

# SELF-REALIZATION

## Magazine

*Devoted to the healing of body, mind and soul*

- ☛ LIFE IN VEDIC INDIA . . . . . 5
- ☛ WATERS FROM A CRYSTAL CUP . . . . . 3
- ☛ THE MYRIAD-MOODED GOETHE . . . . . 11  
By Raghunath Rao B. Naik, M.A., LL.M.
- Yoga Postures For Health . . . . . 15  
By Reverend C. Bernard
- Why I Believe In God And Prayer . . . . . 17  
By Mahatma Gandhi
- What Is The "Comforter"? . . . . . 21  
By Paramhansa Yogananda
- A Letter From A Disciple . . . . . 24
- Recipes To Remember — And Practice . . . . . 25
- Harry Lauder . . . . . 28
- Book Reviews . . . . . 29
- Love Alters Not . . . . . 36



# Meditation

## FOR THE WEEK

By PARAMHANSA YOGANANDA

- May 7.* Think until you find the ultimate answer. Turn the power of thought into a searchlight, so that the brightness shows the face of Omnipresence.
- May 14.* Father, where Thou hast placed me, there Thou must come.
- May 21.* The course of the rivers of our desires should be turned within toward the ocean of contentment in God.
- May 28.* A true yogi feels the throb of his heart in all hearts; his mind in all minds; his presence in all motion.
- June 4.* Today I will cultivate initiative. The man of initiative creates something from nothing; he makes the impossible possible by the great inventive power of Spirit.
- June 11.* Within my soul is the joy which my ego is seeking. I will break the hive of secret silence and drink the honey of unceasing blessedness.
- June 18.* Today I shall worship God in deep silence, and hear His answer through the increasing peace of meditation.
- June 25.* I will acquire divinely deep meditation, and then use its unlimited power to meet the God-given demands of my life.



# SELF-REALIZATION

## *Magazine*

*Founded in 1925 by Paramhansa Yogananda*

---

May-June, 1950

Vol. XXI, No. 6

---

Yearly Subscriptions: \$1.50 (no additional charge for foreign postage). Single copies, 25 cents.

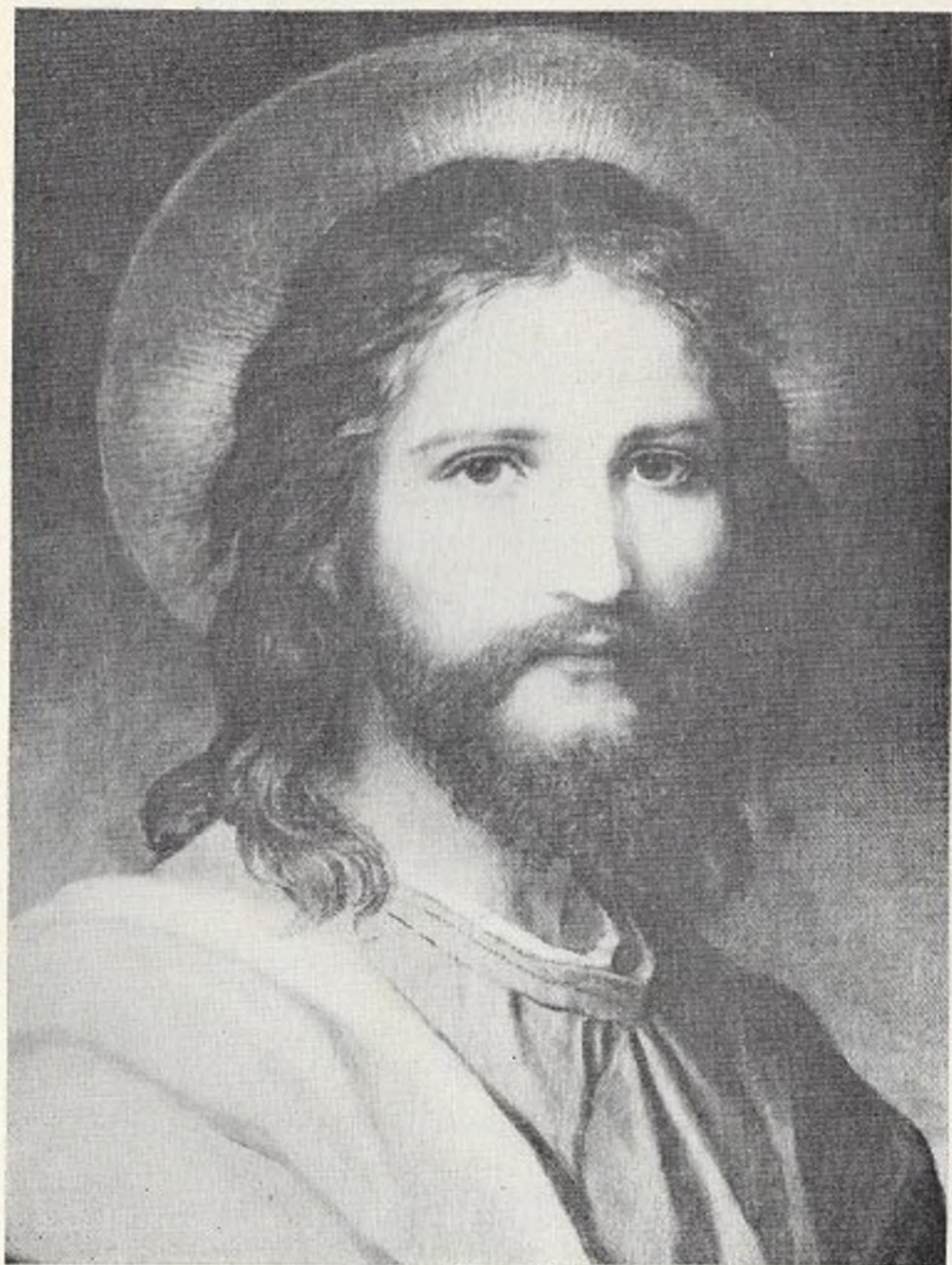
Copyright, 1950, by Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles 65, California, U. S. A. Issued bi-monthly; printed by Self-Realization Publishing House. Publisher: Self-Realization Fellowship (SRF), a non-profit, non-sectarian, religious and educational organization, founded in America in 1920 by Paramhansa Yogananda.

Entered as second-class matter Sept. 7, 1948 at the Post Office in Los Angeles, California, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of Feb. 28, 1925, embodied in paragraph 4, section 538, P.L.&R., authorized Dec. 2, 1937. Printed in U.S.A.



Self-Realization Fellowship Hermitage and Grounds of the Golden World Colony, at Encinitas, California, established in 1937 by Paramhansa Yogananda.





Copyright, Brown-Robertson Co., N. Y.

"THE CHRISTUS." By HEINRICH JOHANN HOFMANN



# Waters From A Crystal Cup

By DALE STUART

Volumes of verse by university professors of English are not uncommon; but seldom do the poets invoke their Muse for God. A new book of poems, *The Crystal Cup*,\* showers a gentle dew on the parched scholastic grass. The author, Dr. Anna Augusta von Helmholtz-Phelan of the University of Minnesota, sings boldly of God. The first poem in the book, "Credo," is a brave affirmation:

Dark waves of the world surging over  
my soul  
Have brought this wisdom to me:  
No dream that you dream with eyes  
on the stars  
Shall fail to be builded for you;  
No hope that is born of the spirit's  
bright sheen  
Shall die without blooming for you;  
No tears that you shed with love in  
your heart  
Shall leave you in cold misery—  
Divinest Compassion will gather them  
up  
In dews of sweet healing for you!  
Dark waves of the world surging over  
my soul  
Have brought this wisdom to me!

\* *The Crystal Cup*, by Anna Augusta von Helmholtz-Phelan, Ph. D.; published by Delta Phi Lambda, 4334 Oakdale Ave., Minneapolis 10, Minnesota. Cloth, 111 pp., 1949. \$2.00. All proceeds from the sale of the book will be used for the establishment, at the University of Minnesota, of a Phelan Fellowship in Creative Writing.

Dr. Phelan, who has been a SRF member for twenty years, has dedicated one of the poems, "They Sit Before Him," to Paramhansa Yogananda:

They sit before him,  
Breathless, still . . .  
The thousand hearts whose silence  
hushed  
Weaves a halo round his head.  
They wait to breathe the ether of  
his faith,  
To take from him the chalice of  
new hope,  
To gather in their yearning souls  
The deathless Beauty that he brings,  
Like music visible,  
From Paradisal courts,  
Beneath his magic, golden voice,  
That weaves a sacred dome above  
their heads,  
Yet seems to reach to skyey portals  
far,  
The sharp, cruel wounds of daily life  
Cease quite to burn and ache.  
And for a sweet, swift-passing hour  
The clenched Hand of Destiny  
Relaxes her grim hold.  
They sit before him,  
Breathless, hushed,  
A thousand hearts like to one chalice  
made,  
And wait to hear from him the  
deathless words:  
Et verbum caro factum est!

The liberating shock of beauty is powerfully suggested in "Samo-thrace":

Ascending step by step the Louvre  
stairs,  
I suddenly beheld the Samothrace,  
The Wingéd Victory . . .



I paused to let its noble majesty  
Sweep through my heart and soul.  
And in that golden moment there  
I felt as if forever now I was immune  
To ugliness and evil in the world,  
As if misfortune, yes, or baseness  
never again  
Could cross my path.  
And almost then I wept for joy  
Redeemed as if from dark, ancestral  
curse.

The following lines, included in  
*The Crystal Cup*, were chosen as  
the Prize Poem in 1940 by the  
*Minneapolis Journal*:

He who listens at the tomb,  
Where like a wave grown still  
His joy lies dead,  
Will hear God's whisper breathing  
in his heart:  
"He who dreamed of Beauty here  
Hath passed from Dream to Beauty's  
self!"

A vision of hope appears in the  
following lines, "Men Call It  
Death":

The rain is shadow on the cloud,  
The mist is shadow on the hill;  
Drear winter falls upon the land  
Where there is shadow on the sun.  
And when God's shadow, soon or  
late,  
Falls lengthening on the soul's fair  
realm  
Men call it Death. 'Tis only change!  
From narrow walls, from stifled hope,  
From what once was to what will be!  
Why think it is not beautiful?  
Night is but day with myriad stars  
Resplendent in her dusky hair!

In "Nay, Say Not So!" the poet  
laughs at the dull-witted material-  
ist:

Nay, say not so!  
I, a breath blown unremembering  
From Nothingness to Nothingness  
again?

I, who have heard the wandering  
echo oft  
Of Beauty singing in my heart . . .  
Who marked her steal forth from  
the dusk  
And fly before the touch caressive  
Of southern winds, or from a moon-  
beam white  
Fall like crystal dew upon the grass,  
A silvery mist, the shadow of a lovely  
dream  
But dimly held in memory . . .  
A melody that haunts the mind . . .  
I, who saw the mountains raimented  
in white  
And crowned by morning with re-  
splendent gold,  
Who still believe that high and holy  
dreams  
Shall one day all be builded,  
That God is ever whispering 'neath  
the tomb . . .  
And crowning glory of all Life's  
glories,—  
I, who saw Love in fulfillment,  
Adorned with all his splendid jewels  
And wreathed with his most bitter  
tears,  
Who know his dusky touch of sorrow  
And his divine immensity,  
I, a breath blown unremembering  
From Nothingness to Nothingness  
again?  
Ah, say not so!

A final wisdom appears in "The  
Lamp." Is there a quenchless light?  
Humility before the thousand feet

of God!  
Out of the wisdom of men  
I made me a lamp.  
So eager was I to light the road to  
Truth  
That I did not ask from whence  
came the light . . .  
It was enough that it seemed to be  
light.  
I knocked on many an alien door  
And cried to those within:

(Continued on page 23)



# A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA

## "Four Stages" of Life in Vedic India

*Chapter IV, Stanza 26*

### Literal Translation

"Certain devotees offer, as oblations in the fire of inner control, their powers of seeing, hearing, and of all other sensory perceptions. Brahma is the Soul, offering the Soul as an oblation to Brahma, through Brahma, in Brahma."

### Spiritual Interpretation



The last sentence in the *Gita* stanza given above means that all is a play of God (Brahma); in reality He is the Giver and the Acceptor of all sacrifices. The personal soul (*atman*) is not different from the Universal Soul or God (*Paramatman*).

The first part of this 26th stanza describes the spiritual, symbolical fire ceremony practiced by all *brahmacharis* (self-disciplinarians). By *pratyahara* (interiorization) the man of discipline withdraws the troublesome senses of hearing, sight, smell, taste, and touch from the auditory, optical, olfactory, gustatory, and tactual nerve centers, to cast them into the flame of controlled inner perception.

By deep meditation the man of self-control succeeds in freeing his

mind from the tug of war of the five senses, and is able to dissolve all perceptions of the five senses into the one indivisible perception—that of the inner peace of the Self. This is the state of the devotees who win the victory in the tug of war between the senses and the God-aspiring mind. In the earlier stages of meditation, the five senses attempt to distract the attention of the inwardly moving *brahmachari* through imaginary, invisible perceptions presented while the devotee, with closed eyes and ears, is seeking perfect at-onement with the Self.

The "oblation of the senses" into the fire of Spirit (Brahma) is a "sacrifice" which may easily and naturally be made by anyone, even a worldly man who is willing to pursue methodically a definite scientific technique of God-realization—the greatest of which being



the *Kriya Yoga* technique given to the earth in this era by Lahiri Mahasaya, my guru's guru.

A discussion is needed here to clarify the *Gita's* conception of a "worldly man"—that is, one not completely dedicated in his heart to God alone.

### Stages of Evolution

We see around us men in all stages of spiritual evolution, just as the earth gives us the spectacle of evolution in "inanimate" and animate life (the scientists are hard put to it these days to find anything "inanimate!"). At one end of the human scale, we find brutelike men, those just evolved from animal bodies; at the other, and glorious, end of the evolutionary chain, the great masters and God-sages appear. The mass of humanity lies sandwiched between these two extremes; the lives of these billions are not especially wicked or particularly good. Deficient in wisdom or knowledge of God's laws, the majority of men are fairly content to live narrow, uninspired, and uninspiring lives, confined to eating, procreating, working at some petty task, and then dying—like oxen fed on a little grass, and then led dumbly to the slaughter.

In men's eyes, great is the diversity of the human spectacle!

We see certain individuals who feel inwardly weak, even to the point of being unable to support their wives and children. Other men feel very powerful and try to

dominate all who cross their path. Still others feel themselves to be mighty kings and do not hesitate to embark on wars. Still others, considering themselves the intelligentsia, occupy themselves in learning and expounding. But very few of any of these types of persons realize that when death comes, they lose all those possessions which they thought were their own. Worldly people do not realize that all possessions, including the human body, do not belong to them; those men therefore do not concentrate on their soul, which, alone, really belongs to them. For this reason worldly people are considered to be living in an "unsheltered state" by those devotees who lead a self-controlled worldly existence. The latter, seekers of liberation, are spoken of in the scriptures as members of a true "home" or "hermitage." In Vedic India the majority of men led a methodical material life — using their senses but keeping them under full control—until by self-controlled enjoyment, they rose above all desire for sense-experience.

### Life of Discipline

In the early days, therefore, the ordinary family life was called a life of the hermitage (*ashram* or discipline); the family man knew that there were four hermitages or shelters through which he must pass. Life in those days was not an endless struggle after the almighty dollar until all ended in old age, sickness, disillusionment,



and death—quite the contrary.

### The Guru's Hermitage

In ancient times every child, at the age of seven, would enter the *Brahmacharya Ashram* or a hermitage of discipline, guided by a wise guru-preceptor; the child would thus be freed from the more material environment of parents and family. The children would be given spiritual initiation (*diksha*) and receive, from the guru, a sacred symbol as an insignia of leading a pure life. The children were not permitted to mix with the opposite sex or with materially minded people.

Up to the tenth year the boy was taught the scriptures and meditational practices. In his eleventh year he learned the duties of a soldier for the protection of others. At the age of twelve he was taught business methods and the art of proper dealings in worldly affairs. The young man remained in his guru's hermitage until the age of twenty-four or thirty. Then he returned to his family, took up a householder's duties, and begot children. At the age of fifty, the man went back again to the forest hermitage of the guru, to seek fuller communion with God and the guru. This constituted the third or "Forest Hermitage" state of life.

In this way the individual practiced self-discipline up to the age of twenty-four; then, with character formed, he entered family life. Later, giving half of his world-

ly possessions to his children and the other half to his guru's hermitage, the man (often with his wife) retired to the guru's place in the forest. The fourth and final *ashram* or disciplinary state of life consisted in complete renunciation of all worldly ties; the man and his wife would become homeless ascetics, wandering over India to receive the veneration of all householders and to bestow their blessings of light on all receptive hearts.

### The Fourfold Path

Such was the fourfold path of life pursued by the ordinary man of Vedic India. But extraordinary men, then as now, do not require the usual life-purificatory processes of the various *ashrams* or methodical stages of soul-progress. In ancient times such great souls would remain at the guru's hermitage from the beginning to the end of life, liberating their own souls and helping others to know liberation. Such evolved souls did not need to appease their sense-desires before seeking God wholly; they pursued a straight and immediate path to Him, ignoring the formalities of the three other states: the family or householder's life, the forest life, and the life of a wandering renunciate.

Jesus, Babaji, and many great prophets of all ages have adopted only the direct, unchanging path; for them it was unnecessary to enter the entangling drowning whirlpool of ordinary material life.



Great souls have long since assimilated, in previous lives, the childish or kindergarten lessons which worldly life affords.

In modern life, a young person who prefers to have a family first, thinking he will seek God afterwards, is guilty of a grave error. Owing to the lack of early training in a hermitage of discipline, the man of today finds his senses and desires uncontrolled. When he enters the householder's state in the natural course of events, he becomes so overburdened with duties—maintaining a family by running after the dollar!—that he usually forgets to say even a tiny prayer to God.

#### Butter of Self-Realization

This simile should be remembered: Milk cannot float on water, but the butter which is churned out of it *can* float on water. Similarly, a man whose childhood has been spent in churning the butter of Self-realization from the milky waters of his mind is able to remain in the world, active for God, without getting mixed up with worldly desires and attachments.

Therefore any man or woman of modern times who finds within himself a craving for God should run after God first. No delay! That is why Jesus advised us: "Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye

have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. (*Luke* 12:29-31)."

There is much difference, as we have seen, between a self-controlled family life preceded by a life of discipline, and the worldly life of modern times. Today a domestic demon is usually present—the demon of want, disharmony, worries, and fears. There are exceptions, of course: in a very few homes God reigns in harmony, self-control, peace, and joy.

There is no real reason for anyone to continue in a state of misery. A worldly life without God does mean endless misery; but life with God, whether in the world or in the forest, is sheer heaven. All family members should remember that they will lose peace unless they control their senses.

#### Why Divorces?

Husbands and wives who think that the "holy bonds of matrimony" permit them to indulge in oversexuality, greed, anger, or displays of "temperament" are ignorant of the true laws of life. The inharmonious families found everywhere today are glaring warnings that marriage does not mean license to indulge the senses.

The *Bhagavad Gita*, in Stanza 26 of Chapter IV, explains that all self-controlled worldly people, pursuing the householder's disciplinary stage of life, use their senses rightly—employing their sight,



smell, taste, touch, and hearing without being enslaved by them—seeking merely to gain experience of the essentially transitory and unsatisfying sensory world. Once all desires subconsciously present in one's mind are satisfied, he finds peace and freedom from all lusts. Over-sexual and greedy individuals burn themselves up with insatiable desires. The man of self-control is happily aware that sex should be employed only for attracting the birth of spiritually minded children; he knows, too, that the sense of taste should be employed only in healthful ways, never used merely to satisfy greed at the cost of health.

#### The "Sensory Sacrifice"

The wise type of worldly man therefore offers, as a true and acceptable "sacrifice" to the Lord, the self-controlled use of his senses. Mastering those five fiery steeds, man becomes liberated.

The advice in this stanza of the *Gita* is especially for people who are already married and entangled in the world, and who cannot seem to get out of their confinement and thus find peace. Any human being, in whatever circumstances of life, is empowered to make this "sensory sacrifice" to the Lord. The purpose of life is not (contrary to the implications of novelists) to know human love or to produce children or to win men's fickle acclaim—the sole purpose of this tragic comedy of life is to find God.

The best way of life, even today, is to live in a hermitage under the discipline of a true guru or man of God, pursuing active duties for the good of all, never desiring the egotistic "fruits of action." In this way liberation will be found.

Those who are not entangled in family life should by all means seek God at once, not risking entanglement in the maze of family life.

Any man who has not achieved full God-realization is on dangerous ground when he attempts to deal with the senses even in a self-controlled way. There is always the risk of sense-entanglement, for the mind usually gets mixed up with whatever is in proximity with it. The mind ordinarily follows the rule of "first come, first served," so if sense enjoyments are placed before it, the mind gets used to indulging in transitory pleasure, and utterly forgets to make the effort to experience the permanent bliss of the soul. Once, however, a man has fully experienced the most-tempting, the blissful pleasures of God, the senses forever lose all hold. They can offer no competition!

#### God—Or His Gifts?

There is no reason, however, why those who are already married should remain entangled, with no hope of finding God. Human love, desire for praise, fame, money, food, material possessions, mental acquisitions, and so forth, are all



tests of God, for the true devotee. God has everything. He wants to prove the devotee's heart—does he prefer God? or does he prefer God's gifts? The temptations or the false pleasures of the senses are merely tests created by God. When a devotee satisfies God that he is not shaken by any test, nor is he willing to accept as a final good anything less than God Himself—then, and then alone, the Lord reveals His face in all Its endless glory.

(To Be Continued)

"O good man, if thou shouldst speak falsely, all thy fair deeds would go for naught."—*Manu*.

"He who misapplies speech, mismanages everything."—*Manu*.

"A muddy stream cannot send forth pure water."—*Sanskrit Proverb*.

"Truth, self-control, generosity, non-injury, constancy in virtue—these are the means of success, not caste or family."—*Mahabharata*.

"All that is seen is temporary."—*Tamil Proverb*.

"Blessed is he that thirsts for nothing; he shall know peace."—*Hindu Proverb*.

"So many dear ties as man may form, so many thorns of sorrow are planted in his heart. Foolish is he who would lay up riches in a world that is like a bubble."—*Hitopadesha*.

## S. R. F. Recordings

The Voice of . . . . .

PARAMHANSA  
YOGANANDA

Singing  
His Original  
Beautiful and Famous

HINDU CHANTS

Record No. 101

"O God Beautiful"  
"In the Temple of Silence"  
(in English)

Record No. 103

Same chants in Bengali  
with harmonium, drums and  
cymbals

Record No. 102

Invocations by Paramhansaji  
with organ background  
"Prayers at Dawn, Noon and  
Evening"

Also  
"Prayer at Night"

Non-Breakable  
Vinylite Records  
\$1.50 Each

(If records are to be mailed  
to an address in California,  
please add 5c for one or 11c  
for two—State Sales Tax)

Please make checks and money  
orders payable to:

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



# The Myriad-Mooded Goethe

By RAGHUNATH RAO B. NAIK, M.A., LL.M.



Last year the scholarly world celebrated the bicentenary of Johann Wolfgang von Goethe. Learned men in all countries paid tribute to the "sage of Weimar." Had Germany remembered the universal teachings of her great national poet, she might have escaped the catastrophe which befell her.

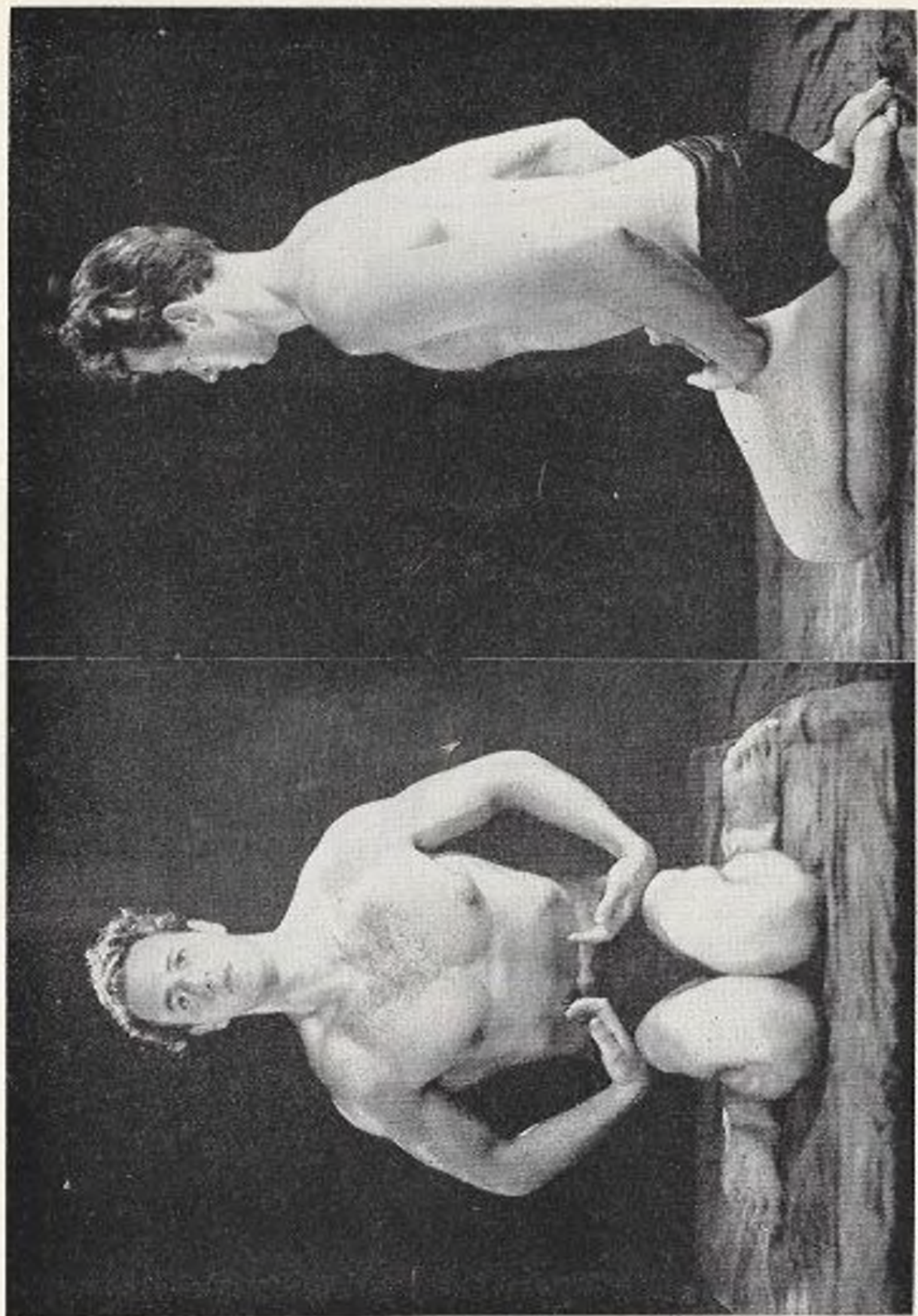
He alone knows life fully who "sees it steadily and sees it whole," seeking the discovery of the common underlying principle. Diversities are superficial and unity is fundamental. Whatever might be the field of our work, we should try to integrate our experiences. By a process of synthesis life can be made more lovable and livable. Is it not refreshing to go back to Goethe, who seems to be a personification of all branches of knowledge! The range of his studies is almost encyclopedic. In the sphere of letters he has few equals; but the wonder of it is he was at once an artist and scientist, a philosopher and lawyer, a Classicist and Romanticist, and a pagan and

Christian. The list of subjects with which he was conversant is astonishing. It is here and speaks for itself: alchemy, architecture, astronomy, botany, chemistry, geology, optics, law, dancing, music, engraving, Hebrew, French, osteology, painting, mystic and occult sciences, Sanskrit and Oriental studies, etc. Few poets could claim this myriad-mindedness.

## Many-Sidedness of His Muse

It is in the "realms of gold" that he holds an exalted place. His literary work is as remarkable as his personality; they are mutually inseparable. His writings, in his own words, are "scattered fragments of a great personal confession." They are intensely lyrical, irrespective of the form in which they appear. They have thus a profound biographical interest. Does this mean that whatever appears in the work can stand a factual verification in the life of the author? It is not so. The fact that everything contained in his works does not lend itself to objective scrutiny, does not necessarily make





Two variations of the "Thunderbolt Pose." This posture strengthens the digestive powers of the body.



# Yoga Postures For Health

## The "Thunderbolt Pose," and the "Dead Pose"

By REV. C. BERNARD

This eighth article in the series on the *asanas*, or postures of yoga, describes the benefits obtainable through the *Vajrasana*, or "Thunderbolt Pose," and the *Savasana*, or "Dead Pose."

As with other postures of yoga, there are minor variations of the basic *Vajrasana* posture—variations which are altogether acceptable and which yield virtually the same benefits in practice. A glance at the photograph of *Vajrasana* (picture #1) illustrates this point. Basically the *Vajrasana* is a sitting posture in which the entire weight of the body rests upon the legs. The photograph shows one of the SRF yogis in a posture featuring one of the more difficult positions of the feet and ankles. Quite likely the beginner will find this particular variation too difficult or painful to accomplish.

The simplest form of *Vajrasana* is assumed in the manner shown in the photograph (picture #2). Sit upon the feet with the soles turned upward. The ankles are turned so that the feet are positioned under the buttocks, with the big toe of one foot overlapping the big toe of the other foot. The entire weight of the body should be placed on the legs, which rest on the floor from the toes to the

knees. The knees are kept together. The spine, neck, and head are held perfectly straight. The palms may rest upward at the junction of the thighs and abdomen, as shown; or they may be cupped around the knees (the spine must, in all cases, be held straight).

No particular attention need be paid to the breathing which in this exercise is normal. *Vajrasana* should be maintained for only short periods of practice at first, say about one minute. Then as perfection is attained, the time may be lengthened to as much as a half hour.

In the variation shown in the photograph (picture #1), the ankles are turned so as to direct the feet outward from the body. The weight of the body then forces the buttocks to rest between the ankles. In fact, this places the buttocks directly on the floor. Needless to say, this position places a considerable strain on the ankles at first; it probably will require a period of prolonged practice before this position becomes tolerable, not to say comfortable.

While this is a very simple posture in its basic form, i.e., with the feet turned under the body and the body weight resting upon the legs, it does yield worth-while bene-



fits. The practice of *Vajrasana* aids digestion and helps to remove flatulence. It will also be found helpful in relieving conditions of myalgia (muscle pain) in the toes, calves, knees, and thighs. As with most everything else, practice makes perfect; the continued practice of *Vajrasana* increases the inherent comfortableness of the simpler form of the position.

No photograph is given for *Savasana* or "Dead Pose," as it may easily be described. While the position itself is extremely simple, the *asana* is, in a sense, one of the most difficult of all to perform correctly. The posture is readily assumed by almost anyone. It requires only a prone position of the body on a firm surface. (A too-soft pad or a mattress is undesirable.) Lying on the back, place the arms alongside the body with the palms down. The legs are straight, with heels together and toes pointing out in a natural position of relaxation.

The consummation of this practice now lies in completely relaxing *all* the muscles of the body. The difficult part of this *asana* is, of course, in accomplishing the "feat" of complete relaxation. Those, however, who are familiar with the Self-Realization exercises of energizing and relaxing the body should have little trouble in obtaining this complete relaxation. Some little concentration and persistence will be found necessary to perfect oneself in this posture.

First try to relax the whole body, then the main parts, the chest, abdomen, legs, arms, and neck. Then watch for residual tensions in individual muscles. Concentrate on relaxing those tense muscles.

Once the body is relaxed, watch the breathing. Make even the flow of inhalation and exhalation. (No effort should be made to *deepen* the breathing but simply to *equalize* the duration of inhalation and exhalation, and to establish a smooth, easy, rhythmic flow of breath.) In this way (and of course more quickly with the help of the Self-Realization technique of relaxation) one experiences perfect relaxation of the body. Complete relaxation brings not only a restoration of normal healthy responses and functions of the various body organs, but also opens up an avenue for mental relaxation, peace of mind, and a healthy mental outlook. This *asana* should be used briefly after practicing each of the more difficult or strenuous *asanas*, before assuming another type of posture.

Watch for the article on *yogasana* or "Symbol of Yoga," in the next issue of *Self-Realization Magazine*.

---

"He who serveth the guru knoweth the way; without the guru it cannot be found."—*Nanak*.

SELF-REALIZATION



# Why I Believe In God And Prayer



By MAHATMA GANDHI

I am a firm believer in prayer. Of all things, it has been the most important in my life, the surest staff on which to lean. It is my advice to those who come to me in confusion or weakness or with a problem that is driving them to despair. For I believe that prayer has not only a spiritual but also a concrete, practical value.

Prayer is all too commonly regarded as a pious ritual, an easy and respectable habit, or even as a form of insurance. Considered in this light, it is meaningless; for the act itself is empty. Its tremendous inherent power lies entirely in what is given to it and the quality of the faith from which it comes. The mere attitude of worship, a mere sinking to the knees and bowing of the head is without significance and devoid of value.

I have been asked what has made me so profound a believer in the virtues and efficacy of prayer.

## I Was Stoned and Beaten

I know myself fairly well. By nature I am timid, anything but a brave man. I should never have been able to face certain crises with courage or endure them with fortitude had it not been for prayer.

Perhaps the most dramatic ex-

ample I can remember is something that occurred a good many years ago in South Africa.

There was at that time a law directed expressly against Indians in South Africa, and I had come there to oppose it. My ship was met by a hostile mob and I was advised to stay on board for the sake of my physical safety, for the crowd of men had come with the announced intention of lynching me.

I went ashore nevertheless. I was stoned and kicked and beaten; but I had prayed for the courage to face the mob, and courage came and did not fail me.

I do not mean by this that I regard myself as particularly favored by the Divinity and able always to obtain that for which I ask; should I be so foolish, whatever strength I have found in prayer would at once be lost to me. I believe, instead, that prayer has brought me only an infinitesimal portion of what it would bring me were my faith more perfect and my devotion more complete. The weakness is not in prayer; it is in the individual who prays.

Prayer implies and demands belief in God; not necessarily belief in God as He is interpreted by one special religion or one sect of



that religion, but belief in the existence of Divinity, a whole-hearted and firm belief without intellectual reservations.

### Answering the Sceptics

But the sceptic says: How can any intelligent man sincerely believe in the existence of an all-powerful, wise, and merciful God when such cruel and senseless things are committed on earth as we see around us today? How can we reconcile these, he asks, with the conception of Divinity? Is not prayer therefore demonstrably worthless?

Let us consider this familiar argument and attempt to answer in their own terms those who advance it. It appears to me that, whether or not they realize it, they are saying in effect that the Divinity is to be blamed for all horror and slaughter and oppression.

But is it not profoundly significant that we are able to recognize these things for the crimes that they are, rather than blandly accepting them without condemnation?

In the final analysis, what is it that enables us to differentiate between good and evil? What is the quality in us that makes us instinctively abhor violence and, deep in our hearts, know it for the evil that it is, however much we may attempt to rationalize it?

I believe that without Divinity there would be no recognition of

good and evil; there would be no conception of "right" and "wrong"; and therefore there would be no charity and devotion and nobility of spirit. Were these lacking in the world, then perhaps we might with reason declare there is no God.

In true democracy, I believe, is found the very essence and spirit of the divine principle.

True democracy allows the people to govern themselves; it grants them liberty of thought and liberty to express that thought. In so doing, they may often fall into error and perhaps commit crimes that cause untold suffering; but so long as they have liberty they will detect the error and finally overcome it at its root.

The gain might be slowly won, but it would be lasting because it was achieved by their own will and effort. No gain is worth the winning, save that you win it yourself.

Would those who question the existence of God on the grounds of the mistakes that are committed in the world today prefer a God that struck down in death every wrongdoer, thus in principle establishing a benevolent spiritual dictatorship in which nothing could be won by the efforts of man himself?

### Inspiration from the Prophets

It is the Fascist, not the democratic, state that relieves us of the necessity of thinking for ourselves and of striving to work for our



own improvement and the improvement of our fellow man!

The sceptic and the atheist point to those who worship God only because it is the fashion to do so, or in order to deceive; the sceptics say: "If these are believers, then we are unbelievers." But Jesus worshipped God, too; is it not His example and faith that should be considered, rather than the example of a hypocrite?

There is something infinitely higher than intellect that rules all of us, the sceptics included. Their scepticism and philosophy does not help them in the critical periods of their lives; face to face with a calamity, they find that there is little comfort and satisfaction in intellectual belief. The spiritual conception, which eludes the intellect, alone permits man to live to the fullest of his powers.

I expressed this conviction once to a friend, a widely read student whose own faith happened to be Buddhism. He differed with me.

"It is true," he said, "that there are very highly developed men to whom belief in God gives incredible comfort and help in the building of character. But there are some great spirits that can do without it. That is what Buddhism has taught me. For Buddha never prayed; he meditated."

The name does not matter, I answered, nor does the form. Buddha's was a spiritual meditation, and what is that but a prayer? You may call it meditation if you will;

what is important is the attempt to reach out to the Eternal.

## PEACE ON EARTH

If people all over the world were daily to affirm strong good thoughts of peace and brotherhood, their united thought-force could become a powerful influence against the gathering snowball of fear, suspicion, and unreasoning animosity which is rolling over the earth today.

Thought is the seed from which action springs. Sow the seeds of good actions by sitting awhile in meditative silence each day and mentally repeating, with deep concentration and feeling, some affirmation or prayer for peace such as the following:

"I will strive to live in peace and brotherhood with my family, my neighbors, and my brothers of all races and creeds. I will *do* all I can to help foster greater love and understanding among all peoples, wherever I go and whatever I do."

The Self-Realization Fellowship urges all its members to participate in this spiritual drive for peace, and to interest their friends in the idea. Let us form a spiritual "underground" to melt the snowball of negative thoughts about war's inevitability. By the powerful sunshine of divine love, and by our dynamic reflection of it, let us make peace inevitable instead.



## THE DARKLING THRUSH

*By Thomas Hardy*

I leant upon a coppice gate  
When Frost was spectre-gray,  
And Winter's dregs made desolate  
The weakening eye of day.  
The tangled bine-stems scored the sky

Like strings of broken lyres,  
And all mankind that haunted nigh  
Had sought their household fires.

The land's sharp features seemed  
to be

The Century's corpse outleant,  
His crypt the cloudy canopy,  
The wind his death-lament.  
The ancient pulse of germ and birth

Was shrunken hard and dry,  
And every spirit upon earth  
Seemed fervourless as I.

At once a voice arose among  
The bleak twigs overhead  
In a full-hearted evensong  
Of joy illimited;  
An aged thrush, frail, gaunt, and small,

In blast-beruffled plume,  
Had chosen thus to fling his soul  
Upon the growing gloom.

So little cause for carollings  
Of such ecstatic sound  
Was written on terrestrial things  
Afar or nigh around,  
That I could think there trembled through

His happy good-night air  
Some blessed Hope, whereof he knew

And I was unaware.

## Books

By SWAMI PREMANANDA

### *Cloth Binding*

Path of Eternal Law  
(Dhammapada) \$5.00

Prayers of Self-Realization . . . . . 4.00

Three Upanishads  
(Origin of Soul;  
Sons of Immortality;  
Path of the Self) . . . 3.00

Katha Upanishad  
(Dialogue of Death;  
Vision of Immortality) 1.50

Isha Upanishad . . . 1.00

Mandukya Upanishad . 1.00

Kena Upanishad (Realization of the Absolute) 1.00

Path of Pure Consciousness (Jnana Yoga) . 2.50

### *Paper Binding*

The Universal Reality . . . . . 75

Realization of the Self . . . . . 35

Universal Truth . . . . . 25

The Religion of Man . . . . . 25

### BHAGAVAD GITA

Edwin Arnold's beautiful translation, *Song Celestial*. Cloth, \$1.25.

Self-Realization Fellowship

3880 San Rafael Ave.

Los Angeles 65, Calif.



# The True "Second Coming" Of Christ

By PARAMHANSA YOGANANDA



The teachings of the Self-Realization Fellowship point out that the Christ Consciousness of Jesus, free from theological crucifixion, can be brought back a second time into the souls of men.

These spiritual interpretations are born of intuition, and will be found to be universally true if they are meditated upon with intuitive perception. They are received and interpreted through Christ Consciousness. These spiritual interpretations are the means which the Masters have taken to show the world the common, scientific platform of intuitive perception, where the Christian Bible, the Hindu Bhagavad Gita, and the true scriptures of all religions reveal perfect unity.

## What is the "Holy Ghost" or the "Comforter"?

*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.—St. John 15:26-27.*

Jesus said: "The Father emanates the Holy Ghost, the great Comforter—within which is the Christ Consciousness. In deep meditation the great Comforter, the Bliss of Cosmic Vibration, will be revealed to you as an emanation from my Christ Consciousness and from the Father, or Cosmic Consciousness. Then through the all-convincing power of truth and intuition, you will know that the Cosmic Vibration through its comforting bliss is declaring the presence of the Christ Consciousness within it. In other words, when

you feel the great bliss-contact of Cosmic Vibration you will perceive that it is emanating from Christ Consciousness and from Cosmic Consciousness.

"When my body will be gone, the Christ Consciousness in me will send to you the great comforting Cosmic Vibration, which bears within itself the testimony of its emanation from Christ Consciousness. The devotee-disciple first will experience Cosmic Vibration and Bliss (*Om* or the Holy Ghost); then will experience the presence of Christ Intelligence (the Son) within the Holy Ghost; and finally will feel the presence of Cosmic Consciousness (the Father) within the Christ Intelligence.

"Your souls will be the witness of these eternal truths, because your souls, being emanations of the Christ Consciousness in me,



have been potentially present in my Christ Intelligence since the beginning of finite creation, when the Infinite started Its vibratory emanations."

These words carry a great message from Jesus Christ to all people in the world, his true believers and followers. Jesus promised that after he was gone, he would send the Comforter. The question now arises: can any Christian truly say that Jesus Christ has fulfilled his promise by conscious manifestations of the Holy Ghost in the Christian believers? A belief in the Holy Ghost is one thing; actual contact with the Holy Ghost is something else!

By sending the Self-Realization teachings to America, great Yogavata Lahiri Mahasaya has given to the world the actual technique of true contact with the Holy Ghost—the Cosmic Vibration and Cosmic Sound heard in meditation in the exalted state of divine comfort and bliss.

### The Actual Technique

Every student of Self-Realization who has practiced the scientific technique knows that he contacts the Holy Ghost as an all-permeating Cosmic Sound attended by indescribable comfort in spirit. Let those who have spiritual ears to hear, let them hear that the promise of Jesus Christ—of sending the Holy Ghost and Comforter—is being fulfilled today, after twenty centuries of misunderstandings. Through the use of a definite

technique, true SRF students know and contact the Holy Ghost and are filled with the eternal electrifying bliss. They are indeed the real "believers" in Jesus Christ!

In the past centuries, great saints like St. Francis of Assisi and St. Theresa of Avila also knew the art of contacting the Holy Ghost and the Christ Consciousness and the Cosmic Consciousness—the trifold Unity.

Jesus again and again tells his disciples that he is the Christ Intelligence and not a physical body, and assures them that when they would feel the Cosmic Vibration within them, they would absolutely know that he is the Christ Intelligence existing forever in every fiber of that Holy Cosmic Vibration.

Jesus tells his disciples that all souls were emanated from Christ Consciousness in the beginning of the finite creation of worlds and planets. Therefore, man as a pure soul deserves to be reunited with the Christ Intelligence, after long, seeming separation through incarnations of delusion.

Jesus also explains that all souls, before delusion or *maya* overcame them, knew that Christ Intelligence was their Source.

All souls, therefore, who become free from delusion give testimony of their inseparable connection with Christ Consciousness. "In the beginning" signifies the beginning of creation of finite things. In Spirit there is no beginning and



no end. The category of beginning and end applies to the waves of creation which arise on the bosom of the Infinite Ocean and also end in it after the storm of cosmic delusion is withdrawn at the sovereign command of God.

*(Continued In Next Issue)*

"He who looketh for human support loseth both this world and the next. There is but one Giver; all of mankind are beggars. They who forsake Him and attach themselves to others lose all their honor."—*Nanak*.

*(Continued from page 4)*

"Light your path from my lamp;  
It shines upon the darkness."  
But strange, black shadows gathered  
about my feet;  
Then drenching griefs and ashes  
of dead joys,  
And specters of defeated dreams  
Overwhelmed my soul.  
And finally my lamp went out.  
Then in the blackness of my woe  
I called:  
"I have no lamp! Give me Thy  
light, O God!"



#### PHOTOGRAPHS OF THE MASTERS

Paramhansa Yogananda: Three poses now available—the long-time favorite, and folded hands, both on heavy paper, sepia,  $4\frac{1}{2} \times 5\frac{1}{4}$  in. New pose, seated, heavy paper, grey,  $4\frac{1}{2} \times 6\frac{1}{4}$  in. Each, \$1.00. Photos of Lahiri Mahasaya, and Sri Yukteswar, are also available in sepia, heavy paper,  $4\frac{1}{2} \times 5\frac{1}{4}$  in., \$1.00 each. Reproduction of portrait of Babaji in Autobiography of a Yogi, heavy paper,  $4\frac{1}{2} \times 5\frac{1}{4}$  in., sepia, \$1.00.

#### AMULETS

Sterling silver, lotus shaped, about the size of a dime. A set of 3 amulets bears the likenesses of Paramhansa Yogananda, Sri Yukteswar, and Lahiri Mahasaya. Can be worn on necklace or bracelet. Each \$1.25; set of three \$3.75.

#### FOR FRAMING

Paramhansa Yogananda's poem, *Friendship*,  $8\frac{1}{2} \times 11\frac{1}{2}$  in., 25c.

#### INDIA INCENSE

Hindu Rose, Sandalwood and Gandhi, 25c per box.

(California residents please add 3% Sales Tax, Los Angeles residents, 3½% Sales Tax).

Self-Realization Fellowship  
3880 San Rafael Ave.  
Los Angeles 65, Calif.



## A Letter From A Disciple

(Sister Gyanamata has been one of Paramhansa Yogananda's disciples for 25 years. Her name, which means "Mother of Wisdom," was given to her by Paramhansaji in 1932 when she took the vows of a sister of the Self-Realization Order.)

---

Dear .....

There is more that may be said about the bodily trouble you are undergoing. Illness has many causes—physical, mental, metaphysical. But it is always a test; bear it bravely, or conquer it.

Not long ago the Master remarked: "The dream will break, and you will be free!" And he said it with a smile. The first time I saw him after his return here, he stopped to say: "Suffering can be a pathway to greatness."

Do not make the mistake of holding on to your condition by mourning over it. Stress the points in which you have gained. Remember that part of the cure lies in forgetting the illness. We have to *affirm* health when we do not feel it. This helps us to experience the truth. You know the state which the devotee most desires is consciously to feel at all times the presence of God. To aid in bringing about this blessed consummation, we must affirm that it is so (even if we cannot feel it) and must magnify and give thanks for each mark, tiny or great, of His presence and favor.

I always believe that if I will try just a little harder, I can bring about the conditions which seem just out of my reach. Remember that no one, not even a Master, can do *everything* for you. You have to do much, yourself. So, if you want to be well, start now and affirm health with all your heart. Count your gains and blessings; skip the rest. The law of attraction will do all that is needful.

A poor Sister, but a loving one,

—GYANAMATA





# Recipes To Remember . . . *And Practice*

*No truth is yours unless you practice it in daily life.*



## HEALTH RECIPE

Millions of women, desiring to provide their families with healthful meals, spend the best part of each day near the kitchen stove. What a pity, when there is an abundance of foods which are more delicious when served in their natural state! So, instead of gazing wistfully through the kitchen window, devise some new menus, designed to yield additional time for outdoor recreation, study, and meditation.

Consider the sweet fruits: luscious berries, grapes, oranges, apples, and succulent melons—each one a priceless "recipe" especially created for us by a Supreme Intelligence. Would it be possible, really, to improve on the flavor of any fruit, nursed as it is by rays of the life-giving sun and the fresh air?

Cabbage, served raw, may justly be called the king of vegetables. We need not confine our raw salads to time-worn combinations of lettuce, tomatoes, and cucumber. Raw cauliflower makes a zesty addition, and spinach should not be overlooked as a salad green;

onions, green peppers, carrots, celery, watercress, radishes, and parsley have well earned their traditional favor with salad lovers. When serving vegetables raw, make them as attractive as possible; thoroughly wash and chill lettuce, celery, carrots and greens in the refrigerator, and combine these foods with an eye to color as well as flavor. Sour-cream dressing makes an ideal garnish for salads, whether fruit or vegetable. Serve plenty of nuts and fresh cheese to give sustenance to summertime meals.

Cooked foods have their place in the diet also, and it should be remembered that the valuable minerals of some vegetables are locked inside of cells known as roughage, or cellulose. These cells, unless cooked, do not break down sufficiently during the process of digestion to release their mineral content for absorption by the system. Lest some valuable food minerals and water-soluble vitamins pass into the cooking water, take care to use only as much water as is needed to prevent scorching. The use of a pressure cooker is best.



Salt extracts water, flavor, and most of the vitamins from vegetables while they are cooking; salt should not be added until a few minutes before vegetables are removed from the stove.

The recipes given here need only a few minutes of cooking time. They may also be used for making soups, by adding cream and a sprinkling of grated cheese.

#### Fresh Green Peas

Put 3 cups fresh green peas through a food grinder, using a fine blade. Add 1 finely minced onion and 2 tbs. butter. Place over a medium flame and cook 2 or 3 minutes, stirring to prevent scorching. Add about  $\frac{1}{2}$  tsp. salt just before serving. 4 portions.

#### Sweet Green Corn

Shave the kernels of 4 ears of corn from the cobs with a very sharp knife. Split each row of grains and scrape off remaining pulp with a dull knife blade. Add 2 tbs. finely minced green pepper and 2 tbs. butter. Place over medium flame in just enough boiling water to cover bottom of pan. Cover pan tightly, and cook about 10 minutes. Add  $\frac{1}{2}$  tsp. salt, stir well, and serve. 4 portions.

#### Carrots and Nuts

Put 6 medium sized carrots and 1 cup of pecan meats through the vegetable grinder; add 2 tbs. raisins and 1 tbs. butter; heat thoroughly and serve. Yield: 3 portions.

## MENTAL RECIPE

One of the first adjurations of the *Bhagavad Gita* to the reader is to be introspective.

It is good to review the thoughts and actions of the day, and to appraise honestly one's behavior, in order to see wherein improvements should be made. Your mind-mother must, for the moment, take a neighbor's-eye-view of her thought-children, and observe in what ways fond prejudice may be weakening impartial judgment. Like many a hapless parent, you may be permitting your brain-children to rule you, to be out of control . . . when you tell your naughty thoughts to sit in the corner and be quiet, they bounce back with a persistence which wears down the resistance of your discriminating judgment.

The naughty thought-children must be disciplined if you are to achieve that concentration required for success in any field of endeavor, whether it be business, the arts, or spiritual pursuits. With the technique of yoga, the thought-children must be put back in their proper corners, until they learn to go or stay according to your will, and not according to their own boisterous whims.

You, as the mind-parent, must learn to direct the active creative thoughts into worth-while channels of expression, and to imbue the weak ones with the fire of dynamic will. The power of the mind is limitless, but without discipline



it is like a Samson shorn of his strength. Through the practice of introspection and scientific meditation you can make your thoughts obedient to your will, and focus them like the sun's rays reflected from a mirror, burning through the darkness of ignorance with their concentrated fire.

Association with those whose thoughts are always on a high plane, and reading the words of saints and others whose mental processes are calm and pure, will help to inspire you to begin the yogic practice of mind-control. Thus only may your thought-children become creative citizens of your inner world.

#### SPIRITUAL RECIPE

Many who take up spiritual studies, or who enter the path of discipleship under a spiritual teacher, or guru, are full of questions of seeming urgency, which they feel must be answered before they can proceed further. Even a thorough search through the scrip-

tures may fail to bring a satisfactory answer; the best solution is meditation, and tuning in with the wisdom-guided will of the guru.

Do not concentrate on the importance of the questions—concentrate on the importance of finding God, that all your questions may be silenced forever. What does it matter if you have at your tongue's tip a scriptural answer for every query, if you have not felt the joy and the bliss of God's presence? When He comes, understanding comes also, and it is that divine wisdom alone which you should seek. When you are in tune with the Infinite, the answers which you need will come, through one means or another, at the right time.

Many a devotee has lost himself completely in the maze of intellectual interrogation, which leads one in and out of the same door. Like a rocket, he must shoot above these useless mental meanderings, and find his answers in Omniscience.

### *Are You Listening?*

THE VOICE OF SELF-REALIZATION

Written for Radio by PARAMHANSA YOGANANDA

is presented over

KFOX, Long Beach, Calif. — 1280 Kc.

9 P. M. Every MONDAY

(Program begins and ends with "Song of India")



## O Harry Lauder--What New Song Now?

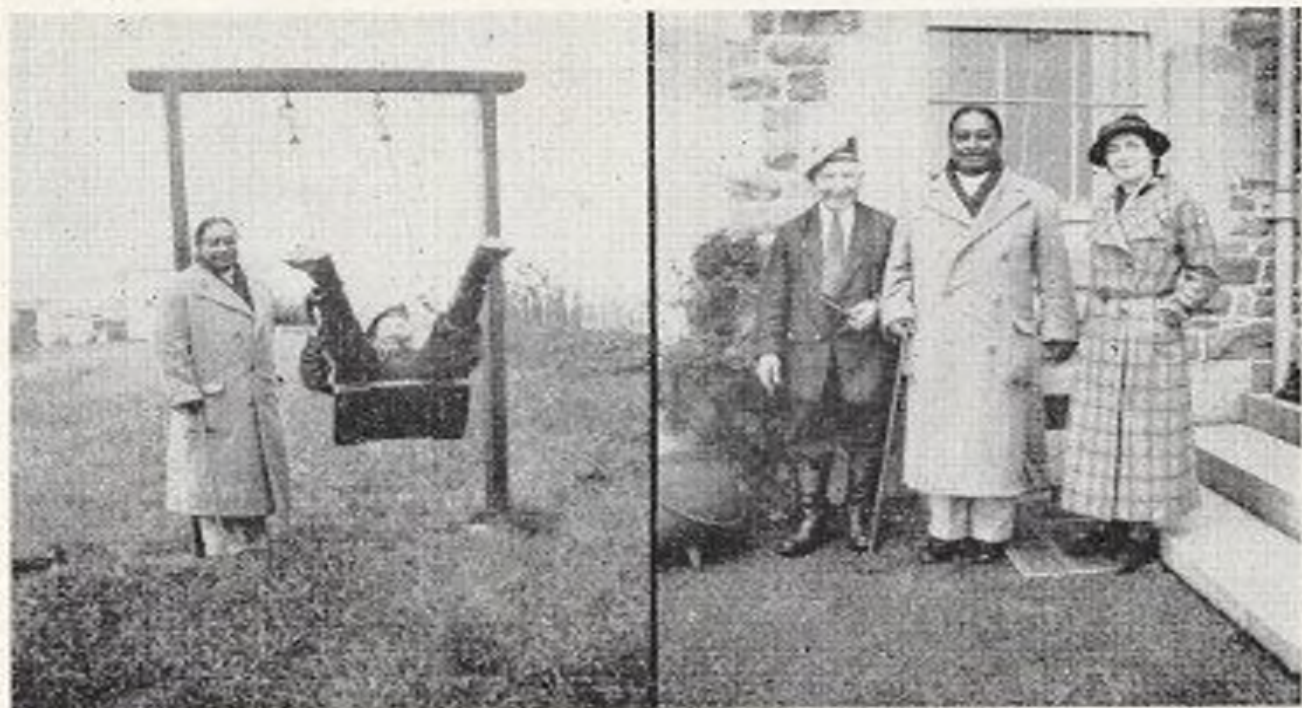
Sir Harry Lauder, who for a decade made annual "farewell appearances" in America, departed February 26th on a tour of the astral realms. May he enchant his new companions (lightly garbed in light) with a thousand new ballads—uniquely presented as usual!

In June, 1935, on a visit to Europe, Paramhansa Yogananda was a guest of Sir Harry at his estate in Strathaven, Scotland. Photographs made at that time, now adorning Paramhansaji's album, give varied reflections of Sir Harry in joyous mood.

Yoganandaji has composed a "variation" on Sir Harry's famous *Roamin' in the Gloamin'*. The "spiritualized" version, often sung at the Mt. Washington headquarters, is as follows:

Sitting in the silence,  
On the sunny banks of my mind;  
Sitting in the silence,  
{ With the Christ by my side.  
{ With the Krishna by my side.

When the thoughts have gone to  
rest,  
That's the time I see Him best,  
Oh, 'tis lovely sitting in the  
silence!



(Left) Paramhansa Yogananda with Sir Harry Lauder. (Right) The two friends, with Miss Greta Lauder, at Strathaven, Scotland (1935).



# BOOK REVIEWS

**OUT OF MY LATER YEARS**, by Albert Einstein. Philosophical Library, Inc., New York. Cloth, 282 pp. with index, 1950. \$4.75.

In these essays one of the great intellects of science shares with us his musings and conclusions in widely varied fields. The book presents Einstein's views in six general sections, entitled: Convictions and Beliefs; Science; Public Affairs; Science and Life; Personalities; and My People the Jews.

In his gallery of "personalities," Einstein pays tribute to seven famous scientists: Newton, Kepler, Marie Curie, Max Planck, Paul Langevin, Walther Nernst, Paul Ehrenfest; to one humanitarian and pacifist: Carl von Ossietzky; and to one towering spiritual figure: Mahatma Gandhi.

### *Tribute to Mahatma Gandhi*

"A leader of his people," Einstein writes of Gandhi, "unsupported by any outward authority: a politician whose success rests not upon craft nor the mastery of technical devices, but simply on the convincing power of his personality; a victorious fighter who has always scorned the use of force; a man of wisdom and humility, armed with resolve and inflexible consistency, who has de-

voted all his strength to the uplifting of his people and the betterment of their lot; a man who has confronted the brutality of Europe with the dignity of the simple human being, and thus at all times risen superior.

"Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth."

### *A Self-Portrait*

In one essay, "Self-Portrait," Einstein writes: "Of what is significant in one's own existence one is hardly aware, and it certainly should not bother the other fellow. What does a fish know about the water in which he swims all his life?"

"I live in that solitude which is painful in youth, but delicious in the years of maturity."

From his essay on "Ethics": "It is the privilege of man's moral genius, impersonated by inspired individuals, to advance ethical axioms which are so comprehensive and so well founded that men will accept them as grounded in the vast mass of their individual emotional experiences. Ethical axioms are found and tested not very differently from the axioms of science. Truth is that which stands the test of experience."



SRF projects at Encinitas, such as the SRF flower and papaya conservatory, the SRF Cafe, and the SRF Inn, the group proceeded to the main hermitage, where Encinitas residents of the colony had gathered to welcome the guests of honor. Floral garlands were presented to everyone and, after greetings had been exchanged, an Indian banquet was served. Curry, *dhal*, *luchis*, *rashagula* and *sandesh* were among the many Indian dishes. In giving the invocation, Yoganandaji praised the work of the dancers, saying:

"Heavenly Father, bless Shankar and his troupe for their wonderful spiritual entertainment. May they ever be Thy instruments, expressing through their ancient Indian art the eternal motion and rhythm of the Infinite."

After the banquet the young men of the Encinitas and the Mt. Washington colonies demonstrated the yoga postures which they practice as a part of their threefold physical, mental, and spiritual training under Paramhansa Yogananda. The guests then gathered in the main hall of the hermitage to hear Biren and Karandikar, musicians in the Shankar company, entertain on the *sarode* (an Indian stringed instrument) and the *tabla* (drum).

Several friends were called on to say a few words. These guests included the well-known biochemist, Dr. Jagan Nath Sharma ("On behalf of the Indian community

of southern California I express my thanks to Yoganandaji for having given us this opportunity to come here"); Dr. Maneck Anklesaria ("This is a wonderful occasion for India's art to meet India's religion and philosophy"); Mr. Homer Samuels, renowned pianist; his wife, the opera star, Mme. Amelita Galli-Curci ("We are certainly honored and thrilled to partake of this beautiful spiritual feast. Dancing and singing are languages which East and West can easily understand"); Mr. Satish Anand, of the Students' Association of Los Angeles ("I thank you on behalf of all the Indian students of southern California for this opportunity to be here and to take part in the reception for Uday Shankar and his group"). William A. Moses of the *Los Angeles Times*, Mrs. Helen Stewart of the *Los Angeles Mirror*, Mr. Edmund Rucker of the *San Diego Union*, and Mr. Archie Hicks of the *Encinitas Coast Dispatch* all expressed their pleasure in being able to take part in the celebration at the SRF Colony.

#### *Critics Give Praise*

That night, in Los Angeles, the Shankar company performed faultlessly, to the delight of an audience which crowded the Philharmonic Auditorium. Reviewers wrote enthusiastically of the beauty and artistry of the music as well as the dancing, although, said one, "It would require more than a Western music critic's workaday





(ABOVE) Yogananda with Mr. and Mrs. Uday Shankar and their son Ananda. (BELOW) Yogananda in the center, with Mr. and Mrs. Shankar (at left) and Mme. Galli-Curci and Mata Devi (at right); in the foreground, Mrs. Helen Stewart of the "Los Angeles Mirror"; and musicians of Shankar's famous troupe.



has gained a very high reputation in the town of Ranchi.

The calm and serene spiritual atmosphere which pervades the Ranchi Ashram is the subject of comment by all who have visited or lived there. It was founded, with a group of seven boys, in 1918 by Paramhansa Yogananda and the Maharaja of Kasimbazar, who donated his Kasimbazar Palace for the central school building.

#### Dakshineswar, Bengal, India

Across the world in India, Paramhansa Yoganandaji's birthday, January 5th, was celebrated with traditional ceremonies at Dakshineswar by nearly six hundred devoted men and women.

Early in the morning there was *Usha Kirtan*, recital of Vedic hymns, and group meditation. Offerings of flowers, fruits, and sweets were brought to the altars on which had been placed the flower-decorated pictures of Paramhansaji, Sri Yukteswarji, and Lahiri Mahasaya. Brahmachari Sudhir Bhai of Ramkrishna Sangha Adyapith presided over the meeting, which was opened, to the startled joy of the gathered devotees, with the sound of Paramhansaji's own voice singing his chant, "In the Temple of Silence," through the medium of a phonograph record.

The annual report of the works of Yogoda Sat-Sanga was read by Brahmachari Prokas Das, after which Sri Prabhas Ghosh read from Yoganandaji's *Whispers from*

*Eternity* and from selected writings of Sri Rabindranath Tagore.

Swami Satyananda and Sri Purna Chandra Ghosh spoke of the exemplary character of the founder of Yogoda Sat-Sanga (Self-Realization Fellowship) and of the world-wide activities of these organizations. Glowing tribute was paid to Paramhansaji's efforts to infuse in the West the ideals of the Hindu rishis. After a banquet, the meeting closed with a prayer for long life for Paramhansaji and with a *Sat-Sanga Kirtan* (group chanting).

#### Tagore Scholars Are Guests of Ranchi School

Sixty-five teachers and students from Santiniketan paid a ten-day visit in early January to the YSS residential school at Ranchi. The group was headed by Sri S. N. Ghosal, rector of the school department of *Viswa-Bharati*, famous seat of learning founded by the poet Rabindranath Tagore.

The Santiniketan scholars expressed warm approval of the educational program of the Ranchi school, and a number of them recalled Yoganandaji's visit in 1920 to Santiniketan.

"The two poets, both of them revered in India for their religious and educational inspiration, found in their discussion together in 1920 that their two institutions possess many identical features," Sri G. C. Dey of Ranchi remarked in the course of a welcoming speech. "These features are outdoor in-



struction, simplicity of life, ample opportunities for the expression of each child's creative genius." The Santiniketan school is particularly devoted to the arts, music, and literature; while the special feature of the Ranchi residential school is yoga training.

The guests from Santiniketan bestowed great joy on the Ranchi students by giving a dramatic performance of Rabindranath's beautiful poem, *Pujarini*.

---

### Ministers Ordained

SRF announces that Herbert Freed and Stanley Nosek have been ordained ministers of the Order of Self-Realization.

---

"In . . . eternal succession, ever changing its states through the illusions of its thoughts, the soul is the only causer and experiencer of those states."—*Purusbartha Siddhyupaya*.

"What is written from the beginning no one will blot out."—*Ram Das*.

"Perform all thy duties with thy hands and feet, but let thy heart be with God."—*Kabir*.

"He who forgetteth God is already dead."—*Arjan*.

"Difficult to conquer is oneself. But when that is conquered, everything is conquered." — *Uttaradhyayana-sutra*.

## DIVINE HEALING



Paramhansa Yogananda sends, each day between 7 and 11 a.m., healing vibrations to his students and all others who ask his help in healing and liberating themselves from the threefold suffering of man: Physical disease, mental in-harmonies, and spiritual ignorance.

All persons who wish to avail themselves of this healing service may write Yoganandaji briefly, or may write or wire the WWPC (World-Wide Prayer Council) at the Los Angeles headquarters of SRF. The Council is composed of advanced disciples, all graduate members of SRF, who have proved their efficacy in aiding thousands to solve and dissolve their specific problems.

---

### THE HORN OF PLENTY

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

All seekers who address the "Horn of Plenty Department" of SRF, in Los Angeles, will receive a Horn of Plenty Bank, accompanied by an inspiring Prayer Affirmation.



# SHADOWS

By PARAMHANSA YOGANANDA

Beds of flowers, or vales of tears;  
Dewdrops on buds of roses—  
Or miser-souls, as dry as desert-sands;  
The little, running joys of childhood,  
Or the stampede of wild passions;  
The ebbing and rising of laughter,  
Or the haunting melancholy of sorrow;  
The will-o'-the-wisp of our desire,  
Leading only from mire to mire;  
The octopus-grip of self-complacency,  
Of time-beaten habits;  
The first cry of the new-born babe  
And the last groan of death;  
The bursting joy of health  
Or the ravages of cruel disease—  
These, all, but shadows are,  
Seen by us on the cosmic mental-screen.  
Shadows, and nothing but shadows!  
Yet shadows have, O many shades!  
Dark shadows, light ones—  
Even shadows may entertain!