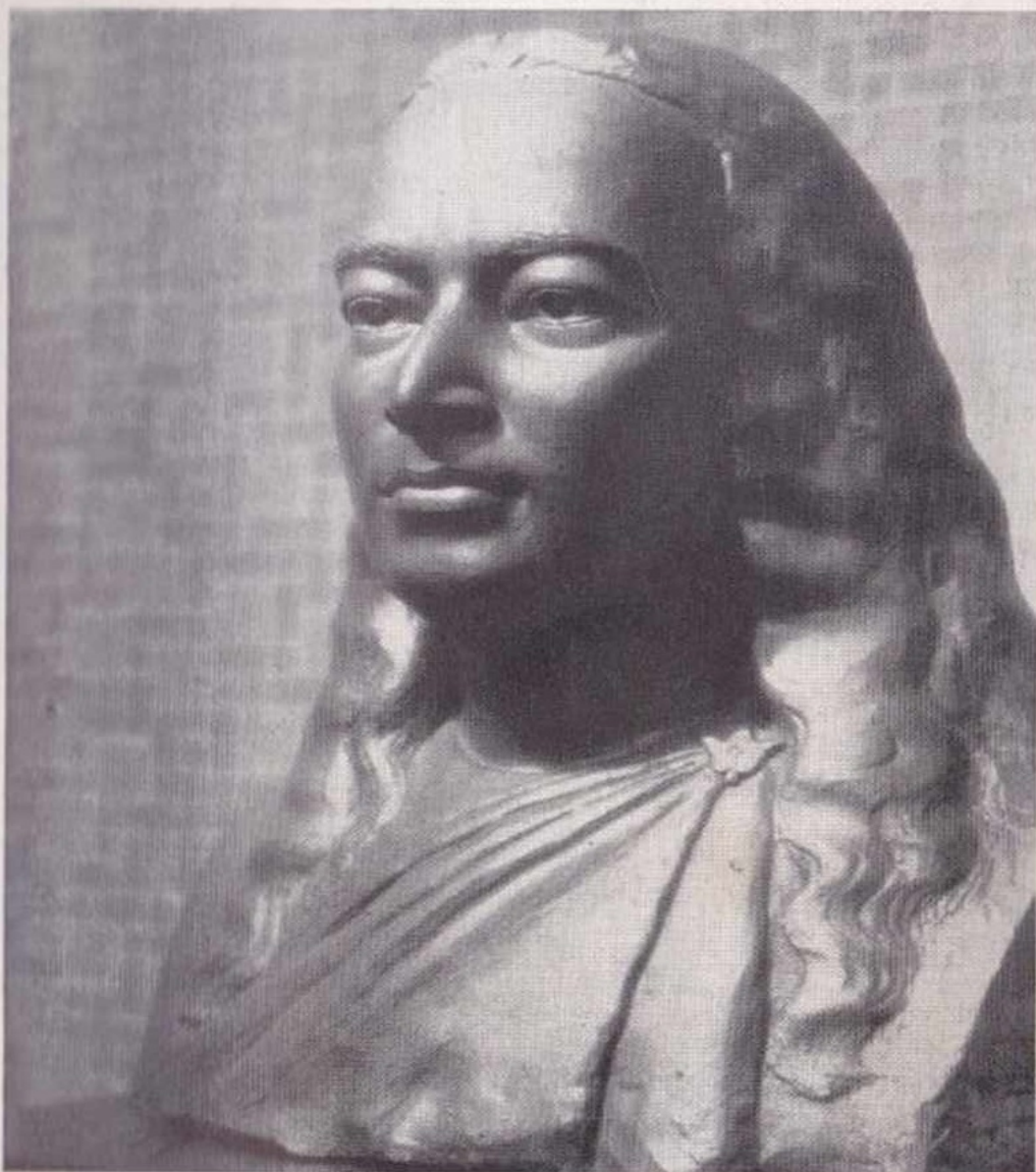


Self-Realization MAGAZINE



Founded in 1925 by PARAMAHANSA YOGANANDA

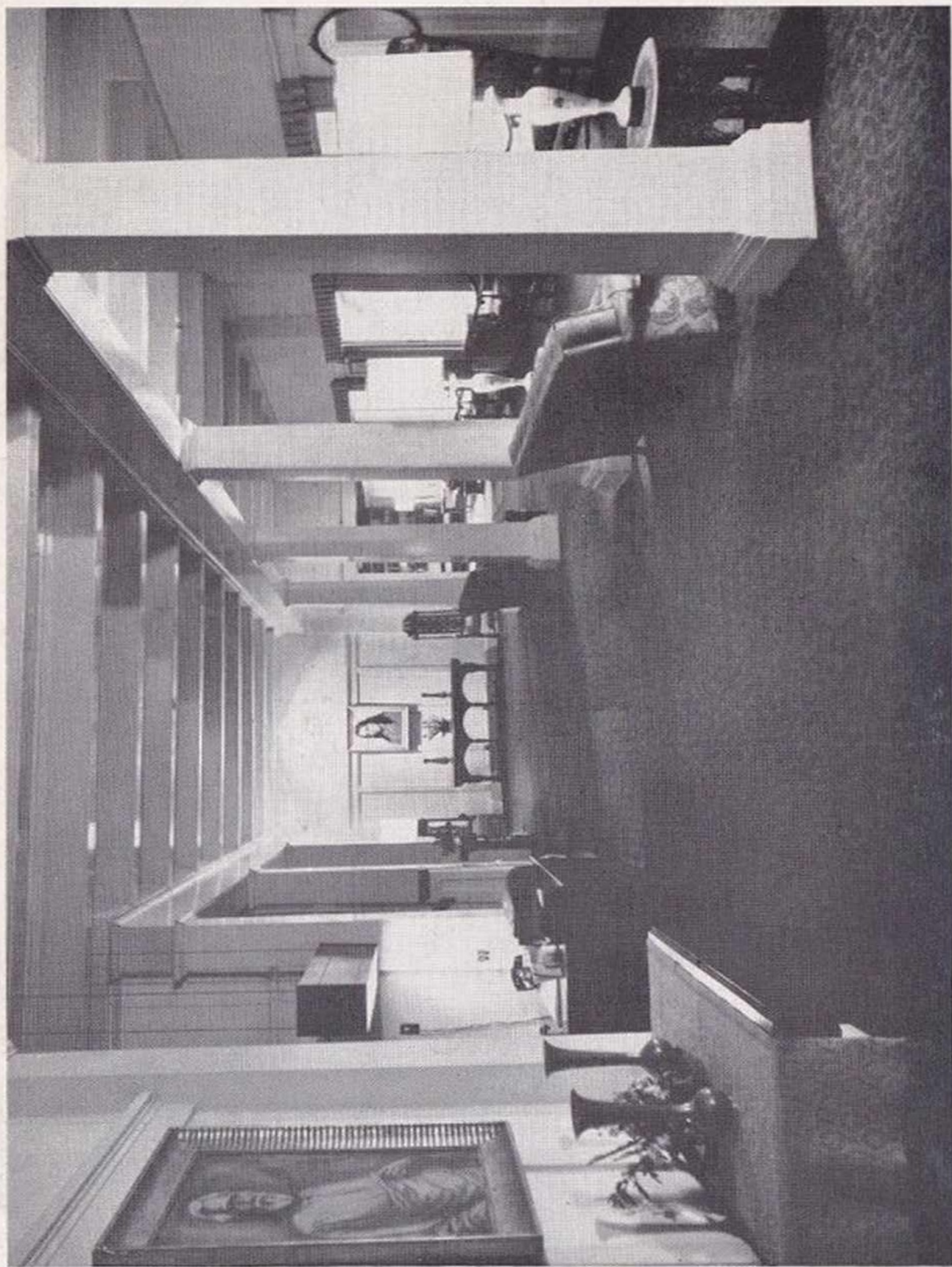


PARAMAHANSA YOGANANDA

Bust of the great master sculptured by SRF student Nancy Serage and enshrined in SRF Church, Hollywood, California

Mar. - Apr. 1962

25¢



Main hall, Self-Realization Fellowship headquarters, Los Angeles, California. A photograph of the founder, Paramahansa Yogananda, hangs on far wall. A painting of his guru, Sri Yukteswar, is at left. The adjoining room (*partially visible beyond the farthest pillar at right*) is the SRF Library.



IN MEDITATION

Sri Daya Mata, president of Self-Realization Fellowship – Yogoda Satsanga Society, meditating before a statue of Sri Lahiri Mahasaya, *Paramparam-guru* of all SRF-YSS *Kriya Yogis*, in a shrine at the Banaras home of Sri Satya Charan Lahiri, a grandson of the great master, October 14, 1961

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Come to me, O Christ, as the Good Shepherd

By Paramahansa Yogananda



O Christ, beloved Son of God! thou didst embark on a storm-tossed sea of prejudiced minds. Their cruel thought waves lashed thy tender heart.

Thy trial on the Cross was an immortal victory of humility over force, of soul over flesh. May thine ineffable example hearten us to bear bravely our lesser crosses.

O Great Lover of Error-Torn Humanity! in myriad hearts an unseen monument has arisen to the mightiest miracle of love — thy words: "Forgive them, for they know not what they do."

Mayest thou remove from our eyes the cataracts of ignorance, that we see the beauty of thy message: "Love even thine enemies as thyself. Sick in mind or asleep in delusion, they are still thy brothers."

O Cosmic Christ, may we, too, conquer the Satan of dividing selfishness that prevents the gathering in sweet accord of all men in the one fold of Spirit.

As thou art Perfection, yet wert crucified, teach us not to resent the inevitable tests of life: the daily challenge to our fortitude by adversities, our self-control by temptation, and our goodwill by misunderstanding.

Purified by contemplation on thee, innumerable devotees perfume their lives with emanations from thy flower soul. O Good Shepherd! thou leadest thy countless flock to the evergreen Pastures of Peace.

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. *Amen.*

The Role of Self-Realizationists

What are Their Duties in a Changing World?



The current era is one of profound changes in world civilization. Paramahansa Yogananda's Guru, Swami Sri Yukteswar, revealed in his book, *The Holy Science*, that the Atomic Age (Equinoctial *Dwapara Yuga*) is a new ascending stage in the life of our planet. We are destined to witness far-reaching modifications in the religious, social, economic, and political institutions of mankind.

The influence of the Dark Age (Equinoctial *Kali Yuga*) just recently past still weighs heavily upon contemporary civilization. The thought patterns created during thousands of years of materialistic interests are reflected in multifarious customs, traditions, and superstitions that separate man from man, nation from nation. The age-old delusions and disharmonies of human society manifest from time to time as ideological conflicts, war, and natural catastrophes. So intertwined are the forces which govern the universe that even skies, mountains, plains, and seas respond to the dominant vibrations of the world mind.

Paramahansa Yogananda predicted great ups and downs in the fortunes of societies and nations and thereafter a period of unparalleled progress the world over. In this time of increasing international tensions and fears of global war, many Self-Realization Fellowship students are asking: "What should be my attitude? What should I be doing about the world's troubles?"

Make the Acquaintanceship of God Now

Our Guru summarized the answer in two uncompromising mottoes: "God first!" and "God alone!" Now that man is being confronted with the fact that there is no permanent earthly security, no impenetrable bomb shelter, he will finally come to realize that the only safety is in God alone. This has always been true, and human life has always been transitory; but today our realization of the nations' lately acquired power to destroy mankind utterly causes eternal verities to stand out starkly. Only our relationship with God counts. Master often reminded disciples that man comes into the world alone

and departs the world alone — unless he has made the acquaintance of his Creator.

Our first duty therefore is clear: to seek God. Every Self-Realizationist should become anchored in the Lord and thus by example inspire others to find eternal life in Him. Why did our Guru come to this earth? To give sincere seekers the means to enter the Cosmic Refuge, God. Self-Realization Fellowship was founded to show seekers how they may uncover the limitless inner resources of the soul through the science of *Kriya Yoga*. It is solely to this aim that Paramahansa Yogananda wished SRF disciples to dedicate their spiritual efforts.

When SRF devotees by faithful *Kriya Yoga* practice attain greater and greater realization of the indwelling Self, they also achieve the power to express divine qualities more and more completely in daily life. Therefore, to seek God in meditation and to serve Him in activity are and always will be a Self-Realizationist's primary duties.

The Spread of New Thought-Patterns in the World

Deeply meditating men make a tremendous contribution to the good of mankind. In increasing numbers such devotees are setting in motion all over the world new thought-patterns — patterns of faith, hope, brotherhood. These positive thoughts of peace and joy and goodness will gradually spread with increasing momentum into the hearts and minds of all peoples and ultimately break up the obstructions of hate, prejudice, and fear.

In concluding *Autobiography of a Yogi* Paramahansaji wrote: "The blessed role of *Kriya Yoga* in East and West has hardly more than just begun. May all men come to know that there exists a definite scientific technique of Self-realization for the overcoming of all human misery!"



FOOTPRINT OF BUDDHA

Stone representation of footprint of Lord Buddha, near sacred Bo Tree in courtyard of temple at Buddh Gaya. Devotees coming to worship at this holy place drop blossoms on the footprint as a token of their reverence for the very ground trod upon by the Enlightened One.

Indian Travel Notes

Buddh Gaya, Banaras, Kanpur, Puri, Delhi, Jaipur, and Aligarh

By SRI DAYA MATA



Beloved Ones:

Our party left Ranchi on October 12th for Buddh Gaya, Bihar, the holy site on which Prince Gautama is said to have attained Enlightenment under a Bo Tree. We arrived late at night and found quarters in a rest house near the sacred grounds. I did not wish to sleep, and at 3:30 a.m. took my flashlight and a blanket and walked through the deserted streets until I reached the temple, where I spread the blanket on the steps and meditated under the stars that were so very bright that night. About 5 a.m. a priest of the temple observed me and, as a special favor, opened the temple doors earlier than the usual time.

The stillness inside the temple as I sat meditating before the golden statue of the Buddha was an indescribable experience. No one else was in the building. I was inspired by the thought of the Compassionate One: his desire to do only good in this world and his regard not only for all human life but for all life. The special blessing that I felt sitting there on the floor before his image is a grace I shall long cherish in my heart. I read the story of his life many years ago, and since then have felt deep love and reverence for the divine messenger of God that was Buddha.

After some time I went up the stairway leading to the roof of the temple and there I could once again sit out under the stars. Facing east, I began to meditate once more. This time my purpose was to be able to behold the sun as it gradually created with its light and warmth a new day. The majestic stars lost their luster as that glorious rosy color, those heavenly shades of pink and gold and orange, which one sees at early dawn, gently spread over the horizon. As the sun came up, its golden rays illuminating the skies, I sat thinking of the Supreme Artist, the beloved Creator who has made the universe so beautiful.

After about an hour I returned to the rest house. Our party had breakfast and then started out for Gaya, which is seven miles

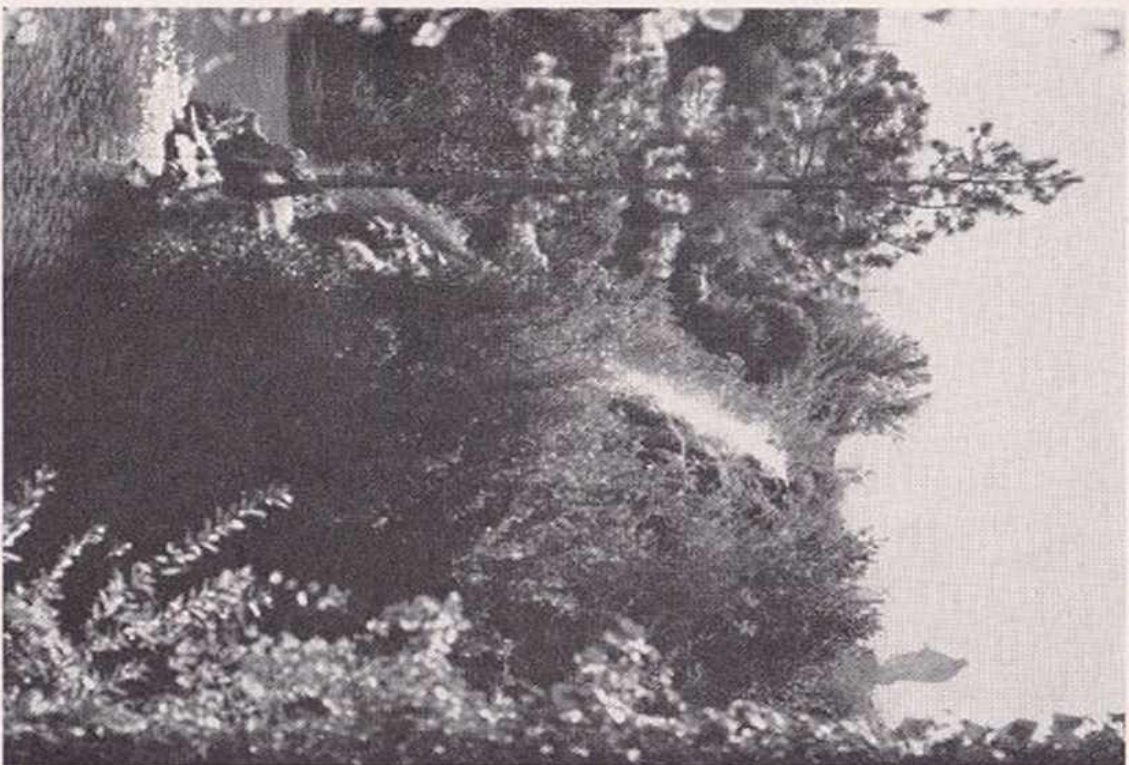
from Buddh Gaya, to visit the temple of Vishnupad, where a footprint said to be that of Lord Vishnu is preserved. I love this centuries-old Hindu temple, which is a famous place of pilgrimage. We found a large crowd gathered. They had come to observe a special day on which prayers are said for departed loved ones. We joined the other pilgrims in their devotions, placing flowers and garlands upon the sacred footprint. Then we retired to a little corner in the exterior of the temple and meditated long and deeply.

About 2 p.m. we started out on our journey toward Banaras. The road was lined with trees called Krishna crest and Radha crest. Both have much foliage, the difference being that the lovely flowers on the Krishna-crest tree are red and those on the Radha-crest tree are yellow. Thanks to the long monsoon rains, the countryside was a rich dark green and the rice fields were bright green. The color symphony was enhanced by huge white clouds gracefully sweeping across a blue sky.

In the Holy City of Banaras

We hoped to get to Banaras, if possible, that same day. However, we met an unexpected obstacle. After reaching the bridge over the Son River, on which automobiles must be carried by train, we were dismayed to find hundreds of cars waiting their turn to cross. We were told that it would probably be several days before we could get passage on the train for our auto. The traffic jam was probably due in part to the monsoon and in part to the fact that the *Puja* holidays were coming up and many people were making the journey to Banaras. We reluctantly decided to have Brahmachari Sarvananda (formerly called Br. Allen) return to Ranchi with the car; the rest of our party made the journey to Banaras by train.

An interesting incident took place soon after our arrival. We were riding through the streets on our way to the shrine of Lahiri Mahasaya when we noticed a man waving his hand at us from a horse-drawn cart. The cart stopped and its passengers alighted and came over to greet us. They were the sister and brother of the Naidoos, SRF members who reside in Africa. The brother and sister had been in India on a tour for the last three months. They had not expected to see me here in Banaras, nor did I know that they were in the country; it was a delightful happening that out of thousands of people on the streets of Banaras, we friends should meet. I invited



Waterfall near statue of Christ (*upper right*)
at SRF Lake Shrine, Pacific Palisades, Calif.



Golden image of Gautama, Lord Buddha,
in temple at Buddh Gaya, Bihar, India

them to accompany us to the shrine of Lahiri Mahasaya, which is on the grounds of the home of Sri Satya Charan Lahiri, a grandson.

As we walked down the lane I heard a quiet voice behind me: "I have been following you." I turned around to behold the grandson himself! We were happy to meet him once again and also to have him direct us to the temple, for we were having a rather difficult time finding the address in the narrow winding lane.

Meditating in the Shrine of Lahiri Mahasaya

We sat long in the sacred shrine with its beautiful, almost life-size statue of our beloved *Paramparamguru*, Lahiri Mahasaya. My mind became locked in bliss; gone was the awareness of the body and of the temple itself; only the thought of "God and I" existed. A divine and exhilarating experience came upon me — one so sacred and so dear to my heart that I am reluctant even to speak of it. I came away from that morning of meditation with my mind fully absorbed in the love of God and in the awareness of the presence of Sri Lahiri Mahasaya.

Leaving the home of the grandson, we told him that we would come again to attend a *satsang* at four o'clock in the afternoon. Then we proceeded toward Dasasamedh Ghat. This, as you know from reading Master's *Autobiography*, is the place where occurred the mystic meeting of Babaji and his sister Mataji with Lahiri Mahasaya and the devotee Ram Gopal. Here we silently recollected that immortal meeting, wherein the Mahavatar resolved never to give up his body, but to keep it and to appear before a few devotees from time to time down through the centuries.

Taking a boat, our party slowly rode up the Ganges, staying near the banks to avoid the swift current in the center, and had an opportunity to see some of the buildings on the shore. I pointed out to Mrinalini Mata the little room where Lahiri Mahasaya used to expound the *Bhagavad-Gita*, and the apartment in which the mother of Swami Sri Yukteswar had lived. He was staying there at the time he and our Master had their first meeting in a narrow lane in Banaras.

Around four o'clock in the afternoon we drove to the home of Sri Satya Charan Lahiri for *satsang*. Chanting was in progress and we sat and meditated, after which I was asked to speak. I was grateful for the opportunity to pay humble tribute once again to Lahiri Mahasaya and to speak of his universal message of *Kriya Yoga*, carried to the West by our own blessed Master.

Later we returned to the hotel. During the evening devotees came to see us and we sat on the hotel veranda talking with them about Master and the YSS-SRF work, answering their questions about meditation and the teachings of our Guru.

Next morning we arose early and went again to Dasasamedh Ghat. Returning to the hotel, where a large group of American tourists were staying, we heard that someone had brought an elephant upon which the guests might ride. Mrinalini Mata and I took a ride on the awesomely huge but friendly beast. Later we had an opportunity to feed him. Then we were entertained by a snake charmer. Ever since childhood I have regarded serpents as a spiritual symbol, and I never feel any fear in picking them up. I have many times held the python here in India; and I did so again on this day in Banaras.

During our stay in the ancient city we met several YSS members who are associated with the Government of India and who reside in or near Banaras. I have been deeply impressed by their devotion to God and Guru. Their lives were changed, they tell us, by reading *Autobiography of a Yogi*.

A Pilgrimage to Deer Park in Sarnath

We left Banaras on October 15th and drove seven miles to Sarnath, a famous Buddhist place of pilgrimage. In Deer Park here the Buddha delivered his first sermon, about 2500 years ago. To the five disciples who came to hear him he outlined for the first time the noble Eightfold Path: (1) right ideals, (2) right motive, (3) right speech, (4) right action, (5) right means of livelihood, (6) right effort, (7) right remembrance (of the Self), and (8) right realization (*samadhi*). "This, O devotees," Lord Buddha declared, "is the middle path which . . . giveth vision, which giveth knowledge, which tends to peace, higher wisdom, enlightenment, and ultimately *Nirvana* (final freedom)."

In Sarnath we beheld some of the ancient ruins of the early monasteries where Buddhist monks lived five centuries before the time of Christ. We also saw an ancient shrine or *stupa* — a huge mound of brick and earth erected in the second century B.C. by King Asoka, a faithful devotee of Lord Buddha.

We visited the recently built Buddhist temple that stands near the entrance to Deer Park. I was interested to learn that one of the

principal donors to this shrine was the late Mrs. Mary Foster. It was she who in 1925 gave the funds with which Paramahansaji started the publishing of our magazine.

From Sarnath we drove on through glorious countryside and arrived in Allahabad late that night. On October 16th we drove over to the grounds where the *Kumbha Mela* is held every twelve years. Master came to Allahabad to attend a *Kumbha Mela* in 1936 with my brother Dick, hoping to have a glimpse of our *Paramparamparam-guru*, the deathless Babaji. I was thrilled and uplifted at the thought of the thousands and thousands of devout pilgrims and the many holy men, including Babaji, Lahiri Mahasaya, Sri Yukteswarji, and our own Guruji, who have trod these sacred grounds.

Later in the day we set out again, bound for Kanpur, passing along the roadside a great number of men and boys on bicycles, and women on foot — so straight, so graceful, as they walked along carrying on their heads large bundles, or sometimes metal jars filled with water. Other typical sights were bullocks slowly pulling wooden carts, heavily laden camels, and now and then an elephant holding fodder for himself with his trunk, or perhaps hauling on his back a load for his master.

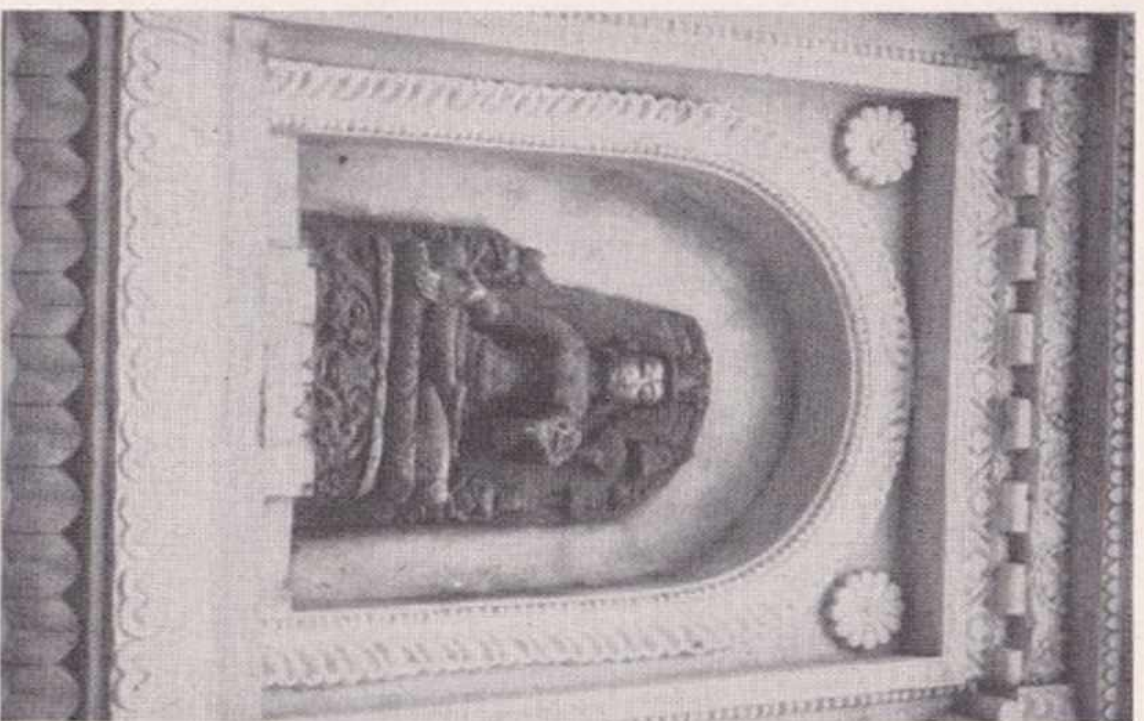
Arriving in Kanpur we went to the home of some YSS devotees with whom we were to stay. That evening I spoke on "Why Seek God, and How to Seek Him," at a public meeting sponsored by International Center and held in Christ Church College Hall.

The next day was given over to interviews with YSS members and other friends who wished to see me. On October 18th Mrinalini Mata and I rose early and slipped silently from the house. We found our way to the Ganges, just a short distance away. A secluded ghat invited meditation. Not far from us were early morning worshipers who had come to bathe and offer prayers. We took our dip in the river of silence within. Later in the morning we participated in some of the devotional ceremonies at the ashram of Ananda Moyi Ma.

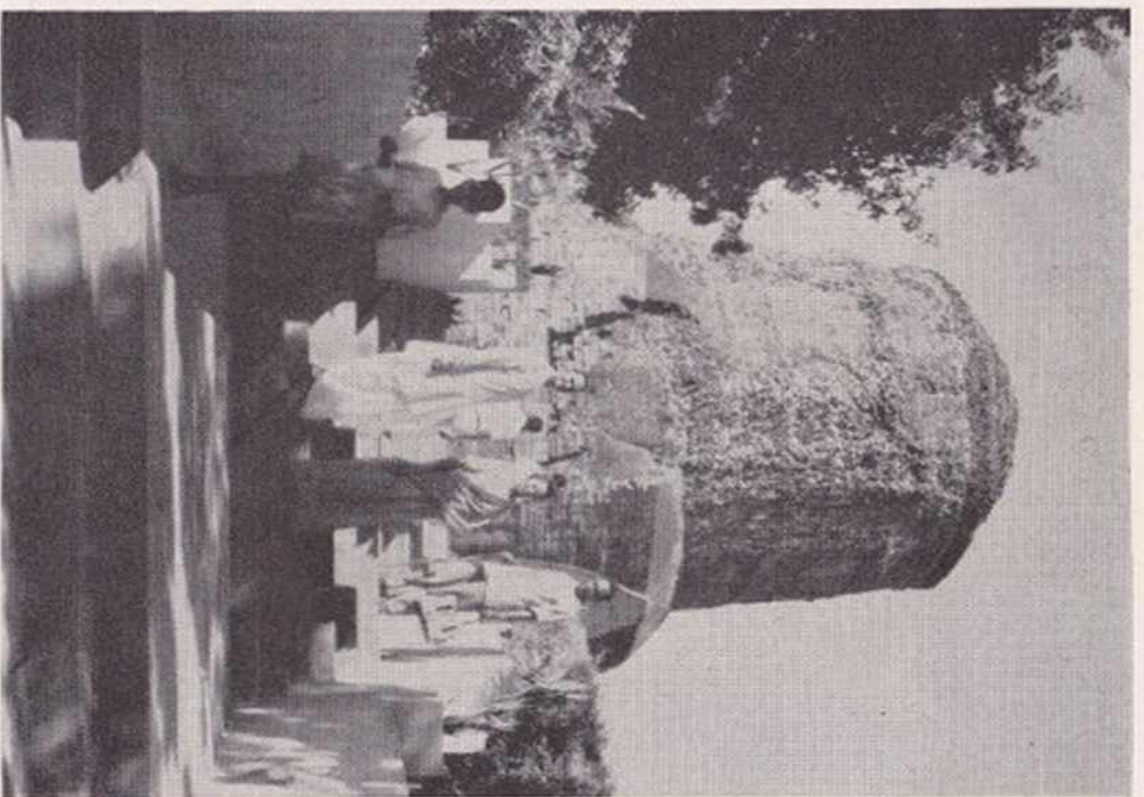
In the afternoon I spoke before a gathering of the Bengali community in Kanpur, in a large *pandal* erected for *Durga Puja*.

On the following day our host took us on a drive around Kanpur and through a lovely forest reserve. It was Mrinalini Mata's first ride in a jeep, and she thought it great fun. Later in the morning we stopped at the ashram of Ananda Moyi Ma, where I was asked to speak.

(Continued on page 31)



Ancient high-relief image of Lord Buddha on restored front of temple in Buddh Gaya



Daya Mata with Binay Dubey (*left*) and Bano Das (*right*) at Asoka Stupa, Sarnath, October 15, 1961

Wisdom of Paramahansa Yogananda

Extracts from Talks to his Students



My Easter prayer is that devotees remember the long-forgotten truth that they are potential sons of God; and that their lives be so uplifted in transparent purity that, like Jesus, they radiate the Infinite Light.

May each one of you be so inspired and sustained by the results of *Kriya Yoga* that you follow the path of Self-Realization *all the way*, and learn to resurrect the delusion-entombed soul and commingle it with the ever-new vitality of Spirit. You will thus be lifted beyond the states of waking consciousness and sleep and will enter divine superconsciousness.

Behold thine immortal Self resurrected with Christ in the light of illumination, present in every soul, every flower, every atom!



Christ was resurrected not only on Easter morn but in the dawn of each soul's awakening. Our souls "die" whenever we are buried in the tomb of ignorance, and are resurrected by the light of cosmic wisdom.

Banish the death consciousness perceived during the sleep of delusion; resurrect your soul's awareness of immortality. Let this Easter be your renewal in Christ.



If you have gathered only material wealth you have yet much to accomplish, because one day you will have to leave behind you all earthly accumulations. But if you have grown rich with God you have more than all the kings of the world. That is the treasure which Jesus attained in his life.

He resurrected the desires of the body into the desire for Spirit. He resurrected divine love from the tomb of hate. He resurrected his mind from the limited idea of self to the unlimited realization of God. He knew that all men are made of one blood; that we are all Christs in the making because essentially we were created in the Lord's image and are eternally His children.

The time of Christ's resurrection should not be associated only with flowers and Easter eggs and fine clothes. Strive to become a *new person* — one who has been rescued from the entombment of body consciousness and knows the joy of Divinity.

* * *

Try to understand the signs of resurrection. It means the raising of your consciousness from binding likes and dislikes into the freedom of universal love. Abandon today all hate that you may harbor toward anybody; and feel for him the same concern that you feel for yourself. Relinquish today all material desires and yearn for the highest: the heavenly kingdom. Banish all ignorance today by realizing that you are one with God. These are the signs of spiritual resurrection.

Feel that you are no longer entombed in the body but that your soul is one with the Father, that all around you is Spirit, that nothing prevents your realization of unity with the Infinite.

* * *

Millions celebrate Easter without knowing Jesus as he was, as he is today, and as he will be throughout eternity. God and His saints do not impose Their presence on the unreceptive. Blossoms ooze forth fragrances, but if one's sense of smell is defective he will not be aware



Recently acquired black swans, SRF Lake Shrine, Pacific Palisades, Calif.

of them. Similarly, the world is fragrant with the omnipresent vibrations of Christ, especially on this holy day; but those who are spiritually indifferent do not perceive his presence.

By meditation, devotion, and right action we develop spiritual sensitiveness. In that way we shall know the great Christ who lived twenty centuries ago, and we shall realize that he lives today and forever in the fullness of his glory and power.

* * *

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.

* * *

Affirm with me: "Heavenly Father, I am resurrected with Christ from the sepulcher of the flesh into Thine omnipresence. I am resurrected from the smallness of family affection into the grandeur of love for all Thy creatures. I am resurrected from ignorance into Thine eternal wisdom. I am resurrected from all worldly desires into a state of desire for Thee alone. I am resurrected from longings for human love; I yearn only for divine love. I am one with Christ, I am one with Thee. *Aum. Peace. Aum.*"

* * *

Environment is of supreme importance to our spiritual lives; it is even greater than will power. Surround yourself with good company. If a small plant is put in the soil and not given a protecting hedge, animals may come and destroy it; so it is with your little plant of Self-realization. If you leave it exposed to enemies — indifference, selfishness, bad environment, and so on — it will perish.

* * *

If your spiritual progress is at a standstill, or is ebbing, join a small group for meditation on God or any of His messengers. That step will uplift you from your precarious state. The spiritual vibrations of others have the power of raising your own. Meditating with other devotees thus helps you to quicken your evolution. They inspire you on your climb up the ladder of Self-realization; and you, by your example, can also be helpful to them.

My *Paramguru* Lahiri Mahasaya carried all the burdens and responsibilities of family and business life, yet never ceased to commune with the omnipresent Spirit. This great *Yogavatar*, who intro-

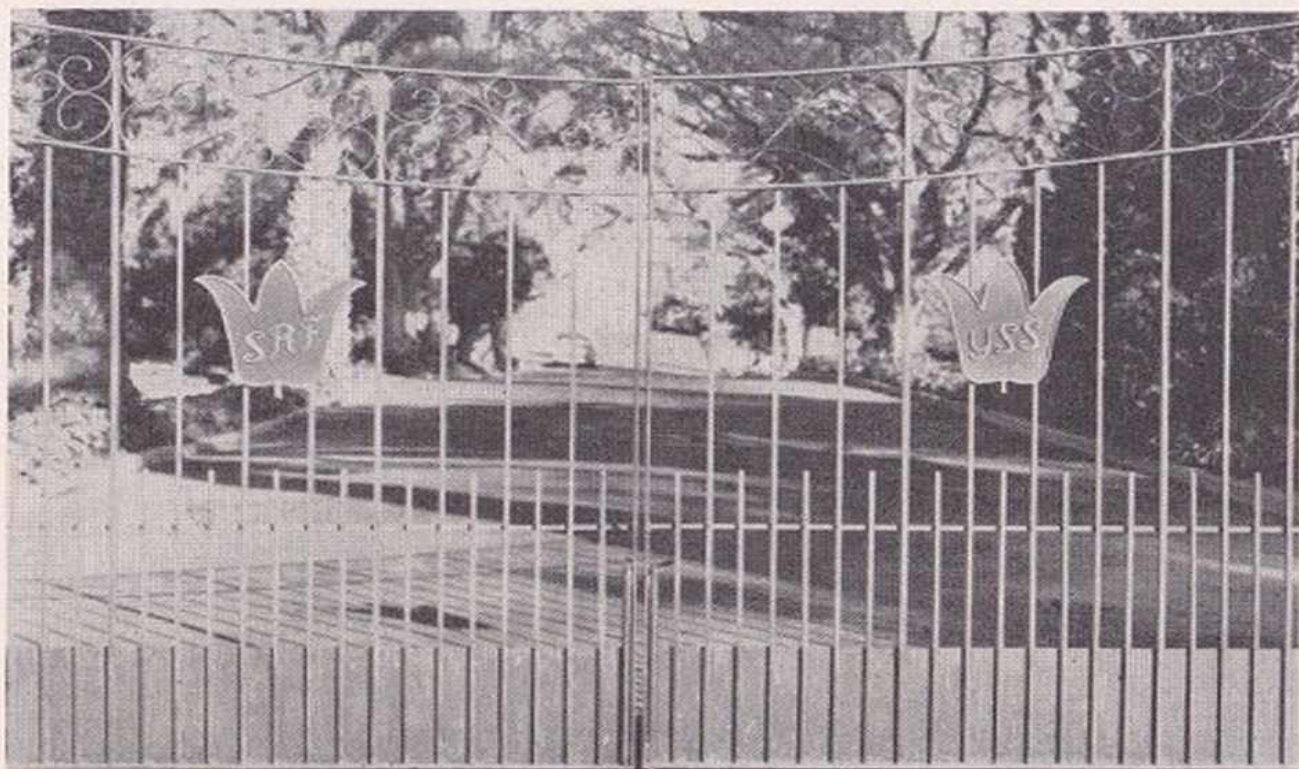
duced *Kriya Yoga* in India and taught it to many receptive seekers, said that the requisites for spiritual liberation are association with a Christlike soul or meditation on him, fellowship with other spiritual aspirants, and the faithful practice of meditation.

* * *

One may be a sinner at heart while living in the company of saints, or he may be a master although mixing with transgressors. But to evolve to a saintly state while clinging to evil companions is not possible. Sinners or saints are largely made so through the company they keep. If a sinner is willing to mend his ways, and associates with good people, he is bound to change; while a spiritually inclined but careless man will degenerate in the company of the wicked.

* * *

Real seekers are unsatisfied by dogmas and unexamined beliefs about God, Christ, the afterlife, and the means of salvation. Only by meditation and divine communion can man have all his questions answered and his life transformed.



New wrought-iron entrance gate to Los Angeles international headquarters of Self-Realization Fellowship (SRF) of America and Yogoda Satsanga Society (YSS) of India; both founded by the late Paramahansa Yogananda

Yoga Postures for Health

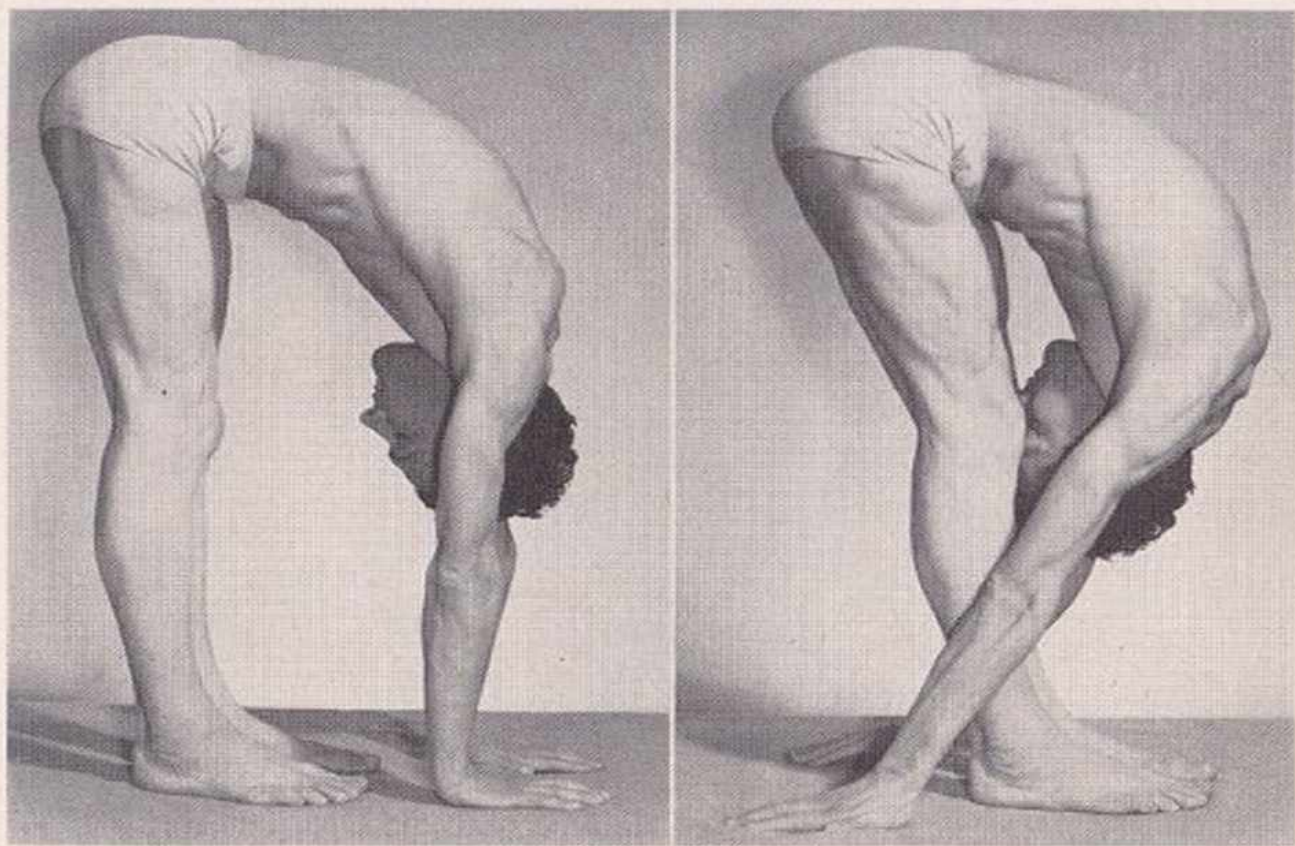
By B. TESNIÈRE, M.D.

PADAHASTASANA — THE JACKKNIFE POSE

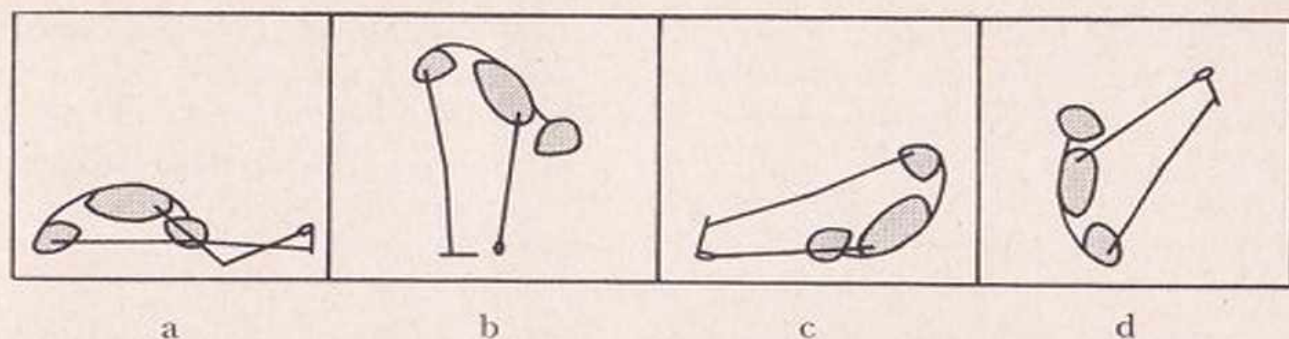
Padahastasana (literally, "Feet and Hands Pose"*) is well known in the West as the "Toes Touch." In sports it is technically designated as the "Jackknife" (diving), or as the "Knee-Kiss" (athletics). In India the pose has been practiced for centuries as a part of *Surya Namaskaras*, obeisances to the sun at sunrise and sunset.

Padahastasana belongs to the class of yoga postures that bend the spine forward. Within that class it belongs to the series of poses that consist in doubling up the body over the straight knees (*Fig. 1*). Some of these asanas have been described in previous issues (*see page 37*).

*From Sanskrit *pada* (foot), *hasta* (hand), and *asana* (pose).



PADAHASTASANA — TWO VARIATIONS



(a) *Paschimottanasana*, (b) *Padahasthasana*, (c) *Halasana*,
(d) *Urdhva Paschimottanasana*

FIG. 1 — THE PASCHIMOTTANASANA SERIES

Padahasthasana is sometimes considered a mere variation of *Paschimottanasana*, that is, a "Standing *Paschimottanasana*." However, it differs from both *Paschimottanasana* and *Halasana* in that the body is vertical, not horizontal, and so *Padahasthasana* is usually regarded as an asana in its own right.

The latter view is justified by the principle of the pose: *Padahasthasana* takes full advantage of the gravitational pull on the upper part of the body, rendering jackknifing on the legs easier to accomplish than in any other *Paschimottanasana* pose. *Padahasthasana* therefore constitutes an ideal introduction to the series.

Padahasthasana may be performed by anyone. It should not be performed right after meals, because it compresses the abdominal organs; nor should it be performed by women during the menstrual period or during the later months of pregnancy. The pose is more easily performed in the afternoon or evening, because the muscles of the body have been exercised throughout the day and are therefore warmed up.

Various Techniques

There are several ways to perform *Padahasthasana*. The simplest consists in standing with the feet together and in slowly bending the trunk forward, letting the arms hang down loosely (*Fig. 2a*). Do not use any force in trying to touch the feet with the hands; just let the weight of the upper part of the body do all the work, and center your attention on consciously relaxing the muscles in the back of the spine and particularly in the back of the thighs. After ten to thirty seconds in the pose, the back muscles gradually yield to elongation;

without using force one is then able to come closer to the feet with the hands. This simple passive method works remarkably well for middle-aged persons who at the start are unable to bend over very far.

One may choose to bend over three to five times in succession instead of making one prolonged bend as described above. With each repetition of the forward bending some gain is obtained, but for middle-aged beginners the first method is better.

A third procedure is to start out with the legs bent at the knees, and the fingertips (or, if one is supple enough, the palms) touching the ground (*Fig. 2b*). Then, keeping the hands on the ground, slowly and gently try to straighten the knees, concentrating the attention on relaxing the hamstring muscles. This method hastens progress with the pose.

A fourth technique consists in clasp the hands and letting the arms fall loosely overhead (*Fig. 2c*). The weight of the trunk and arms is thus noticeably increased and progress is much faster. The pull on the hamstring muscles in the back of the thighs is also greater; therefore one should not try this fourth technique before he has acquainted himself with the easier methods described above.

Another course, practiced by advanced students, is to alternate forward bending with backward bending; in other words, to perform *Padahastasana* and then *Chakrasana*, the Circle Pose, several times consecutively. This technique will bring an amazing suppleness in both these poses in a very short time.

The last "trick," also for advanced students only, is to raise the feet several inches above the ground, using a stair or a footstool; and from that elevation try to touch the ground with the fingertips. This

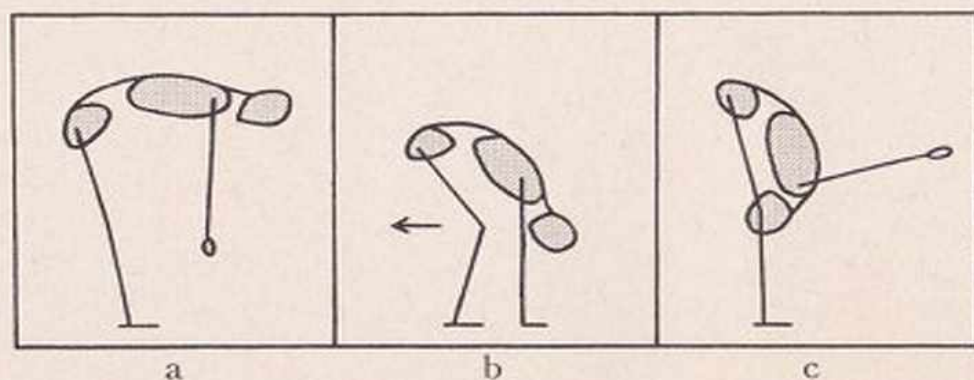


FIG. 2 — VARIOUS TECHNIQUES FOR ACHIEVING PDAHASTASANA

last method can be performed with ease once the hamstring muscles have become elongated through practice of the preceding techniques.

Relaxation after *Padahastasana* is performed either in the standing or in the lying-down position.

Timing, Breathing, Object of Concentration

In the beginning, the pose may be maintained for ten seconds. Gradually the time should be increased to one minute. Relax for the same length of time after the pose.

Breathing should be normal. Exhaling while getting into the pose may be practiced with advantage, but one should not then wait until straightening up to inhale again. On the contrary, the breathing while in the pose should be free, slight, abdominal.

Concentration should be held on the stretched muscles of the back of the spine and thighs, in order consciously to relax them.

Keypoints for Correct Practice

Most important is to proceed gently, to avoid forcing or straining in any way. Like all poses in the *Paschimottanasana* series, *Padahastasana* puts a particular stress on the hamstring muscles. If one does not practice smoothly and with patience, but harshly employs force, he is likely to cause rupture of some of the hamstring muscle fibers (an uncomfortable mishap which may require several weeks to heal).

The techniques as outlined here prevent such straining because they put to use the laws of muscular stretching. These were described in 1924 by the English physiologist, Sir Charles Scott Sherrington. He found, after a series of experiments, that a muscle subjected to passive stretching responds with a reflex contraction. He adds that such a reflex can be readily diminished and annulled through inhibition.

Inhibition from the brain cortex is put to use when one's attention is concentrated on the stretched muscles in order to make them "let go."

Another keypoint: take care not to bend the knees at any time, and, in the third method (*Fig. 2b*), not to take the fingertips or the palms off the ground; otherwise the passive stretch of the hamstring muscles is eliminated, and with it most of the benefits of the pose.

(Continued on page 34)

Mahasamadhi of Sri Bhupendra Nath Sanyal



Sri Bhupendra Nath Sanyal (Sanyal Mahasaya), eighty-five-year-old disciple of Sri Lahiri Mahasaya (*Paramparamguru* of members of Self-Realization Fellowship and Yogoda Satsanga Society) passed away on January 18th at his ashram in Mandar Hill, Bihar, India. His cremation took place at Bhagalpur on the banks of the Ganges. The *sraddha* (last rites) ceremonies were performed on January 28th in Mandar Hill.

Sri Bhupendra was born in 1877 and came under the guidance of Lahiri Mahasaya at the age of fifteen. In 1895 his guru entered *mahasamadhi*. "For a time I was inconsolable," he told Sri Daya Mata when she visited him in May 1959. "I slept but seldom and I wept all the time. One night I was weeping and fell asleep while doing so. Suddenly I woke up to find Lahiri Mahasaya in front of me, looking just as he had while in the flesh. He asked, 'Why are you weeping? You live not only in this world; you are also with me.' Lahiri Mahasaya smiled and added, 'Why have you imagined I was not here? I am always with you. I am here now with you. You need not be afraid.' I touched his body and he then disappeared. This miracle happened in Deoghar."

Sanyal Mahasaya continued: "A similar incident took place in Shantiniketan when I was there as superintendent. I was very ill and given up for lost. One night when I was sleeping, Lahiri Mahasaya appeared in a dream and asked me what was the matter. I said, 'Now that I am going to die, I regret that I have not been able to do more in this life.' Lahiri Mahasaya touched me and said, 'You are not going to die. You have something more to achieve in this life.' The doctors who were treating me were greatly surprised the next morning to see me better and talking with the people around me."

Daya Mata said, "We learned this from our Guru — that you can judge a disciple by his feeling toward his own Guru. To see your love and devotion for Lahiri Mahasaya is deeply touching to our hearts."

Sanyal Mahasaya replied, "My Guru is my father, my God. I like to see him as my God. Never have I met another so great as he. Meeting him once, one could never forget him."

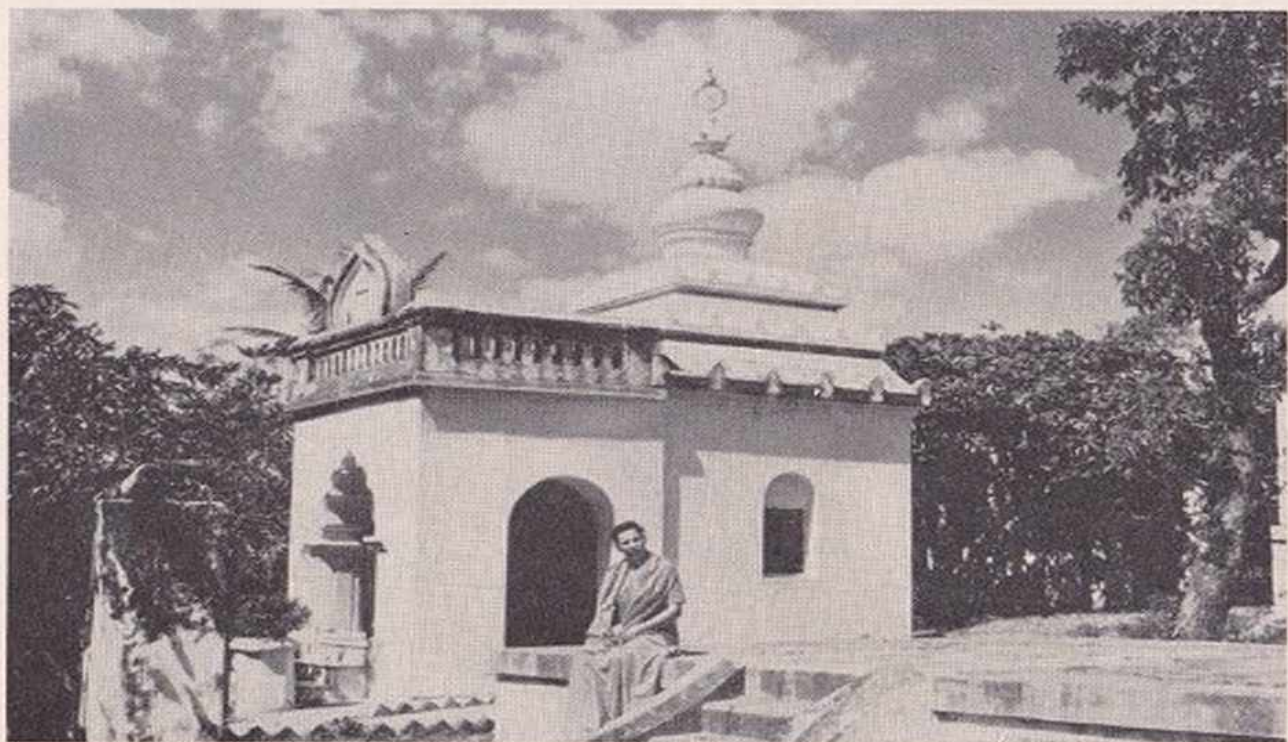
Daya Mata asked Sri Sanyal whether Lahiri Mahasaya had manifested more of *bhakti* or of *jnana*. The saint replied, "He was all-sided. He was the most loving person I have ever met, yet he expressed himself in terms of sublimest wisdom."

After a few moments of silence Sri Sanyal remarked, "I heard you have been on a pilgrimage." Daya Mata replied, "Now that pilgrimage is completed in seeing you." In his sweet way, Sanyal Mahasaya replied, "You will feel Lahiri Mahasaya's presence if you go to the *Guru Mandir*," pointing to a small shrine on the grounds.

Later Sri Sanyal said, "I am really very happy to meet you all. I hope you will come again, as often as you can."

Lahiri Mahasaya's Prediction about Spread of Kriya Yoga

Sri Kriyananda wrote about this visit: "Remarking on the growth of Paramahansa Yogananda's work in the West, Sanyal Mahasaya said, 'Lahiri Mahasaya predicted that about fifty years after his passing, *Kriya Yoga* would start to become known all over the world.'"



Sri Daya Mata (*center*), president of SRF-YSS, by shrine dedicated to Lahiri Mahasaya on grounds of home of one of his great disciples, the late Sri Bhupendra Nath Sanyal, Puri, India, May 1959

Sri Sanyal was very loving toward us. He said, 'I feel you are all mine. You are a part of our family.'

Sri Daya Mata and her party visited this great disciple of Lahiri Mahasaya again in December 1961. In a letter to SRF devotees in America, Daya Mata wrote from India:

"Sanyal Mahasaya's life span, it appears, is coming to a close. We recently saw him at his ashram in Mandar Hill. He was resting. When he became aware that we were in the room he stretched forth his hand and silently blessed each one of us. Tears filled my eyes as I stood before him, realizing that this great devotee of God would soon withdraw from the body that has housed his soul for so many years. However, he has had a long and fruitful life; and surely the blessings of his beloved Gurudeva, Lahiri Mahasaya, ever abide with him."

The loss of the venerable saint is greatly mourned by his followers and by the members of SRF-YSS.



Monks at SRF headquarters, Los Angeles, recently enjoyed an India-style breakfast. Two white-turbaned "genies" had whisked away all the refectory furniture. Food was served on banana leaves.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

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

By PARAMAHANSA YOGANANDA



Chapter XIII, Stanzas 34-35

O Bharata (Arjuna)! as the one sun illumines the entire world, so does the Lord of the Field (the soul) illumine the whole field (the domain of matter).

They enter the Supreme who perceive with the eye of wisdom the distinction between the Kshetra and the Kshetrajna and who also perceive (the method of) liberation from Prakriti (Nature).

Chapter XIV, Stanza 1

The blessed Lord said:

Again I shall speak about that highest wisdom which transcends all knowledge. With this wisdom all sages at the end of life have attained the final Perfection.

The fire of cosmic consciousness consumes all binding, stored-up karma. Therefore, unlike ordinary persons, a Self-realized man does not have to reincarnate. He has destroyed desires—the outcome of good and evil actions performed with attachment.

Chapter XIV, Stanza 2

Embracing this wisdom, established in my Being, sages are not reborn even at the start of a new cycle of creation, nor are they troubled at the time of universal dissolution.

The following are selections from the book: thoughts from a humble, original, and discriminative mind.

It is better in prayer to have a heart without words than words without a heart.

Not to believe in the possibility of permanent peace is to disbelieve in the godliness of human nature. Methods hitherto adopted have failed because rock-bottom sincerity on the part of those who have striven has been lacking.

I have not conceived my mission to be that of a knight-errant wandering everywhere to deliver people from difficult situations. My humble occupation has been to show people how they can solve their own difficulties.

My philosophy excludes the possibility of harm to one's cause by outside agencies. The harm comes deservedly and only when the cause itself is bad or when, being good, its champions are untrue, faint-hearted, or unclean.

Meetings and group organizations are...of some help, but very little. They are like the scaffolding that an architect erects — a temporary and makeshift expedient. The thing that really matters is an invincible faith that cannot be quenched.

True morality consists, not in following the beaten track, but in finding out the true path for ourselves and in fearlessly following it.

Goodness must be joined with knowledge. Mere goodness is not of much use. One must retain the fine discriminating quality which goes with spiritual courage and character. One must know in a crucial situation when to speak and when to be silent, when to act and when to refrain.

I realized that the true function of a lawyer was to unite parties riven asunder. The lesson was so indelibly burnt into me that a large part of my time during twenty years of practice as a lawyer was occupied in bringing about private compromises of hundreds of cases. I lost nothing thereby — not even money, certainly not my soul.

We labour under a sort of superstition that the child has nothing to learn during the first five years of its life. On the contrary the

fact is that the child never learns in after life as much as it does in its first five years. The education of the child begins with conception.

The couple who realize these things will never have sexual union for the fulfilment of their lust, but only when they desire issue. I think it is the height of ignorance to believe that the sexual act is an independent function necessary like sleeping or eating. The world depends for its existence on the act of generation, and as the world is the playground of God and a reflection of His glory, the act of generation should be controlled for the ordered growth of the world. He who realizes this will control his lust at any cost, equip himself with the knowledge necessary for the physical, mental, and spiritual well-being of his progeny, and give the benefit of that knowledge to posterity.

I am used to misrepresentation all my life. It is the lot of every public worker. He has to have a tough hide. Life would be burdensome if every misrepresentation had to be answered and cleared. It is a rule of life with me never to explain misrepresentations except when the cause requires such correction. This rule has saved me much time and worry.

My imperfections and failures are as much a blessing from God as my successes and talents, and I lay them both at His feet. Why should He have chosen me, an imperfect instrument, for such a mighty experiment? I think He deliberately did so. He had to serve the poor dumb ignorant millions. A perfect man might have been their despair. When they found that one with their failings was marching on toward *ahimsa*, they too had confidence in their own capacity. We would not have recognized a perfect man if he had come as our leader, and we might have driven him to a cave. Maybe he who follows me will be more perfect and you will be able to receive his message.

I do not sit in judgement upon the world for its many misdeeds. Being imperfect myself and needing toleration and charity, I tolerate the world's imperfections till I find or create an opportunity for fruitful expostulation.

There is a stage in life when a man does not need even to proclaim his thoughts much less to show them by outward action. Mere

(Continued on page 48)

Soul Whispers

By Paramahansa Yogananda



O Master Weaver of Dreams, teach me to loom a cushioning carpet of Self-realization on which all Thy lovers may tread as they travel to the shrine of eternal wakefulness.



I gaze raptly on Thy face, blazing by day with the sun's vital power and bestowing by night soothing moon-beam glances. I mix my breath with Thine in the heaving winds. I feel Thy cosmic energy in the pulse of my being, and hear Thy footsteps in the tread of all creatures.



Thou art meekly waiting to reveal to all men Thy presence within them. O Unparalleled Patience, silent before an indifferent world! bestow on me Thy greathearted forbearance. Let me never retaliate when people wound me with unkindness.



On each thorny bush of my trials mayest Thou grow fadeless flowers of spiritual understanding.



Strengthen my will power, O Father, that I escape from bad habits and reform myself by meditation and by the influence of spiritually minded companions.



Guide my tireless efforts to attain perfect knowledge of Thy Law. May I succeed in climbing the sacred mountain of Self-realization and stand at last on the shining summit, face to face with Thee, O Inconceivable Spirit Divine!

News of SRF-VSS Centers



Passing of Dr. Nagendra Nath Das

Dr. Nagendra Nath Das, a former professor of physiology in the postgraduate department of Calcutta University and a pioneer worker in the fields of electroencephalography and electrophysiology, died in Banaras on January 23, 1962. He was a boyhood friend of Paramahansa Yogananda and a director of Yogoda Satsanga Society.

During 1924 - 1933 Dr. Das was associated with Sir Jagadis Chandra Bose as a research fellow in comparative electrophysiology (plants and animals) in Bose Institute, Calcutta.

Dr. Das served as editor of the *Indian Journal of Physiology*, as secretary of *Swaystha Dharma Sangha* (Health League) of Bengal, and as a member of the governing body of *Nari Sikhsha Parisad* and of Banipith Girls' School in Calcutta.

In November 1949 he went to the United States for eight months' research work at the University of Michigan. He traveled to California



Dr. N. N. Das and Paramahansa Yogananda, Encinitas, Calif., July 1950

in July 1950 to visit Paramahansa Yogananda, whom he had not seen in fourteen years. In a little speech to Self-Realization Fellowship disciples before leaving California for India, Dr. Das said:

“During the last eight months in Michigan, every week I looked for a letter from Paramahansaji. He was busy, and I was busy too. Still, our hearts were together. Each letter that came was a great inspiration to me. I did not know what I would feel when I saw him again face to face. But when I met him I was absorbed, I was united, I was magnetized. The past seven days seem to me to have passed in a moment. You see, if iron comes to a magnet it is magnetized and stuck there, and great force is required to separate them. That separation is very painful!”

In 1955 Dr. Das was appointed president of the physiology section of the 42nd National Science Congress, held in Baroda. He was also connected at this time with Unesco as an expert in brain research. He recently visited Russia to address the U.S.S.R. Academy of Sciences on his findings in connection with yogic exercises.

The passing of Dr. Das has left a deep void not only in his family circle but in Yogoda Satsanga Society and in the field of science.



Living room of SRF Retreat, Encinitas, California

SRI BHIKSHU CHAMAN LAL

Sri Lal, Buddhist monk who is a well-known journalist, at SRF headquarters, Los Angeles, Feb. 19th. Sri Lal also visited SRF Lake Shrine in Pacific Palisades and SRF India Center in Hollywood, where he spoke on February 22nd on "Who Discovered America? (Indo-American Contacts)."



Sri Mehra Guest Speaker at San Diego SRF Church

Sri Parmanand S. Mehra, prominent Bombay publisher of religious books, visited SRF Centers in southern California in late February. On March 1st he spoke at the SRF Church in San Diego on "The Yoga Sutras of Patanjali," illustrating his talk with color photo-slides of paintings depicting various personages and scenes from Hindu and Christian scriptures.

Sri Mehra's well-known publication, *Bhagavad-Gita in Pictures* (\$8), is available at SRF headquarters, Los Angeles.

(Continued from page 10)

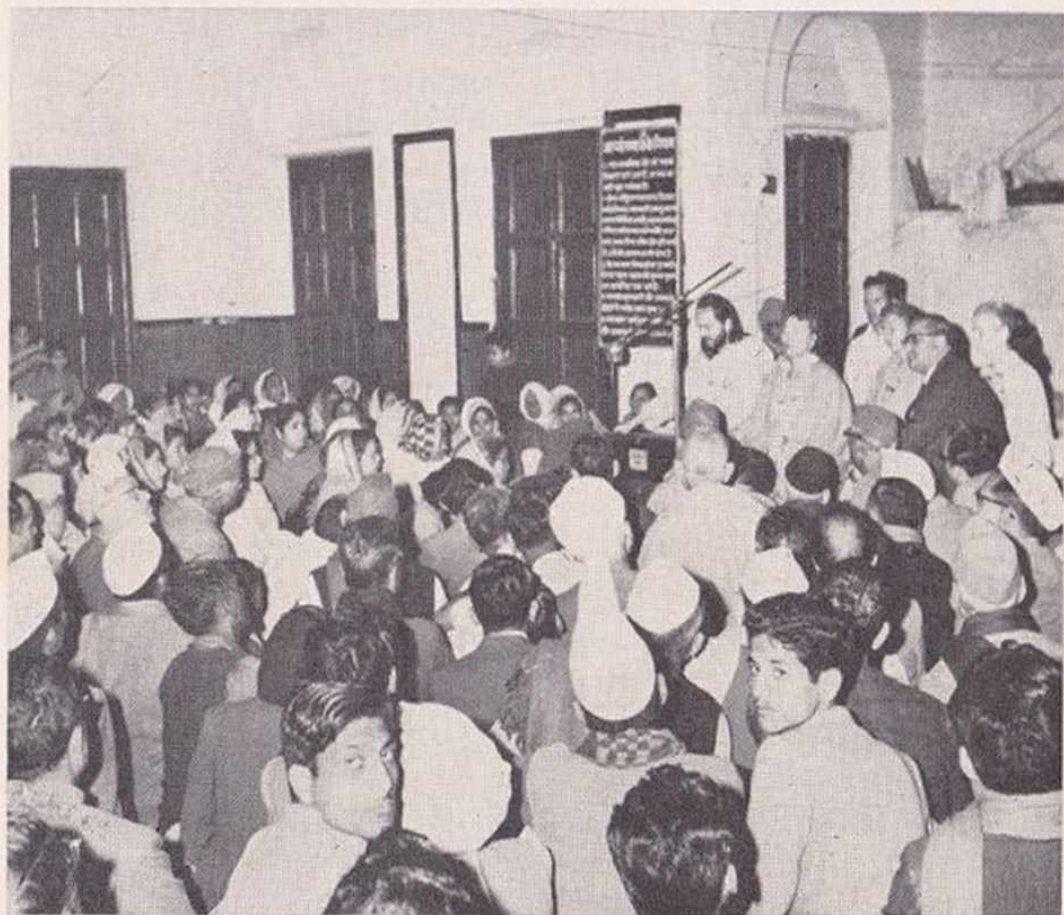
A Beautiful Custom During Durga Puja

This was the eighth day of *Durga Puja* festivities, on the evening of which a beautiful custom is followed: the young take the dust of the feet of the elders, elders embrace their juniors, and friends exchange greetings. In the household of our host and hostess this tradition was observed with deep sincerity.

While Bengalis observe *Durga Puja*, native residents of Uttar Pradesh, in which province Kanpur is located, celebrate *Ram Lila*. Each evening actors depict various stories from the *Ramayana* epic. We drove to one of the areas where such a performance was in progress, arriving just in time to witness the final scene. In the evening of October 20th we reluctantly bade farewell to the devotees in Kanpur as we took the train for Ranchi. Our visit had been a time of inspiration and great joy. →

A Ride Through Puri on Elephant Back

Mrinalini Mata, Brahmacharis Sarvananda and Uve, and I traveled to Puri on October 31st and were greeted by members of YSS Ashram, founded by our *Paramguru* Swami Sri Yukteswar Giri. In the courtyard of the railroad station stood two huge elephants, loaned for our use by the local Rajah. Sarvananda and Uve mounted one of them. I wish you could have seen Mrinalini and me pulling ourselves up to the back of the other elephant by the ropes of the howdah. We finally reached the top of the huge animal and then had a wonderful ride on its gently swaying back, throughout Puri and all around the Jagannath Temple, then along the coast of the Bay of Bengal to our Ashram, where many devotees were waiting to receive us. I gave informal talks there during the next few days.



Audience at *Arya Samaj Mandir*, Aligarh, where Daya Mata spoke on Nov. 28th. (From left; on dais at right) Sri Kriyananda, Sri Daya Mata, Brahmachari Sarvananda, Mataji Mata, Sri Surendra Kumar, president of *Arya Samaj*, and Mrinalini Mata.

I can't begin to tell you how much I love the ashram founded by our beloved Sri Yukteswarji. It is beautifully situated about one block from the bay and is surrounded by a wall. The grounds are filled with multicolored flowers and bushy shrubs; off in a corner stands the white *Guru Mandir*, last resting place of Sri Yukteswarji. This temple, crowned with a lotus form, was designed by our own blessed Guru.

The afternoons and mornings I spent meditating in the *Mandir*, or on the shore of the Bay of Bengal. I felt in these places the holy presence of Swami Sri Yukteswarji, whom I love to think of as watching silently over this peaceful ashram.

Portrait of Shankaracharya Presented to Gowardhan Math

During our stay in Puri we visited Gowardhan Math, over which the late Jagadguru (who came to visit us in America) had presided. We presented to this historic Math a picture of the late Sri Shankaracharya Bharati Krishna Tirtha to be enshrined there. It is a large photograph, colored in oils by Sri Sananda Lal Ghosh, brother of Paramahansaji.

It was my intention while in Puri to take Mrinalini and others to visit an aged saint whom I had met during my first stay in India in 1958. He was then about 132 years old. Upon inquiry we learned that he had left his body about two months ago. We were told of another saint of renown who has been in Puri for the last four months.

Two Days With a Saint: Sita Ram Omkarnath

What blissful experiences took place during the two days that we spent in the company of this sacred soul! He is a *bhakta*, and therefore a great inspiration to me as a follower of the path of *prem* or divine love. This childlike saint is about seventy-one years old, thin and frail; but his eyes are filled with the fire of love for God. His name is Sita Ram Omkarnathji; the time spent in his holy presence will long remain in my memory.

On November 4th we entrained for Calcutta. The next few days were spent attending to affairs of the Society; then we made plans to go once more to Delhi, and thence to Jaipur and Aligarh.

In Delhi we again held an initiation service. About 100 persons were present. On our other days in the nation's capital we held *sat-sang* and delivered discourses on our Guru and his teachings.

Then we drove to Jaipur to visit with devotees and to give *Kriya* initiation. On our way back to Delhi we passed through Agra and had an opportunity to view the Taj Mahal in the light of the full moon—a memorable sight.

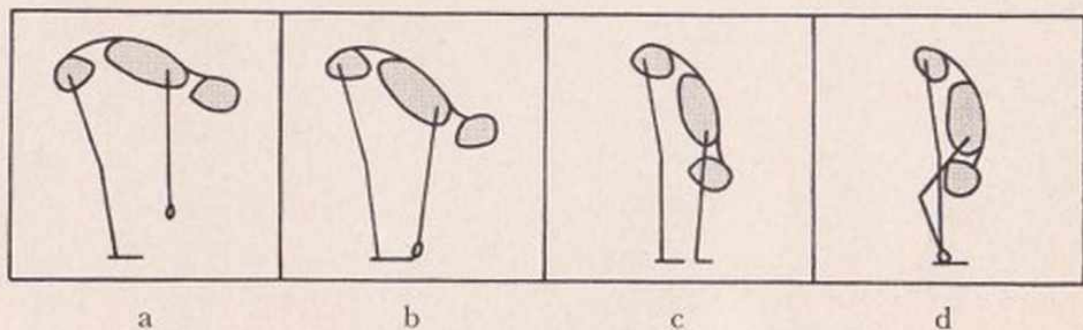
We left Delhi for Aligarh on November 27th. I had a speaking engagement that same day, and on the following day spoke at the *Arya Samaj Mandir*. On November 29th I gave *Kriya* initiation to eligible YSS devotees and later in the day addressed the students of Tika Ram Girls' College.

(Continued from page 19)

Some yogis have suggested drinking a small quantity of water before doing the pose, but offer no explanation. Possibly this practice in connection with the pose cleanses the upper part of the stomach.

Hints for Success

Mastery of the pose comes step by step. The successive stages (*Fig. 3*) are as follows: At the very start, the fingertips may be far from the ground (*Fig. 3a*), but with daily practice one becomes able after a while to touch the toes (*Fig. 3b*). Then one learns to set the hands on the ground (*Fig. 3c*)—first the palms, then the back of the hands. The next step is to touch the knees with the face in the so-called “Knee-Kiss” position (*Fig. 3d*). Still more difficult is to bend the neck sharply so that the forehead rests in the depression between the knees. Finally, one comes closer and closer to touching the ground



(a) “Bending Over,” (b) “Toes Touch,” (c) “Palms on Ground,”
(d) “Knee-Kiss”

FIG. 3 — MASTERY OF PADAHASTASANA

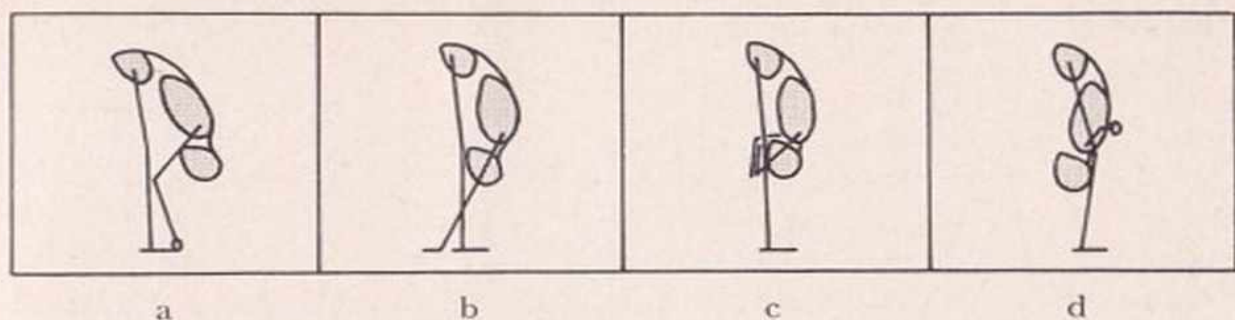


FIG. 4 — ARM VARIATIONS

with the elbows; it is quite exceptional to succeed in doing so. However, Jesse Owens, the famous sprinting champion, was reportedly able to perform this feat.

The ability to perform the various steps of *Padahasthasana* varies with several factors: age (very young children have no difficulty in doing it); sex (women have more aptitude than men); body build (long-limbed persons can do the pose more easily than stocky ones; obese or stiff individuals have a really hard time); and training (progress is noticeable in those who do the pose regularly — even older persons).

Variations of the Jackknife Pose

The variations of *Padahasthasana* may be classified in three groups according to the positions of the arms, legs, and spine.

(1) Position of the Arms and Hands (*Fig. 4*).

The hands may grasp the ankles or the big toes (*Fig. 4a*) or touch the ground behind the legs, palms flat on the floor (*Fig. 4b*). The arms may encircle the legs and be clasped behind the knees (*Fig. 4c*) or — a very difficult variation — the arms may encircle the knees from the back, the head and upper trunk having first been engaged between the legs (*Fig. 4d*).

(2) Position of the Legs (*Fig. 5*).

One may perform the pose with the legs apart, or on one leg instead of two, a pose known as *Ekapadahasthasana*. There are several variations of the latter pose. The least difficult is to double up one leg backward and hold it with the homologous hand (*Fig. 5a*). More

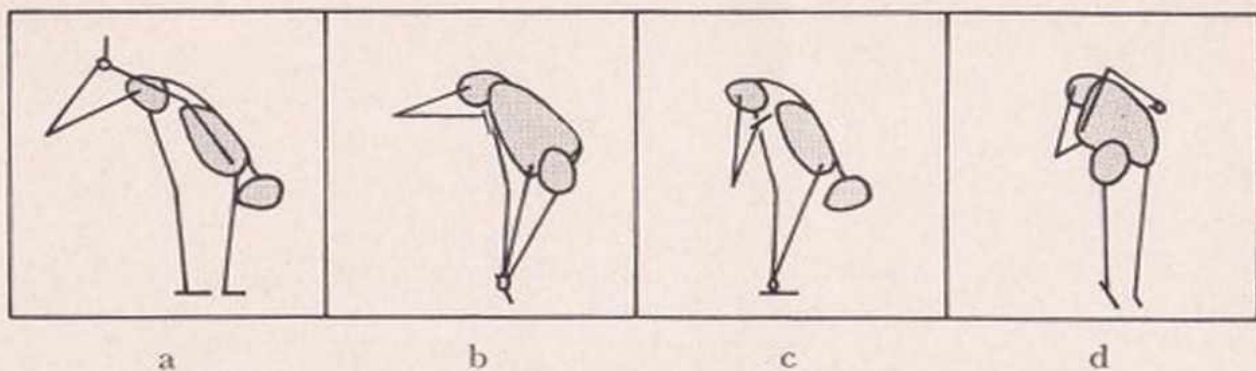


FIG. 5 — LEG VARIATIONS (EKAPADAHASTASANA)

difficult is *Vrikshasana*, the Tree Pose, in which one foot is set on the inner side of the opposite thigh (*Fig. 5b*) or on its front side in the half-lotus manner (*Fig. 5c*); from *Vrikshasana* one bends over and grasps the other foot with the hand. The most difficult variation has the homologous arm swung around the back to catch hold of the foot that lies in front of the thigh (*Fig. 5d*). This last variation, which may be termed *Baddha Ekapadahastasana*, the Bound One-Hand-to-the-Foot Pose, is quite a limbering exercise! All the one-leg variations sharpen one's sense of balance.

(3) Position of the Spine.

The forward bending of the spine in *Padahastasana* proper may be supplemented with twisting and lateral bending. This is done by placing the palms on the ground first in front and then to the left and to the right (*Fig. 6a*). It can be done also by twisting the torso and grasping each foot with the opposite hand (*Fig. 6b*). The former

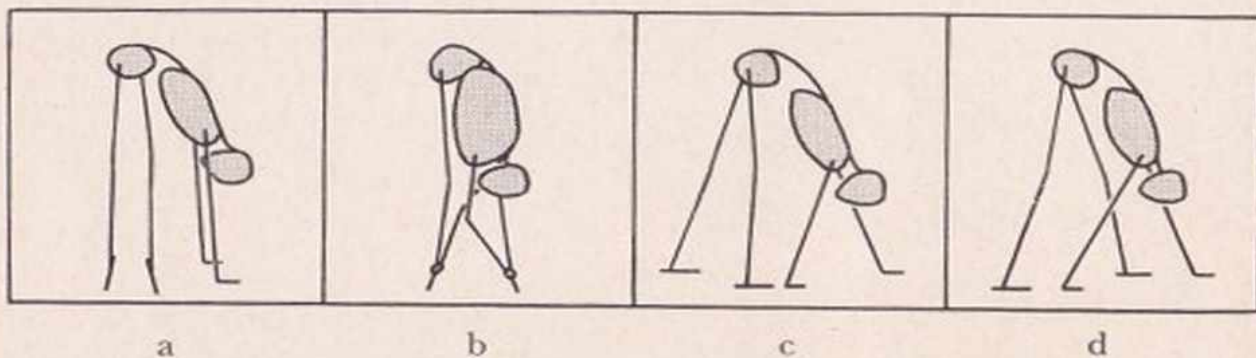


FIG. 6 — SPINE VARIATIONS AND "ELEPHANT WALK"

is more dynamic than static, more an exercise than a posture; and so also is the "Elephant Walk" or "Monkey Trot," an amusing exercise which consists in hopping on all fours, keeping knees and elbows straight and stiff. This exercise is done with the gait of a trotting horse (*Fig. 6c*); or, more difficult, with the gait of a pacing or ambling horse (*Fig. 6d*).

The physiology and benefits of *Padahastasana* will be described in the next issue.

References

Liddell and Sherrington, *Proceedings of the Royal Society of London*, 1924, 96B, 212-242.

Other asanas mentioned in this article were fully described and illustrated in the following issues of *Self-Realization Magazine*:

Halasana, the Plow Pose, September 1958.

Paschimottanasana, the Posterior-Stretching Pose, January 1956.

Chakrasana, the Circle Pose, November 1960 and January 1961.

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PHOTOGRAPH OF RABINDRANATH TAGORE



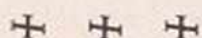
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SELF-REALIZATION
FELLOWSHIP

Letters From SRF Students



"Perseverance in meditating and in practicing the SRF techniques, even in adverse and discouraging circumstances, brings results that have to be experienced to be believed; words are inadequate to describe the inner transformation that takes place." — *A.H., Yorkshire, England.*

"When I am practicing the *Om* technique a great comforting sensation spreads all over my body; I feel as if I have never had any problem or anything to worry about. I used to worry about so many things that never happened that my hands were usually wet with perspiration. Lately I have noticed that I have stopped worrying to the extent that my hands are dry most of the time. I have been able to trace my new behavior to the time I started practicing the *Om* technique. If this were to be the only thing I would get out of SRF teachings, I would still be eternally grateful. At first it seemed to me that people had changed and were kinder and more willing to help me, but then I realized that I am the one who has changed and that my calm and friendly attitude toward others evokes a similar attitude toward me." — *L.G., New York, N.Y.*

"Through your letters and the SRF Lessons, Master answers all questions perfectly. I thank God and Gurus for those of you who devote your time to helping others overcome spiritual ignorance. Lahiri Mahasaya became especially dear to me recently when I remembered his desire to help even unworthy ones such as myself. He seems so tender and understanding and yet disciplining. The wonderful Lessons and the SRF Magazine are banishing hidden error-thoughts and are answering and solving my problems. The Travel Notes of our revered president Dayamata are truly inspiring." — *R.R., Hayward, California.*

"After reading *Autobiography of a Yogi* I decided to try the SRF Lessons for three months; now I would never stop. Through them I have overcome habits I had thought I could never get rid of." — *G.G., Montreal, Canada.*

"I now begin to feel like an integrated person. I am the happiest that I have ever been in this life. Not only in meditation do I feel the love of God swelling and flowing through me, I sometimes feel

that I cannot contain it all — that there is only a very thin veil left and then I will comprehend and feel All; that I am on the brink of a revelation so tremendous, yet so sweet — a love beyond conception.” — *K.M.P., Cheney, Washington.*

“God is much more real to me. My body has a different look and feel to it. I am almost constantly aware of a peaceful feeling that fills me and flows out to other persons when I look at them. I am much happier and can keep my moods more even, and not be pulled down and upset by persons around me.” — *D.S., Connell, Washington.*

“After practice of the SRF recharging exercises in the morning I feel ready to face anything the day may bring. There is a feeling of well-being throughout my body and the life energy seems keyed to a new high.” — *W.E., Seattle, Washington.*

“With Lesson 38, ‘Healing of Physical Diseases,’ I have had a wonderful experience. For many years, especially during the winter, I have suffered from a sudden intense pain in the right wrist, which often expands over the entire arm so that I am not able to do my work. This usually lasts for some weeks. This year, again, I suddenly felt a strong and penetrating pain. A short time before, I had received Lesson 38 and had already started a little to practice the exercises. Now I began with the Spiritual Healing Exercises. When I did the exercises with my right arm I immediately felt strong and warm

SELF-REALIZATION FELLOWSHIP

Summer Classes -- 1962

The annual Summer Classes in Self-Realization Fellowship teachings will be held in Los Angeles on July 3 - 8. Full information will be mailed about May 15th to all SRF students in North America.

SRF students outside this area who are interested in attending the classes should write to the Class Registrar at SRF headquarters for the necessary registration form and the schedule of classes.

Prayers for Divine Healing



The Prayer Council of Self-Realization Fellowship sends healing vibrations by prayer each day to SRF students and all others who request help in healing and liberating themselves from the threefold suffering of man: physical disease, mental inharmonies, and spiritual insecurity.

Any person who wishes to avail himself of the daily healing service may write, telephone, or wire the SRF Prayer Council at the Los Angeles headquarters. The Council has aided thousands in solving and dissolving their specific problems.

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prickling electricity. The following day the pain had completely disappeared. I practice this exercise whenever the pain returns, and every time I feel the healing." — *R.T., Nuremberg, Germany.*

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"The wonderful revelations in SRF Lessons are becoming a part of my life. I could never give them up. I pray that the whole human race may be so instructed some day. How quickly that would change the entire world!" — *A.E., Pittsburgh, Pennsylvania.*

"The states that there is no yoga teaching that is of any use to a student in the West. This I do not believe. The more I study religion the more I am convinced that yoga teachings give correct methods. They are not easy but they command respect and produce results that are a comfort to the student. It is difficult to study if you see no results. This is the first teaching that my wife and I have found which is agreeable to us both." — *C.S., Niagara Falls, Ontario, Canada.*

"Since becoming a member of Self-Realization Fellowship I have gained more than tongue can tell. I have learned more control over thoughts and speech, and to accept with calmness unavoidable experiences. Now I feel I am never alone; that whatever happens, an Unseen Power is always ready to help. I have received happiness and encouragement from Lessons, *Par-a-grams*, magazines, books, and letters from SRF. The comforting sound that I hear when practicing the *Om* technique gives me deep peace in meditation, joy beyond description. I have gained a new way of living, in fact, a *new life*." — *M.F., London, England.*

"*The Holy Science* by Sri Yukteswar is one of the most dynamic and concise books ever written on the subject. It is similar to the great Sanskrit classics in its style and pithy content." — *Mr. & Mrs. C.H.C., Sao Paulo, Brazil.*

"One early morning I had the lovely experience of visiting Self-Realization Fellowship Lake Shrine in Pacific Palisades, California. I found it a heavenly place that I shared with a swan, flowers, and the warmth of God's presence. At first I was disturbed at finding no one to talk to, for I had intended to ask many questions. However,

as I walked around and passed through the gardens, I came to realize that I was not alone, and that God's ever present Mind was with me all the while. I came to know, through the serenity of the surroundings, the answers to the questions that I would have asked." — *N.R.W., Honolulu, Hawaii.*

"Two years ago I spent two hours of pure enjoyment at the magnificent SRF Lake Shrine. The graceful white swan on the lake is an outstanding memory. Being past three score and ten, I have seen many gardens; but none like this one. A feeling of brotherhood is experienced by those who pass through the golden-lotus archway." — *R.R., Riddle, Oregon.*

SRF Recordings Appreciated

"The new recording by Paramahansa Yogananda shakes me to my depths. That climax wherein he chants the *Om* sounds like some well-remembered cry out of a long-forgotten past 'for a closer union, a deeper communion, through the night, through the dark.' I cannot describe what the Prayer at Eventide means to me; even my physical heart seems to be vibrating with it." — *W.M.M., Beaver, Oregon.*

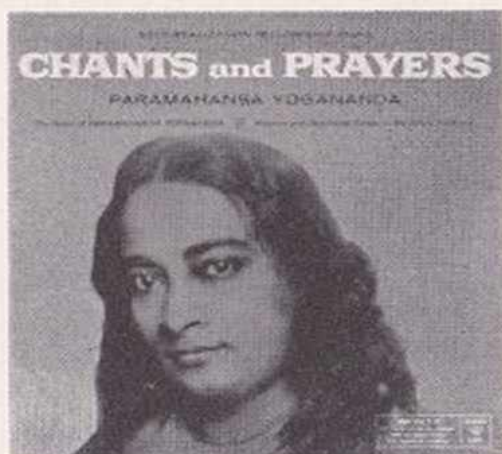
"I was overwhelmed with devotion upon hearing the recorded voice of Yoganandaji. Yet it is much as I had expected. From the beginning I had envisioned that behind his embodiment of sweetness, devotion, and gentleness there was a most powerful representation of strength and dynamic vitality. Those of us who were not blessed to behold him personally are fortunate to benefit through the writings and recordings that have been bequeathed to us by him." — *E.V., San Mateo, California.*

"The SRF recordings are simply divine. The voices of Paramahansa Yogananda and Brother Kriyananda are so full of life! I play these records every night before meditation." — *R.Y.K., Dublin, Ire.*

"I received Master's recording a few days ago and it is wonderful and inspiring. To hear him speak and chant brings to my soul peace and happiness that is beyond words to convey. All day long as I go about my tasks his voice keeps coming into my mind and prevents my being disturbed by matters that before would have made me angry and upset. Master's voice seems to speak to me and I immediately become calm." — *M.P., Chillicothe, Ohio.*

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Hey Hari Sundara!
What Lightning Flash!
God, Christ, Gurus
In the Temple of Silence
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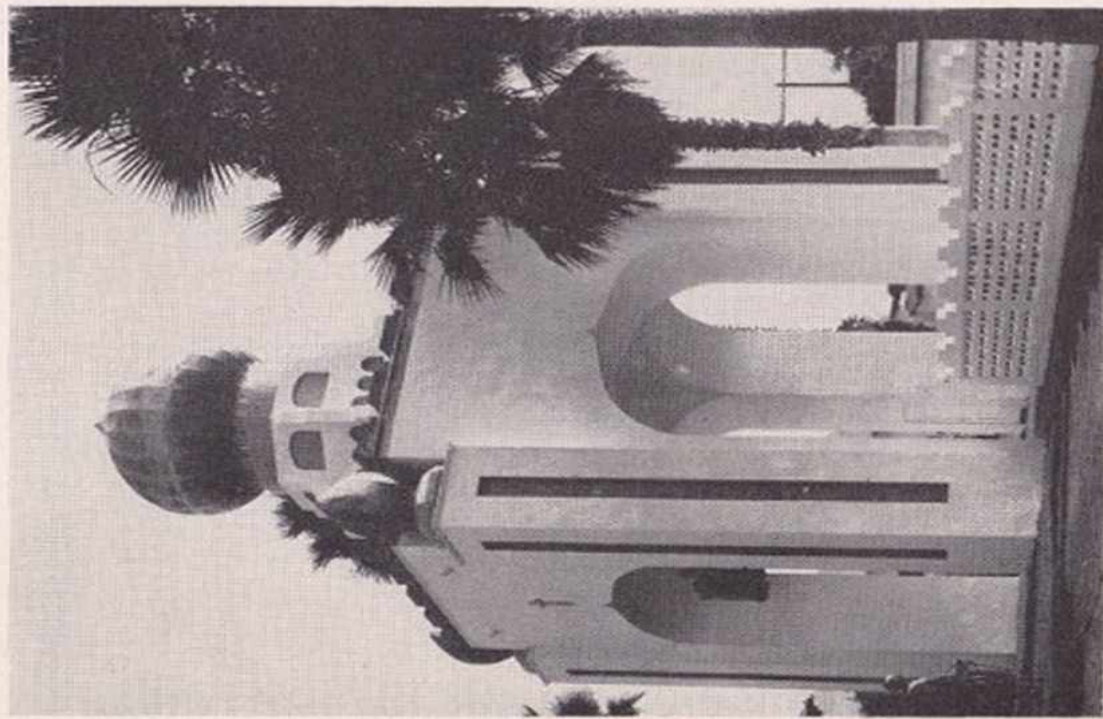
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An inspiring extemporaneous invocation to the Lord has been added at the close of the *Prayer at Eventide*. At the end the great guru gives a sonorous chanting of *Om* (Amen) that conveys the vibrations of his God-conscious state. Those who join in thought and feeling with Paramahansa Yogananda as he chants the sacred *Om* — the universal symbol-word for God — will find their hearts imbued with peace.

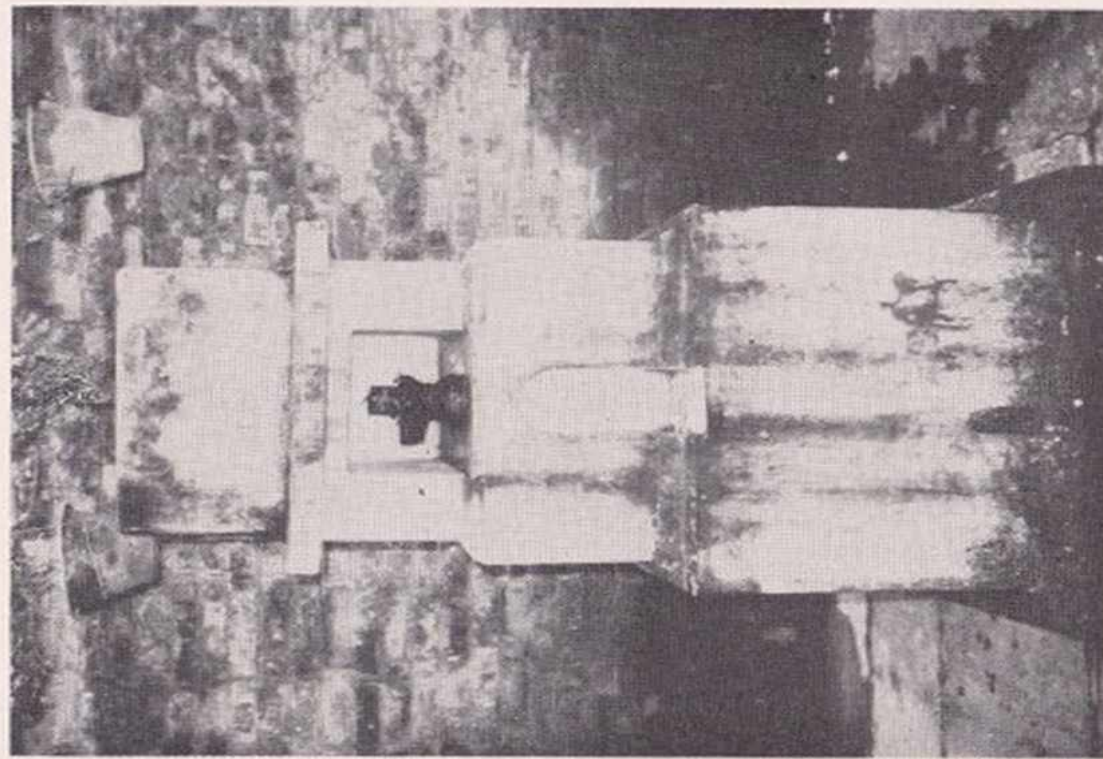
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(Left) Golden Lotus Tower entrance to SRF World Brotherhood Colony, Encinitas, California. This photo appeared recently in *Daily Blade-Tribune*, Oceanside. Brother Bhaktananda stands at left.



(Right) Shrine containing a portion of Lahiri Mahasaya's ashes, in courtyard of home of his grandson, Sri Satya Charan Lahiri, Banaras, India, October 14, 1961

Comments on "Autobiography of a Yogi"



"*Autobiography of a Yogi* (in French and German editions) has conquered my countrymen entirely. Over a hundred friends have read the book by now; I receive their letters, full of delight and enchantment." — S.K., Warsaw, Poland.

"I find in *Autobiography of a Yogi* a fountain of eternal bliss." — A.D., Manhattan, Kansas.

"I received great spiritual uplift from reading the book, especially the part wherein Sri Yukteswar, after his death, comes back in the flesh and describes to Paramahansa Yogananda what the after-world is like." — M.H., Reno, Nevada.

"At last, in *Autobiography of a Yogi*, a philosophy suited to many people living in our troubled times." — R.H., Elmwood Park, Illinois.

"What a tremendous and moving impression I had of Yoganandaji after reading *Autobiography of a Yogi*! Through this book he promised me that I could see God, hear God, and know His love personally; that I would not have to rely on blind faith or the word of a fellow man; I myself could experience divine knowledge of God!" — R.V.B., Charleston, West Virginia.

"I will never again be the same person, for this book has awakened a hunger for more knowledge." — M.W., Scottsville, Kentucky.

"The *Autobiography* gave me a feeling of divine awareness that I had never before experienced." — L.G., Chicago, Illinois.

"I prayed and was drawn to get *Autobiography of a Yogi*. I read and reread it and was amazed at the way in which it aroused my deepest feelings and made me aware of many truths. Buried emotions seemed to come to the surface so that I became consciously aware of them. It was like a spiritual bath, a cleansing." — J.C., Klamath Falls, Oregon.

"I read *Autobiography of a Yogi* in Japanese. I already knew that India has produced many great men — Gautama Buddha, Swami Shankara, Paramahansa Ramakrishna, Mahatma Gandhi, and others. I pay deep honor to those great sages. Now, through the book

of Paramahansa Yoganandaji, I know also of Mahavatar Babaji and his succession of great teachers. I believe that the Yoga of Babaji is a revelation from God Himself." — T.S., Osaka, Japan.

"My whole life is changing because I have read Paramahansa Yogananda's *Autobiography of a Yogi*." — D.S., Unity, Oregon.

"I retired ten years ago [at seventy-seven] and have been searching everywhere for a way to God. It is pretty late, but the way has been found at last in *Autobiography of a Yogi*." — R.M.K., Los Angeles, California.

"I have read the *Autobiography* three times within the past three weeks, and intend to read many more times this greatest of all books that I know about." — E.M., Nashville, Tennessee.

"I have just sent to my niece the masterpiece, *Autobiography of a Yogi*. In a few hours of reading she may absorb spiritual knowledge that it took me a lifetime of searching, reading, doubting, experimenting, investigating, and heart rending to discover. I thank God that the great spiritual light — Yoganandaji — put it all in simple words that anyone can understand." — K.A., Detroit, Michigan.

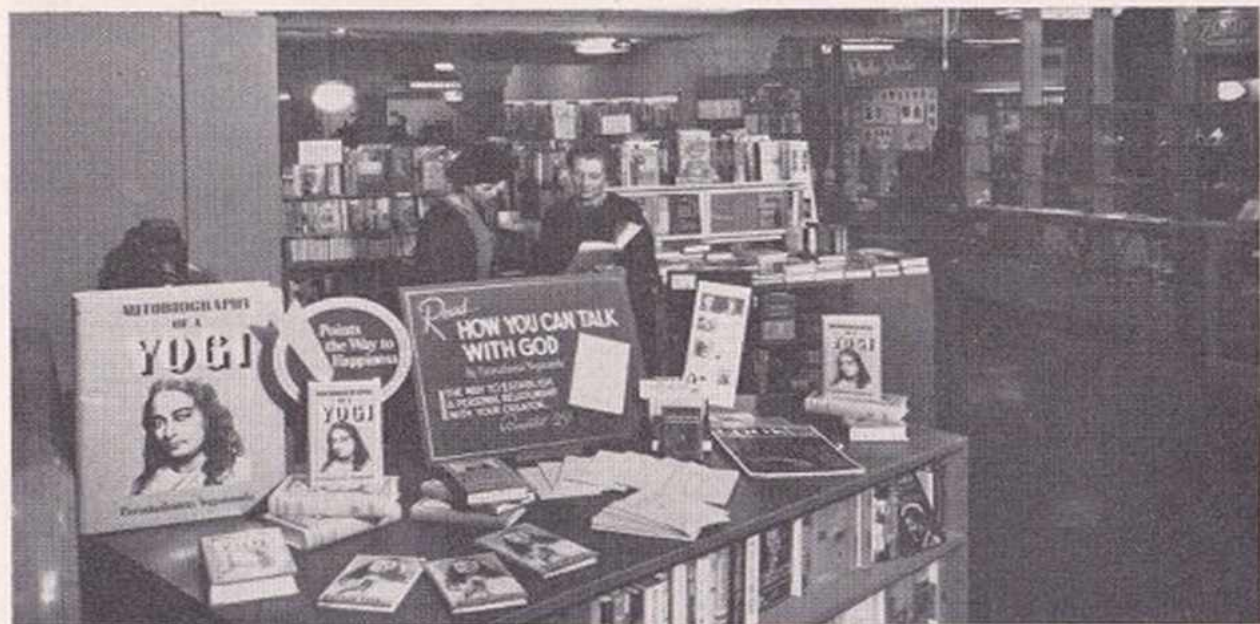
"Its spiritual import is overwhelming." — H.D., St. Cloud, Minn.

"From the time I was a small child I knew there were answers to all seeming mysteries. I also desired an understanding of God that orthodox religion and science had not been able to supply. When I started to read metaphysics and occult science the answers began to come, but not completely — not until I read *Autobiography of a Yogi*." — K.M.P., Cheney, Washington.

"Just before reading the book, I was ready to take my own life. Now I am searching for communion with God! What a vast change in a person's life!" — R.D.H., Oxnard, California.

"*Autobiography of a Yogi* is absolutely fascinating. It has whetted my appetite to learn much more of the ancient *Kriya* art given to India to keep for mankind. I had almost turned atheist; now God seems more real, great, and wonderful than ever before." — R.W., Philadelphia, Pennsylvania.

"*Autobiography of a Yogi*, which teaches us about God and His truth, is worthy to be called a modern Bible." — H.K., Niihama City, Aichi-Ken, Japan.



Writings by Paramahansa Yogananda displayed in March in book department of Harris Company, San Bernardino, California

AUTOBIOGRAPHY OF A YOGI

By PARAMAHANSA YOGANANDA

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—*Thomas Mann, Nobel Prizeman*

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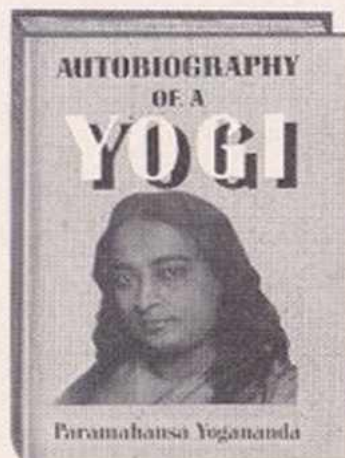
—*Grandy's Syndicated Book Reviews*

514 pp., 32 pp. photos. Foreword by
W. Y. Evans-Wentz, M.A., D.Litt., D.Sc.

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(Continued from page 27)

thoughts act. They attain that power. Then it can be said of him that his seeming inaction constitutes his action. . . . My striving is in that direction.

But He is no God who merely satisfies the intellect, if He ever does. God to be God must rule the heart and transform it. He must express Himself in even the smallest act of His votary. This can only be done through a definite realization more real than the five senses can ever produce. Sense perceptions can be, often are, false and deceptive, however real they may appear to us. Where there is realization outside the senses it is infallible. It is proved not by extraneous evidence but in the transformed conduct and character of those who have felt the real presence of God within.

If a man reaches the heart of his own religion, he has reached the heart of the others too.

Divine knowledge is not borrowed from books. It has to be realized in oneself. Books are at best an aid, often even a hindrance.

Three of the greatest teachers of the world — Buddha, Jesus, and Muhammad — have left unimpeachable testimony that they found illumination through prayer and could not possibly live without it. Millions of Hindus, Mussulmans, and Christians find their only solace in life in prayer.

I believe that we can all become messengers of God, if we cease to fear man and seek only God's Truth. I do believe I am seeking only God's Truth and have lost all fear of man.

I could not live for a single second without religion. Many of my political friends despair of me because they say that even my politics are derived from religion. And they are right. My politics and all other activities of mine are derived from my religion. I go further and say that every activity of a man of religion must be derived from his religion, because religion means being bound to God, that is to say God rules your every breath.

I shall have to answer my God and my Maker if I give any one less than his due, but I am sure that He will bless me if He knows that I gave one more than his due.

The forms are many, but the informing Spirit is one. How can there be room for distinctions of high and low where there is this all-embracing fundamental unity underlying the outward diversity? For that is a fact meeting you at every step in daily life. The final goal of all religions is to realize this essential oneness.

I see and find beauty in Truth or through Truth. All Truth, not merely true ideas, but truthful faces, truthful pictures or songs are highly beautiful. People generally fail to see beauty in Truth; the ordinary man runs away from and becomes blind to the beauty in it. Whenever men begin to see beauty in Truth, then true art will arise.

An error does not become truth by reason of multiplied propagation, nor does truth become error because nobody sees it.

I hold that a life of perfect continence in thought, speech, and action is necessary for reaching spiritual perfection. And a nation that does not possess such men is poorer for the want.

I am, myself, the father of four boys whom I have brought up to the best of my lights. I have been an extremely obedient son to my parents, and an equally obedient pupil to my teachers. I know the value of filial duty. But I count duty to God above all these.

We often confuse spiritual knowledge with spiritual attainment. Spirituality is not a matter of knowing scriptures and engaging in philosophical discussions. It is a matter of heart culture, of immeasurable strength. Fearlessness is the first requisite of spirituality. Cowards can never be moral.

The first condition of nonviolence is justice all round in every department of life. Perhaps it is too much to expect of human nature. I do not, however, think so. No one should dogmatize about the capacity of human nature for degradation or exaltation.

Things undreamt of are daily being seen, the impossible is ever becoming possible. We are constantly being astonished these days at the amazing discoveries in the field of violence. But I maintain that far more undreamt-of and seemingly impossible discoveries will be made in the field of nonviolence.

The relation between the body and the mind is so intimate that, if either of them got out of order, the whole system would suffer. Hence it follows that a pure character is the foundation of health

in the real sense of the term; and we may say that all evil thoughts and evil passions are but different forms of disease.

The spiritual weapon of self-purification, intangible as it seems, is the most potent means of revolutionizing one's environment and loosening external shackles. It works subtly and invisibly; it is an intense process though it might often seem a weary and long-drawn process; it is the straightest way to liberation, the surest and quickest; and no effort can be too great for it. What it requires is faith — an unshakable mountainlike faith that flinches from nothing.

I love music and all the other arts, but I do not attach such value to them as is generally done. I cannot, for example, recognize the value of those activities which require technical knowledge for their understanding. . . . When I gaze at the star-sown heaven, and the infinite beauty it affords my eyes, that means to me more than all that human art can give me. That does not mean that I ignore the value of those works generally called artistic; but personally, in comparison with the infinite beauty of Nature, I feel their unreality too intensely. . . . Life is greater than all art.

Truly beautiful creations come when right perception is at work. If these moments are rare in life they are also rare in art.

True art takes note not merely of form but also of what lies behind. There is an art that kills and an art that gives life. True art must be evidence of happiness, contentment, and purity of its authors.

I do not want to die . . . of a creeping paralysis of my faculties, a defeated man. An assassin's bullet may put an end to my life. I would welcome it. But I would love, above all, to fade out doing my duty with my last breath.

If someone killed me and I died with a prayer for the assassin on my lips,* and God's remembrance and consciousness of His living presence in the sanctuary of my heart, then alone would I be said to have had the nonviolence of the brave.

After I am gone, no single person will be able completely to represent me. But a little bit of me will live in many of you. If each puts the cause first and himself last, the vacuum will to a large extent be filled.

*In 1948 this prophetic statement was fulfilled to the letter. (*Editor*)

Books by Paramahansa Yogananda



AUTOBIOGRAPHY OF A YOGI. 8th ed., 514 pp., \$4.00. Available in English, French, Spanish, Italian, Dutch, Arabic, German, Swedish, Icelandic, Bengali, and Japanese editions.

WHISPERS FROM ETERNITY. Answered prayers that convey to man an infinite hope. 1959 ed. Cloth, 266 pp., \$3.00.

THE MASTER SAID. Inspiring answers to questions about life that occur at one time or another to the mind of every man. A collection of Yogananda's sayings and wise counsel to his disciples. Cloth, 116 pp., \$2.50. (*Span. ed., paper, \$1.50.*)

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Founded in India by Paramahansa Yogananda in 1918

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modations for SRF students and friends. P.O. Box 758. Telephone PLateau 3-1811. Services Sun. 11 a.m., SRF Retreat Chapel; Thurs. 8 p.m., SRF Hermitage.

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

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Mount Washington in northeast Los Angeles. The building at top (*circled*) is Self-Realization Fellowship headquarters. Beyond are the snow-capped San Gabriel Mountains. Photo taken in Jan. 1962.

