

SELF-REALIZATION

Magazine

Devoted to the healing of body, mind and soul

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EAST-WEST TAKES A NEW NAME

We have been considering a new name for the magazine for some time, as the name East-West has not expressed fully the character of its purpose. At last we have found one that is suitable; that name is Self-Realization. The words Self-Realization indicate that every Soul, through self effort and Yoga techniques, must learn how to destroy human misery permanently by uniting the Soul with the Spirit, through step by step methods of realization. Know that contact with God, Who is the direct source of all our fulfillment, cannot be accomplished in any other way except through the self, and the direct effort of the self.

The purpose of this magazine is to emphasize Yoga, which is the highest technique, and does not use up time in needless philosophizing about the Absolute, as Vedanta does, or intricate discussions dissecting human misery, as Sankhya does.

Sankhya Philosophy says that the highest need of man is the destruction of threefold suffering—mental, physical, and spiritual—from the roots, so there is no recurrence. Yoga points out those superior methods by which this threefold human misery can be destroyed without possibility of its recurrence. Vedanta only describes knowing the end, and the knowledge of the substance. The word Vedanta comes from two words—*veda*, to know, and *anta*, end. According to the *Bhagavad Gita*, the highest spiritual authority in India, Yoga is the supreme technique, because it points the attention of man to methods of destroying all ills, and will automatically lead to the realization of Spirit as is described by Vedanta. Yoga is the most important, practical, universal highway to the Infinite for every God-seeker. These three systems of philosophy—Sankhya, Yoga and Vedanta—are an integral part of human needs, and do not belong to any religion.

The following analogy can best illustrate the correlation of Sankhya, Yoga and Vedanta philosophies:

In mining, the most important factor is adopting the best way of acquiring the precious ore. Likewise, by Yoga techniques, the devotee adopts the best way of acquiring God from the mine of consciousness. After finding the ore, one automatically knows the reason why he sought the ore and the approximate quantitative extent of the ore vein he has reached. So also, when the devotee, by practice of Yoga, finds God, he automatically perceives the reason for seeking God, which Sankhya explains, and the vastness of God, as Vedanta explains.

Self-Realization is not a cult or a belief, but consists of those universal perceptions which any seeker of any religion will find in his true approach to the infinite by universal Yoga methods discovered by Jesus Christ and ancient Masters in India.

Meditation

FOR THE WEEK

By PARAMHANSA YOGANANDA

Sept. 5th. Oh Lord of Creation, I will enjoy Thee every moment. I will feel Thee in my emotions. I will think Thee in my thoughts.

Sept. 12th. Teach me not to be self-willed. Help me to use Thy wisdom-guided will to guide my habit-guided will.

Sept. 19th. Since all business, directly or indirectly, is connected with Thy laws, I will bring Thy conscious Presence into my mind through meditation, in order to solve my God-given problems.

Sept. 26th. I will make a bonfire of all my material desires, and burn them in the one great ever-increasing flame of spiritual desire.

Oct. 3rd. Divine Mother, take away the weight of indifference and forgetfulness from my mind, and let me drink the nectar of Thine ever-blessed presence.

Oct. 10th. Lead all my disappointed ambitions for prosperity, friends, fame and success to the greater prize of Thy Bliss within.

Oct. 17th. Teach me to do away with the mockery of parroting prayers. Lead me to pray deeply until the darkness of meditation burns with Thy flaming presence.

Oct. 24th. Heavenly Father, I will pray with my own Soulful thoughts, formed into the silent piercing language of my unceasing devotion.

Oct. 31st. I must not wait until tomorrow for Thy message. From today on, I will broadcast my Soul-call into the ether, and Thou must respond through my receptive silence.



SWAMI SRI YUKTESWAR
(Teacher of Paramhansa Yogananda)

Swami Sri Yukteswar Giriiji was one of the greatest disciples of Lahiri Mahasaya. He received initiation into Swamihood (The Order of Renunciation) directly from Babaji, the Mahavatar, a great Yogi-Christ of India.

He had such acute insight, that he surpassed every one in being able to detect interpolated errors in the great scriptures of the world. A stern disciplinarian, he had few close disciples. Although he was very conservative and avoided display in anything, he performed many Christlike miracles, the greatest of which was his resurrection and appearance to Paramhansaji and others.

He passed on in *Maha-Samadhi* at Puri on March 9, 1936. His life and amazing resurrection, and the life of his master, Lahiri Mahasaya, are written in Paramhansaji's *Autobiography of a Yogi*.

My Guru

By PARAMHANSA YOGANANDA

From Whispers from Eternity

Thou Light of my Life—Thou camest to spread Wisdom's glow over the path of my Soul. Centuries of darkness shifted, before the march of Thy benign help. As a naughty baby, I cried for my Mother Divine, and She came to me as my Guru—Swami Sri Yukteswar. At that meeting, O my Guru, a spark flew from Thee, and the faggots of my God-cravings, gathered through incarnations, smouldered and blazed into bliss. All my questions are answered through Thy flaming, golden touch. Eternal, ever-present satisfaction has come to me through Thy glory.

My Guru, Thou the Voice of God, I found Thee in response to my Soul-cries. Slumbers of sorrow are gone, and I am awake in bliss.

If all the gods are displeased and yet Thou art pleased, I am safe in the fortress of Thy pleasure. And if all the gods protect me by the parapets of their blessings, and yet I receive not Thy benedictions, I am an orphan, left to pine spiritually in the ruins of Thy displeasure. O Guru—Thou didst bring me out of the bottomless pit of darkness into the Paradise of Peace.

Our Souls met after years of waiting. They trembled with omnipresent thrill. We met here, because we had met before.

Together we will fly to His Shores, and then we will smash our planes of finitude forever and vanish in our Infinite Life.

I bow to Thee as the Spoken Voice of Silent God. I bow to Thee as the Divine Door leading to the Temple of Salvation. I bow to Thee—to Thy Master, Lahiri Mahasaya, harbinger of Yoga in Bengal, and I lay the flowers of my devotion at the feet of Babaji, our supreme Master!



Flashes Of My Many Births And Deaths

By PARAMHANSA YOGANANDA

Every day at dawn I am born out of the womb of sleep—helplessly throwing arms and feet, blinking at the daylight. Gradually I learn to sit up and walk. At pre-noon hour I grow into a youth, coursing along the path of life and toiling hard in the office of duties. By evening I grow older, and during this short span—a few hours of existence—I remember the many previous experiences of hundreds of diurnal reincarnations of this life. They are checkered with family, race, national and international struggles and changes, sorrow, disease, laughter, health, poverty, opulence, unconcerned childhood, hopeful burning youth minus wisdom, wise old age minus much-needed youth, attachments, friends, distractions, enemies, hopeful desires, senselessness of fulfilling desires; all these throngs of dualistic thoughts pass through the corridors of my consciousness.

Then old age ends in the death-like sleep. On 365 days I die in slumber, and 365 days I reincarnate during wakeful hours every year. In 100 years of life I die 36,500 times and am reborn as many times.

What was I doing in mother's womb—nine months of births and deaths? Where was I before and where will I be after the 100 years of births and deaths are over?

Wakefulness is dreaming. Sleep is the end of that. Are 100 years of births and deaths preceded by other lives and deaths on this or another planet? And after this earthly death does another series of births and deaths begin?

Krishna said to Arjuna, "Arjuna, many times before this life I have been born with thee and died with thee. I remember them all, but thou dost not."

The following is the spiritual interpretation of this quotation from the *Bhagavad Gita*. During the 100 years of thousands of diurnal births and nocturnal deaths I remember I am the same One who encountered so many reincarnations in one life. During My oneness with Spirit, My memory became keener and omniscient, and I remembered not only thousands of incarnations in a life of one hundred years, but all the incarnations of many lives. I remember it was I who first dreamed this Cosmos out of the void of My potent invisible thought. My dreams became luminous life and electricity, and My dreams became the grosser universe. I started the milky way and spumed forth spiral nebulae. I centrally heated the earth and staged a dream of living creatures there. I dreamt the ice age, stone age, iron age and modern ages. I became the fishes which swam the many

seas. I became the plumed beings coursing in the skies, and I became flora and fauna, fossils and pre-historic animals. I became flowers, herbs and trees to shelter Myself in many forms. I dreamt in the gems, blushing woke in the roses. I sang in the birds, and in man I am trying to express all My dreams. When man will finish dreaming all My dreams as I want him to dream them, he and I will be One in the great awakening final union.

I, the ocean of Spirit, dreamt many wavelets of lives by the storm of my delusive desire, and after I

withdraw it, all the wavelets of lives will be My one life. Salvation must come to all My children who went out of Me knowingly and unknowingly. I have given them, My children, the choice to be prodigal and wander on and on, away from Me, in the corridor of dreams—laughing, crying, living and dying, delaying their return to Me; and I have given all My wise children the freedom to come back quickly from the corridor of nightmares—back to the ever-blissful mansion of perpetual awakefulness, and stop whirling in the troublesome eddies of the dreams of lives and deaths.

SPECIAL NOTICE

Paramhansa Yoganandaji wishes to tell you that he is now observing a stricter seclusion than he has done in the past. Please be patient if all your letters are not answered promptly. Because of his constant immersion in God, it is not always possible for his secretaries to intrude on his attention. His seclusion is necessary in order that he may better serve us all in a spiritual way.

Attune yourself with him—his blessings and prayers are with you always. His time is devoted to God and to the higher work he has undertaken in His name. Pilgrims and students should come to Headquarters or to the churches with but one desire—Self-realization through study and meditation. Please address all correspondence to Paramhansaji's confidential secretary, Miss Faye Wright, 3880 San Rafael Ave., Los Angeles 31, California.

Practical Self-Realization

By DR. M. W. LEWIS

I am writing a series of articles under the title of *Practical Self-Realization* because I feel that any system which promises God Communion when followed must be practical. I have found Self-realization, as propounded by Paramhansa Yogananda, most practical.

When I had the golden opportunity of contacting the shining Soul of Paramhansa Yogananda, it was with a rather fixed consciousness of the inability of ordinary worldly folks to reach to the heights of God Communion. I had an idea that the giving up of all accepted proper ways of life was necessary, and that one, perhaps, had to fly away to secluded places—a task that I, with my professional and family responsibilities, would be unable to do.

However, when I found how practical and understanding Paramhansa Yogananda was, I was pleased. When he showed me that Lahiri Mahasaya (the guru of Paramhansa Yogananda's guru, Sri Yukteswar) was a man in a worldly occupation, a family man, and yet one of the greatest of Yogis and Saints, I really took heart.

I now realized that the consciousness I had of the impracticability of religion could be discarded, and in its place I could have the consciousness that even men in the

world, such as myself, could attain God Communion, as did the Saints.

Most of us are occupied in worldly pursuits, and as this is a very practical world, we must be practical in all things, even things religious. We certainly should not evade our responsibilities in the name of religion. Yet I realize that one moon (such as Jesus, or fully liberated Masters) gives more light than many stars (such as worldly theoretical teachers with little realization). I also realize that each one of us is a potential spiritual moon, so to speak, as God is not a just God if He privileges the few. As the moon outwardly looks distorted in a pot of ruffled water, so Souls look imperfect, reflected in the waters of restless minds. When the water in the pot is quiet, we find the ever-perfect image of the moon, which only looked ruffled due to the agitated water in the vessel. Likewise, all Souls are essentially perfect images of God, and those Souls only appear distorted as the Pseudo-Soul or Ego due to the disturbance of the mental waters.

It is my firm conviction that God has a very tender feeling for the conscientious, sacrificing family man. One who is such an unselfish man readily feels for others and can much more easily grasp the broader view of the brotherhood

of man than can the man who shirks his filial and parental responsibilities. As God, though He has everything, is continually busy creating and sustaining worlds, so—I'm sure—He feels for the sincere worker in the world, as that worker surely has to be continually at it, to keep abreast with the demands of this busy life.

Even the business man must be very practical in carrying out his business program, otherwise he will find himself in business, but not in a *successful* business.

So it is with finding God through Self-realization. Finding God is the science of all sciences, for He is the cause and end of all things. As the scientist is exact in practicability in his efforts, so we who are to attain Self-realization must be practical in our efforts.

God has set forth a proposition which must be adhered to if we are to be successful in Self-realiza-

tion. It is: "Thou shalt love the Lord thy God with all thine heart, and with all thy Soul and with all thy might." If we are practical enough not to forget this proposition, and thereby do away with ego consciousness, which is the greatest source of delusion, we are bound to be successful in our efforts for God Communion.

Now Self-realization is a path, or "highway" common to all, when we rise above dogma of race and creed. It is the realization of this that can unite all in common brotherhood, as we travel back to our common Father, through God Communion.

So those who are sincerely carrying on their worldly parts should not be downcast or indifferent, for if they apply the same sincere effort, in the proper way, to attain Self-realization, the Peace and Joy of God Communion will surely be theirs.

This is the first of a series of articles by Dr. Lewis. Scheduled for the next issue: **Why Self-realization is so Important to Each One of Us.**

ATTENTION VACATIONISTS

We have a few rooms available at Mt. Washington for students and friends desiring an opportunity for study and meditation in peaceful, harmonious surroundings. Shoppers will find it conveniently near downtown Los Angeles. We cordially invite you to share a pleasant summer with us. For particulars write to Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles 31, California.

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.

JESUS AND CHRIST CONSCIOUSNESS

And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready.—Luke 22: 8-12.

In the above words of Jesus, we find his great power and divinity revealed. By asking his disciples to go to the city and find a man with a pitcher and follow him to a house and, after entering there,

ask the owner to show them a room for the passover supper, Jesus certainly acted like omniscient God. Jesus was omniscient and omnipresent—that is why he knew that by the time the disciples reached the city, they would meet the man with the pitcher, etc. Jesus didn't know about things from far off by telepathy, but because he was omnipresent.

An ordinary human being is identified with his body, and his eyes see a certain portion of space and the world. But Jesus, with his Christ Consciousness, saw everything through countless eyes in every speck of space. The consciousness present in the body of Jesus was not limited by his body; it was everywhere, it was everything. Also, it is impossible to describe in human language the state of

consciousness of Jesus. An ordinary person's consciousness is centered in the brain and it pours out through the sensory motor nerves into the world, cognizing it with the senses of sight, hearing, smell, taste, touch, etc. But the consciousness of Christ, though manifested in the body called Jesus was not centralized there. His consciousness, instead, was centralized simultaneously in every speck of space throughout the Cosmos.

Jesus realized that God's consciousness was omnipresent, and he once described that by saying: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." God not only knows everything, but He sees, feels, touches, hears, tastes everything everywhere at the same time although He has no eyes, nor ears, nor nostrils, nor the sense of touch. His intuition senses and knows everything by its own power. Man requires many senses to know matter. God, being everything and in everything, knows everything *now* (or in the present tense throughout the past and future and eternity).

Since Jesus was in tune with God, the consciousness in Him was not centralized in his brain but imbued every atom of space, including every place on earth. That is how Jesus could tell that when the disciples entered the city they would meet the man with the pitcher. His consciousness was in touch with many true devotees who were ready to carry out his

wishes, and he wished to observe the feast of the passover in the house of an especially devoted disciple.

The consciousness of Jesus was present in his body, in the thoughts and minds of the disciples, on the road they walked upon to go into the city, in the city itself, in the man with the pitcher, even in the pitcher, and in all ether which existed between his body and where the city was.

It was most unique that Jesus demonstrated his omnipresent power to his disciples not by words, but by actions.

And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.—Luke 22: 13-16.

Of his own special desire and free choice Jesus desired to act as a human among humans, and eat the passover supper with the disciples as a token of his farewell dinner on the earth before his body suffered on the cross. For he knew that he would not eat any more material food until his crucifixion and resurrection were accomplished and he had attained complete Cosmic Consciousness. Then, after he had reached per-

fection and resurrected his body, he would meet and eat with them again.

So it is touching to know that even though Jesus was divine he was human too, for he had the earthly desire to eat a farewell meal with his dear disciples before his great ordeal came. Jesus, for a while, humanly felt the approaching temporary separation from his beloved disciples.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.—Luke 22: 17-18.

Jesus gave to his disciples fresh grape juice, and charged it with his vibration, that after drinking it they might feel energized and purified. It is quite likely Jesus drank unfermented grape juice, but even if he did drink wine, he or his disciples were never intoxicated with it. If Jesus drank wine he did it to follow the custom of the times.

Besides, he and his disciples were so advanced that a little grape juice or a little wine did not affect them. But this should not be considered an excuse for sense-enslaved individuals to drink wine which stimulates the senses, obliterates the reason and brings spiritual degradation. Jesus and his disciples were drunk only with the wine of ecstasy and the ever-new joyous contact with God. That is the case with all great devotees. Satan invented the drunkenness of wine and the intoxication of sex attachment to delude people with substitutes, and to prevent them from drinking the wine of divine ecstasy by deep meditation.

Those who are seeking divine ecstasy must strictly stay away from all intoxicants or sensual stimulants. For those who create the habit of being intoxicated with wine or sex, and become controlled by them, find that their drinking and sensual habits prevent them from enjoying the superior ever-intoxicating wholesome ecstasy of God-communion.

SRF TECHNIQUES

Readers in the Detroit area who are interested in the teachings of the *Self-Realization Fellowship* and would like to learn more about its principles and practical techniques, are invited to get in touch with Mr. J. Oliver Black (see Detroit listing in Center Directory). Paramhansa Yogananda feels that Mr. Black is fully qualified to teach these techniques to earnest seekers, and has given him permission to do so.

Creating Happiness

By PARAMHANSA YOGANANDA

(Reprinted from *East-West*, June, 1932)

Happiness can come to you by being happy within and including in your sphere of happiness the well-being of others. Surrounded by a crowd of famished people, you could not without interruption eat a whole meal. In like manner, national prosperity can be lasting only when it is based on the foundation of international prosperity. The cancelling of war debts will tend to give other nations a better chance to be prosperous and to revive their courage for success. A nation burdened by war reparations cannot have a great courage nor a strong inclination to "stage a spectacular come-back." When two people in a fist-fight tear each other's clothes, it is ridiculous for the victorious one to demand reparations for the torn clothes from the vanquished one. Both were at fault and both should forgive and forget the mutual injuries inflicted by mutual folly.

War usually is brought about by mutual greed between nations and both the warring parties are to blame. Hence, when such a war

ceases, they should shake hands and say, "We are sorry we got each other into this mixup through our ignorance. Let's now do our best to help one another by instituting friendly trade relations and thus regain our national and international financial losses." Demands for payment of debts cannot help but sow seeds of hatred in the hearts of nations; and these seeds very, very easily can be made to sprout in much severer world wars than any ever yet witnessed in this old world's history. "Live and let live" should be the motto of every civilized nation. National happiness can be attained only by encouraging international trade and the well-being and happiness attendant upon the conditions it produces. Only when all the nations of the world tune in with and practice the principles which make international happiness possible can we hope to see a real change for the better in the present unhappy conditions to be found in every corner of the globe.

WATCH FOR

A special article by Eden Ahbez, composer of *Nature Boy*.
To appear soon in your *Self-Realization Magazine*.

Letters From A Disciple

Some time ago I read the life of a Saint called "The Sage of Sakor." It was very interesting, and because of one important incident, it will always stand out in my memory. This Guru sometimes threw stones at his disciples, not playfully, but in anger. Those who, with devotion, picked up the stones and carried them home, found that they had golden nuggets. Those who left them lying on the ground missed the blessing.

I had read all the lives of Saints that I could get, but found nothing similar in them. An outstanding and marvelous truth was taught by the incident. If the Guru "throws a stone," that is, assigns a duty, gives an order, that is disagreeable and painful to the disciple, the attitude in which he receives and performs it determines whether he shall receive it humbly or not. If he "picks it up and carries it home," that is, receives it humbly and carries it out cheerfully, he will find that he has a golden nugget. All depends upon his attitude.—*Gyanamata*

BIOGRAPHICAL NOTE

Sister Gyanamata has been one of Paramhansa Yoganandaji's disciples for 24 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 Swami Order. For years before meeting him, she had been a student of Hindu philosophy, particularly of the Hindu methods of curing nervousness, of which her son had an extreme case. She became very anxious to meet a Hindu teacher, and it was not long after this that Paramhansaji came to Seattle, her home at that time.

Sister herself did not plan to attend his classes, for she felt that her interest in the teachings of a long-haired Hindu might cause unfavorable comment which would

place her husband, a professor at the University, in a difficult position. She hoped that her son, who had agreed that he would like to attend, could teach her; but when he came home from the first class, he told her that he had taken a vow not to tell what he had learned. However, he subsequently approached Paramhansaji with the problem, and secured the latter's permission to pass on the teaching to his mother.

Shortly after this, Paramhansaji was a guest in her home. They meditated together, and he gave her his blessing, the first. He went away then, and she did not see him for five years. During this period she suffered from several serious illnesses, the last of which the doctors felt would be fatal. Her

husband, who had been planning a trip to Europe, decided to drop his plans. Not knowing this, Sister asked him when he expected to leave. "I can never leave you again," he replied. "That's awful," she said, "must we both sit here together waiting for each other to die? Let us live as if we have 50 years more before us." He went on with his plans.

She then said, "I'll go part of the way with you. I have always wanted to go to Mt. Washington*." So it was decided that she was to spend the winter at Mt. Washington, and to return in May to Seattle.

As things turned out, her husband did not go, but instead bought a house in La Jolla, California, where they went to live. Whenever Paramhansaji was in residence, she went to Mt. Washington. One day he told her, "Your devotion is felt throughout the house. This is your home. Come here whenever you want to."

The leader in charge of Mt. Washington at the time spoke to Sister's husband about her staying there permanently. He came to her and said, "I'll cooperate with you 100%, but I'm not ready to give you up. I'm not ready for that!"

Then he died—a tragic death, because of his mental condition. His widow had no money at all. She wrote to the Master and told

* Headquarters of the Self-Realization Fellowship in Los Angeles, California.

him she had nowhere to go, and could pay nothing, but could she come to Mt. Washington?

Such a long time went by without word from him that she supposed he simply could not take her, and she thought no more about it. At last a letter came, saying that her letter had been passed around here and there and had finally reached him. He said, "I have told you that this is your home. Do you need to ask if you can come here?" He came to La Jolla to see her later, and as soon as she was able to make arrangements, she went to Mt. Washington to live.

In recent years students and disciples at the Self-Realization Hermitage in Encinitas have felt the blessing of her presence there, where, until lately, she has presided over that fortunate household, receiving guests and attending to many other duties. Although her fragile body no longer permits her to take such an active part, she still performs many duties and little services for all. Her gentle dignity, animated by occasional flashes of candid humor, her eyes, always alight with God, and her indomitable spirit will ever be remembered by all who have known our beloved little Sister Gyanamata. Excerpts from her letters, which have given so much inspiration to us through the years, are now being published, that all students and friends of Self-Realization may enjoy them.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA

How Matter Is Born Of Spirit

Chapter IV, Stanza 9

Literal Translation

He who thus intuits in its reality My (order of) divine manifestations and (ordered vibratory) actions, leaving his bodily home is not reborn; he obtains Me, O Arjuna.

Spiritual Interpretation



Spirit descends and is reborn into matter by the action of delusion, passing through several stages: Cosmic Consciousness, energy, gases, liquids, solids, macro-cosmic matter, the universe, microcosmic matter, and man (with body, life force, consciousness and Soul).

The Soul thus descends with Spirit and becomes body-locked. the Spirit remains free even though reborn or manifested as matter, but man — as an individualized Spirit or Soul — becomes identified with his little universe — body, senses and possessions.

When by renunciation of outward and inner attachment, a Yogi begins to ascend from the planes of objective possessions, he further disentangles himself from his senses,

sensory and motor mechanism, influence of the subconscious mind and karma of many lives, and begins to climb to the superconscious state. He ceases his wandering in matter and realizes himself a perfect image of Spirit, dwelling in the body but unattached to it.

Then, when the Yogi unites his Soul with Spirit by higher ecstasies, he sees how the Cosmic Light of Spirit transformed itself into various forms of matter on the canvas of ether, just as a clear beam of light proceeding from a booth in a motion picture house changes into pictures of mountain scenery, trees, lakes, oceans, human beings acting, etc.—thus producing the illusion of solids, liquids, gases, organic and inorganic matter interacting on the screen. Thus Krishna says that he who can perceive the rebirth of

Spirit as matter is liberated. A Yogi must see how omnipresent Spirit was born in the body of Cosmic matter and lives in it with-

out being entangled—such a Yogi being one with Spirit becomes liberated even though he wears a fleshly garment.

Chapter IV, Stanza 10

Literal Translation

Being sanctified by asceticism and wisdom, relinquishing attachment, fear and ire—being engrossed and sheltered in Me, many attain My nature.

Spiritual Interpretation

The Hindu scriptures elsewhere compare following the spiritual path to walking on a razor's edge. (The Christian *Bible* speaks of walking the straight and narrow path.) The beauty of this stanza of the *Bhagavad Gita* is that Krishna does not claim to be the only Son of God, but says that through the ages many devotees—sanctified by proper moral and physical discipline, by meditation, and by Kriya Yoga practiced with erect spine, neck, and head—have kindled the purifying fire of Self-realization and seen the Omnipresent Spirit in that lambent light. Thus, uniting their body-confined Souls with all-pervading Spirit, many devotees lose attachment for the fear- and anger-exciting physical mansion and become engrossed and anchored in omnipresent ever-blessed Spirit; then they behold the little Ego bubble becoming the sea of Spirit.

This saying of Krishna is very sweet, broad and encouraging, in contradistinction to the assertions

of so-called Christian dogmatists who speak of Jesus as the only begotten Son of God—though the *Bible* says: "All those that received him (received the light of God through their transparent spiritual purity) to them he gave the power to be the Sons of God." Jesus claimed to be one with the only begotten, one reflection of the transcendental God the Father (beyond creation) in vibratory creation, as the only guiding active all-pervading Christ Intelligence.

Worldly people are attached to the enjoyment of the objects of the senses, and become averse to acquiring the bliss of meditation. Such materialists are always full of fear—afraid of losing gross pleasures of health or life. But the wise, knowing the body as the brittle basket of pleasure, do not put all the eggs of their happiness into it. They anchor themselves in the castle of omniscience where attachment, repulsion, anger and fear cannot successfully invade.

Literal Translation

O offspring of Pritha, in whatever way people accept Me, in that same way do I appear to them. All men, therefore, in some way pursue the path to Me.

Spiritual Interpretation

Water may manifest in small or in big and furious waves, in surf foam or bubbles or icebergs, but in these various forms it is water just the same. So the Spirit assumes many forms, and manifests itself as many human beings good or evil, bound or free, attached or non-attached, full of desires or desireless. It is only due to delusion that the Souls feel themselves apart from Spirit, even as the storm chops the one ocean into many waves. As the ocean supports all the different sizes of waves and the spray and foam, so the Spirit holds or appears as various natured human beings. And no matter how great the fury of the storm of Maya—which makes the one ocean of Spirit appear to be divided into many waves of creation—yet the wise may quiet this storm of duality by the one consciousness of stillness in meditation, and thus realize how all dual manifestations of nature dissolve into the oneness of Spirit.

A white light viewed through black, blue, red, aquamarine and pink glasses will look different in each instance; and yet that light, when viewed without its colored coverings, appears only white. So the one Spirit expressing through

good, active and evil human beings looks different, but is the one Spirit just the same. It became the twenty-four attributes of nature, and manifests as these attributes through the action of delusion. So no matter how variegated the objects of this universe and the different people on earth appear, they all come from the one spiritual Source.

Thus it is that some follow the pure path of renunciation—knowing sense-pleasure as transitory and God as the only true happiness—while some pursue the difficult path of wisdom-guided worldly life, and others travel the circuitous deluding path of deceiving sense-pleasures, on which they try to find true happiness. Anyway, whether seeking true Bliss by renunciation, or mixed activity and Bliss by controlled worldly living, or deluded pleasure in sensuality, all are seeking true happiness. Hence all people will ultimately—sooner or later—find the Divine Bliss of Spirit. Of course the wise will find Divine Bliss quickly, through meditation, and the worldly people by comparison of good and evil, while those who are now "wicked" will seek true spiritual Bliss only after

many disillusionments which prove that evil pleasures do not pay what they promise.

So this stanza of the *Bhagavad Gita*, being interpreted in its broadest sense, signifies that all the people on the various religious paths—some following the circuitous path of theology or any other untested, unknown way, others taking the

byways of action, discrimination, or devotion, and a few traveling the shortest highway of scientific royal union of Soul and Spirit (Raja Yoga—greatest path according to the *Bhagavad Gita*)—will in many incarnations (by other longer paths) or in one incarnation (by Raja Yoga) ultimately reach God.

Chapter IV, Stanza 12

Literal Translation

Wishing for success in action on this earth, some adore the lower gods (ideals), because achievements accruing from activities are more promptly acquired.

Spiritual Interpretation

Real success consists in freeing the Soul from threefold sorrow forever and attaining the Bliss of final liberation. When the Yogi can consciously disconnect his mind from the senses by switching off his life force, as every one does passively during sleep, then he reaches the superconscious plane which is spoken of as real success. By Kriya Yoga the eight miracles over mind and matter mentioned by Patanjali are attained, in time. Then the Yogi even learns to discard those inferior powers for the supreme love of God—then, finding Him, he finds true success. The Kriya Yogis (supermen) in order to attain true success (*siddhis*) have to withdraw life and mind by *pranayam* (control of life force) and concentration, and, by such actions, lead them through the sensory motor nerves and with them worship and feel the various deities (gods)

at the six centers in the cerebrospinal axis, and finally reach the Cosmic Consciousness felt in the thousand-rayed current in the frontal region of the cerebrum.

Man comes from the word *manu*, the original man, and *manah* or mind; the physiological seat of which is at the *pons Varolii*. This mind moving outward into the sensory motor nerves is the originator of all actions which lead to various forms of earthly accomplishments. When this mind is withdrawn from the senses, muscles, involuntary organs and spine into the brain, the mind-enthroned Ego, as the perfect Soul, becomes united with the Spirit sitting on the sparkling thousand-rayed lotus of light in the cerebrum.

Achievement of miraculous powers and ultimate liberation, accru-

(Concluded on page 21)

The Saint Of Kamakhya

By NILANANDA CHATTERJEE

A Provincial Governor Meets Him

"You are welcome, Your Excellencies—but I am sorry to say that your only son is lying dangerously ill at Oxford." So said a tall ascetic figure with matted hair and rather thin build, wearing saffron colored robes, as he stood at the entrance of his picturesque hermitage at the foot of the Kamakhya* hill to welcome Sir, the European Governor of Assam, and his wife. His Excellency had heard that his Indian Assistant's wife had been brought back from Death's door through the mystic ceremonies of this unassuming Sadhu, and he came with his wife from Shillong to satisfy an idle curiosity. They were surprised at the news, and hardly believed it. "We received a letter from my son by the last mail to say he was all right. How can he be so ill so soon?" Incredulity prompted His Excellency to reply in this vein, but quickly came the Sadhu's reply, "Please hasten

* Kamakhya is a small town in Assam at the top of a hill of the same name, which is a prehistoric seat of mystic learning. Many famous saints still live in and about the Kamakhya temple, one of whom is Swami Sebakananda, a follower of Kriya Yoga, to whom the writer refers in this account.

back to Shillong and you will find a wire waiting. Then do what you like—at least devoutly pray for his recovery." Taken aback, the pair hastened to Shillong and actually found a cable from an officer of the Oxford University saying that their son had been stricken with typhoid fever and was in a critical state.

A Life Is Saved

All this happened about 20 years ago, at which time there was no airplane service to England. The parents were helpless and at a loss as to what to do. Her Ladyship pressed her husband to see the saint again for his intervention, to which His Excellency agreed, after much hesitation. The Saint, whose selfless life was dedicated to helping others in their difficulties, readily agreed to do what he could, with the result that in a few days, after exchange of numerous cablegrams, the assuring news came: "Crisis over—your son out of danger and steadily progressing toward recovery." This news appeared like wildfire throughout the length and breadth of the country, and numerous people, from the lowest to the highest, thronged to the Ashram to be saved from disease and disaster.

A Mystic Scholar and Traveler

I met the saint in September, 1931, when I went to Gauhati. There I came to know him intimately, and was greatly impressed with him. He was an old graduate of Calcutta University, and was a lecturer in his early days. Later, he became a follower of the system of Yoga promulgated by Lahiri Mahasaya,* renounced his householder's life and traveled far and wide through Tibet, China, and Japan where he supplemented his spiritual knowledge. He had also some political activities, and was a co-worker of Sri Aurabinda Ghosh. His contact with His Excellency the Governor freed him from the duties of the Detective Department, where he worked for a time. Many high Government Officials, including Judges and Magistrates, owe a deep debt of gratitude to him for his esoteric aid in their difficulties. In fact, he was kind enough to come down to my house near Calcutta, and through

* The simple system of Yoga introduced by Babaji Maharaj to Shyama Charan Lahiri and greatly developed and spread by his disciples, Swamis Yukteswar Giri and Paramhansa Yogananda.

his spiritual help, my wife was saved from a fatal malady.

Erudition and Yoga Practice

The Sadhu was equally proficient in theoretical as well as practical aspects of Hindu spiritual learning. A follower of different spiritual techniques, his exposition of the *Gita* and the *Vedanta* were unique, and to some extent original, being an admirable blending of Philosophy and Science—both ancient and modern. Many pious and learned men sat at his feet to learn the esoteric significance of Hindu religion. Although he had a very large number of devotees, he did not formally initiate a single disciple. He ate very little, slept still less—always practiced Pranayam. He showed me the difficult fourth Kriya stage of Saint Shyama Charan. He cured a high railway official of an extreme case of phthisis, whereupon the man became so devoted to the Sadhu that he turned recluse and accompanied him wherever he went. The Sadhu peacefully passed away on the holy Sivaratri Day, to be resurrected in some higher plane, free from the shackles of this mundane world.

BHAGAVAD GITA (Continued from page 19)

ing from the proper practice of Spirit- and Soul-uniting actions (Yogic practices), are promptly obtained even in this mundane world of material activity. On the other hand, the materialist can ex-

plain, as the meaning of the above stanza of the *Bhagavad Gita*, that accomplishments in material prosperity resulting from proper business activities are quickly accrued in this human world.

How To Test Those Who Claim To Live Forever

By PARAMHANSA YOGANANDA

I found a few teachers in this country claiming to live forever. When I met one of them, I asked, "Why did your wife die?" He promptly replied, "Because she did not believe in immortality." Then I asked, "Will you live forever?" "Of course," he said. Then I told him, "It is good to believe that you will live forever, for then you might not die early, but I see that your teeth, and the hair on your head did not live forever; how do you expect the rest of your organism to do so? Please do not try to fool everybody and yourself by saying that you will live forever, for if you are stubborn, I can prove to you that you *cannot*."

"First, I would like to put you on the electric chair, to see if your body can live forever after the electric charge. I would like to see you go underneath water and live there without breath, as one Swami Trailanga* did. If you can, then I will know that you will live forever. If you can cut off your finger with a knife and replace it, even as Jesus remodeled his crucified body, then I will believe that you can live forever." The man who claimed to

live forever did not dare to accept my challenge, but I saw his face was burning up with wrath, for I had caught the dogmatic bull by his horns.

So I said, "It is beneficial for you to believe that you will never die, but one thing is true—when you die, which you will, nobody will be able to argue with you as to why you prevaricated to your followers."

It is evident by the above statements that I am only warning credulous followers who blindly swallow the lies told by their leaders about living forever. Since the dawn of creation the greatest of Masters—even those like Jesus Christ, who returned from the dead and made himself visible in flesh and blood, not only to his disciples but to crowds of people—have not been allowed to remain in person before the gaze of people. Even Babaji, who lives forever, is not allowed by God to appear openly before all.

There are a few Masters who have proven their immortality. Jesus Christ used to meet St. Francis regularly in the woods of Assisi. Babaji met Lahiri Mahasaya in the Himalayas. Babaji lives incognito in Badrinarayan in the Himalayas, and is seen only occasionally by

* You may read the true account of Swami Trailanga's feat in the *Autobiography of a Yogi*.

his disciples and others who are deserving and especially chosen by him for an interview.

Jesus Christ said, "Destroy this body, and I shall build it again," but He refrained from saying, "I will live forever." If the Heavenly Father permitted any of His saints to retain their bodies forever, all the world would cling to one person and would not try to see God in other great saints who are also manifestations of God. But one must be 100% loyal to his guru, and the guru's teachers, to find salvation, for Jesus said, "No man can come to Me except the Father which hath sent me draw him." He who loves God so greatly that his only desire is to establish His temple in the Souls of true devotees, and that only by His command, is a true guru.

The universe is like an ocean; it is in a state of constant flux and agitation. A wave in the ocean cannot call itself changeless, for the wave changes, whereas the ocean remains changeless. So when any saint, however great, puts on his body, he belongs to the universal ocean of metamorphosis, and must undergo the change of death, or the passing of the body from one sphere into another, even as the body of Elijah was lifted up in a chariot of fire.

A saint who is fully liberated from present and past karma may die an ordinary death, or he may keep his body immortal, hidden in some forest, or he may dematerialize

his body into Spirit. When a saint is completely liberated, it doesn't matter what he does with his body, for when he attains immortality, he may also make the body immortal if he chooses to do so. A liberated saint, however great, claims his identity with God. Even Jesus, though He was one with God, said, "What My Father knows, I know not."

The wave cannot say, "I am the ocean," for the ocean can remain without the wave, but the wave cannot remain without the ocean. It is all right for a fully liberated Master to say, "God has become myself," but he should never say, "I am God." It is correct to say that the ocean has become the wave, but not that the wave has become the ocean; so, it is correct to say that the ocean of Spirit has become Jesus Christ, but not that Jesus Christ is God. God is the Creator of Jesus Christ, Babaji and all liberated saints, and as such, He will always remain greater than all. He is the God of all gods. No other god is greater than He. God in His kindness makes all His children who are one with Him feel that "I and my Father are One," but His true children never claim complete oneness with Him.

Once I met a so-called great teacher in India. Everybody told me he was God Himself. In great awe and reverence I went to see him, and bowed down before him, but as soon as I looked straight into his eyes, to impress me further

he shouted, "I am God," and I shouted back, "You don't say so;"

Hearing my words of defiance, he became supercilious, and couldn't understand why I dared to contradict him while his followers blindly called him God. "How dare you blaspheme my presence," he shouted—"I am God." I took out a little mirror that I had with me and told him to look at his face. I said, "Look at yourself! You are not a God, but a plain egotist and anger-slave."

As I rose and, turning my back, started to go out, he followed me, saying, "Young man, come back!" and after entreating me he followed me quite a distance. I turned back, and looking into his eyes, I said, "Please do not utter this great blasphemy by saying, 'I am God,' for though God doesn't try to expose your audacity, still you would hurt yourself by putting yourself on the throne of your Maker." And I added, "If you sit on fire, claiming that you are fire, your body will be afire, even though the fire doesn't want to burn you. By the very fact of your stupidity in sitting on fire, claiming your oneness with it, you would be burned up—so be forewarned. Do not, you who must live on food and drink and have not overcome death, be so audacious as to claim your identity with the Supreme Creator of the Universe."

The saint had tears in his eyes. He took hold of my hand and said, "You have taught me a lesson in

humbleness, and from today I shall try my utmost to become the true servant of God. I assure you I shall never say to anyone, 'I am God.'"

I hugged him, and he hugged me, and we parted in tears of joy. We had profited by our mutual company. He must have been a real saint to have admitted his fault when taken to task, which very few do.

It is said in the ancient scriptures in India that Brahma the Creator, Vishnu the Preserver and Shiva the Destroyer took three human forms and walked the face of India watching their proud work of creation, preservation and destruction. As they were walking in pride, they suddenly met a little man, who humbly asked Brahma, Vishnu and Shiva to sit down in front of him.

These three deities, who considered themselves the ultimate verities and utmost powers of creation, could not remember this little man, who asked, "Brahma, are you the creator? Did you create me?" Brahma said, "Of course I created you, but I can't remember." Then this little man turned to Vishnu and said, "Do you remember that you are holding the atoms of my body together?" Then Vishnu answered, "Of course, I must have preserved your body form, even though I don't remember having done so." Then he turned to Shiva and said, "Shiva, did you ever dissolve this form of mine, even as I

appeared from the ether in front of you?" Shiva replied, "Of course I must have dissolved your form, and you must have been recreated by Brahma and preserved by Vishnu."

The little man shook his head in dissent. Then he placed a little piece of straw in front of the three deities, and looking at Brahma he said, "Brahma, can you create a duplicate form of this straw?" Brahma laughed, and concentrating on his spiritual eye, he tried his utmost, but he could not produce a replica of the little piece of straw. Then, looking at Shiva, the little man said, "Shiva, thou great destroyer of all things, can you dissolve this little piece of straw?" Shiva opened his spiritual eye of atomic fire and tried to burn the straw into nothingness, but failed. Then the man turned to Vishnu and said, "Can you preserve this little piece of straw while I dissolve it?" Vishnu, with all the will power of his spiritual eye, tried to hold the piece of straw together, but he couldn't do so, for the little straw had vanished into the great ether.

The pride of the three deities, who considered themselves the ultimate source and causation of all

creation, was severely bruised, and bowing to the little man, they asked, "Who art thou, that thou art greater than we are?" The little man answered, "I am Iswara, I am your God, your Creator, Who secretly empowered you with the power of creation, preservation and dissolution. Meditate upon Me and you will be one with my Love. Do not be egotistical and be divorced from Me, but love Me, and you will be one with Me." Saying this, the little man vanished into the great omnipresence.

Ever since, these three deities have declared not their own power, but that of the Supreme Being Who is enthroned in the Universe.

So take it with a grain of salt when anybody claims that he is going to live forever, and ask him if he is brazen enough to declare his immortality publicly, to enhance the reverence of his blind followers toward him by saying, "I am God."

It is to be remembered that he who is Godlike is so busy being absorbed in God that he has no time to say, "I am God," while those who are not one with God have plenty of time to impress fools by saying, "I am God."



Answered Prayer

By REV. A. W. SMITH

Prayer without love is like a gun without ammunition.

The force of your prayer, and the possibility of its reaching its destination, are determined more or less by the degree of love which motivates it.

Radio stations transmit according to certain laws. Some stations are able to transmit their message a greater distance than other less powerful stations. The moving force behind the radio waves determines the distance that the station is able to reach. Likewise, the broadcasting station of your mind is able to reach into the realms of God's Consciousness, or Spirit, according to the moving force of your love.

Love is not limited to the physical, nor does it end with the ending of the desires for physical, or sense, enjoyments. Although one may find a certain amount of pleasure pursuing physical enjoyment, still that pleasure is fleeting. It is impermanent because the object of our search is transient, and must deteriorate and die.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through, and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also." (Matthew VI, 19)

Jesus implied that although the results are slow in coming and may not, at first, spuriously glitter like sense objects, still the spiritual riches, or heavenly treasures, are more lasting and unendingly joyous.

True love is that unconditional love of the disciple for God. Naturally the devotee can reflect the same love for Guru (Savior) or for fellow man. To compare the love that the devotee holds in the chalice of his heart for God to the vaporous love one feels for sense objects (earthly treasures) is like comparing the light of the sun to the glow of the firefly.

"And all things whatsoever ye shall ask in prayer, *believing*, ye shall receive." (Matthew XXI, 22) When in prayer you ask with faith (believing) you will receive. Prayer with love and faith that the Divine hears your prayer, is one of the most potent forces in the world. Faith is born of love. And it is *faith* nurtured on the soil of one's mind which acts as the channel through which the answers to prayer flow.

By cultivating faith on the tracts of your mind, freshening it daily with the waters of devotion, you can learn to ask in prayer with the faith that brings response.

"And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse; when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but His clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, 'Who touched my clothes?' And his disciples said unto him, 'Thou seest the multitude thronging thee, and sayest thou, Who touched me?' And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, 'Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.'" (*Mark V, 25-34*)

This episode in the ministry of Christ portrays most vividly the power of faith.

In the womb of love faith is born.

The love that Jesus Christ and all God-known Souls had for God and mankind flowed uninterruptedly, healing all who asked, "*believing*." Their love was, and is, unlimited. Their power to heal and find re-

sponse from on high was only exceeded by their love and faith.

If your love for your neighbor is limited by the walls of dogma, race, color, etc., then you cannot expect the Lord to bless you with the impartiality you refuse to others. If you desire love—then learn to love unconditionally. If you would seek answers to your prayer, then expand the cup of your understanding until it encompasses all mankind with compassion and deep feeling, realizing that you are a member of a large human family; all children of the one God.

In love and faith lies the key to answered prayer. The ministry of Jesus Christ was one of Infinite love. He loved when it would have been easier to hate. But He knew the will of God and He personified that will. All great saints of the world realized that love rules and creates things of lasting beauty—hate and greed destroy. "Forgive them, Father, for they know not what they do." That love expressed by the lone Nazarene is the kind of love that creates things of beauty, faith and hope. That love, so selflessly expressed, never dimmed, even on the cross. That love never died: it has been rekindled many times in the hearts of devotees in all lands. St. Francis of Assisi knew that love. Lahiri Mahasaya, Yogi-Christ of modern India, manifested that love in his venerable life. Because he lived in the consciousness of God, Lahiri Mahasaya, like Jesus, left monuments to his teachings in the hearts of such disciples as

Swami Sri Yukteswar of Bengal, Swami Keshabananda and others.

Jesus Christ, by the influence of his exemplary life and His divine teachings of original Christianity, made saints of ordinary men (his disciples).

The original teachings of Christ created within the devotee the ability to commune consciously with the inner forces of the universe (God). One of the prerequisites to this communion was universal — unconditional — love. "A new commandment I give you, that ye love one another; as I have loved you, that ye also love one another. By this all men shall know that ye are my disciples, if ye have love one to another." (*John XIII, 34-35*)

That Jesus prophesied the coming of the teachings of Lahiri Maha-

saya (Self-Realization) is clearly understood and appreciated by anyone who has, through the techniques of Self-Realization, experienced the presence of the Holy Ghost (The Comforter). By the practice of certain techniques of Self-Realization, one can consciously commune with the Infinite. The truths as given by Christ—the teachings of the original Christianity—are to be found sum and substance in the teachings of Self-Realization, given to the West by Paramhansa Yogananda.

Your prayers will be answered when you practice the essential principles inculcated by original Yoga and original Christianity in daily life, and learn to love God and your fellow beings with all the depth of your Soul.

How PARAMHANSA YOGANANDA IS PRONOUNCED

The pronunciation of *Paramhansa*, or *Paramhansaji*, as the title is usually used in direct address, has caused many an American friend of Self-Realization to ponder. The soft "a" prevails throughout, and the accent falls on the third syllable "han". The suffix "ji" is pronounced like the American word "gee". The soft "a" prevails in the name Yogananda also, the accent falling on the third syllable, thus:

Pahr-ahm-hon-sah-jee Yo-gah-nahn-dah

Readers of the *Autobiography of a Yogi* are already familiar with the meaning of these words. For others we would add here that *Paramhansa* is derived from two words, *param*, meaning highest; *hansa*, meaning swan—Supreme Soul, swimming in the Infinite. This title was given to Yoganandaji by his guru, Swami Sri Yukteswarji. *Yogananda* means bliss (*ananda*) through divine union (*yoga*).

BOOK REVIEWS

GANDHI LIVES

(By Marc Edmund Jones. David McKay Company. Washington Sq., Philadelphia. 1948. \$3.00.)

Paramhansa Yogananda has written an afterword for this book, expressing the reactions felt by all peoples at the time of Gandhiji's death, and describing the memorial service at which he officiated, and his visit with Mahatma Gandhi at Wardha in 1935.*

Mr. Jones' book begins with the afternoon of Gandhiji's assassination, as the frail saint started to his daily prayer meeting, and goes on to describe the subsequent tragedy, mourning and funeral rites. Other sections of the book distinguish between the statesman and the Avatar, his respect for "personality" and for woman's role in the world, and the foundations upon which his ethical, social and spiritual views were built.

Gandhiji's Own Words

In addition to a brief factual biography, the book contains much valuable reference material in the form of direct quotations. Whenever the author relates experiences which helped to formulate this

great leader's views, he appends direct quotations which show the results of those experiences. For instance, Gandhiji's early hopes for "partnership" with the British Empire were reflected in his speeches at the Round Table Conference in London, while later experiences were mirrored in skepticism, rebukes, warnings—culminating in Satyagraha,** to the aphorisms of which Mr. Jones has devoted an entire chapter.

The true nature and aims of non-violence are shown, and the unfortunate fact that it is often misunderstood by Westerners—even by such intelligent men as Romain Rolland—is commented upon, and illustrated. True non-violence requires restraint and patience as well as the exercise of will. It has nothing in common with fear, but is "the non-violence of the strong, who would disdain to kill but would gladly die for the vindication of the truth."

Woman's Role

Few world leaders have given woman as important a place as Gandhiji accorded her. His realization of her true sphere is all the more remarkable considering how

** "Truth-grasping" as a movement of non-violence for socio-political reform.

* See East-West, March, 1948.

often her role in India has been one of bondage and enforced ignorance (despite the pleasant *theory* that she is "queen of the household"). As he said: "To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant brute strength, then indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior. Has she not greater powers of endurance, has she not greater courage? Without her, man could not be. If non-violence is the law of our being, the future is with women."

Of course he realized that woman is essentially the home-maker, the mother, the distributor of the supplies which man earns, the inspiration and teacher of those who will grow up to govern. But he did not feel that she should be limited to a sexual role—as bearer of the race. He said: "I have hugged the hope that in this (*ahimsa*) woman will be the unquestioned leader and, having thus found her place in human evolution, will shed her inferiority complex. If she is able to do this successfully, she must resolutely refuse to believe in the modern teaching that everything is determined and regulated by the sex impulse."

Most important of all, he realized that any Soul's female body-dress is only temporary. "Just as fundamentally man and woman are one, their problem must be one in essence. The soul in both is the same.

The two live the same life, have the same feelings. Each is a complement of the other. . . . But the seers among men have recognized her equal status."

Why He Chose Simplicity

One interesting point which Mr. Jones stresses is the motivation which manifested in Gandhiji's insistence on simple attire and food, handicrafts, etc. He says: "Gandhi goes back to those primitive acceptances which are so far rooted in the nature of man that no selfish class and national lines can ever be built upon them, or can ever use them for the advantage of the some as against the others. Thus Gandhi regresses to near-nakedness and utter individual simplicity, in order to find the least common denominator of men's mutual problems. . . . Gandhi's message had to be simplified down to the point where it had the needed bottom effectiveness through its meaning to them (the untouchables) as India's lowest social stratum. He gained his strength in the hope which he called forth from them, and which he embodied in his person as they shared it with him. He then established a moral dynamic in which all India could be unified, a genuinely universal and common regard for human well-being as such."

Through Gandhiji's own words, supplemented by the author's comments, we find the Mahatma's views on, or experiences with, such sub-

jects as the following: the shortcomings of consistency; the five basic vows; the difference between untouchability and the revered caste system—as it was originally formulated; child marriage; the evolution of his relationship with Kasturba, his wife; India's history, the racial currents which have entered the river of Indian life; how in London he first learned to care for the *Gita*, and saw Hinduism in a new light; how experiences in Africa shaped his later views, and the victory he won there by turning the other cheek; remedying the causes of friction between Hindus and Moslems; his "strangeness"—even close associates could not understand him (As Nehru said: "Often the unknown stared at us through his eyes."); the influence of Ruskin, Tolstoy, etc.; the right of workers to organize; the great doctrine of *ahimsa*; the importance of prayer; dietary views on meat, stimulants, etc.; and why every one should make vows, and keep them ("I confess I have a strong bias in favor of the practice. . . . A vow imparts stability, ballast and firmness to one's character.").

The Blessed Gita

Mr. Jones points out that, formerly, many have attained some understanding of India by admiring and studying Gandhi; but from now on, "As far as the general reader is concerned, almost a completely reversed process is necessary.

India must be called on to yield an understanding of Gandhi. . . . Indian literature is voluminous. . . . Fortunately one epitome of Hindu thinking stands apart, as brilliant as a diamond in its setting: the *Bhagavad Gita*."

Having discussed the two paths it deals with (action, and the cessation of action in Bliss) and the necessity of eventually learning to give up the fruits of action, he proceeds to give a brief resume of each chapter of the *Gita*. In the course of this, he interprets the theme as it fits Gandhiji and his growth—thereby giving another illustration of the wide applicability of this Scripture.

What Was His Role?

Was Gandhiji primarily an Avatar, a statesman or a social reformer? There is still controversy on this point, and probably always will be, until history finishes formulating the "Gandhi legend"—thus determining what he shall be to future generations. Certainly he gave a clue in saying: "Most religious men I have met are politicians in disguise. I, however, who wear the guise of a politician, am at heart a religious man." And by that, he did not mean that he was bound by the more superficial rituals of Hinduism, nor unaware of the merits of other faiths. He quoted freely and frequently from the *Koran*, *Bible*, and other scriptures.

The Mahatma said: "Let me explain what I mean by religion. It is not the Hindu religion, which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within, and which ever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression, and which leaves the soul utterly rest-

less until it has found itself, known its Maker, and appreciated the true correspondence between the Maker and itself."

Of himself, Gandhiji said: "The only virtues I want to claim are truth and non-violence. I lay no claim to superhuman powers, I want none. I wear the same corruptible flesh that the weakest of my fellow beings wears, and I am therefore as liable to err as any."—*Reviewed by Virginia Scott.*

SPECIAL MESSAGE

Every student of Self-Realization—of all centers everywhere—who wishes to attain final emancipation should be connected with Self-Realization Fellowship Headquarters *directly* by taking the priceless Self-Realization Praecepta lessons sent out every week. These studies will enable you to find the secret door of your Soul—through which you can sense the presence of great gurus and Christ waiting to introduce you to the Infinite. "None can come unto me unless the Heavenly Father draweth him." The Heavenly Father can be reached only through His chosen messengers—such as Christ and the great gurus.

One who has even a faint desire to know God finds that books and spiritual teachers are mysteriously thrown in his path. But when the devotional flame in the devotee's heart is fully aroused, then God arranges to draw him to His Kingdom through a real guru-preceptor who perceives Him. The blind cannot lead the blind. Only a true guru can lead the devotee—one who so loves God that, oblivious of himself, his only desire is to establish God in true disciples who come unto him sent by the Heavenly Father.

This is not an age in which earnest seekers will find satisfaction merely by listening to spiritual sermons. They must learn to perceive God through *Kriya Yoga*, given through the link of the guru-preceptors.—*Paramhansa Yogananda*

Healing Nervousness

By PARAMHANSA YOGANANDA

(Reprinted from East-West, November, 1932)

Nervousness seems to be a simple ailment, but it is very complicated and very uncomfortable. It gnaws at the roots of most physical, mental, and spiritual disturbances. If you are nervous, it is difficult to heal any disease you may have. If you are nervous, you cannot concentrate and work efficiently to attain success. If you are nervous, you cannot meditate deeply and thus acquire peace and wisdom. In fact, nervousness interferes with all the normal functioning of the human body and mind. It upsets the physical, mental, and spiritual machinery.

The body may be compared to a factory, in which many kinds of products are made by various machines, which are run by electricity conducted through wires from a main dynamo. In the body factory, the brain is the main dynamo which sends energy through a complicated system of special conductors, or nerves, to the different organs and members, which in turn act as the machines to produce vision, touch, hearing, taste, smell, movement, metabolism, circulation, breathing, and thought. You are the manager of your own body factory and you must see to it that its departments work together in perfect harmony, and produce the highest class of

products, physical, mental, and spiritual.

The particular disturbance of equilibrium which we call nervousness, may be caused by great and continuous excitement, whether it is excessive stimulation of the senses, as in pleasure hunting, drinking, wrong eating, over-eating, faulty elimination, over-activity, over-indulgence physically, or following the modern speed mania; or whether it is mental or emotional over-stimulation such as long-continued fear, anger, melancholy, remorse, sorrow, hatred, discontent, or worry. Lack of the necessities for normal and happy living such as proper exercise, fresh air, sunshine, right food, agreeable work, and a purpose in life, aggravate, if they do not actually cause, a condition of nervousness. Nervousness is highly contagious and may also be caused by association with nervous, fault-finding, or otherwise disagreeable people.

Any violent or continued mental or physical excitement causes disturbance of the balance in the flow of life force throughout the sensory-motor mechanism and the bulbs of the senses. It is as if you put a two-thousand-volt current through a fifty-watt lamp. It would burn out the lamp. In the same

way, too great a stimulation upsets the functioning of the nervous system.

Some of the emotions which do most damage are fear, worry, and anger. Fear and worry are very closely connected. Worry is usually fear that something undesirable is going to happen which practically never does happen. Volumes can and have been written on this subject, and it cannot be dealt with at length here. All that can be said now is that a calm analysis of the cause will usually remove worry.

Another form of fear is the fear of death. Death should be regarded as a universal experience, a change which every one passes through. It should be looked upon as a good, as a new opportunity, as a rest from the weary struggle on this earth. When you have made a mess of life, God sends this relief and gives you a fresh trial. Besides, there is nothing to fear, because as long as you are not dead you are alive, and when you are dead, it is over and there is nothing then to worry about. This fear is born of the greatest ignorance, and it paralyzes activity, thought, and ambition. Live today well and the next step will take care of itself.

Stage fright is another form of fear which causes nervousness in many people, so that they are never able to do anything naturally. If you are shy and have stage fright, get your mind quiet and remember that all the power you need is within you, all the power to con-

vince people, all the power to give the direct truth. The particular kind of truth you want to give is in the Infinite Spirit, which functions through you.

Realize that all power to think, to speak, and to act, comes from God, and that He is with you now, guiding and inspiring you. As soon as you actually realize that, a flash of illumination will come and fear will leave you. Sometimes the power of God comes like an ocean, and surges through your Being in great boundless waves, sweeping away all obstacles.

If you really desire to help and serve people, to make them happy, to give them some spiritual power that will electrify their Souls, you have nothing to fear. You will be able to do it. Why be afraid of people when you can give enthusiasm, inspiration, or wisdom to them? Let God flow through you, and you will have all the power you need. Fishers of Souls are needed to speak with the voice of wisdom. Words without Soul-force are like guns without ammunition. Meditation is the only way to keep yourself filled with the power of the Spirit.

Some of the physical methods of overcoming nervousness are, first, a soothing drink made of fresh limes. It is made in this way: To one glass of water, add the juice of one-quarter of a fresh lime and about a tablespoonful of sugar. Stir thoroughly, and add a little crushed ice. It is difficult to give

exact measurements because of the difference in the size of limes, but it should not taste at all like the ordinary limeade, bought at soda fountains. This is far too strong. This drink should be blended so that the sweetness and sourness are equal, and you cannot distinguish which you are tasting. Ground rock candy is even better than sugar, but do not use honey. If properly blended, every nerve will feel calm. Sip two or three glasses. If you have too much lime or too much sugar, it will not produce the result. The blending must be equal.

A second good physical method is to jump into a tub of very cool water. This produces a cool vibration and neutralizes the unbalanced heat or congestion. A third method is massage and spinal adjustment. There are many simple exercises which may be practiced at home with beneficial results, such as lying face downward on the floor and having a small child walk up and down the spine, and on both sides of it.

It is good also to go to an expert once in a while to keep the spine flexible and to be sure that the vertebrae are in their proper places and that they are not shutting off the life force by pinching the nerves. Another good method is to rub a piece of ice on the temples, back of the neck, mouth, hands, feet, and all the openings of the body. You will feel very calm and rested after this treatment.

Association with strong, happy, serene, kind, and spiritual people is of great benefit to the mentally or emotionally nervous person. Even a few moments' company with a saint can work wonders in producing calmness and quiet. A real holy man acts as a raft to carry you across the stormy sea of uncertainty, sin, and suffering. Millions of people attend churches without finding any solution to the problems of life. They find only empty words. Also, people who know the way to peace and permanent happiness are usually too lazy to follow it. They take lessons and forget. Make use of your spiritual bombs. You want to be fed by intellectuality, but your Souls remain dark.

It is difficult for married people who are incompatible to have to live in the same house. Either one or both are likely to develop nervousness. Usually it is due to living too much on the physical plane, with no force of real love and understanding binding their Souls. People tire of each other unless they have the Divine attitude in which the Soul is constantly filled with the joy of God. Married people should cultivate spiritual joy and communion in order to preserve their serenity, love, and happiness. Intuition and understanding are needed, instead of nagging and fault-finding. No matter what the provocation, always remain quiet yourself, and try to see God in the other person.

Meditate as much as possible, and try to hold on to the quiet and peaceful after effect. Find the affirmation which has most meaning for you, and repeat it to yourself until your subconscious mind is clear of all tendency to anger and harsh speech. Live a godly life yourself and every one who crosses your path will be helped just by your contact. Criticize and reform yourself. That is where your greatest problem lies. Affirm Divine calmness and peace, and send out only thoughts of love and good will if you want to live in peace and harmony.

God has been partial to those who love Him. They shall never sleep in ignorance again. They shall awake and remain awake to God's glory. The temple of God is within your Soul. Enter into this quietness, and sit there in meditation with the light of intuition burning on the altar. There is no restlessness, no searching, or striving here.

Come into this temple which was not created by man. Come into the silence of solitude, and the vibration there will talk to you with the voice of God, and you will know that the invisible has become visible, and the unreal has become real.

Get away from the delusion of matter. Remember that until you have built the Temple of Silence within yourself, that until you have broken down the ramparts with which environment has surrounded you, you shall never see the glory of God, you shall never have real peace and lasting joy. When you meet the Great One, darkness will pass away forever. The power of Truth is here, and if you will but make a determined effort you shall no longer walk nervously in fear and uncertainty on the path of life. There is a power which will light your way, which will bring you health, happiness, peace, and success if you will but turn toward the Light.

FOR I WAS AN HUNGRED . . . (Math. 25, v. 27)

The Fellowship is endeavoring to establish a permanent fund for food to be sent to the starving people of other lands. We hope that you will wholeheartedly join us in this project by sending your contributions to SRF Headquarters. Do your mightiest for God and Christ. Who suffer in the bodies of the hungry all over the world. We who would live in Christ must remember His words. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Send your donations to Self-Realization Fellowship, Relief Fund, 3880 San Rafael Ave., Los Angeles 31, California.

Recipes To Remember . . . *And Practice*

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

PHYSICAL RECIPE

Each man carries in his intestines more poison than a rattlesnake. The slightest constipation means retention of poison, and it is only because this poison does not go into the blood stream that many people are alive. It can be removed by eating more vegetables and roughage. The tips and ends of asparagus, spinach, raw cabbage, crusts of dextrinized bread, and an abundance of fruits and vegetables, with no starch, is effective.

Every week, make certain that the body is clean by fasting one day on fruits and vegetables and water (or fruit juices). This fast should start with a vegetable meal the night before.

Proper Use of Garbanzo Beans

Soak one tablespoon garbanzos overnight in one half cup water. Drink water. Peel beans and eat raw in salad. Garbanzos are rich in protein, but are indigestible when cooked.

Spinachburger

Take a bunch of spinach and wash it thoroughly, dipping in a bowl of water, so that all sand is out. Wipe leaves thoroughly until there is no water on them. Chop these leaves with a knife (don't mash them). Take one fourth of a quarter pound of butter. Melt it brown in a skillet. Put in spinach, with a little garlic, salt, pepper, sugar, and onions to suit. Fry quickly for about six minutes on a hot flame, so that no water comes out. After the leaves wilt, remove from flame; allow to cool. Make a batter with egg, flour, salt, sugar and a little onion in it. Make little thin patties of the spinach, dip in batter, and fry them in butter. If preferred, all spinach can be mixed with batter (just enough to bind together) and then made into patties an eighth of an inch thick. These can be placed in a buttered baking dish and baked in the oven. Serve plain or with a little gravy.

MENTAL RECIPE

Speak sweetly to others, not with snakish hypocrisy, but from inner radiating congeniality. Try, by silent acts of kindness, to love those around you, whom you have hated. This might surprise your so-called

enemies and make them turn into friends. Remember, seclusion is the price of greatness. You can become a specialist in the material or spiritual vocation which you follow, only provided you intelligently and

deeply work at your vocation in seclusion.

Choose your company, and when you are with them mix with them sincerely, but maintain a little distance and reverence. It is easy to

make friends, but to keep friends you must follow the above rule. Be as close as you want to be with a friend, but never be too familiar, nor use harsh words because of familiarity.

SPIRITUAL RECIPE

If you read one hour, write two hours, think three hours and meditate all the time. Some men drink a lot under the spell of intoxication; whenever they lose their intoxication, they drink a little more. Such people are always primarily conscious of their intoxication in all phases of their activity, but they do not allow that drunkenness to overcome their sense of duty as the alcoholics do. The balanced spiritual man is like the sober drinking

man—he is always intoxicated with God, no matter what he is doing, and as he finds his God-intoxication wearing off, he drinks more God from the winepress of deep meditation.

Such people are primarily conscious of divine bliss during all phases of their activity. Be thou intoxicated with God, and see that that intoxication never wears off in the battle din of activity.



EGG-POTATO CURRY (*Serves 4*)

Ingredients:

4 hard boiled eggs
6 medium potatoes
6 whole cardamon seeds
 $\frac{1}{2}$ stick whole cinnamon
4 bay leaves

1 tsp. salt
 $\frac{1}{2}$ tsp. sugar
1 clove garlic
1 medium onion
1 heaping tbs. curry powder
1 tsp. butter

To four cups boiling water add potatoes (quartered) salt, sugar, garlic (chopped fine), onion (cut small and slightly fried), whole spices that have been slightly fried, and curry powder that has been fried one minute in butter. Cook over medium flame, without a lid, until potatoes are done. Then add eggs that have been french fried, and let simmer in curry juice three minutes.

Serve with white, long-grain rice—one and one-half cups water to one cup rice. Bring to a boil, then turn flame *very* low and, without removing lid, cook until water disappears.

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Divine Healing

*By the Original Method of Healing as Adopted by
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No one is more willing to send to you vibratory healing for your health, your financial and your spiritual condition, than your own Father, God. Since He has given you independence, you have failed to receive God's healing messages. Besides, you see, you have been over-confident in the limited man-made laws of healing, or man-made laws of prosperity, or man-conceived, theological, imaginary interpretation of how to know God.

Perhaps you are suffering from stubborn temporary, or chronic diseases. Perhaps prosperity does not come to you, no matter what creative ability you have applied. Perhaps the hastily swallowed beliefs of others, unmasticated by intuition, or not saturated with the saliva of spiritual assimilation, have produced in you theological bewilderment, or theological skepticism, or spiritual indecision, or theological indigestion. You may be at a loss to understand which path will give you direct God-contact.

Just as songs seem silent and cannot be heard in a room with a broken radio, so through your mind-radio, broken by worries, fear, restlessness, skepticism, or stubborn or chronic sickness, you are unable to catch the health and the power and the wisdom vibrations of God.

If you have devotion and sufficient faith, they will act as an ether through which our Healing Staff will be able to tune your mind instruments to calmness and peace. We have spiritual teachers, advanced disciples, who invisibly by their concentration can help you to tune your soul-radio to receive the ever-present health, prosperity, and wisdom vibrations of God in the ether.

Thousands of people have tuned in their souls, and have awakened in Self-Realization to God, finding that headaches, colds, rheumatism, tuberculosis and cancer were nothing but nightmares. Just as disease, poverty, and ignorance can be seen and felt in a dream, so the dream of ignorance shows in all its reality throughout the fury of mundane troubles. Just as in waking, one laughs at one's own dream-vanities, so when we awaken in faith and God-Realization, we laugh at poverty and all its accompanying courtiers.

All that we claim is that the strong, Divinely-tuned will of our Healing Helpers can demand that God tune your body, mind and soul radio so that you can then tune in on His healing broadcastings. You must thus get your body, mind and soul radio repaired and

all its doubting static tendencies removed.

Original Yoga and original Christianity as taught by Christ are one and the same thing, and are the basic principle of all true religions. Hence Yogic and Christ's methods of healing are based on common scientific principles of the mind which, when properly applied, will work for all.

Every morning between 9 and 11 Paramhansa Yogananda sends a Divine Healing Prayer Vibration to his students and all who ask his help in healing and liberating themselves from physical or mental disease, or the spiritual suffering of ignorance. Written requests for assistance through prayer receive the attention of Paramhansaji, and also

that of disciples and advanced students of Self-Realization, who hold special daily services between 5:15 and 6:00 p. m. Anyone who wishes to avail himself of this help, which Paramhansaji is happy to extend to all, may write to the Los Angeles Headquarters, briefly stating the nature of his or her trouble, or mail to us the accompanying coupon. Any love offering that you may be prompted to send us to help carry on this great and special Healing work will be deeply appreciated.

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Written for Radio by PARAMHANSA YOGANANDA

KFOX, Long Beach, Calif. — 1280 Kc.

9 P. M. Every MONDAY

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

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THE HORN OF PLENTY BANK

Until you realize that you and the Father are one, and that "All things whatsoever the Father hath are mine," until you know this in your mind and Soul, you cannot manifest the abundance, health and happiness which you desire.

The purpose of the Horn of Plenty Bank and prayer practice is to help you to get the right attitude of mind firmly established through the daily practice of right prayer and right habit, and thus to help you to demonstrate in your everyday life the things for which you are only vaguely wishing now.

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The Horn of Plenty Bank is a beautiful reminder to keep the idea of abundance always present in your consciousness.

This plan helps you practically in a number of ways. First it shows you how to think correctly, and encourages you in doing so through inspiring you to daily affirmation and prayer.

It helps you to realize and develop faith in the one unfailing source of supply, which is God, through the practice of a short prayer and meditation which is to be held in mind each time a coin is deposited, whenever a negative thought appears, and at as many

other times during the day as possible.

It helps by supplying an easy method of saving for subscriptions to *Self-Realization Magazine*, for spiritual books or for offerings to the Mother Center to help carry on the holy work of spreading God's message to seeking Souls everywhere.

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It helps by giving you, along with the little Horn of Plenty Bank, a special lesson outlining the Divine law of bringing desires into manifestation. Faith and prayer and work are the most important steps. Wishing and ineffective prayer get you nowhere. This method teaches you how to pray correctly, and then how to do your part in bringing about your desire.

It also helps by giving you the service of trained students and disciples who pray for your highest success and happiness. You will wish to have one of these beautiful banks with you always, once you have started your prayer practice and have found how effective it is.

Complete instructions in the use of the bank, and also a lesson in demonstration, are sent with each request for a Horn of Plenty. Let our student-workers help you to bring into manifestation the super-

abundant good which is yours now. We are happy to offer this Bank as a gift. Just fill out and mail the blank.

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The Colony Inn, which most of you will recall by its former name, Papaya Inn, extends a cordial invitation to all students and friends of Self-Realization who are seeking a vacation spot which will offer not only pleasant surroundings, but a harmonious spiritual environment as well. Located on a cliff overlooking the Pacific, within a hundred feet of a stairway leading to a secluded beach, the Colony Inn has a setting of exceptional beauty. Travelers on Highway 101 will find it just south of the unique and lovely Golden Lotus gateway to the SRF Colony.

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YOUR LETTERS SAY

Always at the back, sustaining and guiding with wise counsel, never soft or sentimental, have been the Praecepta lessons, acting as a veritable guide book on the Path which leads Godward. On this Path the lessons teach us how to function most effectively in the body, how to control the mind and to realize our own identity with that which is the very heart and center of the Universe. The simplicity with which this is conveyed in the lessons fills me with admiration; the gradient is slight, but it mounts ever upwards. No one need be out of breath through trying to run before being able to walk. I am very grateful to the Paramhansa and to the SRF for this guide-book to right living and right self-identification.—C. P.

I have taken to heart all I have learned, and these teachings have made a great difference in my life. I know what peace means.—Mrs. E. D.

Words cannot express the joy and understanding and prosperity that I have received from your teachings.—W. W.

The article *Spiritual Interpretation of Bhagavad Gita* ("Can God Take Visible Form?") by Paramhansa Yogananda, in East-West magazine for July and August is one of the most inspiring that I have ever read. God bless our beloved teacher and all his workers.—Mrs. I. L. S.

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Founded in America in 1920 by Paramhansa Yogananda

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Self-Realization Church of all Religions. Conducting Teacher, Yogacharya B. C. Nandi. Secretary, Mrs. Gertrude E. White, 33 Warrington Crescent, Maida Vale, London W. 9. Praecepta Study Class on alternate Monday evenings at 6 p.m. at I. N. T. A., 7 Henrietta St., Cavendish Square, W. 1, London, England.

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Conducting Teacher, Sydney Buxton, 50 Harbury Street, Burton-on-Trent, Staffs, England. Mr. Buxton will be pleased to supply information concerning time and place of meetings to all inquirers.

Fellbach, Germany

Conducting Teacher, Mr. Harry Dickman, DP Camp 688, Schorndorf, Germany. Meetings held every Sunday from 4 to 5:30 p.m. at Jan Str. 9, W.3, Fellbach, Germany, the home of Mr. Alfreds Biezais, Asst. Conducting Teacher.

Calabar, Nigeria, West Africa

Conducting Teacher, Mr. G. O. Basse, 42 Beecroft St., Calabar, across from the Methodist Church. Meetings at same address Tuesdays and Fridays, 6:30 to 7:30 p.m., Sundays, 10 to 11:30 a.m., and 6 to 7:30 p.m.

Accra, Gold Coast, West Africa

Conducting Teacher, Mr. James E. Ampah, Telephone Exchange, G.P.O., Accra, Gold Coast, West Africa. Meetings on Sunday mornings, 5:30 to 6:30 a.m., and 4:30 to 5:30 p.m., held at 4:30 to 5:30 p.m., held at

House No. F161/1, Lokko Street, Christiansborg, Accra, Gold Coast.

Koforidua, Gold Coast, West Africa

Conducting Teacher, Mr. Christopher R. Larnyoh, P.O. Box 146, Koforidua, Gold Coast, W. Africa, Study classes and Sun. morning services at Bella Vista House, Queen's St., opposite Child Welfare Clinic. Weekly studies: 5:30 to 6:30 p.m. on Tuesdays. Sunday services: 5 to 5:45 a.m. and 5:45 to 7 a.m.—exercises, Praecepta study and study of literature.

Takoradi, Gold Coast, West Africa

Conducting Teacher, Mr. Benoni A. Laryea, c/o Messrs. Oil Storage Co. of Takoradi Ltd., P. O. box 56, Takoradi, Gold Coast, West Africa. Mr. Laryea will be pleased to supply all information concerning time and place of meetings to all inquirers.

Mexico City, Mexico

Conducting Teachers, Mr. J. M. Cuaron (Spanish), Apartado Postal Num. 1680. For information call: 37-2140: Meetings every Tuesday, 8 p.m. at San Luis Potosi 192-B. Mrs. Hugo Osterman (English), Calle Bernardo Galvez 204, Lomas de Chapultepec. For information call Ericsson

Merida, Yucatan, Mexico

Conducting Teacher, Mr. Pedro Gonzales Milan, Apartado 113, Merida, Yucatan, Mexico, who may be contacted at the above address regarding inquiries. Meetings held every Wednesday, 8 p.m., at Calle 30, Num. 502-P. Telephone: 27-56. Cuaron, Apartado Postal Num. 272, Tampico, Tamps, Mexico, who may be contacted at the above address regarding time of meetings. The meetings are held at Altamira 206 Oriente, Telephone: 25-81.

Edmonton, Alberta, Canada

Conducting Teacher, Mrs. Ethel Humford, Phone 21811, will be pleased to supply information concerning time and place of meetings to all inquirers.

Revelstoke, B. C., Canada
Conducting Teacher, Elio Pradolini, Box 39. For information, Phone: 277. Meetings every Sunday at 7:30 p.m. at home of Mr. and Mrs. Lindo Claluna, Box 4, Revelstoke.

Los Angeles, California

WESTERN HEADQUARTERS OF THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Mount Washington Center, 3880 San Rafael Avenue, Los Angeles 31, California, established in 1925. Phone: CAPITOL 0212.

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Self-Realization Church of All Religions, 4860 Sunset Blvd., at Edgemont St., Hollywood, Calif. Phone NORmandy 18006. Services held every Sunday; Paramhansa Yogananda speaks every other Sunday at the 11 a.m. service. Alternate Sunday 11 a.m. services are conducted by Rev. C. Bernard. Children's Sunday School, 10 a.m. Meditation class for Kriyabans, Sundays at 8 p.m.

Encinitas, Calif.

SRF Golden World Colony by the sea, 100 miles south of Los Angeles. Colony Inn for guests, students and public. Administration Bldg., Men's Hermitage, Ladies' Hermitage, Golden Lotus Temple of Religions (under construction). Phone Encinitas 4341. Meditation Class, Thursdays, 8 p.m., conducted by Dr. M. W. Lewis.

San Diego, Calif.

San Diego Self-Realization Church of All Religions, 3072 First Avenue. Take First Ave. bus to Quince St.

Phone: Woodcrest 0923. Meetings every Sunday at 11 a.m., conducted alternately by Paramhansa Yogananda and by Dr. Lloyd Kennell. Children's Sunday School, 10:15 a.m. Meditation Class, Wednesdays, 7:30 p.m. Ladies' Auxiliary meets 1st and 3rd Tuesday of month at 1:30 p.m.

Gardena, Calif.

Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave.

Center meetings held each Tuesday at 8 p.m. at home of Mrs. Blanche Keesey, Secretary, 1630 W. 168th St.

Long Beach, Calif.

Self-Realization Church of All Religions, 430 E. Ocean Blvd., Long Beach, Calif. Telephone: Long Beach 66-3377. Rev. Arthur W. Smith, Minister in charge. Doya Devi, Secretary. Services every Sunday at 11 a.m. Mother Shanti Devi, Assistant Minister. Study and meditation classes, Tuesdays, 8 p.m.

Washington, D. C. (Church)

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(Center)

Conducting Teacher, Mrs. Daisy Shreffler, 221 Florida Ave., N. W., Washington 1, D. C. Secretary, Frank S. Jamison. Viola Johnson, Treasurer. Meetings every Monday evening at 8 p.m. at 221 Florida Ave., N. W.

Phoenix, Arizona

Conducting Teacher, Mr. James B. Collier, 1800 W. Monroe. Phone: 23869. Meetings every Friday night, 8 o'clock, 1800 W. Monroe. Meditations held every Tuesday, 8 p.m., at the same address.

Miami, Florida

Conducting Teacher, Sister Kripa. 2120 W. Flagler St. Treasurer, Mrs. Eleanor Howe. Meetings on Sundays and Thursdays at 8 p.m. Library. Phone: 25305.

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Conducting Teacher, Mrs. Ann G. Hoffman, 1939 Adams Street, Indianapolis. Meetings are held every Sunday morning at 11 and Wednesday and Friday evenings at 8; in Room 408 at 38 No. Pennsylvania Street, Indianapolis.

Des Moines, Iowa

Conducting Teacher, Mr. Carl Bertelsen, 2416 E. 12th Street. Phone: 6-0171. Secretary, Mrs. Lee Rush, 4634 Douglas Ave. Phone: 5-5646.

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Meetings every Thursday evening at 8 p.m., 25 Huntington Avenue, room 609.

Detroit, Mich.

Conducting Teacher, Mr. J. Oliver Black, 18094 Parkside. Meetings each Thursday at 8 p.m. at Book Cadillac Hotel in the Washington Room. Secretary, Miss Olive Shaw Stone, 475 Peterboro Street. Lillian Springer, Treasurer.

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Conducting Teacher, Mr. J. Oliver Black. Secretary, Mrs. Elgie Kamm. Phone: 9-3137. Meetings every Monday at 8 p.m. in Y. W. C. A. Private class (Praecepta students only) every Friday night at 601 W. Michigan. Conducting Teacher, Mrs. Mary E. Aspy.

Minneapolis and St. Paul, Minn.

Conducting Teacher, Mrs. Gertrude Hirschfield. Class leader, Mrs. Martin Peterson. Secretary, Myrtle Grande. Treasurer, Miss J. M. Sverkersen.

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A Spiritual Interpretation

By PARAMHANSA YOGANANDA

O Heavenly Father, Mother, Friend, Beloved God, may the halo of Thy presence spread over all minds.

May the kingdom of matter-worship be changed into Thy worship. Since we cannot love anything without Thee, may we learn to love Thee first and above all. May the heavenly kingdom of bliss which is in Thy Spirit, manifest itself in all its divine qualities on earth, and may all lands be made free from limitations, imperfections, and miseries. Let Thy kingdom which is within, manifest itself without.

Father, leave us not in the pit of temptations, wherein we fell through our misuse of Thy given reason. When we are free and stronger—if it be Thy wish to test us, to see if we love Thee more than temptation—then, Father, make Thyself more tempting than temptation. Father, if it be Thy desire to test us, help us that our wills grow strong to meet Thy tests.

Give us our daily bread: food, health, and prosperity for the body, efficiency for the mind, and above all, Thy wisdom and Thy love for our Souls. Teach us to deliver ourselves, with Thy help, from the meshes of ignorance woven by our own carelessness.