extracts from the works of twenty-eight of them. The English renderings have a pleasing naturalness, and suggest that the individual styles of the writers have been preserved. Although these men and women belong mostly to the fifteenth and sixteenth centuries, their words are apt and fresh today. The book is a worthwhile addition to the religious literature of the world.

Divine wisdom is soul-satisfying, whether one carries the yoke of monastic vows or of worldly responsibilities. The secret of bearing discipline patiently and pleasantly, the saints say, is to be in touch with God. Thus there is a notable verisimilitude in their counsel, although the backgrounds and even the religious vocations of the various writers are diverse: some were austere ascetics in remote monasteries, others were favorites in the courts of kings.

Antonio de Guevara interprets Christ's saying, "My yoke is sweet," as follows:

"What did Christ order us to do that he did not first do himself? What yoke did he put upon us without first carrying it upon his shoulders? If he commands us to fast, he fasted; if he commands us to pray, he prayed; if he orders us to forgive, he forgave; if he bids us die, he died; and if he bids us love, he loved; so that if he commands us to take medicine, he first underwent the experience himself. Christ does not compare his blessed law to wood, nor to stone, nor to the plants, nor to iron, but only to the yoke; for all these things only one can bear, but the yoke has to be pulled by the force of two. This is a very deep and profound mystery, through which it is given us to understand that in the hour when the good Christian lowers his neck beneath the yoke to carry it, immediately Christ puts himself on the other side of him to help. . . .

"To those whom the world drags beneath its yoke, all things are given calculated, measured, and weighed; but in the house of God all is given whole, entire, without demanding its price, and in measure full to overflowing. With good reason can we say that the yoke of Christ is sweet and his burden very light, for the world does not pay us even for

the services we do it and Christ pays us even for the good thoughts we have of him."

There are a number of mystical interpretations concerning the Assumption, the agony of Christ in the Garden, the City of God, the sleep of Christ on the Cross. But for the most part these writings have to do with the right conduct of man inside and outside the cloister. These counsels are like a distant ringing of familiar bells, at whose sound we feel an instinctive inner hearkening. The reader senses, too, a feeling of shared understanding among the holy fraternity, whose members constantly quote one another with obvious delight. Thus Alonso Rodriguez writes, on the importance of spiritual reading:

"In the good book I have a counsellor who is both good and free, for, as the other philosopher well said, what the friend or counsellor will sometimes not dare to tell me, the book tells me without fear, advising me of my vices and faults, scolding and exhorting me... I am conversing with those who wrote the book — sometimes you can go and have a short spell of conversation with St. Bernard, at others with St. Gregory, at others with St. Basil, at others with St. Chrysostom, and can be hearing and listening to what they tell you as you would if you had actually been their disciple. Thus it is said, and rightly so, that good books are a public treasure, by reason of the great riches and wealth that we can draw from them."

#### **Value of Pondering, Not Merely Reading, the Scriptures**

In the following passage on reading, one is reminded of the practice, since ancient times, of spiritual teachers in India, who give their disciples a single sentence from the scriptures and ask them to meditate on its meaning for an hour or longer, before allowing them to explain it. Rodriguez writes:

"For as it is not swift-flowing water or heavy showers which soak through and fertilize the earth, but the soft gentle rain; so for reading to penetrate the heart and saturate it deeply, it is necessary that it should be done with pauses and that what we read be pondered over... Spiritual reading must be done as the hen drinks, for she drinks a little and then raises her head, and then drinks a little more, and lifts her head again... As the body is not nourished with much eating, but with the good digestion of what has been eaten, so neither is the soul nourished with much reading, but with pondering over and digesting well what is read."

The following selections, taken at random, are characterized by forthrightness, controlled fire, and enduring vigor.

"A man who is inclined to look to himself finds it very hard to understand his duty to his neighbour; that he should leave all else in view

*(Continued on page 50)*

# Thought Seeds

By PARAMAHANSA YOGANANDA



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



May the Christ-consciousness that was manifest in Jesus be manifested now in my being, resurrecting me from mortal suffering and from spiritual death through ignorance of the Christ in me.



I behold Christ-consciousness reigning over the hills and the stars. I see the Lord in gardens filled with blossoms. I worship him with the ardor of the devotees of all churches. I worship Christ with the spirit of Jesus.



O Christ! with great devotion I invoke thy spirit within me. I am now risen in thee. I have a new birth in thy Christ-consciousness.



Let every cell in my body be resurrected by thine omnipotence, O Lord! May every thought in my mind be resurrected with thy creative originality. Let my soul be lifted and resurrected in thy Christ-bliss.



O Divine Consciousness! Fill my body with Christ- vitality. Fill my mind with Christ-power and Christ-intelligence. Fill my heart with Christ-joy.

(Continued from page 12)

esting ruler, efficient but tyrannical, striving to westernize Egypt so far as possible. He was the great-grandfather of the last King of Egypt, Farouk.

The interior of this Mosque is simply elegant, with beautiful latticework balconies where ladies of the harems came to pray. Its mosaic work is exquisite, as are its walls of alabaster and its elaborate prayer niche or *mibrab*. On certain festival nights the hundreds of lamps of the Mosque, hung from a high ceiling, are lighted. Jimmy has these lamps turned on; we sit on the steps and gaze, enraptured by the mystic beauty of this Mosque. An unbelievable picture—like a scene from another world! Of course, Mataji records the sight on film for you. To the left as we leave the Mosque we see the tomb of the ruler, Mohammed Ali—a lovely structure of lacy design, executed in alabaster.

Out in the courtyard is a large fountain that is used by worshipers who come here to pray five times a day. Before entering the Mosque they bathe face, hands, and feet—purifying themselves for prayer. From the wall of this courtyard we get a fine panoramic view of Cairo. Directly in front is the famed Ibn Tulun Mosque with a large courtyard; in the distance are the River Nile and the pyramids of Giza. Walking to the other side of the courtyard we see the hills out of which the stone for the pyramids was taken.

What a thrill to behold these ancient ruins and to visualize the activity that took place here thousands of years ago! What stories they might reveal to us could they but speak!

### Wonders in Stone: Giza Pyramids and the Great Sphinx

Oct. 2nd. Today we arise early, for we are going sight-seeing. Mataji and I walk across the street from the hotel and each of us mounts a camel. Revati prefers to be driven in a cart. It is warm, even though the day is young.

Slowly our camels wend their way up a hill. Reaching the summit we travel a short distance until we behold the ancient wonders in stone: the Giza Pyramids and the Sphinx. They stand on a desert plateau and we are on the top of that plateau. We are told that during the rains most of the villages below are inundated, and that moonlight sailing near the pyramids is a delightful experience when the water is at its height.

The pyramids we behold are but three of many in this area, but these are the most famous. The pyramid of Cheops is the largest. As we draw closer we see that the pyramids have been constructed from huge limestone blocks. The pyramids date from about 3700 B.C.; the Sphinx is said to predate them. The pyramid behind the Sphinx shows the re-



Sister Dayanata holds ivory statue of Lord Krishna, one of many lovely art treasures she brought to SRF headquarters from India. This photo appeared in *Los Angeles Times*.



Sri Bharat Dharma Mahamandal, Benares. Paramahansa Yogananda was living with the Mahamandal group at the time he met his guru, Sri Yukteswar.

mains of its outer white casing, near the tip. Directly below the Sphinx is the Temple of the Sphinx: a marvel of construction, for there is "not even a fractional break in the evenness of its sides," which are made of great blocks of stone.

While we are gazing at the Cheops Pyramid, we see at its very top a man, who then almost races down the side. He is an Egyptian about sixty-five years old who has established a record of eight minutes for climbing up and down the pyramid—five minutes going up, three minutes coming down! I am breathless just watching him. One slip and he could be finished; but like a sure-footed mountain goat he descends at a running pace and is soon on the ground, while we applaud him for his agility.

One cannot be here without feeling an urge to have one's photo taken on a camel in front of these mysterious monuments to man's desire to express his faith in immortality.

The pyramids are Egyptian tombs, or royal graves, and all the tombs around them are graves of noblemen and their dependents. Quoting from my guidebook: "There is of course still a good deal of mystery surrounding the pyramids, but we are on safe ground if we conclude that they were simply tombs erected by proud monarchs before their death to preserve their mortal remains forever and to give perpetual remembrance to their names.... This does not preclude the further fact that the orientation, angles, and so forth of the Great Pyramid are related to certain astronomical phenomena.\* The interior of the pyramid is the burying place where the royal mummy was laid to rest, the entrance being carefully concealed. It was believed that the spirit of the dead monarch could roam at will, even crossing the sky to associate with the gods."

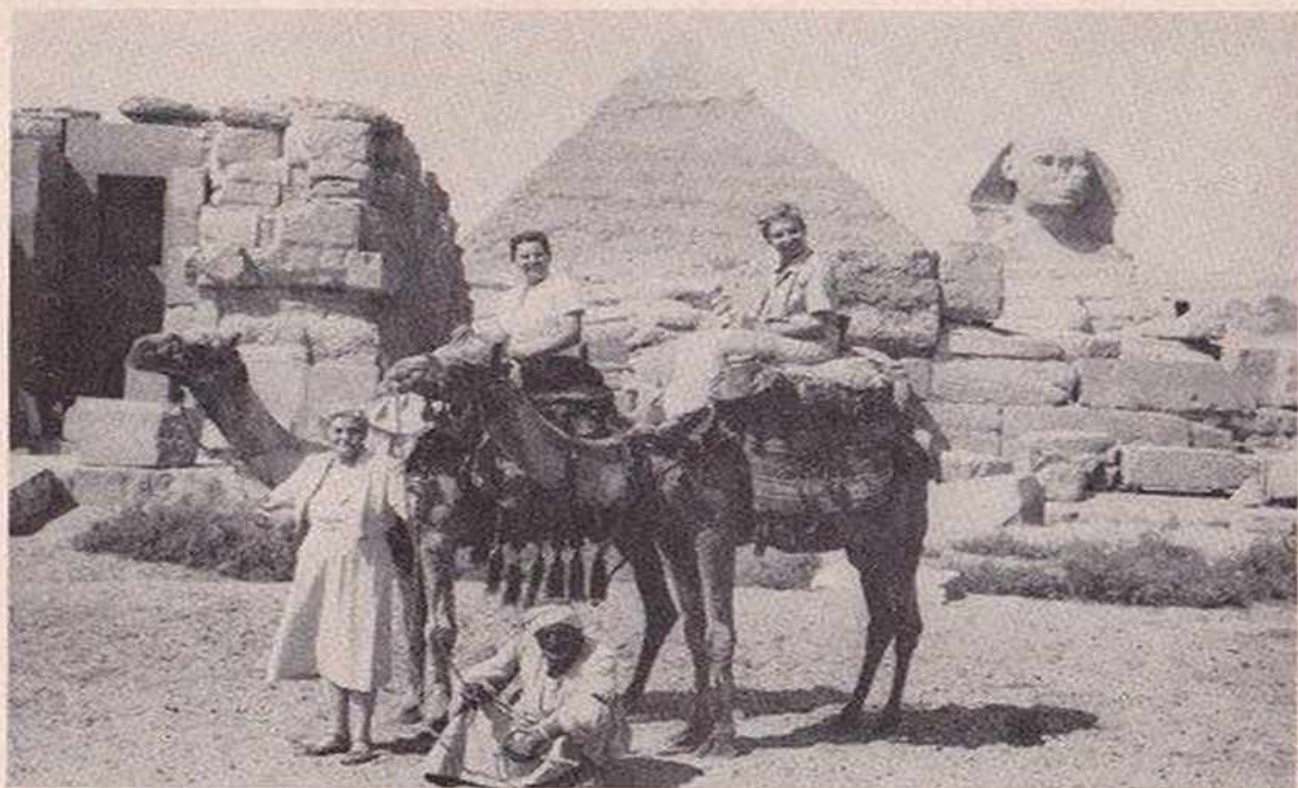
The Great Pyramid was built by the Pharaoh Cheops (Khufu) about 2690 B.C. It is said that 100,000 men worked for three months in the year for twenty years to complete it. The pyramid covers about thirteen acres. The joinings of the stones are so perfect that not even "a needle or a hair can be forced between."

### The Mystery of the Sphinx

It is the Sphinx, however, that captures me utterly. The air of mystery surrounding it is like a misty fog or a soft veil hiding its true identity. Many theories have been offered to explain this monument, which bears a man's head on a lion's body. As I sat meditating and quietly studying the age-old image, I thought, "Surely it is intended to depict

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\* A number of books have been written to prove that the measurements of the Great Pyramid have prophetic significance about world events. (*Editor's Note*)



Sisters Dayamata and Mataji (*on camels*) and Sister Revati (*standing*), with camel driver; Giza, Egypt, October 2, 1959

man who, when his wisdom is fully developed, manifests love, truth, understanding, and the courage and strength of the king of beasts, the lion." Man is the noblest of creatures when he comes into the fullness of his being, for he has been created in the image of God. In this great stone Sphinx there seemed conveyed to me the idea of the eternal qualities buried deep in the soul of every man. I quietly prayed that, as the years move on, I may more and better express this hidden Divinity; and there too I asked the Beloved to bless you all and to awaken your consciousness of the Divine Image within you.

Leaving the pyramids we drive into Cairo to get our visas for entry into Lebanon. We hire a taxi in the afternoon and drive to Memphis along the Nile—the romantic river of legend and story. In Memphis we see a statue of Rameses II, the Pharaoh best known to us as the oppressor of the Israelites in bondage. Two huge statues of Rameses were excavated from a palm grove among the ruins of ancient Memphis. One of them, of black granite, is about 26 feet high; it was recently moved to the city of Cairo to stand as a giant guard on one of the main boulevards of the city. The second statue, at Memphis, is 42 feet high, hewn from alabaster. What a lifelike expression it wears! and

how fine is the carving, even to the natural form of the knees. Though broken in certain parts, the figures are otherwise well preserved. In one hand of the statue in Memphis is a roll inscribed "Rameses, beloved of Amen." In the same grove is a sphinx, much smaller than the one at Giza but better preserved.

A short drive and we come to Sakkara, the burial ground for ancient Memphis. Here one sees wonderful paintings on the walls of the tombs: clear greens, reds, oranges, and blues, all done thousands of years ago. Sakkara possesses the Step Pyramid, the first pyramid to be constructed in Egypt. In fact, it is considered to be the oldest stone building in the world.

One could write much about this fascinating land, but time does not permit. We rush back to Giza, several miles away, in order to be there at sunset, when the evening light falling upon the great pyramids transforms the area into a mystic vision. It seems that time itself stands still; we remain silent, bathed in the tranquillity surrounding us. Here, before these ancient pyramids, one becomes deeply conscious of a feeling of eternity.

Oct. 3rd. In the early morning we leave the hotel to take a last look at the pyramids that stand like unchanging sentinels, watching civilizations pass by. We go first to see the famed King Tut-ankh-amen collection in the Egyptian Museum. No words can adequately describe this collection of golden masks, vases, jewelry set with lapis lazuli, carriages, swords, and sarcophagi. Mataji has taken several pictures.



Sister Dayamata speaking before YSS members, Tulsi Yogoda Ashram, Calcutta, October 14, 1959. Throughout her stay of several months in Calcutta, Sister Dayamata regularly conducted Sunday and Tuesday public meetings at this Ashram.



The West today is proud of its civilization, thinking itself far advanced; but, as Master often said, many civilizations have come and gone on the stage of this earth. Man has attained great heights materially and mentally, as is evidenced by these ancient Egyptians' tombs and by the ancient writings; but how far has he come in his spiritual unfoldment? All these questions and thoughts fill my mind as I gaze at the treasures heavily guarded in this section of the museum. In another section we see a carved tablet dating back to the time of King Mena, the first ruler of Egypt, several thousand years before the Christian era.

Unfortunately, we are unable to stay as long as we wish in this most interesting museum; our plane is scheduled to leave at 1:30 p.m. We drive directly to the airport where we refresh ourselves and await the take-off of our plane.

Our next stop is Beirut in Lebanon, land of numerous ruins dating back to the time of the Phoenicians, Greeks, Romans, and Crusaders.

### **We Visit Beirut, Damascus, and Baalbek**

Oct. 3rd. Beirut is a modern city with many Western ideas. For the first time, we see few native costumes. Most people here wear European garb and I am much disappointed. The few women in native clothes wear long black dresses with a black scarf thrown over the head; the men wear full black trousers fitting tightly at the ankles, loose vests, and fez-shaped caps.

The weather is ideal—dry, warm, and refreshing. We are staying at a hotel about a block from the beautiful blue Mediterranean Sea. We meander down to the beach and rest on the sandy shore. How good the air feels after the humidity of India and the Orient, which we have been subjected to for over a year, from Honolulu on.

We are met here by a woman friend of SRF from America, and there is much to talk about since we last met in Honolulu.

Oct 4th. We start out in the morning by car for Damascus, ancient Biblical city. Syria has been for centuries a melting pot of nations; but after the Suez Canal became the major trade route, Damascus declined as a Syrian trade center.

Damascus is considered to be the oldest still-inhabited city in the world. Its origin is unknown. En route we pass through arid country as well as fertile valleys; and experience, for the first time, frequent haltings of our car by soldiers along the highway. They are searching for contraband and firearms. Not long ago a revolution flared up here and we see some of the ruins caused by that war.

Entering Damascus, we see old walls and many minarets. It is interesting to walk through "The Street Called Straight"—lined with fasci-

nating shops displaying their wares outdoors. They sell everything — from shoes to toys to rare objects of art. At the end of this Street one may still see the ruins of Jupiter's Temple.

We visit the nearby Mosque of the Omayyads. The beauty of this famed Mosque, originally the Church of St. John the Baptist, is beyond description. There are 1000 carpets covering the floor. Moslems come to pray and to worship God. On one side of the Mosque is a shrine which, it is said, contains the head of St. John the Baptist. We and other pilgrims stand here and silently meditate, reaching back through the centuries to reconstruct the story of St. John, who resisted the evil temptation of Salome and thereby lost his head — not morally but physically! How many today have that kind of spiritual strength? From time to time throughout the ages such spiritual giants become martyrs for the sake of Truth, for the sake of their ideals.

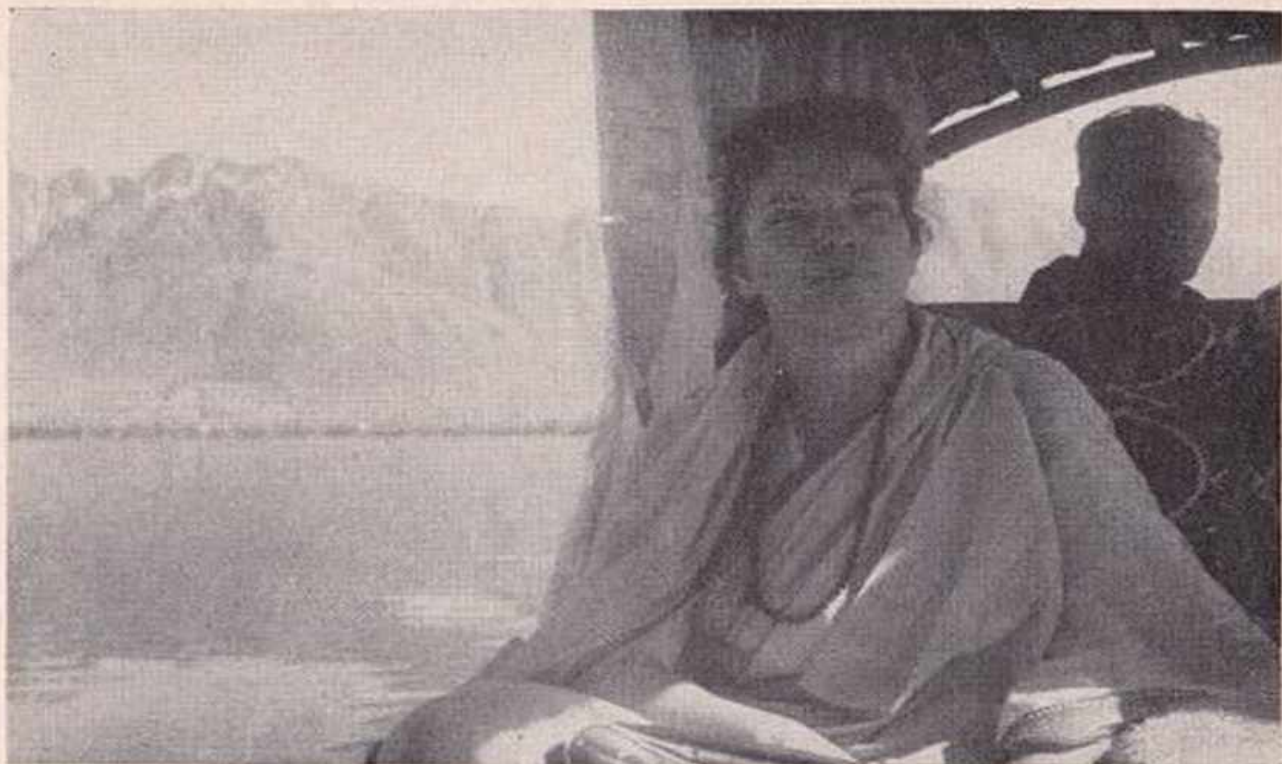
As we start to depart from the Mosque of the Omayyads, our guide turns toward the shrine of St. John the Baptist, and, with hands outstretched, quietly prays. After the prayer he passes his open hands over his face. He explains that he was asking St. John to bless him; by passing his outstretched hands (which had served as antennae to receive the Saint's benediction) over his face, he was covering himself with St. John's blessings, or grace. Of course I follow the guide's example, and ask the Saint to bless you all as well as me, that with courage and faith all of us may adhere to the ideals set forth by our great Gurus.

### **We See Pagan Temples and Visit Ancient Byblos**

Oct. 5th. We visit Baalbek, "city of the Gods and the Sun," formerly called Heliopolis. Here we find ruins of Greek, Roman, Christian, and Moslem eras over a period of 2500 years. We drive through beautiful countryside. The sides of the hills are barren but possess exceedingly vivid strata in hues of red, yellow, orange, and pink. We pass by a garden of umbrella trees — tall, thin, with outstretched limbs thickly covered with pine needles — looking indeed like treely umbrellas! On toward the hills we drive. Everywhere now we see hills covered with terraces where grapes are grown — and such sweet, delicious grapes I have never elsewhere tasted! From the feet of these mountains to their very tips one can see the terraces; in places the whole hillside is so covered, each level reinforced by a rock wall. How many years it must have taken to build all these retaining walls!

Near Baalbek we see the largest building-stone in the world, weighing 1200 tons. It is one solid rock. By the by, *Baal* means God, and *bek* means valley; or "valley of the gods" — for in those days men believed in many gods, not just One.

Entering the main site of the ruins we see an acropolis: propylaea,



Sister Dayamata boating on Dal Lake, Kashmir, April 11, 1959

a forecourt and a great court, a basilica (erected by the Christians during the 14th century), and, finally, a temple to Jupiter and a temple to Bacchus. The temple to Bacchus is the better preserved; but, to me, the six still-standing columns of Jupiter Temple are more impressive—over 100 feet tall, made of rose granite from Egypt, standing on a plateau overlooking the other temples—a most inspiring sight. I long to remain here and sit in its shade and meditate, for the tranquillity of these ruins is thrilling to me. I have felt something here in Baalbek that I have not experienced among any other ancient ruins. I should have liked to remain longer and “feel” something more of the place.

It is said that it took 10,000 slaves and 250 years to build these three limestone temples to Jupiter, Venus, and Bacchus. In the hexagonal court the vestal virgins performed religious dances. In 47 B.C. the Romans built here a group of religious temples in which to worship Jupiter, Mercury, and Venus. In A.D. 306 Emperor Constantine the Great embraced Christianity and closed the pagan temples, which were later converted into Christian churches. The city then became Heliopolis. Later, in A.D. 635 when Omar conquered the country, the name was changed to Baalbek again; the Byzantine churches became an Arabic fortress. All these influences may be seen in the landmarks here; the ruins are unique

with their great red granite columns and beautiful carvings of lion heads, garlands, cupids, Medusas, mermaids, and so forth.

Walking through the great hall of the Bacchus Temple we find a poisonous viper—fortunately for us it is dead. Interested as I am in snakes, which represent wisdom, I had wanted to see a viper or an asp in this area. Divine Mother provided the fulfillment of that wish, but evidently thought it best to show me a dead one!

In these wonderful, lively ruins—lively because they seem still to echo the past, which is but part of the Ever Present—one can almost hear the voices and see the figures of those who played their parts on the Baalbek stage during the past 2500 years.

Oct 8th. Today we drive with our American friend to Byblos, considered one of the oldest towns in the world. Here we find temples, churches, walls, and gates dating from 3000 B.C. to the thirteenth century. It is said that our Bible got its name from Byblos because the holy text was first written on papyrus that came from here.

We see ancient ruins as we drive down a narrow street toward the shore of the Mediterranean Sea. Along the edge of the cliff are remains of a neolithic settlement—buildings of light construction on foundations of unhewn stone. Here too we see handmade pottery and polished stone tools that characterized the era which began about 10,000 B.C. This settlement dates back to 4000 B.C. Then we see relics of the later aeneolithic settlement, showing large earthen jars in which the dead were buried. Several of these graves are open and one can see the bones and teeth of persons who lived about 3500 B.C. When a man died his body was doubled up in the embryonic pose, then placed in an oval-shaped earthen vessel for burial. The urn was then covered with earth, and broken pieces of pottery were scattered over the mound.

We see here, too, relics from about 3200 B.C. to A.D. 1289—from the various reigns of Egyptians, Babylonians, Persians, Greeks, Romans, early Christians, Arabs, and finally the Mameluke and Ottoman Turks. Fascinating huge tombs hewn of stone are still to be seen here, as well as stone olive presses and a beautiful Roman amphitheater that overlooks the Mediterranean. The Greco-Roman columns; the early Phoenician stone port; the Temple of Obelisks where once a year a child was sacrificed; the Citadel and the Crusaders' Church of St. John, still in use today—all of these ancient ruins are still standing. We are filled with wonder as we walk about these venerable sites whereon is recorded some of the history of mankind over the past 6000 years.

Seeing places such as this leaves me deeply reflective—how infinitely small and unimportant the individual is; how many have come, played their parts on the stage of earth, only to deposit their bodies in

the earth again — to give rest to the soul from the struggles, the ambitions, the pleasures, and the defeats it faced with either courage or cowardice.

Wherein lies victory? Only in recognizing what we are, why we are here, and where we are going at the end of our earthly sojourn. To discover these truths we should use the ancient yogic art of meditation given to us by our divine Guru. Let us practice it faithfully, earnestly, devotedly, that we may understand we are here only to "know ourselves" and thus step off the great wheel of reincarnation.

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*(Standing, from left)* Sri Kriyananda and Sister Mataji of SRF Mt. Washington Center; Sri Prabhas Ghosh, YSS vice-president; Sister Revati, SRF Mt. Washington Center; and Sri B. N. Dubey, a YSS member. *(Seated, from left)*, Sri M. M. Chakravarty, Dayamata, and Mrs. Chakravarty.

# TRIENNIAL SRF CONVOCATION

*August 1—7, 1960*



*Los Angeles, Calif.*

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## **Open House, SRF Mt. Washington Center**

*Tour of grounds, buildings, Master's shrine; Indian art display*

## **Twelve Basic Classes in SRF Teachings**

*A three-day series at SRF India Center*

## **Inspirational Evening Programs**

*Moving pictures in color of Sister Dayamata's travels*

## **Kriya Yoga Initiation**

*For eligible SRF students*

## **Rose Ceremony**

*Open to all SRF students not attending Initiation*

## **Day of Fellowship at SRF Lake Shrine**

*Informal gathering      SRF exhibits      Refreshments*

## **Pilgrimage to Encinitas, California**

*By chartered bus to SRF World Brotherhood Colony*

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A printed folder giving complete information will be mailed in the last week of May to all active and graduate SRF students and to SRF magazine subscribers. Other interested persons may write for information to:

*Self-Realization Fellowship Convocation Registrar*

3880 San Rafael Avenue ★ Los Angeles 65, California, U.S.A.

# News of SRF Centers



## Los Angeles, California

Professor E. Easwaran, a Sanskrit scholar from Mysore, India, spent the day of January 19th in visiting SRF Centers in southern California. A deep student of Yoga, Professor Easwaran also spent a week of seclusion and meditation at SRF Retreat in Encinitas. He is now at the University of California in Berkeley, where he will lecture for a year.

Swami Chidananda, Vice-Chancellor of the Divine Life Society, Rishikesh, Himalayas, visited SRF Centers in the Los Angeles area on February 11th. Swamiji is on a lecture tour of the United States. Concluding a busy schedule in Los Angeles, he spoke before the congregation of SRF Church, Hollywood, after which he departed for SRF Retreat, Encinitas. There he enjoyed a day of silence and meditation before journeying to San Francisco, where he lectured and visited various centers of East Indian spiritual culture. Swamiji wrote to Sister Dayamata from Encinitas: "I have just now returned from a period of silent prayer at Master Yoganandaji's room in the hermitage. Since my arrival here last evening I am immersed in the peace and inner joy of this beautiful Retreat. Deep gratitude wells within me for this much needed rest and silence after continuous activity."



### *Thousands Visit SRF Book Booth at Health & Diet Food Show*

A Health and Diet Food Show was held on Feb. 15-18 at the Ambassador Hotel in Los Angeles. SRF was invited to participate with a book booth, to display the works of Paramahansa Yogananda.

*Par-a-grams* and leaflets describing Yoganandaji's *Scientific Healing Affirmations* (available through scores of health food stores throughout the United States) were passed out to 10,000 persons. A poster hung over the book table showed photographs of the SRF Cafes in Hollywood and Encinitas, which specialize in delicious meatless meals. Much interest was expressed by inquirers in the SRF asana classes at SRF India Center.

Former Governor of California Goodwin J. Knight, who assisted Paramahansa Yogananda in the dedication of both SRF India Center and SRF Lake Shrine, was present on the first night of the Show as a guest of honor. Passing near the SRF book table, he noticed the pictures of Paramahansa Yogananda and, together with his wife and daughter, stopped to talk with the SRF representative. More than 20,000 persons attended the Show.

Rev. Brother Anandamoy of the SRF Mt. Washington Center spoke on February 21st on "Hinduism and India" before the Unitarian Society of Westwood in West Los Angeles. His talk was followed by a period of questions and answers.

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Sister Dayamata, SRF president, gave an informal talk on February 23rd on "The Universality of Religion" and told of her experiences in India to women of Phi Epsilon Phi, Omicron Chapter, in Los Angeles.

\* \* \*

Forty members of the Long Beach SRF Church made a pilgrimage on March 6th to Paramahansa Yogananda's crypt at Forest Lawn Memorial-Park; thence to SRF India Center, where they had dinner at the SRF Cafe; and finally to the Mt. Washington Center, where they toured the grounds and buildings and visited Master's shrine. After light refreshments they convened in the chapel for meditation with Sister Dayamata. Afterward they presented the SRF president with a handmade box in the shape of a heart, which contained a large donation to the Founder's Foundation Fund for a shrine in honor of Yoganandaji.

\* \* \*

In March the SRF headquarters in Los Angeles began the mailing of German-language SRF Lessons to students in Europe. The Mother Center plans to send an SRF representative to Europe as soon as possible, to conduct classes and give lectures, and to initiate eligible SRF students in *Kriya Yoga*.

A German-language booklet, *Gemeinschaft Der Selbst-Verwirklichung—Jahresheft 1959*, a selection of articles and SRF news that have appeared through the years in *Self-Realization Magazine*, is now available from SRF headquarters, Los Angeles. (Price, 25¢ or DM 1.10)

\* \* \*

Colored picture postcards of the beautiful SRF Lake Shrine are now on display on card racks in about fifty stores and other public centers in Los Angeles County. The attractive postcards are sold at International Airport, Farmer's Market, various hotels and motels, Woolworth's, and a number of Sav-On-Drugs stores and Thrifty Drug Stores.

\* \* \*

Motion pictures of the Lake Shrine will soon be seen on television in Eastern cities. The films, taken by E. C. Camera Center, an independent film maker, will be shown, with narration, as part of a travelogue about the Los Angeles area.





View of SRF Cafe from Highway 101, Encinitas, California. Golden lotus-topped towers mark the site of Self-Realization Fellowship World Brotherhood Colony. Just out of sight at left is SRF Retreat for members and friends. The Cafe, which is open to the public daily except Mondays and Tuesdays, and the SRF Retreat are operated by renunciants members of the colony.

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### Encinitas, California

Fifteen young women students of San Dieguito High School attended Sunday services on January 17th in the SRF Retreat Chapel. The group met afterwards in the library lounge of the Retreat, where Brahmachari Harold of the SRF Mt. Washington Center conducted an informal question-and-answer discussion.

\* \* \*

### Comment in "Ananda Varta" about SRF-YSS President

A reference to Dayamata's visit on September 15-16, 1959, to Ananda Moyi Ma, the "Blissful Mother," appeared in the November, 1959, issue of *Ananda Varta*, published by the Benares ashram of Ananda Moyi Ma. Referring to the members of Dayamata's party, the editor said:

"Except for Sri Kriyananda, they cannot talk to Ananda Moyi Ma without an interpreter, but they love sitting by her in silence, with eyes closed in meditation. We have watched Dayamata sitting as motionless as a statue for long periods of time. It is gratifying to find that the spirit of renunciation is not confined to India alone. These American

*sannyasis* are evidently genuine renunciants who have dedicated their lives wholly to the Supreme Quest. Dayamata, although the head of a world-wide religious organization, seems humility and self-effacement in person."

\* \* \*

### Sri Kriyananda Visits Northern India

Sri Kriyananda, one of the party that accompanied Sri Dayamata from America, recently made a three-month lecture tour in northern India. He writes:

"I left Calcutta on October 12, 1959, for Lohaghat, a small village in the Almora district of the Himalayas, where I had been invited to stay with some friends.

"Two and a half weeks of silence and meditation there filled me with divine joy. How happy I would have been to remain forever in those beautiful pine forests! But life is full of contrasts, and the yogi must learn to remain happy in the awareness of God's presence within, regardless of the circumstances without. Duty to my Guru, and my own desire to serve and please him to the best of my slight ability, brought me out of the mountain stillness after this brief period of spiritual renewal, and into a period of intense activity. For almost three months I was to find every moment, apart from what time I could snatch for meditation and sleep, taken up with ceaseless lectures (sometimes as many as three in a day), classes, interviews, and spiritual discussions.

"The schedule began in Simla, where I arrived on Wednesday, November 3rd, to be greeted by a smiling group of YSS members. How kind of them! They had graciously taken time off from their work in order to make me feel truly welcome in their city. Wednesday is my weekly day of silence, but garlands and loving smiles spoke more eloquently than words ever could; and I felt that I saw in every face the sweet blessing and greeting of my beloved Guru.

"The period of silence ended at sundown. In the evening I meditated with the local YSS members at the Simla Yogoda Ashram. During the meditation, I felt that Paramahansaji was sitting, meditating with me in all those forms. My consciousness expanded; I felt an inner identity with everyone present.

"Thursday and Friday I gave afternoon lectures at the D.A.V. and the Arya Girls' High Schools, followed by evening lectures in the ashram. Saturday I addressed the students and staff of the S.D. High School. In the evening I gave my first public lecture in the Jain Mandir Hall.

"Sunday morning there was another meeting in the ashram, and in the evening I gave another public lecture.



Sri Kriyananda conducting class in Self-Realization teachings, Central Public Library Hall, Patiala, India, November 30, 1959



Three hundred YSS yoga students at Central Public Library Hall, Patiala, India. On Nov. 25-30, 1959, Sri Kriyananda from America conducted classes here in Self-Realization Fellowship teachings.

"Monday through Friday I conducted a series of evening classes in yoga, and gave lectures to schools and colleges every afternoon except Wednesday. The educational institutions at which I spoke included the Government and the Harcourt Butler High Schools, the S.D. College, and the Training College for Women.

"In every school and college at which I lectured I stressed the value of *Raja Yoga* in education. Most of the principals and many of the teachers and students approached me afterward to ask how these teachings might be introduced into their regular curriculum of studies.

*Both East and West Need These Universal Teachings*

"O India! the West is not alone in its need for the timeless teachings of your ancient sages. You, too, are longing to establish closer touch with your own heritage. The holy science of *Raja Yoga* is a part of this great heritage. Finding a tremendous interest in it wherever I went, I understood anew why Guruji often said that he had been sent to earth to resurrect the original teachings of Lord Krishna and Lord Jesus.

"When I was not lecturing, I was busy giving interviews and, to the best of my ability, answering questions. Devotees would enter my room at all hours—often early in the morning, before I could even bathe and eat! It was usually late at night before I could be alone to meditate. But I felt no fatigue. Divine Mother and Guru filled my heart with joy. Even my service to others, poor though it doubtless was, seemed to me a form of meditation; for I saw the Divine Presence in everyone with whom I spoke, in every gathering before which I lectured. In the Training College for Women my heart thrilled at the thought that the Divine Mother had come to hear me in all those forms. The topic that had been announced was 'Science versus Religion.' I hope She didn't mind the unscholarly nature of the talk that actually came out!

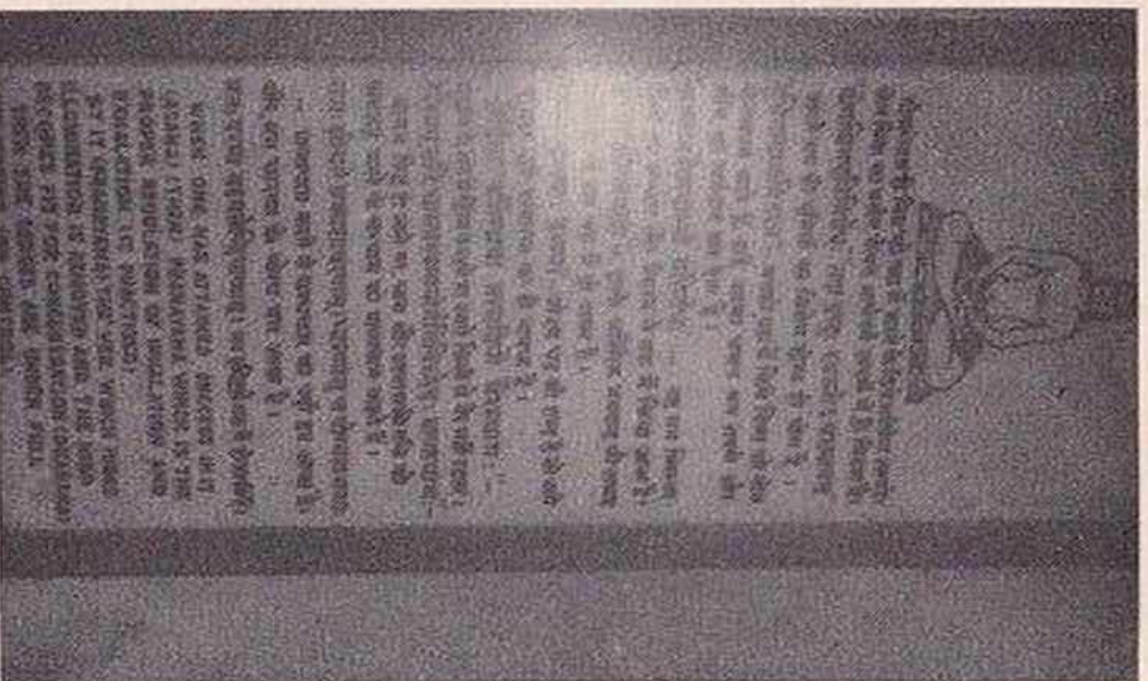
"Saturday, November 14th, there was a *Kriya Yoga* initiation—a beautiful ceremony that was created by Paramahansa Yoganandaji for use by *Kriya* initiators all over the world. Many devotees took part in the sacred rites, offering themselves in devotion as disciples of the sacred line of SRF-YSS gurus.

"Sunday there was a service in the ashram, followed by a *Kriya* review class. Sunday afternoon and evening were taken up with a novel

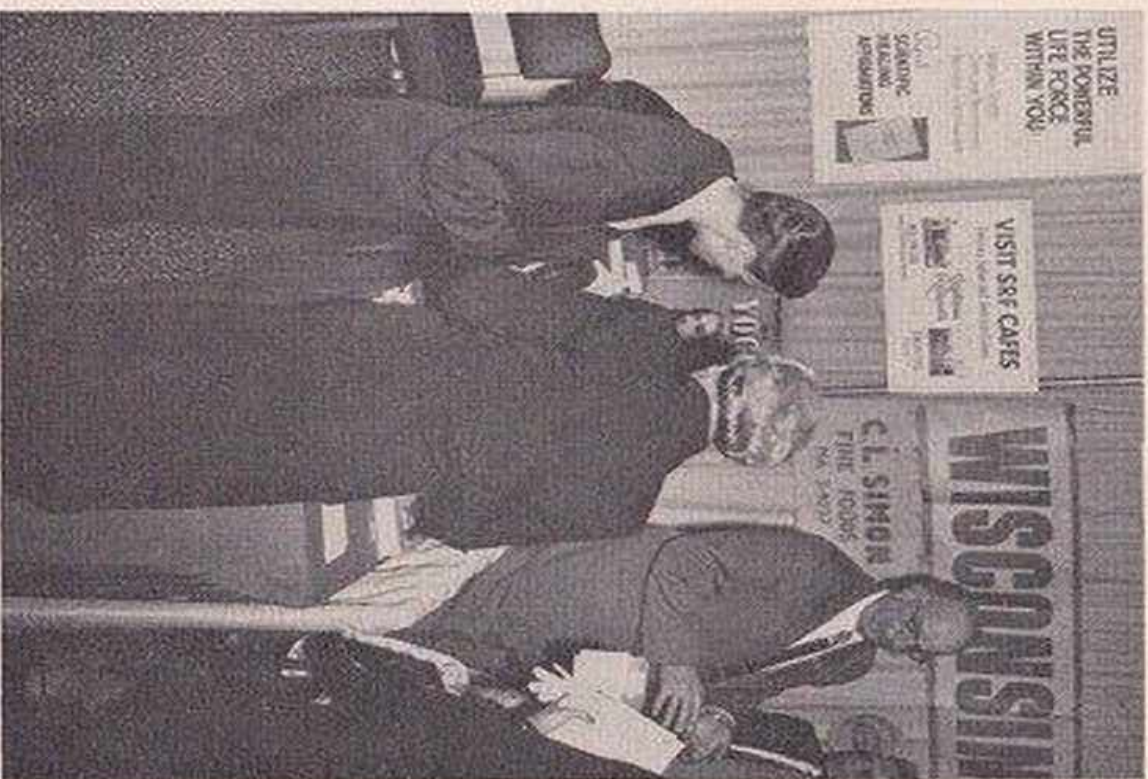
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TRANSLATION OF *GITA* VERSE ON OPPOSITE PAGE

"When one has attained success in it (*asana*), then *pranayama*, the proper regulation of inhalation and exhalation, (is practiced). By *pranayama* the veil that hides illumination is removed and the mind becomes fit for concentration (*dhavana*). Then the senses are under full control."



A verse from the *Bhagavad Gita* on marble wall of Krishna Temple, Brindaban. A translation is given on opposite page.



SRF representative and visitor at SRF Book Booth, Health and Diet Food Show, February 15-18, Ambassador Hotel, Los Angeles

event that had been planned months before by the local Yogoda Ashram: an All-India *Yoga Sutra* Competition. Students from many schools participated. Later I spoke on 'Self-Realization Through *Raja Yoga*.'

"After leaving Simla I stayed in seclusion for a few days in Chandigarh, writing letters and attending to other desk work.

*Lectures in Patiala—Response "Unprecedented"*

"On Friday, November 20th, I proceeded to Patiala. Here I was invited to be the guest of Sri and Srimati Balkishen Khosla, devoted souls who have recently become members of YSS.

"Soon I found myself launched on a program even more intensive than the one in Simla. I spoke on November 22nd on 'India's Teaching—A Hope for the Atomic Age' at the spacious Central Public Library Hall, which was packed to capacity; a large number of people had to be turned away owing to lack of room.

"Apart from public lectures and classes, I gave talks before the students and staffs of Mahindra College, the Government Basic Training College, the Physical Education College, Yadavindra Public School, and the State College of Education; and before local high schools. I paid two visits to the Gita Mandir; one to the Rotary Club; and several to private gatherings held in devotees' homes. At the request of Brahma Samaj members, I spoke on 'The Inner Meanings of the *Bhagavad-Gita*.'

"At Mahindra College after my talk, several of the professors told me that never before in the history of the college had so much interest been aroused by a speaker. All credit to our blessed Guru! The thrilling beauty of his teachings inspires not only wise men and scholars but all other types of persons. I am never surprised when people show interest in his work—only when they fail to respond. I believe that if these cities in the north of India could have been visited by a teacher with a better gift than mine to express Guruji's teachings in their truest essence, there would not have been one out of all the thousands that came who would not have responded to the message with all his heart.

"Mahindra College invited me back twice more to lecture. A fourth invitation had to be refused for lack of time. Many other invitations from other groups had also to be refused, though with regret, for the same reason.

"Response to the teachings in Patiala was, I am told, on a scale unprecedented for that city. Hundreds enrolled for the YSS classes. The first class, at which a maximum of 150 persons had been expected, was held in a hall large enough to accommodate 200 people. More than 500 came. They were standing on porches, down the stairway, and even on the roof! The following evening we moved to a more spacious hall in the public library.

"Two *Kriya Yoga* initiations followed the classes. One was given with Hindi translation, for the sake of devotees who could not understand English.

"The last evening in Patiala I showed about sixty colored slides of the SRF yoga ashrams in California, and a colored motion picture of Paramahansa Yogananda at the opening in 1950 of SRF Lake Shrine in Pacific Palisades, California. The radiant countenance of the beloved Guru expressed more eloquently than any sermon the timeless benefits of yoga and God-communion.

"I was deeply touched by the sincerity of the devotees in Patiala. I was also impressed by what I felt to be their inner strength. It takes will power to find God. And I felt that here I had found an unusual expression of this divine quality.

"Plans had been made in Chandigarh for a series of lectures and classes similar to those in Simla and Patiala. It was not possible to complete the arrangements in time, however; and my stay there, apart from a couple of lectures in the Basic Training College and the Punjab University, was a relatively quiet one. I busied myself with making preparations for my forthcoming visit to New Delhi.

"Before going to the capital city, I returned to Patiala for two or three days to give another *Kriya Yoga* Initiation. I arrived in New Delhi on Saturday, December 12th, to begin the last series of lectures and classes of this northern India tour.

"Throughout most of the ensuing month, the schools and colleges were closed. No lectures were arranged, therefore, in institutions of learning, except for a talk in the Ramjas Higher Secondary School in Daryaganj, which was squeezed in between the students' examinations.

#### *3500 Enroll in Series of Yoga Classes in New Delhi*

"Other institutions where I lectured included the internationally famous National Physical Sciences Laboratory; the equally famous Birla Mandir; Bharati Vidya Bhavan (The Honorable Speaker of *Lok Sabha*, the lower House of India's Parliament, Sri Ananthasayanam Aiyangar, presided over one of the meetings held here); the South India Club, Kalibari; Sanatan Dharma Mandir in East Patel Nagar; and the Delhi Study Circle.

"The first public lectures and classes were held in a large *shamiana* (tent) in Main Vinay Nagar. About 2000 people attended these lectures on 'The Law of Success' and 'Raja Yoga—the Science of Religion.' Students in the ensuing yoga class numbered over 1700. It was thrilling to me to see so much interest shown in Guruji's wonderful teachings. No credit to me; what can I do, left to myself? In college, I was the very worst student in my public-speaking class. Obviously, it is the teach-

ings themselves that draw people. A better exponent of them might easily have drawn ten times as many people.

"The second series of lectures and yoga classes was held in Sanatan Dharma Mandir in East Patel Nagar. Over 1500 people participated.

"The final series, the response to which was smaller but not less sincere, was held in Hindu Maha Sabha Hall, on Reading Road. Several *Kriya Yoga* initiations were given in New Delhi, and many interviews.

"Invitations began to pour in from other cities. But the time had now come for me to proceed to the *Ardha Kumbha Mela* that was then being held in Allahabad.

"It had been a wonderful two and a half months. But if there was any success attached to this tour, it was not in any way *my* success. Master's blessings, and the blessings of God, accounted for every good that resulted from the trip. All glory to them, that, having determined that the message of *Raja Yoga* and of universal religion should be heard widely in this Atomic Age, they should have been able to use even such a poor instrument as this Kriyananda to effect their holy purpose."

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## SRI SHANKARACHARYA SRI JAGADGURU OF PURI

(Continued from page 2)

in Puri; and in 1953 founded in Nagpur the World Reconstruction Association (*Vishwa Punarnirmana Sangha*) for the furtherance of world peace and universal brotherhood. The administrators of this Association include Sir S. Radhakrishnan, Vice-President of India, and many other illustrious Indians.

His Holiness was eighty-four at the time of his demise. His aide, the late Mr. C. M. Trivedi, gave the following information to Sister Dayamata in 1958:

"The Jagadguru was a college principal and an educationalist widely known in India before he became a monk of the Swami Order in 1919. Two years later he was installed as the Shankaracharya of Sharada Math in Dwaraka. In 1925 the Paramaguru at Gowardhan Math requested His Holiness to become the head of the larger Shankaracharya Math in Puri. He has been *Mabant* of this *math* (monastery) ever since.

### Requirements for Becoming a Shankaracharya

"Only men of extraordinary merit are chosen as Shankaracharyas or heads of the ancient Swami Order. For a thousand years every apostolic successor of Adi Shankaracharya has been noted for his wisdom and the purity of his life. The conditions are: Each Shankaracharya (1) must be



a lifelong celibate, (2) must be well versed in the *shastras* (the *Vedas* and other holy scriptures of the Hindus), (3) must be of sterling character and unblemished reputation, (4) must be a *sannyasi* (renunciant who has forsaken all worldly ties), and (5) must not reveal to others information about his life prior to the time he took *sannyas* vows.

"Another condition in effect until 1950, when India adopted her secular Constitution, was that no Shankaracharya could ever leave the shores of India."

The late Jagadguru was therefore a trail-blazer when, in 1958, he made a three-month tour of America. Self-Realization Fellowship (founded in 1920 by the great master, the late Paramahansa Yogananda of India and America) was granted the honor of sponsoring the unprecedented visit of a Shankaracharya to the West. His Holiness knew of Paramahansaji's work in America and had visited some of the Yogoda Sat-Sanga schools and ashrams in India.

### His American Talks Greatly Helped East-West Unity

Sri Shankaracharya's visit to America was an unqualified success. About 150 universities, churches, and other institutions requested the Jagadguru to address them. Owing to his limited time His Holiness was able to accept only fifty such invitations; but millions of Americans heard his talks on radio and television programs.

The Jagadguru, who was an all-round genius, demonstrated epoch-making mathematical discoveries (a result of his original research in the ancient *Vedas*) on three occasions at California Institute of Technology in Pasadena. On March 26th His Holiness and British historian Dr. Arnold J. Toynbee held a public discussion on world peace at Washington and Lee University in Virginia. At all his appearances Sri Shankaracharya held his audience spellbound.

"It was a rare privilege for those fortunate enough to hear His Holiness," an editorial in the *New Britain Herald* said. "He proved to be a wise man.... This student of the Bible, the *Vedas*, the *Koran*, the *Talmud*, and the works of all other great religions professes that the course to a just peace is inevitable if men will only pursue their belief in God.... This man, who created a lasting impression on those who heard him, preaches a philosophy that should be listened to. It is a gentle, peaceful doctrine, a breath of fresh air in these complex days."

Among the numerous letters of appreciation for the Jagadguru's talks that were received by SRF is the following one from Dr. R. Heber Richards, president of Teachers College of Connecticut Chapter of the American Association of University Professors: "I assure you that the Teachers College of Connecticut has probably never been so honored

and encouraged as it was by the recent visit of His Holiness. We are now preparing a sort of brochure [about the visit] for the archives of the College."

An article about the great religious teacher by "The Rambler," a noted columnist, appeared on June 7, 1953, in *The Times of India*, Bombay. Parts of this tribute are as follows:

"Easily the most unforgettable character I have met in a quarter of a century crowded with personalities, His Holiness Sri Jagadguru Sri Shankaracharya of the historic math in Puri must rank, I think, as the greatest of them all... Versed in the scriptures of the major world religions, the greatest living authority on those of his own, with a mastery of the *Vedas* unrivaled in centuries, speaking a dozen modern languages with the fluency of a native, filled with the learning of the past as well as that of the present, Sri Jagadguru is amply qualified to be what that title means, 'world teacher.'

"No mere Sanskritist he, buried in realms of holiness beyond touch and reach of the contemporary world, but a man vividly alive to the conditions and atmosphere of his day, pityingly aware of the problems of the human race, and, in the tradition of the true teachers of mankind, eager to teach the way and the means to their solution."

#### Dayamata Visited Sri Shankaracharya in India

Sister Dayamata recently spent a year in India, and visited His Holiness on many occasions in Nagpur, Puri, and Calcutta. On May 27, 1959, Sri Shankaracharya visited the Yogoda Sat-Sanga Ashram founded in Puri in 1906 by Swami Sri Yukteswar Giri (guru of Paramahansa Yogananda). On this occasion the Jagadguru initiated into Swamiship two YSS monks.

"His Holiness showered innumerable kindnesses on our party during our time in India," Sister Dayamata said. "I can never forget his inspiring talks on philosophy nor the love and peace that flowed from his presence."

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"And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." — *Genesis* 1:2.



"In ancient times the universe was one vast expanse of water, motionless and skyless, and without this earth occupying any space in it. Enveloped in darkness, and intangible, its aspect was exceedingly awful. Utter silence reigning all over, it was immeasurable in extent... He then created wind, and fire, and the sun also of great energy... The divine Grandsire then, assuming a visible form, begat (by power of his will) some sons possessed of great energy." — *Mahabharata*.

## COMMENTS ON "AUTOBIOGRAPHY OF A YOGI"



"To me, this book reveals the secrets of the universe."—S.H., Tacoma, Washington.

"After searching for nineteen years for a definite way to God, as soon as I read *Autobiography of a Yogi* I felt the true way was being opened to me."—L.F., Rogue River, Oregon.

"During my reading of *Autobiography of a Yogi*, I experienced many sublime moments, and inexplicable joy. I have also been helped to overcome a morbid preoccupation with death."—R.H., Elmwood Park, Ill.

"I have just finished reading the wonderfully inspiring *Autobiography of a Yogi*. It has left me with a great yearning for Self-realization and for spiritual understanding of the mysteries of my self as part of God."—R.S., Ponoka, Alberta, Canada.

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"This book broadens one's religious horizon; and explains scientifically many questions which up to now were a mystery to me."—J.L., Bremen, Germany.

"Five years ago I read *Autobiography of a Yogi*. The experiences and thoughts of Yogananda have since become the inspiration of my deeper inner life. Though most persons still think very dogmatically, the influence of Oriental wisdom will soon bear more fruit."—W.J., Hölstein/BL, Switzerland.

(Continued from page 24)

of that neighbour's present necessities, for here lies his greater and primary obligation. There are other persons who, seeing the good they do to others, forget [their spiritual duty to] themselves; and these run a greater risk. What I desire of your reverence is that, as on the night of his Passion our sovereign Master rose to pray, and then returned to his disciples and from them went back again to his prayer, mingling the one life with the other, so you should do, not neglecting either for the sake of the other." — *Blessed John of Avila*.

"Souls should not rely on visions and private revelations, nor consider that perfection consists in attaining to them, for although there are some genuine ones, many are false and deceitful, and the more they are sought after and esteemed, the more one goes astray from the faith, living charity, patience, humility, and the keeping of the law, the way which God had laid down as most sure for our soul's justification." — *St. Teresa of Avila*.

"He who becomes master of patience possesses himself wholly and has entire power over himself, so that he can command and dispose of himself as he would. . . . The impatient man is his own slave, possessed, dominated by, and subject to his appetite, and open to the attack of trouble or vengeance." — *Alonso de Madrid*.

"What your reverence ought to say to such disconsolate folk is, that they should take the ten commandments of God. . . and with these they will be saved. If they want to do more, all well and good, provided they do not think that if it should happen that they fail in doing more, they are therefore lost. Almost all the harm comes to them from their being desirous of devotion and pious feelings, and in this they think their salvation consists; if they were to lay as much stress upon keeping God's commandments as on these other things, it would go better with them; for they would succeed in this and would have peace. . . . Let them do as many good people do, who content themselves with keeping the law of the Lord with a staunch will, without sighing after feelings of devotion. When the Lord wants something more, he will make his will known." — *Blessed John of Avila*.

### The Vice of Worldly Curiosity

"Too many occupations are. . . a hindrance [to devotion], for they take up one's time and submerge the spirit, and thus leave a man without time or heart to attend to God.

"A further hindrance is the vice of curiosity, whether of the senses or of the understanding, which consists in wanting to hear and see and know many things and to desire things which are exquisite, curious, and finely made. All this takes up time, entangles the senses, disturbs the soul, dividing it into many parts, and this impedes devotion." — *St. Peter of Alcantara*.

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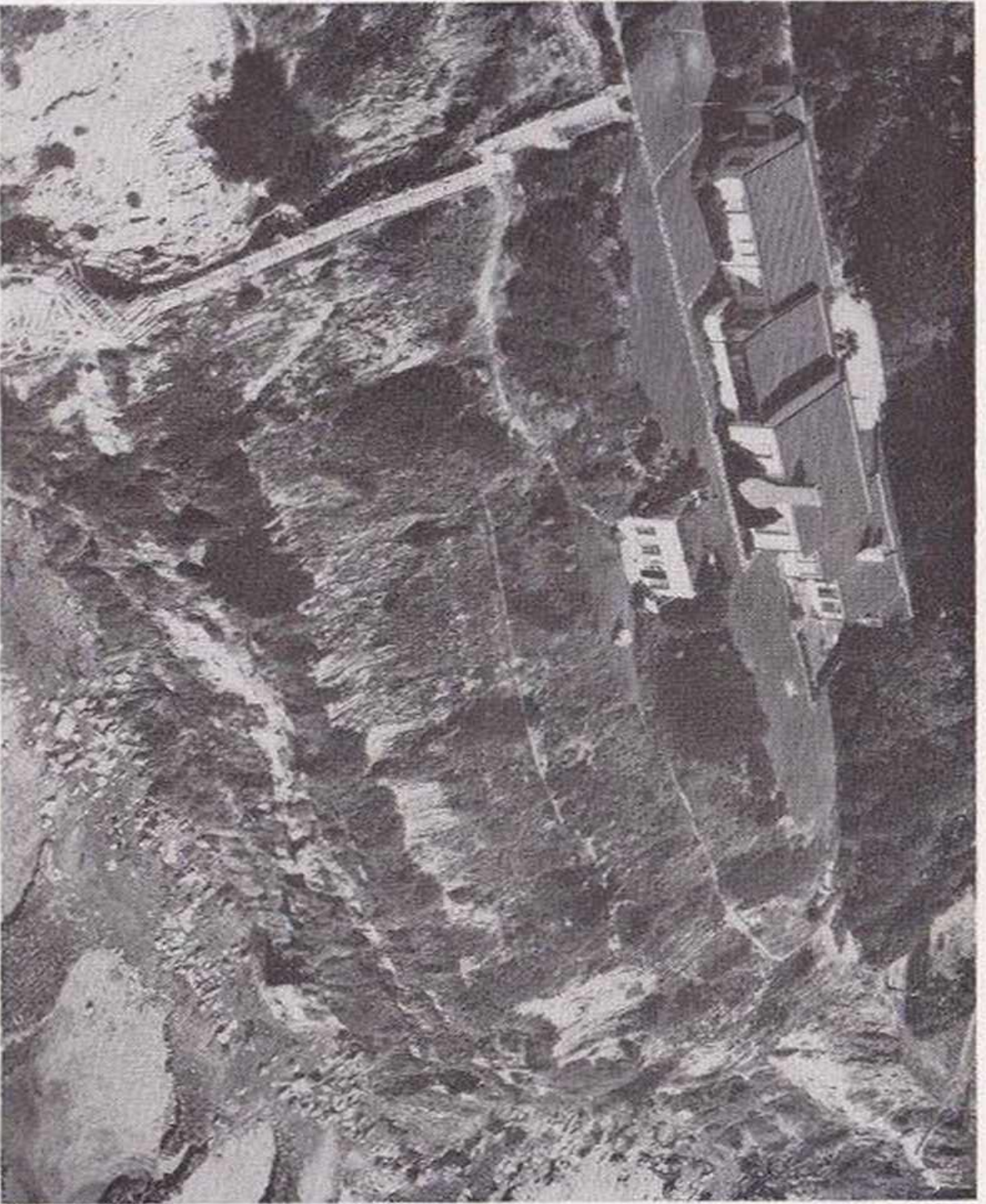
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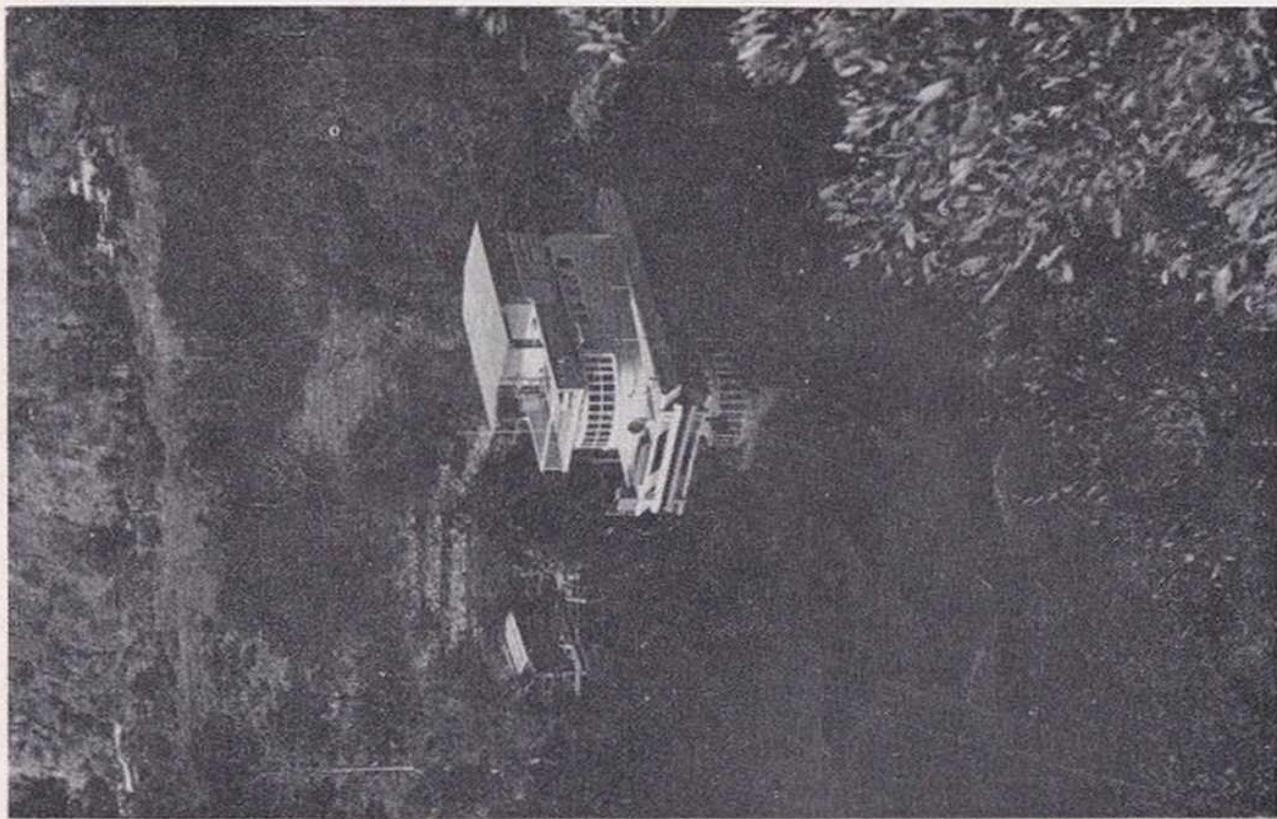
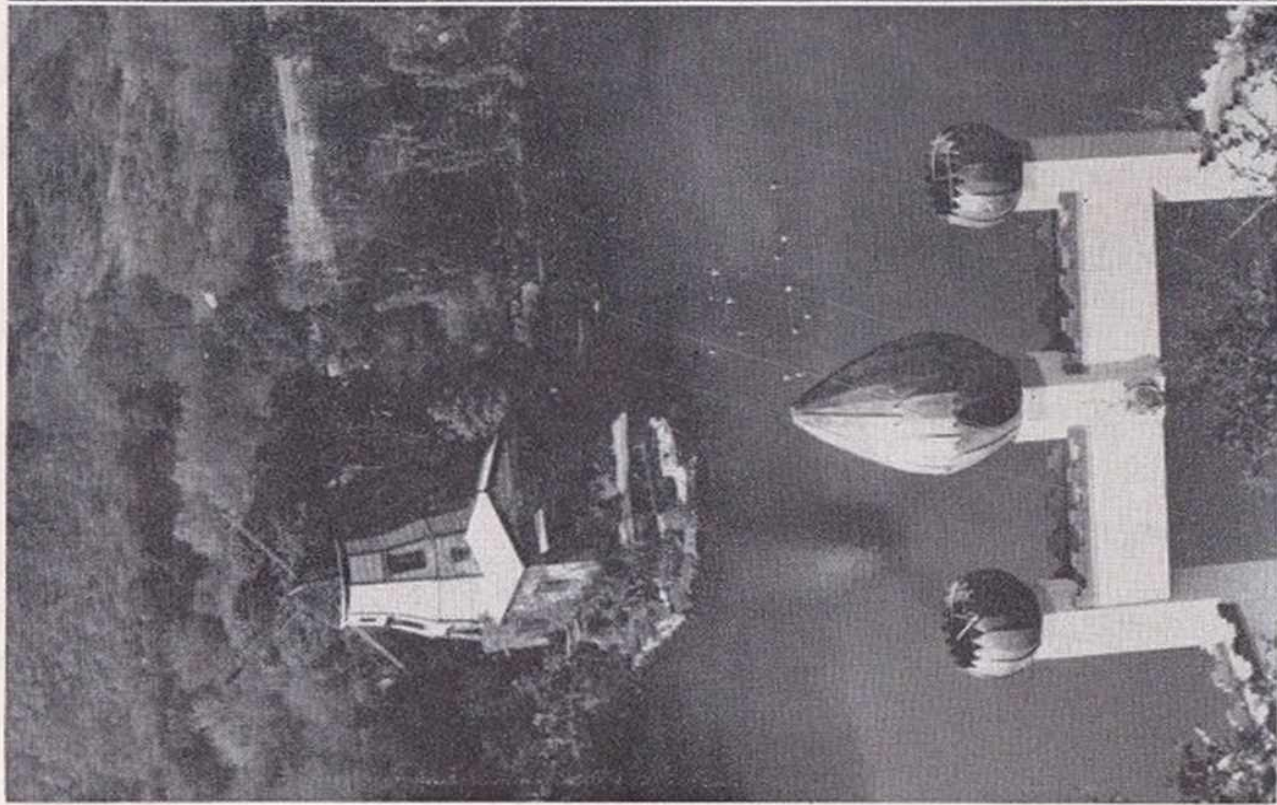
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Airplane view of SRF Hermitage (*rear of building*), meditation caves (*small structure in upper foreground*), cliffs, and Pacific Ocean beach, Encinitas, California



Recent views of SRF Lake Shrine, Pacific Palisades. (*Left*) SRF Chapel in windmill house. White "dots" on water are swans, ducks, and other water birds. (*Right*) Houseboat home of SRF monks.