

Self-Realization

Founded by Paramahansa Yogananda



Spring 1977

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Self-Realization

Founded in 1925 by Paramahansa Yogananda

A Magazine Devoted to Healing of Body, Mind, and Soul

(Healing the body of disease by proper diet, right living, and recharging the body with God's all powerful cosmic energy; removing inharmonies and inefficiency from the mind by concentration, constructive thinking, and cheerfulness; and freeing the ever-perfect soul from the bonds of spiritual ignorance by meditation.)

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Front Cover: Hummingbirds nesting at Self-Realization Fellowship international headquarters. Story on page 27.

Opposite: Paramahansa Yogananda, Washington D.C., 1927

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On March 7, 1977, the Government of India will issue a commemorative stamp bearing a likeness of Paramahansa Yogananda. The date was chosen in commemoration of the twenty-fifth anniversary of the *mahasamadhi* of our blessed and revered Guru-Founder. On that day, central post offices throughout India will issue blocks, first-day covers, and an informative folder about Paramahansa Yogananda. The announcement by the Indian Posts and Telegraphs Department is already posted in all major mail centers.

A special cancellation imprint, incorporating the name and emblem of our Society in India, has been designed for use exclusively on first-day covers to be issued from Yogoda Satsanga headquarters in Dakshineswar. Photographs and further details will be included in a report in the next issue of *Self-Realization*.

We are pleased to share with Paramahansa Yogananda's devoted followers and admirers in all lands this news of the honor and recognition bestowed on the great world teacher by the Government of India. *Jai Hind. Jai Guru.*

Self-Realization Fellowship
Yogoda Satsanga Society of India
Board of Directors

Daya Mata

Sri Daya Mata, President and Sangamata

A New Look at the Origin and Nature of Cosmic Creation

BY PARAMAHANSA YOGANANDA

*First Self-Realization Fellowship Golden Lotus Temple
at Encinitas, California, September 29, 1940*

Today I shall explain the origin and nature of cosmic creation in a new light. The picture I shall give will be different from any you have had from textbooks. It is coming to me from the Infinite as I speak.

All the knowledge there is to be known in every branch of science and art, including the mystery of the atoms and the history of the universe and of human beings, is already existing in the ether as vibrations of truth. These vibrations are all around us, and there is a way to contact them directly. That way is through the all-knowing intuitive power of the soul. To discover any truth, we have only to turn our consciousness inward to the soul, whose omniscience is one with God. When those who are receptive hear someone speak truth, it seems so familiar. Their first reaction is "I thought so!" The mind has simply recognized a truth already known intuitively by the soul.

From that source come all the lectures I give. If I had to read in order to gather facts and ideas for my talks to you, I don't know what I would do! I read very little, because it is not necessary. By the time I get through a few pages of a book, I know from its vibrations whatever truth it contains.*

Great souls who reveal to mankind deep spiritual truths receive their knowledge through direct attunement with the vibrations of those truths. Also vibrating in the ether are the concepts for every invention man has created, or will create in the future.

* "To the Knower of Brahma, all the Vedas are of no more utility than is a reservoir when there is a flood in all directions" (Bhagavad-Gita II:46).

When an inventor's concentration is right, he is attuned to receive intuitively the idea vibration for the creation of his invention. The discoverers of these ideas may say that they have invented this or that, but they haven't really invented anything. They have only uncovered what was already there: the vibratory blueprint hidden in the ether.

The Beginning of the Cosmic Dream

To create a mental picture of how it was when God caused the universe to come into being, imagine that you are asleep and calmly dreaming of a vast space. Wherever you look, you behold endless space; naught else. You feel it as an infinite, blissful peace, permeated by an omniscient Intelligence. So it was, when that supreme Intelligence began to muse: "Long have I remained thus; alone, very peaceful, absorbed in My own bliss, consciousness, and wisdom. But now I am going to dream a cosmos."

Then this divine Intelligence, which is Spirit, began to create, consciously willing His ideas into being as dream manifestations. He divided His consciousness, differentiating His power from His absolute nature. His consciousness thus became separated into His unmanifest nature as vibrationless Spirit and His manifest nature as cosmic energy, consisting of infinite numbers of different vibratory perceptions or processes of His thought.

We know how thought works. When we think of a horse, we do not see the object of our thought; but if we dream about a horse, we behold its image, because our thought is more condensed. And when we see a horse with our physical eyes, our thought is still more condensed, attuned to the grossest vibrations of God's thought, those which manifest in forms tangible to the senses.

As soon as Spirit started His conscious dream, dividing His intelligence, His power of thought, into many things, the law of duality or *maya* came into being. When by the creation of duality the consciousness of Spirit separated Itself, a portion of that consciousness went out from Spirit as an active intelligent force, restless to express its power. We have many illustrations of this in nature. When a maple seed is put into fertile soil, it begins to germinate, growing and spreading until it assumes the form of a mighty tree. So when the seed of God's consciousness was planted in the soil of activity by His will, it sprouted into a vast creation.

But it must be remembered that God is dreaming it all; that this cosmic creation is nothing more than a dream condensation of God's thoughts. The first differentiation of Spirit was the manifestation of pure thought. Then, projected out of the thought seed of His consciousness, came light, cosmic light. Consciousness and light are the same, except that light is of greater density. The thought of light is finer than the dream of light, in the same way that the thought of fire is purely a mental concept, but the dream of fire is a perceptible image.

After God had willed light into dream existence, He contemplated what He had created. "Well," He thought, "This is not exactly what I want, just light spread all over cosmic space. There should be something more tangible." So He empowered that dream cosmic light to become definite forms. Now here again, do not forget the word *dream* in connection with creation. If you take away the dream concept, you will find this creation hopelessly mystifying.

So God's dream light began to play over the spatial territory of the universe. This light is the tissue of all creation, which God began to think or will into a specific system: the finer light of life force, which I call lifetrans, and a condensation of lifetrans into the grosser atomic light of protons and electrons. God gave these protons and electrons a further strength by which they arranged themselves into atoms and molecules. With a still stronger thought, He caused the atoms and molecules to condense into gases, heat, liquids, and solids—all creations of His thought. The nebulas, or gases, came first. Then He began to dream into those nebulas a very strong force, and He willed: "Let these gases be condensed to produce heat, liquids, and solids." And according to His dream idea, it was so. God had worked out a process of *maya* or delusion by which air, fire, water, and earth would appear to be different, though no difference really existed except in the thoughts of His dreaming consciousness. Then He said: "Let us now begin to enjoy this dream creation of Mine."

The Evolution of Intelligence

God didn't intend matter to become something different from Himself, so He had imbued it with a dreaming intelligence which, by a process of evolution, would gradually awaken and realize

that matter and mind (the idea vibrations of God) are one. The first expression of this innate intelligence in material creation is the first door through which matter passes to escape from this delusion or *maya* into the freedom of God-consciousness again. Locked in the elements and minerals, intelligence sleeps; so plant life came into being to provide freer expression. Out of scum that formed on the sea, living creatures appeared in the water, and some gradually evolved the capability to live on land. What had looked like inert matter began to take living form.

The weaker forms of life were helpless before aggressive stronger ones, and out of the struggle to survive came the process of evolution to higher, more efficient forms. "Survival of the fittest" seems a terrible law to us, but in the final analysis it is not. The animals that are killing each other are only different manifestations of God's thought. While encased in those forms they do not understand that they are images of mind. But when the little fish has been killed by the big fish, its dream form dissolves back into God's consciousness, and the individualized spark of God within it incarnates in another form of life of higher evolutionary value than that of its previous existence as a fish, giving the soul a greater potential for expression.

So death is the means by which dream matter changes back into the consciousness of God, releasing the soul within it for the next step in its progressive return journey to God. Thus death is a part of the process of salvation. The upward cycle of evolving intelligence in potentially more efficient instruments of expression continues until it reaches the ultimate form in man. Only a human being has the ability to express his innate divinity and to consciously realize God and transcend His *maya* dream.

Reincarnation Is a Series of Dreams Within a Dream

When you reflect that this world is filled with death, and that your body, too, has to be relinquished, God's plan seems very cruel. You can't imagine that He is merciful. But when you look at the process of death with the eye of wisdom, you see that after all it is merely a thought of God passing through a nightmare of change into blissful freedom in Him again. Saint and sinner alike are given freedom at death, to a greater or lesser degree according to merit. In the Lord's dream astral world—the land to which

souls go at death—they enjoy a freedom such as they never knew during their earthly life. So don't pity the person who is passing through the delusion of death, for in a little while he will be free. Once he gets out of that delusion, he sees that death was not so bad after all. He realizes his mortality was only a dream and rejoices that now no fire can burn him, no water can drown him; he is free and safe.*

But such is the delusion of desire for material things that, after a time of freedom from the body, he wants to come back to earth. Even though the soul knows that the body is subject to disease and troubles, these delusive desires for earthly experience veil that knowledge and deceive his consciousness. So after a karmically predetermined time in the astral world, he is reborn on earth. When death comes, he goes forth once more from the gross dream of this earth experience to the finer dream of the astral plane, only to be drawn back to this world. And again and again he returns, until he is no longer desirous of an earthly life.

Birth and death are doors through which you pass from one dream to another. All you are doing is going back and forth between this gross dream world and the finer astral dream world; between these two chambers of dream nightmares and dream pleasures.

Thus reincarnation is a series of dreams within a dream: man's individual dreams within the greater dream of God.

Someone is born on earth in France as a powerful king, rules for a time, then dies. He may be reborn in India, and travel in a bullock cart into the forest to meditate. He may next find rebirth in America as a successful businessman; and when he dreams death again, reincarnate perhaps in Tibet as a devotee of Buddha and spend his life in a lamasery. Therefore hate none and be attached to no nationality, for sometimes you are a Hindu, sometimes a Frenchman, sometimes an Englishman, or an American, or a Tibetan. What is the difference? Each existence is a dream within a dream, is it not? Will you continue helplessly to go through all

* "This soul cannot be severed by weapons; this soul the fires cannot burn; this soul cannot be moistened by water; and this soul cannot be dried up by breezes. The soul is everlasting, all permeating, ever calm, immovable, and eternal. The soul is imponderable, unmanifested, and cannot be changed. Therefore, knowing it to be such, you should not lament" (Bhagavad-Gita II:23-25).

these delusions and the difficulties they create? Each nation thinks its ways are justified, its customs the best. Are you going to go on with this delusion? I am not. For unless wisdom is supreme, reincarnation is a very troublesome experience. One should avoid forced reincarnation because it is a painful continuation of this dream delusion. For how long will you pass through these changes called life and death? Until you realize fully the dream nature of creation, and awaken in God from its nightmares.

Life Is a Dream Unworthy of Our Tears

The more I see of life, the more I realize it is a dream. I have found the greatest assurance in this philosophy I am giving to you now. Realize that you live solely by the grace of God. If He were to withdraw His thought, the physical manifestation would cease to exist. This world is a dream place, and we are all dreaming here. This life is not real; you are laughing and crying in the greatest delusion, and it is not worth shedding tears over. To give reality to our earth experiences is to invite untold misery. By identification of our consciousness with this world we see it as a place of suffering. What is going to free us from suffering? Will money do so? Nothing material can. Knowledge of God, and realization that we are forever one with Him, is the only way to freedom. Remember this always. God would be very cruel indeed if this world were real. But He knows that when we have gone through the furnace of suffering and death enough times, we shall awaken and overcome delusion: we shall realize this earth as His dream, and incarnate no more. In the Bhagavad-Gita God speaks through Krishna, giving this promise: "My noble devotees, attaining the highest success (in the tests of earthly life) by having discovered Me (Spirit), undergo no further rebirths in this abode of grief and transitoriness."*

Suppose a man is struck by a bomb and killed instantly. On the battlefield he was filled with fear; but after death he joyously realizes he is free from fear and from the tomb of the body. One need not go through some ordeal to attain this knowledge. It is better to acquire wisdom through conscious spiritual effort. But if we have to endure trials it should be with the right attitude. Think what Jesus went through as an example to us: he was nailed to the

* VIII:15.

cross and had to pass through that dream of suffering. Yet before his crucifixion he had said: "Destroy this temple, and in three days I will raise it up."* He knew that the body, and the nails with which it was to be held to the cross, and even the process of death were but dreams. Because he realized this, he knew he could re-create life in his dream body again. Isn't that a wonderful way to view the delusion of life and death? It is the only way. Krishna began his revelatory discourse to Arjuna in the Bhagavad-Gita with an exhortation to remember the transitory nature of matter and the eternal nature of That which dwells within it.

We Dream Our Own Limitations

Life teaches you to believe that it is real. You feel you must have your food and sleep every day, that you will die without them. Your habits compel you to eat all kinds of foods that are harmful to you, such as meat, and to smoke and drink, and to think you can't do without these things. We are all crazily dreaming different limitations on our consciousness, and when we slip into the rut of a bad dream of wrong behavior, we have a hard time to pull ourselves out of it. Think how much time and effort you spend catering to the body. And what does it get you? Do you know that the more solicitous you are of your body, the more suffering you will have? If you are too much identified with this dream form, you become hopelessly immersed in delusion.

As soon as you ascribe reality to the dream thoughts out of which God created all things, that dream reality begins to punish you with dream suffering. But when you realize that God is everything in this universe, nothing hurts you anymore. If you realize that both water and the body are dreams of God, you can walk on the water as did Jesus—one dream form can walk on another dream form. There is no longer a barrier of difference between solids and liquids, or any other form of matter. But you have to realize this; such power does not come to you by mere imagining.

There are cases in India where people have walked on fire without a single blister. Some of the foremost scientists of England observed one young boy as he walked through twenty-seven feet of fire. A newspaperman who was present thought the fire a fake; he tried the same experiment and was badly burned. The

* John 2:19.

young boy, by certain processes of thought, had convinced his mind of the truth that the fire was nothing but consciousness, and therefore could not harm the body, which was also consciousness.

When you believe that cold weather won't hurt you, you won't be affected by it. But if you feel you are going to catch a cold from the chill, you will. The thing is this: you don't practice mind control. By controlling your mind you can experience the truth that this universe is a delusion. This is why the saints require their disciples to discipline the body and not give it too much attention. The purpose is not to torture the body, but to save the disciple from all the troubles that will beset him if he believes that comfort comes from material things. Comfort comes from the mind. Change your mental attitude and you will not feel discomfort.

It is best to simplify life. I have seen saints in India who eat hardly anything and live under the most rigorous conditions; yet they have wonderfully strong bodies, far better than those of the average well-fed, well-cared-for American. They have trained their minds not to be dependent on externals for health and contentment.

The world trains our minds in a different way. It gets us accustomed to too many things, and then we think we can't be happy without them. Make your life more simple. And simplify the lives of your children as well. If you don't do it, life's experiences will teach them through bitter disillusionment.

Self-Realization is a philosophy of living: right meditation, right thinking, and right living. Bring up your children in this philosophy. Don't pamper them, or teach them by wrong example to cater to their bodies and harmful desires; give them good training. Why enslave them in delusion? Give them true freedom by keeping their lives simple and cultivating in them inner peace and happiness. Do the same with your own life. Don't be bound by anything. That philosophy will save you. If I am sitting in a chair and it breaks, I am not going to be distressed about the broken chair. I will sit in another chair. It makes no difference.

Whenever you are attached to something, that possessiveness deepens your delusion. You will be rudely awakened one day to find that nothing belongs to you. Isn't it silly, therefore, to be attached to things that were never yours in the first place? Your at-

titude should be that you are looking after these things only for the time being, like a housekeeper who lives in her employer's home and devotedly, loyally, faithfully looks after it, but knows that her own home is elsewhere.

Don't Take Life So Seriously

This world is a terrible place; there is no safety here. But what are we to do? We must stop taking life so seriously. Delusion can be destroyed by holding steadfast to one philosophy: that everything here is nothing more than God's motion picture. We are the players. We must play our parts well, but we must not identify ourselves too intensely with the drama. Meditation shows us the way to this inner freedom. It is the only way by which we can realize that this world is a dream, that the Lord has created the entire cosmos out of His thought. So, though He created this dream earth, He has also shown the way to get out of it.

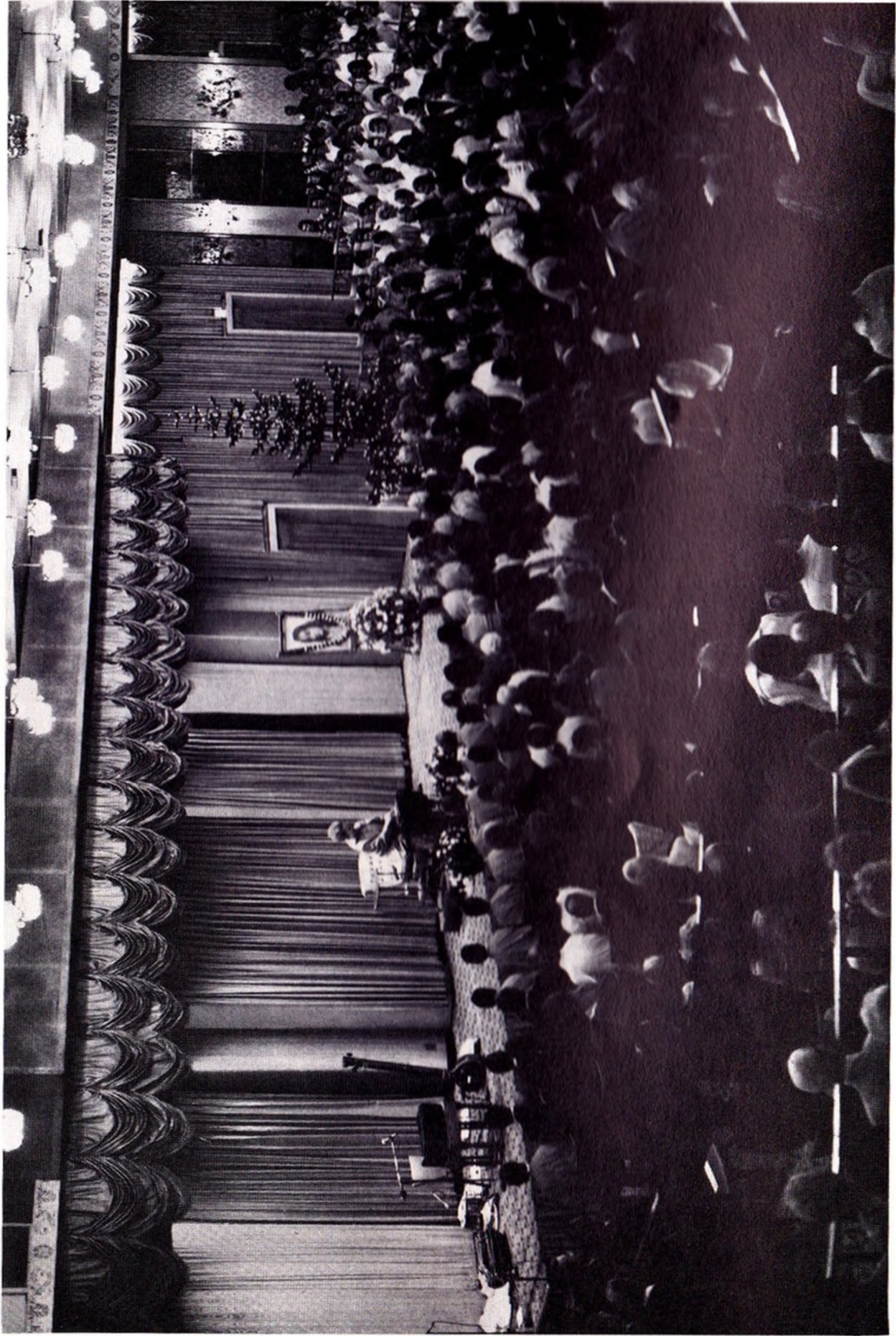
Nothing terrible could happen in this world that we could not duplicate in a nightmare. You have had such experiences. If in a dream you feel your leg crushed under a car, your suffering seems just as real as if your limb were actually injured. But when you wake up, you laugh and say, "Oh, how silly. It was only a nightmare." This is exactly what will happen when you wake up in God. He will shake you out of this nightmare, saying: "What is the matter? You were only dreaming suffering and death." And He will show you reality. That experience He gives ultimately to all mankind. It is wonderful!

God's dream creation was not meant to frighten you, but to prod you to realize finally that it has no reality. So why be afraid of anything? Jesus said: "Is it not written in your law, I said, Ye are gods?"* Yet even Jesus for a little while forgot his immutable divine nature and cried out, "My God, my God, why hast thou forsaken me?"† But quickly he realized again that he was a son of God and could never be destroyed, which he proved by his resurrection. His whole life showed he had risen truly from the sepulcher of delusion.

(Continued on page 44)

* John 10:34.

† Mark 15:34.



Sri Daya Mata presiding at Christmas satsanga with Self-Realization members, Los Angeles, December 12, 1976. See page 40.

Go Forward by Looking Backward

BY SRI DAYA MATA



*Extract from a satsanga at Self-Realization Fellowship
Ashram Center, Encinitas, California, May 18, 1965*

A devotee has asked: "When we practice self-analysis, doesn't it create the consciousness of duality in us?"

When we analyze ourselves, comparing our actions with what we might have done, we are certainly dealing with duality. But we could not be said to "create" duality by this action, because it already exists. So long as we remain in mortal consciousness, we cannot escape it. When we think of ourselves as this human form, bound by five senses, we are bound by the law that governs the senses, which is duality. It does no good to deny that law so long as we are subject to it. We should not imitate the allegorical ostrich that buries its head in the sand and thinks it has thus escaped its enemy. We have to face the reality that duality exists; then we will be able to do something about overcoming it. To not recognize its existence would be to live in the darkness of ignorance, not facing facts.

Self-analysis is essential to self-improvement. It means to look honestly at one's self, and to review past behavior—to analyze what you did yesterday; what you should have done and what you should have avoided. It is helpful to think this way, so that from that point on you can try to refrain from similar wrong behavior or reactions. It is constructive to retrospect and say to ourselves that our actions were wrong and that another course would have been right; that we did not do very well and should

have done better; that we were bad and will try next time to be well-behaved. Such analysis enables us to see the trend our behavior is taking, and to realize that our actions influence our future. We are at this moment the sum total of all our past actions. For instance, if in the past we have been jealous, selfish, angry, there's no question that we are presently the result of that behavior; and the same trend will continue unless we make an effort to change it.

Constructive self-analysis does not at all serve to keep you bound by the world's law of duality. Rather, it helps you to see what is still binding you. Use it to find out what you did that was wrong, and then use the sword of discrimination to avoid repeating that same mistake. When you use discrimination, certainly it makes you aware of duality, because you are thinking, "Not this, but this; not that, but that." You are distinguishing good from evil: "I will not commit this evil; I will perform this good action. I will not think or say this evil thing; I will think or say this which is good." So while discrimination makes you aware of duality, it also highlights the path of goodness that leads to freedom.

Man is the only creature who has been endowed by God with the power of self-determination, or free will, by which he can control his life. God expects us to use our intelligence and free will to choose those things and perform those actions that will take us closer to Him.

The common illness of all mankind is ignorance. Now, ignorance is an imposition of duality on our soul, our true Self, whose nature is wisdom. Therefore, ignorance is like a thorn deeply embedded in the flesh of the soul. How are we to remove it? The yogis of India have a saying that you cannot extract a thorn from the hand with a blunt instrument such as a rock; you need something equally as sharp as the thorn that pierced the flesh in the first place. Thus you can use another thorn to dig out from your hand the one that is giving pain. Then, when you have removed the embedded thorn, you can throw both thorns away.

We can apply this principle to spiritual endeavor. The dual nature of this world is good and evil. Use the "good thorn" of right thought and right action to remove the "evil thorn" of wrong thought and action. When by discrimination you have removed

ignorance, you will have come to that state of wisdom wherein duality no longer limits you; you will be an enlightened human being, as were Krishna, Christ, and Buddha.

You have asked another question: "Rather than practice introspection once daily, wouldn't it be better to watch oneself every moment and use discrimination to make the right decisions all the time?"

Certainly the ideal is to apply discrimination in all circumstances before you act: "Now, if I do this, what will be the end result? If it is sorrow for me or someone else, let me avoid this action." God expects us to thus use our God-given powers of reason and intelligence. But no ordinary human being has his sword of discrimination constantly keen-edged, nor is he always able to wield it with flawless accuracy. Because his discriminative powers are not yet perfect, he makes mistakes. So he can support his efforts to discriminate by looking back and analyzing his past behavior. Therefore, both discrimination and introspection are essential: use discrimination to try to make the right decision when one must be made, and also look backward to judge and learn from past actions.

But you defeat the purpose of self-analysis if, when you realize you have done things that are not in accordance with your highest ideals, you punish yourself with feelings of guilt and become discouraged. Guruji [Paramahansa Yogananda] used to say that once you recognize you have done wrong, resolve to avoid doing it again; but then forget the error. Never dwell on it. What is past is past. Don't linger in a state of guilt or self-consciousness about it. Glean the lesson from your error and resolve, "Lord, I won't do it again. But if I do, because I am still very weak, I will lift myself up by the bootstraps and keep on trying."

It has been said that the only difference between a saint and a sinner is that the saint never gave up. Continuing effort is what makes a man divine. He simply keeps on trying. No matter how often he falls, succumbing to error or weaknesses, he doesn't give up and wallow in the misery of defeat. He resolves to try to do better, and by that endeavor he becomes a saint.

We have an inner voice to help guide us. When we do wrong, or are tempted to, that voice tells us it is wrong. The moment we

listen, we are at peace. We feel a sense of communion with God, a harmony between ourself and the Lord. But if we ignore that inner voice, it becomes silent. Soon we don't hear it at all because the urgings of temptation and delusion become so much louder.

One trouble confronting many devotees—the Bhagavad-Gita refers to it*—is that they come to a state where they are afraid to take a step forward toward God, fearing that if they give up the temptations of this world, and don't succeed in finding God, they will have nothing. But it is foolish to entertain such notions. If you want God, you have to take a giant step; you have to plunge headlong into the pursuit of Him. The Bible promises that those who seek shall find.† Never doubt it. You have no idea what joy awaits him whose mind is fixed on God, and who with all the enthusiasm of his soul is racing inwardly to Him. He finds that inner world far more entrancing than this one could ever be. And he sees this world in a different light. He beholds it as God intended: as an entertaining dream. He passes through life enjoying it, doing his best at all times, trying always to help others, but remaining unaffected by fleeting pleasures and nightmares of unhappy or painful experiences, because in his wakefulness in God he knows they are dreams.

The householder as well as the renunciant should take a vow of unconditional dedication to God. While fulfilling our responsibilities, our goal should be God alone: “O Lord, I give myself unconditionally to the search for You. Not just for six months or one year, or for five or ten years; I dedicate my entire life to the pursuit of You. My mind is fixed; my goal is set, and I will not give up, come what may. Never mind how many times I fall, I'll keep on trying. I know, Lord, that if I am determined, out of Your grace and compassion You will sustain me, help me, and lift me up no matter how often I fall.” That's all the devotee has to remember. God does not sit in judgment on what we do, nor punish us for the mistakes we make. Never. We punish ourselves when we do

* “Does a yogi perish like a sundered cloud if he finds not the way to Brahma (Spirit), being thus unsheltered in Him and steeped in delusion—sidetracked from both paths, the one of God-union and the one of right activities?”—(VI:38).

† “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened” (Matthew 7:7-8).

wrong, because it sets up within us a counter-vibration that shuts out of our lives the light and grace of God.

The easiest and simplest way to know God is by devotion plus meditation. To dwell on your weaknesses and concentrate on yourself as a sinner in need of God's mercy is a negative way to seek Him. But if you will more and more think of God and feel devotion for Him, and meditate deeply, your imperfections will gradually drop off. A tree that isn't watered loses all its leaves; cease to water your consciousness with materiality, and the leaves of wrong thoughts and actions will wither and die. Meditate more and love God deeply, and you will nurture a many-branched perennial of divine qualities and ever-new joy.

Paramahansa Yogananda

*Thou, who bridged the East and West
With love divine,
And flew the bright flag of victory
In service of the Golden Rule —
Thou, beloved of our hearts,
Wert born amid world turmoil;
All suffering humanity
Joined the train of thy triumphal march of Truth,
Thou, whose words are still whispering
In the boundless blue.
We bow with reverence
To thine immortal spirit.*

— Sri Nishti Kanta Das

A Banquet to Be Remembered

Reprinted from "The Indian Nation," Patna, March 7, 1976

The year was 1952. India had recently sent a new Ambassador to America, His Excellency Binay R. Sen. He was making his first visit to California, and the Consul General of India, Sri Mulk Raj Ahuja, was arranging for a reception banquet in the Ambassador's honor on March 7 at the Biltmore Hotel in Los Angeles.

Among the most distinguished guests invited to grace the occasion was Sri Sri Paramahansa Yogananda, a great world citizen, who spent his lifetime demonstrating the universality of scientific spiritual principles, and striving to bring East and West together in mutual understanding and goodwill. Though born an Indian, he spent half of his life in America, and there established the world headquarters from which his aims and ideals spread to all continents. During his lifetime more than eighty ashrams and centers of the institution established by him—Self-Realization Fellowship and Yogoda Satsanga Society of India—were developed around the world.

Over the years Sri Sri Paramahansa Yogananda had become a close friend of Sri Mulk Raj Ahuja. There was mutual affection and respect, and a common bond in their love for and joint endeavor to serve their motherland, India. (Sri Ahuja, now retired and a resident of Delhi, recently recounted some of his experiences from these days to a group of devotees of the great world teacher, and he remarked that in his experience no one before or since had done more for the good of India abroad than Paramahansa Yogananda.)

Sri Ahuja was eager to have the new Ambassador meet Paramahansaji, who graciously agreed not only to attend [and speak at] the banquet, but also to receive Sri and Srimati Sen and party at his Mount Washington hilltop headquarters in Los Angeles. [For this visit] Sri Ahuja recalls that Paramahansaji prepared with his own hands many favorite Indian dishes, which were not only

exquisitely flavored, but carried a very perceptible vibration of deep love, which was felt by all and is still remembered.

The Consul General arranged that a large number of tickets to the banquet be given to Sri Sri Paramahansa Yoganandaji, so that many of his devotees might also attend. Yoganandaji was given a seat of honor, next to the Ambassador's wife. He was one of the first guests to speak. As he rose to address the gathering there was an awe-inspiring aura of cosmic love emanating from his being. His talk was not long. Its theme was one of his favorites: the unity of man and man, of East and West. He spoke of "my India, my America," and closed with a quotation from his poem in tribute to his motherland, "My India." As he concluded the poem, his eyes turned heavenward and his body sank quietly to the floor. The audience rose in stunned silence as devotees rushed to his side and called softly into his ear, if perchance he might have entered one of his frequent *samadhis* [ecstatic communion]. Paramahansaji had taught them the way to recall him from spiritual consciousness to bodily awareness. This was not such a *samadhi*, however, but his *mahasamadhi* [a great yogi's final conscious exit from the body]. He had told some of the devotees prior to this event that he had an important engagement on this day. They had known only about the banquet. Now they understood what the real engagement had been.

The news was carried around the world, and tributes poured in. Dr. Francis Rolt-Wheeler, renowned metaphysical scholar of France, wrote: "The death of Paramahansa Yogananda deprives the world of one of the finest figures of wisdom and humanity that this generation has seen. No one can fail to rejoice that such a life has so enriched the spiritual thought of both India and the United States. I feel that Yogananda succeeded in keeping the finer strains of the old tradition, fusing them with the greater vitality of the American present."

Dr. Bhagat Singh Thind, revered religious teacher, telegraphed: "In the passing away of Yogananda humanity has lost its lover, India a noble son and patriot, and America its true friend and admirer. May God grant courage and loyalty to all his friends and disciples to carry on the great work that he so earnestly fostered with every ounce of energy in his being."

At the Biltmore Hotel itself, just a half hour after Paramahansaji's mahasamadhi, the Ambassador told those present: "If we had a man like Paramahansa Yogananda in the United Nations today, probably the world would be a better place than it is. To my knowledge, no one has worked more, has given more of himself, to bind the peoples of India and America together.

"I feel a great personal loss. It is not a personal loss only, but a loss to our country and to this country.

"He was born in India, he lived for India, and he died with the name of India on his lips."

Consul General Ahuja, in his statement of appreciation wrote: "Apart from the charm and beauty of his physical being, which was no doubt the index of the soul he possessed, Paramahansaji's deep affection and love for humanity—including even those unfriendly and reluctant to share in his faith—gave him a stature among his fellow beings which it would be difficult to match.

"He brought to America from the country of his birth the serenity of soul and the understanding of the human and spiritual values of life which not only helped many a man high and low to obtain peace of mind in modern society, but also helped in an understanding between the peoples of India and the U.S.A.

"As an apostle of peace and a believer in the brotherhood of man, Yoganandaji devoted his life and all the energy and means he possessed to the cause of understanding and friendship between the East and the West. To him, India and the U.S.A. were not two separate countries, but the two component parts of one single plan for the development in harmony of both material and spiritual values of man.

"Yogananda cannot and shall not die; for his immortal soul will ever beckon, guide, and inspire his millions of followers and admirers on to the path leading to the brotherhood of man."

Sri Ahuja's words were indeed prophetic. Even after death Paramahansa Yogananda's body manifested the divine luster of incorruptibility for more than twenty days. Mr. H. T. Rowe, Mortuary Director of Forest Lawn Memorial Park, Glendale, California, where Paramahansaji's body is temporarily enshrined, wrote to Self-Realization Fellowship: "The physical appearance of Pa-

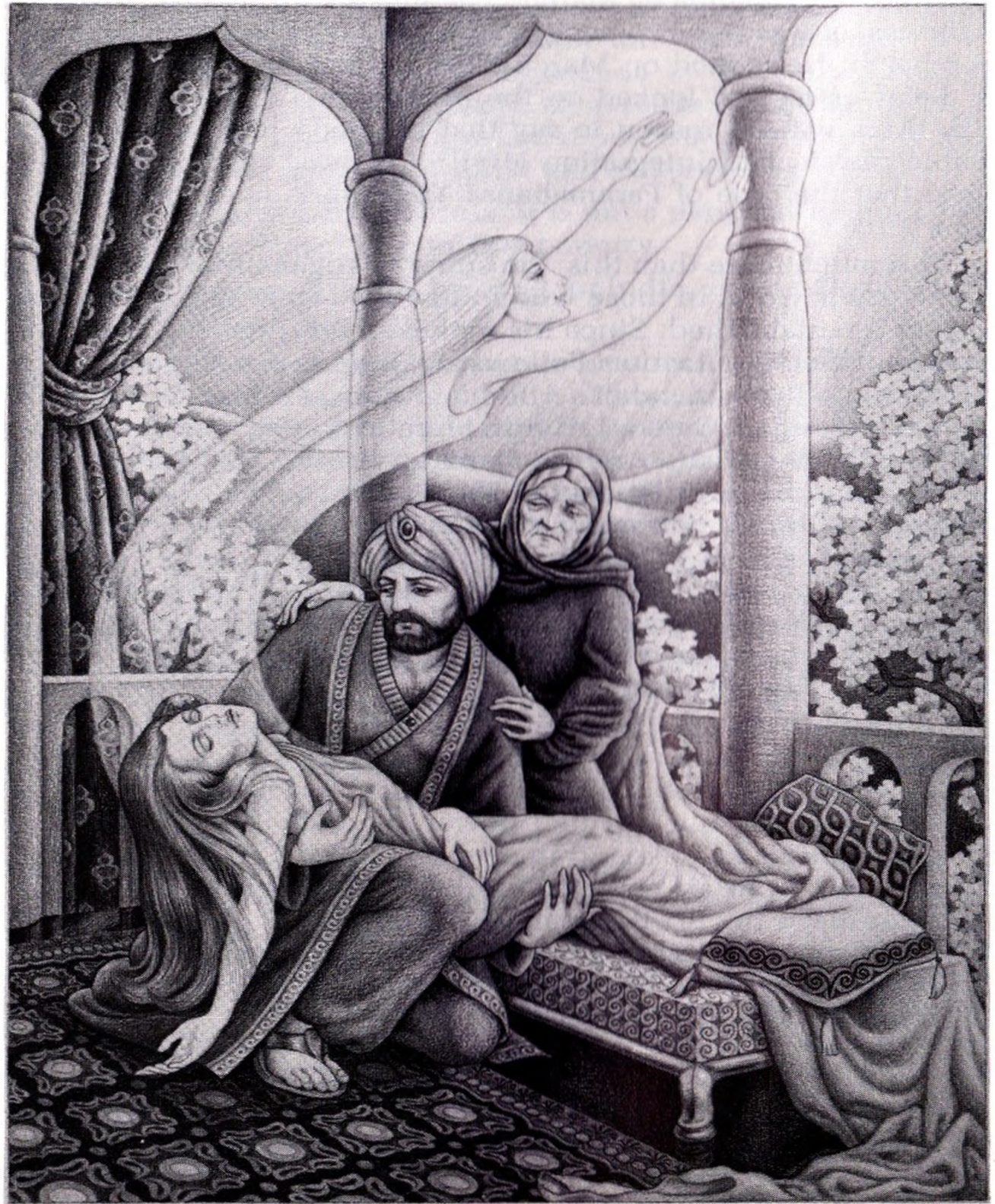
ramahansa Yogananda on March 27th, just before the bronze cover of the casket was put into position, was the same as it had been on March 7th. He looked on March 27th as fresh and as unravaged by decay as he had looked on the night of his death. On March 27th there was no reason to say that his body had suffered any visible physical disintegration at all. For these reasons we state again that the case of Paramahansa Yogananda is unique in our experience."

But much more than this, the spirit of Yoganandaji continues to live in his work, in those who follow his teachings, and in the Society he established. Since his *mahasamadhi* the phenomenal growth of Self-Realization Fellowship/Yogoda Satsanga Society has continued. Yoganandaji's *Autobiography of a Yogi* is now published in Bengali, Gujarati, Hindi, Marathi, French, German, Italian, Dutch, Swedish, Arabic, Danish, Greek, Spanish, Portuguese, Icelandic, and Japanese. The number of Self-Realization Fellowship/Yogoda Satsanga centers and groups all over the world is steadily increasing...[as is the] number of Yogoda Satsanga schools and colleges in India. From one school founded by Paramahansaji at Ranchi has grown a group of six schools and two colleges. The Society has fifteen other schools and colleges in West Bengal and Uttar Pradesh.

We might take the concept expressed by Emerson when he said, "An institution is the lengthened shadow of one man," and applying it to the case of Yoganandaji, say that the light of an illumined sage and the spiritual power generated by his life continue to increase and expand in ever-widening circles, dispelling the darkness from all corners into which they reach. From that great luminary, Sri Sri Paramahansa Yogananda, an endless procession of souls are lighting the lamps of their lives, and the glow continues to grow brighter and brighter year by year as their number increases around the globe.

"We must study ever to regard God and His Glory in all that we do, and say, and undertake. This is the *end* that we should set before ourselves, to offer to God a sacrifice of perfect worship in this life, as we hope to do through all eternity."

—*Brother Lawrence*



*The Rubaiyat
of Omar Khayyam*

Rendered into English by Edward Fitz-Gerald

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA

XXI

**Lo! some we loved, the loveliest and the best
That time and Fate of all their Vintage prest,
Have drunk their Cup a Round or two before,
And one by one crept silently to Rest.**

GLOSSARY—*Time and fate*: Death and karma (the law of cause and effect). *Vintage prest*: The wine of life pressed from the mortal body. *Have drunk their cup a round or two before*: Have died a short or a long while before us. *To rest*: To enjoy the peace of afterlife while awaiting a fresh mortal garment.

Spiritual Interpretation

Inevitably time, which brings all things to an end, and karma, its companion, stamp out in the press of death the precious wine of each human life. One by one—even the most beloved and lovely, those we have regarded as the flowers of souls—all must undergo this experience. Those who have already drunk their cup of death slip silently away, to rest undisturbed by mortal travail. Though the ordinary man looks upon death with dread and sadness, those who have gone before know it as a wondrous experience of peace and freedom.

Practical Application

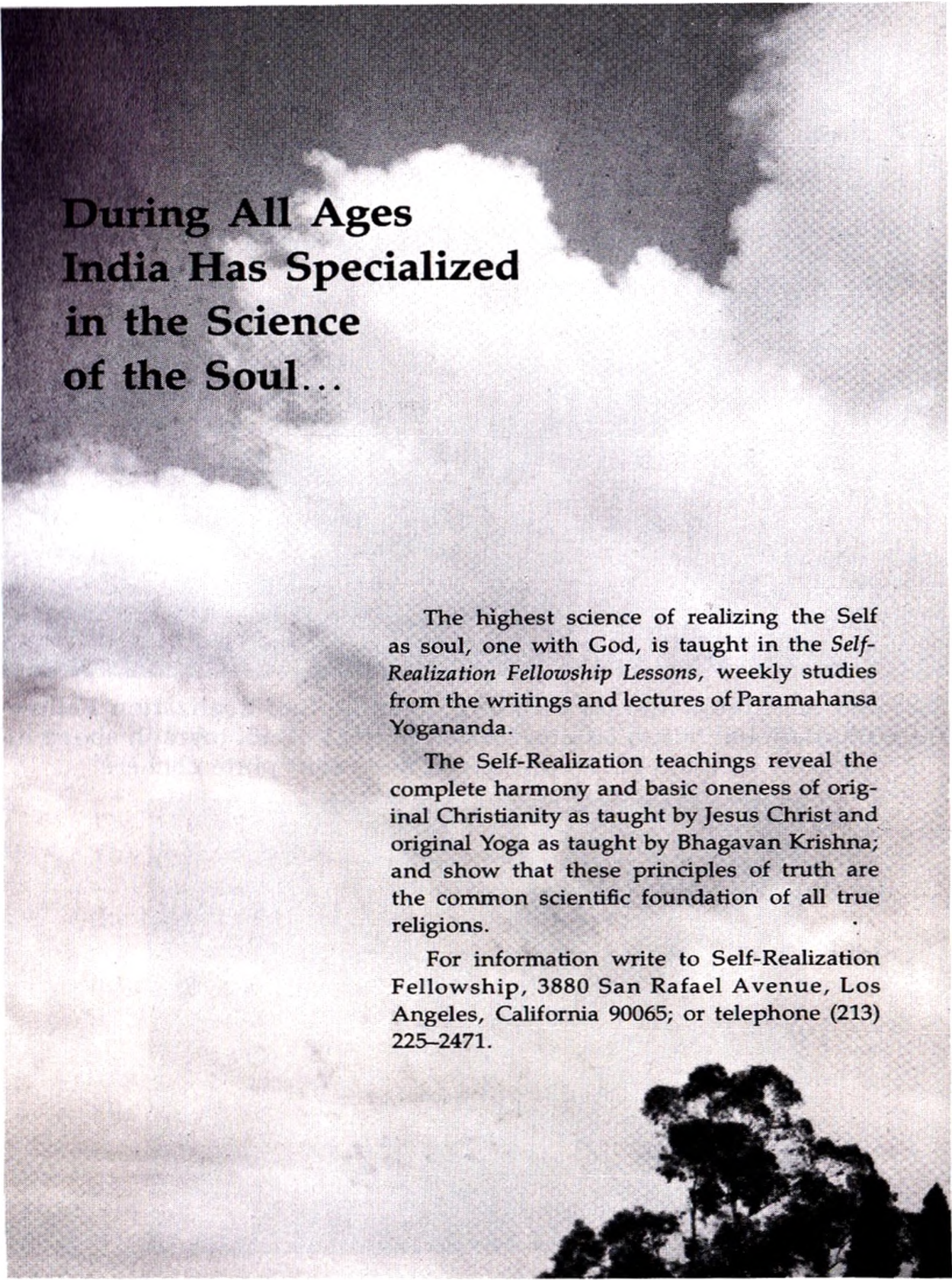
This world is a stage where we are assembled to play our parts in individual, family, national, and international life. But at the summons of karmic law, we retire for a rest behind the earthly scene, awaiting assignment of our next role and of a new mortal costume in which to play it. We must not dwell sorrowfully on the time when the curtain will fall and our present role will be finished. Rather we should do our best to play our great or small part willingly and excellently, that we may deserve a welcome in the bosom of God. Otherwise, we will be forced by *karma* to return to this earth stage again and again until we perfect our part.

So, instead of letting time and fate rule our destiny, crushing out the vivacity of one incarnation after another, why not let God immortalize us with His celestial touch? No longer, then, will we need to creep into the lap of afterlife to rest. Being with God, we will be Eternal Life Itself, never again to be enslaved by limitations behind the prison walls of past, present, and future.

Summer Class Series

July 2-9

The 1977 Self-Realization Fellowship Summer Class Series will be held in Los Angeles, July 2-9. Classes will include instruction in Self-Realization meditation techniques, and in Paramahansa Yogananda's ideals and principles for a true art of living—one that leads to a successful and happy life. Some aspects that will be covered are: making God a part of your everyday life; building a foundation for spiritual marriage; imparting principles of proper behavior to one's children; the significance of spiritual dedication. Question and answer sessions, meditations, and other spiritual activities will also be included. An announcement with detailed program and registration information will be sent to our entire mailing list of Self-Realization members, students, and friends.

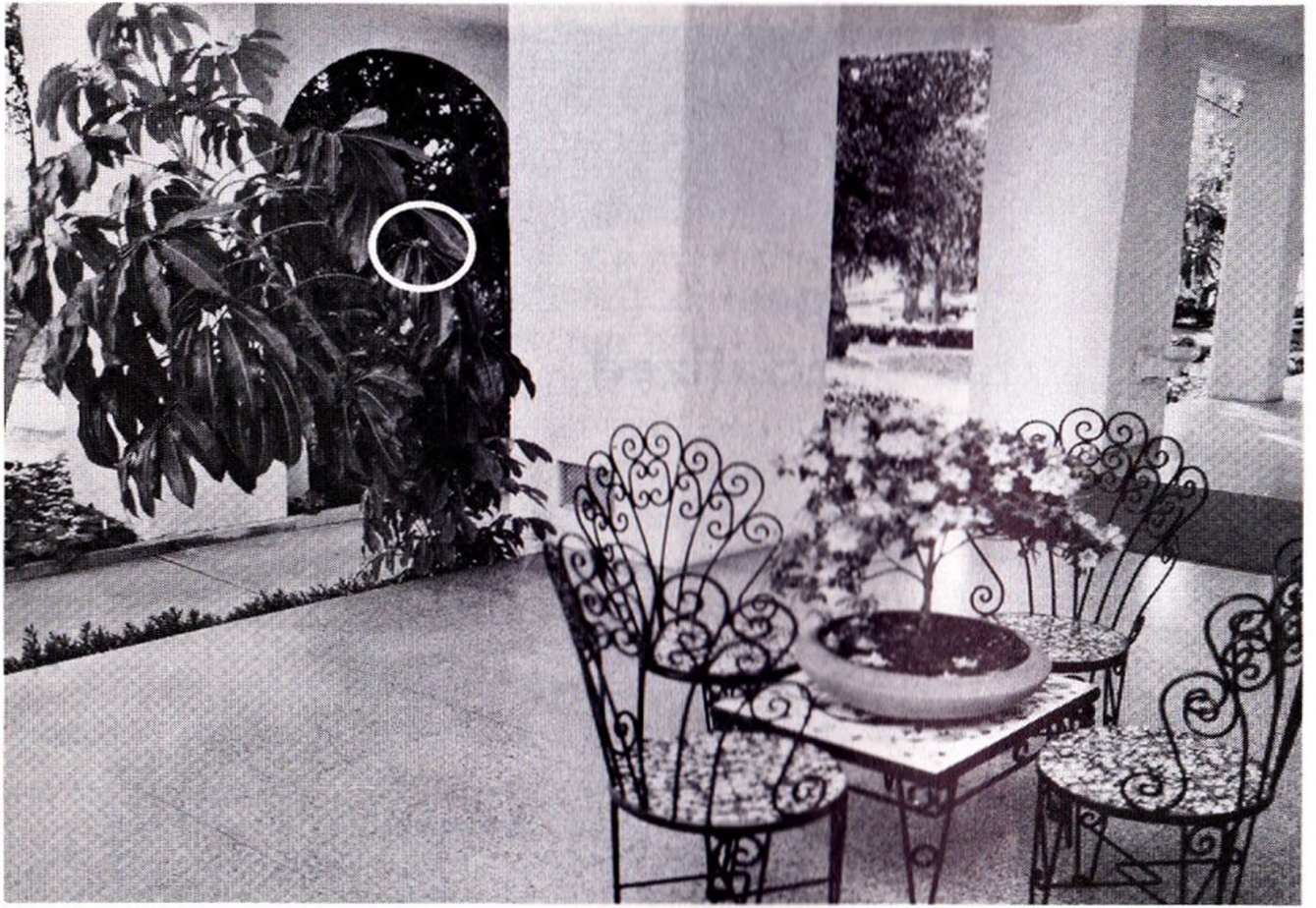


**During All Ages
India Has Specialized
in the Science
of the Soul...**

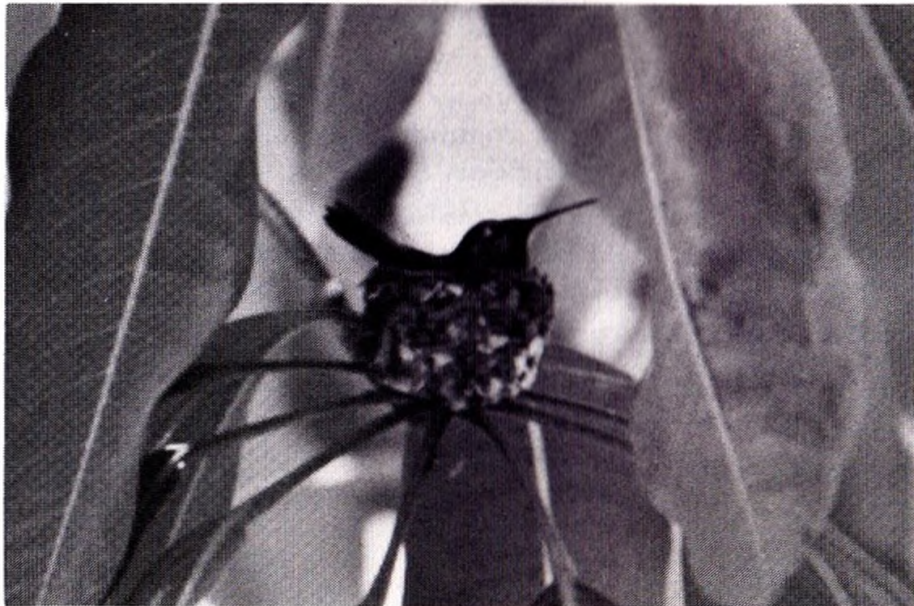
The highest science of realizing the Self as soul, one with God, is taught in the *Self-Realization Fellowship Lessons*, weekly studies from the writings and lectures of Paramahansa Yogananda.

The Self-Realization teachings reveal the complete harmony and basic oneness of original Christianity as taught by Jesus Christ and original Yoga as taught by Bhagavan Krishna; and show that these principles of truth are the common scientific foundation of all true religions.

For information write to Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, California 90065; or telephone (213) 225-2471.



East end of Administration Building veranda, Self-Realization Fellowship international headquarters. Circled portion of photograph above indicates location of hummingbird nest, near porte cochere.



“Thy Tiny Hummingbird”

Visitors to Self-Realization Fellowship international headquarters last spring were entranced to see on the front porch a pair of baby hummingbirds peering out of a tiny lichen-covered cup. The nest was attached at eye level to a tropical *tupidanthus* plant growing within two feet of the main flow of traffic in and out of the Administration Building. Since hummingbirds must feed every ten to fifteen minutes, there was quite a lot of bird traffic too! Yet the parents were perfectly at ease as they darted back and forth to their little ones. In fact, it was their second year of residence on this same perch. Perhaps in some unfathomable way they felt the security of divine love—the foundation upon which Paramahansa Yogananda established his work. Paramahansaji had a special fondness for hummingbirds, and loved to watch these flying jewels and listen to the hum of their whirring wings. As with everything else he turned this love Godward, in this instance giving it poetic expression:*

I am Thy tiny hummingbird, whirring with Thy power
and ever searching for Thee.

I am Thy tiny hummingbird, darting afar to discover
Thy rarest blooms; and to revel on high mountain crags in
Thy color symphonies.

I am Thy tiny hummingbird, creating by my swiftness
the hum that is praise of Thy Name.

I am Thy tiny hummingbird, dipping my beak into the
hearts of life's multicolored flowers. May Thy grace prevent
my tasting any poison plants of evil.

I am Thy tiny hummingbird, sipping nectar from blos-
soms in humble wayside plots of human sweetness and in
Thy secret gardens of glory.

* “I am Thy tiny hummingbird,” from *Whispers from Eternity*, by Paramahansa Yogananda.



Positive Results of Meditation

BY DR. M. W. LEWIS

What positive results can we expect from meditation? It seems to me that one of the greatest blessings is a steadily increasing peace, poise, and calmness. This is especially noticeable when we give meditation preference over our other activities, and practice it with regularity, fullest attention, and devotion. To perform right actions in our lives—that is, to act according to the Divine Will—it is of paramount importance that we attain the great calmness that comes only from meditation, for it is only in calmness that the silent, never-failing guidance of the soul, whispered through intuition, can be heard.

We find also that pain and trouble cease to cause us so much annoyance. Not that pain and trouble necessarily leave us! but through meditation we realize our real selves as beyond these things, and therefore unaffected by them. The underlying principle of this is that the desires of the heart can be permanently and completely satisfied only by turning our attention inward toward the soul, the source of all happiness—for the soul is Bliss Itself. When our desires for outward things are not fulfilled, we experience pain and sorrow because of that unfulfillment. But when we realize the soul, we find we have everything. We have the source of all contentment, and are therefore unaffected by the fulfillment or unfulfillment of our desires.

Meditation takes us to the soul. Or we might say, meditation brings about an attunement of body and mind that is favorable to soul expression. The soul tries constantly to express itself; but because our physical and mental instruments are not always functioning in consonance with the soul's nature, its divine qualities are unable to blossom forth to the fullest extent.

Meditation brings us ever so much closer to Spirit than intellectual learning can. In fact, it seems strange that men of great intellect, men with keen minds, sometimes cannot understand, or

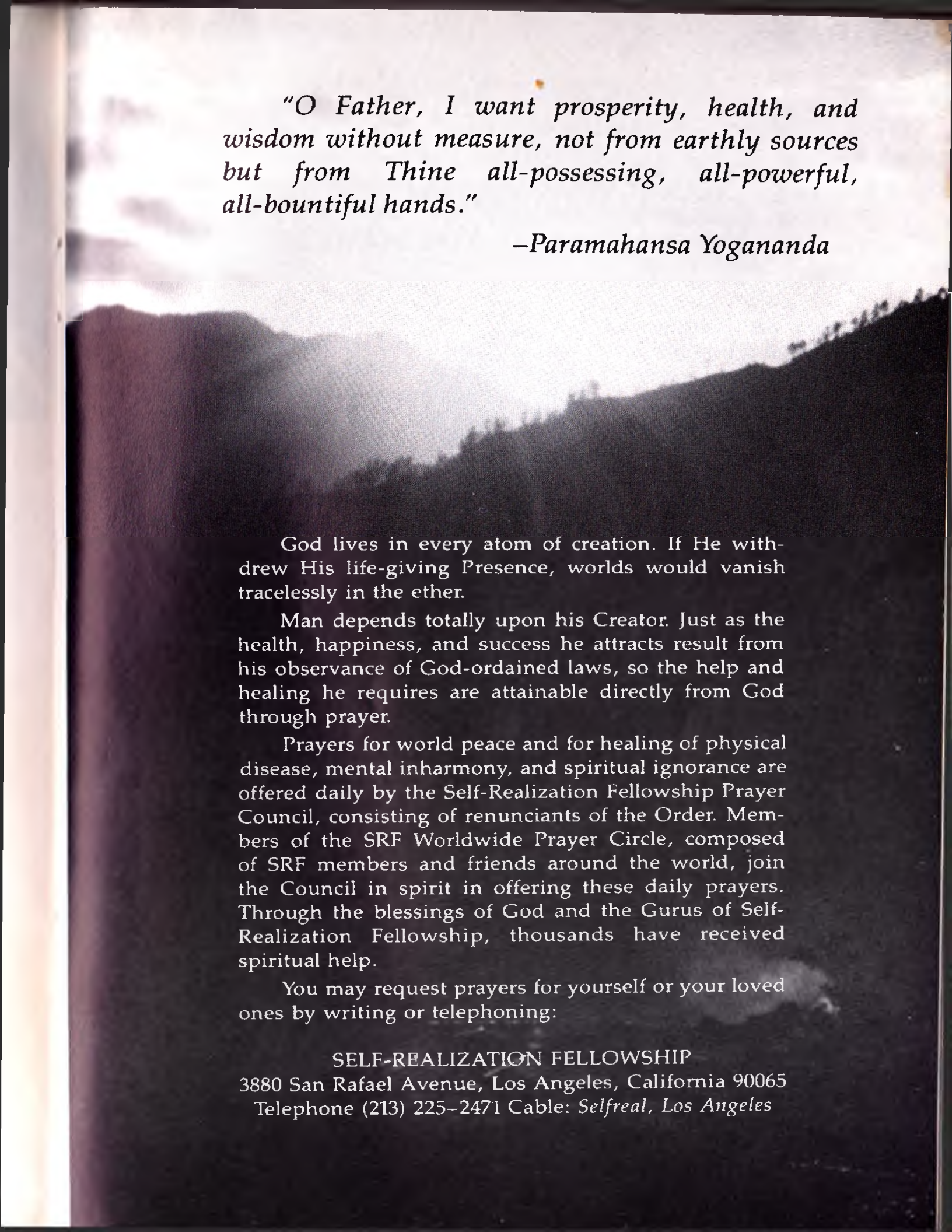
do not have the inclination to know, matters pertaining to the Spirit. Why? Because to realize the soul we have to feel and know through intuition; which is pure knowing, without the intervention of the intellect or sensory impressions. Thus when perception comes through intuition, we are above the mind and intellect. This is why we have to try so hard to still the waves of the intellectually and sensorially agitated mind. When we have done this, intuition can act, as it is always trying to do. If we hold a vessel of water in our hand, and keep the water still, we can see clearly in it the image of the sun shining above. But if we move the vessel and disturb the water, the sun image becomes distorted. By this we can understand why the intellectual man who does not know how to still the waves of the mind and rise above its limited capabilities cannot comprehend things of the Spirit.

But do not think that we should not have keen minds and intellects. In fact, don't worry about it. Lift the consciousness to Spirit first, and then the power of Spirit, working through unhampered intuition, will percolate through the lower mental processes, and the mind and intellect will be sharpened a thousandfold. Those who meditate deeply understand many things that purely intellectual men are unable to comprehend.

Therefore, let us meditate well. Be neither misled by the glamor of matter nor sidetracked by lesser manifestations of Spirit. Dive deep into the ocean of Spirit and find the real jewels of realization.

Meditation will adjust all conditions of ignorance or imperfection, for it takes our consciousness to the Fountainhead—the all-knowing Spirit, our common Father, the Creator and Sustainer of us all.

"We always move round the One, but we do not always fix our gaze upon it: we are like a choir of singers who stand round the conductor, but do not always sing in time because their attention is diverted to some external object; when they look at the conductor they sing well and are really with him. So we always move round the One; if we did not, we should be dissolved and no longer exist; but we do not always look towards the One. When we do, we attain the end of our existence, and our repose, and we no longer sing out of tune, but form in very truth a divine chorus round the One."—*Plotinus*.



"O Father, I want prosperity, health, and wisdom without measure, not from earthly sources but from Thine all-possessing, all-powerful, all-bountiful hands."

—Paramahansa Yogananda

God lives in every atom of creation. If He withdrew His life-giving Presence, worlds would vanish tracelessly in the ether.

Man depends totally upon his Creator. Just as the health, happiness, and success he attracts result from his observance of God-ordained laws, so the help and healing he requires are attainable directly from God through prayer.

Prayers for world peace and for healing of physical disease, mental inharmony, and spiritual ignorance are offered daily by the Self-Realization Fellowship Prayer Council, consisting of renunciants of the Order. Members of the SRF Worldwide Prayer Circle, composed of SRF members and friends around the world, join the Council in spirit in offering these daily prayers. Through the blessings of God and the Gurus of Self-Realization Fellowship, thousands have received spiritual help.

You may request prayers for yourself or your loved ones by writing or telephoning:

SELF-REALIZATION FELLOWSHIP
3880 San Rafael Avenue, Los Angeles, California 90065
Telephone (213) 225-2471 Cable: *Selfreal, Los Angeles*

Wisdom of Paramahansa Yogananda



Learn to listen to the voice of Love within you. Live love; practice feeling it within and expressing it without. Become like a flower whose fragrance is so strong that it dissipates the odors of jealousy, selfishness, hatred, fear, and anger. Wherever you go, strive to instill that fragrance in all whom you meet.

Wisdom is truth you have experienced. My Guru taught me that whenever you want to write about spiritual matters, you should never read other people's ideas on the subject first. Rather, meditate deeply, and then draw from your own Self-realization. In the West you are taught to consult everything about a subject before you write. But I start by emptying my mind, and then I fill it with truths I dig out of my soul. Thus all my writings come from my own experience and from the Infinite. This is the difference between speaking from realization and parroting the ideas of others. One may be able to quote a lot, yet be unable to say anything from his own perception of truth. Those who have good memories might produce wonderful sermons, and still not have assimilated the truths they utter. It is entirely different when you speak with the voice of God, the voice of spiritual experience.

Our hearts are the beads and divine love is the thread that will hold them together in a garland of unity. Distinction between race and race, creed and creed, color and color breaks the thread and scatters the beads.

Those who forget God do not find real happiness. So when God takes possessions away from you He is telling you not to become entangled in matter. He wants only to remind you to seek Him; because if you forget the Creator, everything will forsake you—all happiness and peace will fly away.

Do not treat scriptures like novels, which you read once and don't care to read again. Scriptures should be read, marked, and inwardly digested. They are like a satisfying meal; you can enjoy the same menu again and again. But as food doesn't satisfy you unless you eat it, so a sermon doesn't mean anything to you unless you live it.

A woman is standing at a window looking at the passersby. A kindly man comes along and thinks she is waiting for her son. A sensual man goes by and thinks she is waiting for her lover. A sociable person passes and thinks she is waiting for a friend. So it is in the world, that the state of consciousness you have created within will impose itself on all your perceptions.

We are all the brides of God and He is the only true Lover. You cannot imagine what joy you will feel when God reveals Himself to you. The soul becomes ecstatic with His boundless love. It is the intoxicating wine of a million loves. Everything you ever wished for through incarnations He suddenly gives to you. Such is the perception of God.

Thoughts on Life

Reprinted from the "Beverly Hills Independent"

An arrow's flight from the Pacific Ocean, across Sunset Boulevard from Palisades Drive, lies Lake Shrine and the tranquil gardens of the Self-Realization Fellowship....The peace and quiet is antidotal to the dreary absence of order and discipline in our daily lives. It brought back recollections of those days long ago when I roamed over the rolling hills and dales of the open California countryside in the Spring....

The sun was white and bright on a brisk, windy morning. The skies were azure blue. The west wind ran visibly and invisibly over the scene. The trembling branches of the tall pines, the fronds of the palms, and the rustling leaves of the eucalypti swayed with the wind, soothing sounds which varied with its velocity,...first a sighing and surging of branch and leaf and wind, the sound circulating from here to there, sometimes rising from a murmur to a roar, and then all was quiet once more. The mysterious motion of the wind swept the cobwebs from my mind....It was motion without motion, seen but unseen....

Three pure white swans swam across the lake—first in a line, then abreast, then in a triangle, sometimes in circles, but always in mathematical formation—a picture of graceful beauty. Two brown and two black ducks paddled in the water near the bank. One of them...waddled up to the path surrounding the lake.

A sturdy stone retaining wall, reflecting strength and solidarity, held back a hillside of healthy plants, shrubs, and flowers. A small, single-strand, brown wooden fence separated the lake from the path. A mass of African daisies was in bloom on the hillside. They open when greeted by the sun and bow to the night. Here and there, peeking up high over the daisies, were clusters of golden daffodils—the sign of Spring a-coming. Not



Windmill chapel, Self-Realization Fellowship Lake Shrine,
Pacific Palisades, California

far away, an interesting houseboat moored to the landing is a site for Sunday school classes.

Camellias...were bursting into bloom. Azaleas, mostly pink and white, protected the path around the Dutch windmill that serves as a temple for the Shrine. Huge woodwardia ferns guarded the front and back doors of the temple. The entire site was a visible symbol of Nature constantly refreshing and renewing herself....

Along the path around the lake are benches which allow better observation and provide a place for meditation. Coming

from the trees and shrubs were the soothing sounds of heavenly birds that flitted and skittered here and there, floating with the scene....Across the lake from the temple, on a green grassy area, stands a striking sight: atop tall triune stone arches is a lotus symbol, a symbol replete with deep connotations for the mystic. In the nearby shrine rests a portion of the ashes of Mahatma Gandhi. This shrine, the Mahatma Gandhi World Peace Memorial, was dedicated on August 20, 1950, by former Lieutenant Governor Goodwin J. Knight and the founder of Self-Realization Fellowship, Paramahansa Yogananda, to world brotherhood. It is appropriately surrounded with calla lilies, pure white and perfect....

The Lake Shrine is nestled in a protected ravine surrounded by green hills. All its plants and trees were planted by the Self-Realization monks. The site is peaceful and filled with beauty. And best of all, its Love and Peace permeate the mind and body.

Self-Realization Fellowship was founded by Paramahansa Yogananda, who came to the United States from India in 1920, and whose purpose was to combine the best of the East with the best of the West in the search for and attainment of the Goal of life.

There are many more sights to seek, but isn't external beauty a reflection of the beauty within the heart? If you visit Lake Shrine seeking Love and Beauty and believe that you will find it, you will. Isn't the essence of all, Love? However, if you doubt its existence, you will never find the Golden Fleece!

But what is it that I love when I love You? Not the beauty of any bodily thing, nor the order of seasons, not the brightness of light that rejoices the eye, nor the sweet melodies of all songs, nor the sweet fragrance of flowers and ointments and spices: not manna nor honey, not the limbs that carnal love embraces. None of these things do I love in loving my God. Yet in a sense I do love light and melody and fragrance and food and embrace when I love my God—the light and the voice and the fragrance and the food and embrace in the soul, when that shines upon my soul which no place can contain, that voice sounds which no tongue can take from me, I breathe that fragrance which no wind scatters, I eat the food which is not lessened by eating, and I lie in the embrace which satiety never comes to sunder. This it is that I love, when I love my God.

—*Saint Augustine*

The Nutritious Soybean

If a soybean cell could speak, it might well paraphrase Shakespeare with the words, "Though bounded in a soybean, I count myself a king of infinite protein."* Indeed, the cell's statement wouldn't be far from truth for soybeans provide one-and-a-half times as much protein as cheese, twice as much as meat and fish, three times as much as eggs, and eleven times as much as milk. Since it is also the only vegetable with all twelve essential amino acids, it is an ideal meat substitute for vegetarians.

Because these low-budget legumes contain little carbohydrate (starch and sugar) they are an excellent food for diabetics too. They even appeal to weight watchers, as they have a fat-emulsifying lecithin which controls cholesterol build-up, and are free of saturated fats. And they are especially rich in calcium, phosphorus, iron, potassium, magnesium, vitamin A, and the B vitamins.

Another appealing aspect of this beneficial bean is the great variety of ways in which it can be prepared for meals. A number of cookbooks are devoted exclusively to soybean recipes. When picked just before ripening, they are green and succulent, with a pleasing nut-like flavor. If harvested at maturity, the dry beans make a pleasant addition to pressure cooker recipes. When sprouted and eaten raw each half cup contains more vitamin C than six glasses of orange juice! The beans can also be roasted like peanuts; made into a soft custardy white cheese; or soaked, pulverized, boiled, and strained to produce a milk which is often recommended by physicians to those with degenerative heart disease or with an allergy to cow's milk. However, soybeans are most widely used as soy flour. Many bakeries make soy bread; and biscuit and pancake mixes with soy are also becoming popular. One

* "I could be bounded in a nut-shell, and count myself a king of infinite space."—*Hamlet, Act II, Scene 2.*

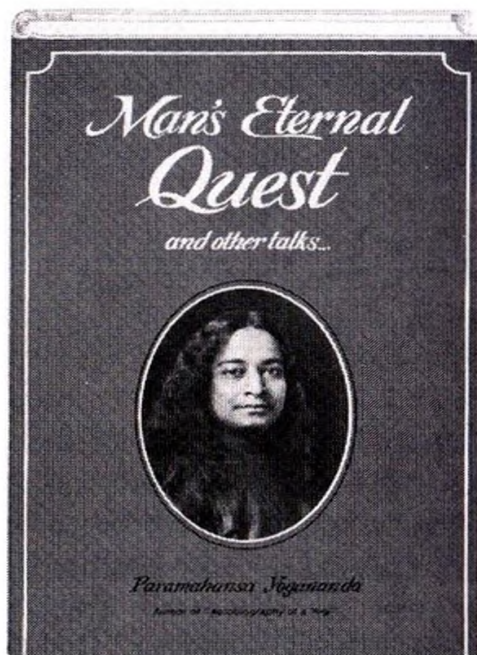
reason is that soy flour holds moisture better than wheat flour, ensuring a product that stays fresh longer.

Though the origin of soybeans is lost in antiquity, one Chinese legend tells of a wealth-laden caravan long ago that was attacked by outlaws. The merchants found refuge in a rocky defile, but their food soon ran out and starvation threatened. Then a servant noticed unfamiliar vinelike plants bearing legumes. With renewed hope the men pounded the beans into flour and mixed it with water. Strengthened by the coarse cakes, they were able to hold the bandits at bay until help arrived. To this day the soybean is known as "the meat that grows on vines."

Now in its second printing...

Man's Eternal Quest

BY PARAMAHANSA YOGANANDA



Man's need and ultimate search for God, and his eternal relationship with his Creator, are explained in the language of wisdom and divine love that uniquely characterized Paramahansa Yogananda's life and mission. He speaks to all who are searching for truth, to all who are yearning for that something that is missing in life, the ingredient without which life has no real meaning.

An anthology of fifty-seven lectures, with a preface by Sri Daya Mata.

Cloth, 484 pages, No. 1601

\$7.95

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Los Angeles, CA 90065

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California residents add 6% sales tax.

Thirtieth Anniversary of "Autobiography of a Yogi"

Seldom in the annals of spiritual literature has a book attracted the worldwide attention and reputability that *Autobiography of a Yogi* has enjoyed since its publication in December 1946. Its subsequent translation into sixteen languages, and reviews from major newspapers, noted writers, and scholarly journals the world over—and recently its use as a textbook in many colleges and universities—give testimony to Paramahansa Yogananda's declaration that millions would be receptive to the eternal truths set forth in this book.

It was Paramahansa Yogananda's guru, Swami Sri Yukteswar, who entrusted his *chela* (disciple) Yogananda with the task of chronicling the lives of India's Christlike yogis, referring to a prediction made by Lahiri Mahasaya: "About fifty years after my passing an account of my life will be written because of a deep interest in yoga that will arise in the West. The message of yoga will encircle the globe. It will aid in establishing the brotherhood of man: a unity based on humanity's direct perception of the One Father."

In a New Year letter of 1944 to SRF students, Yoganandaji wrote: "Night and day I am busy writing and editing my book on the God-realized yogis of India, for which I have been collecting material for twenty years." The most prestigious newspaper in America, the *New York Times*, described the *Autobiography* as "a rare account." Nobel prizewinner in literature, Thomas Mann, was grateful for this "fascinating and clearly annotated study." The famous Orientalist from Oxford University, Dr. W. Y. Evans-Wentz, wrote in the preface: "A book for the ages....I predict for the book such success as may astonish you and all of us."

A veritable scripture, *Autobiography of a Yogi* bridges the diverse continents of humankind's differences and dogmatic beliefs. Perhaps one of the bases for its continuing success is this hopeful assurance from its pages: "May all men come to know that there exists a definite scientific technique of Self-realization for the overcoming of all human misery."

Self-Realization News

Christmas Satsanga with Sri Daya Mata

Sri Daya Mata presided at a Christmas *satsanga* with Self-Realization Fellowship members at the Biltmore Hotel in Los Angeles on December 12, 1976.

Aglow with the true spirit of Christmas, Daya Mata inspired all with her presence. After a period of meditation and chanting, she spoke of the sincere spiritual effort one must make to feel God's presence: "If for one hour a day, every day for one year, you deeply conversed with God in the language of your soul, I promise you that you would be a different person—better, happier, more peaceful, more understanding." Speaking of the compassion of Christ: "When we do wrong, we expect others to forgive us. We feel it is our right, don't we? But when someone else does wrong, we are very quick to judge him and to be harsh....One of the greatest miracles Christ performed was when he prayed, 'Father, forgive them, for they know not what they do.'" Daya Mata also touched on many of the other basics of the spiritual path; among them: "Cheerfulness is the very foundation of the spiritual life....The search for God is a constant renewal of your enthusiasm for God."

Self-Realization Fellowship received many letters of appreciation for the *satsanga* with Mataji. One grateful member wrote: "Seeing Sri Daya Mata, being in her presence, and hearing her speak convinced me to the atoms of my being that God is, that He is knowable, and that He is the goal of my being."

Pasadena Temple Dedication

The Self-Realization Fellowship Pasadena Temple was formally dedicated on November 7, 1976, in a ceremony conducted by Brother Ananda-moy. The temple was acquired in late 1973 and has since been undergoing extensive remodeling. Renovations include a new altar, doors, and window casements. The French-Norman style of the temple doors and casements has been enhanced with arch designs in Indian tradition, based on an original design conceived by Paramahansa Yogananda for

SRF altars. Restoration of the foyer and repainting of the temple's exterior were also a part of the refurbishment.

Brother Anandamoy read a message from Sri Daya Mata expressing her joy in this beautiful fulfillment of the need for a Self-Realization temple in Pasadena. Deeply appreciative of the continuous and generous assistance given by members in making this temple a reality, Daya Mata gave assurance of the Guru's promise of unconditional divine love and blessings upon each one.

One of Paramahansaji's favorite illustrations, "church is the hive, God is the honey," was the subject of Brother Anandamoy's concluding remarks in the dedicatory address: "Master often compared a temple to a hive, in which devotee-bees gather the honey of God-realization. He said that no matter how beautiful or magnificent the hive, or how large the colony, if there is no honey it is not of much value. But the Guru didn't stop there. He showed us how to fill that hive with the honey of God. He said, 'Kriya Yoga will bring the honey for you.' The real work begins now: to fill this hive with the honey of God."



New altar, Self-Realization Fellowship temple, Pasadena, California

New Self-Realization Radio Program

From November through February, Self-Realization Fellowship presented a new radio program, "The Oneness of Life." The weekly half-hour shows were aired over KIEV, Los Angeles, California. Each broadcast featured an interview with a Self-Realization minister: Brother Anandamoy, Brother Bhavananda, or Brother Achalananda.

The topics of the program were: "Yoga for Westerners," "The Law of Success," "The Power of Intuition," "Communicating with God" (Parts I and II), "Karma: Law of Justice," "Finding Joy in Life," "The Power of Concentration," "How to Overcome Nervousness," "How to Overcome Fear," "The Cause of Suffering," "The Power of Healing," and "The Nature of a Master."

1977 Classes and Tours

A tour to centers and meditation groups in the northeastern United States and Canada in the fall of 1977 will include visits to Chicago (October 25-31); Montreal (November 1-7); Boston (November 8-14); and New York (November 15-21). In each city SRF ministers will conduct *satsangas* and classes in the basic Self-Realization techniques of meditation. Eligible students of the *Self-Realization Lessons* may apply for the sacred *Kriya Yoga* Initiation.

Representatives from the Mother Center will visit Latin America and Germany during 1977 to conduct classes and *satsangas* for SRF members. A complete itinerary with dates, times, and locations will be mailed to all members in these respective areas and is available to others upon request.

SRF Dedicates New Center Facility in West Indies

Brothers Ramananda and Nishthananda visited center and meditation groups in the West Indies last fall, and presided at the dedication of a newly-constructed center facility in San Juan, Puerto Rico.

With the approval and guidance of the Mother Center, Self-Realization devotees there had planned and built an attractive and serviceable three-story building. Near the foyer on the ground floor is a book room. The chapel occupies the second floor, and on the third are quarters for SRF monastics when they are able to visit from Mother Center to conduct services.

Dedication ceremonies included chanting, meditation, and a message from the Self-Realization Fellowship president, Sri Daya Mata.

After conducting *satsangas* and classes in San Juan, the Brothers journeyed to Santo Domingo, Dominican Republic, for classes and a one-day retreat with the SRF center members there. They also are constructing a large facility, similar to the building in San Juan. Work on the Santo Domingo chapel area had been rushed to completion to accommodate the meetings during the Brothers' visit. While in the Dominican Republic, Brother Ramananda and Brother Nishthananda also visited the meditation groups in Santiago and San Jose de las Matas.



Above: Brothers Ramananda (left) and Nishthananda with some of the devotees of the Santo Domingo SRF center. Below: Members of the San Juan SRF center in meditation with the Brothers.



(Continued from page 11)

If you know intellectually that life is a dream, but still have not realized it completely, and still haven't found God either, you are neither in this world nor out of it. That is a sad state. Don't remain trapped in that delusion. Make a supreme effort to get to God. I am speaking practical truth to you, practical sense; and giving you a philosophy that will take away all of your consciousness of hurt. Be afraid of nothing. If death comes, all right. What is going to happen, will happen. Refuse to be intimidated by this dream. Affirm: "I will not be frightened by ill health, poverty, and accidents. Bless me, O Lord, that when You put me through trials, I realize their delusive nature and become victorious over them by positive action and by remaining inwardly united to You."

In Meditation Delusive Dreams Vanish

Meditation is the effort to realize and express that pure consciousness which is the reflection, or image, of God within you. Do away with the delusion of body consciousness, and the concomitant demands of body and mind for unnecessary necessities. Be as simple as you can be; you will be astonished to see how uncomplicated and happy your life can become. So free yourself. Otherwise, death will surprise you and you will painfully learn how attached you are, how unprepared for your departure from this world. But if by right living, right thinking, and meditation you can race to the Infinite, the dreams of life and death will vanish in the ever-new joy of His eternal Being. Therefore meditation is a dying to the world without dying. This is a new explanation the Lord has given me.

In meditation you do consciously what you do unconsciously every night in sleep. When you look at the body and think of its pains and sorrows, you say, "What is this? Surely I shall wake up and find this is all a bad dream?" The answer comes every night when you sleep: this dream world and this dream body with its pains and aches disappear from the screen of your consciousness. If life were not a dream, you couldn't get away from it even in sleep. Every night your consciousness leaves the body to remind you that you are not the body. And what you experience unconsciously at night in sleep, you can experience consciously in meditation.

Without falling asleep or losing consciousness, keep your mind calm and peaceful in deep meditation—just as it is in dreamless subconscious sleep—and enter the finer world of the superconscious. There the body is forgotten and you enjoy the peace and bliss of your soul, your true Self, and of the soul's oneness with God. In *samadhi* meditation I experience this joyous freedom. And meditation is the way by which you also must strive to rise above delusion and know your true nature. If you can hold on to that consciousness in activity as well as in meditation, remaining undisturbed by delusive experiences, then you will be above this dream world of God's. The dream will be over for you. This is why Lord Krishna stressed that if you want freedom in Spirit, you must be of even mind under all circumstances: "The man who is calm and even-minded during pain and pleasure, the one whom these cannot ruffle, he alone is fit to attain everlastingness."*

Never Become Mentally Ruffled

My Master's † training in this was wonderful. No matter what happened, he accepted no excuse for my becoming mentally ruffled. I used to go to the ashram and sit at his feet, to meditate and listen to his wisdom. When the time drew near for me to go to catch my train, he would be aware of my mental restlessness, and would just smile at me and say nothing that gave me leave to depart. At first I thought he was very unreasonable. But after a somewhat strained period of this discipline, he explained: "I am not grudging your preparing timely to go to the train; but I say there is no need for you to be restless. Why allow nervous excitement to ruffle the mind? You should be naturally calm when you are with me; and when train time comes, calmly get ready to go." He made me miss several trains until I learned how to be calmly active as well as actively calm.

This you must learn, likewise. Instead of hurrying in a state of emotional excitement to get some place, and then not enjoying it once you arrive because you are restless, try to be more calm. There is no excuse for being restless within. If you are always

* Bhagavad-Gita II:15.

† Swami Sri Yukteswar, Paramahansaji's guru.

calm, you will also be more efficient. And if you want to wake up from this cosmic dream world, you must practice calmness, no matter what happens. As soon as your mind becomes restless, give it a whack with your will and order it to be calm. Don't make a fuss about anything. Whenever you worry, remember, you are deepening the cosmic delusion within you.

It Is Your Own Dreams that Frighten You

In every form of sense experience you must remind yourself, "It is a dream." There are three dreams that God made strongest in man: the pleasures of sex, gold, and wine. Don't give too much importance to them. Learn to live moderately, and you will be free. The more you give strength to any one of these, the more it will become a demon to keep you away from God. But nothing can keep you away from God, not even the greatest weakness you have, if you want to be free. Remember that habits are nothing but dreams you have nurtured to enslave you. You think you can't do without drink, but it is the mind that is holding you to the thought of drink. Cut out that thought, and that dream will be over; you will be free. No one keeps you deluded but yourself, and no one but yourself can free you. You have no enemy greater than yourself, and no greater friend. God has given you free choice to keep yourself in delusion or to extricate yourself from it. It is your own dreams that are frightening you.

A man came to Lahiri Mahasaya, greatly troubled. "I keep seeing the hand of a ghost trying to choke me."

Lahiri Mahasaya told him, "You are frightened by your own dream."

"But it is not a dream," the man said. "I see it."

Lahiri Mahasaya replied, "Still, it is not real; everything is a dream."

The man believed the Guru's words, and was healed. So should you use your mind to change yourself, to heal yourself. Always affirm: "Nothing can hurt me. Nothing can ruffle me." Realize that you are as good as the best man, as powerful as the strongest man. You must have more faith in yourself. If you make your mind strong, you will be rid of your nightmare.

The Power of the Mind Is Limitless

Miracles performed by great saints may be miracles to us, but not to them. When you know that mind is the power that creates this universe, there is nothing you cannot do. But don't try in the beginning to do "miraculous" things. The mind is everything; but until you have learned how to use its power, it is foolish to reason, "Since all is mind, I will jump off this cliff and be all right." But whatever you can truly convince the mind you can do, you can do. Since everything is made out of mind, it can be controlled by mind. As you develop more and more mental strength, ultimately you will be able to do anything. The great ones have demonstrated this. Jesus could heal the sick, awaken the dead, turn water into wine. Krishna lifted a whole mountain and suspended it over his devotees to protect them from a destructive storm. These avatars proved that all is mind. They didn't merely imagine this, they knew, and could say: "I and my Father are one."* And as the Father created all things out of His dream, so can those who are one with Him. That is how the divine ones perform their miracles.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"† If you can clarify and expand your mind through meditation, and receive God in your consciousness, you too will be free from the delusion of disease, limitations, and death. This world was not meant to be a haven of peace, but a place of dreams—nightmares with occasional good dreams—from which we would ultimately awaken and return to our mansion in God.

Only in God Are You Safe from Delusion

So don't be attached to the passing dreams of life. Live for God and God alone. This is the only way to have freedom and safety in this world. Outside of God there is no security; no matter where you go, delusion can attack you. Be free right now. Be a son of God now; realize you are His child, so that you may be rid of this dream of delusion forever. Meditate deeply and faithfully, and one day you will wake up in ecstasy with God and see how foolish it is that people think they are suffering. You and I and they are all

* John 10:30.

† I Cor. 3:16.

pure Spirit. Krishna said: "That which is unreal is non-existent. That which is real cannot be non-existent. Men possessed of wisdom know the final truth about reality."*

I could have meetings here with you every day, but that won't necessarily help you, unless you put into practice what you hear. In these Sunday meetings I have perhaps told you more than you would ever learn elsewhere in a lifetime. By coming to these services you will know how the cords of delusion can be broken. Study your *Self-Realization Lessons* at home and practice them faithfully. Each human being has to apply his own individual effort to get back to God. Anyone who tells you otherwise is not speaking the truth. God can help you, guru can help you, but only if you yourself are making the effort to find God. You can't get money by watching someone else work. You have to work for it yourself. And only your working at finding God will take you to God. So make your mightiest effort now. Reserve your nights for meditation. Meditate with undivided attention. Let there be no mockery of mechanical prayer. Give your soul to God. Then you will see that your life—every minute of it—becomes a magic existence.

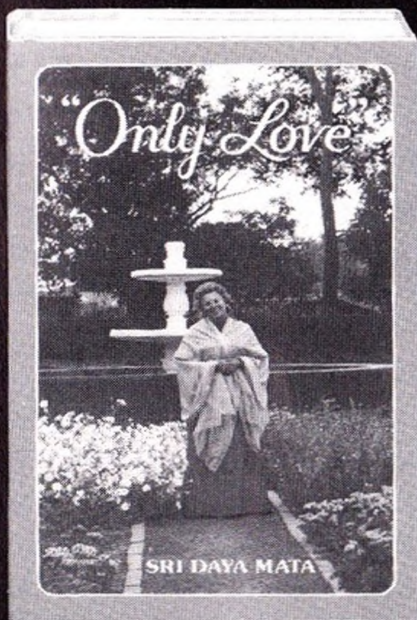
* Bhagavad-Gita II:16.

1977 Summer Youth Programs

The Self-Realization Fellowship youth programs offer children a unique opportunity to discover spiritual living. Through harmonious development of body, mind, and soul, children learn the eternal principles of right behavior in a curriculum of "how-to-live" classes balanced with all the adventure, fun, and fellowship that characterize summer camping.

This year a two-week summer school (day program) for boys and girls will run concurrently at the Self-Realization Fellowship Lake Shrine with a two-week boys' retreat (residential) from August 15–26. The boys participating in the youth retreat will also be able to take part half of each day in the summer school. The girls' retreat will be held at the Encinitas Ashram Center from August 27–September 3. Information about the summer youth programs may be obtained by writing to the Mother Center.

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AN IMPORTANT MESSAGE

from

Self-Realization Fellowship



Occasionally we receive inquiries from students and friends of Self-Realization Fellowship who seek clarification about teachers who use the name of our guru, Paramahansa Yogananda, in their activities and publications. In this age of growing interest in the ancient science of yoga and the wisdom of the East, there is an evident need for discrimination in choosing a proper source for yoga instruction. The authenticity of a teacher or school is of prime importance in every field of endeavor—and so it is with Yoga.

In 1861 Mahavatar Babaji revived and sent forth the liberating technique of *Kriya Yoga* as a divine dispensation to the world. He chose Paramahansa Yogananda to spread the sacred knowledge. At the behest of the Mahavatar, Swami Sri Yukteswar trained Paramahansa Yogananda for his destined mission, and appointed him heir to his spiritual mantle, and to his ashram properties. To carry out his dispensation and assure its continuity, Paramahansa Yogananda established Self-Realization Fellowship (Yogoda Sat-sanga Society of India) in India in 1917 and in America in 1920. He designated this society as the sole authorized channel for the dissemination of his teachings. Paramahansaji foretold that many would try to succeed him as guru in imparting the sacred teachings he had been blessed to bestow on the world, but that it was

God's wish that he be the last in the formal line of SRF/YSS Gurus (Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, and Paramahansa Yogananda). He further declared that after he had left his body, those devotees who would hold the position of president of his society would serve as his spiritual successor, his representative in all spiritual and organizational matters. Paramahansaji assured his close disciples, as a promise to all future generations, that the blueprint for this work is already in the ether; and that those souls destined to hold the sacred position of spiritual head of his society are already known to God and the Gurus, having been divinely chosen by Them.

To safeguard the purity of Paramahansa Yogananda's message, only qualified disciples who have dedicated their lives to service within the Self-Realization Fellowship ashram training centers are designated to train and guide others for disseminating the Guru's teachings in all lands. To be an authorized lecturer, teacher, or center or meditation group officer, one must also have been duly appointed to that position by the Self-Realization Mother Center, under the direction of the president. Following the precedent set by Paramahansa Yogananda, such appointments are never made on a lifetime basis, but are subject to periodic renewal, contingent upon other duties assigned by the Mother Center, and upon the continuing qualifications and loyalty of the one so authorized.

Paramahansa Yogananda continues to guide, bless, and inspire all who sincerely follow this path—through his spiritual successor and the institution he founded for the dissemination of his message, the official representatives and teachers of Self-Realization, and especially the attunement with Guru that comes to students who faithfully practice his precepts.

If you want to be certain that you are receiving printed material from or authorized by Self-Realization international headquarters, please look for the Self-Realization Fellowship name and Los Angeles address as author, the SRF copyright notice, and the SRF insignia (see above) which appears on official announcements, literature and publications. To verify the affiliation of any individual or group, please write to Self-Realization Fellowship international headquarters for information. Thus you can make

sure that you are receiving the pure teachings of Paramahansa Yogananda and not an interpretation.

Many imitators are borrowing the name of this beloved world guru to gain recognition for themselves. There are some who use the sacred teachings he gave to further their own interests. Self-Realization Fellowship bears no responsibility for spiritual instruction given from any source other than Self-Realization international headquarters or a Self-Realization representative accredited by the headquarters.

There is a spiritual blessing implicit in the practice of precepts given by a true guru or his chosen channels. To obtain instruction through other means is to miss this subtle but important factor in the revelation of divine truths. According to spiritual law, one may have many teachers, but only one guru.



Brother Anandamoy lecturing at SRF class series, San Fernando Valley, California, November 1976

AUTHORIZED MINISTERS OF SELF-REALIZATION FELLOWSHIP

Ordained Ministers of Confirmed Active Status

In addition to the members of the Board of Directors, the following ministers are authorized during 1977 to conduct christenings, wedding ceremonies, and funeral services; to serve as meditation counselors; and to conduct public classes and worship services:

Bro. Abhedananda
Bro. Achalananda
Bro. Anandamoy
Bro. Bhaktananda
Sr. Bhavani
Bro. Bimalananda
Bro. Dharmananda
Bro. Jivananda
Meera Mata
Bro. Mokshananda
Mukti Mata
Bro. Premamoy
Bro. Sadananda
Bro. Sarvananda
Sr. Shivani
Bro. Turiyananda
Vijoya Mata
Yogacharya Oliver Black

Ministers Authorized to Give Kriya Yoga Initiation

The president of Self-Realization Fellowship Church, as the channel of our Guru-Founder, Paramahansa Yogananda, is the only person authorized to give *Kriya Yoga* initiation. By virtue of the spiritual authority vested in her, the president may designate other ministers to conduct the initiation ceremony. The following may be so designated during 1977:

Mrinalini Mata
Bro. Achalananda
Bro. Anandamoy
Bro. Bhaktananda
Bro. Dharmananda
Bro. Mokshananda
Bro. Premamoy
Bro. Sarvananda
Yogacharya Oliver Black

Students of *Self-Realization Fellowship Lessons* are eligible to apply for *Kriya Yoga* initiation upon satisfactory completion of the first two steps; they will be notified of their eligibility by the Mother Center.

Thank You for Your Goodwill and Continued Help

Your selfless giving, through generous donations and personal service, enabled Paramahansa Yogananda's soul-liberating teachings to reach more people last year than ever before. It made possible the most extensive program of tours yet undertaken by Self-Realization Fellowship renunciants, who visited centers and meditation groups in major cities throughout North and South America, and Europe. You helped us to publish the first book by Sri Daya Mata, *"Only Love"*, and inaugurate the SRF Summer School, where children can be taught spiritual ideals. And with your generous help the Pasadena Temple was remodeled, and reconstruction and landscaping were begun at the Richmond Temple. For your support of these and all our other activities, ranging from the welfare work of the Voluntary League in America to charitable medical aid in India, we are most grateful. Above all we thank you for the divine love and peace you radiate to our troubled world through God-centered lives.

As a nonprofit organization, Self-Realization Fellowship does not derive sufficient income from its various services to members to meet its expenses and plan for ongoing expansion of the work. Your continued financial assistance is essential and is greatly appreciated. In addition, donations of real estate and personal property are vital to the support of current programs and the implementation of new ones. Your generous help truly makes the difference. Donations are deductible on federal and state income taxes.

To help secure commitments to future goals for the work, continuing support can be given by will through bequests of cash, personal property, and real estate; and through the naming of Self-Realization Fellowship as beneficiary of an insurance policy or of a trust. Federal and state tax deductions are also allowed on bequests, insurance policies, and trust forms, subject to their terms.

It is your continuing help that disseminates Paramahansa Yogananda's teachings, furthers the publication of books and recordings, and builds much needed temples, retreats, and ashrams to meet the ever-expanding needs of our growing membership. We take this opportunity to thank you for all that you have done. The service you render to God will return to you as imperishable blessings:

"The largehearted man, receiving from Thee loving largess and freely bestowing it on others, expands into the Universal Self."

—Paramahansa Yogananda in *"Whispers from Eternity"*

Letters to Self-Realization Fellowship



“Thank you for the beautiful new series of radio programs that started last Saturday. Not only are the talks wonderful for devotees of this path, but also for introducing the teachings to others. I found this series fills a particular need....It was beautiful from beginning to end.”—*I. R., La Mirada, California.*

“Thank you for your book, “*Only Love.*” It has been a daily inspiration to me. I ceaselessly wonder at its truth. Master’s presence is expressed in every page.”—*T. E. P., Saratoga, California.*

“*Man’s Eternal Quest* seems to help me and speak to me more than any other work. I once desired riches, and now I have them: the untold wealth in *Man’s Eternal Quest.*”—*R. P. J., Fort Wayne, Indiana.*

“My wife and I would like to express our gratitude for the visit of the two Sisters to London last summer; it was an inspiration and a joy to hear them expound Paramahansaji’s teachings. Of great benefit was the purity and clarity with which they conveyed every aspect of the *Lessons and techniques.*

“The most wonderful and lasting effect of the three meetings, however, was the deep feeling of love and joy that was present; even when the Sisters had gone it was still there ‘bubbling away,’ gently but surely within us.”—*J. S. A., Uttoxeter, Staffs, England.*

“Having searched for several years, and having been sidetracked in the vast morass of today’s mystical, pseudo-scientific, and occult literature on cosmic consciousness, I am happy for having found the *Self-Realization Fellowship Lessons.* I believe that they are indeed divinely inspired. I am most grateful to Paramahansa Yogananda and Self-Realization Fellowship for having provided this guide to self-enlightenment.”—*J. J. E., East Northport, New York.*

"Several weeks ago I called and asked for prayers for a newborn baby that was struggling for life. His prognosis was so poor he could not be moved to a children's hospital nearby. Inexplicably, within fifteen minutes, he was better and continued improving. In less than two weeks he was taken home."—M. P., Rockville, Maryland.

"Thank you so much for sending the cassette tapes of Paramahansa's chants. I listen to them before I meditate, and chant with the music. They are all filled with God. I can't thank you enough."—G. M. C., San Francisco, California.

"I wanted to tell you how much my wife and I enjoyed the recent Class Series at Berkeley. It was truly inspirational."—D. F. L., San Jose, California.

"Thank you from the bottom of my heart. Receiving the Lessons of Paramahansa Yogananda is the best thing that has happened in my life."—P. J. O., Castle Knock, Co. Dublin, Ireland.

"I would like to express my appreciation for the visit of the Self-Realization ministers during their center and meditation group tour. I was able to attend the meetings and satsangas in Houston: they were most beneficial. The ministers provided me with much inspiration and devotion for God and the Self-Realization Fellowship path. Their love for God just poured out to everyone present."—K. R. M., Austin, Texas.

"In the motion picture of the Lake Shrine dedication, our Guru's loving intensity filled my heart with the presence of God. I have recalled the experience many times; it always reawakens calmness and peace within."—T. S., Hollywood, Florida.

"What an inspiration your loving words in *Self-Realization Magazine* are to me! When I am tired at the end of the day and need motivation to meditate, I read something from the magazine and melt with joy and gratitude for our beautiful Gurudeva. All my life I have been looking for the sweetness I now find in meditation."—R. D., Denver, Colorado.

"What is so beautiful about the Self-Realization teaching is that it is not some abstract concept but a way of life that grows and flourishes—it is the real thing!"—J. M. L., Toronto, Ontario, Canada.

Self-Realization Fellowship Publications and Recordings

BOOKS BY PARAMAHANSA YOGANANDA

AUTOBIOGRAPHY OF A YOGI The unique account of Paramahansaji's spiritual search and its fulfillment under the training of his Christlike guru. No. 1001—\$6.95.

No. 1002—paper, \$1.95

MAN'S ETERNAL QUEST In this anthology of lectures, the otherworldliness is removed from religion, and knowing God is shown to be the basis of a scientific and practical approach to life. No. 1601—\$7.95

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HOW YOU CAN TALK WITH GOD The art and science of devotionally calling upon the Lord until He replies. No. 1400—\$.95

COSMIC CHANTS Sixty songs of devotion, with an introduction explaining how spiritual chanting can lead to God-communion. No. 1250—\$3.50

(Continued)

OTHER BOOKS

THE HOLY SCIENCE A profound treatise by Swami Sri Yukteswarji, guru of Paramahansa Yogananda, on the underlying unity of the Bible and Hindu scriptures. No. 1901—\$2.95

"ONLY LOVE" Sri Daya Mata speaks of the ideal spiritual life which enables the devotee to establish a direct, personal relationship with God. No. 1801—\$6.50

SPIRITUAL DIARY An inspiring quotation for every day of the year, collected primarily from the writings of Paramahansa Yogananda, with ample space for personal reflections. No. 1550—\$2.45

THE SONG CELESTIAL Sir Edwin Arnold's poetic translation of the Bhagavad-Gita. "Teaches man his rightful duty in life, and how to discharge it with the dispassion that avoids pain and nurtures wisdom."—Paramahansa Yogananda. No. 1965—\$2.50

MEMORIAL BOOKLETS

PARAMAHANSA YOGANANDA: IN MEMORIAM Last days of the beloved world teacher; tributes. No. 1826—\$1.50

RAJARSI JANAKANANDA: GREAT WESTERN YOGI The life and work of James J. Lynn. No. 1852—\$1.50

DR. M. W. LEWIS: HIS LIFE STORY One of the first Kriya Yogis in America. No. 1876—\$1.50

SELF-REALIZATION LESSONS

Scientific meditation techniques and many topics covering various phases of spiritual development are given in the *Self-Realization Fellowship Lessons*, from Paramahansa Yogananda's writings. Practical counsel for everyday living. Inquiries are welcome.

RECORDS AND CASSETTES

- CHANTS AND PRAYERS The voice of Paramahansa Yogananda. No. 2001—LP, \$4.95; No. 2002—Cassette, \$5.25
- SONGS OF MY HEART Music and poetry by Yogananda. No. 2003—LP, \$4.95; No. 2004—Cassette, \$5.25
- GOD FIRST Satsanga with Sri Daya Mata. No. 2103—LP, \$4.95; No. 2104—Cassette, \$5.25
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SELF-REALIZATION FELLOWSHIP

Founded in the United States by Paramahansa Yogananda in 1920

YOGODA SATSANGA SOCIETY OF INDIA

Founded in India by Paramahansa Yogananda in 1917

The Reverend Mother Daya Mata, President

International Headquarters Los Angeles, California, U.S.A.

The Mother Center, 3880 San Rafael Avenue (Zip code 90065). Telephone (213) 225-2471. Visiting hours are 9:30 a.m. to 5:00 pm. Monday through Saturday, and 1:00 to 5:00 p.m. Sunday. All welcome.

Paramahansa Yogananda established Self-Realization Fellowship/Yogoda Satsanga Society of India to disseminate among the nations a knowledge of definite scientific techniques for attaining direct personal experience of God. The truth that man can commune with his Maker and thus establish an unshakable inner foundation for peace, health, and happiness is self-realizable by any sincere seeker. The universal spiritual science of Yoga as taught by Paramahansa Yogananda shows the way. We invite your inquiry into the Self-Realization teachings. Please write, telephone, or visit the Self-Realization Fellowship international headquarters, from which printed Lessons and other writings by Paramahansa Yogananda are available, and from which you may obtain information about worship services, classes, and special programs held in Self-Realization Fellowship Temples, Centers, and Meditation Groups.

Self-Realization Fellowship Ashram Centers and Temples

ENCINITAS, California: Ashram, Temple, Retreat, and Hermitage, 215 K Street at Second. P.O. Box 758 (Zip code 92024). Telephone (714) 753-2888.

SERVICES: Sunday lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 7:30 p.m.; Thursday lecture 8:00 p.m.

SELF-REALIZATION FELLOWSHIP RETREAT: Guest accommodations. For reservations write % P.O. Box 758 (Zip code 92024), or telephone (714) 753-1811.

MEDITATION COUNSELORS: Brother Anandamoy, Mukti Mata, Brother Premamoy.

FULLERTON, California: Temple, 142 East Chapman Avenue (Zip code 92632). Tele. (714) 525-1291; if no answer, telephone Los Angeles (213) 225-2471.

SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

MEDITATION COUNSELOR: Brother Achalananda.

HOLLYWOOD, California: Ashram, Temple, and India Hall, 4860 Sunset Boulevard (Zip code 90027). Telephone (213) 661-8006.

SERVICES: Sunday meditation 8:30 a.m., lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

MEDITATION COUNSELORS: Meera Mata, Brother Bhaktananda.

PACIFIC PALISADES, California: Ashram, Temple, Lake Shrine, and Mahatma Gandhi World Peace Memorial, 17190 Sunset Boulevard (Zip code 90272). Telephone (213) 454-4114.

SERVICES: Sunday lectures 9:30 and 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

MEDITATION COUNSELOR: Brother Dharmananda.

PASADENA, California: Temple, 150 North El Molino Avenue (Zip code 91101). Telephone Los Angeles (213) 225-2471.

SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m., children's service 11:00 a.m., meditation 7:00 p.m.; Thursday lecture 8:00 p.m.

MEDITATION COUNSELOR: Brother Sarvananda. Tele. Los Angeles (213) 225-2471.

PHOENIX, Arizona: Temple, 6111 North Central Avenue (Zip code 85012). Telephone (602) 279-6140.

SERVICES: Sunday meditation 9:00 a.m., Sunday lecture 10:00 a.m., children's service 10:00 a.m.; Thursday lecture 8:00 p.m.

MEDITATION COUNSELOR: Brother Mokshananda.

RICHMOND, California: Temple, 6401 Bernhard Avenue (Zip code 94805). Telephone (415) 676-3131.

SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m.; Thursday lecture 8:00 p.m. (Ministers from the Mother Center will conduct lecture services on the 1st and 3rd Sundays of the month, and on the Thursday preceding the 1st Sunday of the month.)

MEDITATION COUNSELORS: Brother Dharmananda, Brother Abhedananda. Telephone Los Angeles (213) 454-4114.

SAN DIEGO, California: Temple, 3072 First Avenue (Zip code 92103). Telephone (714) 295-0170.

SERVICES: Sunday meditation 8:30 a.m., lectures 9:30 and 11:00 a.m., children's service 11:00 a.m., meditation 7:30 p.m.; Thursday lecture 8:00 p.m.

MEDITATION COUNSELOR: Brother Jivananda. Tele. Encinitas (714) 753-2888.

Self-Realization Fellowship Centers and Meditation Groups

For information about meetings and Center Tours by ministers from the Mother Center, write Self-Realization Fellowship, Center Department, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.A.

UNITED STATES:

ALABAMA: Montevallo

ARIZONA: Tucson

CALIFORNIA: Claremont, El Sereno, Escondido, Eureka, Fresno, Los Gatos, Napa, Pismo Beach, Redondo Beach, Redwood City, Riverside, Sacramento, Salinas, San Francisco, Santa Barbara, Santa Rosa, Stockton, Visalia

COLORADO: Aspen, Colorado Springs, Denver, Grand Junction

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LOUISIANA: Shreveport

MARYLAND: Baltimore

MASSACHUSETTS: Boston

MICHIGAN: Detroit, Kalamazoo

MINNESOTA: Minneapolis

NEVADA: Las Vegas, Reno

NEW JERSEY: Moorestown, Princeton, Scotch Plains

NEW MEXICO: Albuquerque, Santa Fe

NEW YORK: Glens Falls, New York City, Sayville, Woodstock

OHIO: Cleveland, Columbus, Dayton

OREGON: Eugene, Portland, Salem

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UTAH: Salt Lake City

VERMONT: North Bennington

VIRGINIA: Virginia Beach

WASHINGTON: Bremerton, Olympia, Seattle

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ARGENTINA: Buenos Aires, Cordoba, La Plata, Mar del Plata, Salta

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BOLIVIA: Cochabamba

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 CHILE: Santiago, Valparaiso
 COLOMBIA: Bogota, Buga, Cali, Ibague, Medellin
 CUBA: Havana
 DENMARK: Copenhagen
 DOMINICAN REPUBLIC: Puerto Plata, Santiago, Santo Domingo
 EL SALVADOR: San Salvador
 ENGLAND: Dudley, London
 FRANCE: Aureilhan, Bordeaux, Lyon, Paris, Pau
 GERMANY: Bamberg, Berlin, Cologne, Frankfurt, Giessen, Goslar, Hamburg, Hannover, Heidelberg, Munich, Nuremberg, Rosenheim (Kolbermoor), Stuttgart, Wiesbaden
 GHANA: Accra
 GREECE: Athens
 GUATEMALA: Guatemala City
 ICELAND: Reykjavik
 ITALY: Bologna, Florence, Grosseto, Milan, Padova, Palermo, Piombino, Rome, Trapani, Turin, Udine
 JAPAN: Tokyo
 MEXICO: Mexico City, Monterrey, Morelia
 NETHERLANDS: Groningen, The Hague
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 NORWAY: Oslo
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 URUGUAY: Montevideo
 VENEZUELA: Caracas, San Cristobal
 WEST MALAYSIA: Ipoh

Yogoda Satsanga Society of India

For information about Yogoda Satsanga activities, and about Branch Centers and Meditation Group meetings, write to General Secretary, Yogoda Satsanga Society of India, Yogoda Satsanga Branch Math, Old Hazaribagh Road, Ranchi 834001, Bihar, India.

Headquarters and Ashram Centers

CALCUTTA (Dakshineswar), West Bengal: *Registered office, Yogoda Satsanga Society of India, Yogoda Satsanga Math, Dakshineswar, Calcutta 700057, West Bengal. Telephone 58-1931. Yogoda Satsanga Ashram, Publication Section, and Yogoda Satsanga Press.*

RANCHI, Bihar: *Yogoda Satsanga Society of India, Yogoda Satsanga Branch Math, Old Hazaribagh Road, Ranchi 834001, Bihar. Telephone 23724. Yogoda Satsanga Branch Ashram.*

Branch Centers and Meditation Groups

ANDHRA PRADESH: Hyderabad

BIHAR: Patna

GUJARAT: Ahmedabad, Bhavnagar, Rajkot, Surat

HIMACHAL PRADESH: Simla

JAMMU AND KASHMIR: Jammu

MAHARASHTRA: Bombay

KARNATAKA: Bangalore, Mangalore

ORISSA: Cuttack, Puri (Swami Sri Yukteswar Samadhi Mandir)

PUNJAB: Ludhiana, Patiala

TAMIL NADU: Madras

UNION TERRITORIES: Chandigarh, New Delhi

UTTAR PRADESH: Aligarh, Lucknow, Suraikehet

WEST BENGAL: Anandapur, Bherir Bazar, Calcutta, Ghatal, Handol, Ismalichak, Kalidan, Lakhanpur, Palpara, Rangamati, Sinthibinda; Kadamtala and Serampore (Gurudham Centers—Yogoda Satsanga affiliates).

Schools and Charitable Dispensaries

BIHAR:

RANCHI: Yogoda Mahavidyalaya (college), Yogoda Homeopathic Mahavidyalaya, Yogoda Vidyalaya (boys' school), Yogoda Kanya Vidyalaya (girls' school), Yogoda Sangeet Kala Bharati (music school) and Yogoda Shilpa Kala Bharati (crafts and fine arts school), Yogoda Bal-Krishnalaya (Montessori-type school for young children), Yogoda Sevashram Hospital (allopathic and homeopathic sections), pathological Laboratory, Eye Clinic.

UTTAR PRADESH:

SURAIKHEH: Yogoda Satsanga Intermediate College, High School, and Primary School.

WEST BENGAL:

ANANDAPUR: Paramahansa Yogananda Vidyalaya.

BHERIR BAZAR: Yogoda Satsanga Vidyalaya.

GHATAL: Yogoda Satsanga Sri Yukteswar Vidyapith (boys' school).

ISMALICHAK: Yogoda Satsanga Brahmacharya Vidyalaya (boys' school).

KALIDAN: Sri Yukteswar Smriti Mandir and Library, Primary School.

LAKHANPUR: Yogoda Satsanga Kanya Vidyalaya (girls' school), Yogoda Satsanga Kshirodamoyee Vidyapith (boys' school).

PALPARA: Yogoda Satsanga Mahavidyalaya (college), Yogoda Satsanga Vidyalaya (boys' school), Yogoda Satsanga Balika Vidyalaya (girls' school), Yogoda Satsanga Junior Basic School, Medical Dispensary.

PAYARACHAK: Sri Yukteswar Kanya Vidyapith (girls' school).

Opposite: Sri Daya Mata presiding at Christmas banquet for residents of all SRF Ashram Centers; at the Mother Center in Los Angeles, 1976.



Easter Prayer

By Paramahansa Yogananda

Beloved God, we rejoice in celebrating the resurrection of Jesus Christ, the great avatar of compassion and forgiveness, a true son of Thine. And we thank Thee, Heavenly Father, for sending us the example of Christ to show how we too may resurrect ourselves from death into immortality, from sorrow into eternal happiness, from the sepulcher of ignorance into Thy wisdom. Bless us to follow his example in reality, in our everyday actions, that we may become free; even as he became free through his own efforts and Thy grace.

*Hail, Your Majesty, Jesus Christ!
We bow to thee. Be with us; make us feel thy presence. And as thou didst attain the joy of resurrection, so may we know that same joy in the resurrection of our consciousness from the tomb of delusion into the freedom of God's presence.*

