



Self-Realization Magazine

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA



Summer 1971

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PARAMAHANSA YOGANANDA, 1949

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Front Cover: Opening prayer, Self-Realization Fellowship Temple Sunday School, Fullerton, California (See page 33)

Opposite Page: Photograph taken as Paramahansa Yogananda greeted members during a Self-Realization Fellowship convocation in Los Angeles, California, July 31, 1949

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AIMS AND IDEALS

SELF-REALIZATION FELLOWSHIP
(Yogoda Satsanga Society of India)

Founded in 1920 by Paramahansa Yogananda

Sri Daya Mata, President



To disseminate among the nations a knowledge of definite scientific techniques for attaining direct personal experience of God.

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

To point out the one divine highway to which all paths of true religious beliefs eventually lead: the highway of daily, scientific, devotional meditation on God.

To demonstrate the superiority of mind over body, of soul over mind.

To liberate man from his threefold suffering: physical disease, mental inharmonies, and spiritual ignorance.

To promote spiritual understanding between East and West, and to advocate the exchange of their finest distinctive features.

To harmonize science and religion through realizing that Nature and its laws originated in the Divine Mind: the unique First Cause.

To encourage "plain living and high thinking"; and to spread a spirit of brotherhood among all peoples by teaching the eternal basis of their unity: kinship with God.

To overcome evil by good, sorrow by joy, cruelty by kindness, ignorance by wisdom.

To serve mankind as one's larger Self.

Is God a Father or a Mother?

BY PARAMAHANSA YOGANANDA

Extracts from a talk given on May 14, 1939

I feel pity for those who have never known the love of a mother, for they have missed a great experience. Every mother is a manifestation of God's unconditional love; but human mothers are imperfect, whereas the Divine Mother is perfect. I pray that all mothers live such a godly and impartial life that their limited human love becomes transmuted into the all-embracing unconditional love of the Divine Mother.

My mother was everything to me. My joys rose and set in the firmament of her presence. I was still but a boy when Father and I, in Bareilly, received word that Mother was seriously ill.

We entrained at once for Calcutta, where Mother had gone to supervise preparations for the wedding of my elder brother Ananta. At a transfer point we were met at the station by my uncle.

"Is Mother alive?" I asked. A train was thundering toward us, and I had inwardly determined to throw myself beneath its wheels if Mother were dead.

"Of course she is alive!" My uncle had correctly interpreted the desperation in my face. But when we reached our Calcutta home, Mother was gone. I was inconsolable. I loved Mother as my dearest friend; her solacing black eyes had been my surest refuge. I have described in a poem an actual experience of mine at that time:

Merely affection-saturated, many black eyes called —
Offering to nurse
My motherless sorrow — this orphan life of mine.
But none matched the love-call glance
Of those lost two dark eyes.

The love of those two black eyes
Had forever set
From the region of all black eyes that I beheld.
Seeking those two eyes
In birth and death, in life and dreams,
And in all the lands of the unknown,
At last I found
The all-pervading *Divine Mother's*
Countless black eyes
In space and heart,
In earth-cores, stars, within, without,
Hunggrily staring at me
From everywhere.
Seeking and seeking my dead mother,
I found the Deathless Mother.
The lost love of the earthly mother
I found in my Cosmic Mother. Seeking and searching,
In Her countless black eyes
I found those two black eyes.

If only you could share with me the thrill that I felt when I suddenly became aware of those black eyes of my Mother watching me from everywhere, from every speck of space! What an experience it was! All my sorrow became sublimated, changed into joy.

Human relationships are given to you, not to be idolized, but idealized. If you always think of your mother as the unconditional love of the Divine Mother manifested in human form, you will be comforted when she is gone. The mother who has passed on is not lost to you; she is a representative of the Divine Mother, who came to mother you for a short time and then was taken away, to remain concealed behind the omnipresent love of the Divine Mother. Those who have lost their mother must find the Divine Mother hidden beyond the skies. You don't pray deeply enough. Implore Her with continuous demand, with the resolve not to cease until Her reply comes. If you will pray in this way as earnestly as I did, you will receive an answer from the Divine Mother; and you will see your earthly mother.

Now I behold every woman as a mother. Even when only a little goodness is reflected there, I see the Divine Mother. Men should look upon all women as mothers; they do not know what they miss when they look upon woman only as an object for the satisfaction of passion, for they see then only the evil that is within themselves. In the mother aspect of womanhood there is purity. Woman was given the motherly instinct to save man from the pitfall of evil. That is her primary purpose; she was not created as an object of lust. Nothing is more sacred than the unconditional sympathy of woman toward man. A court judge is but a child to the wife in his home. Every woman should feel that same love for all the world if she would manifest the Divine Mother's love. To inspire man with motherly love is to give the greatest blessing a woman possesses.

In creating this universe God revealed two aspects; the masculine or fatherly, and the feminine or motherly. If you close your eyes and visualize vast, illimitable space, you become overwhelmed and enthralled—you feel naught but pure wisdom. That hidden, limitless extent wherein there is no creation, no stars or planets—only pure wisdom—is the Father. And nature with her diamond-dazzling stars, the Milky Way, the flowers, birds, clouds, mountains, sky—the countless beauties of creation—is the Divine Mother. In nature you behold the mother aspect of God, full of beauty, gentleness, tenderness, and kindness. The beauty in nature bespeaks the creative motherly instinct of God, and when we look upon all the good in nature we experience a feeling of tenderness within us; we can see and feel God in nature.

So God is both Father and Mother. The Christian and Hindu scriptures describe God as triune: Father, Son, Holy Ghost — *Sat, Tat, Aum*. The Father is the wisdom aspect of God; Holy Ghost, the mother aspect; the Son is cosmic creation—the emblem or principle through which the father and mother aspects of God express their divine love. We are the children of that love. “As above, so below”—in the human family we see in miniature the greater family of the Holy Trinity: God the Father represented in the human father; Holy Ghost or Nature manifested in the mother; the Son symbolized in the child, expression of the love of both father and mother.

Jesus spoke of God as Father. Some saints speak of Him as Mother. When looked upon as transcendental, God is neither Father nor Mother; but when we think of Him in terms of human relationship He becomes for us either Father or Mother. God is infinite wisdom and He is infinite feeling. When He manifested Himself in creation God gave His wisdom a form in the father; and He gave His feeling a form in the mother. Each is only half God, because the father always moves and is moved by reason, whereas the mother moves and is moved by feeling. Each, alone, is imperfect. The father wants to govern the child by reason, the mother, by feeling.

The mother says, "Teach him by love." Sometimes a great deal of love is good; but if you give too much sweetness, and that only, you may spoil the child. Sometimes a little strictness is good, but to severely punish a child for its errors is only to drive it to greater evil. That is why the two aspects of God must be manifested through the parents in the upbringing of the child; both are necessary for its ultimate welfare. Every father should strive to temper his reason with a little love, and every mother to temper her love with reason.

When I think of my master Sri Yukteswarji I see in him the sternness of a father and the kindness of a mother, without the weaknesses or blindness of either. Every father and every mother is endowed with both the fatherly wisdom and the motherly tenderness of God. These endowments have to be perfected in them. Parents so easily become blinded to the faults in their offspring! If you can't see your child's faults there is something wrong with your love. Parents should learn to love unconditionally; to be able to see the wrongness of a child's action or thinking without being blinded by it. Love the child in spite of his wrong, but do not support him in his wrong. Help your children to extricate themselves from the pitfalls of evil, rather than drive them farther down by supporting them in their wrongdoing. They won't return any love to you for that.

Pure reason and pure feeling both have intuitive qualities. Pure feeling sees as clearly as pure reason. Most women have a keenly developed intuition. Only when they become unduly excited do they lose their intuitive powers. Pure reason is also intuitive, if this power is developed. Otherwise, should the premise be wrong, the conclusion

will be wrong also. Every man who reasons clearly sooner or later develops true intuition, which never errs.

A jealous, hateful, angry woman will see these qualities reflected in others. If she continually harbors such destructive emotions, she will lose, alas, her intuitive gifts. My mother had great intuition because she was entirely free from jealousy, hate, and anger. For this reason every woman should strive to be less emotional and to keep herself free from wrong emotions. She will then develop that intuitive motherly aspect of God.

God never forsakes anyone. When, having sinned, you believe your guilt to be measureless, beyond redemption; and when the world declares you of no account and says you will never amount to anything, stop a moment to think of the Divine Mother. Say to Her, "Divine Mother, I am your child, your naughty child. Please forgive me." When you appeal to the mother aspect of God there is no retort — you simply melt Him. But He will not support you if you continue to do wrong. You must forsake your evil actions as you pray.

Confession embodies a sound principle. The act of confessing may be likened to calling a doctor when you are ill from transgressing health laws. You are obliged to tell the doctor your symptoms, and he forthwith prescribes for you and you receive healing. But if you violate nature with wrong practices time after time, you will never remain healed. I know a boy who always boasts, "I can do anything I please, for I will be forgiven next week when I confess." That is the wrong view. If you don't forsake the evil with the confession you will not be forgiven.

The divine man develops both the fatherly and motherly qualities in himself. He can feel toward anyone the same love a mother has for her children. These were the feelings of Jesus when on the cross he said, "Father, forgive them, for they know not what they do." How could he know such love for those who were crucifying him? He had developed both the fatherly and the motherly aspects of God. To Jesus these men nailing him on the cross were not enemies with javelins and spears, they were his children, who didn't understand him. Who but a mother could think of them as Jesus did? A mother whose son is torturing her is afraid only of what may happen to him.

That is what Jesus understood; that is how he could say, "Father, forgive them, for they know not what they do."

If you develop the motherly aspect of God, you will feel love for all the people of the world. And when you appeal to God as the Mother, He quickly gives in, for you have appealed to His tenderness and unconditional love. When you worship God as the Divine Mother you can stand and face Her and say: "Divine Mother, naughty or good, I am Thy child. I may have been for many incarnations in the clutches of evil, but do I have to make full recompense according to Thy law? I cannot wait so long a time to enter Your presence! Mother, please, forgive me! Why must You exact punishment of me? What is done is done. It is all past. I am not going to sin again." The Divine Mother may reply: "You are naughty; go away from Me." But you must say, "You are my Divine Mother. You have to forgive me." Then She says, "Ask of Me salvation. I will give you salvation. Ask of Me wisdom and I will give you wisdom; but do not ask of Me My love; for when you take that away I have nothing." * If you continue to cry, "I want Your love!" the Divine Mother finally melts: "Since you are My child, and I am your Mother, how can I but forgive you?" And She gives you Her last possession — Her divine love.

In India I used to visit a certain saint.† On my first call at his home I happened to disturb him at his devotions. He invited me to sit down, adding, "I am talking to my Divine Mother." His whole countenance shone with the reflection of Her love, and I could feel the intense vibrations of that great love. Whenever I was in his presence while he was communing with the Cosmic Mother, the love I experienced in my heart was a thousand million times more than that I felt for my earthly mother, whom I so dearly loved; at such times I thought I could not exist another moment without my Divine Mother.

"How is it that you can commune with the Beloved Mother and I cannot?" I said to him one day. "Please ask Her if She loves me. I *must* know!" Insistently I pleaded until finally the saint agreed.

*From an old Bengali song. It has been transliterated for the West by Paramahansa Yogananda in *Cosmic Chants*. (Editor's Note)

† Master Mahasaya. See Chapter 9 in *Autobiography of a Yogi*.

“I will make your plea to the Beloved.”

That same night in meditation I had a great divine experience. Seeking the seclusion of my small attic room as soon as I arrived home, I had meditated until ten o'clock. Suddenly the darkness was lit with a beautiful vision. The Divine Mother stood before me, tenderly smiling.

“Always have I loved thee! Ever shall I love thee!” With these words she disappeared.

It was barely sunup the next morning when I hurried to the saint's home. I saw by his eyes that he was wandering in the gardens of the Infinite; such love of God is rarely seen.

“Did the Beloved Mother say anything about me?” I asked.

“Mischievous little sir!”

“What did Divine Mother say? You promised to tell me,” I chided.

“Mischievous little sir!” he reiterated. I knew in my heart that he could see through my subterfuge, yet I had been deliberately hiding my thoughts in order to learn if my experience the previous night was real.

“Why so mysterious?” I said. “Do saints never speak plainly?”

“Must you test me?” he replied. “Could I add a single word this morning to the assurance you received last night from the Beautiful Mother Herself?”

Bliss flooded my being. I prostrated myself at the saint's feet; I knew the Divine Mother was walking in them. He it was who gave me the revelation and the understanding of the mother aspect of God. He told me that later my guru would come to me, one who would be endowed with the wisdom aspect of God: “Through his guidance, your experience of the Divine in terms of love and devotion shall be translated into his terms of fathomless wisdom.”

I will tell you a little story about Divine Mother and an experience I had with Her. On the grounds of Self-Realization Fellowship headquarters* there is a small wishing well of cast concrete. Shortly after its purchase I was helping the boys to move it into place. The

*On Mt. Washington in Los Angeles, California.

well accidentally slipped and fell with all its terrific weight on my foot. There was terrible pain and much swelling in the foot, which seemed completely mashed. I was carried to my room and my friends wanted to call a doctor.

“If Divine Mother tells me to have a doctor,” I said, “I will go to one. If She does not, I won’t go.”

I waited, hoping to feel inwardly what Her wish might be. Day by day the pain in my leg became almost unbearable; there was no sign from Divine Mother.

The following Sunday I had a large class to teach. It seemed that I would have to be carried to the platform. I could not get my foot into a shoe. Satan tempted me that Sunday, saying, “Why don’t you pray?” But to pray would have been to doubt. Divine Mother knew my plight, and I was willing to abide by Her wish.

“I am not going to pray,” I said. “The Mother knows what is wrong with me.” Inwardly I addressed Her: “Whether sunk beneath the wave of death or moving on the oceanic waves of life, I am with Thee evermore.”

“Look at these people,” Satan spoke again. “They will all laugh at you. They have never seen you sick before, and now they will see you with an injured foot.”

“I don’t care.” Once you have Divine Mother’s love, neither praise nor blame can touch you.

I was limping along toward the platform where I was to speak, when inadvertently I slipped on the threshold; my injured foot was badly twisted. So great was the pain, I felt as if every bone in it had splintered. But the moment I stepped forward again the terrible swelling collapsed suddenly, all pain gone; I was able to slip my foot into a shoe.

That was one of the greatest demonstrations of the power of love that I have ever experienced. I walked as if nothing had ever been wrong with my foot. Needless to say I was thrilled—not because of the healing, but because of the Divine Presence. She wanted to see if I would pray for a healing. Had I prayed, perhaps in due course of time the foot would have had a natural recovery; but I

would not have had that divine experience.

Another time, I was in Palm Springs, singing to the Divine Mother: "Mother, I give You my soul call. You can't remain hidden any more! Come out of the silent sky, come out of my cave of silence." Suddenly She appeared! I saw Her in the stones, the palms, everywhere! God has no form, but to please a devotee He can take any form that devotee desires. You have no idea how wonderful the Divine Mother is; how great She is; how loving She is!

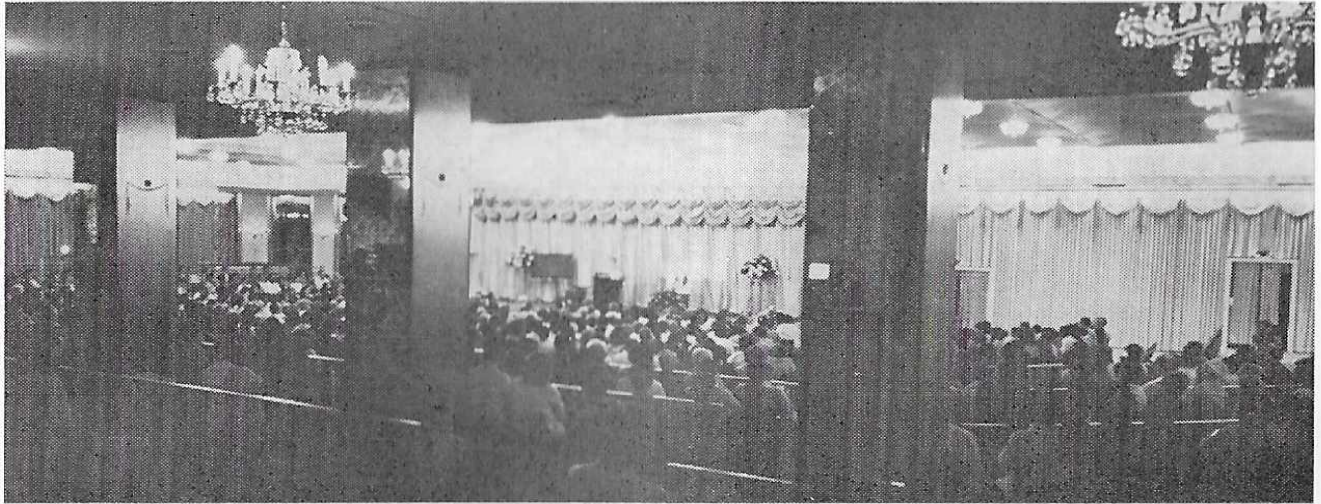
There is no greater experience than to feel and know that the Cosmic Mother is with you. Watch for the presence of the Mother, because She will look after you in every way, whether your trouble is sorrow, pain, or sickness. Pray to God as the Divine Mother when you crave solace, and when you seek wisdom pray to God as the Divine Father.

Mothers, limit not the love you bestow on your child to him alone. Give to everyone the love and understanding of the Divine Mother, and you will be bound no longer by the limitations of an earthly mother's love; you too will be a divine mother. When you can truly say, "I feel as a mother to all mankind," you will no longer see others as strangers; you will recognize and love all children of the world as your own. All forms of human love, in the perfect state, are encased in the love of God.

Judge yourself no more a sinner; cast off your wrong habits and pray, "Mother, I am Thy child. Reveal Thyself!" If you send this appeal to God as the Divine Mother night and morning, unceasingly, She will manifest Herself unto you.

Let us give thanks to God, and pray for His blessing on all mothers, that they be enabled to manifest His qualities. We thank Him for sending Jesus, who revealed both the father and the mother aspect of God when he said, "Father, forgive them for they know not what they do."

May all the sons and daughters of the world be filled with that motherly affection which is the reflection of the Divine Mother's unconditional love; and may they give that unconditional motherly love to one another, that we have peace and heaven on earth.



Summer Classes in SRF Teachings

A Summer Class Series in the teachings of Paramahansa Yogananda for Self-Realization Fellowship members and friends will be conducted at the Biltmore Hotel, Los Angeles, July 11th through 18th. Preceding the series will be two public lectures at the Biltmore on July 9th and 10th at 8:00 p.m.

Spiritual fellowship will keynote the week's activities, which will include classes, devotional services, *satsangas* with ministers, group meditations, and a tour of the Self-Realization Fellowship Lake Shrine. The welcoming program on Sunday, July 11th, will have a social period and refreshments. Initiation into the sacred SRF meditation technique of *Kriya Yoga* will be given during the week to eligible students. The closing program on Sunday, July 18th, in the Biltmore Bowl will include speakers and a buffet dinner.

All major classes will be conducted in the evenings so that local members and friends may attend without absence from employment. For those traveling from a distance, accommodations may be reserved at the Biltmore Hotel at special rates. Vegetarian meals will be available at the hotel throughout the week of classes.

Members and friends of Self-Realization Fellowship are invited to participate in this inspiring program. For descriptive leaflet and registration information, please write or telephone Self-Realization Fellowship headquarters, Los Angeles.

A Time for Prayer, a Time for Surrender

BY SRI DAYA MATA

“Satsanga” means “fellowship with truth,” and a satsanga meeting is an informal gathering of truth-seekers at which the leader speaks extemporaneously about God and may answer spiritual questions posed by those present. The Reverend Mother Daya Mata answers one such question in the following excerpt from a satsanga conducted by her at Self-Realization Fellowship international headquarters in Los Angeles on May 19, 1966. Sri Daya Mata has edited and added to the transcript of her remarks in response to the question:

“When in need of physical healing, which method is preferable: the practice of surrender? or prayer and affirmation?”

During my many years with Paramahansa Yogananda, my Gurudeva, I saw that he never prayed for himself. In fact, he once said: “I cannot pray for myself. I have given my life wholly to God, to do with as He will.” Guru’s life was an example of surrender.

In the highest sense, if we believe in God and have faith in Him, there is no reason to ask Him for anything. He knows our needs better than we do with our limited human understanding. To pray for oneself, then, is a contradiction of our faith in God.

At times, because Paramahansa Yogananda took upon himself the evil *karma** of others in order to free them from much suffering, his own body suffered instead. We used to plead, “Master, why don’t you pray for healing?”

“How can I pray for myself?” he would answer. “I have never prayed for my body. I have given it to God. What He will do with it, He will do. It is all the same to me.” Gurudeva was wholly contented in the consciousness of God. When a devotee reaches the state of consciousness wherein he is perfectly anchored in God, as was Paramahansaji, the condition of the body makes no difference. One who prays for his body is still attached to it.

But to pray for others is right and good. Then you are asking,

*Good or bad effects of past good or bad actions.

above all, that they may be receptive to God, and thus receive physical, mental, or spiritual help direct from the Divine Physician. This is the basis of all prayer. God's blessing is ever-present; receptivity is often lacking. Prayer heightens receptivity. If one's faith is not perfect, prayer for oneself or others is essential to help strengthen faith and open the door to God's ever-present help.

I don't even like to use the word "prayer," which seems to suggest a formal, one-sided appeal to God. To me, conversation with God, talking to Him as to a near and dear friend, is a more natural, personal, and effective form of prayer. When I hear about the tragedies of war and other sufferings of humanity, or when anyone writes to me and asks for help, I immediately talk it over with God, conversing with Him in the silent sanctuary of my soul.

If we were in tune and communing with God every moment, where would be the need to pray or ask for anything? We would have such a perfect sense of well-being, of complete confidence in our dependence upon Him, that we would feel a constant inner assurance: "He knows what He is doing with me. I cannot always understand His way, but I am content in the realization that He knows what is best." That is surrender.

Perfect love for God presupposes perfect confidence in God's will in all things. Therefore to pray for oneself would be an imperfection in our devotion to God. When we love someone very deeply, unconditionally, with implicit trust in his love for us, we do not care what he does with us. The same ideal applies to our love for God: we should give life, heart, and mind so completely to Him that no matter what comes it is all the same; the consciousness remains unperturbed, unruffled. He who has that consciousness has his mind so riveted on God, and his being so engulfed in blissful awareness of Him that when a crisis comes, what happens to the temporal body is of no importance. I believe in this attitude of utter dependence upon God.

Surrender does not spare a person from suffering. I remember what Paramahansaji said one evening: "I have experienced pains in this body for years. But how strange it is: on one side Divine Mother is causing the suffering, and on the other She is looking after this

body through all of you.” His was a complete identification of self with God. In the realization of himself as the Soul he was able to stand aside and see that God alone was permitting his body to suffer, and that it was the Divine who at the same time was sustaining his form, and giving it the necessary care.

This surrender is not a depressing, negative state in which one glorifies suffering as a virtue by praying for it to come to him. The pious devotee who asks God to visit upon him all the sufferings of the world, and who dwells on suffering as a means of pleasing God is taking a rather negative approach to surrender. I believe in a positive approach: “I am the Soul; my nature is blissful, powerful, and perfect. I will take care of this body, but I will not become attached to it, nor lament about any imperfection that develops in it.” If one has a headache, it is not wrong to acknowledge the fact and to take whatever logical remedy is available to him; but his consciousness should dwell on the truth that his real nature is separate, untouched by the discomforts of the body form he is wearing.

The body is indeed no more than a cloak over the soul. If a person’s overcoat becomes ragged and torn, he does not ordinarily grieve over it; he repairs it, or replaces it with another. Never allow the consciousness to become identified with the bodily coat that the soul is temporarily wearing.

Persons who do not understand the ways of God often have the notion that spiritual perfection means perfection of the body too — that the body of a person who is in tune with God will not be subject to physical disease. Nonsense! One who persists in this idea is himself attached to the physical form; the body is too important to him. I am not saying that one should not give the body reasonable care. Sri Yukteswarji said, “Why not throw the dog a bone?”* Give the body what it needs and then forget it. And Christ said, “Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on . . . your Father knoweth that ye have need of these things.”†

The point is, no mortal man will be permitted to live in his physical form eternally, no matter how well he cares for his body. So

**Autobiography of a Yogi*, p. 123.

†*Luke* 12:22, 30.

why concentrate so much attention on something temporal? It is a spiritual error to care for the body to the exclusion of, or in preference to, the nurture of the soul. God allows disease and imperfection to visit the body to awaken us — through suffering, if need be — to the realization that, as His children, we are not this mortal body and that this world is not our home. We are the immortal soul and our home is in God.

In stressing the virtue of surrender, we ought not to ignore the place and value of prayer and affirmation. The surrender demonstrated by Paramahansa Yogananda would be high aspiration indeed for the ordinary being, because it is based on perfect spiritual understanding of, and attunement to, the will of God. Such a devotee knows when and how to resist his problems and when to resign himself to suffer them.

Jesus had the power to deliver himself from the hands of those who would crucify him: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?"* But he prayed: "Father, if Thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."† For one who does not feel this attunement in any given situation, prayer and affirmation are not only beneficial but also advisable. They help to make the mind and consciousness receptive to the blessings and guidance of God, strengthening faith and stirring the will, which in turn rouses the healing life-force. Prayer and affirmation thereby put into operation another cosmic law: "God helps those who help themselves."

Everyone should practice affirmation. To me, two of the most helpful affirmations are: "Lord, not my will, but only Thy will be done through me"; and "Lord, Thou art the Doer, not I."

The world is created on the principle of one particle revolving around another — an electron circling a proton — producing a creative force. Affirmation applies the same principle. Concentrated willpower revolving around an idea creates a powerful magnetic

**Matthew* 26:53.

†*Luke* 22:42.

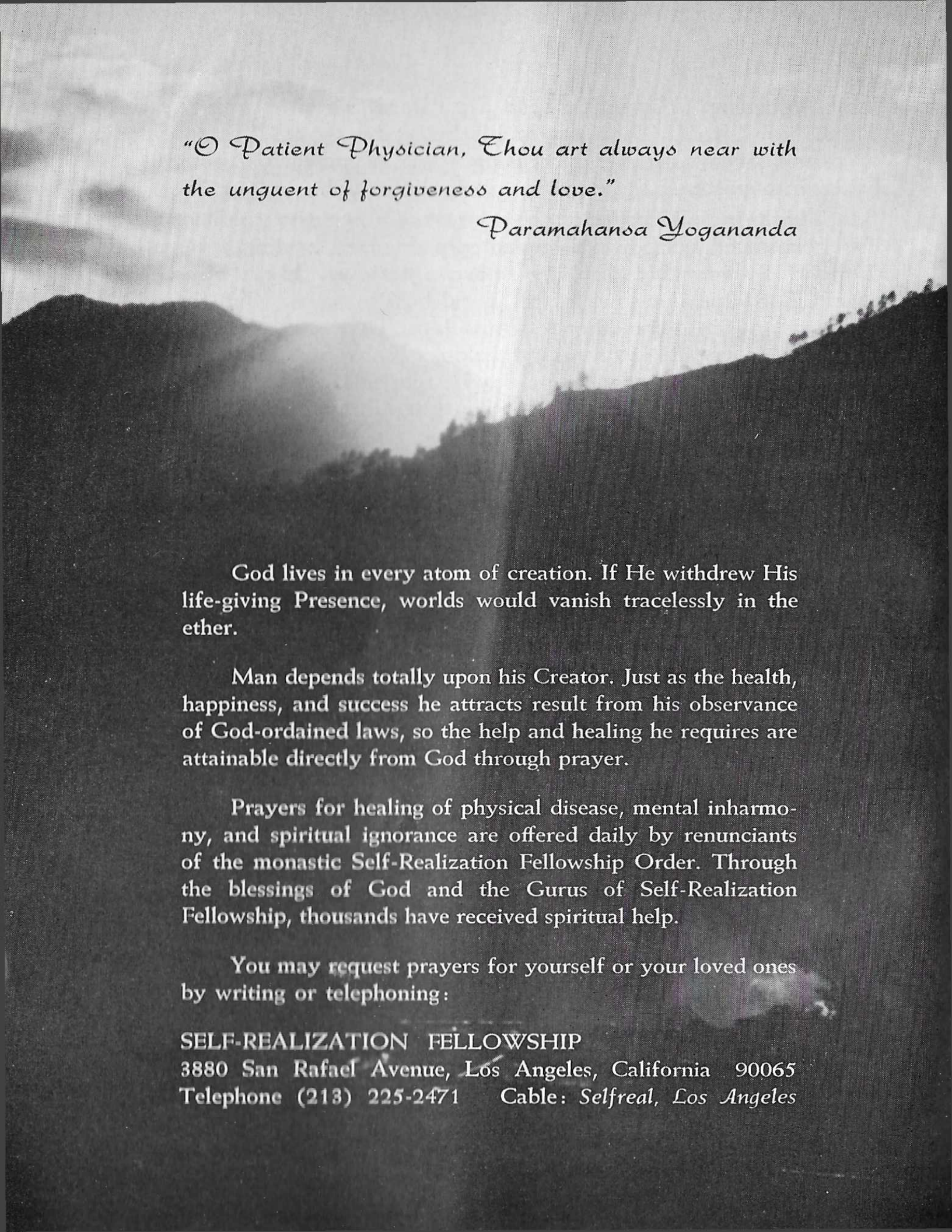
force. When an affirmation such as: "Lord, Thou art mine; I am Thine," or "Lord, Thou art in his body; he is well," is repeated over and over with the increasing force of powerful thought, it brings into existence the very thing being affirmed.

This principle can operate to produce a negative result as well, if concentrated willpower is repeatedly revolved around a negative thought. By negative thinking one can seriously harm himself or others. For what one sows in this world he also reaps; what thoughts he throws out into the ether return to him. That is why Paramahansaaji used to say, "Watch your thinking. Know without any doubt that the seeds you sow will one day be reaped by you." Therein lies the importance of positive thinking, right thinking, for the good of self and others.

Thought is the most potent force in the world. Out of the thought of God has come all creation. Nothing can exist without Him. Because we are made in His image, His invincible might resides within each one of us; our thought and consciousness are part of the divine intelligence and consciousness of God. It is not something we have to acquire, but we do have to learn how to tap our inner source of power before we can manifest it.

When you are affirming healing for yourself or others, visualize the tremendous force of God's healing power as a white light surrounding you or the person for whom you are praying. Feel that it is melting away all illness and imperfection. Every uplifting thought we think, every prayer we utter, every good action we perform, is impregnated with God's power. We can manifest this power in greater and greater ways as our faith becomes stronger and our love for God becomes deeper.

Know for certain that, if it is ultimately for the highest good, cosmic law and even the will of God can be influenced by the power of prayer and affirmation when one's thought is strong and faith is perfect. When one has forcefully prayed and positively affirmed healing, with faith and devotion, but the end result is contrary, then comes the time to surrender in inner peace to the higher wisdom of God. But until He has made His final pronouncement, He expects man to use his God-given power, will, and strength to resist all imperfection in this world of change and relativity.



*"O Patient Physician, Thou art always near with
the unguent of forgiveness and love."*

Paramahansa Yogananda

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

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

Prayers for healing of physical disease, mental inharmonony, and spiritual ignorance are offered daily by renunciants of the monastic Self-Realization Fellowship Order. Through the blessings of God and the Gurus of Self-Realization Fellowship, thousands have received spiritual help.

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

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3880 San Rafael Avenue, Los Angeles, California 90065

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A SPIRITUAL INTERPRETATION OF THE BHAGAVAD-GITA

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

BY PARAMAHANSA YOGANANDA



Chapter XVIII, Stanza 33

O Partha (Arjuna), that fortitude is sattvic which, through yoga practice, is unprostituted (not oscillating) and which regulates the functions of the mind, prana (life-force), and the senses.

Liberation consists of two forms of union. One unites the physical ego with the soul; or, in other words, unites the pseudo-soul with the real soul, which expresses the reflected blessedness of Spirit. The second form unites the soul with omnipresent Spirit.

But the physical ego cannot be separated from sense objects — a prerequisite of union with the soul and with Spirit — without withdrawal of the mind, life-force, and sense-consciousness from the body and the objective world.

Yoga teaches how to switch off the life-force from the five sense-telephones, and thereby to disconnect the mind and the senses from their external environment. When the mind is thus withdrawn from the world, it automatically leaves the physical ego to dissolve itself

in its true blessed nature of the soul. When through yoga practice the mind, life-force, and senses remain undiluted by material restlessness, and concentrated on the blessed soul, that disciplined, interiorized, firmly established unprostituted state is called *dhritti*.

Dhritti is the state of unshakable fortitude in which the soul remains unperturbed by the temptations of sense objects.

The sattvic or pure intelligence beholds the good God in everything. Sattvic discrimination points out to the yogi the difference between desirable God-perception and undesirable sense indulgences. By *sattvic-dhritti* the yogi is able not only to see the difference between good and evil, but to keep himself settled in the blessed state of Self-perception through the successful practice of yoga technique. When the state of unswerving Self-perception or *dhritti* is attained, he remains safe beyond the distractions of the senses, and is therefore said to have attained the eternal state of fortitude, untouched by mundane fears. The word *dhritti* is not exactly "fortitude," but rather the inner state of self-control and soul-perception that produces a steady state of fortitude.

A yogi possessing a *sattvic-dhritti* consciousness keeps his mind settled in the blessed perception of the soul, undisturbed by the inroads of sensations in the conscious state of existence. He can wander in worldly life, beholding good and evil, without being in any way affected or entangled by them.

Chapter XVIII, Stanza 34

O Partha, that is called rajasic-dhritti (resolute inner patience) by which man regulates his mind to dharma (religious duty), desire, and riches, owing to attachment or longing for the fruits.

Through attachment, a worldly man by *rajasic-dhritti* or resolute inner patience clings to external religious ceremonious duties, earthly desires, and money-making efforts, and so misses the path of salvation.

A man of this activating disposition keeps his mind, vitality, and senses patiently settled in physical duties in order to gain their results. Taking the matter-of-fact view of life, the majority of these

worldly people gird up their loins to fulfill all natural propensities — earning money, keeping up the home, and superficially partaking in religious ceremonies. Remaining identified with the physical ego, they do not realize the superior gain in forsaking paltry impermanent material things for the permanent blessedness of the soul.

Chapter XVIII, Stanza 35

O Arjuna, that is called tamasic-dhriti (inner settlement on evil) by which a stupid man does not forsake over-sleep, fear, sorrow, despair, and overweening conceit.

Tamasic-dhriti is the patient attitude of an unthinking person, through which he clings to evil. Tamasic or evil indiscriminate patience keeps gross individuals habitually settled in over-sleep, constant fear, grief, despondency, and insolent conceit. These evil qualities are harbingers of great troubles. Egoistic dark-minded persons who sleep too much remain identified with the idle, ungoverned body, and are unable to whip it into proper action to gain success and peace. Owing to mental and physical inactivity, they naturally become depressed, which results in fear of carrying on an unbearable, unhappy existence.

In other words, over-sleep produces physical and mental indolence and aversion to constructive work. Lack of activity produces despondency through the consciousness of a useless existence. The habit of deeming life a burden produces grief and fear of repeated experience of sorrow. Conceit makes one satisfied with his evil habits, and keeps him from having any hope of salvation.

All human beings who are steadfastly clinging to *tamasic-dhriti*, and are therefore settled in evil habits, should forthwith banish conceit and regulate their lives by proper activity and proper sleep, thus freeing the mind from fear, despondency, and grief.



TARA MATA

August 16, 1900 — January 18, 1971

Member of Self-Realization Fellowship Board of Directors; SRF vice-president 1960-66; editor-in-chief of all publications of Self-Realization Fellowship and Yogoda Satsanga Society of India.

Loyal disciple of Paramahansa Yogananda for forty-seven years.

Tara Mata: A Loving Tribute

Sri Daya Mata, president of Self-Realization Fellowship/Yogoda Satsanga Society of India, conducted a memorial service for Tara Mata on January 21st at the international headquarters in Los Angeles, California. Following are excerpts from The Reverend Mother's talk.

Fifty-two years ago in San Francisco a girl of nineteen was attending the University of California in Berkeley. She was a remarkable young girl and a deeply religious soul. Early exposure to the philosophy of India seemed to have awakened in her memories of previous lives, steeped in the knowledge and wisdom of that holy land. Laurie Pratt (for that was then her name) had long since determined that the world and all its lures held no attraction for her, and she intended to devote herself to seeking God with great earnestness. She resolved that as soon as she finished college she would go to India.

It was in late October 1924 that Paramahansa Yogananda came to San Francisco. An older friend of Laurie's went to hear one of Paramahansaji's lectures. Enchanted by his profound wisdom, his certainty of the existence of God — his total awareness of God — she hastened next day to tell the young student about him. Skeptical, Laurie replied that no great Indian teacher would come to the materialistic West. But she assented when her friend pleaded, "Do come with me! Just hear him tonight."

Laurie was in the vast audience that heard Paramahansa Yogananda speak that evening, and was completely captivated by the tremendous divine vitality of this great master. "I see there is no reason for me to travel to India," she said to her friend afterward. "The India that I was seeking has come to me." And from that

moment she surrendered her life to God and to the work of her divine guru.

Thus Laurie was one of the first of those rare disciples of Paramahansaji whom God sent especially to aid his work. She became one of the group of *chelas* who traveled with him to assist him on his lecture tours throughout this country, and on his visits to Cuba and Alaska.

It is difficult to describe this disciple, now known as Tara Mata. * But I remember some of Guruji's words about her. "She was a great yogi," he told me, "who lived many lives hidden away from the world in India. She has come in this life to serve this work, as did many of you who have spent other lives in India. God brought you all here to help me spread the message of *Kriya Yoga*." On another occasion he remarked, "She is a genius, and she also has some of the flaws of a genius. But she is totally nonattached to this world. Her deep wisdom and understanding remind me of my great guru, Sri Yukteswar. Excepting him, there is no one with whom I have more enjoyed talking of wisdom and philosophy than my Laurie."

In my mind she was our guru's "Cid." A divine warrior indeed, she could roar like a lion, when it was necessary, to protect Master's work. To her, his staunch "right hand," he turned during times of great stress in the conduct of organizational affairs.

In all the years of our association, I never knew Tara Mata to complain about all the various responsibilities and problems that Guruji heaped upon her. And when his benevolent efforts to spread the divine message of *Kriya Yoga* in the West were obstructed by overwhelming difficulties, she was wont to say, "Once I put my mind upon it and get into the battle, beware!" She reminds me of a song of Swami Ram Tirtha's that Paramahansaji was especially fond of: "None can (a)tone me, say who could injure me? I come, O blazing light! the shadows must flee." These words exemplify the

* "Tara," one of the names of the mother aspect of God; "Mata," a spiritual title meaning "mother." Tara Mata was among the first close disciples of Paramahansaji to whom he gave monastic vows early in their *sadhana* (spiritual training). In conformance with the guru's wish, they formally adopted Indian monastic names after his *mahasamadhi* in 1952. Tara Mata took her vows in 1937.

life of Tara Mata. I remember Gurudev's once saying to me: "Laurie is like a child: without guile; innocent, trusting, loving. But once she begins to see deviousness in anyone toward Self-Realization Fellowship, watch out! she is like a lion, roaring."

She lived, she fought, she died for this work. She had no attachments to, nor felt any need for the company of other human beings. "Many will think that because I stay away from people, I don't love them," she said to me. "But I remain apart because I know I am here for one reason: to devote my life to Guruji's work and to use whatever powers God has given to me to serve it. My life is dedicated to that ideal." She went nowhere, never knew what it was to take a rest from her work, never asked to go on retreats, never demanded or felt the need for anything of this world. Her tastes were so simple! When in New York City working on the publication of Paramahansaji's autobiography, she lived for a year in an unheated cold-water flat — nothing on the floor, and very little furniture.

Tara Mata made this express request a few years ago, and it is typical of her: "When I leave this body I want to go quietly. I don't want any funeral service. I want to be forgotten by the world. There is no need for me to be remembered."

The quality of loyalty she had to a degree I have seen in few human beings. She was absolutely unflinching, unbending, when it came to Gurudeva and his work. He could count on her as one of those disciples who would stand by his side "amidst the crash of breaking worlds." And I have lost one of my most prized and most loved friends. She knew how to give friendship. Even when she differed from you, or when you differed from her, she knew how to stand by your side.

Because hers was a fiery nature, she was often misunderstood; but those who knew her loved her deeply, and found her to be wise, loving, tender, and faithful, both as a disciple of Guru and as a friend. She was fiery in carrying the torch of Paramahansaji's teachings, fiery in defending them against those who would harm, fiery in her loyalty, once given. And humble as few are humble. Paramahansaji had great respect for her knowledge and for her editorial

(Continued on page 49)

The Divine Sculptor



Let every beat of my heart be a new word in my endless love lyric to Thee. May every sound from my lips carry secret vibrations of Thy voice. Let my every thought be bliss-saturated with Thy presence.

May every act of my will be impregnated with Thy divine vitality. Ornament with Thy grace my every concept, every expression, every ambition.

O Divine Sculptor, chisel Thou my life to Thy design.

Paramahansa Yogananda

The Guru-Disciple Relationship

BY MRINALINI MATA

*Excerpts from a class lecture on July 7, 1970
(Continued from Spring 1971 issue)*

The Guru's Help

The guru helps the disciple in countless ways. Perhaps greatest of them all, he inspires the *chela* through his exemplification of divine attributes: He is the "speaking voice of silent God"* and the incarnation of highest wisdom and purest love; he embodies the soul-qualities that reflect God; he symbolizes the way and the Goal. Christ Jesus said: "I am the way, the truth, and the life" (*John* 14:6). The guru is the way; as a supreme example of the *sadhana* (path of spiritual discipline) he gives to his disciples, he demonstrates divine laws of Truth and teaches how to apply them in order to realize God. He gives the *chela* spiritual inspiration and vitality to follow the path that leads to eternal life in God.

The novice disciple may rationalize that since the guru is divine, the *chela* cannot hope to emulate him. One such disciple, asked by Paramahansa Yogananda to perform a task he considered beyond his ability, protested that he could not do it. Paramahansaji's response was quick and emphatic.

"I can do it!"

"But, Gurudeva, *you* are Yogananda. You are one with God." The disciple expected Paramahansaji to say, "Yes, you are right. Just take your time. Eventually you will succeed."

But Gurudeva replied: "There is only one difference between

*From Paramahansa Yogananda's tribute to his guru, Swami Sri Yukteswar, in *Whispers from Eternity*.

you and a Yogananda. *I* made the effort; now, *you* have to make the effort!"

Two utterances Paramahansaji never permitted from the disciples he trained: "I can't," and "I won't." He insisted that one be willing to make the effort.

"Life is like a swiftly flowing river," Paramahansaji often said. "When you seek God, you swim against the current of worldly tendencies that pull your mind toward limited material and sensory consciousness. You must make the effort to swim 'upstream' every moment. If you relax, the strong current of delusion will carry you away. Your efforts must be constant."

Vedic scriptures state that the spiritual effort of the disciple constitutes only twenty-five percent of the spiritual forces required to bring his soul back to God. An additional twenty-five percent is given through the blessings of the guru. The remaining fifty percent is bestowed by the grace of God. Thus the devotee's effort is equaled by the guru's, and God is doing as much as guru and disciple together. Although the disciple's effort is but one quarter of the whole, he must go ahead and fully do his part, and not wait to receive, first, the blessings of God and guru. As the devotee puts forth his utmost effort to do his share, the guru's blessings and God's grace are automatically with him.

The guru also helps the disciple by assuming much of his burden of *karma*.* He may also, at God's behest, take on a part of the mass karma of humanity.

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (*Matthew* 21:28). Jesus allowed his body to be crucified in order to assume a part of the individual karma of his disciples and some of the mass karma of mankind. Often we saw this ability demonstrated by Paramahansa Yogananda. Sometimes the symptoms of an illness from which he had healed a person would manifest for a time in his own body. During the Korean war, in a state of *samadhi*, he cried out in pain as he suffered with the injured and dying soldiers on the battlefield.

*Effects of past actions, in this or a former life; from the Sanskrit *kri*, "to do."

A Mirror of Perfection

The guru also serves as a mirror reflecting the character image of the disciple. When the devotee has said, "I want God," he sets himself on the path to perfection, because to realize God he must re-express his innate soul-perfection. He must eliminate ego and its influence on his thinking and actions. If the disciple stands before the mirror of guru with reverence, devotion, faith, obedience, and surrender, it will show him all the personal flaws and weaknesses that block his way to the Goal.

Though Paramahansaji saw our flaws and candidly pointed them out to receptive devotees, he never dwelled upon those faults. Only when he had to discipline for the spiritual welfare of a disciple would he mention them. He concentrated primarily on each one's good qualities. When he admonished someone, he would add: "Introspect to understand the nature of your shortcoming, and its cause and effect; then dismiss it from the mind. Don't dwell on the flaw. Concentrate instead on cultivating or expressing the opposite good quality."

Thus if one is filled with doubts, he should strive to practice faith. If he is restless, he should affirm and practice peace: "Assume a virtue, if you have it not."*

How to Follow the Guru

The disciple must learn to follow the guru by emulating his example and by practicing faithfully the *sadhana* he gives. When the disciple first tries, he is not able to follow perfectly, but he must continue to make the necessary effort until he succeeds.

For those on the Self-Realization Fellowship path, following the guru means to imbue daily scientific meditation with devotion, and to balance that meditation with right activity. As Paramahansaji taught us from the *Bhagavad-Gita*, right activity, that is, God-reminding activity, is performed without desire for the fruits of action, seeking no result for self, but only to please God.

**Hamlet*, Scene IV.

Some think that life in the presence of a guru means spending one's days at his feet, meditating in blissful *samadhi* and absorbing his words of wisdom. Such was not the training we received from our guru, Paramahansa Yoganandaji. We were very active, and often wholly engaged in serving. Gurudeva was tireless in his work for God and humanity; by example he taught us to be wholly dedicated. To be spiritual means to abolish self and selfishness. If he worked all night, we worked all night. Gurudeva's boundless love for mankind was actively expressed in his unstinting service. Yet he continually reminded us to balance this activity with the deep meditation that leads to God-communion and Self-realization.

“The teachings will be the guru”

“When I am gone,” Paramahansaji said, “the teachings will be the guru. Those who loyally follow this path of Self-Realization and practice these teachings will find attunement with me, and with God and the *Paramgurus** who sent this work.” Through the teachings of Self-Realization Fellowship one finds all the guidance and inspiration he needs to follow confidently the path to God. Every Self-Realizationist should strive unceasingly to live by Gurudeva's counsel. His teachings are applicable to every aspect of our lives. They must not be for us a philosophy only, but a way of life. Those who live by Paramahansaji's teachings unqualifiedly know this truth: Between disciple and guru no separation exists. Whether the guru is in physical form or has left this earth to dwell in an astral or causal realm, or in the Spirit beyond, he is ever near the disciple who is in tune. This attunement leads to salvation. In his oneness with God, a true guru is omnipotent; he can reach down from heaven to help the disciple to realize God. This spiritual succor is the divine and eternal promise of the guru. Great is the fortune of the disciple who is led to a true guru. Even greater his fortune, if he strives earnestly for perfection by obedience and true dedication to the guru's teachings.

*Lit., “gurus beyond”; in this case, Swami Sri Yukteswar (guru of Paramahansa Yogananda), Lahiri Mahasaya (guru of Sri Yukteswar), and Mahavatar Babaji (guru of Lahiri Mahasaya).

The Guru-Disciple Relationship Is Eternal

The guru is omnipresent. His help, his guidance, and his teachings prevail, not only for the brief years he dwells on earth, but forever. How often our guru said: "Many true devotees have come during my lifetime. I recognize them from lives past. And many more are yet to come. I know them. They will come after I have left this body." The guru's help to sincere followers does not cease when he leaves his body. If it did, he would not be a true guru. The consciousness of the true guru is eternal: ever-wakeful, ever-attuned, uninterrupted by the opening and closing doors of life and death. His awareness of the disciple and his link with him are constant.

Paramahansaji referred to the eternal responsibility of the guru when one day he spoke of the time he would be with us no more in physical form: "Remember always, when I leave the body, I will no longer be able to talk to you with this voice, but I will know every thought you think and every action you perform."

As God is omnipresent, so the guru is omnipresent. He knows what is in the mind and heart of every disciple. "I never enter the lives of those who do not wish it," Paramahansaji said, "but with those who have given me this right, and who seek my guidance, I am always present. My consciousness is attuned to them; I am aware of even the slightest tremor of their consciousness."

Even when Gurudeva was physically embodied among us, he taught us not to become dependent on his personality, but rather to strive for attunement with him in mind and consciousness. He dealt with our thoughts, our states of consciousness. Because of the resulting attunement, there is no difference today whether Gurudeva is present in physical form or not. He is ever with us.

Among us here at this 50th Anniversary Convocation are hundreds from many parts of the world who did not meet Paramahansaji during his lifetime. Yet see how each of you has gained from Gurudeva's teachings in your earnest spiritual quest! His blessings have come to you because he is omnipresent and because you have made yourselves receptive by your devotion, by your practice of his teachings, and by your loyalty to the institution he founded. These good actions and qualities have given you, the disciple, deep spiritual attunement with Paramahansa Yogananda, the guru.

Guru Diksha

The guru-disciple relationship is formally established by the blessing of God when the disciple receives *diksha*, initiation or spiritual baptism, from the guru or through the channel established by the guru. During initiation there is a mutual exchange of unconditional, eternal love and loyalty; a bond is formed with the disciple's pledge to accept and follow the guru faithfully, and the guru's promise to lead the disciple to God.

A part of *diksha* is the bestowal by the guru of a spiritual technique which is to be the disciple's means of salvation, and which the disciple promises to practice diligently. In Self-Realization Fellowship, *diksha* is the bestowal of *Kriya Yoga*, either in a formal initiation ceremony or, if this is not possible for the devotee, in the *bidwat* or nonceremonial manner.

In the practice of even such a spiritually powerful technique as *Kriya Yoga*, an essential ingredient is missing without the blessing of the guru-disciple relationship. The guru clearly outlines the conditions precedent to acceptance of any devotee as a disciple. Initiation must therefore be received in a way that fulfills these conditions and thereby directly links the disciple with the guru; then the spiritual power of this relationship begins to work in the devotee's life.

The great Indian poet-saint Kabir sang the praises of the guru in these words:

It is the mercy of my true guru that has made me to know the unknown;

I have learned from him how to walk without feet, to see without eyes,
to hear without ears, to drink without mouth, to fly without wings.

I have brought my love and my meditation into the land where there is
no sun and moon, nor day and night.

Without eating, I have tasted of the sweetness of nectar; and without
water, I have quenched my thirst.

Where there is the response of delight, there is the fullness of joy. Before
whom can that joy be uttered?

Kabir says: The guru is great beyond words, and great is the good fortune of the disciple.

Self-Realization Fellowship

Sunday Schools

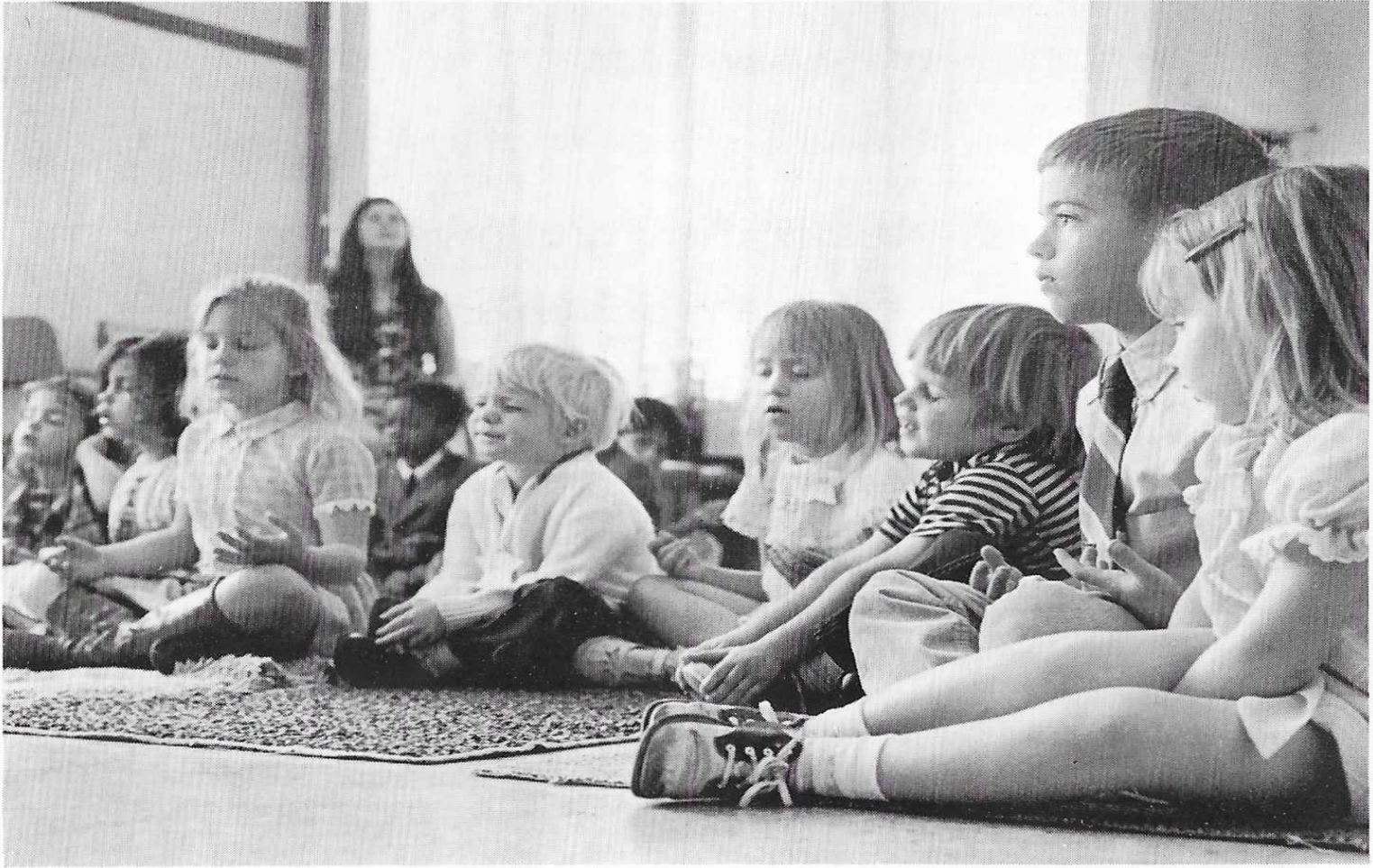
The early sages advised: "Train up a child in the way he should go: and when he is old, he will not depart from it." * Paramahansa Yogananda received similar counsel from his guru, Swami Sri Yukteswar: "Good and positive suggestions should instruct the sensitive ears of children. Their early ideas long remain sharply etched."

Educating the young was of deepest interest to Paramahansa Yogananda. The first issue of *Self-Realization Magazine*, published in November, 1925, stated: "The main object and desire of Swami Yogananda's heart is to establish a Yogoda How-To-Live School for training children along the lines of *Yogoda* (harmonious development of all human faculties) and *Satsanga* (fellowship with Truth)." Paramahansaji later said, "Properly organized schools are gardens where infant souls are grown and nurtured. The care and spiritual nourishment of the early life of a human plant usually determines its later development."

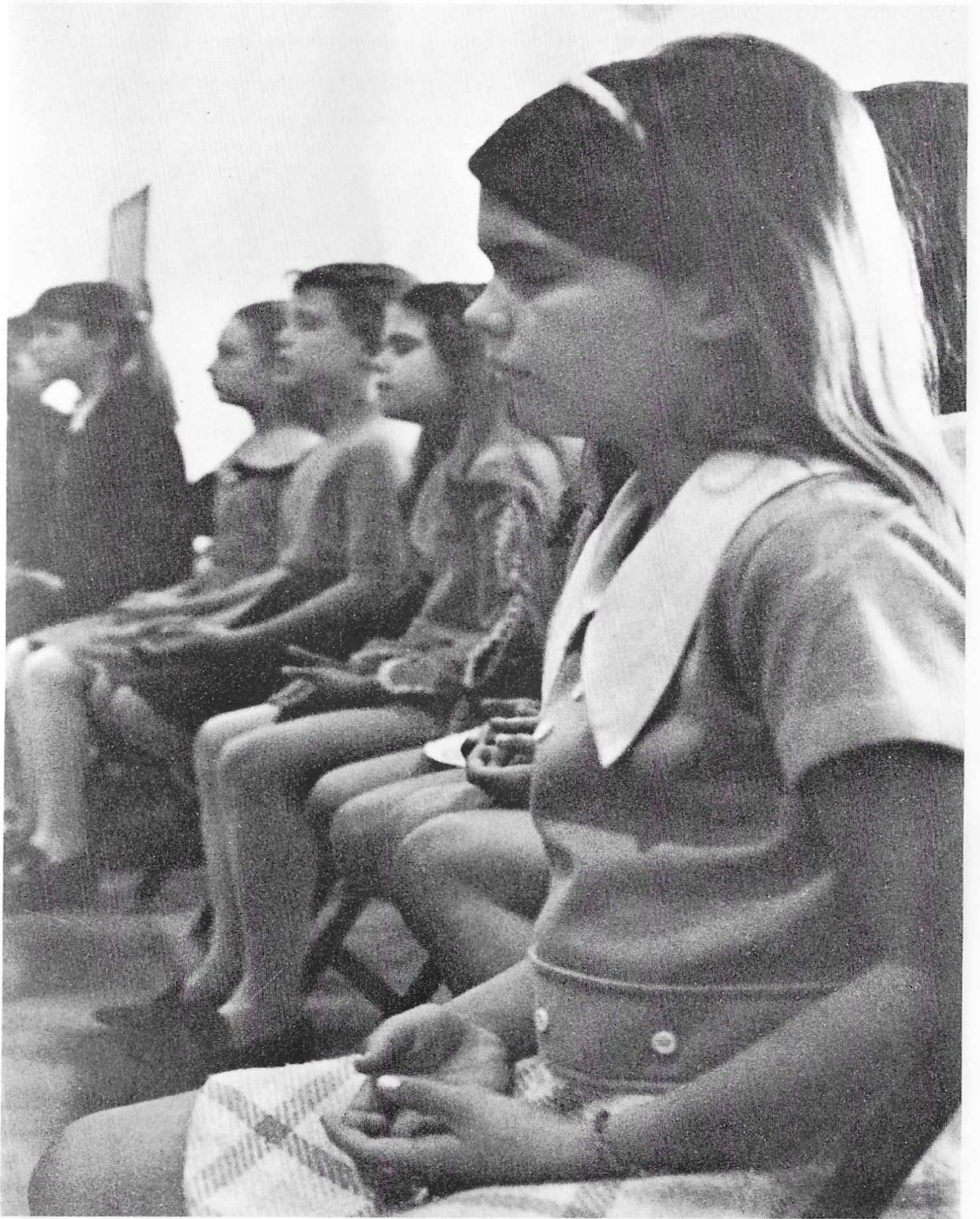
Self-Realization Fellowship Sunday Schools are a first step in fulfilling Paramahansaji's dream of "how-to-live" schools. Employing the latest visual aids and instructional methods, Self-Realization Fellowship teachers adapt lessons and stories from Paramahansa Yogananda's writings, including the *Self-Realization Fellowship Lessons* and *Autobiography of a Yogi*. Children are taught the principles of harmonious development of body, mind, and spirit. Also emphasized are the highest standards of human conduct, based on moral and spiritual values, and the importance of daily communion with God through prayer and meditation. Children practice

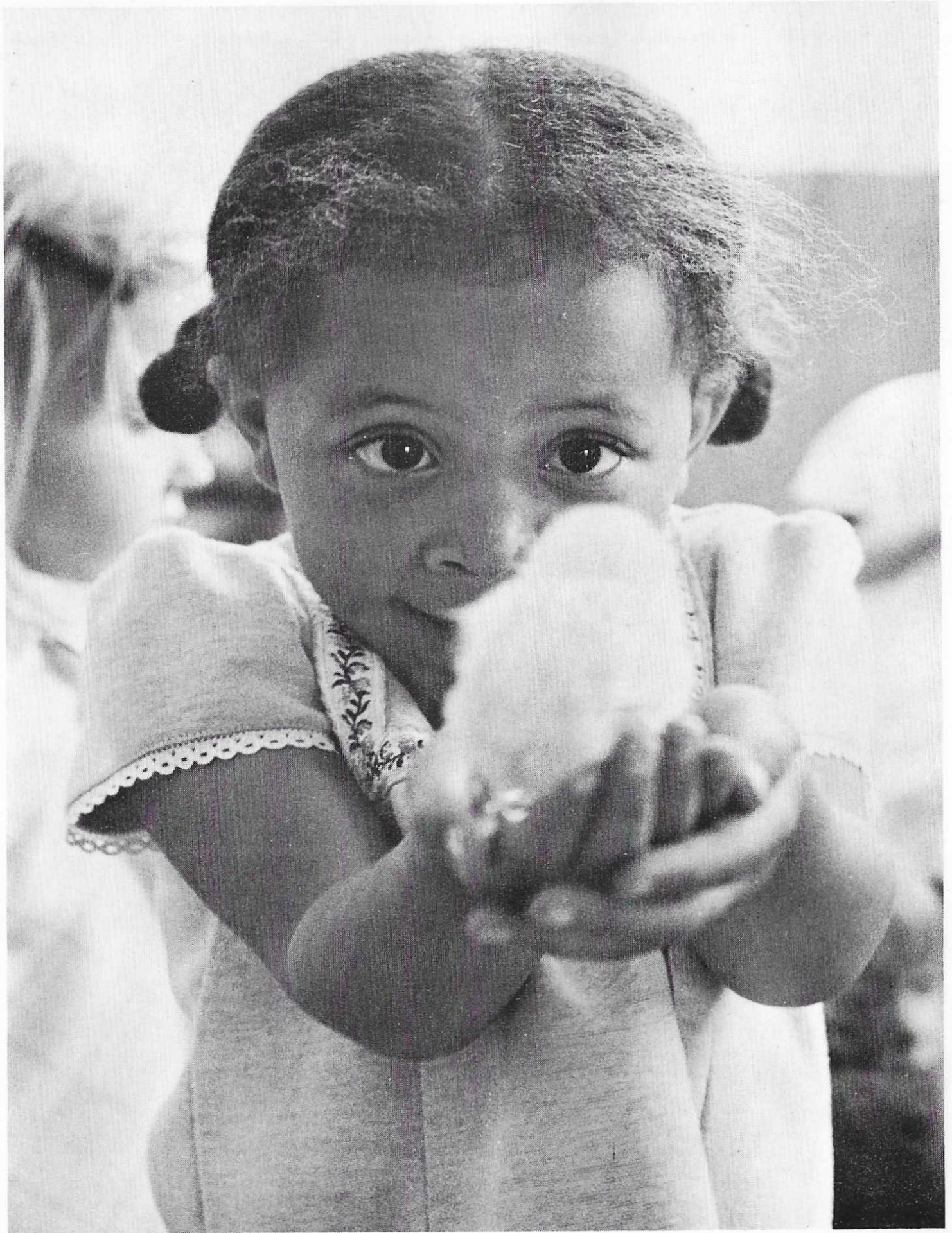
(Text continued on page 40; photo section follows overleaf.)

**Proverbs* 22:6.



Meditation (the art and science of concentrating on God) is taught in Sunday School classes. The younger children (*above*) sit in silence for a few minutes following an inspirational reading. Older children (*right*) meditate for periods of ten minutes or longer. They are taught to concentrate deeply on the peace, wisdom, and joy of God's presence within. After meditating, the children receive class instruction.



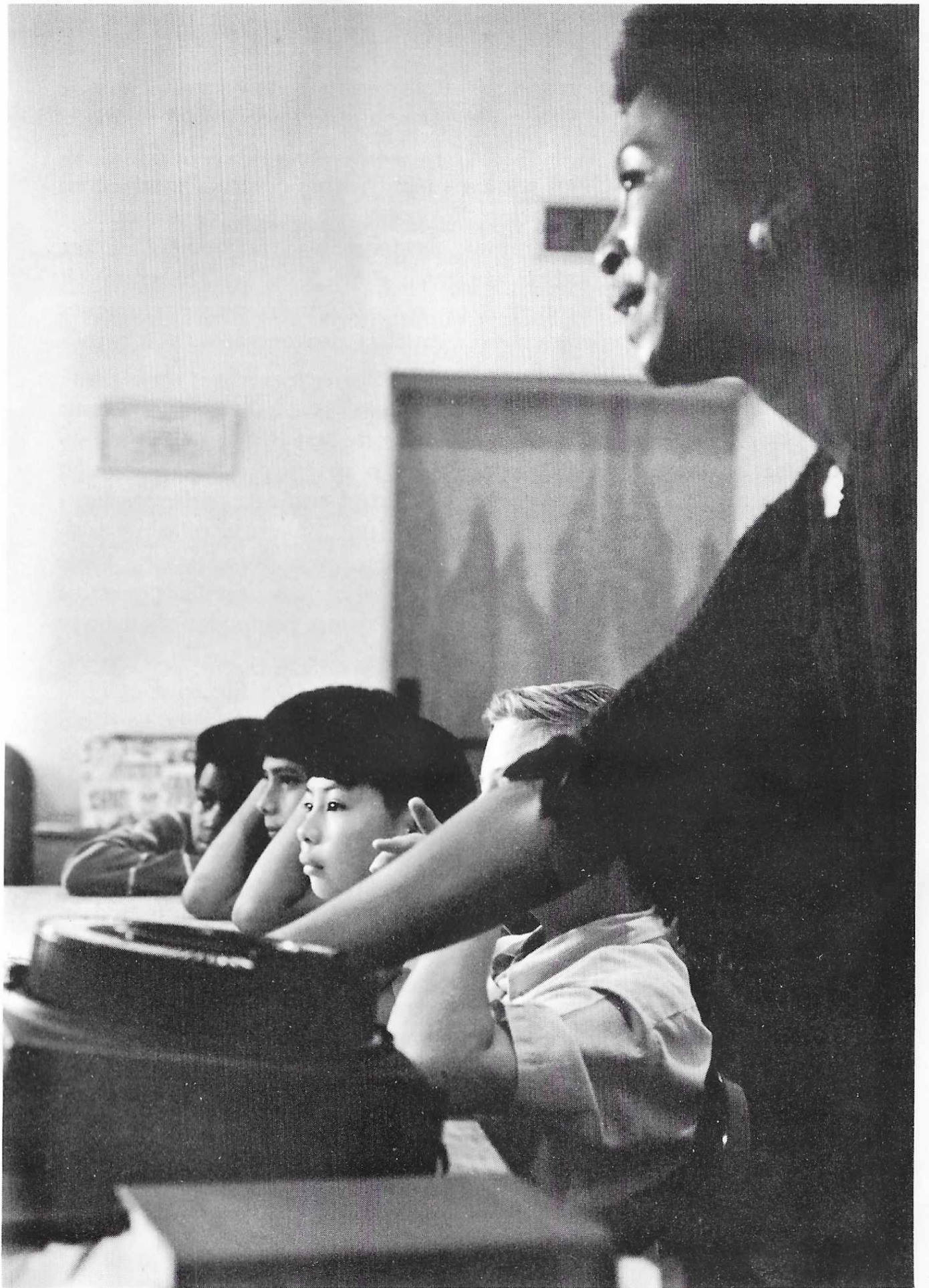




The miracle of life inspires reverence for the Creator. The brief attention-span of young children is a challenge. Resourceful teachers use considerable ingenuity to capture a child's interest and direct it toward understanding and spiritual themes.



(*Above*) An analogy between the butterfly and the soul: man does not perceive his innate glory until the cocoon of ignorance is broken. (*Right*) Slide shows captivate a child. The teacher discusses spiritual ideals as children absorb their meaning from pictures.



the Energization Exercises* and learn to meditate. The older children are instructed in the Self-Realization Fellowship Technique of Concentration to help them develop calmness and attain depth in meditation.

Each Sunday School session opens with prayer. The children then practice the Energization Exercises. A period of devotional chanting and meditation follows. Instructions and review of key points for correct meditation are given every Sunday. The youngest children sit cross-legged on rugs or in small chairs, and the teacher leads them in a visualization exercise that concentrates their minds on God during their five-minute meditation.

After meditation, visual aids are used to illustrate the discussion of spiritual stories and principles from Self-Realization Fellowship publications. The children also join in crafts projects, which relate in a spiritual way to the day's central subject. Older students are assigned homework, such as the writing of essays relating Self-Realization Fellowship teachings to their own lives. At the close of each Sunday School session, the children are urged to practice throughout the coming week the lessons and principles they have learned.

Some of the Sunday Schools have their own libraries of children's books about God, the lives of the saints, and other spiritual topics. In addition, the schools sponsor special programs and plays in which teachers and students participate. Ceremonial devotional services also are conducted on religious holidays and anniversaries.

Workshop-seminars, conducted twice each year for Sunday School teachers, review the uses of new teaching methods and modern visual aids. The first seminar of 1971 was conducted in April at the Self-Realization Fellowship Temple in Fullerton, California. Several types of visual aids, such as flannelgraphs, slide shows, and puppet shows, as well as graphic-object lessons and other modern teaching techniques, are demonstrated and explained during a typical seminar.

*A series of thirty-eight simple exercises which revitalize the entire body and help to promote mental and spiritual calmness. Concentration, the use of willpower, proper breathing, and coordination are vital aspects of the Energization Technique discovered and developed by Paramahansa Yogananda.

In these workshops, Sunday School teachers learn modern techniques for relating subject material to children in preschool, primary, intermediate, junior, and junior high school age-groups, as well as to combined age-groups.

The success of the Sunday Schools is reflected in their high student-attendance records. One parent reports: "My children have missed only one Sunday School session during the past four months, and they regretted being absent even that one day. They love their homework; and our whole family now meditates together. We are amazed by the children's receptivity to the Self-Realization teachings, and words cannot express our gratitude at seeing them apply these truths in their daily activities."

The important role of the Sunday Schools was cited by The Reverend Mother Daya Mata in a meeting with the Seminar Planning Committee. "Paramahansa Yogananda often told us that character training is vital in the upbringing of children. If, as youngsters, they are trained in spiritual ideals, they will adhere to them always. Our Sunday School teachers are planting seeds for future Self-Realization Fellowship schools throughout the western world."



The best way of training the young is to train yourself at the same time; not admonish them, but to be seen never doing that of which you would admonish them. — *Plato*.

A Visit to the Kumbha Mela

Last January, Hansa Swami Shyamananda, General Secretary of Yogoda Satsanga Society of India, escorted a party of YSS renunciants and other devotees to the Kumbha Mela in Allahabad.

Kumbha Melas are religious fairs held periodically in India to enable those wholly dedicated to religious life to meet with and give spiritual instruction and inspiration to devotees engaged in household responsibilities. *Kumbha Melas* are age-old, antedating their mention in the ancient *Mahabharata*. They are held in each of four cities famous in historic and religious lore: Hardwar, Allahabad, Nasik, and Ujjain, in that order. The exact time of convening a *Kumbha Mela* has been set in the Hindu scriptures according to auspicious astrological configurations applicable to each of the *Mela* sites.

Kumbha Melas are held successively in the four cities at three-year intervals, starting in Hardwar and returning there in twelve-year cycles. Hence each city holds a *Kumbha Mela* once every twelve years. In the same sequence, each city holds at its own mid-cycle an *Ardha* or "half" *Kumbha*. Thus Allahabad held *Ardha-Kumbha Mela* in 1971, six years after its "full" *Kumbha* in 1965. The pattern may be seen as follows:

<i>Kumbha Mela</i>	<i>Year</i>	<i>Ardha-Kumbha Mela</i>
Hardwar	1962	Nasik
Allahabad	1965	Ujjain
Nasik	1968	Hardwar
Ujjain	1971	Allahabad
Hardwar	1974	Nasik



During holy festival of *Kumbha Mela*, a "river" of pilgrims flows into confluence point of Ganges (left) and Jumna Rivers at Allahabad, India; January 26, 1971.

Mythologically, *Kumbha* refers to the vessel that holds the divine nectar of immortality. The gods and demons fought for possession of this greatest of treasures; and as the gods fled with the holy vessel, drops of its precious contents were spilled at Hardwar, Allahabad, Nasik, and Ujjain, thus anointing these locations as places of special spiritual blessing.

The Chinese traveler Hieuen Tsiang has left an account of a *Kumbha Mela* held in A.D. 644 in Allahabad. He tells us that Harsha, king of northern India, distributed to the monks and pilgrims at the *Kumbha Mela* the entire wealth (a five-year accumulation) of the royal treasury. When Hieuen Tsiang departed for China he refused Harsha's parting gifts of jewels and gold; but carried away, as of greater value, 657 religious manuscripts.

The highlight of the *Kumbha Mela* is the *Kumbha snana*, or immersion, in which pilgrims submerge themselves in the holy rivers at a particular place and devoutly pray for purification and sanctification of their lives.

The following account of the pilgrimage was contributed by Swami (formerly Brahmachari) Shantananda:

It is 7:05 a.m., January 24th, as we drive out through the gates of our Yogoda Satsanga ashram in Ranchi. Our destination is the *Ardha-Kumbha Mela* in Allahabad. This *Mela* is held every twelve years during the Indian month of *Magh*, which this year extends from January 12th to February 10th. We are heavily clothed against the chill air. The light fog and clouds that hang over the road until we are well under way suddenly dissolve, revealing a bright winter morning.

Our first stop is Hazaribagh National Park, a "zoo in reverse," the sign says. From our automobile "cages," we see no animal spectators; but we take this opportunity to stop in pleasant surroundings and sample the hot *pakorras*, *panjori*, and *chura* mixture we have brought with us in five-gallon containers.

Bodh Gaya, the famed site where Lord Buddha attained illumination, is but a short distance off our route, so we stop to visit this impressive shrine. We enter first a Tibetan Buddhist temple, surrounded by a large compound. Here we see many Tibetans: families washing clothes and cooking, and children playing about the temple grounds. The *mandir* (temple) enshrines a beautiful smiling Buddha, splendidly robed in silk and attended on both sides by hundreds of *bodhisattvas* (enlightened beings) in sculpture and painting. Nearby is a huge prayer wheel, twelve feet high and elaborately painted. It contains thousands of prayers which devout Buddhists can offer for their spiritual unfoldment.

We then visit the Mahabodhi Temple. It marks the spot where Lord Buddha attained enlightenment, and it enshrines a large golden statue of Buddha. We sit silently in meditation for several minutes before the resplendent gilded image. What enchanting peace we feel, pervading the Temple and all of Bodh Gaya!

Then we go on to view the giant Bo-Tree behind the Temple, descended from the very Bo-Tree under which Lord Buddha sat in meditation. It spreads its branches temptingly within reach of the agile pilgrim. We manage to secure five beautifully formed leaves, cherished mementos of our visit. A Tibetan monk reciting his prayers

and telling his beads, pronams* and smiles a greeting as we pass. I join one of the other brahmacharis for meditation under the Tree. Nearby, an old Tibetan monk twirls a tambourine-like drum with beaters on strings — a prayer device — as he reads from a Tibetan scripture.

After meditation, we enjoy a typical local meal of *rotis* (unleavened bread), *khichuri* (a spiced carrot-pea-cauliflower dish), *dhal* (lentils), and tea; after which we continue our journey.

By 10 p.m. we are settled for the night in the ancient holy city of Varanasi (Banaras). The next day we start the final leg of our journey to Allahabad. The day is overcast, and a light rain is falling as we leave Varanasi. After an extended ride, resplendent with country scenery, we reach Allahabad by nightfall. The next morning, we arise early. It is the 26th, *Mouni Amavashya* (day of the new moon) — the most auspicious day for immersion in the *Triveni Sangam*, the junction of the Ganges and Jumna Rivers, and of the legendary Saraswati River, said to flow underground. The confluence of these three rivers in Allahabad is sacred in Hindu lore.

More than a million persons attend the *mela* today, most of them wrapped in warm *chuddars* (shawls) against the cold morning air. A fine drizzle begins, and we cover our heads with plastic bags, knowing we can take refuge in some *sannyasi's* (renunciants') tent should the rain increase.

We are on the east bank of the Ganges, walking south toward the *Sangam*. Colorful camps of thousands of pilgrims line the riverbank. In one, a lively *kirtan* (devotional singing accompanied by drums and cymbals) is under way. In another, some *pundits* (religious scholars) and *sannyasis* are discussing holy scriptures in Sanskrit and Hindi. We pass children enacting incidents from the life of Lord Krishna on a simple makeshift stage — their curtain-cum-dressing room a simple red cloth held between scenes by two men. Many pilgrims warm themselves over log fires while engaged in quiet discourses on a wide variety of religious topics. We pass a *naga* ("sky-clad") *sannyasi* winding on top of his head his long, matted hair, and another applying a fresh "coat" of ashes to warm his body.

*A respectful form of greeting.

We see countryfolk preparing their simple noon fare, a rice *khichuri* (rice and lentils curried with vegetables), while others wash clothes or themselves. The background for all this is the vast colorful crowd in constant movement.

We arrive at the site where boats wait to carry pilgrims out onto the broad waters of the Ganges to advantageous places for bathing. Our boat stops about fifty feet from the *Triveni Sangam*, and we step into the shallow water. Here in Allahabad the Ganges chiefly is shallow, though very wide. We wade briskly through the chill waters to the *Triveni Sangam*, where Jumna meets Ganges.

As we immerse ourselves in the flowing rivers, we inwardly focus upon God and Gurudeva, and we pray we may be blessed with ever deeper devotion and untiring strength to serve the Lord's work as given to us by our Guru, Paramahansa Yogananda. Three times we immerse ourselves, all the while praying silently. The water is startlingly cold, yet a warm glow permeates our bodies and surrounds us even as we wade, dripping, back to our boat.

The boatman pushes off toward the west bank of the Ganges where most *sannyasis* are encamped. As we approach the bank, now covered with waves of human forms which completely inundate it, I see the mind watching the fervent activity, yet simultaneously deeply aware of the vast river of Spirit flowing silently beneath our perceptions, bathing us with currents of love, peace, and bliss. The massive swarms of people and boats seem dreamlike, as if floating on ethereal waters of joyous, endless space.

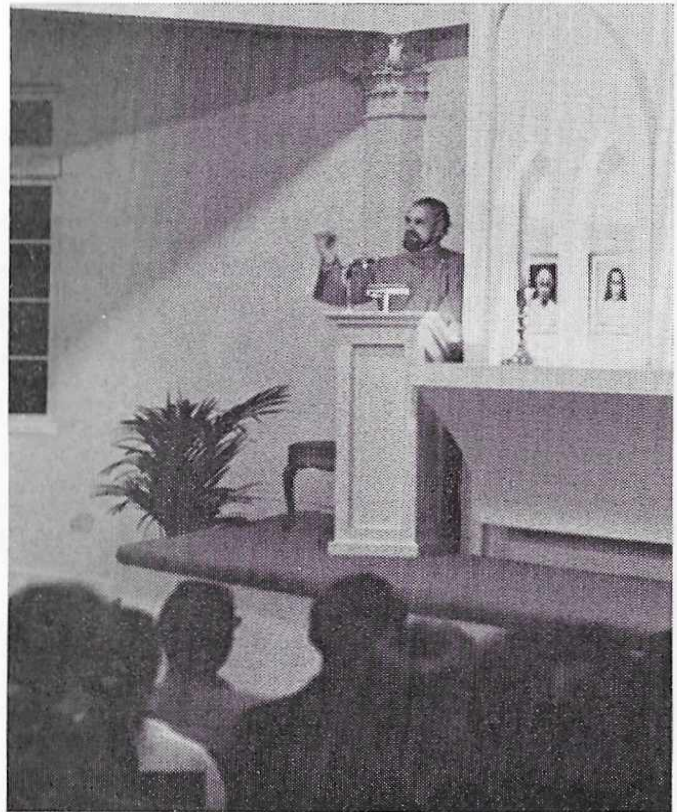
By evening, the broad expanse of the Ganges is clear again of moving boats and people, and peacefully, silently flows as it has for millenniums. So beautiful! But one need not come to a *Kumbha Mela* for this inspiration. Gurudeva Paramahansa Yogananda has shown us the way to bask in this spiritual blessing whenever we wish, wherever we are, if we but meditate.

It is the Spirit of God that actively sustains every form and force in the universe; yet He is transcendental and aloof in the blissful void beyond the worlds of vibratory phenomena. Those that attain Self-realization on earth live a similar twofold existence. Conscientiously performing their work in the world, they are yet immersed in an inward beatitude.

— Swami Sri Yukteswar in "*Autobiography of a Yogi*"



Two lectures and seven weekly classes in Self-Realization Fellowship teachings were offered in Orange County, California, from April 16th through June 5th. (*Above*) Brother Dharmananda speaking on "The Science of Yoga," April 16th, in The Inn of Tomorrow, Anaheim. (*Right*) Brother Achalananda teaches class—"How to Recharge the Body with Cosmic Energy"—in the Fullerton SRF Temple.



Self-Realization Fellowship

Lecture Tours

UNITED STATES

Brother Anandamoy will give public lectures on the science of yoga, and classes in Self-Realization Fellowship teachings in the following cities:

DALLAS, Texas: Fairmont Hotel — October 8-17

ATLANTA, Georgia: Royal Coach Motor Hotel—Oct. 30-Nov. 7

MIAMI, Florida: Dupont Plaza Hotel — December 3 -12

EUROPE

Brother Bhaktananda and Brother Abhedananda will visit Self-Realization Fellowship Centers, giving lectures, classes, and satsangas (informal spiritual discussion) for members, students, and friends.

BIRMINGHAM, England — August 28,29

LONDON, England — September 2,3,4,5

THE HAGUE, Netherlands — September 9,10,11,12

BERLIN, Germany — September 14,15,16

NUREMBERG, Germany — September 18,19,21

MUNICH, Germany — September 23,24,25,26

GENEVA, Switzerland — September 28,29,30

MILAN, Italy — October 2,3,5

ROME, Italy — October 9,10,12

MADRID, Spain — October 15,16,17,18

PARIS, France — October 22,23,24

Write to international headquarters in Los Angeles for details.

(Continued from page 25)

abilities, and often praised her publicly. "Guruji," she would plead, "please don't speak about me in these ways before others. It pains me when you do so." But our guru went right on, as was his right.

In the copy of Paramahansaji's *Autobiography* that he gave to her in 1946 he wrote: "God and the Gurus ever bless you for your valiant and loving part in bringing out *Autobiography of a Yogi*. At last the sacred fragrance of God, of my gurus and the masters, has come out through the secret doors of my soul — after unending hazards and ceaseless efforts of Laurie and other disciples. All fag-gots of difficulties are burning in the everlasting flame of joy."

He often said: "What Miss Pratt has done for this book I cannot begin to describe. Before she was to go to New York [to edit the manuscript and find a publisher] she fell violently ill. She left for New York just the same. But for her, the book would never have gone through." Checking her editing of some passages in the book, he once wrote in the margin: "Only so illumined a *chela* as my Laurie could raise such fine knot-points of scriptural controversy."

A disciple of this path recently wrote us: "On one of the last few days of Paramahansaji's life I happened to be near enough to hear him say, of Tara Ma, to one of the visitors * from India, 'She has martyred herself for this work.' "

Tara Ma came from a quite extraordinary family, to speak briefly about that aspect of her life. Her grandfather, Orson Pratt, was one of the founders of the Mormon religion. He was one of the great astronomers and mathematicians of the Western world. Einstein said of him that only a handful of men, even today, could understand Orson Pratt's book on mathematics. A prophet and a seer, he seemed to live in another world, often passing his own grandchildren on the street without recognizing them. During the month of Lahiri Mahasaya's † birth (September 30, 1828), he would go out when everyone else was asleep and pray all night to God. He experienced some great spiritual awakening during that

* Ambassador B. R. Sen and his party visited SRF headquarters on March 4, 1952, three days before Paramahansaji's *mahasamadhi*.

† One of the line of gurus of Paramahansa Yogananda.

period when Lahiri Mahasaya was born.

And Tara Ma was very much like her grandfather, spiritually and intellectually. She had one of the most original, keen, penetrating minds of any human being I have ever met. She lived primarily by the principle of discrimination, and early understood the highest wisdom, which is to seek and know God. Wisdom is not wisdom unless it relates to Him. And one cannot relate to God unless one loves Him deeply. Tara Ma's love for God was not the kind that is displayed before others. She lived it — ardently and profoundly.

In a sense, the passing of our beloved Tara Mata closes another chapter of our guru's work. Now a new chapter begins, because there will always be a continuity, Paramahansaji said, to the inflow of great disciples on this path. In the annals of Self-Realization Fellowship Tara Ma will ever live as one of those first champions of the cause of Self-Realization. She was a pillar of strength in helping to establish this work of God and Guru in the West. In her far-sighted way, she understood that it was the harbinger of a union of the highest ideals of East and West, a union destined to lead mankind to true brotherhood under God.

Gurudeva often said of her, "It is not necessary for her to meditate in this life. By editing my writings, and because she came here a highly realized soul, she does not require this. I have already set her place for her in heaven."

Before she left her body, she gazed for a long time at Paramahansaji's picture; then quietly, peacefully closed her eyes and departed this world.

As she had requested, long ago, half of her ashes were taken to India — that blessed land she never saw in this life, but loved so truly — to be strewn on the River Ganges.

To me this is not a time for sorrow. She never allowed sadness to bring down her consciousness. She faced all of life's changes with that divine and lofty understanding that comes truly to one who has attained a high degree of illumination. May Divine Mother and our beloved Guru bless Tara Mata, and keep her always in the shelter of Their divine love.

ILLUMINATING THOUGHTS OF TARA MATA

We should always ask ourselves, "Why have I been sent here?" And if we use our discrimination rightly there will be only one answer: to find God. When one becomes deeply spiritual, united with God, and gives out love and friendship, he attracts love and friendship from others. Think of Paramahansaji! Everyone, even strangers, could feel the wonderful qualities of his great and noble heart. But most people have no real heart. They show rather preferences and attachments; they seek out special friends, or they think only of their own immediate family. But he who loves God truly is impartial and impersonal with all. The truth of life is perfect harmony and the realization that all people are part of our own Self.

* * *

If we do not make an effort to know God and to please Him, by determined effort to find Him while we are here on earth, how can we possibly imagine that after death we will find ourselves closer to Him?

Ability to enter the superconsciousness* at will must be won by self-effort here on earth. We should be unutterably grateful that a true Son of God, our guru Paramahansa Yogananda, deigned to come to the West to bring us knowledge of the techniques that will enable the average man who practices them faithfully to enter the superconscious state at will.

* * *

To my mind, there is no such thing as a "personal" problem. I see it all as a part of *maya*.† And I see that every human being who has not found God is subject to that great delusion. We all have to fight a common enemy. God created *maya*. He only wants us to *resist* it.

* Awareness of the soul and God, and their inseparableness.

† The cosmic delusion that the world and the body are real; the idea of separateness from God, expressed through ego and identification with a mortal form.

Self-Realization Fellowship

Thanks You

for your goodwill and generous contributions



In a world predominantly materialistic, in which the name of God is rare upon men's lips, it is heartening to find His love manifesting through the lives of those who have been inspired by the teachings of Paramahansa Yogananda. Since these sacred teachings first stirred recognition in India in 1917 and in America in 1920, hundreds of thousands of followers have found in their lives a deeply fulfilling harmonious development of physical, mental, and spiritual attributes.

The message of Self-Realization continues to spread throughout the world, changing countless lives, bestowing the means by which man can commune with God and bring His light of love and wisdom into the heart and mind. No force on earth is more powerful than that which is generated by personal communion with the Lord. His Supreme Power can heal any affliction of mankind and forever dispel darkness from the world.

Your help ensures continued dissemination of Paramahansa Yogananda's message. You serve importantly through prayer, through service, and through contributions. Your gifts are a blessing to others; and they enrich your own life as well, for the divine laws of creation reciprocate the good you do to others.

Once again, thank you!

Gifts to Self-Realization Fellowship, a nonprofit religious institution, are U.S. income-tax deductible. Bequests are exempt from U.S. estate taxation.

Letters to Self-Realization Fellowship

“First let me say that I am not sure whether the blessings and subtle character growth during my life in SRF are due mostly from my efforts (as difficult as the technique is, for me, and considering my occasionally not practicing it for long periods) at *Hong-Sau* practice, or mostly from my successful striving during the last few months to develop faith in and surrender to my Guru, and to place all the cares of my life in his hands. I am inclined to think the latter has helped me most, but I am not sure.

“I feel less critical toward people in general, and make greater efforts to see them as children of God. Some perhaps are mighty strange and perplexing — but that is a part of God’s *lila* (play of creation), which makes the drama so interesting.

“Every so often, when I read a passage in the Lessons, I feel to some extent the power (like an electric current) emanating from the truth of the thoughts expressed, and I feel a joy that I can apply it particularly well in my life.

“I have suffered less from the empty states of depression I used to have quite often. The goal of union with God was in the back of my mind, but it seemed so distant and remote; I felt no immediate goals to live for. Gururji’s blessings have not only given me things to strive for as goals in life, but the new problem of having so many possible avenues open up that the question lies in choosing which one is the best for me!

“I have gained the ability to understand the beautiful purpose of life as a school in which every situation is endowed with a special lesson for working out the seeds of our past karma (actions).

“But all the foregoing changes in my life would never have occurred if it were not for the greatest blessing of them all — faith that it is my Guru, Paramahansa Yogananda, leading me every step of the way. And no single incident in my life brought this about more forcefully than my attending the last class Brother Anandamoy gave here on the guru-disciple relationship. The discussion of this subject could only have been a special blessing from Master himself to me, in order to deepen my faith. I thank you in SRF for sponsoring such a God-intoxicated series of classes. I was thrilled.” — *R.C., San Diego, Calif.*

Books by Paramahansa Yogananda

Autobiography of a Yogi

Paramahansa Yogananda gives a unique account of his spiritual search and its fulfillment under the spiritual training of the Christ-like guru Sri Yukteswar. Within this framework he explains with scientific clarity little-understood scriptural truths and the subtle but definite laws by which yogis perform miracles and attain self-mastery. Yogananda also recounts, from personal acquaintance, the extraordinary lives of a number of modern Hindu and Western saints.

Cloth 514 pp., 32 pp. photos, \$5.00

Whispers from Eternity

Inspired prayers, including a section for children, and invocations to the world's great spiritual teachers; also poetic expressions of Yogananda's deep realizations during times of God-communion.

Cloth, 266 pp., 3 illus. \$3.00

The Science of Religion

A clearly written exposition of the inescapable search for God, resulting from natural longing for happiness, security, love, and freedom from want and pain. Yogananda explains religion as a means

to the goal, and the four main paths to God-consciousness.

Cloth, 101 pp., frontispiece, \$1.95

Sayings of Yogananda

A collection of Paramahansa Yogananda's wise counsel and practical philosophy. An informal portrait of the great world teacher.

Cloth, 126 pp., 7 halftone ill. \$2.95

Metaphysical Meditations

Pocket-size, this book for daily direction contains meditations for inspiration, self-improvement, and expansion of consciousness.

Paper, 115 pp., 75¢; in cloth, \$1.50

Scientific Healing Affirmations

A practical guide to the proper use of intellect, devotion, faith, and will as a means of healing. Yogananda gives healing techniques and affirmations, and explains the basis of their efficacy.

Paper, 76 pp., 3 halftone illus. 95¢

How You Can Talk With God

The art and science of devotionally calling upon the Lord until He replies. The simple and singlehearted approach to God.

Paper, 32 pp., 3 halftone illus. 50¢

The Law of Success

Yogananda explains immutable laws for the attainment of success, happiness, and material sufficiency, giving directions and principles for the guidance of daily thoughts and actions. Importance of prayer.

Paper, 32 pp., frontisp. 50¢

Cosmic Chants

A collection of sixty devotional chants arranged or composed by Paramahansa Yogananda. Introduction explains the art of spiritual chanting for deep meditation.

Flexible cover, blue and gold. 106 pp., 8 halftone illustrations \$2.50

Spiritual Diary

An inspiring quotation for every day of the year, collected chiefly from the words of Paramahansa Yogananda. Can be started any time of the year. Designed for personal entries as well as reading.

Blue vinyl, gold lettering, \$2.00

RECORDINGS

Chants and Prayers

The Voice of Yogananda

Nine soul-saturated chants and prayers that convey the inspiration of Yogananda's devotion for God.

No. 121 (LP) \$5.00

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Selections from *Cosmic Chants* by Paramahansa Yogananda, sung and recorded by monks of Self-Realization Fellowship order.

No. 203 (Stereo LP) \$5.00

In The Land Beyond My Dreams

Twelve selections from *Cosmic Chants*, arranged and played on the organ by a monk of the Self-Realization Fellowship Order.

No. 251 (Stereo LP) \$5.00

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SELF-REALIZATION FELLOWSHIP STATEMENT ON THE USE OF DRUGS

Drugs have no value in the search for God. They disrupt normal function of the body and mind and are known to cause temporary mental derangement at times.* The use of drugs to attain a state of divine awareness is thus in direct conflict with the practice of yoga, which gives man union with God through natural, balanced development of body, mind, and soul.

God gave man free will. Man must develop and use this power intelligently if he would rise above the ordinary states of consciousness, in which he is a slave to his environment, and enter into the freedom and bliss of Self-realization. One who seeks to circumvent the essential spiritual disciplines and arrive at spiritual experiences by artificial means, such as drugs, achieves an artificial result. No good can come from a substance that distorts the expression of man's consciousness; good comes to man only by his own effort to refine his will, thoughts, and emotions so that true joy and expansion of consciousness manifest in a natural way under the control of the higher Self or Soul.

Yoga brings peace and happiness through conscious control of body, mind, emotions, will. Drugs invite uncontrolled involuntary states, frequently nightmarish. Yoga and drugs are opposite paths, and drug use hinders rather than helps one's efforts to attain the lasting spiritual benefits of yoga. To overcome the effects of serious drug abuse may require incarnations of painful effort.

For these reasons the use of drugs, which many today erroneously extol as a quick way to enter exalted states of consciousness, is in complete opposition to the teachings of Self-Realization Fellowship.

*Self-Realization Fellowship does not refer, in the statements on this page, to the controlled use of drugs under competent medical supervision for the treatment of physical and mental illness.

“Seek God for His own sake. The highest perception is to feel Him as Bliss, welling up from your infinite depths. Don't yearn for visions, spiritual phenomena, or thrilling experiences. The path to the Divine is not a circus!” — *Paramahansa Yogananda*

Comments on *Autobiography of a Yogi*

"The treasure trove of spiritual gold in Paramahansa Yogananda's *Autobiography* amounts to ten times the equivalent of an earthly million. I have had the book for a year but have only read it once because the greater part of the time it's been out of my hands. My copy is dog-eared, crumb-smearred, tear-besmirched; grown ragged from handling by those who have eagerly received it, and many others are in line." — *S.V., Mt. View, California.*

"I could not wait to finish reading *Autobiography of a Yogi* before writing to you. Not having any previous knowledge of yoga, I find myself with a newly acquired thirst for a complete understanding of this wondrous subject." — *G.P., Riverdale, New York.*

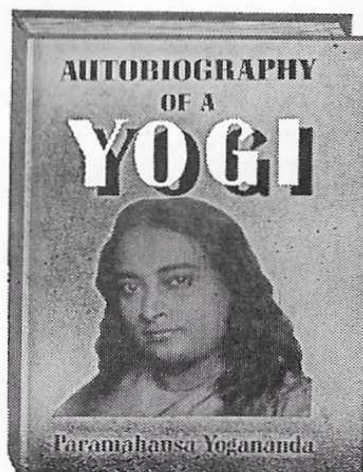
"I have just read *Autobiography of a Yogi* by Paramahansa Yogananda and was intensely interested in his experiences in Self-realization. Although I belong to no organized religion, after reading Yogananda's autobiography I see that yoga, and the intense desire to know God, are the keys to realization of my beliefs. I wish to enroll as a member of Self-Realization Fellowship." — *R.P., Saskatoon, Canada.*

"I am grateful to you for granting me some insight into this fascinating world."

— *Thomas Mann, Nobel Prizeman*

517 pp., 32 pp. photographs
Foreword by W. Y. Evans-Wentz, M.A.,
D.Litt., D.Sc.

Translated into French, Dutch, German, Italian, Spanish, Icelandic, Danish, Greek, Bengali, Gujarati, Arabic, and Japanese.

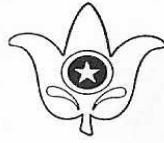


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Founded in America by Paramahansa Yogananda in 1920

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Founded in India by Paramahansa Yogananda in 1917

The Reverend Mother Daya Mata, *President*

For the reader's convenience, the United States section and the India section of this directory begin with detailed listings of the addresses and activities of SRF International Headquarters and YSS Headquarters, and those branch centers which are instrumentalities of SRF or YSS Headquarters.

The directory otherwise consists of a worldwide geographical listing of cities in which SRF and YSS students are meeting for meditation and other spiritual activities.

Information about time and place of SRF meetings may be obtained by writing to Self-Realization Fellowship, Center Department, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.A.

Inquiries about YSS activities in India should be directed to Hansa Swami Shyamananda, General Secretary, Yogoda Satsanga Society of India, Yogoda Branch Math, Old Hazaribagh Road, Ranchi 1, Bihar, India.

UNITED STATES

California

LOS ANGELES — SRF-YSS international headquarters, Mother Center, 3880 San Rafael Ave. Telephone (213) 225-2471. Visitors welcome, Sat. and Sun. 1 to 5 p.m., other days by appointment.

HOLLYWOOD — SRF Temple, SRF India Hall, 4860-66 Sunset Blvd. Tel. (213) 661-8006. SERVICES: Sun. 8:30 a.m. (meditation), 9:30 and

11 a.m. (main service), 11 a.m. (children's service), 8 p.m. (meditation); Thurs. 8 p.m. (midweek service).

MEDITATION COUNSELORS: Meera Mata, Bro. Bhaktananda, Bro. Bhavananda. Tel. 661-8006 or 225-2471. Area code 213.

PACIFIC PALISADES — SRF Temple, Lake Shrine, Mahatma Gandhi World Peace Memorial, Yogananda Museum, 17190 Sunset Blvd. Tel. (213) 454-4114. Open to visitors daily except Monday.

SERVICES: Sun. 9:30 & 11 a.m. (main service), 11 a.m. (children), 8 p.m. (meditation); Thurs. 8 p.m. (midweek service).

MEDITATION COUNSELORS: Brothers Dharmananda and Jivananda. Telephone (213) 454-4114 or 225-2471.

FULLERTON — SRF Temple, 142 East Chapman Ave.

SERVICES: Sun. 10 a.m. (meditation), 11 a.m. (main service and children's service), 8 p.m. (meditation); Thurs. 8 p.m. (midweek service).

MEDITATION COUNSELOR: Brother Achalananda. Tel. Fullerton (714) 525-1291; if no answer, phone Los Angeles (213) 225-2471 (SRF headquarters).

ENCINITAS — SRF Hermitage and Ashram Center, Highway 101 at K St., P.O. Box 758. Telephone (714) 753-2888.

SERVICES: SRF Temple, 215 K St. at Second. Sun. 9:30 and 11 a.m. (main service), 9:30 a.m. (children), 7:30 p.m. (meditation); Thurs. 8 p.m. (lecture).

SRF RETREAT: Guest accommodations for SRF students and friends, P.O. Box 758. Tel. (714) 753-1811.

MEDITATION COUNSELORS: Bro. Mokshananda, Mukti Mata, Bro. Premamoy. Telephone 753-2888.

SAN DIEGO — SRF Temple, 3072 First Avenue.

SERVICES: Sun. 9:30 a.m. and 11 a.m. (main service), 9:30 a.m. (children's service), 7:30 p.m. (meditation); Thurs. 8 p.m. (midweek service). Telephone (714) 295-0170.

MEDITATION COUNSELOR: Brother Mokshananda. Telephone Encinitas, (714) 753-2888.

EL SERENO — SRF Meditation Group.

LOS GATOS (near San Jose) — SRF Meditation Group.

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PHOENIX — SRF Temple, 6111 No. Central Avenue.

SERVICES: Sun. 11 a.m. (main service); Thursday 8 p.m. (meditation service). Telephone (602) 279-6140 or 266-7556.

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