



Self-Realization

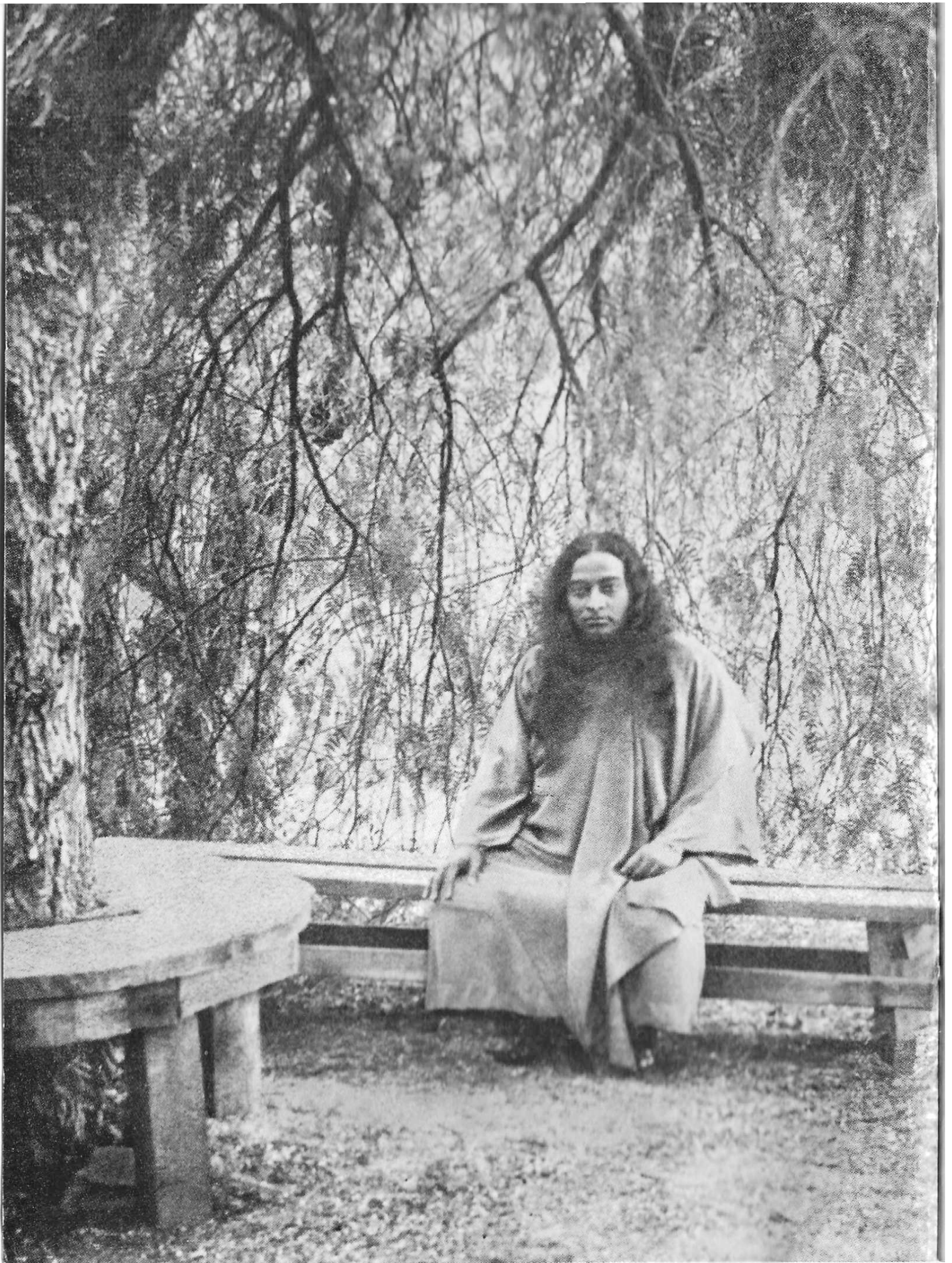
Founded by Paramahansa Yogananda



Spring 1975

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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: Ananda Mata and Mrinalini Mata with Srimati and Sri Binay R. Sen, former Ambassador of India to the United States (see page 16).

Opposite Page: Paramahansa Yogananda beneath a giant pepper tree at Self-Realization Fellowship international headquarters, Los Angeles, 1932. The tree site forms a natural shrine, which he named "The Temple of Leaves." He often held classes in this inspiring setting.

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Paramahansa Yogananda, Founder; The Reverend Mother Daya Mata, President.

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Come to Me as the Good Shepherd

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

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

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

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

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

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

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

Our deepest aspiration is to see the Heavenly Father with open eyes of wisdom, as thou dost; and to know like thee that we are verily His sons. *Amen.*

—From *Whispers from Eternity*
by Paramahansa Yogananda

World Crisis

BY PARAMAHANSA YOGANANDA

A talk given on May 19, 1940, at Encinitas, California

The analysis I shall give today is based upon common sense and experience. Common sense is simply intuitional reaction to one's environment. If you would develop your intuitive common sense, you would find the answers to all of your problems.

This is not a political talk. My domain is spirituality; I shall always live and act within that realm, and in the domain of Spirit I shall die. I speak only from that level of consciousness. As a youth in India I used to mix with people of both political parties, but I joined neither. I appreciated their respective points of view; but I saw that I would be able to do more good by spiritual means, for only spiritual power can truly reform the world. My lectures are of value only if they have a definite effect in spiritually molding human lives. Sometime, after I am gone from this earth, you will realize all I have tried to do for you. If you follow the constructive advice I shall give today, you will one day be very grateful for it.

I had thought that through her good qualities America would escape the calamities of other nations. But a great crisis is going to come, a crisis such as never before has hit this country, because the emphasis now is on spending and on increasing taxation. When the false prosperity collapses, what will you do? There will be millions unemployed. Most are now living in blissful oblivion, unaware of the impending emergency.

There is a world revolution going on. It will change the financial system. In the karmic firmament of America I see one beautiful sign; that no matter what the world goes through, she will be better off than most other countries. But America will experience widespread misery, suffering, and changes just the same. You are used to the better things of life, and when you are obliged to live simply, you won't like it. It is not easy to be poor after being

rich. You have no idea how this change is going to affect you through the years. Never before in the history of this land has there been so deep a contrast in living standards as will visit this country—the contrast between riches and poverty.

Development of Monetary Exchange

Think how primitive man went about making life secure. A small community lived together on a little plot of land. Man survived by his muscle and wit. He hunted and gathered other edibles. Gradually, as the community began to multiply and separate into clans, the more powerful took the most food and the best land, and quarrels and fighting began. Might became right. This was a mistake. When men learned that destruction of life and property also affected their food supply, they began to barter and exchange—one had meat and another had grain, so they traded. Still, the mere exchange of goods was often inconvenient and not mutually satisfying. The monetary system was born, and man started to use shells as a medium of exchange. Eventually, the cumbersome shells were replaced by metal fashioned into coins.

Everything employed for exchange had to have some value. One metal used was iron, but it was too cheap and too heavy. Copper also was tried, then silver, and finally gold. These metals were chosen because their qualities and relative scarcity made them valuable. Not only were they prized for making coins, utensils, and ornaments, but for making medicines as well. Gold, for example, purifies the blood, and iron enriches it. No matter how the gold standard rises or falls, that value no one will be able to take away from gold. It was most highly treasured because of its scarcity and its beauty, and because it does not tarnish. For these reasons, it was used extensively for ornaments. But the present generation has tired of gold. Always seeking something new, they choose platinum now, which is of greater value than any of the other metals, yet looks like silver!

What has happened to gold as a medium of exchange today? Let us take the example of the United States. Under the gold standard, for every ten-dollar bill there has to be ten dollars' worth of gold in the U.S. Treasury. In 1934, there was no longer sufficient gold to cover the full value of the paper currency being issued. America faced a crisis. The country had to go off the gold stan-

dard. However, there appeared to be plenty of silver in the world, so the United States issued silver certificates, which made paper currency redeemable in silver. But when there will be more expenses for war and armament, the country won't be able to maintain enough silver reserve, either, to cover its paper currency.

What will happen if the United States goes off the gold and silver standard entirely, and prints bills of credit? We will have a barter system through the medium of certificates issued by the government. But these will not be acceptable in trade with the rest of the world.

I have heard that there are exchange clubs in which each member gives some labor and receives a credit of a certain value. In place of currency, credits are exchanged. A man goes to a doctor, and instead of paying the doctor with money, he gives him so many credits. The doctor then goes to the club and exchanges these credits for labor to have his house painted. My informant says that the system works. I am not sponsoring the program, just placing the idea before you.

Lawful Correlation Between Money and Labor

Money is the result of someone's labor. Those who merely affirm, "Day by day in every way I am getting richer and richer," won't find it to be so. Positive thinking must be implemented by work. You can't get anywhere if you just sit back and say that whatever you need will come to you. You have to use the brains God gave you in order to succeed. In the United States, the businessman who would be successful must work very hard. European businessmen have a few hours' break in the afternoon, but the American businessman knows he faces great competition, and unless he works harder than his competitor, he is left behind. This is extremely wearing, because the human nervous system cannot stand more than five hours of intensive work at one time.

Everyone wants money, but most people would rather not have to work for it. Man is always hoping to get something for nothing. Everyone should put forth effort for what he gets. Unless all men work and appreciate the value of honest labor, there will be continuing inequities in the distribution of the world's wealth. Work is beneficial for all. Wealthy people who are lazy—the "idle rich"—lose concern for others and become insensitive to the dif-

difficulties of those who must struggle to make a living. They become rude and unsympathetic. Selfishness is sometimes a curse of wealth. But although the ambition to make money contains this potential for greed and selfishness, it can also be a noble impetus to self-development. The degree of development one achieves is in direct ratio to the service he gives to others, and to the world, as a result of his own personal success. The rich who have freely helped others in their need have used their wealth rightly.

Brains and Labor Must Evolve in Harmony

In a competitive civilization there must be evolution of both brains and labor. Hands and feet, stomach and brains, all are necessary to keep the human body functioning. The hands and feet are the laborers, and the brain is the executive. By their mutual cooperation the body is maintained. Similarly, both capital and labor—the brains of management and the hands of labor—have made this country what it is today. Since both are necessary, they should work in harmony.

The proof of the pudding is in the eating. This country is more prosperous than any other country in the world. If you compared your poor with the poor in the rest of the world, you would thank your lucky stars that you live here. The average income of the laborer in India is \$3 per month! Can you imagine living on that? Many there eat only rice and a little salt; that is all. Laborers in America have a higher standard of living than those in England, Germany, or any other part of the world that I have visited. You are the richest people on the face of the globe; your laborers are paid more than any other group of laborers anywhere.

Yet the laborer is fighting the capitalist, saying, "Give us more money," and now the capitalist is saying, "I am willing to give, but where is the money?" Businessmen pay seventy-five cents on the dollar in taxes. How can they give more? Labor and capital will both find they have no more money, and that the government cannot give it to them; what will happen then? Businesses will be taken over by the government to keep them from collapsing. You can still avoid this. You have elected the administration to help you, not to control you. The government should show the people how to make money, and give a freer hand to business to create prosperity and jobs.

Place More Wisdom Behind Government

To accomplish this there must be more wisdom behind government. The American system of voting has a serious flaw in it. Half of the time the people don't know why they vote as they do. The one who gets elected is usually the one who can afford to spend great sums of money to tell the people how good he is. The voting system should be based on recognition of the real worth of the candidate, and not on how much he spends to make his name known. The greatest scientists and statesmen of the country should be given a strong voice in the selection of the candidates who run for government positions.

No government is infallible; nevertheless, respect your government and cooperate with it. I believe in consistency: there is nothing more abominable than one who accepts the hospitality of a nation and then tries to destroy that land. Treacherous people dare not show their opinions openly. In wrongs committed through sense slavery there is compulsion, but treachery is voluntary, willful. Thus when the scribes and the Pharisees asked Jesus if they should follow the Mosaic law and stone Mary Magdalene for adultery, he said, "He that is without sin among you, let him first cast a stone at her."* One by one, they all turned away and left. But this same Jesus, who asked God's mercy even for his crucifiers,† said of the traitor Judas: "Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."‡ Jesus clearly meant that he who is treacherous is the greater sinner. The deliberate sin of treachery is despised by God.

"I Pray That America Never Lose Her Universality"

When I passed through Europe on my way to India a few years ago, I found that people there thought of the United States as just a materialistic money-making place, the home of millionaire movie stars and gangsters. I told them that this is not at all true of the majority. I have found her people to be industrious and good-hearted. The wonderful thing about America is that everyone has

* John 8:7.

† "Forgive them; for they know not what they do" (Luke 23:34).

‡ Matthew 26:24.

a chance; it has been a “melting pot of nations.” I pray that America never lose her universality.

You who have loved freedom and who have responded to Lincoln’s words—“government of the people, by the people, and for the people”—hold on to that ideal. I hope this country ever remains a great land of democracy where people can think and express their views freely, with no fear of imprisonment in concentration camps. In the United States you can make suggestions to your government. Write to your representatives in the administration; explain that you are willing to give your financial support in taxes, but you have to support yourself, and if taxes are increasing and prices are going up while wages are kept down, how are you going to do it? The government should not be thinking of new ways to tax the people, but of ways to stimulate the economy so that the people are able to pay taxes and still have something left to live on.

Instead of raising taxes and making people feel they cannot succeed in any direction, the government should give incentive to enterprising people who can promote business growth and further progress in other directions, thus creating jobs. It is free enterprise that has made this country the great nation it is today.

Insecurity exists because of abuses of the monetary system. A spiritual law is broken when people hold money and don’t put it to work to create jobs and in other ways contribute to the welfare of others. Unfairness, dishonesty, greed—these bring on a financial crash such as the collapse of the monetary system in 1929. When the selfishly rich hold on to their wealth and don’t want to give the laborer his due, disorder follows. This is what has happened. “The laborer is worthy of his hire,” says the scripture.* Everyone should work—both the rich and the poor—to contribute to the welfare of the nation and all the people in it. Those who grow rich in business should share their wealth, and I see that here in America they are more generous than in most other parts of the world in giving to needy communities. I have always liked the businessmen of India too, because they are usually very sympathetic to the needs of the people.

* Luke 10:7.

Concentrate on a Greater Spirit of Brotherhood

The real need of the world is for a greater spirit of brotherhood. An example of how it works exists right here in our *ashrams*. We have land, we share food, we have our medical care, we all work to share the duties and to serve others—and we are happy. If I were to start reasoning that, as head of the society, I should have more than all of the others, what would happen? A quarrel would start. But if we continue to follow the teachings of Christ and the great ones, we will share and hold nothing to ourselves. Everything I have received I have given back to this work, to be shared. My thought is for you all, not myself. I am proud to live by the spiritual law. I own nothing, yet I know that if I were hungry there would be thousands in the world who would feed me, because I have given to thousands. That same law will work for whoever thinks not of himself as the one who is going to starve, but of the other person in need.

There is enough money to blanket the world, and there is enough food to feed the world. Proper distribution is necessary. If men were not selfish, no one would be hungry or needy. Man should concentrate on brotherhood. Each one should live for all, loving everyone else as his own. I am sure that if anyone in Mt. Washington* were going hungry, we would all get together and look after him. That community spirit must be lived by all people of all nations.

It is beneath the dignity of man to have homes of charity. Every able-bodied person should be given work for a wage, rather than be an idle receiver of charity. And to allow the old and the infirm to become objects of pity and charity is unfair. Every citizen has helped in some way to make America what it is.

In establishing the old-age pension, the United States has taken a laudable step toward giving security to the aged. When people receive a pension, rather than charity, they are getting back their investment in America when they need it. It belongs to them. However, this pension should begin at age fifty-five, rather than sixty-five. After having spent two-thirds of those fifty-five years

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* A name commonly used by members in referring to Self-Realization Fellowship international headquarters, which is situated on Mt. Washington in Los Angeles.



Sri Daya Mata addressing ashram residents, Christmas 1974

Spiritual Opportunity in the New Year

BY SRI DAYA MATA

Following a tradition set by Paramahansa Yogananda, the resident disciples in Self-Realization ashrams meditate together on New Year's Eve from eleven thirty to half past twelve. Sri Daya Mata led the meditation in 1961 at the international headquarters in Los Angeles. Following are her inspired words to the ashram devotees on that occasion—a loving exhortation to all seekers of God.

Guruji [Paramahansa Yogananda] taught that the birth of a new year is an auspicious time for turning the tide of events. It is good therefore to introspect on New Year's Eve, to analyze ourselves and take spiritual inventory. We should consider where we have made progress on the spiritual path, and where we are falling back, and then meditate upon those qualities we hope to make our own in the days to come.

Are we inclined to anger, greed, or envy? Are we distracted by desires that drag our attention away from God—the only Reality? We should not become discouraged by our faults, even if they are many. God loves us in spite of them, and He helps and encourages us no matter what our failings, so long as we are trying to improve. When the devotee stretches forth one hand to God, seeking His help, the Divine Beloved reaches down both His hands to uplift that devotee. So let us ever keep at least one hand outstretched toward the Divine, praying for His guidance. And let us resolve to make a greater effort in this new year to sweep aside everything that would take us away from God.

What is evil and what is good? These are relative terms. What may be good for one person may be evil for another, and what may be manna for one may be another's poison. A great saint of India said that any thought, word, or action that takes the devotee's mind away from God, drawing his consciousness downward into

restlessness, despondency, anger, and jealousy is wrong, or evil, for that devotee. We should strive to live in such a way that we think, say, and do only those things that are uplifting to our consciousness.

It is easy to retort harshly to those who speak angrily to us, to feel jealousy when we are neglected or ignored, or to sulk when we feel that others have not given us what we consider our due. But my own experience has been that when we learn to accept everything as coming from the hand of God—when we feel, through deep meditation and constant practice of His presence, that in all life's experiences it is God alone with whom we have to do—it is possible to avoid all the pitfalls on the path to Self-realization.

Each soul is made in the image of God. His qualities of humility, wisdom, love, joy, and bliss are already within us. But the "I," or ego, makes us forget our true nature. We realize it again by dwelling consciously upon our innate divine attributes.

The Light of God Destroys Darkness

All moods and habits that take the mind away from God can be overcome by substituting positive thoughts of cheerfulness, willingness, joy, unselfishness, love, kindness, compassion. As you awaken these qualities within, those other habits of greed, selfishness, anger, hatred, jealousy, unwillingness, passion, will gradually die away. You cannot remove darkness in a room by complaining that you cannot see, or by beating at it with a stick. There is only one way to remove that darkness: let in the light. Similarly, the way to remove ignorance within is not by dwelling upon it in self-pity or by berating anyone else for our inner darkness, but by bringing in God's light. Turn on the light of wisdom within, and all the darkness of centuries will vanish.

Devotees who live in the consciousness of God find that they are always centered in Him, that the mind is constantly revolving around some aspect of the Divine: my God, my Father, my Mother, my Child, my Friend, my Beloved, my Love, my Own. The more one strives to hold on to this consciousness, the more quickly he will realize within himself the Divine Image that dwells in every one of us.

Hold a spiritual desire in your heart and deeply pray to God

to fulfill it. Pray unceasingly, not for just a few hours or a day, but every day. Even in the midst of activity, let that prayer rotate in the background of your mind. If you have constant faith and zeal to drive that one thought toward fulfillment, you will find that God answers. He never fails His devotees; but you have to be persistent. If at first you do not receive His answer, do not give up; go on trying. Suddenly, when you least expect it, the Divine Beloved will respond to your prayer.

Reinforce Your Good Resolutions

Choose a wrong habit you want to overcome, or a good habit you want to develop, and make up your mind that throughout this new year you will work every day toward the fulfillment of your goal. Do not make many resolutions and then forget them in a few days, or a few months; decide on one good quality and apply your attention, determination, and zeal until you have established it within yourself.

I remember, many years ago, resolving to struggle for humility in the year that lay ahead. Every day I worked toward that goal: I dwelt upon what humility really is; in my meditations I asked God to give me more humility, and to teach me this quality by whatever means He felt would be most helpful. I struggled in every way, in meditations and in activity, to cultivate that quality. In the same way I have striven on other occasions for devotion to God, for understanding, and other spiritual qualities. These are lifelong endeavors, but the point is, one must make a firm determination and effort even to make a start in acquiring them. This, my dear ones, is the way to fulfill any good desire in your heart. Make up your mind. Apply your will power. Life is passing by, and you want to reap the richest harvest of wisdom, love, understanding, joy, and peace in the season of life yet left to you.

Many seekers say to me, "I don't know if I am going toward God. I feel dry; I don't seem to be making any progress." To such devotees I can only say that there needs to be more effort; there must be greater desire and determination to feel God's presence.

Paramahansaji used to say that the devotee must long for God with the same urgency that the drowning man gasps for breath as he goes down for the third time; with the same yearning that the lover feels when he is parted from his beloved; with the same

possessiveness the miser feels for his gold. If the devotee has that degree of zeal, longing, and attachment for God, he will know Him in this life. Let us not be satisfied until we have ignited within ourselves such a spark of divine desire. Resolve in this new year to draw closer to the Lord. Resolve to establish a more deeply binding, a more sweet and loving relationship with God, who is our only true, everlasting Love. When your heart and mind are locked in that divine relationship, all your relationships with others will become purer and sweeter.

Build Your Life on the Rock of Meditation

Make a vow to yourself that, barring illness, you will never forsake your daily practice of meditation. Since I made such a vow at Guruji's suggestion, I have never broken it; and I see the tremendous inner strength it has given me. In addition, have a full day or several hours of silence each week, and have a long meditation during that period. When Guruji told us that, many years ago in Encinitas, I set aside one evening a week for my long meditation. I had many responsibilities to carry, but each Thursday I went to my room at six o'clock, without taking the evening meal, and meditated until midnight. The strength that this habit developed, and the love and devotion I felt for God during those periods of meditation, quickened my spiritual progress. If you would find God, you must make these kinds of resolutions, and not merely pay them lip service, but carry them out faithfully.

During your long period of meditation each week, forget the world and throw all cares out of your mind. Give your problems to God; let Him worry about them for that brief space of six hours. Talk to Him in the language of your heart. Then you will know that you are progressing spiritually. This is the only way you can know—by making greater effort.

Another Way to Progress Spiritually

Another way to progress spiritually is through constant practice of the presence of God. Paramahansaji taught that if you would know God you must train your first thoughts in the morning to go toward the Divine; and as you perform your duties throughout the day, think that He is the Doer and you are just the humble instrument. Use your intelligence, willingness, joy, and

cheerfulness in serving Him. As the close of the day draws near, let your mind dwell deeper still in God. In these ways go forward with that consciousness of God alone, carrying it through all life's experiences with the greatest of joy in your heart, with the greatest courage and faith and willingness, and above all, with love divine, surrendered at the feet of the One Beloved.

Lastly, let me share with you something I wrote down during one of the New Year's meditations we were blessed to have with the beloved Guru. These words have been helpful to me throughout all these years: "Always remember this: we cannot go against the Divine Will. Each one of us has a different duty in this world, which we cannot escape and which none else can take for us. In fulfilling our duty we must have this attitude: 'O Lord, it is You who are the Doer. Make me Thy willing instrument.' Life is snuffed out in a second. How can we possibly think that we are the doers in this world? The Gita says, 'Forsaking all other *dharma*s (duties) remember Me alone; I will free thee from all sins (accruing from nonperformance of those lesser duties).'*

Just Remember to Do the Best You Can Every Day

"All you have to remember in this life is to do the best you can, every moment, every day. God wants continuity of effort from you. He does not want you to become discouraged and give up and run away. Remember that in the midst of all your activities, and throughout all your trials and tests, God is ever with you. Jesus said to St. Anthony, who spent forty years in the desert praying to Christ: 'Anthony, though you were suffering, I was with you all the time.' " Let us remember this whenever we face discouraging circumstances.

Duality is the nature of this world. Never dwell upon the negative side. We must learn to take the good and the bad with strong faith in God. We must realize, as Guruji taught, that the trials we meet in life are but the shadow of God's hand outstretched in blessing. Learn to look upon everything in life with one consciousness: Lord, You are the Doer. From Your hand I receive the gentle caress and also the slap, because You know what

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* Bhagavad-Gita XVIII:66.

Memories of Paramahansa Yogananda

BY BINAY RANJAN SEN



At the time of meeting Paramahansa Yogananda, Sri Binay R. Sen was Ambassador of India to the United States. He was next appointed director general of the Food and Agriculture Organization of the United Nations, which he served with distinction until 1968. With his devoted wife, he now lives in semi-retirement in India, serving from time to time on special U.N. committees.

The following reminiscences were related by Sri Sen during a satsanga conducted by Mrinalini Mata and Ananda Mata, members of the board of Self-Realization Fellowship/Yogoda Satsanga Society of India, during their visit to India last year. The satsanga, at which Sri Sen was an honored guest, was held on April 7, 1974, in the Calcutta home of Sri Banamali Das, Bar at Law and Ex Advocate General of West Bengal, who is Joint General Secretary of YSS.

It is now twenty-two years since my wife and I had the great good fortune to meet Paramahansa Yogananda. It was in March 1952, on an official visit to the West Coast—my first. I had already known about him when Mr. Ahuja,* who was then Consul General of India at San Francisco, came to Washington and told me all about Paramahansaji and the great spiritual influence he was spreading throughout the country, throughout the North American continent. I therefore made it a point to visit the Self-Realization ashram in Los Angeles as the first item on my agenda.

* Sri Mulk Raj Ahuja, now retired from the diplomatic service.

Even though I had heard much about Paramahansaji and his great work, I was not really quite prepared for what I saw there. When I first entered the *ashram*, I was received by Paramahansaji, together with his disciples. I felt as if I had gone back three thousand years to one of the illustrious *ashrams* that we read about in our holy books—with the great *rishi* (illuminated sage) surrounded by his devotees, all in the saffron garb of the *sannyasi* (renunciant seeker of God). Paramahansaji's radiant personality, the glowing expression on his face—these I can never forget.

We spent nearly two days with him. He enveloped us with his love and kindness, which went much beyond what an ordinary guest would expect. He had come from his desert retreat to be with us on that first occasion. He wanted to meet me, as the ambassador of the new India—India free from bondage. I have often wondered whether one of Paramahansaji's reasons for going to the United States was that he did not find in this country, which was still a nation in bondage, that freedom of mind that he always valued—whether he sought the United States as the kind of country where he could find full expression for his light.

But he accepted me as the representative of the new India. I have spent all my life in a very active way, pursuing objectives



Sri Binay R. Sen (*far right*), former Ambassador of India to the United States, honored guest at *satsanga* conducted by Mrinalini Mata and Ananda Mata at home of Sri Banamali Das (*second from right*)

that had, perhaps, some aspect of religion, at least humanism. But in the sense that, as a man of action, I had been involved mainly in what we call *karma* (activity, work), I was not a religious man. During the two days we spent with Paramahansaji, we spoke mostly about India—her difficulties, the great plans our leaders had at that time to better the conditions of the people. And I could see his wisdom, his understanding of these mundane problems, even though he was a man of Spirit. My wife and I can never forget those hours we spent with him.

On the day the banquet* took place, he was not well. I learned later that he had told some of his closest disciples his time had come. Though he himself knew, he did not say exactly when. Those who attended the banquet will never forget the scene—how, suddenly, in a fraction of a second, he lay dead. I left the banquet hall somewhat later, the words of a great English poet† ringing in my ears:

Death be not proud, though some have called thee
Mighty and dreadful, for thou art not so....
One short sleep past, we wake eternally,
And death shall be no more....

Paramahansaji showed how little lay between death and life.

I came away from Los Angeles, back to my sphere of duty. After that, I had occasion to travel here and there around the world. I had not realized that his spiritual influence had spread so far and wide. I have many times been approached by persons who recognized me from published photographs taken during those memorable days with Paramahansaji. In Rome in 1954 I met some young people who showed me a picture of the great Paramahansa Yogananda and asked me, “Will you tell us something about him? something of his life and his message?”

In 1957 I happened to be in Buenos Aires, staying in a hotel. There was a knock at the door. A young man came in. He was of the same age group as the others, born around 1932. He also asked me the same question. So I could see that this generation in par-

* A function at the Biltmore Hotel, arranged by the India Association of Los Angeles in honor of Ambassador Sen. Paramahansaji was a guest speaker on this occasion.

† John Donne, *Holy Sonnets*, X.

ticular felt disturbed in their minds and wanted some light to show the way they should go. And this was twenty or more years ago.

Today we live in a deeply troubled world. All the old values on which we have built up our civilization for the last two thousand years are being assailed. We find darkness in front of us. It is at this time, I feel, that the message of Paramahansa Yogananda could do a great deal for mankind. It is my hope that the torch he left—which is now in the hands of Sri Daya Mata—would light the way of millions who are seeking direction for their lives. □



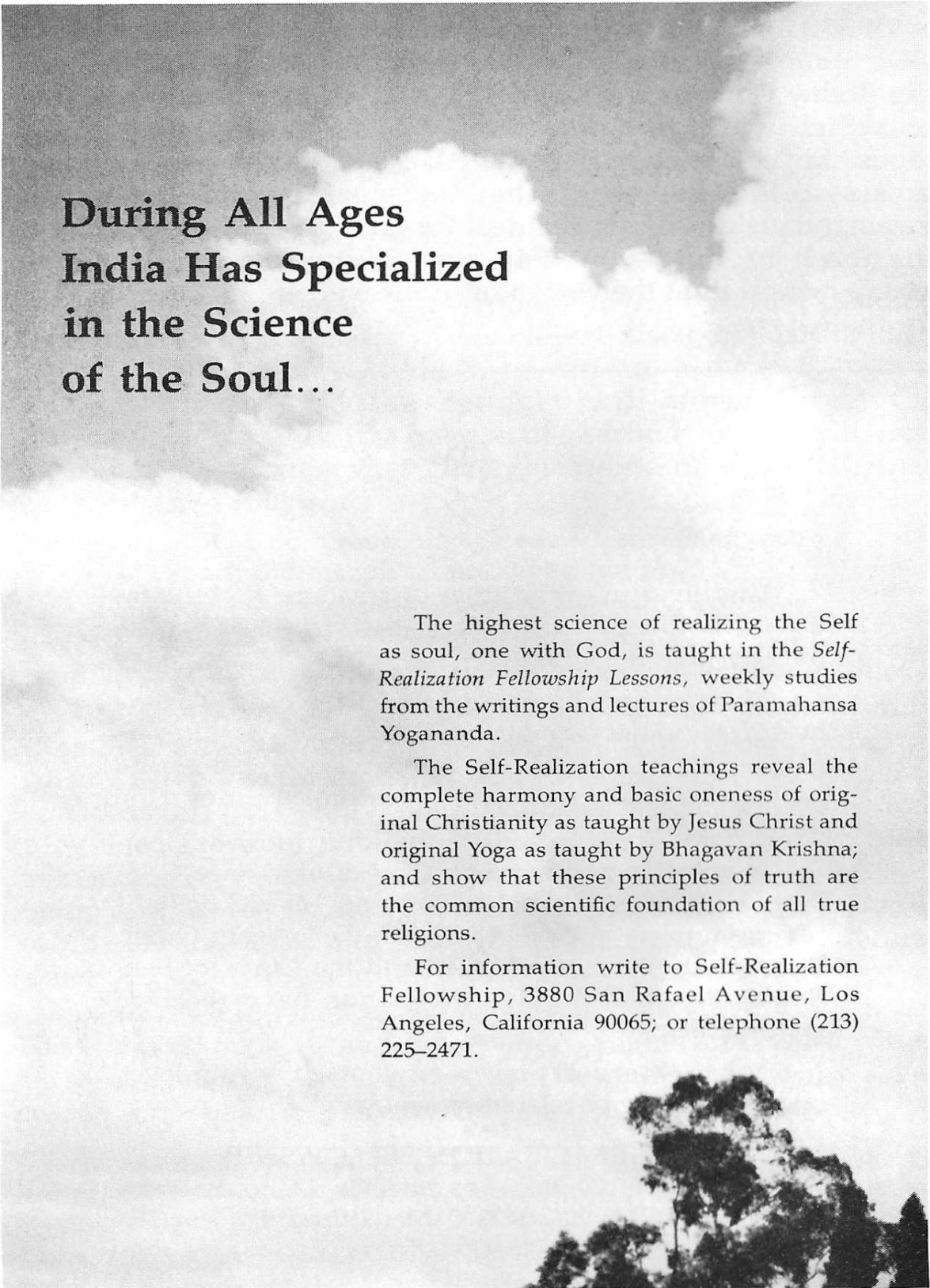
God lives in every atom of creation. If He withdrew His life-giving Presence, worlds would vanish tracelessly in the ether.

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Systems of Hindu Philosophy

UNIVERSAL LAW OR DHARMA

BY TARA MATA

(Continued from last issue)



Karma Mimamsa as expounded by Bharadwaja is much broader in scope than that system as explained by Jaimini, who confined his exposition to a defense of Vedic *Dharma* or rites, as we have seen in the last article of this series.

Bharadwaja's work is in four parts and contains a full explanation of the laws of *dharma*, *karma*, reincarnation, the caste system and many other topics of great interest to all students who aspire to understand the fundamental principles of religion and law on which the massive superstructure of Hindu civilization rests.

The word *dharma* comes from the root *dhri*, to hold, and is used in the Mahabharata and Narayana-Upanishad in the sense of "that which upholds the universe." Its true meaning covers a tremendous field of thought and its philosophical implications are very wide. *Dharma* is *Shakti*, Divine Power or Divine Law, the regulator of all action. It may be considered as the principle of equilibrium or perfect balance (*sattwa*) between the eternal dual forces of attraction (*rajas*) and repulsion (*tamas*). The law which holds the planets in their courses is *dharma*, and the orderly evolution of the natural world is *dharma*. All *prakriti* (nature) is under *dharma*, and every gradation of created life that follows the law of its being is fulfilling its *dharma*. Shakespeare was referring to this *dharma* when he said, "To thine own self be true, And it

shall follow as the night the day, Thou canst not then be false to any man." Krishna said of *dharma*, in the Bhagavad-Gita:

"...this is better, that one do
His own task as he may, even though he fail,
Than take tasks not his own, though they seem good."

—III:35

Dharma it is which has brought the *jiva* (individual soul) of man from the lowly stages of plant and animal life to the high estate of human birth. This principle of evolution was perfectly known, thousands of years before Darwin, to the Hindu *rishis*, who also understood the necessary reactionary law of involution, even now not clearly comprehended in the West.

Dharma Is Cooperation with Universal Law

It is difficult to convey all the varied significance of the word *dharma*, but in reference to man's daily life it has the broad meaning of cooperation with universal law, while all harmful non-cooperation or unwise exercise of free will is called *adharma* ("not *dharma*"). *Adharma* arrests the steady evolutionary progress of the *jiva*, and its consequences may include an unnatural retrogression into forms of life lower than the human.

Dharma is used in the Hindu scriptures in the sense of religion, for all actions which contribute to the onward evolution of the *jiva* are *dharma*, i.e., religious or right action. Every action, however trivial or commonplace, such as eating, sleeping, talking, listening, can be classified either as *dharma* or *punya* (good actions), or as *adharma* or *papa* (bad actions), or as mixed. All actions have a religious significance, because they have their inevitable effect in hastening or retarding the *jiva's* final emancipation, which nature has in mind as the goal of evolution. For this reason, the Hindu *rishis* did not separate religion from life, for *dharma* or religion is operating at every moment of our existence.

Everything man does, thinks, or feels has a bearing on his religious life and can be classified as either *dharma* or *adharma*, *punya* or *papa*, helpful or harmful to the law of his being. Since man alone among created things has the power of choice or will and consequently does not always cooperate with natural law, the problem of *dharma* is very important for him, and the ancient

sages have formulated many beneficial rules for his guidance in this matter.

The *rishis* classified *Dharma* into four divisions: (1) *Sadharana*, general or universal *dharma*, (2) *Vishesha*, particular or specific *dharma*, (3) *Asadharana*, extraordinary *dharma*, and (4) *Apad-dharma* or *dharma* under emergencies. *Sadharana* or general *dharma* is the ordinary rule of life, and the other three classes of *dharma* apply only in exceptional cases, to be mentioned presently.

Sadharana Dharma, Universal Religious Principles

Sadharana Dharma has three principal divisions: (I) *Dana*, or the path of charity, (II) *Tapas*, or the path of austerities, and (III) *Yajna*, or the path of sacrifice. These three paths are divided into 72 subdivisions or *angas*.

(I) The path of *Dana*, or charity, includes three *angas*: (1) *Abhaya-dana*, giving spiritual hope and encouragement, also initiation (*diksha*) into a path of salvation. (2) *Brahma-dana*, giving knowledge and the means of learning and education. (3) *Artha-dana*, giving money, property, food, and other material gifts.

(II) The path of *Tapas*, or austerities, includes three subdivisions: (1) *Sharirik Tapas*, bodily discipline, restraint, and endurance. (2) *Manasic Tapas*, mental training and control. (3) *Vachanic Tapas*, austerities or special control in reference to speech.

(III) The path of *Yajna*, or sacrifice, is very inclusive, embracing all the ordinary paths which are within the capacity of the average man. The three main branches of *Yajna Dharma* are (1) *Karma* (the path of action), (2) *Upasana* (the path of worship), and (3) *Jnana* (the path of knowledge).

(1) *Karma Yajna* is subdivided into six parts: (a) *Nitya karma*, daily work or dutiful action imposed on a man by his station in life, his training or talents considered so essential and self-evident as a duty that its performance does not give any special merit (*punya*), but its nonperformance brings demerit or sin (*papa*).

(b) *Naimittic karma*, exceptional or occasional observances, such as pilgrimage to holy places. Performance of *naimittic*

(Continued on page 52)

Closing the Generation Gap

BY BROTHER ANANDAMOY

A talk given on June 13, 1974, at Encinitas, California



People who lived in the Dark Ages probably experienced little or no generation gap; they were preoccupied with the immediate problems of how to survive and make a living. Nor was there a generation gap among those who lived in the higher, more enlightened ages,* for they had far greater understanding of the Divine Plan. But today, we live in a very interesting time. We have entered a new age; but the transitional changes in concepts and behavior brought about by the force of upward evolution have created tremendous unrest, owing to man's general lack of comprehension. Modern technology has given us more leisure time and energy, but our educational systems have not taught young people today how to use these advantages beneficially. And because they detect many flaws in our "system" of life, the young want to overthrow or discard it entirely.

For those who do not yet understand why they have arrived on this earth, life may seem strange and confusing. Few people comprehend that our world is a school, and that they must continue to reincarnate here until they have learned its lessons well. The main purpose of our human intelligence is not to learn a trade, or a profession, or a science, but to attain divine realization—to find God.

* According to the Hindu scriptures, the evolutionary state of life on this earth is cyclical. Civilization follows a changing dynamic of ebb and flow. The legends of past Golden Ages of remarkable human achievement are in accord with this cyclical concept, which Swami Sri Yukteswar explained in his book, *The Holy Science*.

There is something else few people realize: between their incarnations on earth for the purpose of schooling, their souls go at death to the astral plane for a “vacation,” a rest from the hard lessons of earthly experiences. The higher planes of that world are far more beautiful and perfect than this one. And after this world, it has a particular appeal, for no physical effort is required to change one’s form or surroundings; it is accomplished merely by will. Free of physiological limitations, the astral plane affords an excellent opportunity for those who wish to make a spiritual effort. However, upon reaching that heavenly dimension, most people have but one thought: “Oh, boy, this is it! No work—all *play*!”

The fact that life here offers lessons and drudgery, and the other plane freedom and pleasure, explains a great number of things. For when the soul returns from that serene and perfect plateau, it has a hard time readjusting to life on this crude physical plane. Though the nine months in the mother’s womb tend to obscure one’s recollections of the astral world, they rarely do so entirely. For this reason, during his or her first few years on earth, the child still dwells very much on the astral plane, through its subconsciousness. We frequently see instances of this, as when a child takes physical risks without fear of getting hurt; there are no such things as “accidents” or injury on the astral plane. We also see many indications that a child lives much of the time in a fantasy world. This is because the astral is a veritable fairy-tale land, and when young children seem to be imagining things or telling tales, it is entirely possible that inwardly they are still strongly influenced by their astral experiences.

Children Live in the “Now”

Thus, on earth, children live quite differently from adults. One of the main differences is that children live in the now, a carry-over from the astral world where time is less relevant. Most adults lack the great discipline and awareness necessary to live in the present. Instead, they dwell on the past or the future and thereby miss the real essence of their lives: the present. Because most adults do not understand that children live in the present, they make a great many mistakes in child guidance. For example, if a child asks questions or expresses certain needs, those questions are vital now, those needs are now. We may tell ourselves,

“Well, I’ll explain that tomorrow or do that when I have time.” Not so. There is a story about a young man who was sent to jail, and the judge chastened him, saying, “You should be ashamed of yourself. Your father is a famous lawyer, and you end up like this!” And the young man retorted, “Yes, I know, but when I was a boy—all those years—each time I went to him with a question, he said, ‘Not now, boy. I haven’t time. Maybe tomorrow. Now, run along.’”

Encourage Natural Honesty of Children

Another indication that children are newly arrived from the astral plane is their candor, their refreshing honesty and truthfulness. For, in the astral, honesty is the norm. If there were lying or evasion, it would be reflected immediately in the aura. The French use the expression *enfant terrible* (“terrible child”) to denote a child’s tendency to state the straight, unvarnished facts, which often causes much embarrassment. One classic example of this—probably apocryphal—involved some visitors who unexpectedly stopped by to pay a call at a friend’s home. They were greeted at the door by a little boy. “How is your father?” they asked. The little boy replied, “He’s okay, I guess. He’s hiding in the garage. Shall I ask him?” To the child, there are no polite evasions. He deals in straight facts. Honesty is a soul quality, and one to be encouraged. You can do so by being unequivocally honest with the child. At the same time, by teaching and example, develop the child’s sensitivity to the feelings of others.

We see from these examples that one of the main causes of the generation gap is the difficult adjustment that must be made by children upon their return from the astral plane to this crude physical sphere. When the child arrives here, he or she must face again the hard lesson: “I have to make an effort. I have to work. It’s not all just freedom and play anymore. I have to assume certain responsibilities.” They can no longer, as Shakespeare said, “...fleet the time carelessly as they did in the golden world.”*

As children grow toward maturity, their burden is increased by the onset of strong biological forces. These awaken in them the sexual consciousness, along with its moral and emotional pressures, requiring them to make tremendous adjustments.

* *As You Like It*, Act I, Scene 1.

At this same time, the young become more aware of the coarseness and imperfection of this world compared to their subconscious memories of the much higher astral plane. They feel these differences keenly, though they do not consciously know it. If they did, they would act and react differently. Instead, they merely see the imperfections of this physical plane without understanding the causes. Their previous astral experience fills the young with enthusiasm to improve this world and make it better. When they soon realize how difficult it is to make changes in this world, many blame its imperfections on the older generation, not realizing that they, too, have been here before and have themselves helped to forge these flaws. Their misdirected anger and frustration arises from their disappointment with things as they are—things they cannot change. This smoldering resentment is the force that drives a wedge between generations and creates the schism we call “the generation gap.”

In contrast, most of the members of the older generations have grown accustomed to the physical plane. They have resigned themselves, more or less, to being here, and have peacefully settled down in front of their TV sets. But occasionally they stir, shake troubled heads at the antics of the younger generation, and say, “What is the world coming to?” But that’s not a new question, you know. The elders of ancient Greece used to ask the same thing.

Inadequate Educational System

Another basic problem that is contributing to the generation gap today is our system of education. Paramahansa Yogananda said, “Many psychologists say that the various stages of life are but repetitions of the training that one receives between the ages of two to ten or fifteen.” Perceiving this, young people quickly become aware of the shortcomings of our educational system, and they rebel.

The author of a recent article* cites the observation of sociologist Bennett Berger that six-foot, two-hundred-pound college undergraduates who, in an earlier time and place, might have been founders of dynasties or world conquerors like Alexander the Great, instead cavort today on fraternity house lawns, hurling

* *The Myth of Adolescence*, Stephen Bindman, clinical psychologist.

orange peels and bags of water at each other. The author himself comments: "It is as if we expect a bright adolescent of fifteen, close to the height of his powers, to enter a tunnel ten years long, at the end of which there may be some reward in terms of job, marriage, social influence. No wonder drugs and alcohol are habitually picked up as activities at that time; or the sensational aspects of sex; or that competitive sports are important. Sensation is necessary to eliminate the incredible boredom of the emptiness of this time of fullness of power." These symptoms of frustration are the results of our educational system. We find that, at the very time that their bodies and minds are functioning at full capacity, our youth must "mark time" a full ten years before they are accepted into adult society. Now, we may say, "Well, they're only young kids—teenagers. They aren't ready yet." But why not? In great part, because of our present educational system.

Some years ago I was lecturing in Boston, which is world-famous as a center of learning, and I went through that city's largest bookstore. As I gazed up at the mountains of books, I thought, "Those poor students—they have to read and absorb almost as many volumes." And it would be useless, because so rarely does any book help one to find God. When we look back at learning in the higher ages, we find one distinct difference from our own methods. That difference—and this may surprise you—is that there were *no* books! The Vedas and the Bhagavad-Gita, for example, were not in written form. Their truths were learned directly from a teacher who had realization, or at least some degree of soul awareness.

Importance of Character Training

In those higher ages, children received character training starting almost from infancy. They were fully educated in a practical way in every aspect of life, including professional and spiritual training. They were taught to think not merely as an expression of the intellect, but in terms of the quality and direction of the thinking process: mind control. They also were taught how to control their emotions, and how to transmute their life forces as well. Thus, by the time they reached physical maturity, they were self-controlled and had disciplined, responsive minds. They could handle their emotions. They could master their sexual

forces. As a result, being an adolescent wasn't the problem then that it is today. For when they attained that time of fullness of power, they were not told, "Now, you must wait ten years until you are an adult." Having received the essential training in how to live, these young people were fully ready to assume the roles of adults in society.

If you read the scriptures of past ages in India, you will find it was not uncommon for a teenager to be a king and to direct wisely the affairs of an entire realm. Some of them were spiritual leaders and even named to sainthood. They were ready. They had attained their fullness of power. Among them were the Pandava brothers* (Yudhisthira, Bhima, Arjuna, Sahadeva, Nakula) and Arjuna's son. All were ready as teenagers to assume their life roles. They were fully matured, fully accepted adults.

But youngsters today are generally far less ready, aren't they? Just compare them with some of the young people of even less enlightened ages past. Galileo discovered the isochronism of the pendulum when he was but eighteen and applied it to the timing of the human pulse. And Lafayette was only twenty when he commanded a full division in the American War of Independence.

Wrong "Self-Expression"

Then why aren't the young ready today also? The reason lies not only in the shortcomings of our educational system, but in our overly permissive society with its erroneous concept of "self-expression," namely: "Don't curb the children—don't discipline them—let them express freely!" But what "self" is it that expresses this way? Surely it isn't the soul. No, it is the ego—the center of human desires and whims, vanities, cravings, and greed. That is not "self" any more than giving it voice is true "self-expression."

Recently, a Los Angeles newspaper featured the headline: "School Gang Violence Near Epidemic: Vandalism, Murder, Arson, Burglary." And in the accompanying article, a member of the Los Angeles County Board of Supervisors was quoted as saying, "We are going to have to return to discipline. Without disci-

* Great warriors and leaders of ancient India, whose lives are depicted in the Sanskrit epic, the *Mahabharata*.

pline in the home, we are not going to have it in the schools or in the streets. We must arouse public opinion for a change." It's about time! His statement went on to describe how three local teenagers had killed a woman to steal three dollars from her. That same day, they killed a man to obtain a mere ten dollars. Their ages: fourteen, fifteen, and seventeen. While I do not know those teenagers, I doubt that the fault is entirely theirs. Some of the blame for their crimes must fall on our society for its failure to discipline and teach them properly.

The Principle of Territory

Now, there is a deep principle underlying all human behavior. It is what I call "the principle of territory." This concept goes beyond the human level, to the most primitive animal level. We may think of animals as living freely and going anywhere they please. This is not true. An animal has a distinct territory, acquired by instinct, and, within that territory, it moves about freely. There is just as deep an instinct or need within people, particularly young people, for territorial boundaries. A child has to know exactly where it can move. It has to know exactly where the boundary lines are, what the rules are, how far it can go, what it can do, and what it cannot do. These territorial limits cannot be vague. They have to be made clear so that the child can understand them. But clarity cannot be achieved with one parent saying "yes" while the other says "no." I'm fairly sure that those three teenagers who killed just to gain a few dollars, like those who kill seemingly for kicks, were children without boundaries, without a defined territory. It is cruel and defeating to let a child grow up without discipline. For, without discipline, without boundaries, he becomes confused and frantic, not knowing where and how far he can move.

Consider this: it's the same in the case of a tree, isn't it? You do not let an apple tree grow just as it pleases. It not only has to be fed, but carefully pruned in such a way that its forces and energies will be directed to those of its limbs that produce the fruit. This same principle applies to the growing child. As its capacity grows, its territory and outreach are gradually expanded. Thus, the child's creative forces and energies must be directed toward its greatest good.

(Continued on page 54)

The Bhagavad-Gita

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

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA



Chapter XVIII, Stanza 70

*He who studies this sacred dialogue between us will
be worshiping Me by the sacrifice (yajna) of wisdom.*

Spiritual Interpretation

The purpose of the spiritual technique of *yajna*, worship of God through symbolic sacrifice, is destruction of sins by wisdom and union of soul and Spirit. *Yajna* is performed in the sacrificial fire ceremony; in *japa*, repeated chanting of *Aum*; in whisper chanting of *Aum* with interiorized concentration on burning material desires in the fire of spiritual perception; and in ecstatic mental prayer, actual communion with *Aum*, or God. In this last form of *yajna*, the human consciousness is purely transmuted in the wisdom flames of Cosmic Consciousness. Hence it is called *jnana yajna*, or divine sacrifice through wisdom. This is the highest form of *yajna*, and is the true inner sacrificial rite.

In this stanza Lord Krishna says to Arjuna : “He who reads this dialogue between My Spirit and yours, as chronicled in the Bhagavad-Gita, and who meditates and dwells upon it with intuitive perception, will feel his consciousness dissolving in the fire of my cosmic consciousness, even as your soul, O Arjuna, has become one with Me.”

To read and attain inwardly the full realization of the teachings of the Bhagavad-Gita is to burn ignorance in the fire of wisdom. Those who study this scripture with soul perception, reenacting within themselves the dialogue between soul and Spirit, will be offering God worship by the supreme fire ceremony of wisdom, and thus attain liberation.

Chapter XVIII, Stanza 71

And even that individual who, full of devotion and devoid of malicious agnosticism, (merely) listens to this (Gita) wisdom, he, too, freed (from earthly karma) shall dwell in the blessed worlds of the virtuous.

Spiritual Interpretation

Even those men who cannot perceive the deep practical lore of the Gita, but who are full of devotion and unencumbered by doubt, will, by listening to the Gita with attention, free themselves from bad habits and activities. Thereby they will attain good karma, and gradually perceive within themselves the same blessed consciousness enjoyed by the saints, who actively display in their lives the Gita wisdom. An attentive listener to the Gita will, after death, be drawn to more beneficial astral or physical planets, according to the karmic measure of those good qualities developed in him through having devoutly heard the Lord's words.

Chapter XVIII, Stanza 72

O Partha (Arjuna), have you listened to this wisdom with concentrated heart? O Dhananjaya, is your ignorance annihilated?

Spiritual Interpretation

The Lord now questions Arjuna: “Have you left your Partha

state of mental weakness, having devoutly absorbed with your soul's intuition the Spirit wisdom that has been imparted to you? O mighty conqueror, do you feel the body-identified, ego-born delusion of ignorance gone forever from within you?"

When the yogi first perceives himself to be the omniscient soul, one with cosmic Spirit, in wonder he introspectively asks himself: "So long I have considered myself a human being! Am I now really a God-man? Am I at last free from ignorance and its dualities of cold and heat, pain and pleasure, life and death?"

Chapter XVIII, Stanza 73

Arjuna said: "My delusion is annihilated, O Achyuta (matchless Krishna)! Through Thy grace I have regained the memory (of my soul). I am established (in this knowledge). My dubiousness has vanished. I will act according to Thy word."

Spiritual Interpretation

Arjuna acknowledges that it is principally through God's grace that he has at last regained his memory of the blessed Self. He realizes that he has awakened from a dream in which he played the part of a human ego. His doubts about the Lord's omnipresence, fostered by incarnations of body-identification, are now and forever dissolved. He stands ready to follow the advice he has received from the gracious Lord. □



YOUTH RETREAT CANCELED FOR 1975

The annual Self-Realization Fellowship Youth Retreat, usually held in the late summer months, has been canceled because of the extensive preparations required for the 1975 World Convocation, and the designation of the Encinitas Retreat facilities for use by students and members from other countries during that time. —*Self-Realization Fellowship*.

Janardan Sahu, Humble Servant of God (1887-1974)

Sri Janardan Sahu, founder and guiding spirit of the schools of Yogoda Satsanga Society of India in Palpara, West Bengal, passed away on October 12, 1974, at the age of eighty-seven. We shall sorely miss the presence of this dear soul, whose life truly exemplified the qualities of humility and selfless service that are such outstanding characteristics of spiritual India. These qualities he dedicated fully to the upliftment of humanity, particularly through the furtherance of the educational and spiritual work of Yogoda Satsanga Society.

. . .

Sri Janardan Sahu was born in the fall of 1887 in Palpara, a small rural village in the remote heartlands of Midnapore district. His father died when he was only two-and-a-half years old, leaving the upbringing of the young boy to his older brothers and to his beloved mother, Srimati Prasannamayee Devi, whose high religious ideals and devotion to God greatly influenced his life.

An excellent student, Sri Sahu became the first person from his village to obtain a university degree, a distinction he achieved in 1920 in Calcutta. During his years as a student, Sri Sahu developed what was to be a lifelong interest in education. Even while attending college, he founded in Palpara a night school for adults to combat illiteracy. Later he helped to upgrade the village's small primary



school. After graduating, he organized an association of teachers from the primary schools in the Palpara area, an association that flourishes to this day. Sri Sahu's educational ideals were akin to those being advanced by Paramahansa Yogananda in his Ranchi boys' school—the balancing of formal curricula with spiritual training. In addition, the importance of manual labor as an adjunct to academic education was especially stressed as being essential in a predominantly agricultural country such as India.

After many years of teaching, writing, and public service, in which he was notably active in flood control and relief work, Sri Sahu joined with Yogoda Satsanga Society of India in establishing in 1938 the Mayna Yogoda Satsanga Brahmacharya Vidyalaya (High School) in Ismalichak, some miles north of Palpara. He was to be its headmaster for fourteen years.

Disciple of Swami Sri Yukteswar

Sri Sahu's connection with Yogoda Satsanga Society of India was already of long standing, as he was a disciple of Swami Sri Yukteswar Giri, guru of Paramahansa Yogananda. Sri Yukteswarji would occasionally go by foot from his Serampore ashram to his ashram in Puri, a distance of over three hundred miles. On the way, he would visit a number of the villages in the Midnapore district. One of these was Palpara, which he first visited in 1917, and encouraged the villagers to found a center where they could gather for meditation. Sri Yukteswarji inspired the people to lead spiritual lives, and initiated many of them into the sacred science of *Kriya Yoga*. It was during one of these visits to Palpara that Sri Sahu first met Sri Yukteswarji.

During his years as headmaster of the Ismalichak school, Janardan Sahu corresponded frequently with Paramahansa Yogananda in Los Angeles, whom he looked to for spiritual guidance after the *mahasamadhi* of Swami Sri Yukteswar in 1936. In an early letter (1940) he wrote to Paramahansaji:

“Reverend Swamiji, you are an ocean of learning and wisdom. I do not know how to address you. I am a poor teacher of your Shyamacharan Mission [Yogoda Satsanga Society of India]. This poor institution (High English School) is in the most interior part of our Midnapore district. You are the greatest of the great. Your visit to India is long expected and long desired, even though you are at

such a great distance from this unfortunate one.... This poor institution is badly in need of your auspicious presence. Be kind and merciful and lead us on. Show me the light; help me make this institution an ideal one. I earnestly crave for your mercy. Though in distant America, you know all and perceive everything from there. Hoping to be favored with kind early blessings, I remain yours most obediently, Janardan Sahu."

Elected to West Bengal Legislative Assembly

In 1952, the year of Paramahansaji's *mahasamadhi*, Sri Janardan Sahu was elected to the West Bengal legislative assembly, which was meeting for the first time after Indian independence. As a legislator Sri Sahu did much for the people of his district—he was instrumental in securing improved roads, getting dams built, and obtaining tax relief for those rendered homeless by floods, a common occurrence in that area. At about this time he decided to do what he could to further improve educational facilities in his home village of Palpara. His first effort was to establish a high school for boys, assuming the post of headmaster. In 1955 this school was placed under the auspices of Yogoda Satsanga Society of India and became known as the Yogoda Satsanga Palpara Vidyalaya. This was followed by the founding of a Yogoda basic school for small children in 1956, and a YSS school for girls up to high school level in 1961. Finally, with the blessings and inspiration of Sri Daya Mata, and the active help and encouragement of the late Hansa Swami Shyamananda Giri, General Secretary of Yogoda Satsanga Society of India, a college was established in 1964. It was called the Yogoda Satsanga Palpara Mahavidyalaya and was subsequently affiliated with Calcutta University.

Selfless Generosity, an Ascetic Life

During these years, Sri Janardan Sahu gradually contributed to the Palpara YSS educational institutions all of the lands he had inherited, and all the funds he had accumulated in previous years. Such selfless generosity was in keeping with the other aspects of Sri Sahu's life. A bachelor, his family consisted of his students. He slept on a cot in a school office, refusing even the humblest of huts for a personal dwelling. Like the poorest of the villagers he served, he kept for himself only two cloths to use as wearing ap-

parel, and was accustomed to walking barefooted, even when traveling to distant villages.

His Devotion to Sri Daya Mata

Sri Janardan Sahu was deeply devoted to Sri Daya Mata, whom he met for the first time during her 1958 trip to India.* In a letter to Daya Mata in 1966 he wrote:

“My dear beloved divine Mother, I pray to God for your long, peaceful life. You are so merciful to me that I think of your divine image in my breast whenever I am in anxiety, and this gives peace to my mind. I am very poor, but I am always with high hopes for doing good, however much it may be. My idea is to infuse in young minds true spiritual qualities, so that there may be some relief to the troubled men and women in this gross material world. Yet I always remember that I am nothing but an instrument in the hand of our almighty Father, who guides us according to His will.”

Though Sri Sahu's devotion to God and the path he had chosen was of the highest order, he maintained to the end the attitude of the humblest of devotees. He once wrote to Sri Daya Mata: “I am now in receipt of your letter, and the lines quoted below puzzle me much. You write: ‘I do not worry about you, for I know Divine Mother and Gurudeva are with you always. You are indeed one of Their most faithful *chelas*.’ Mother, I am a poor and humble man, and to be frank and sincere, I do not know even how to pray, and I always think myself the worst type of devotee. I am always afraid that I should be called a cheat, as I do not know how to pray and to love God and Guruji properly. Yet you called me a *chela* of Guruji. I can neither think nor dream about your high opinion of me.”

Surrender to God's Will

The following story illustrates the sweet devotion and surrender to God that was an integral part of the life of Sri Janardan Sahu, characteristic of the true *bhakta* that he was:

* Sri Daya Mata subsequently visited Palpara in 1968 and 1973, as reported in the April-June 1968 and Summer 1973 issues of *Self-Realization*. The date of Sri Daya Mata's first visit to Palpara, March 4, 1968, is now annually commemorated by the Yogoda meditation center and educational institutions in Palpara as “Daya Mata Day.”

Janardan Sahu once noticed an unusual ring on the hand of a fellow teacher. Upon inquiry, he was told that an astrologer had recommended that the man wear that particular stone as a talisman to offset evil astrological effects. Sri Sahu made this comment: "A saint once advised me to put on a bangle and an armlet, saying that they would save me from all evils. I told the *sannyasi* that if God kindly and purposely gives the trouble to me, it is better for me to bear it." He then quoted from a poem: "I do not want to exist by avoiding the grief that God has willed to give me."

Sri Janardan Sahu passed away in Palpara after a long illness, much of which he endured at a convalescent home in Calcutta. He had predicted that his death would come in his own village, in the Bengali month of Aswin, and such was the case. May his life serve as an inspiration to all men, a reminder that the highest ideal is to serve God without reservation, and to see in Him the fulfillment of all our hopes and aspirations. □



Sri Janardan Sahu (*facing camera*), founder-principal of YSS schools in Palpara, W. Bengal, on the occasion of Sri Daya Mata's visit there in 1973

The Rubaiyat of Omar Khayyam

Rendered into English by Edward Fitz-Gerald

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA



XIII

**Look to the Rose that Blows about us—"Lo,
Laughing," she says, "into the World I blow:
At once the silken Tassel of my Purse
Tear, and its Treasure on the Garden Throw."**

GLOSSARY—*Look*: Analyze. *Rose that blows about us*: Material pleasures that surround us. *Laughing, into the world I blow*: Mocking, on every breeze I waft the temptation of sensory pleasures. *Silken tassel of my purse*: Attachment to the senses, which binds man to worldly experiences. *Tear*: Cut off by wisdom. *Its treasure on the garden throw*: Fling its false pleasures on the earth.

Spiritual Interpretation

Fragrant and short-lived as the rose, the pleasures of materiality mock human beings who do not understand their ephemeral nature. Delay not that understanding, lest you be trapped in the enfolding pleasure-petals, entombed like the bee that tarries too long in the lotus closing at sunset.

Tear asunder with wisdom the stem of attachment that holds together your prison of passing-pleasure petals. Fling them underfoot and press forward through the garden of life on your pathway to Infinity.

Practical Application

Most mortal beings who come into this world are like the roses that blow in the garden; after a brief, materially pleasurable existence, they shed the petals of their lives in the oblivion of death. Such a meaningless existence cannot satisfy man. He should fully employ his God-given life in the acquirement of liberating wisdom, that he may banish forever the delusion of material happiness and find within himself the ever-conscious, ever-existing, ever-new joy of the soul.

In the chamber of introspection, analyze the temporal, dissatisfying nature of the sense pleasures—gaudily promising outwardly, but inwardly empty. By close scrutiny you will discern how the impermanence of sense delights mocks you. You will realize that you would be better off without these unstable rosy pleasures that abound in material life. With this realization comes a desire to tear away their sustaining stem—your attachment to them. If, strengthened by wisdom, you are able to do this, you will easily discard your false imaginings about the value of material pleasures, and you will cast from your consciousness all desire for them.

It is only by deep discrimination that one understands the unworthy nature of material desires and becomes able to tear them away from the heart. The prudent man cultivates discrimination. But anyone who remains addicted to sense pleasures long enough cannot but realize, finally, their fickle nature and the necessity of freeing the soul from their imprisoning roots. □

Meditation is the inmost secret...practice meditation. Do not meditate only hidden in a dark corner, but meditate always, standing, sitting, moving, and resting. When your meditation continues throughout waking and sleeping, wherever you are is heaven itself.

—Hakuin

Self-Realization News

In Memoriam: Prabhas Chandra Ghosh (1895-1975)

Sri Prabhas Chandra Ghosh, vice-president and member of the board of directors of Yogoda Satsanga Society of India, and lifelong faithful disciple of Paramahansa Yogananda, passed away on January 24, 1975. Self-Realization Fellowship/Yogoda Satsanga Society of India deeply mourns his passing. An account of the life and service of this beloved devotee will appear in the Summer issue of *Self-Realization*.

Satsanga with Sri Daya Mata

A *satsanga* was held on December 15th at the Biltmore Hotel for a group of Self-Realization Fellowship members who have been active in special areas of service in SRF temples and ashram centers this past year. The Reverend Mother Daya Mata led the congregation in prayer, chanting, and meditation.

In an eloquent address, she dwelt inspiringly on the blessings of seeking God with all one's heart and serving Him selflessly. Following the *satsanga*, Sri Daya Mata greeted the devotees individually and expressed the gratitude of Self-Realization Fellowship for their dedicated service.

Directors Visit Mexico City Center

Uma Mata and Sahaja Mata of the Mother Center received a gracious welcome from members of the Mexico City Center on a recent visit. The two directors met with members on October twenty-second and twenty-fourth for informal *satsangas* at the beautifully redecorated Center. It was the first time that these representatives had visited there since completion of extensive remodeling and renovation undertaken by the Center. Uma Mata conveyed to the members the appreciation of the Mother Center for their loyal and dedicated activity in Mexico City. She and Sahaja Mata greeted each one personally after the initial *satsanga*.

YSS Participates in India Religious Conference

Spiritual leaders, eminent *sadhus* (holy men), and other religious personages came from all parts of India to attend a five-day conference in Puri in December. The occasion for their convening was a visit to Puri by His Holiness Jagadguru Shankaracharya, revered head of Kamakoti Pitha,* who gave the inaugural address on December 1st. As many as three thousand people gathered daily on the Puri seashore under an immense *pandal* (canopy) to hear the morning and evening sessions, whose purpose was to reveal the wisdom of following spiritual ideals. The conference provided a platform for all the major religious and philosophical paths.

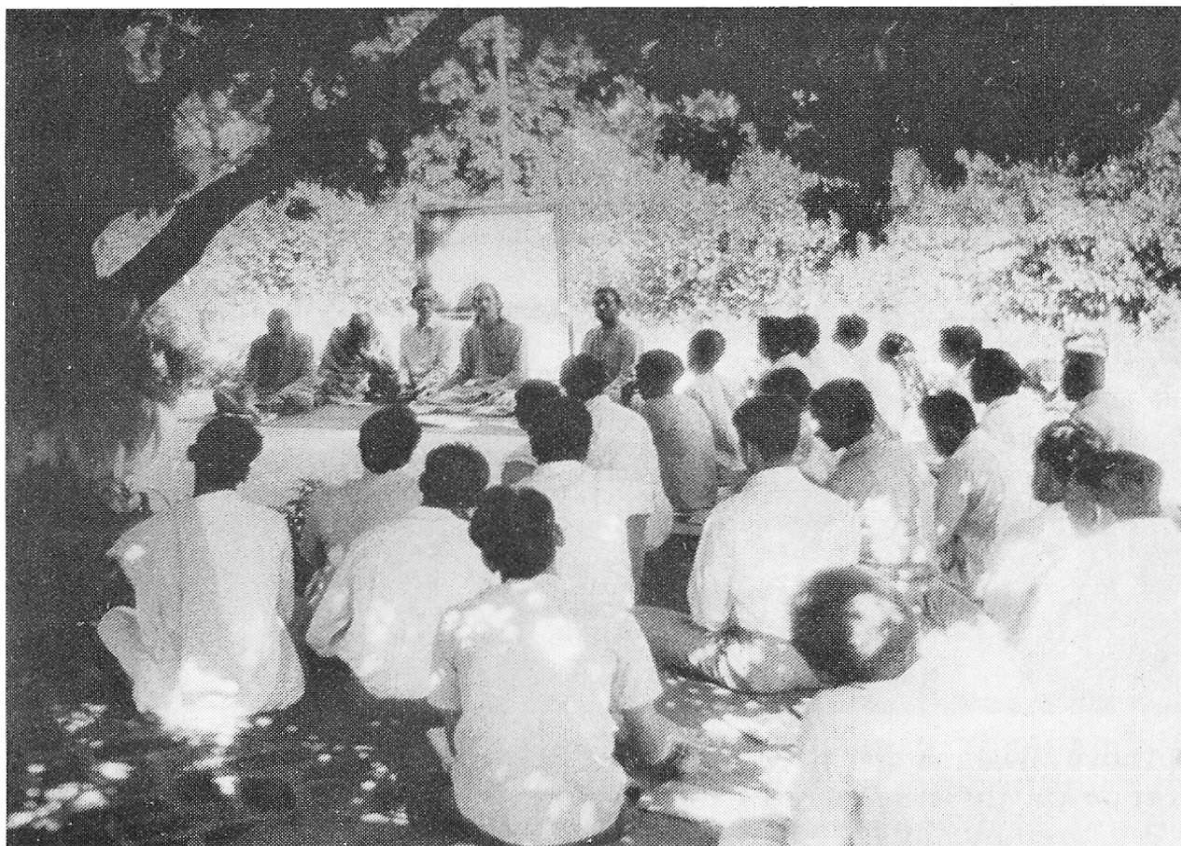
An invitation to participate had been extended to Sri Daya Mata, president and spiritual leader of Yogoda Satsanga Society of India (Self-Realization Fellowship); Mataji, who was away from India at the time, was represented by Swami Shantananda, Joint General Secretary of the Society. Speaking on the evening of December 2nd on "The Purpose of Life: God-realization," he explained how the practical concepts and scientific methods of *Raja Yoga* taught by Paramahansa Yogananda constitute a truly complete path to knowledge of Truth, or God, following which leads to a happy, balanced, successful life.

Seminar for Teachers of Yogoda Educational Institutions

Teachers from Yogoda schools and colleges in the states of Bihar, Uttar Pradesh, and West Bengal attended a ten-day seminar and training program presenting guidelines for implementing Paramahansa Yogananda's spiritual teachings and ideals in the formal educational curriculum. The seminar was held at the Yogoda Branch Math, Ranchi, from December 1st through 10th. Yogoda renunciants and the Controller of Educational Institutions and his staff conducted the classes and other activities; personnel of the Ranchi schools and colleges served as hosts for the visiting teachers.

Classes were presented in English, Hindi, and Bengali; and time was set aside for discussions, questions and answers. Also

* A *math* or monastic center of spiritual learning, founded at Kanchi in south India by the great ninth-century monist, Swami Shankaracharya.



Swami Bhavananda conducts one of the classes given twice daily during a ten-day seminar for teachers of Yogoda educational institutions.

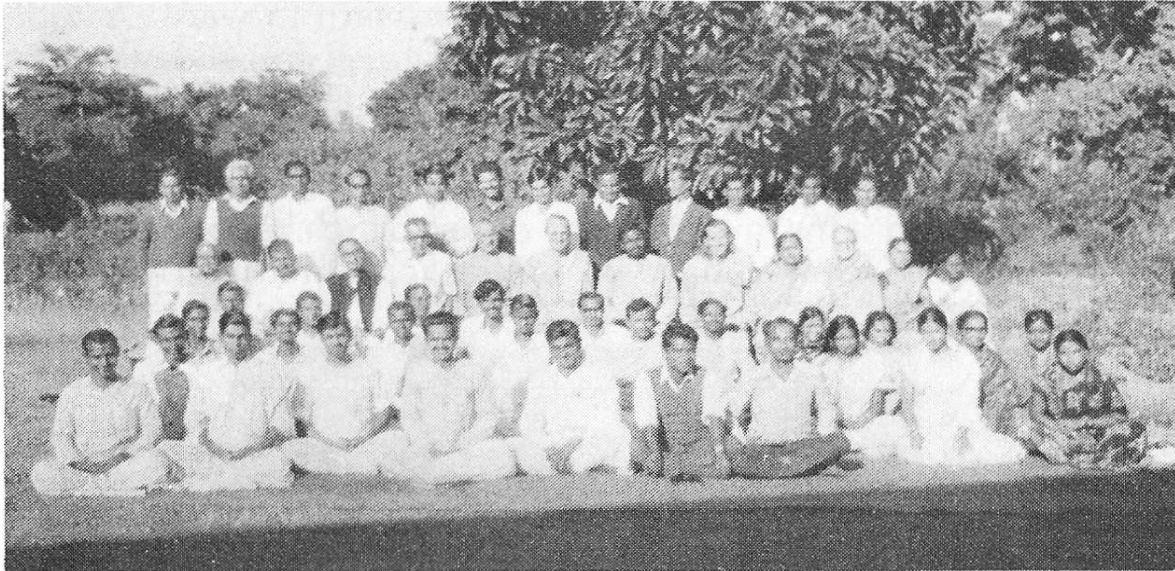
included in the daily program were group-practice of the SRF/YSS Energization Exercises, meditation, and *shramdan* (service performed as an offering to the Lord), which consisted of a morning period of work in the *ashram* gardens, in keeping with Paramahansa Yogananda's concept that all teachers and students contribute to the maintenance and beauty of school grounds through daily manual labor.

Evenings were devoted to *kirtan* and *bhajan* (devotional singing), a cultural presentation with music and dance by the Yogoda Sangeet Kala Bharati students, a tea given by the teachers of Ranchi schools and colleges, and a slide show of Paramahansa Yogananda's life and work. A highlight of the seminar was *diksha* (initiation) into the Self-Realization/Yogoda techniques of *Hong-Sau* Concentration and *Kriya* Yoga for qualified teachers. On the last day all enjoyed an outing and picnic to the Rajrappa area of the scenic Ranchi plateau.



(Above) Brahmacharini Mirabai conducts *kirtan* during an outing to Raj-rappa on the final day of the seminar. (Below) Yogoda teachers and renunciants at lunch, Yogoda Branch Math, Ranchi, Bihar.





Yogoda teachers and renunciants who participated in the seminar for teachers of Yogoda educational institutions

The teachers participating in the seminar expressed their deep appreciation for the value of Paramahansa Yogananda's teachings in their personal lives, as well as the opportunity to help children grasp "moral and spiritual values, without whose appreciation no man can approach happiness."*

Self-Realization Renunciants Spread Cheer at Los Angeles County General Hospital and Highland Park Rest House

"Wasn't that wonderful?" At this comment from a nurse, a patient removed her oxygen mask to add, with a contented sigh: "I thought I was dreaming." Not surprisingly, for she had just been visited by "Snoopy," singing and dancing with "Santa Claus" and his "elves."

It was December 21st, and monks of the Self-Realization Order had come to give gifts and to sing Christmas carols, accompanied on violin and guitar. From 6:00 to 9:00 p.m. they visited more than five hundred patients in the world's largest hospital, distributing Christmas presents to all. Some patients wept tears of joy; many laughed; almost all joined in the singing. Several

* From Chapter 27, "Founding a Yoga School in Ranchi," *Autobiography of a Yogi* by Paramahansa Yogananda.

who were able followed the monks from ward to ward. A badly burned four-year-old girl, completely wrapped in bandages, happily squeezed Snoopy's nose. An amazed nurse explained that it was the first positive response the child had shown in a long time.

A similar visit was paid to the Highland Park Rest House by Self-Realization nuns, to help bring cheer to the aged and infirm—many of whom seem to have been long forgotten by friends and family.



Such blessed opportunities to share goodwill with those in need demonstrates the vital truth in Paramahansa Yogananda's words: "When we serve others, we serve ourselves. Instead of thinking 'I will help others,' think 'I will help my own, I will help my world, because I cannot otherwise be happy.'" □

LOVE OPENS OUR EYES TO THE DIVINE MYSTERY

Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love.

—Dostoyevsky in *The Brothers Karamazov*

(Continued from page 9)

working to make a living and to support his country, a citizen should have a few years' rest before he dies; a time to think deep thoughts, and to enjoy life. All of India's sages advocate this. After fifty-five, the good things in life should be savored—art, music, history, science, philosophy, meditation—and the many wonders of nature that God has put here for our inspiration. Life should be more than just working to feed the body, confined to a factory or an office for eight hours a day till death comes.

The whole world is at the brink of war.* Do you know where God is leading you? Even now, new streamlined methods of killing are being devised. And when everyone is finally armed to the teeth, God will show you that armament will not stop the war. If I use a sword, my brother will use a bigger sword. If I show him a gun, he will show me a bigger gun. People are tiring of this constant armament. Such principles can never bring peace. The countries involved don't want to talk peace now; but they will have to talk peace sometime, when they have lost much of their wealth and have killed off all the young. If the politicians who sponsor war were required to go to the front lines to face the enemy, they would not be so quick to advocate war!

Adopt Plain Living and High Thinking Now

How can you meet the world crisis that is coming? The best way is to adopt plain living and high thinking. Unless you make drastic changes in your living habits immediately, you will be rudely surprised; conditions will change in a way you cannot imagine now. You still have food and clothing, even luxuries, that people in other nations do not. So it is best to accustom yourself now to simple living. Choose a dwelling place that is adequate, but not larger than you really need, and if possible in an area where taxes and other living expenses are reasonable. Make your own clothes; can your own food. Grow your own vegetable garden, and if feasible, keep a few chickens to produce eggs. Work the garden yourself, or you will lose money in paying wages to a gardener. Keep life simple and enjoy what God has provided,

* World War II.

without seeking false and expensive pleasures. There is much in God's hidden nature to fascinate the mind of man. Use your free time to read worthwhile books, meditate, and enjoy an uncomplicated life. Isn't this better—simple living, fewer worries, and the time to seek God—than to have a huge house, two cars, and time payments and a mortgage you cannot meet? Man has to go back to the land; it will come to pass eventually. If you think this isn't so, you will find you are mistaken. But regardless of where your home and work are, cut out luxuries, buy less expensive clothes, supply yourself with things you really need, grow your own food, and put money aside regularly for greater security.

Everyone thinks of ways to spend money, but few think how to conserve money. Don't be wasteful, because you are going to have to learn to do without. Parents should set the example and train the whole family to save and to avoid waste.

You can save only by exercising self-control. Heed this warning. Take the best advice I can give; follow it and you will be spared much grief. Don't spend foolishly. If you waste money on luxuries you will not be spared. Pay cash for everything you buy, and if you don't have the cash, don't buy. Don't borrow; you will have a hard time paying on the principal because of the high interest. You must learn to save in every way possible. Don't have a poverty consciousness, but exercise whatever discipline is necessary to save and also have the means to pay your bills. No one else is going to pay them for you. Keep your assets in cash and in government securities. Use federally protected savings, such as U.S. bonds and U.S. Treasury bills. Thus you can help your government as well as protect your money.

God is Your Greatest Security

According to tradition, as a *sannyasi* I am supposed to be free of material responsibilities; a monk who spends his time sitting on the banks of the Ganges in meditation. But in this country I have had to work hard to support my large spiritual family! My portion in this life is to sacrifice and to suffer for all. Whoever comes to me in the right spirit, with devotion for God, will never be the same again. God has shown me how to break the secret thoughts of delusion that bind men's souls. When I give that

blessing, “virtue” goes out of me.* So come here with that spirit, and you shall receive.

Most of all I emphasize that you should get busy seeking God through meditation. Self-Realization Fellowship gives you the opportunity to study and to progress spiritually at home. Become a member of Self-Realization. Read the immortal truths in the *Lessons*. After you have studied theoretically, you will understand everything about metaphysics; and if you practice these great teachings, you will be on the way to becoming a master. Don’t wait, for you have a long way to go.

I do not speak to you through emotion, but through the vibration of my own experience.† God can be contacted at any moment, any day! It is possible to feel the inspiration of His presence anytime, in any place, so that whenever you think of Him, His inspiration will be there. In every lovely experience you will behold God.

Just beneath the shadows of this life is His wondrous Light. The universe is a vast temple of His presence. When you meditate, you will find doors opening to Him everywhere. When you have communion with Him, not all the ravages of the world can take away that Joy and Peace. □

* “And Jesus said, Somebody hath touched me: for I perceive that virtue [transforming vibratory power of God] is gone out of me” (Luke 8:46).

† The vibration of Truth that great masters experience within themselves through the intuitive perception of the soul. (*Publisher’s Note*)

...Bliss delivers man from himself, so that he never finds himself again according to human ideas. In the abyss where love gives the fire of death, (to old self) I see the dawn of eternal life...by the virtue of this immense love we possess the joy of dying to ourselves and of bursting from our prison house, to be lost in the ocean of the Essence and in the burning darkness.

—John Ruysbroeck

(Continued from page 15)

is best for me. You love me through those who are my friends and You discipline me through those who think themselves my enemies.

In this consciousness let us face the new year with courage, faith, strength, willingness to do whatever is placed before us, and, above all, with a constant yearning to feel the love of God. He has not withdrawn Himself from us; we have withdrawn our consciousness from Him, by running after the things of this world, by overindulging our senses and emotions. It is only by learning to still our consciousness, as the great ones have taught, that we are able to perceive within ourselves the presence of the Divine.* He has been with us from the beginning of time; He is with us now, and He will be with us through eternity. Hold fast to That which is changeless.

My Prayer for You

My prayer for each one of you in this new year is that you may fulfill your highest and noblest aims on the spiritual path. You who seek love divine, may you find it; you who seek understanding, look not for it in human relationships but from Him who is the Fountain of Understanding; you who seek strength, courage, or humility, may you go to the one great Teacher who can help you acquire these qualities, who can awaken the sleeping divinity within you, that you may behold yourselves as true children of God. In memory I hear our blessed Guruji's urging at the new year: "Wake, sleep no more! Wake, sleep no more! Wake, sleep no more!"

The way to peace, joy, happiness, and love divine is to keep your consciousness centered on and at rest in God. Concentrate upon one idea: God alone. "Thou art my polestar; in Thee I live, move, breathe, and have my being. I seek naught else but to love Thee and to serve Thee." Make this your constant prayer in the new year.

Concentrate night and day on God, and become drunk with His love. He alone is real. In His love lies wisdom, humility, joy,

* "Be still, and know that I am God" (Psalm 46:10).

compassion, understanding, and fulfillment. May we all seek that love more earnestly.

Meditate more deeply and strive to serve God with greater willingness, with greater conscientiousness and concentration. It isn't enough just to serve; consider it a great privilege, and serve with zeal, with joy, and with love in the heart. Singing songs of devotion to God, may we carry that joyous consciousness throughout all the days of the new year, that we may close the year as we have begun, thinking only of the One. □



Sri Daya Mata and (left to right) Meera Mata, Uma Mata, and Ananda Mata, at 1974 Christmas dinner attended by residents of all ashram centers, Self-Realization Fellowship international headquarters

(Continued from page 23)

karma is not essential but produces merit, while its nonperformance is not sinful. (c) *Kanya karma*, special observances for the fulfillment of some desired object. The Vedas specify certain rites for these accomplishments, such as the *Putreshti Yajna* or sacrifice to obtain the birth of a son.

(d) *Adhyatma karma*, performance of philanthropic acts for the sake of spiritual progress, such as public service through maintenance of a temple or library of scriptural texts. (e) *Adhidaiva karma*, rites and rituals dedicated to higher powers and agencies. (f) *Adhibhuta karma*, helpful acts for the welfare of others, whether embodied or disembodied.

(2) *Upasana Yajna* has nine principal *angas*: (a) Worship of *Nirguna* (formless) Brahman as *Satchitananda* (Being-Consciousness-Bliss). (b) Worship of *Saguna* (with form or attributes) Brahman through symbolic representation, such as the worship of the Five Divine Forms or aspects (*pancho-pasana*) of Brahman. The objects of this worship are Vishnu, Surya, Devi, Ganesh, and Siva. This fivefold division is based on the fivefold nature of the *tattwas* (elements). (c) *Lila-Vigraha-Upasana*, or worship of Brahman through *Avatars* or Divine Incarnations. This form of worship is also widely practiced in the West. (d) The worship of various gods and deities, *rishis*, *devas*, and *pitris*. (e) The worship of elementals, nature spirits, etc. (f) Worship through *mantras* (chants) and images (*Mantra Yoga*). (g) Worship through discipline of the body (*Hatha Yoga*). (h) Worship through control of the subtler or finer forces of nature (*Laya Yoga*). (i) Worship through discrimination and wisdom (*Raja Yoga*).

(3) *Jnana Yajna* or sacrifice through the path of knowledge has three divisions: (a) *Shravana*, studying the scriptures and receiving instruction at the feet of a spiritual teacher or guru. (b) *Manana*, reflection and discussion on philosophical and scriptural teachings. (c) *Nididhyasana*, meditation for realization of wisdom thus acquired.

Sadharana Dharma Summarized

Thus we see that *Sadharana* or general *dharma* has 24 main branches or *angas*—3 of Charity, 3 of Austerities, and 18 of Sac-

rifice (the latter subdivided into 6 of Action, 9 of Worship, and 3 of Knowledge). Each of these 24 *angas* has a right, wrong, and indifferent, or mixed, mode of expression or application, dependent on the predominance in a man of one or the other of the three eternal *gunas* or qualities—*sattwa* (intelligence), *rajas* (desire), or *tamas* (ignorance). Chapter 17 of the Bhagavad-Gita contains an illuminating exposition of the expression of each of the three *gunas* in the three main paths of Charity (*Dana*), Austerities (*Tapas*), and Sacrifice (*Yajna*). For example, the three modes of expression of *Dana* or Charity are “the gift lovingly given” (*Sattwa*), “the gift selfishly given” (*Rajas*), and “the gift churlishly flung” (*Tamas*).

As each of the 24 *angas* of *Sadharana Dharma* would thus be multiplied by three to express its *guna* qualities or modes of application, we arrive at 72 subdivisions of *Sadharana Dharma*, or universal religion. All shades, heights, and depths of religious belief, worship, and endeavor must necessarily be included in one or more of these 72 *angas*. Such minute and all-inclusive classifications mapped out ages ago by the Hindu *rishis* amply justify the description of *Bharata Dharma* as “the world’s eternal religion,” since no religion, however crude and unscientific, or however pure and exalted, is left unrepresented in the categories of *Dharma*.

Particular, Extraordinary, and Suspended Dharmas

Vishesha, or particular *dharma*, consists of special rules applicable only to certain classes of persons. Thus, there are special *dharmas* for *sannyasis* (religious mendicants), for women, for kings, for soldiers, and so on. What may be merit or *dharma* for ordinary householders, such as marriage and accepting wages, would be *adharma* or sin for *sannyasis*, hence the need for separate rules for guidance. Such rules are mostly to be found in the *Smritis* or Hindu law texts.

Asadharana, or extraordinary *dharma*, is not applicable to ordinary people and is rightly used only by *yogis* and those of high spiritual realization and powers. These alone may safely reverse the rules of *sadharana*, or general *dharma*. An illustration of *Asadharana Dharma* is found in the *Puranas* in the story of the great *yogini* Draupadi, who had five husbands—a procedure that would be *adharma* for the average Hindu woman.

Apad-dharma, or suspension under emergency of the ordinary dharmic rules, is explained by the illustration of the sage Vishwamitra who was compelled to seek dog flesh—Forbidden food—in a time of famine. What would ordinarily be *adharma* becomes *dharma* in this case. A special chapter in the Mahabharata is given to an exposition of this kind of *dharma*.

Vishesha, *Asadharana*, and *Apad Dharmas* are exceptional *dharmas*, but their inclusion proves the flexibility and far-reaching scope of *dharma* as conceived by the ancients. For the mass of mankind, the rules of *Sadharana* or general *Dharma* suffice. The 72 *angas* or branches of the latter are pictured in the *Shakti Gita* as the Tree of *Dharma* (*Dharma Kalpa Druma*) about which Shakti, as the Eternal Mother, says, “I am the root of the Tree of *Dharma*, as well as the soil on which the tree stands and on account of which the tree lives. The trunk is the Universal *Dharma* which upholds the universe. The tree has three main branches—*Dana*, *Tapas*, and *Yajna*. It has 72 branches, symbolized by the leaves and flowers. This tree of *Dharma* is the cause of all *Dharmas* of the world.” Two birds are pictured at the top of the tree; one is the red *Privritti* (desire) who is eating the two unripe fruits of lust for material and spiritual gain. The white bird *Nivritti* (renunciation) eats the ripened fruit of *Moksha* or Freedom.

Bharadwaja’s exposition of the Law of Karma will be explained in the next article. □

(Continued from page 30)

Now, we all have another need or drive within us. That is the soul’s desire for unlimited expression, for omnipresence. But doesn’t this principle seem to contradict the one previously mentioned? For the former principle is a deep need for restriction, for a clear territory, while this new one is a need for unlimited expression. But if you look at the two closely—if you truly seek to understand them—you will see that these seemingly conflicting principles do not conflict at all! Instead, they act together, in union, each benefiting the other, just like the pruning and feeding of an apple tree. The more wisely disciplined the growth, the more productive and expansive will be the ultimate development.

Value of Disciplined Behavior

For the life principle to manifest its power effectively, there must be a foundation of discipline. We see this in the basic structure of the science of yoga, as outlined by the great sage Patanjali.* The end result is *samadhi*, or cosmic consciousness—omnipresence, omniscience, omnipotence. But one does not begin with cosmic consciousness. One does not even begin with meditation alone. From the start, one must also follow the rules, the do's and don'ts, beginning with the moral prescriptions of right action, right thinking, right attitude, right emotional behavior, and so on. These will guide him toward his goal and keep him from dissipating his vital energies in the wrong pursuits. Once this discipline, coupled with regular meditation, is learned and mastered, the territory of true self-expression gradually can be expanded, by deeper meditation, into infinite awareness and achievement, cosmic consciousness.

Then, the question is, "How should I raise my child?" Begin by keeping in mind *why* we are here. Develop an understanding of your child's needs. Then guide your child properly, with patient loving discipline; but only within your child's capacity to absorb it. Remember: discipline does *not* mean suppressing another's will. I recall the story of the little boy who was asked, "What is your name?" and he replied, "Willie Don't!" This is not the way Paramahansa Yogananda trained us. He did not say "Don't!" Rather, he prepared us by explaining the divine purpose of life. Then he taught us the rules, the discipline needed so we might fulfill our great destiny. As a result, there is no generation

* "The Yoga system of Patanjali," Paramahansa Yogananda has explained in *Autobiography of a Yogi*, "is known as the Eightfold Path. The first steps are (1) *yama* (moral conduct), and (2) *niyama* (religious observances). *Yama* is fulfilled by non-injury to others, truthfulness, nonstealing, continence, and noncovetousness. The *niyama* precepts are purity of body and mind, contentment in all circumstances, self-discipline, self-study (contemplation), and devotion to God and guru.

"The next steps are (3) *asana* (right posture); the spinal column must be held straight, and the body firm in a comfortable position for meditation; (4) *pranayama* (control of *prana* subtle life currents); and (5) *pratyahara* (withdrawal of the senses from external objects).

"The last steps are forms of yoga proper: (6) *dharana* (concentration), holding the mind to one thought; (7) *dhyana* (meditation); and (8) *samadhi* (superconscious experience)."

gap in our ashrams, though the ages range from eighteen to over ninety.

Even if we have come on the spiritual path late in life, after the whole turbulence of growing up has passed, leaving us captive within bad habit patterns formed during those years of confusion, we can begin to grow and benefit tremendously from the guru's counsel. While it may be a little harder starting later in life, it can also be a greater and more rewarding challenge.

Guide Children According to Their Natures

Many parents make the mistake of trying to fulfill their own desires through their children, which may force them into unnatural patterns and goals. We should be aware of this tendency and try to prevent it. Discipline does not mean imposing our will on our children to the extent that we conclude, "Well, I am a businessman, so my child should become a businessman." If we do this, the child will either rebel or grow up weak and overly dependent. The child is an individual with his own personality, interests, and innate talents. Try to understand and encourage these. Guide him in a healthy, constructive way, to bring out his own best nature and abilities. The whole principle of discipline is based on transmutation. Its objective is to change wrong into right—wrong thought into right thought, wrong action into right action, destructive emotion into constructive feeling, and thus wrong behavior into right behavior.

Early Instruction and Right Example Are Vital

To illustrate how constructive discipline can be given to children, consider the mother of Paramahansa Yogananda, whose training of her children exemplified the ancient principles of education. She taught little Mukunda and his brothers and sisters through her own example, as well as by telling them stories from the ancient scriptures.* These scriptures raise such significant questions as, "What is the ideal husband?" "What is the ideal wife?" "What are the divine qualities?" They also richly illus-

* "A young person cannot judge what is allegorical and what is literal; anything that he receives into his mind at that age is likely to become indelible and unalterable; and therefore it is most important that the tales which the young first hear should be models of virtuous thoughts."—Socrates, in Plato's *"The Republic II."*

trate the spiritual qualities, the strong, positive qualities in men and women. From reading and hearing about them, the child almost automatically absorbs their right spiritual guidance and character training.

Love and Discipline Go Together

And along with discipline there must be love, sincere unselfish interest and caring. The nature of God and His reflection, the soul, is love. Deprived of love, no child can mature into a happy, well-adjusted youth or adult.

We must begin to guide children on an individual basis. We are not yet prepared to train them on a large scale. Our world and its vast educational systems are not yet ready for it. But before we can even begin, we must correct one serious misconception: we think it is everyone else who must change. First, we have to change. We have to grow. We have to learn to control our minds, energies, and emotions, and to channel them Godward through meditation. Then each of us will be in tune with the Divine Plan, and harmony automatically will spread out from our nucleus. That is the meaning of the ancient saying, "Man is the measure of all things."* For if our individual cells are healthy, then our organs are healthy. Similarly, if we strive to grow and improve ourselves, our families will benefit, our communities will benefit, our nation will benefit, and the entire world and all its peoples will benefit. We have to begin with ourselves—you and me. It will require discipline and understanding. It will require patience and effort and unselfishness. And it will require love. When we have these, the generation gap will be closed. □

* Protagoras, Greek philosopher, fifth century B.C.



"The great man is he who does not lose his child's heart."

—Mencius

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In addition to the members of the Board of Directors, the following ministers are authorized during 1975 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
Bro. Bhavananda
Bro. Bimalananda
Bro. Dharmananda
Bro. Jivananda
Meera Mata
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Mukti Mata
Bro. Premamoy
Bro. Sadananda
Bro. Sarvananda
Sr. Shivani
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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 1975:

Mrinalini Mata
Bro. Anandamoy
Bro. Bhaktananda
Bro. Mokshananda
Bro. Premamoy
Yogacharya Oliver Black

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

Directory of Temples, Centers, and Meditation Groups



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 p.m. 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 11:00 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.; 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) 841-5177.

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 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.

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:

CALIFORNIA: Berkeley, Claremont, El Sereno, Eureka, Los Altos, Los Gatos, Redondo Beach, Riverside, Sacramento, Salinas, San Francisco, Santa Cruz, Visalia

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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 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 Math, Dakshineswar, Calcutta 700057, West Bengal. Telephone 58-1931. Yogoda Ashram, Publication Section, and Yogoda Satsanga Press.

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

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UTTAR PRADESH:

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

WEST BENGAL:

ANANDAPUR: Paramahansa Yogananda High School.

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).

Back Cover: The Reverend Mother Daya Mata gives *satsanga* for Self-Realization Fellowship members active in special areas of service in SRF temples and ashram centers during the past year; December 15, 1974, Biltmore Hotel, Los Angeles.



Sri Daya Mata greets members at satsanga at Biltmore Hotel, Los Angeles.
(See "Self-Realization News.")