

SELF-REALIZATION

Magazine

Devoted to the healing of body, mind and soul

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THE FATHER AND HIS GIFTS



You must be grateful *every day* for your many blessings, and not only when the calendar indicates that it is time for Thanksgiving. It matters little whether your material affairs are prospering or failing, for they should not be the basis of your gratitude. You must not love God for the things He can give you, but love Him because He is your Father. His gifts will come to you when you deserve them. Your duty to God is extremely important because He gave you life.

Unless you understand the meaning and purpose of life, you have not lived well. A life apart from God brings only misery. A life with God is wonderful. If you satisfy the demands of your body and forget to satisfy the demands of your Soul, you will live in delusion. So do not spend your time on useless things. Seek only that which will bring you lasting happiness. There is no greater power than the power of God, which always surrounds you. God is harmony, and when you follow Him you will feel that harmony within and you also will be conscious of harmony outside your body. In God are all the answers to your problems; He can reveal Himself only through divine law but if you follow the law you will get His answer. Walk in the peaceful valley of faith, then God will walk with you and you will realize that your responsibility lies with Him. Be free forever from the trials and cords that bind you. God is the Father, and you are the child. Union with Him is sufficient for all your needs.

That is my Thanksgiving message to you.

Paramahansa Yogananda

Meditation

FOR THE WEEK

By PARAMHANSA YOGANANDA

Nov. 7th. Today I will tune my Soul radio with the soft touch of intuition, and rid my mind of static restlessness, that I may hear Thy voice of Cosmic vibration.

Nov. 14th. Since Thine indelible image of perfection is in me, teach me to wipe away the superficial stains of ignorance and know that Thou and I are, and always have been, ONE.

Nov. 21st. Father, teach me to remember and be grateful for past years of health and prosperity when I face temporary troubles, and teach me from now on to be grateful for each blessing as it is given.

Nov. 28th. Beloved Lord, I will worship Thee in the morning of wakefulness, in the noonday of activity, in the gloaming of advanced age, and in the night of death.

Dec. 5th. I will keep the memory of my devotion ever burning, so that in that light I may behold Thee equally through the change of succeeding births and deaths.

Dec. 12th. Divine Mother, teach us to remember Thee equally in poverty and prosperity, in sickness and health, in ignorance and wisdom.

Dec. 19th. I am no longer the wave of consciousness thinking itself separated from the sea of Cosmic Consciousness. I am the Ocean of Spirit which has become the wave of human life.

Dec. 26th. Father, transfer my consciousness from my limitations and my own weak thoughts to the realization that, being Thy child, I too may reflect the Consciousness which manifested in the birth of Jesus.

A Special Request To Correspondents

For ten years I have waited for this great stream of devotees to come. Many came when I had more time to give, but now crowds of Souls from all quarters of the globe are coming on pilgrimages to Self-Realization Headquarters — when I have less time. The work has expanded beyond my imagination. Renunciates, in a steady stream, are joining our Headquarters Colony and our Encinitas Colony — and there is a long waiting line. *The Autobiography of a Yogi* is doing what I meagerly did while travelling and lecturing to thousands. So I humbly ask that all personal letters addressed to me be short and to the point. Do not write a long letter and forget to include what you started out to ask me! Please write directly to my secretaries whenever you feel that they can answer your questions—and I can assure you that they are equipped and spiritually trained to do so.—*Paramhansa Yogananda*



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The Scientist And The Yogi

Why Self-Realization Is So Important To Each Of Us

By DR. M. W. LEWIS

In my college days, while struggling with "materia medica," there was one instance which impressed me greatly as to the need of practicality in all things. It occurred in the study of the drug quinine. Now the men of medical science had found through experimentation that, theoretically, quinine exerted a certain physiological action on the human body and therefore could be used to combat certain ills of man. There are other drugs however, with a similar but more pronounced physiological action, and naturally these would be the drugs of preference to be used in such cases. Later however, through clinical experience, the medicos found that empirically, quinine had an effect upon the human system entirely different from its known physiological action. Quinine was found to be a specific against malaria, and is still the accepted drug used to combat that dreaded disease.

This instance impressed me with the fact that if the men of medical science had not exercised their spirit of inquiry for greater knowledge, and had remained complacent without exerting greater effort, quinine would have remained an obscure drug and mankind would

have been denied a most valuable curative agent.

If the above example of concerted effort is so important in the field of medicine, how much more so is it in the field of Self-realization! A failure of effort in the first case deprives mankind of health of the body, but in the second instance it prevents man from realizing his Soul or Spirit. Immortality cannot be ours except through the God-communion of Self-realization. We can somehow put up with ill health, but to lose immortality (which is absolutely within our grasp through Self-realization) is unthinkable.

Now the saints and yogis of ancient India realized the necessity of Self-realization. With the same spirit of inquiry and untiring effort as that shown by the men of science, they have investigated and realized the science of Religion. The consciousness of these men of India, which has always been a spiritual country, was directed to the inner, rather than the outer or worldly activities of man.

Sleep And Superconsciousness

They observed that every night, in the state of sleep, man's Soul

went back to God. (In the peace of deep sleep we are above all bodily attachment, above name and fame, free from all pain and sorrow, floating peacefully on the ocean of Spirit.) These wise men felt that if they could simulate the conditions of deep sleep they might be able to realize consciously the blissful state of the Soul and thereby consciously commune with God, or Spirit.

In deep sleep the body is fully relaxed, the heart and lungs slow down, and the eyes are lifted and focussed to a point between the eyebrows, the center of super-consciousness or Soul-consciousness. (This is the third or spiritual eye through which the astral, or super-conscious, light of Spirit can be perceived gradually as the retina becomes sensitive to that light.) This position of the eyes can be confirmed easily by gently lifting the eyelids of a sleeping babe or those of a person nearing death. With these facts in mind, the yogis placed their bodies under similar conditions, with one exception. They understood that the supine position would only induce sleep because of the habit of ages, while an upright position with the spine straight, such as that assumed by an energetic alert person, would be conducive to a conscious journey into the realm of super-consciousness, or Spirit. So in this meditation position — the body comfortably relaxed, with the spine straight and the eyes lifted to the

center of God consciousness in the body—the great yogis blazed the trail from outward waking consciousness to super-consciousness and God.

Expanding Consciousness

At first, in their meditations they were conscious of the body, but as the conscious forces retired within, body consciousness was forgotten, being replaced by an infinite awareness extending throughout all space. The interruptions of the heart and breath lessened as the consciousness and energy further retired within; a soft light appeared as the focussed upturned eyes eagerly penetrated the darkness within. Gradually this darkness disappeared as the luminous spiritual body was perceived. But greatest of all was the indescribable joy and bliss which these men of realization felt as they realized super-consciousness, or Spirit. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."* Instead of experiencing the semi-conscious state of sleep they were more fully awake and conscious than in the most alert state of ordinary waking consciousness. (This is the state of conscious ecstasy.) By existing without the consciousness of the body, without heartbeat and breath, they realized the immortality of man's consciousness or Spirit.

*Matthew VI:22.

By now it is obvious why Self-realization is so important to each one of us. Jesus realized it when he said, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."**

We can pass our lives lulled into complacency by theoretical and dogmatic beliefs about Self-realization and immortality, or we can, by applying the same spirit of inquiry and right directed effort as used by the men of science, saints and yogis, attain right now, in this life, a realization of the immortality of our consciousness through Self-realization. How can we expect to enjoy the bliss of God communion consciously after death unless we know it consciously in this life? Let us be practical and follow the practices and methods laid down

—
**Matthew VI:33.

by those who have experienced God communion. Lord Krishna, Jesus, Babaji, Lahiri Mahasaya and Swami Sri Yukteswar have kept the way open to immortality, through the Self-Realization teachings. Paramhansa Yogananda is the present link in this chain of Masters.

Self-realization, with its much-to-be-desired bliss and security, the result of conscious communion with the Master of the universe, is within the grasp of every one. When we become aware, through Self-realization, that our consciousness is not separate from God's consciousness and that we are one with His unlimited Cosmic Energy, then all things become possible. In St. John, Chapter XIV:12, Jesus clearly confirmed this truth when he said, "He that believeth on me the works that I do shall he do also; and greater works than these shall he do."

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Your Evolution will be the subject of the next article in this series by Dr. M. W. Lewis.

THE SELF-REALIZATION FELLOWSHIP
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THE VOICE OF SELF-REALIZATION
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Yoga — The Way To The Heart

By EDEN AHBEZ



Courtesy of Lets Live Magazine

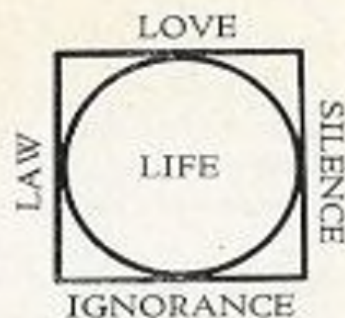
The author of the following article was born in Brooklyn, New York. As a child, he was placed in an orphanage, and later was raised in the middle west. His formal education ended before completion of high school. Since then, he has wandered over the United States many times, "always hungering for God, and with a conscious longing for the beauty and the freedom of the Soul." During these years of seeking he investigated many beliefs, followed many paths, until: "One day—one magic day—I found the way of Yoga—the Way to the Heart." He looks upon nature as the Symphony of God, and upon love as the theme of God's Symphony. His contem-

plations on this eternal theme, and his yogic meditations, brought him the inspiration which moved him to write *Nature Boy*, the haunting melody which has fascinated millions of listeners.

Oh God — Oh God — Oh God

Here is an ancient tale
Told by the lotus seer
Who said but lift the veil
And Love and Truth
And God and Peace
Are here.

Oh Silent Mystery
Oh Consummation
Oh Realization
Oh Liberation!



To the ignorant—
 There is no God
 To the intelligent—
 God is Law
 To the enlightened—
 God is Love
 To the liberated—
 He is Nameless.

Hunger for God is not satisfied by many words
 Thirst for God is not quenched by many thoughts
 Desire for God is not fulfilled by many paths.

All words lead to that—
 For which there is no word
 All thought leads to that—
 Which is unthinkable
 All paths lead to the heart—
 Which is the end of paths.

To live in the heart—
 Is to live in the soul—
 to live in the whole.



There are — The Many — The One — The Non
 There is — Concentration — Meditation — Liberation.

When — The Many — are merged into The One —
 This is Concentration.

When — The One — is lost in — The Non —
 This is Meditation.

When — The Non — is established through realization —
 This is Liberation.

☞ ☞ ☞

The ignorant see nothing
The intelligent see the world (—The Many — all alike)
The enlightened see through the world (—The One—unlike the many)
To the liberated — the world does not exist (The Non — unlike any).

The price of ignorance is higher than heaven
No man can afford it.

The beginning is the prophecy of the end.
Birth is the prophecy of death.
Birth and death are opposites.

LIFE IS ETERNAL

Philosophy, Religion, Science and Art
Are the works of Man.
Nature is the work of God.

Know the part. Know the whole. Know the real.
Know the personal. Know the Universal. Know the Eternal.

The way of the Many — is — to look and listen
The way of The One — is — to see and hear
The Way of The Non — is — The Seer — The Heard.

Looking and listening become seeing and hearing
Seeing and hearing become The Seer — The Heard
The Seer — The Heard — is — That Which Was — Is — and Shall Be.

☞ ☞ ☞

The intelligent see the world (The Many). To them, seeing is believing, and seeing the things of the world, they desire them, and desiring them, they are held in bondage. Theirs is the house divided — The Mind — in which duality and the opposites appear real. Life to them is the part, the personal, the I, the Me, the mine, the endless relative circumstance. Knowledge to them is the accumulation of outer changing facts. Ideas are transformed into concepts. Concepts into theories. Theories into endless controversy. Complexity appears as greatness, and God as law. Striving for success, fame, fortune, and power, this group proceeds through the many channels that make up the mass activity of civilization. Ever before them the accumulated thought of the past looms as a dreadful mountain, as difficult to cross as the Himalayas. Of the many who try, few succeed, and it is not until they reach the end of their journey that

they come to the realization that he who becomes established in the world — before he becomes established in himself — has lost his Soul. Has acquired all things and gained nothing. Yet — this is the process by which there has been developed the makings of the good pupil, for having learned that the things of this world do not bring lasting happiness, he no longer desires them, and instead of seeing the world, he begins to see through it. He has learned that it is possible for a man to express himself most intelligently and yet fail to recognize the universal unity of all things. All that he possesses, he would gladly give to become conscious of the Divine Oneness of Life, of the simple beauty of nature around him and of the Presence of God within him. Turning to the path of renunciation and enlightenment — the pupil is ready — and the master appears.

When I see the ignorance of the masses —

I am fearful

When I see the greed of the classes —

I am tearful

When I see the purity of the yogis — the saints — and the masters

I am cheerful.



To the intelligent — the many are merged into the One. Believing is seeing, for believing is the beginning of which being is the end. Seeing through the world, they are established in the Self. Having loving contact with all, they remain unattached. Using all things, they possess nothing. Beholding the aspect of duality, they are ever conscious of The One.

Theirs is a life of unselfish service.

True devotees — with mind turned inward to heart. Souls whose life and light is the Master. Truth becomes simple. Simplicity becomes greatness and Love becomes the Law of Life. Outer knowledge is replaced by inner wisdom. Concepts, theories, and controversy are transformed into the qualities of patience and understanding, and by obedient exercise — these qualities — in turn — are transformed into the states of realization and liberation. Closer than their eyes and their ears — even closer than their minds — they have learned that God is closer to them than their breath.

The words of men no longer find my ears
Nor does the music of the celestial spheres
All things in nature that are known in part
Have found their consummation in my heart.

Infinite themes that once my sense would burn
Infinite scores that once my mind would turn
The whole of nature's varied symphony
Has been transposed into a silent key.



To the liberated—the world does not exist. Theirs is the Real. To them—the heart's desire is the consummation of all desire, which is the end of desire. Freed from the illusion of form—the pendulum of sense—the duality of thought—no longer are they crucified on the cross of time and space, for having established within themselves—That which is Eternal—nothing can take their happiness away.

These are the true dividers of the atom.

They have arrived AT — OM

OM — One Power

OM — All Knowing

OM — Ever Present!

Oh Silent Mystery

Oh Consummation

Oh Realization

Oh Liberation!

Being All in All — that which is eternal cannot be revealed.

Revelation implies duality. Realization is Oneness.

Such is the way of purification, of Consummation.

As students of Self Realization:

Take not from the world what you lack in yourself

But find in yourself what you lack in the world,

And with your hands

And with the thread of your heart

And after the pattern of your Soul

Weave the garment of Spirit

And cast it about yourself

And share it with The Whole.



In this world—

I may appear a strange, and lonely little man

But in my great Soul which I have found

This is a strange, and a lonely little world.

Oh God — Oh God — Oh God!

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA

Caste System And Heredity

Chapter IV, Stanza 13

Literal Translation

According to the diversity of attributes and actions I have created the four castes. Though I am the Creator of those (yet) know Me to be the non-performer, and beyond all change.

Spiritual Interpretation



Even from primeval times there seems to have been in all races a natural classification of peoples into types—based not on heredity but according to the different attributes and actions manifest in them. In India these four groups are divided as follows:

Those unthinkingly and entirely busy with material activities, such as procuring food and looking after family and clan welfare, are termed as *Sudras* — i.e. whose minds are engrossed in the necessities of the body.

Those business men who intelligently plan concerning individual or family or social welfare are called the cultivators of discrimination, or *Vaishyas*.

Those politicians who righteously (or blindly or unrighteously)

try to fight for their clannish or national rights are called warriors, or *Kshatriyas*.

Those priests or moralists or philosophers who really divorce their intelligence from business and are engaged in inculcating moral and spiritual laws which bring harmony to a community or nation are called *Brahmins*, or spiritual people.

Scriptures and history show that among people of all ages, even amidst savage tribes, these four castes of people—divided according to their innate tendencies and vocations — existed for the proper government of a large clan, race or nation.

How System Changed

In India certain religious leaders (*brabmins*)—to suit their own theocratic despotic gains — later

emphasized the four castes but based them entirely on heredity. Then, for a long time the general masses fell prey to the theory that a priest or a warrior or a business man or a laborer could be so only according to heredity, and not according to innate tastes or abilities. In other words, a son of a *Brahmin* was automatically a *brabmin* even if he knew nothing of religious or philosophical life, or even if he had tendencies to act like a businessman or a warrior or a sense-bound individual. When the warriors in India lost out against foreign aggression, the businessmen, laborers and priests stood by inactive, saying, "Too bad the *Kshatriyas* (warriors) lost, as it is against our hereditary custom to fight and regain independence." That's one of the reasons why India lost her liberty.

This accursed hereditary view of caste always has been condemned by Swamis, Yogis and by true God-known saints in India. Swami Shankara, the founder of the Swami order, wrote: "No birth, no death, no caste have I." He renounced his brahmanical caste, in which he was born. Mahatma Gandhi and other modern spiritual and material leaders have done much to uproot this caste evil and the superficial differences between Mohammedans and Hindus.

Inherent Tendencies

Of course it can be assumed that through the influence of example,

and through the nature of brain grooves derived from parents, the offspring of priests, warriors, businessmen and laborers are usually bound to show some priestly, fighting, businesslike or working traits and instincts. It can be deduced that ordinarily it might be easier for a son of a priest to be a priest and a son of a warrior to be a good soldier. But it is also true that the inner instincts in offspring do not always manifest the qualities of the parents. The sons of ministers are proverbially known to choose other vocations; and so it is with the other castes. For instance, the son of Napoleon wasn't a fighting genius like his father. Reincarnation explains that often people of opposite attributes may be reborn in families with different characteristics and tastes. A single cause of affinity — such as love of harmony — might be responsible for the rebirth of a materially inclined Soul in a spiritually harmonious family.

That is why it is extremely dangerous to classify castes according to heredity, for we know a laborer's child can be a military genius, or the son of a warrior can be a good business man. In accordance with modern draft laws, sons of clergymen, business and laborers—and not only the offspring of warriors—have been drawn into the vortex of war, and have displayed their ability to fight and kill—against the edict of Christ and his commandment: "Thou shalt not kill."

Therefore, each person—being a reincarnation of an individual with various personal traits and instincts, born in a family with characteristics foreign to him — should be allowed to pursue his specific vocation according to his working, business, fighting or priestly tendencies. In the last war, the large number of conscientious objectors was, to a great extent, the result of draft-boards ignoring the prenatal, non-fighting, extreme-aversion-to-killing instincts in certain reincarnated spiritual Souls. (Of course, quite a few conscientious objectors accrue from habitual laziness or cowardice or the dread of getting killed.) If, at some future time, draft-boards recognize the law of reincarnation, and select people according to their instinctive desire to fight, they will easily find extraordinary soldiers, and even hidden fighting geniuses or born generals, among draftees. Of course, in a righteous war — if it is so in reality, according to the verdict not of blind politicians or un-Christlike war-sanctioning clergies but of truly God-known universally-accepted all-loving wise men — all should defend their countries against aggression or invasion.

The Four Qualities

When this verse of the *Gita* mentions the creation of the four castes, it refers to the fact that although inwardly various Souls were all made in the same image of Spirit, yet when introduced into

various bodies, they allowed their free choice to be influenced by the four different qualities. These are: 1. The *Sattva* (good) attributes. 2. The *Sattva Raja* (mixture of good and active) attributes. 3. The *Raja-Tama* (mixture of active and dark) qualities. 4. The *Tama* (dark, evil) attributes present in nature.

Therefore, in accordance with the qualities they have gathered in the past, Souls are born as *Brahmins* of good qualities (knowers of Spirit), or as *Kshatriyas* of mixed good and fighting attributes (sometimes successful fighters against the senses), or as *Vaisyas* with active and dark material tendencies (some of these learn to cultivate the seeds of wisdom, intelligently picking out weeds of evil), or as *Sudras*, or lovers of bodily pleasures.

Four Meditative States

These four states also influence meditation. In the attainment of Yogic realization, the first state of meditation is surrounded by darkness. ("The light hideth behind the darkness and the darkness apprehendeth it not.") The devotee is spoken of as engrossed in the *Sudra* state when his mind is busy fighting with the muscular and sensory restlessness of the body.

When the Yogi meditates deeper, he beholds a reddish light, tinged with darkness, and then he begins to cultivate the seeds of

(Concluded on page 23)

Notes On Indian Music

By PARAMHANSA YOGANANDA

In India, music, as well as painting and the drama, is considered a divine art. Brahma, Vishnu and Shiva, the Hindu Trinity, were the first musicians. Shiva, the Divine Dancer, whose rhythmic movements, balanced and eternal, are the source of universal creation, preservation and dissolution, is said to have worked out the infinite modes of rhythm in his cosmic dance, while Brahma kept time with hand-cymbals, and Vishnu beat the *mridanga*, or Indian drum.

Krishna, one of the incarnations of Vishnu, is called the Divine Flute-Player whose enrapturing song recalls home the souls wandering in *maya*, Delusion. Sarasvati, goddess of knowledge, is symbolized as performing on the *vina*, mother of all stringed instruments. The *Sama Veda*, one of the four *Vedas* or religious scriptures of ancient India, contains the world's earliest writings on the science of music.

In India a musician means a *bhagavathar*, one who sings the praises of God. The *Sankirtans* or musical gatherings are an effective form of yoga or spiritual discipline, necessitating deep concentration and intense absorption in the repetition of the divine hymns or *bhajan*s. Because man himself is an expression of the Creative Word, sound has the most potent

and immediate effect on him, offering the easiest way of return to a remembrance of his divine origin.

Hour and Season In Ragas

The foundation stone of Hindu music is the *ragas* or fixed melodic scales. The basic *ragas* are six in number, from which 126 derivative *raginis* (wives) and *putras* (sons) have been formed. Each *raga* has a minimum of five notes, which must include a leading note (*vadi* or king), a secondary note (*samavadi* or prime minister), helping notes (*anuvadi*, attendants) and a dissonant note (*vivadi*, the enemy).

Each *raga* is inseparably connected with a certain hour of the day, season of the year, and a presiding deity who bestows a particular mood or sentiment on the song. Thus, of the six principal *ragas*, (1) the *Hindole Raga* is played only at early dawn, in the spring, to arouse the mood of love; (2) *Deepaka Raga* is played in the evening in summer, to evoke the mood of compassion; (3) *Megha Raga* is played at midday in the rainy season, to arouse courage; (4) *Bhairava Raga* is a morning melody from August to October, and gives tranquility; (5) *Sbri Raga* is reserved for autumn twilights, and bestows love; (6) *Mal-*

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and immediate effect on him, offering the easiest way of return to a remembrance of his divine origin.

Hour and Season In Ragas

The foundation stone of Hindu music is the *ragas* or fixed melodic scales. The basic *ragas* are six in number, from which 126 derivative *raginis* (wives) and *putras* (sons) have been formed. Each *raga* has a minimum of five notes, which must include a leading note (*vadi* or king), a secondary note (*samavadi* or prime minister), helping notes (*anuvadi*, attendants) and a dissonant note (*vivadi*, the enemy).

Each *raga* is inseparably connected with a certain hour of the day, season of the year, and a presiding deity who bestows a particular mood or sentiment on the song. Thus, of the six principal *ragas*, (1) the *Hindole Raga* is played only at early dawn, in the spring, to arouse the mood of love; (2) *Deepaka Raga* is played in the evening in summer, to evoke the mood of compassion; (3) *Megha Raga* is played at midday in the rainy season, to arouse courage; (4) *Bhairava Raga* is a morning melody from August to October, and gives tranquility; (5) *Sbri Raga* is reserved for autumn twilights, and bestows love; (6) *Mal-*

sound slightly varied in a hundred complex ways.

Tala or rhythm is a highly developed science in the East. Very great skill is necessary to play the Indian drums, largely used in timing. Ancient Sanskrit literature describes 120 *talas* or time-measures, but only about 35 are in use today. The most common Indian time-signatures require 5, 7, 10 and 14 beats, or their multiples, in a bar.

Bharata, traditional founder of Hindu music, is said to have detected 32 kinds of *tala* or rhythm in the song of the lark. The origin of *tala* or rhythm is considered to be rooted in human movements—the double time of walking, and the triple time of respiration in sleep, when inhalation is twice the length of exhalation.

Most Perfect Instrument

India has always recognized the human voice as the most perfect instrument of sound. For that reason, Indian music confines itself largely to three octaves, or voice range. For the same reason, melody (the relation of successive notes) and not harmony (the relation of simultaneous notes) has been stressed and developed in India.

Indian instruments are very interesting. About 200 varieties of drums and 120 stringed and wind instruments have been used in India, although only a score or so are now commonly employed.

The perfect construction of the Sanskrit language makes verse

easier to compose in it than prose. All Sanskrit literature is music to read and hear. In India poetry and music have always gone hand in hand. In the West the composer writes the music and the poet adds the words, but the Indian melody and song are one. The great songs of Hindustan have all been written by saints and devotees of God.

The deeper aim of Indian music has been to blend the singer with the Cosmic Song which can be tapped through man's occult spinal centers. Indian music is a subjective, spiritual and individualistic art, aiming not at symphonic brilliance but at a personal harmony with the Oversoul.

Most songs or chants are inspired through sentiment or passing interests; but a song which is born out of the depths of true devotion to God and which is continuously chanted, audibly or mentally, with ever-increasing deep devotion until response is consciously received from Him in the form of communion, ecstasy and boundless joy, is a spiritualized song.

Such songs, like live matches, produce the fire of God-contact whenever they are struck on the foundation-stone of devotion. Ordinary songs are like wet matches which do not produce any spark of God-contact.

The Power Of Sound

Sound or vibration is the most powerful force in the universe,

and music is a divine art to be used not for pleasure but as a path to God-realization. Vibrations resulting from devotional singing lead to the contact of the Cosmic Vibration or the Word. "In the beginning was the Word, and the Word was with God, and the Word was God."—*John 1:1*. God is the Word or the Cosmic Vibration.

Singers of spiritual songs or chants who want the best results should chant them alone or with true devotees of God, with ever-increasing devotion and fervor. After the notes are learned, one's undivided attention should be given to repeating them with deeper and deeper devotion, striving to fully understand the meaning of the words in the chant, until one is immersed in the joy of singing. This joyous feeling is the first perception of God.

Words that are saturated with sincerity, conviction, faith and intuition are like highly explosive vibration bombs which have power to explode the rocks of difficulties and create the change desired.

The five states in chanting are conscious chanting aloud—whisper chanting — mental chanting — subconscious chanting — super-conscious chanting. Subconscious chanting becomes automatic, with internal consciousness only, when the mind automatically repeats a chant in the background of thought and activity.

Superconscious Chanting

Superconscious chanting is when the deep internal chanting vibrations are converted into realization and are established in the super-conscious, subconscious and conscious minds. Holding the attention unbrokenly on the real Cosmic Vibration, AUM (the Amen), not on any imaginary sound, is the beginning of real superconscious chanting.

One who repeats spiritualized songs (such as the *Cosmic Chants* introduced to America by Paramhansa Yogananda), with ever-increasing devotion will find a more direct way to contact God than by the repetition of songs which are the outcome of blind sentiment and not of God-communion. Such chants properly repeated will bring God-communion and ecstatic joy, and through these the *healing of body, mind and Soul*.

How God Answers

A chant should be sung not once but many times, utilizing the cumulative power of repetition, until the singer feels a great joy break through the radio of his heart. When this joy is felt it is a proof that God has answered the devotee, and that his devotion has been properly tuned and the broadcasting of his ardor in chants has been true and deep.

When chants are repeated in solitude or in congregational singing, with great devotion, it will

be found that the songs subconsciously repeat themselves in the background of the mind, bringing great joy even when one is in the thick of the battle of activity.

Gradually the subconscious repetition will change into superconscious realization, bringing the actual perception of God. One must chant deeper and deeper until all chanting changes into subconscious and then superconscious chanting which brings one into the divine Presence.

Americans And Chants

Music which is saturated with Soul-force is the real universal music, understandable by all hearts. I have had many demonstrations of this truth during years of lecturing before American audiences. I was giving a series of lectures at Carnegie Hall in New York City in 1926, and at that time I first suggested to some musical friends the idea of my singing a chant, asking the whole audience to join in, without previous rehearsal. My friends thought the chants would be so alien to American understanding that they warned me to expect overripe tomatoes as a possible commentary on my innovation.

I protested that music is the universal language of the Soul's devotion to God and that all soulful people, whether familiar or not

with Eastern or Western music, would understand the divine yearning of my heart during chanting.

The next evening, while my friends sat behind me on the platform, fearing for my safety, I started to chant "O God Beautiful," and asked the audience, who had never before heard the song, to join me in chanting it. For one hour and twenty-five minutes, the thousands of voices of the entire audience chanted, without discord, "O God Beautiful," in a divine atmosphere of joyous praise. Even when I left the stage, the audience sat on, chanting the song. The next day, many men and women testified to the God-perception and healings of body, mind and Soul which had taken place during the sacred chanting, and numerous requests came in to repeat the song at other services.

This experience, which occurred in Carnegie Hall, the musical temple of America and scene of the triumphs of many great singers and artists, was a spontaneous tribute to the universal nature of Soul-music and to the untutored understanding of East and West regarding spiritual aspirations.

Since that first evening, I have used these chants thousands of times with large American audiences and have seen infinite divine benefits showered on the sincere devotees who chant the Lord's name with love.—*Reprinted from Cosmic Chants.*

Second Coming Of Christ

By PARAMHANSA YOGANANDA



The Self-Realization Fellowship is attempting to show how 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, (i.e. the Hindu Old and New Testaments) and the true scriptures of all true religions can find unity.

Winning Power Of Humbleness

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all

clean. So after he had washed their feet, and had taken his garments and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.—St. John 13: 5-17.

Jesus had expressed a desire to wash the feet of his disciples, although he knew they would not,

at that moment, realize why he was doing so, but would know thereafter. First, he wished to show, by this good example, that even though he was the master, he was humble enough to wash the disciples' feet. He hoped that they, in turn, would not only "wash the feet" of each other — treat each other in the same spirit, but would try mentally, physically and spiritually to serve the people of the world.

He was intimating that those disciples who wanted to be like the Master, ought to act like him by ministering unto all without discriminating as to whether they were friends or enemies, just as he washed the feet of all his disciples, even of Judas, who was going to betray him. His actions proved that to serve all with divine humbleness was the real way to happiness. Even the Heavenly Father serves in this way, for in silence and humbleness He has created the water in the well, and being in every person, He uses it to wash the feet of all, even the egotistical and materialistic people who never think of Him.

Spiritual Cleanliness

Another reason which moved Jesus to wash the feet of his disciples was that he wanted to bring out dramatically the fact that those who were spiritually clean needed no washing of the feet, but that one among them was spiritually unclean. Hence, he chose to bring

out that fact through the drama of washing the feet of all the disciples.

When Peter refused to be ministered to in this way, Jesus admonished him: "If I wash you not spiritually, you are not spiritually connected with me as a disciple is with his master." Of course, he was not speaking about the importance of physical washing; he emphasized the importance of spiritual cleansing as first and foremost, as is evidenced when he said, in effect: "He who is spiritually washed, needs only an occasional cleansing of his feet, or physical body, to be clean in every way—both spiritually and physically. Most of you are spiritually clean, but not all of you." Thus he dramatically foretold the betrayal of Judas.

Jesus also referred to their recognition of him as Lord of creation and Guru-Preceptor, or Master; and acknowledged that "It is so because of my Father's wish." Since the spiritual servant, or disciple, is not greater than his Master, or Guru-preceptor, as regards spiritual development, and is not equal until he attains final liberation and becomes one with the Master, so neither Jesus nor his disciples who were sent on earth by God could be greater than God. And if God in Jesus served all the disciples (who were created by God) then, it certainly behooved them to follow the divine example by serving

all. Furthermore, Jesus assured them that if they learned and remembered all these things, and

followed the divine example by humbly serving all, then they would be spiritually happy.



Creating Happiness

By PARAMHANSA YOGANANDA

Be happy! Laugh, and start the contagion of laughter. Let your catching happiness blaze, and run over mountain peaks of wise Souls. Let the detonation of spontaneous laughter dynamite the rocks of age-long hidden sorrow and gloominess. Let your joy roll over heart-tracts. Sing incessantly of joy — bubble with silent God-merriment. Be happy and saturate all who are near you with happiness.

All that is past is gone—don't relive it. I knew a woman who once went through an appendectomy. Whenever we met, she used to describe to me the horrors of her operation, and the terrors of doctors' knives and the approaching fumes of the anesthetic. At first, I sympathized with her, thinking that she had experienced the operation rather recently; but the more often I sympathized, the more vividly she described the terrible ordeal of her operation, each time with increased moans and sighs.

Suspicious, I finally inquired, "Madam, when did you undergo this terrible operation?"

"Just twenty years ago," she answered, "but it seems like yesterday, and has bothered me ever since."

"O, I see now, Madam," I nodded, "you were not operated on only once twenty years ago, but you have undergone this appendectomy daily for 365 days for twenty years, or 7,300 times. Please cut it out!"

The force behind my final firm words jolted her consciousness out of the deep negative rut. Then she wept and laughed, and said, "For the first time I am relieved from the daily repetition of this experience. Yes, 7,300 times I have undergone it, as you say. Now, I refuse to be operated upon again."

Do not relive your evil experiences. Instead, play the record of your very good experiences daily in your life, and entertain yourself and others with your bubbling happiness.

Aspects Of God

By REV. A. W. SMITH

God is seen each day as the rising sun sheds light on His handiwork.

God is cognized each morn as sleep retires and waking consciousness returns.

God is heard as all the infinite sounds of nature and as the human voice.

God is tasted each day in the goodness of simple food.

With every beat of the heart He suggests our dependence upon His grace.

To the sage—the wise—the nature of God is crystal clear, for he has become one with the nature of the Infinite. Just as the wave merges and becomes one with the ocean, so the wave of consciousness in the sage merges and becomes one with the ocean of God's nature.

Divine Manifestations

Through the ages we read of very wise men, spiritually advanced Souls who learned the art of consciously communing with the higher forces of life. These wise men simply learned and put into practice certain eternal principles, passed on to them by the saviors of different times gone by. For as we have observed in the progress of the human race, when the consciousness of man is in need of tangible evidence of the Divine

Reality behind life, God manifests in a human body as a guide for spiritually blinded mankind. He comes as a Guru-Preceptor — or what the Christian world recognizes as a "Savior." So it is that such a great illumined One, having come into the conscious realization of His oneness with God, sees the wave of his body floating on the sea of God's body of Infinity.

In this higher state of consciousness one realizes that just behind this physical creation lies another far more wonderful creation of light.

Just behind your thought rests God.

Just behind the molecule, just beneath the atoms, protons, electrons and all the other "trons," lies God.

Just behind that indestructible force of life — the cornerstone of this our material universe — hides the Infinite Spirit of God.

One can best perceive God by first seeking Him in true love — in the hearts of those who thirst and are hungering for this greater love.

Omnipresent One

Yes — you will share the joy of the sage in his perceptions of God if you will learn to see Him
(Concluded on page 37)

NEWS OF SRF CENTERS

Phoenix, Arizona

When we asked the representative in charge of our fledgling Phoenix Center to summarize for us the events concerned with its establishment and promotion, he wrote back as follows: "It would be correct and more appropriate if you were to ask God or Master how it was started." You see Mr. Collier, about whom we are speaking, undertook to establish this Center, at Yoganandaji's request, under very difficult and trying conditions. He was not armed with even a mailing list, nor did he know any one in Phoenix when he went there. And so begins this little history which records a chain of miraculous events in connection with the Phoenix Center.

Mr. Collier procured from the Mother Center at Mt. Washington the names of six people who had been SRF student-members in the past, and notified them of the new center. Out of these six, one man and his wife answered the letters, and the first tie of friendship was established. Three days passed, during which the leader was still confronted with the problem of securing a mailing list, although he had not mentioned it to any one. The following evening his friends, Mr. and Mrs. Sanders, came to see him, and brought with them as their contribution to the young center—a mailing list! It served to announce

to over 90 people the establishment of the group.

A lecture was planned, announcements were printed and mailed with other literature. The newspaper, upon learning of their plans for a free lecture at the Westward Ho Hotel, were more than generous in assisting them to advertise. One paper offered to send a correspondent to cover the speech, and printed an editorial describing Yoganandaji and his popular book, *Autobiography of a Yogi*.

The largest lecture room at the hotel was obtained for the evening at a most reasonable rate, and all was prepared beautifully for the event by the hotel, assuring a lovely atmosphere. Sixteen people attended that night—among them Mr. and Mrs. Cornelius Van Der Linde, who subsequently became good friends to the cause of Self-Realization. In fact, it was only a month or two later that they moved to Encinitas, California, to dedicate themselves to the work of the SRF colony there, where they are still with us. So it was that during November and December of 1947 the group at Phoenix was formed.

It was Yoganandaji's wish that weekly classes be held for Phoenix students, but due to the fact that our only residential toe-hold consisted of the one small room in which Mr. Collier was living, the latter was faced with a difficult

proposition. He thought the matter over for a day or so, and was surprised to receive then a telephone call from a lady requesting him to come to see her as soon as possible. He had never met her, and was unable to understand her persistence in wishing to see and talk to him. When he called on her, he found a lovely lady who had been a student of Yoganandaji's years ago—she requested that the new center's meetings be held in her home, which was centrally located, near the heart of the city, and was also of spacious proportions, permitting small groups to assemble in comfort. Mr. Collier relates that this unforeseen assistance came to him as quite a shock, as he had not discussed his desire for larger quarters with any one.

A week or so later Mrs. Slentz called him to come to her home, as she had something she wanted to show him. "I was no longer greatly surprised when she presented the Center with a lovely little organ that she had just purchased. It was of the portable type, so it not only served the Sunday meetings at the hotel, but also could be used for the mid-week gatherings."

A few weeks later a very generous offer was made by one of the students, making it possible for the young group to think of obtaining a center of its own. The city was searched, and a very fine home was found that was not only well located and close to transportation, but also quite lovely. It was offered

so reasonably that there was no hesitation in deciding upon it.

Mr. Collier and a few of the students distributed the SRF magazine to the various stands and drug-stores, as a part of the work's promotion. At first they accomplished this by going on the bus or on foot, but after a few weeks, one of the students kindly offered to take them. This offer was also given freely, without request!

Mr. Collier concludes: "As time went by and the work was progressing there was more than I could handle by myself. Often I thought of how nice it would be if only some one would come who could be of real assistance. Not long afterwards, two or three of the students came and offered to do whatever there was for them. Now it is no problem at all to find those who are willing. One lady, a book-keeper, offered her help in keeping our books and records. Another, with a car, offered her assistance in calling on people. Still another offered her assistance in making our new home suitable for meetings. She came several evenings to sew curtains and would bring candles and flowers for every service. Others have bought stamps, given generously of their money to buy things for the chapel and have done so many nice little things for me. Others took literature around to barber shops, beauty shops, hotels and bus stations, gave me names of prospects, etc. One lady even offered \$500.00 for the chapel. The fall should see a great

movement forward for Master's work. Sincerely, I have seen the hand of God and Master so often working that I have been amazed. Nothing could have been done without the kind help of the Great Ones. With the little knowledge that I possessed it has been a miracle. I feel a great debt of gratitude to Master for his goodness and kindness. It has been God and the Great Ones that have done so much for the success of the Center."

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