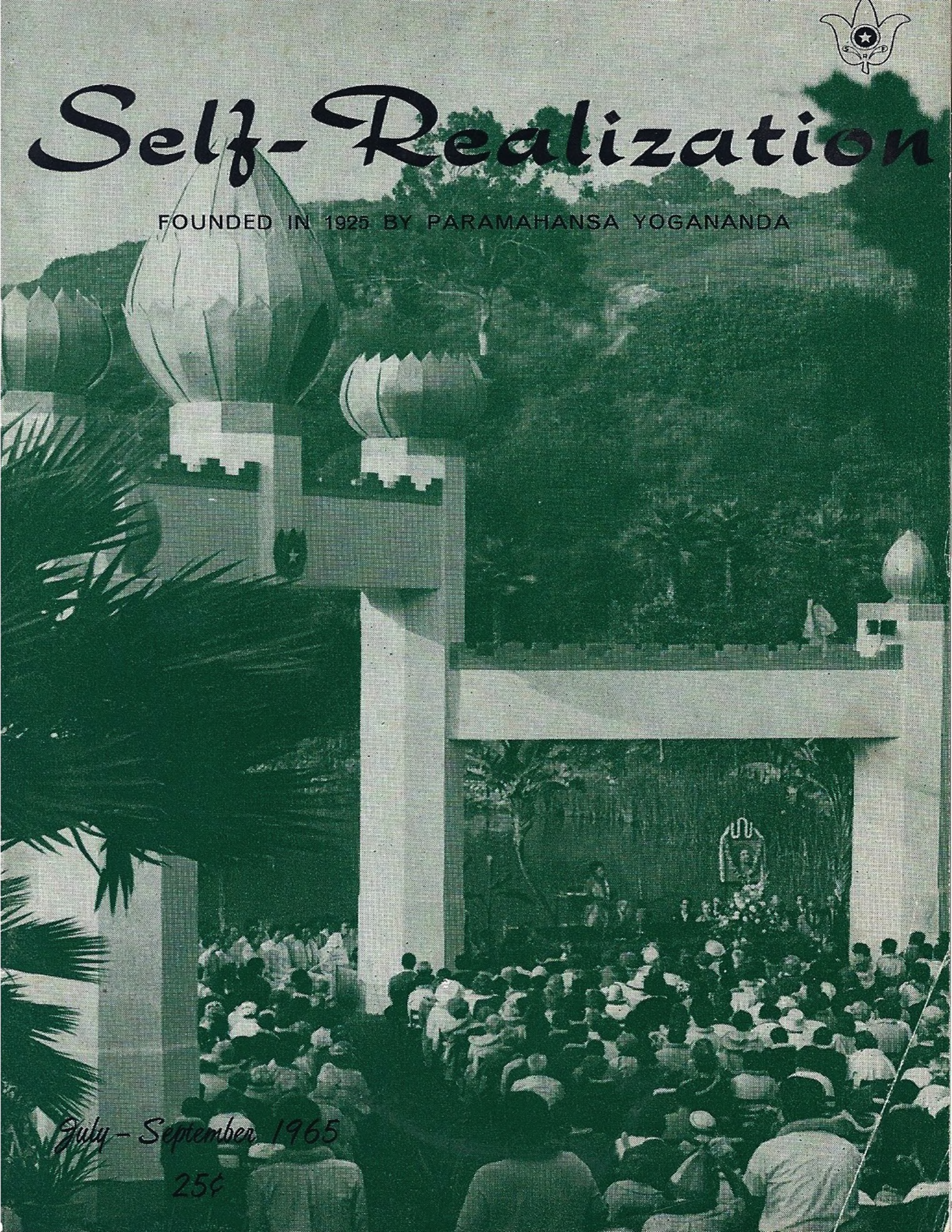
Self-Realization

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA



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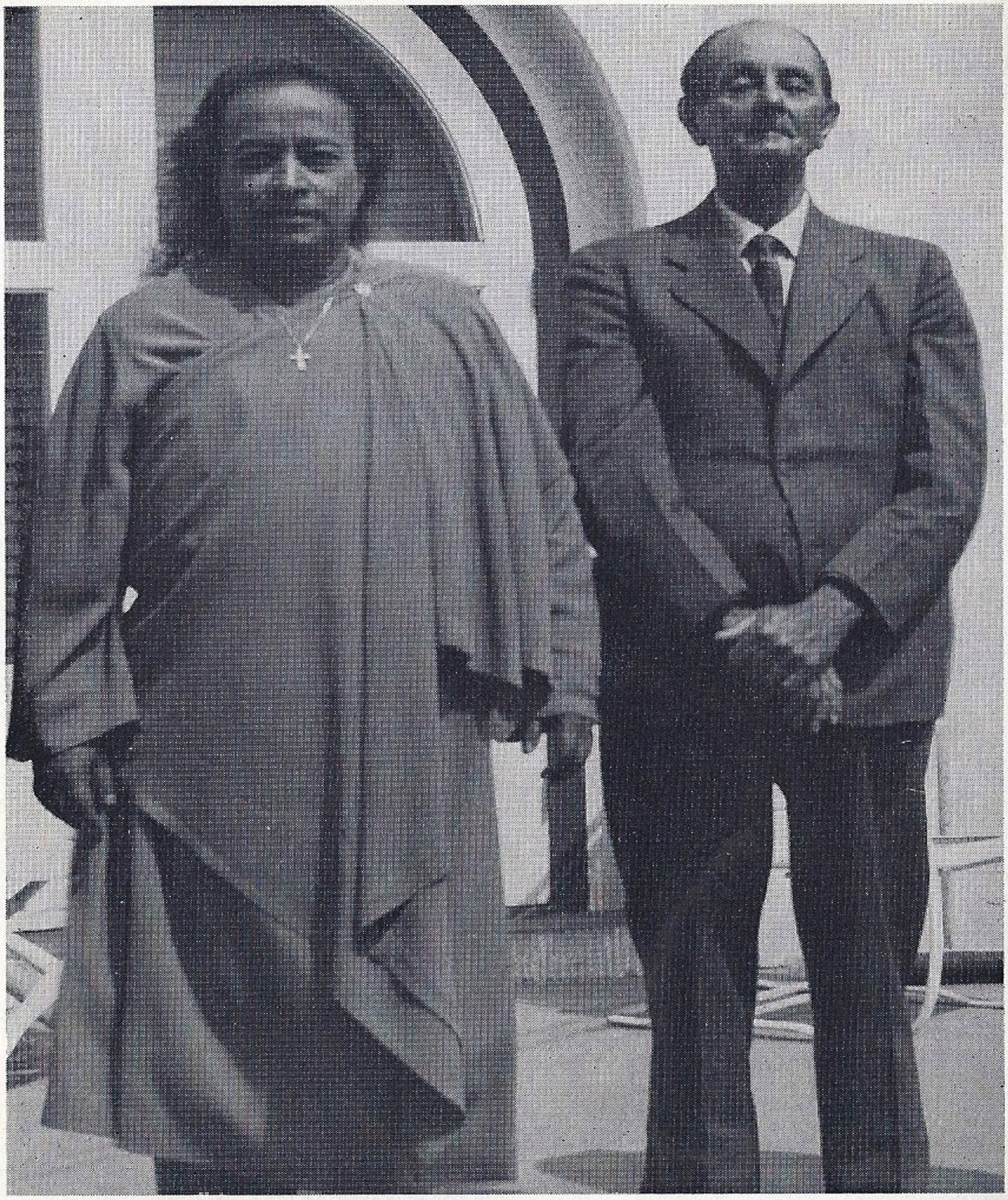

Paramahansa Yogananda and Dr. W. Y. Evans-Wentz, renowned Orientalist who wrote the foreword in *Autobiography of a Yogi*. Photo taken in 1949 at Self-Realization Fellowship Church, San Diego.

CAPTION FOR OUTSIDE FRONT COVER

Daya Mata addresses 1965 SRF Convocation, July 11th, SRF Lake Shrine, Los Angeles

Self-Realization Magazine

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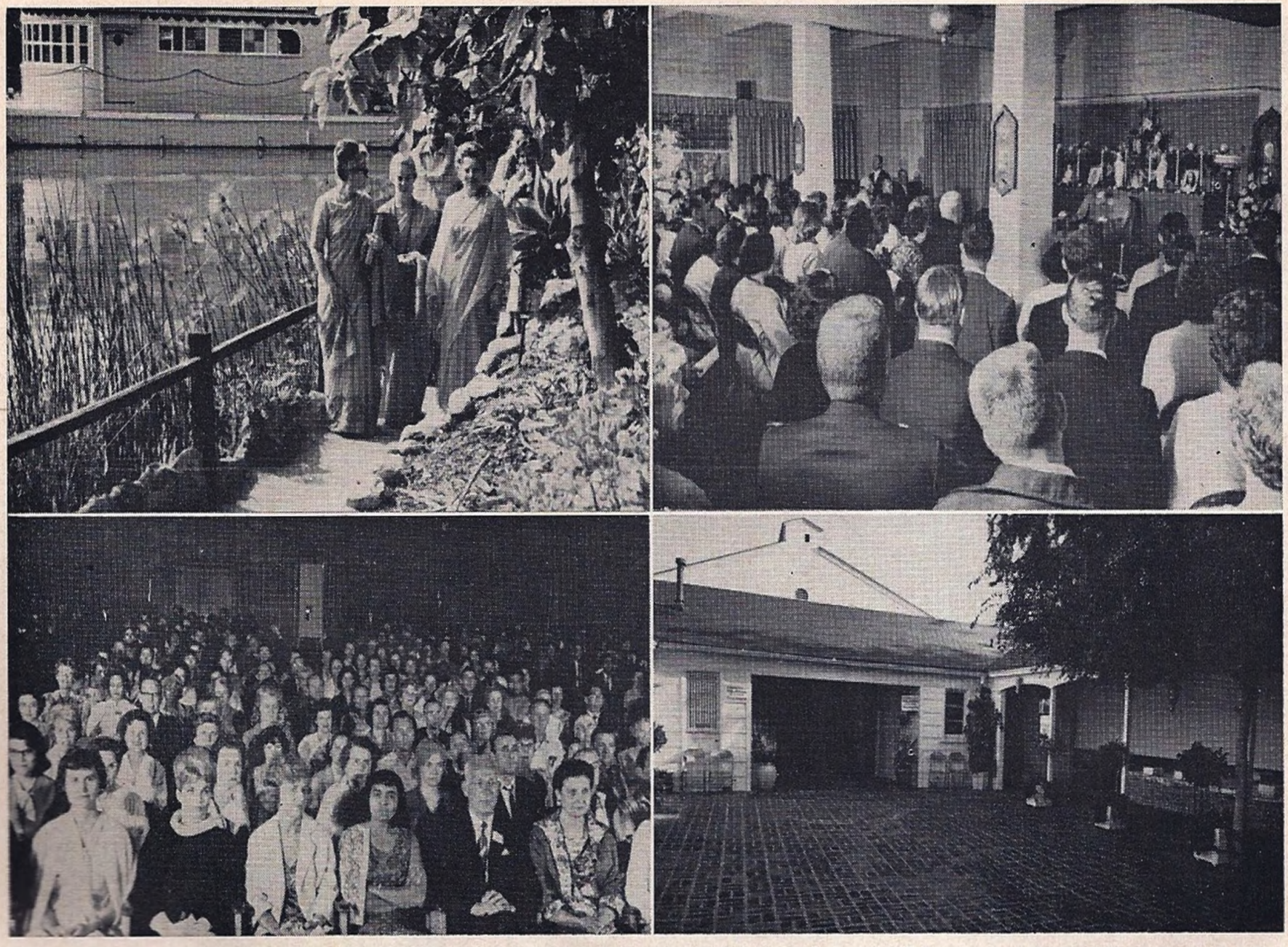


Convocation glimpses (clockwise, from upper left): (1) Ananda Mata, Mrinalini Mata, and Daya Mata on "Day of Fellowship," SRF Lake Shrine. (2) Students at *Kriya Yoga* initiation ceremony in chapel, SRF headquarters. (3) Courtyard of Assistance League Playhouse where Convocation classes and many other activities were held. (4) Students who attended inspirational program in the Playhouse — a film describing the life of Paramahansa Yogananda.

Self-Analysis: Key to the Mastery of Life

By Paramahansa Yogananda

A talk in Los Angeles on November 6, 1938

Let us leave the confines of ego and wander in the vast fields of soul progress. As time is marching on, so must your souls march on to a greater expansion of your life in Spirit. The initiative to undertake one's most important duty in life is often buried beneath the accumulated debris of human habits. We must free ourselves from their stultifying influence and start to sow the seeds of the success that we all desire. Life is worthwhile when you are accomplishing the most essential work: that of finding out the meaning and true values of your existence.

Man should be instructed by this cosmic motion picture of life. It is not being shown without a reason. Each day we behold different scenes, and each day has a lesson to teach. You are meant to learn the lesson by concentrating on the supreme purpose of human existence: to know Who is behind your life.

Without Self-Analysis, Man Leads Robot-like Life

Millions of persons never analyze themselves. Mentally they are mechanical products of the factory of their environment, preoccupied with breakfast, lunch, and dinner, working and sleeping and going here and there to be entertained. They don't know what or why they are seeking, nor why they never realize complete happiness and lasting satisfaction. By evading self-analysis, people go on being robots, conditioned by their environment. In true self-analysis is the greatest art of progress.

Everyone should learn to analyze himself dispassionately. Write down your thoughts and aspirations daily. Find out what you are — not what you imagine you are! — because you want to make yourself what you ought to be. Most people don't change because they don't see their own faults.

Everyone is the product of his heredity and environment. If you were born in America you reflect certain American characteristics.

If you were born in China or England, you are likely to reflect their national interests. Your environment is the result of your heredity — the traits and desires acquired by you in past lives. This heredity of past incarnations has led to your being born in the particular family and environment in which you now find yourself.

When we read about the families of important people, we often note that sons of great men are not necessarily of the same mental caliber as their fathers. This failure of biological heredity in man raises a great doubt in our minds: why don't we find the same results in human life that we observe in the plant and animal kingdoms, where good pedigree usually produces good offspring? We must probe the inner life of man for an answer.

Traits from Past Lives Influence Us Now

In a literary family it is not unusual to find a boy who doesn't like literature at all. He has been brought up with literature-loving companions, yet has no affinity for it. Why? Environment or heredity in the ordinary sense does not explain it. But beyond these factors is reincarnation. We are born into a particular family because of certain characteristics that are similar. But every person in a family is an individual soul who brings his own distinctive traits from his past lives. Hence there are always some biological hereditary resemblances in families, yet each person is different in character.

A man takes birth in a certain family, a particular social and national environment, owing to specific causes — his own past actions. Therefore man must be the architect of his own destiny. One can almost predict what he will be in his next life by analyzing his dominant interests and habits in this one.

Whatever You Have Created or Done, You Can Undo

So self-analysis is very important for the progress of the soul. Let us suppose that tragedies have been your favorite reading for many years, and that you naturally feel you will continue to enjoy them for the rest of your life. But if you analyze yourself and see that by your constantly reading this type of literature you are becoming morose, then you will wish to form a new habit of reading inspiring spiritual books. By doing so you will change the course of your life. We can alter ourselves very quickly with strong determination; but without it, one does not change effortlessly or in a minute the habit patterns of years. To eradicate a habit of long standing you must

apply the full strength of your determination in counter-activity until the bad habit is worn out. Most persons don't have the necessary patience. But everyone should feel encouraged by this truth: whatever you have created or done you can undo.

When you analyze what you are, have a firm desire to banish your weaknesses and to make yourself what you ought to be. Don't allow yourself to be overwhelmed with discouragement at the revelation of your shortcomings that honest self-analysis usually brings.

A theory has been advanced that thought is a product of the endocrine glands. Such a conception is unfounded. Flesh cannot produce thought. Mind is the architect of the microcosm and the macrocosm. As water by cooling and condensation becomes ice, so thought by condensation assumes physical form. Everything in the universe is thought in material form. The endocrine organ is just a physical structurization of a microcosmic thought-blueprint.

It is true, of course, that the physical and mental aspects of man are closely interrelated; it is commonly observed that a person whose liver is "out of order" becomes cranky. When you are bilious, you don't feel like smiling and saying "Peace" to everyone! You feel unamiable. Your thought and emotions are affected by your physical state.

A weakening of the organs has a corresponding weakening effect on mental power. Those who eat a great deal of meat are often surly and full of vexation. If I were to put you on a grape-juice diet for a week, you would be likely to feel uplifted and harmoniously disposed toward all.

I recently met a man who was wearing just a lightweight suit and no overcoat, although it was terribly cold. He said he was seventy years old, and that he never feels cold. He didn't even wear socks! He had accustomed his body to chilly weather. Mind influences body more than vice versa, but the bodily chemicals exercise a constant influence on the mind. Body and mind are interdependent.

Dreams Reveal the Omnipotence of Mind

For example, suppose I am dreaming that I am awake and in the kitchen, and very hungry. I eat something and drink a glass of milk. My hunger and thirst are gone, and I feel satisfied. What was the cause of my satisfaction? Was it the food? Remember, I am dreaming. Is it not simply a change of thought that made me feel

satisfied? Since I am dreaming, it is my mind that thought it had taken food. The hunger and the food and the milk were only ideas in my dream. All were made of the same mind-stuff. When I wake up I realize that my experiences were nothing but a series of ideas. A mere change of thought removed the unpleasant sensation of hunger and substituted the pleasant sensation of eating food and drinking milk. So you see, thought by itself can do anything.

Once I was traveling by train when the weather was extremely hot; the air felt as if it were coming from a furnace. Everyone around me was suffering, but I was smiling within because my mind was dissociated from the thought of the heat. I had said to myself: "Lord, the same electricity that makes heat in a furnace makes ice in a refrigerator. Therefore why shouldn't I be able to redirect that electricity of Yours to produce cold right now?" In that instant I felt as if a sheet of ice had enveloped me.

We should bear in mind, however, that it is not good to disregard the body wholly. One should eat proper foods in preference to wrong foods. And if you must live with people who make you nervous, then once in a while you should change your surroundings. But it is better still if you can change your *mental* environment, so that you won't be disturbed by others' actions. Change yourself, and you can then live anywhere in peace and happiness.

Most places I go are like mental hospitals. Some people are sick with jealousy, others with anger or hatred or passion and so on. They are victims of their habits and emotions. But you can make your home a place of peace. Analyze yourself. All emotions are reflected in the body and mind. Envy and fear cause the face to pale, and love makes it glow. Learn to be calm and you will always be happy.

So remember, whatever type of ego you have, whatever personality you are trying to express, you should make an effort to analyze your true nature and to develop its best qualities. One may have a moral ego or a patriotic ego or an artistic ego or a businessman's ego, and so on. If morality is your ideal, just live uprightly and express your goodwill to all. That is real morality. It is pride that makes self-righteous persons so ready to judge those about them who are weak. True morality includes compassion for others in their ignorant wrongdoings.

Those who are products of the material ego suffer much and needlessly. Such persons should learn self-control; otherwise they are just like pieces of matter in action — they have to smoke so many

Lawn and gardens in front of Yogoda Satsanga Ashram *(right)* on Ganges River, Dakshineswar (near Calcutta), established in 1938 by Paramahansa Yogananda

times a day, they must eat certain foods, they always get a headache if they miss their lunch, they can sleep only in a particular kind of bed, and so on. It is all right to utilize creature comforts, but never be enslaved by them.

Be Guided by Intuition

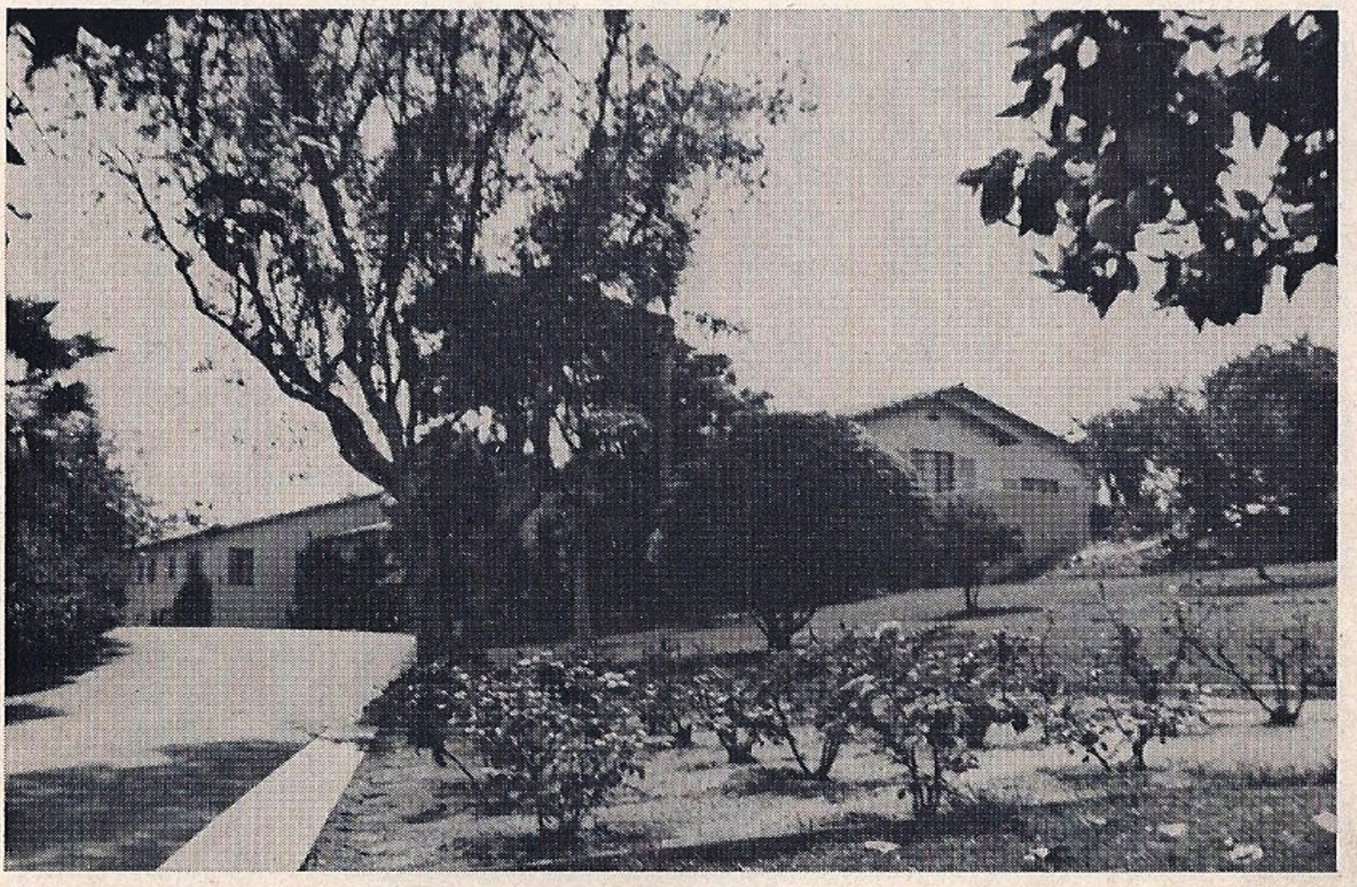
If you are a cross between an intellectual and a materialistic ego, that is better. But unless you maintain a balance among your intellectual, material, and spiritual natures, you are not going to be happy. Your spiritual intuition tells you how to control your life, so that you are not mastered by it. It is unwise to let the materialistic ego govern your judgment; your conscience and intuition should decide.

Plain living and high thinking should be your goal. Learn to carry all the conditions of happiness within yourself by meditating and attuning your consciousness to the ever existing, ever conscious, ever new Joy, which is God. Your happiness should never be subject to any outside influence. Whatever your environment is, don't allow your inner peace to be touched by it. Analyze yourself; make yourself what you should be and what you want to be. People seldom learn true self-control; they do things that are detrimental to their highest welfare and think they are making themselves happy; but they are not. To be able to do things when and because you ought to do them, and to refrain from doing what you know is injurious are the ways to real success and happiness.

Don't keep your mind engaged in too many activities. Analyze what you get from them, and see if they are really important. Don't waste your time. To read a good book improves you much more than seeing movies. I often say, "If you read for one hour, write in your spiritual diary for two hours; and if you write for two hours, think for three hours; and if you think for three hours, meditate all the time." No matter where I go, I keep my mind on my soul peace all the time. You too should always point the needle of your attention toward the North Pole of spiritual joy. Then no one can ever disturb your equilibrium.

Remember, if each day does not find you a better person than you were the day before, you are going backward — in health, in mental peace, and in soul joy. Why? Because you don't exercise enough control over your actions. You yourself made your habits, and you can change them. If you have been thinking wrongly, make up your mind to be with good company and to study and meditate. A

Yogacharya Cuaron of the Mexico City SRF Center and Brahmachari Rothwell of SRF headquarters, Los Angeles, recently conducted meetings at a number of SRF Centers in South America. *(Left)* SRF students at *Kriya Yoga* initiation in Buenos Aires. *(Right)* Students in Rio de Janeiro at a showing of films describing Self-Realization Fellowship activities.



Self-Realization Fellowship Hermitage, Encinitas, California, built in 1936 for Paramahansa Yogananda by his great disciple Rajasi Janakananda. Their apartments were located in wing at far left.

change of company can make a great difference to you. When you come here, even for these few hours, your mentality changes; you feel a refreshing peace. When you go to a dance or a party your mind is often restless, nervous, and excited. Later, if you go into a better atmosphere, one of calmness, you feel different again. The greatest influence in your life, stronger even than your will power, is your environment. Change that, if necessary. Until you are mentally strong, you can never be what you want to be without a good environment to help you. When you are having difficulty in trying to change for the better, spiritual company and good environment are essential.

So analyze yourself; and if you can do it fearlessly, you will be able to stand the critical analysis of others without flinching.

Be a Helper, Not a Destroyer

Those who like to dwell on the faults of others are human vultures. There is already too much evil in the world. Don't talk of evil, don't think of evil, and don't do evil. Be like a rose, wafting to all the sweet fragrance of soul goodness. Make everyone feel that you are a friend; that you are a helper, not a destroyer. If you want to be good, analyze yourself and develop the virtues in you. Banish the thought that evil has any part in your nature, and it will drop off. Make everyone else feel that you are an image of God, not by your words but by your behavior. Emphasize the light, and darkness will be no more. Study, meditate, and do good to others.

Seclusion is the price of greatness. Be alone within. Don't lead the aimless life that so many persons follow. Meditate and read good books more. There are so many inspiring things to know, and yet man spends his time foolishly. Happiness will never come if you don't concentrate and act on the wisdom of great men. Their thoughts are there to help you, in the scriptures and other truthful books.

Once in awhile it is all right to go to the movies and have a little social life, but mostly remain apart and live within yourself. Happiness depends on meditation, on knowing great minds through their thoughts in books, and on surrounding yourself with people who are noble and kind. And don't waste time, constantly seeking new excitement. Self-analysis is the only way to better yourself. Enjoy solitude; but when you want to mix with others, do so with all your love and friendship, so that those persons cannot forget you but remember always that they met a man or woman who inspired them and turned their mind toward God.

The Late Dr. W. Y. Evans-Wentz

(See photo on inside front cover)

Dr. Walter Y. Evans-Wentz, 87, internationally known authority on comparative religion, died on July 17th in Encinitas, California. He was born in Trenton, New Jersey, on February 2, 1878. He received B.A. and M.A. degrees from Stanford University, California, in 1906 and 1907; a degree of Docteur ès lettres from University of Rennes in France, in 1909; and a B.Sc. degree from Oxford University, England, in 1910. In 1931 Oxford University conferred on him the degree of Doctor of Science in Comparative Religion; he was the first American to receive this degree.

He traveled to Tibet in 1919 and became a Buddhist monk. Among his many writings, perhaps the most famous are *The Tibetan Book of the Dead; The Tibetan Book of the Great Liberation; Tibetan Yoga and Secret Doctrines,* and *Tibet's Great Yogi Milarepa* (all published by Oxford University Press).

In 1932 he attended a series of Self-Realization Fellowship classes conducted by Paramahansa Yogananda in San Diego, California, and often visited the great master at the SRF Hermitage in Encinitas. In 1936 the two friends met again in India.

Wrote Foreword in "Autobiography of a Yogi"

For *Autobiography of a Yogi* by Paramahansa Yogananda (published in 1946), the Oxford scholar wrote an appreciative foreword. He wrote in his diary: "Yogananda is, in my view, a man worthy of any help I can render him." Some extracts from Dr. Evans-Wentz's foreword follow:

"The value of Yogananda's *Autobiography* is greatly enhanced by the fact that it is one of the few books in English about the wise men of India which have been written, not by a journalist or foreigner, but by one of their own race and training — in short, a book *about* yogis *by* a yogi. As an eyewitness recountal of the extraordinary lives and powers of modern Hindu saints, the book has importance both timely and timeless.

"To its illustrious author, whom I have had the pleasure of knowing in both India and America, may every reader render due appreciation and

gratitude. His unusual life document is certainly one of the most revealing of the depths of the Hindu mind and heart, and of the spiritual wealth of India, ever to be published in the West.

"It has been my privilege to meet one of the sages whose life history is herein narrated — Sri Yukteswar Giri. A likeness of the venerable saint appeared as part of the frontispiece of my *Tibetan Yoga and Secret Doctrines*. It was in Puri, in Orissa, on the Bay of Bengal, that I encountered Sri Yukteswar. He was then the head of a quiet ashram near the seashore there, and was chiefly occupied in the spiritual training of a group of youthful disciples. He .... was of gentle mien and voice, of pleasing presence, and worthy of the veneration that his followers spontaneously accorded to him. Every person who knew him, whether of his own community or not, held him in the highest esteem. . . .

"I am glad, indeed, to be able to record this testimony to the high character and holiness of Sri Yukteswar. Content to remain afar from the multitude, he gave himself unreservedly and in tranquillity to that ideal life which Paramahansa Yogananda, his disciple, has now described for the ages."

In late 1946 Dr. Evans-Wentz wrote in his diary as follows: "Yogananda's *Autobiography* is published with my brief foreword. The book makes an excellent appearance and will, I think, attain unusual success."

Dr. W. Y. Evans-Wentz *(extreme left)* seated next to the Shankaracharya of Puri at a discussion group after the close of a lecture by His Holiness, attended by 600 persons, at San Diego State College, San Diego, California, Feb. 13, 1958. In center is Dr. John R. Theobald, Professor of English.

Beautiful Tribute to Yogananda in 1952

In 1952, at the time of Paramahansa Yogananda's *mahasamadhi*, Dr. Evans-Wentz wrote to SRF the following tribute:

"For all future time, Paramahansa Yogananda, now no longer incarnate among us, will be regarded as one of the very greatest of India's ambassadors of the Higher Culture to the New World. The numerous centers of Self-Realization Fellowship . . . are self-evident proof of the remarkable success of his mission on earth.

"It is now the mighty privilege of all those yet in incarnation who venerate Paramahansa Yogananda as their Guide and Teacher to carry forward, and so transmit to the next generation, the saving teachings that he entrusted to them."

About a year ago Dr. Evans-Wentz, who had resided for a long time in San Diego, California, expressed a wish to live in Encinitas at the Self-Realization Fellowship Colony. He came to Encinitas and lived there until his death. Brahmachari Lou, a resident SRF disciple in the Colony, served as the scholar's secretary and daily companion. Dr. Evans-Wentz took a tremendous interest in Self-Realization Fellowship and all its activities. He revered the line of SRF Gurus and often joined Brahmachari Lou in prayers to them, particularly to Mahavatar Babaji.

The distinguished writer kept up his literary work until the end of his life. He recently completed the manuscript of his last book, *Sacred Mountains of the World*. Included in it are chapters on the Himalayas and other mountains of India, and on mountains in the U.S.A. that were considered holy by the American Indians. A publisher for the book has not yet been chosen by the executors of Dr. Evans-Wentz's will.

Recently the great scholar made a donation to Yogoda Satsanga Society (founded in India by Paramahansa Yogananda) of some valuable property near Puri — the ancient pilgrimage city in which Sri Yukteswar's body is buried.

Brahmachari Lou of SRF conducted part of the funeral services for the renowned Orientalist. He said:

I have known Dr. Evans-Wentz for about fifteen years, and for the past year I have been his secretary. Today I realize deeply that the world has lost a great scholar, and we here today have lost a dear friend. I think it is fitting at this time to read a few lines from his famous book, *The Tibet-*

an Book of the Dead. It is customary in Tibet for this passage to be read after the death of the body:

"Reverend Sir, now that thou art experiencing the Fundamental Clear Light, try to abide in that state which now thou art experiencing. O Nobly-born, Dr. Walter Y. Evans-Wentz, listen. Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognize it. O Nobly-born, thy present intellect, in its real nature void, not formed into anything as regards characteristics or color, naturally void, is the very Reality, the All-Good.

"Thine own intellect, which is now voidness, yet not to be regarded as of the voidness of nothingness, but as being the intellect itself, unobstructed, shining, thrilling, and blissful, is the very consciousness, the All-good Buddha. Thine own consciousness, not formed into anything, in reality void, and the intellect, shining and blissful — these two are inseparable. The union of them is the state of Perfect Enlightenment.

"Thine own consciousness, shining, void, and inseparable from the Great Body of Radiance, hath no birth, nor death, and is the Immutable Light. Knowing this is sufficient. Recognizing the voidness of thine own intellect to be Buddhahood, and looking upon it as being thine own consciousness, is to keep thyself in the state of the divine mind of the Buddha."

And now these words of Lord Buddha:

"Get thee away from life-lust, from conceit,
From ignorance, and from distraction's craze;
Sunder the bonds; so only shalt thou come
To utter end of Ill. Throw off the chain
Of birth and death — thou knowest what they mean.
So, free from craving in this life on earth,
Thou shalt go on thy way calm and serene."

With these words, Dr. Evans-Wentz, in your new home of Light, we send you our love and goodwill.

Convocation Booklet

Printed for members attending 1965 Convocation. Includes portrait photographs of Paramahansa Yogananda and Daya Mata; brief histories and many photos of SRF Colonies in southern California; a message from Daya Mata, and inspiring words by Yoganandaji.

8¼" x 10", 40 pp., 72 photos, plastic binding, $1 ppd.

Available from Self-Realization Fellowship

Soul Whispers

By Paramahansa Yogananda

Heavenly Father, in an invisible church built of devotion granite, receive Thou my humble heart offerings, daily renewed by prayer.

☆

I come to Thee with folded hands, bowed head, and heart laden with the myrrh of reverence.

From the hearts of all Thine other lovers I have distilled a fragrant essence of devotion and mixed the drops with my tears. In those sacred waters may I bathe Thy lotus feet.

☆

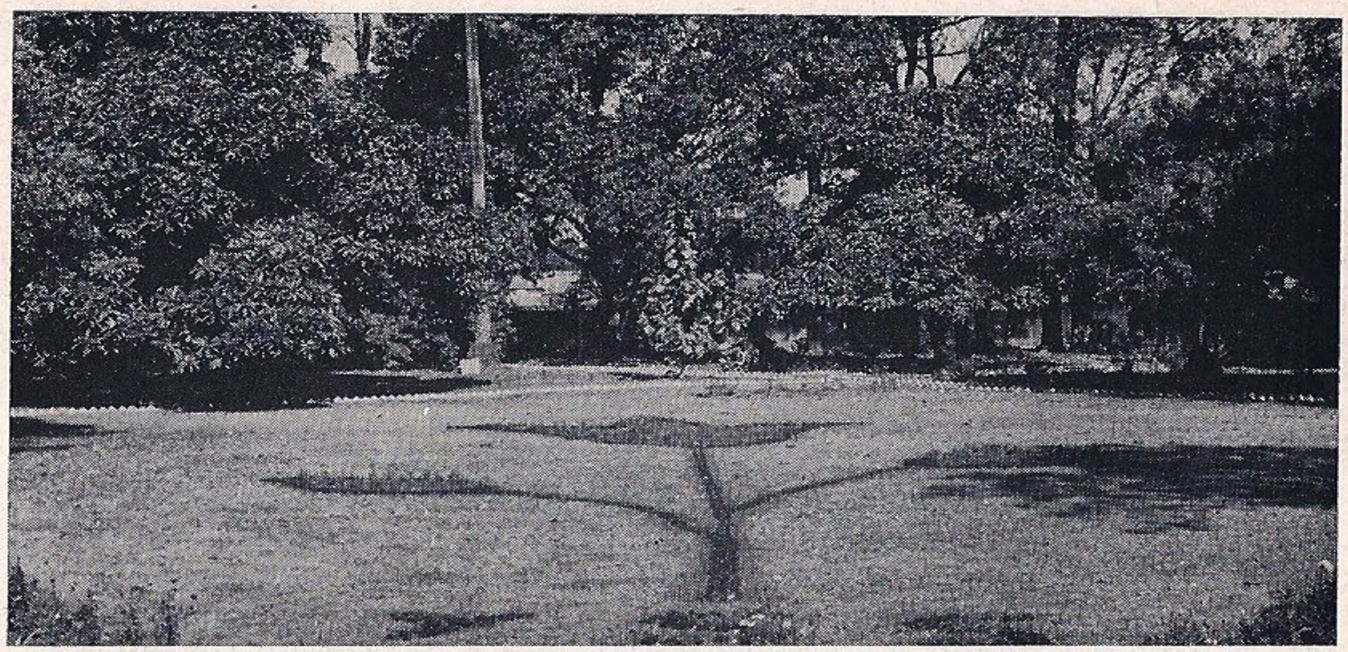
O Divine Life Energy that directly sustainest my body! Thou dost convert and spiritualize my food — solids, liquids, and air — into Thy revivifying rays. Teach me, O Spirit, to live less and less by gross matter and more and more by cosmic light.

☆

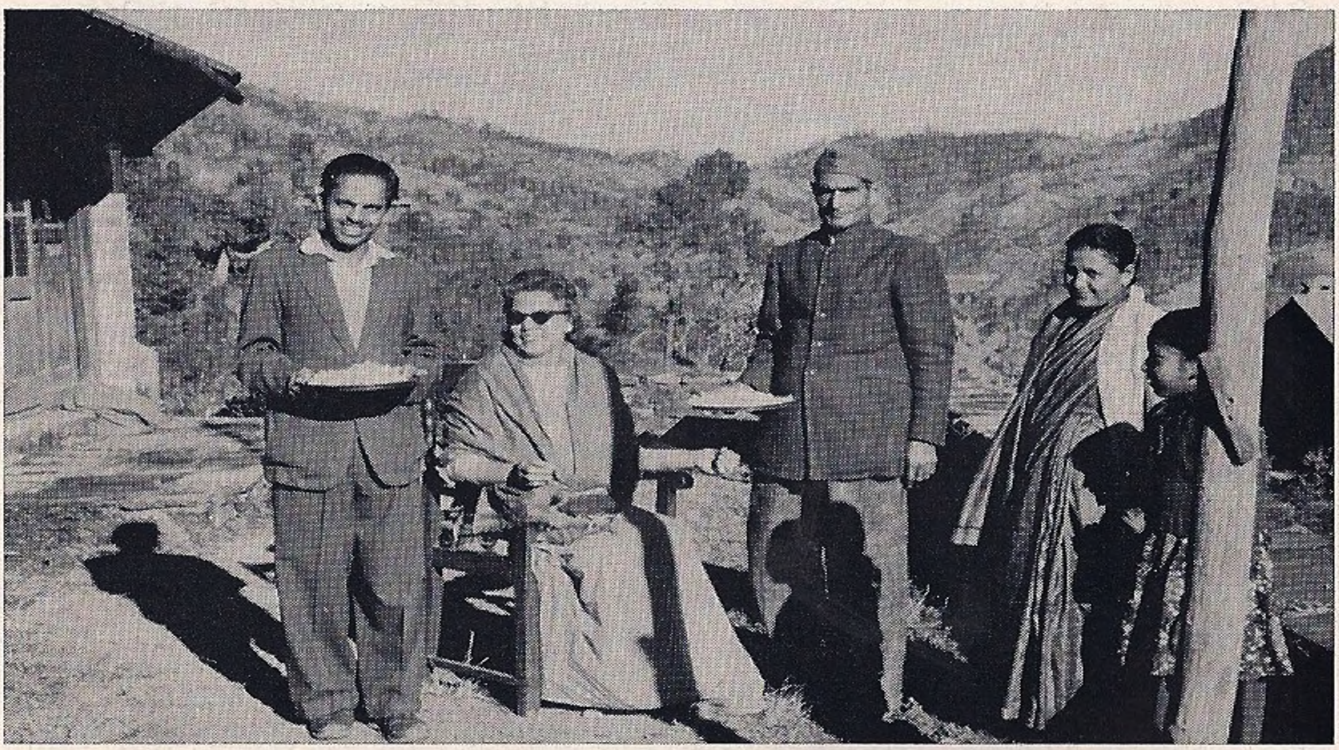
Direct me, O Heavenly Father, that I awaken Thy bewildered ones to the consciousness of their native purity, immortality, and celestial sonhood.

☆

I am sea foam spumed from the deeps of joy. I am a wave of joy, seeking to dance in all billows of joy, struggling to be the ocean of joy. May the ripples of my laughter spread endlessly, finally subsiding on the bosom of infinite joy.



Garden at Yogoda Satsanga Society headquarters, Ranchi, India, showing plantings set out in pattern of a tall-stemmed lotus flower. The lotus is an ancient symbol of spiritual unfoldment.



Daya Mata *(seated)* and friends outside dak bungalow (travelers' resthouse) near Dwarahat in the Himalayan foothills, December 1963. Sri Buddhi Singh *(wearing cap)*, who is in charge of a hundred villages in this region, rendered invaluable assistance to Daya Ma and her party during their travels in this remote area. The two men are holding *proshad* (blessed food).

The Man of True Wealth

By "Siva"

Everyone in this world is in the grip of want. A want is not supplied by securing possessions. He who seeks to satisfy his wants by means of worldly objects and incessantly strives for their acquisition ever meets with frustration.

They who seek to realize the Supreme Spirit rather than to satisfy their worldly desires become rich in being, and are finally rid of the flame of wants.

He who is wholly destitute of wealth but in whose mind dwells the Lord is ever full in every respect and supremely happy. He who, on the other hand, has enormous riches and honors, but is forgetful of God, is ever in the grip of want and hence extremely miserable. Though abundantly supplied with all the pleasures of the senses, he ever continues to burn inwardly. He can never have peace; for all that he has is deficient, transient, and perishable.

Sense Cravings Are Cause of Man's Misery

The craving for objects of the world is mainly responsible for the disquietude, worry, and misery of man as well as for the sins perpetrated by him. The root of this craving for sense enjoyments lies in the fact that man erroneously seeks to be rid of the fire of want through bodily comforts and luxuries. It is for this reason that he continues to spend his life in ever new endeavors, in ceaseless new hankerings for enjoyment, and in getting together the money to satisfy such yearnings. It is for this reason that he falls a victim to greed and self-esteem on attaining his desired object or is overcome with anger and agitation on failing to secure it.

Consequently his life becomes full of suffering, and up to the time of his death he continues day and night to live in the fire of anxiety. His human life is not only wasted thereby, but the accumulation of newer and newer sins renders his future miserable and gloomy.

The human body is not meant for enjoyment. It has been bestowed on us for carrying on spiritual endeavor and for realizing God as a result of such endeavor. This is the sole, supreme, and ultimate goal of human life. Those devilish men who, forgetting this aim, remain exclusively engaged in getting together and enjoying

luxuries not only stifle their soul aspirations but also by their example encourage others to commit such spiritual suicide.

They alone are your well-wishers, your kinsmen, your own, who direct your mind toward God, draw it away from sense enjoyments, intensify your attachment to the Lord, and rid you of the lure of worldly pleasures. — *From "Kalyana-Kalpataru," Gorakhpur, India.*

Mahatma Gandhi: Devotee of Truth

"His unremitting striving for truth endowed him with a clarity of thinking, a mastery of details, and finally that 'unerring hunch' which aroused the envy and admiration of seasoned diplomats and statesmen of the orthodox school. It further gave him that uncanny instinct, almost like the sixth sense — the result of uttermost refinement and heightened sensitivity of the psyche — which enabled him to detect untruth and corruption not visible to the common eye.

"Truth with him was not a rigid dogma or a static formula but a myriad-sided, flexible, ever growing living dialectic. It made his personality rich, varied, and full of paradoxes which sometimes baffled and at other times irritated superficial observers with inelastic minds. For instance, he believed in simplicity but not in slovenliness. His simplicity was not so simple an affair, as he put it; it was 'a highly complex art.' A perfect artistry gave it an ineffable charm. The 'half-naked fakir' found himself at home with Viceroys, potentates, and heads of States. He denounced materialism but did more to provide elementary material comforts for the millions than anyone else and even went so far as to say that God appeared to the hungry in the form of bread. He wanted people to be ready for all sorts of hardships but he never made a cult of discomfort for its own sake. He believed in living in the face of danger but not in 'living dangerously.' He believed in self-suffering but there was not a trace of the martyrdom complex in his psychological make-up. Indeed, he regarded the desire for martyrdom to be unethical, sinful, since it can be fulfilled only at the cost of someone else's perdition.

"He was the greatest democrat alive but he had no hesitation in proposing himself as the sole Congress delegate at the Second Round Table Conference or as the Congress dictator during civil-disobedience campaigns. Again, his dictatorship had no sanction behind it save that of love and persuasion, and he was the fittest person to be a dictator because he hated to dictate to anybody."

—*"Mahatma Gandhi: The Last Phase," by Pyarelal*

AN AMERICAN KRIYA YOGI FOR 40 YEARS

Mr. E. E. Dickinson of Alhambra, California, stands near a photo of Paramahansa Yogananda at a ceremony conducted by Brother Bhaktananda, Sept. 3, 1965, at Rajasi Janakananda Ashram, SRF headquarters, Los Angeles. On this occasion Mr. Dickinson received the religious title of *Yogacharya* ("teacher of Yoga").

Readers of *Autobiography of a Yogi* will recall Mr. Dickinson's description (chapter 47) of his meeting with Swami Vivekananda in 1893 in Chicago. The great sage predicted that Mr. Dickinson's guru would "come later," and that he would give Mr. Dickinson a silver cup. "He will pour out to you more blessings than you are now able to hold," Swami Vivekananda said. In 1925 Mr. Dickinson met his guru Paramahansa Yogananda, who later did give him, as a Christmas present, a silver cup. The disciple was so overcome with awe that he could not speak.*

After the 1965 ceremony in Yogacharya Dickinson's honor, he spoke briefly to the SRF monks. Excerpts from his talk follow: →

*Mr. Dickinson met Swami Vivekananda in 1893 — the year in which Paramahansa Yogananda was born (January 5th). Vivekananda was apparently aware that Yogananda was again in incarnation and that he would go to America and there find Mr. Dickinson (and other past-life disciples). — *Editor's Note.*

"Paramahansa Yogananda never gave a lecture within a hundred miles of Los Angeles that I didn't attend it. I was determined that I was never going to let him get away from me.

"I am exceedingly grateful for *Kriya Yoga*. I have been practicing it regularly for 40 years. I have had this string of *Kriya* beads all this time; they are just about worn smooth from constant use. Recently one of the SRF monks kindly restrung them for me.

"From time to time Paramahansaji gave me permission to increase gradually the number of *Kriyas* I should do in my daily practice. At one period I found it hard to do my allotted number; I told Master about it. He just said: 'Keep on trying.' After that I could do the allotted number of *Kriyas* without any difficulty; so I knew he had given me the necessary spiritual help.

"Many persons do not know what meditation really is. They don't realize that it is necessary to make the mind truly one-pointed. Successful meditation means to be able to direct the mind so that it is always at rest in one-centeredness for as long as one wants it to be. You are not doing much meditation unless the mind is directed and kept at one point."

Yogacharya Dickinson, who is 89, is still active and in good health. He continues to conduct his long-time business in Alhambra — a factory for making ink for use in schools. And, three times daily, he finds spiritual joy in practice of the ancient science of *Kriya Yoga*. An exemplary American yogi indeed!

(See another photo of Mr. Dickinson on inside back cover)

THE YOGA SUTRAS OF PATANJALI

An interpretation by Charles Johnston

The Eightfold Path of Yoga as outlined by the great sage Patanjali. "The essence of practical wisdom, set forth in admirable order and detail."

Cloth, 158 pp., $2.25 postpaid

Order from Self-Realization Fellowship

In the Valley of Sorrow

Paramahansa Yogananda often played this song on the esraj, an Indian stringed instrument, when in seclusion in his rooms at Self-Realization Fellowship headquarters in Los Angeles

— Reprinted from "Cosmic Chants," by Paramahansa Yogananda

THE ILLUSTRIOUS AUTHOR OF "VEDIC MATHEMATICS"

The late Jagadguru Shankaracharya of Gowardhan Math, Puri, Sri Krishna Bharati Tirtha, seated on the Gadi (pontifical throne) of the Shankaracharyas of Puri. Photo taken probably in the nineteen-thirties.

BOOK REVIEWS

VEDIC MATHEMATICS: Sixteen Simple Mathematical Formulae from the Vedas for One-Line Answers to All Mathematical Problems, by Jagadguru Swami Sri Bharati Krishna Tirtha, late Shankaracharya of Gowardhan Math in Puri, India. Hard cover, 421 pp., including 54 pp. of prefatory material, 1965, $3.50 postpaid.

Order from publisher: Hindu Vishvavidyalaya, Sanskrit Publication Board, Banaras Hindu University, Varanasi 5, Uttar Pradesh State, India

The gentle Jagadguru introduced his mathematical discoveries to a few of his many American audiences in 1958, during a lecture tour sponsored by Self-Realization Fellowship. Since then, SRF students and many other American friends of the Shankaracharya have eagerly anticipated the publication of the various formulas in book form. In India the book has already won wide acclaim.

Mrs. Manjula Trivedi, a devoted disciple of His Holiness, has written in a foreword a short biography of her Guru. Some extracts follow:

His Holiness . . . was born of highly learned and pious parents in March 1884. His father, the late Sri P. Narasimha Shastri, was then in service as a *tahsildar* (revenue officer) at Tinnevelly (Madras Presidency) who later retired as a Deputy Collector. His uncle, the late Sri Chandrashekhar Shastri, was Principal of Maharaja's College, Vizianagaram; and his great-grandfather was the late Justice C. Ranganath Shastri of the Madras High Court.

Jagadguruji, named Venkatraman in his early days, was an exceptionally brilliant student and invariably won first place in all subjects throughout his educational career. During his school days, he was a student of National College, Trichinopoly, and of Church Missionary Society College, Tinnevelly, and Hindu College, Tinnevelly. He passed his matriculation examination from Madras University in January 1899, topping the list as usual.

He was extraordinarily proficient in Sanskrit and oratory, and on account of this he was awarded the title of *Saraswati* (a name of the Goddess of Wisdom) by the Madras Sanskrit Association in July 1899, when he was still in his 15th year.

As a student Venkatraman was remarkable for splendid brilliance, superb retentive memory, and insatiable curiosity. He would deluge his teachers with myriads of piercing questions, which made them uneasy and forced them frequently to make a frank confession of ignorance on their part. In this respect he was considered a terribly mischievous student.

After winning the highest place in the B.A. Examination, Sri Venkatraman Saraswati appeared in 1903 at the M.A. Examination of the American College of Sciences, Rochester, New York, at its branch in Bombay; and in 1904 at the age of just twenty he passed the M.A. Examination in seven further subjects simultaneously, securing the highest honors in all, which is one of the all-time world records of academic brilliance. His subjects included Sanskrit, Philosophy, English, Mathematics, History, and Science.

Manjula Trivedi, who, with her husband, accompanied the Shankaracharya of Puri on his epochal trip to America for three months in 1958

Even from his University days Sri Venkatraman Saraswati had started contributing learned articles on religion, philosophy, sociology, history, politics, and literature to W. T. Stead's *Review of Reviews*; he was specially interested in all branches of modern science. In fact, study of the latest researches and discoveries in science continued to be Sri Jagadguruji's hobby till his very last days.

Although on the one hand he had acquired an endless fund of learning and his desire to learn ever more was still unquenchable, and on the other hand the urge for selfless service of humanity swayed his heart mightily, yet undoubtedly his deepest attraction was toward study and practice of the science of sciences — the holy ancient Indian spiritual lore or *Adhyatma-Vidya*. In 1908, therefore, he proceeded to the Shankaracharya Math in Sringeri, Mysore, to lay himself at the feet of his Guru, the renowned late Jagadguru Shankaracharya Swami Satchidananda Sivabhinava Nrisimha Bharati.

But he had not stayed there long before he had to assume the post of

the first Principal of the newly started National College in Rajmahendri, under a pressing call of duty from nationalist leaders. Professor Venkatraman Saraswati continued there for three years, but in 1911 he could not longer resist his burning desire for spiritual knowledge, practice, and attainment; therefore, tearing himself off suddenly from the College, he went back to Sri Satchidananda Sivabhinava Nrisimha Bharati in Sringeri.

The next eight years he spent in the profoundest study of *Vedanta* philosophy and in practice of *Brahma-sadhana* (spiritual discipline). During these days Prof. Venkatraman studied *Vedanta* at the feet of Sri Swami Nrisimha Bharati, taught classes in Sanskrit and Philosophy, and practiced the highest and most vigorous *Yoga-sadhana* in nearby forests. Frequently he was also invited by several institutions to deliver lectures; for example, he delivered a series of sixteen talks on Adi (the first) Shankaracharya's teachings at Shankar Institute of Philosophy, Amalner (Khandesh), and similar lectures at several other places such as Poona and Bombay.

After several years of the most advanced studies, the deepest meditation, and the highest spiritual attainment, Prof. Venkatraman Saraswati was initiated into the holy Order of *Sannyasa* (monkhood) at Banaras (Varanasi) by the late Jagadguru Shankaracharya Sri Trivikram Tirthaji Maharaj of Sharada Peeth (the Shankaracharya Math at Dwarka) on July 4, 1919, and on this occasion he was given the monastic name, Swami Bharati Krishna Tirtha.

This was the starting point of an effulgent manifestation of Swamiji's real greatness. Within two years of his stay in the holy Order, he proved his unique suitability for ascending the *Gadi* (pontifical throne) of the Sharada Peeth Shankaracharya, and accordingly in 1921 he was installed with all the formal traditional ceremonies, despite his reluctance for honors and his active resistance.

Sri Jagadguruji started touring to all parts of India, delivering lectures on *Sanatana Dharma* (the eternal religion), and by his scintillating intellectual brilliance, powerful oratory, magnetic personality, sincerity of purpose, indomitable will, purity of thought, and loftiness of character he took the intellectual and religious classes of the nation by storm.

Jagadguru Shankaracharya Sri Madhusudan Tirtha of Gowardhan Math, Puri, was greatly impressed by Jagadguruji, and when the former was in failing health he requested Jagadguruji to succeed him on the Gowardhan Math *Gadi*. Sri Jagadguruji resisted the importunate requests for a long time, but at last when Jagadguru Sri Madhusudan Tirtha's health took a serious turn in 1925 he virtually forced Jagadguru Sri Bharati Krishna Tirthaji to accept the Gowardhan Math's *Gadi*; and accordingly Jagadguruji installed Sri Swarupanandaji on the Sharada Peeth *Gadi* in Dwarka and himself assumed the duties of the ecclesiastical and pontifical head of Sri Gowardhan Math, Puri.

In this capacity he continued to disseminate the holy spiritual teachings of *Sanatana Dharma* in their pristine purity for the rest of his life — 35 years. He took upon himself the colossal task of the renaissance of Indian culture, revival of the highest human and moral values, and enkindling of the loftiest spiritual enlightenment throughout the world, and he dedicated his whole life to this noble mission. . . .

With these ideas occupying his mind for several decades he carried on a laborious, elaborate, patient, day-and-night research to evolve finally a splendid and perfect scheme for all-round reconstruction first of India and through it of the world. Consequently Sri Jagadguruji founded in 1953 at Nagpur an institution named *Sri Vishwa Punarnirmana Sangha* (World Reconstruction Association) . . . Although this *Sangha* could not function very effectively in the beginning on account of Jagadguruji's various preoccupations, failing health, and other unforeseen hurdles, it is now actively engaged in disseminating Jagadguruji's message and teachings, with Chief Justice of India B. P. Sinha as its President and Dr. C. D. Deshmukh, ex-Finance Minister of India, as its Vice-President.

With a view to promote the cause of world peace and to spread the lofty Vedantic spiritual ideals even outside India Sri Jagadguruji went on a trip to America in February 1958, the first tour outside India by a Shankaracharya in the history of the Order. The tour was sponsored by Self-Realization Fellowship of Los Angeles, founded by Paramahansa Yogananda ji . . . On his way back to India Jagadguruji gave some lectures in the United Kingdom also, and returned to India in May 1958.

Guruji had been under a terrific strain for more than five decades in devoting his body, mind, heart, and soul to the cause of service of humanity, the spreading of spiritual enlightenment, and the revival of Vedantic ideals . . . . In fact it required great vigilance and heroic effort to prevent him from giving interviews, advice, and talks to his devotees and disciples even when he could hardly speak on account of strain. As a result he fell seriously ill in November 1959 and despite the best available treatment shed his mortal frame in *mahasamadhi* at Bombay on Feb. 2, 1960.

From the very day of his assuming the ancient throne of Jagadguru Shankaracharya, Sri Bharati Krishna Tirthaji had become the cynosure of all eyes. His winning personality, his charming innocence, his eager thirst for knowledge, his religious zeal, his earnest belief in the *shastras* (scriptures), his universal kindness, his retentive memory, all these attracted toward him every living soul that came in contact with him. People flocked to him in crowds and waited at his doors for hours together just to get a glimpse of his serene countenance. It was nothing but the divine luster that shone in his face. It was nothing but the marvelous milk of superhuman kindness that flowed from his heart. . . Everyone who had even two minutes' conversation with him went out with the full conviction that he was the object of a

special love of His Holiness... He belonged to all, irrespective of caste or creed; he was a real Guru to the whole world.

People of all nationalities, religions, and climes — Brahmins and non-Brahmins, Hindus and Mohammedans, Parsis and Christians, Europeans and Americans received equal treatment at the hands of His Holiness. That was the secret of the immense popularity of this great Mahatma.... Thousands of people visited him and prayed for the relief of their miseries. He had a kind word to say to each, after attentively listening to his or her tale of woe, and would then give the supplicants some *prasad* (blessed food) to help cure their malady, whether physical or mental. He would often shed tears when he found people suffering and would pray to God to relieve their troubles.

His leisure moments were never spent in vain. There was no branch of knowledge which he did not know. He was equally learned in *Chandashastra*, *Ayurveda*, and *Jyotish Shastra*. He was a poet of uncommon merit and wrote a number of verses in Sanskrit in praise of his Guru and of gods and goddesses, with a charming flow of *bhakti* (devotion), so conspicuous in all his writings. I have a collection of over three thousand *slokas* forming part of these various eulogistic poems.

Above all, his devotion toward his Guru was beyond description. He would talk for days together about the greatness of his Guru. He would be never tired of worshiping the Guru. His Guru was also equally attached to him and called him "the son of the Goddess of Learning, Sri Sarada." Every day His Holiness would first worship his Guru's sandals. His poem "Guru-paduka Stotra" clearly indicates the divine qualities he attributed to the sandals of his Guru [who had guided him to spiritual freedom].

Sri Bharati Krishna Tirtha was a great Yogi and a *Siddha* (one possessed of supranormal powers) of a very high order. Nothing was impossible for him. Above all he was a true *sannyasi* (renunciant). He held the world as but a stage where everyone has to play a part. In short, he was undoubtedly a very great Mahatma but one without any display of mysteries or occultism.

In the foreword Mrs. Manjula Trivedi explains that many years ago His Holiness had written the manuscripts for sixteen volumes, one on each of sixteen Vedic *Sutras*. He had gained insight into their cryptic wording by intuitive revelation, fruit of a lifetime of mathematical research that included eight years of yogic austerities in the forests near Sringeri.*

The manuscripts were subsequently deposited in the house of a disciple until a publisher could be found. In 1956 it was learned that

(Continued on page 42)

*One of the *maths* (centers of spiritual learning as applied to all subjects and aspects of life) founded by Sri Shankaracharya in the 9th century.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD-GITA*

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

By PARAMAHANSA YOGANANDA

—◈—

Continuation of commentary on Chapter XVI, Stanza 2

17) Noncovetousness *(aloluptvan)* is a divine quality. It is possessed by a man who has mastered his senses and hence harbors no desires for gross pleasures and material objects. Absence of greed is found in true devotees, those whose minds are absorbed in inner joys. In comparison, the world has nothing to offer.

Among the Ten Commandments in the Bible are injunctions not to covet the wife or property of another man. Greed is a craving to possess more than one needs. Many nations start wars in the hope of acquiring additional land, wealth, and power; often they end up with much less than they had at the start of hostilities.

Constant interest in eating — the result of concentrating on the sense of taste — leads one to ignore the proper requirements of the body, with its moderate natural hunger, and causes many diseases. Misers and others who think only of money lead a narrow life that is full of fear and suspiciousness. A lascivious man loses all opportunity for real happiness by his insatiable longings for sex experiences.

18) *Mardavam* signifies gentleness. God is ever gentle with His erring children and, unoffended, remains quiet when they revile or ignore Him. All men who are in divine attunement are kind and forbearing. A gentle person attracts friends on earth and also, more importantly, attracts the Lord, the Friend of All Friends. A spiritually patient man does not feel ill-will toward anyone, even the most evil.

19) Modesty *(hri)* is the power to feel shame at any wrongdoing and to be willing to correct oneself. A complacent man is immodest and develops a superiority complex. Devotees who exaggerate their spiritual attainments desist from a deep search for Self-realization. A humble seeker wins the attention of the shy and modest Almighty God.

Modesty is a special ornament to women. Shamelessness is a trait of harlots. An impure woman is drawn to evil companions, who forsake her after their lust is satisfied.

Modesty is the mark of a sensitive person who easily recognizes

his faults when these are pointed out to him. Being ashamed, he eradicates them. A man undeveloped in soul delicacy is rebellious, sarcastic, or indifferent when advised to mend his ways. The real devotee is always modest, aspiring to attain God by removing all his mortal imperfections through following the advice of his guru or other spiritual superiors.

The ability to feel shame is a divine quality because eventually it leads the truth seeker to realize fully the humiliation of being karmically forced to take birth again and again in a physical body. This compulsory confinement is alien to man's real nature and gives offense to the illimitable soul.

Refraining From Aimless Activities

20) Absence of restlessness *(achapalam)* enables one to avoid physical and mental roamings and useless activities. Nervousness and restlessness are usually caused by constant indulgence in sense pleasures or by habitual negative thoughts or by emotional problems or by "driving" traits like worldly ambition.

Restlessness is absent in God's nature; the devotee should learn to abhor mental and moral fickleness. He should keep his mind busy not with aimless occupations but with spiritual activities.

21) *Tejas,* radiance or cosmic fire, is one of the divine qualities. Through it God radiates the supreme faculty of consciousness, the flame of awareness, within all beings. His *tejas* or vitality is present in men and in the electrons and protons and atoms. His inexhaustible energy upholds the activities of the whole phenomenal world.

Just as the scenes projected on a motion-picture screen disappear with the shutting-off of the electric beam of light coming from the cinema booth, so, at the end of a world cycle when God withdraws His *tejas* radiation from matter, all the phantasmagoria of creation vanishes from the screen of space.

Tejas bestows on man mental and moral boldness, and the radiation of irresistible confidence in righteousness that emanates from devotees who have felt within themselves the surety of the Divine Power. Such experiences develop a heroic spiritual nature. Many martyred saints have refused to renounce their faith even when burned at the stake.

22) Forgiveness *(kshama)* consists in not inflicting, or wishing to inflict, punishment on wrongdoers. The cosmic law will see to it

that all injustices are rectified; it is unnecessary and presumptuous for man to attempt to hasten its workings or to determine their form. Retribution at the hands of the immutable law of karma has for its proper and far-seeing purpose the eventual spiritual redemption of the sinner.

When a weak man, slapped by a bully, says "I forgive you" and runs away, he is likely to be motivated not by forgiveness but by cowardice. When a powerful person, hurt by an enemy, forgives him instead of crushing him, he displays real forgiveness. The spirit of forgiveness arises from long practice in spiritual discipline and from realization of our inseverable human and divine brotherhood.

Forgiveness is a Divine Quality

A passage in the Hindu epic *Mahabharata* is as follows: "One should forgive, under any injury. It hath been said that the continuation of the species is due to man's being forgiving. Forgiveness is holiness; by forgiveness the universe is held together. Forgiveness is the might of the mighty; forgiveness is sacrifice; forgiveness is quiet of mind. Forgiveness and gentleness are the qualities of the Self-possessed. They represent eternal virtue."

Just before Mahatma Gandhi died in 1948, he lifted his hands from his bullet-torn body to bestow on the assassin a humble gesture of forgiveness. "All the sacrifices of his selfless life had made possible that final loving gesture," I wrote in a tribute to the Mahatma ("great soul").

Jesus, holding the power to summon to his aid "more than twelve legions of angels" *(Matt. 26:53)*, did not resist his arrest and crucifixion, and prayed: "Father, forgive them, for they know not what they do" *(Luke 23:34)*. With divine insight he was ever able to see man apart from his errors. Christ had perfect understanding that each human being is essentially a soul, a child of God, whose evil conduct is no part of his real nature but is caused by ignorance, "knowing-not," the dread but not eternal state of delusion into which men fall when they forget their true identity.

Fortitude Leads to the Highest Accomplishments

23) Fortitude *(dhriti)* enables the devotee to bear misfortunes and insults with equilibrium. Outward events cannot shake him, nor can occasional inner turmoil deflect him from his chosen path and goal: Self-realization. By stability the God-seeker learns to adhere

under all circumstances to noble activities in the outer world and to retain the perceptions of truth that come to him during his meditations. He clings tenaciously to his experiences of soul bliss and never dims their reality by diverting his mind to lesser interests.

This endless patience ultimately gives the sage the power to comprehend God. *Dhriti* expands the cup of his consciousness until it can hold within it the ocean-vastness of Divinity.

24) *Saucha* means cleanness of body and purity of mind. It has been said that cleanliness is next to godliness. On waking in the morning it is best to cleanse the body and mouth before meditation. Slovenliness may distract the devotee's attention, during his practice of spiritual exercises, from the inner to the outer world.

One who is physically clean and also rid of uncontrollable desires and restless thoughts indeed invites the Lord to manifest Himself in the purified temple of his life. When the mind is calm it becomes a divine altar. The pure in heart, the Bible tells us, shall see God.

Nonhatred Bestows Divine Vision

25) Nonhatred *(adroha)* should be practiced by everyone. A devotee who feels malice toward others loses the power to see God in all. One who is aware of the Divine in all creation cannot detest any man or feel superior to him. As the Lord is free from hatred, He shuts out no one from the sphere of His tenderness and omnipresence.

A yogi aspiring to realize Spirit should not blind his vision by disliking sinners and thus be unable to perceive in them the presence of the all-redeeming and loving God.

26) *Na atimanita* signifies lack of conceit, absence of excessive pride. The Lord does not suffer from pride, though His cosmic possessions and powers are infinite.

A little knowledge is a dangerous thing, for the devotee may feel vain and self-satisfied, ceasing to seek the profundities of the Divine. Only he who is free from the sense of self-importance becomes more and more spiritual until he is one with God. A humble devotee is lacking in vanity and pettiness.

There is a proverb that pride goes before a fall. A self-admiring person is apt to refrain from further effort and thus diminishes his physical, mental, and spiritual riches and falls into the pit of inertia.

These twenty-six divine qualities constitute man's spiritual wealth. A God-seeker should strive to obtain all of them.

Open House, SRF headquarters

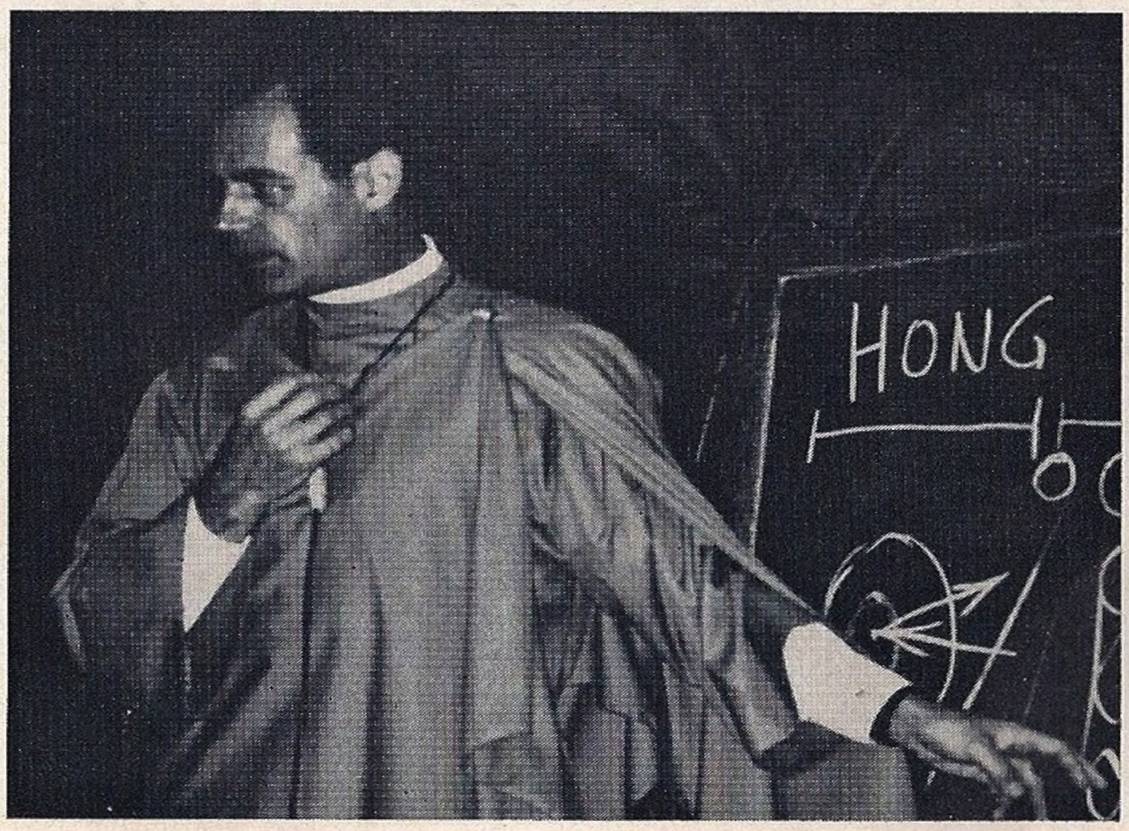
Gateway, SRF India Center, Hollywood

Practicing SRF Recharging Exercises

Homage at the crypt of Yogananda

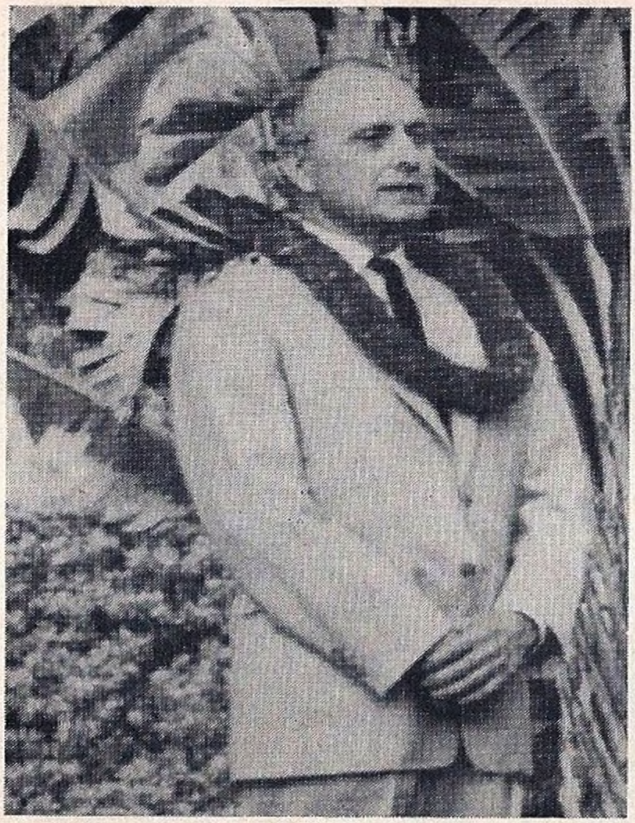
Self-Realization Fellowship celebrated its 45th year in America with a Convocation in Los Angeles, July 5 – 11. Members came from many parts of the U.S. and nine foreign countries for class instruction in the teachings of Paramahansa Yogananda, visits to SRF Colonies in the area, and meditation together in divine fellowship. (More photos →)

Brother Anandamoy teaches *Hong-Sau* Concentration Technique



Convocation guests at SRF Colony overlooking Pacific Ocean; Encinitas, California, July 9th

Mukti Mata, Uma Mata, and Sailasuta Mata smile a welcome to students arriving for Open House, July 5th, SRF headquarters, Los Angeles



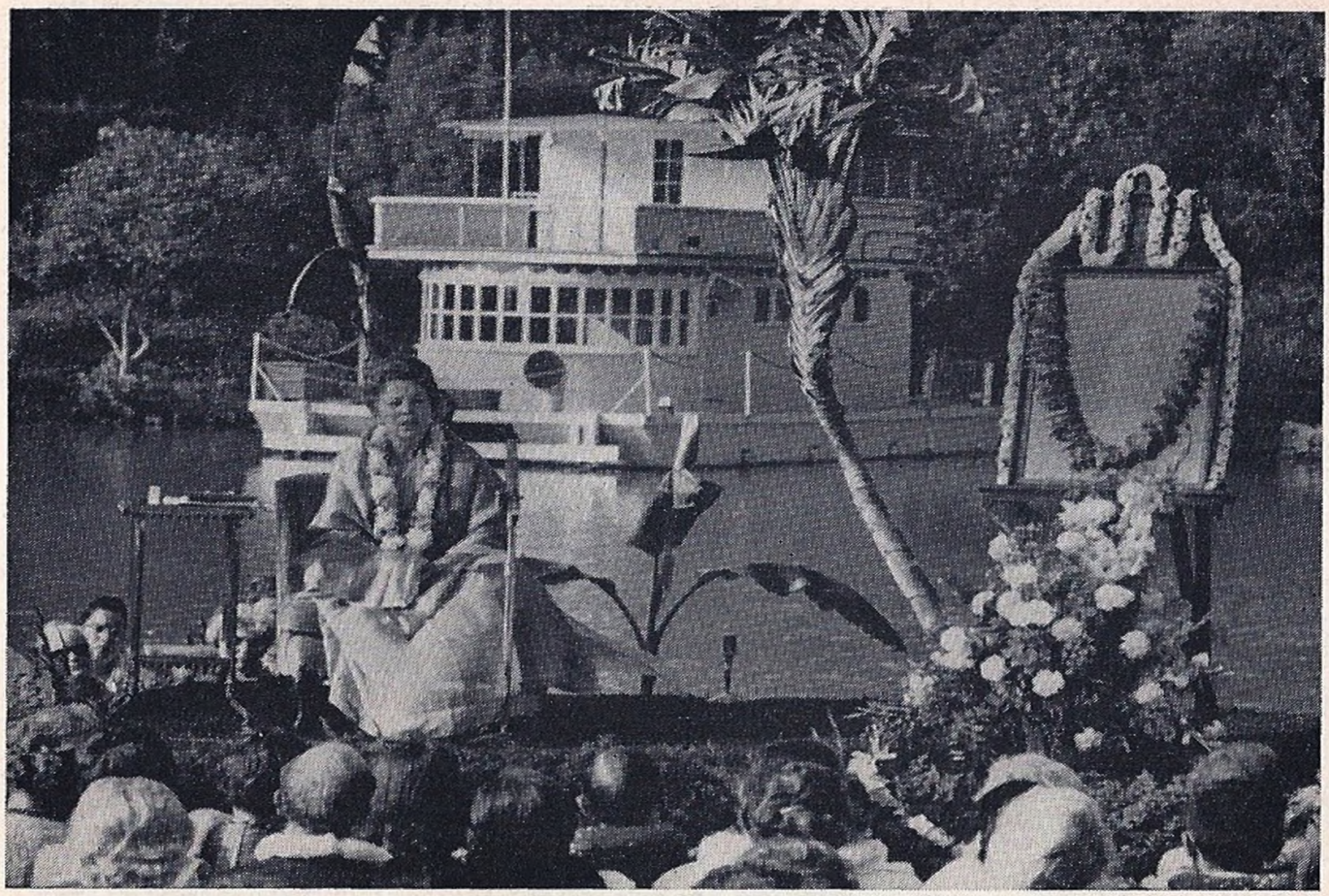
Yogacharya J. Oliver Black *(left)*, leader of SRF Center, Detroit, Michigan, and Yogacharya J. M. Cuaron, leader of SRF Center, Mexico City, Mexico, gave inspiring addresses at the 1965 Convocation

Students traveled in comfortable buses on pilgrimage tour to SRF Colony founded by Yogananda in Encinitas, 100 miles south of Los Angeles

On grounds of SRF Hermitage, Encinitas, California, SRF students who participated in Convocation pilgrimage to the site enjoy same view of the Pacific Ocean that Yogananda ji found so inspiring. Once, while gazing at the horizon from this grassy plot, he was blessed with a vision of his beloved Guru, Sri Yukteswar.

Welcoming reception, July 5th, Assistance League Playhouse. Daya Mata and SRF ministers who conducted Convocation classes are on platform.

Getting acquainted on "Day of Fellowship," SRF Lake Shrine, July 11th. An SRF nun displays booklet printed for students attending Convocation.



Daya Mata speaking to SRF students and friends at SRF Lake Shrine, Pacific Palisades, July 11th, during closing ceremonies of 1965 Convocation. At right is garlanded photo of Paramahansa Yogananda, SRF founder.

SRF instructor leads Convocation class in SRF Recharging Exercises, whose principles Paramahansa Yogananda discovered in 1916. SRF students practice these beneficial exercises daily as a preliminary to yoga meditation.

Letters About 1965 Convocation

"Dear Daya Mata, it was a deep and great joy for me to visit you again and to have the opportunity to stay with the monks in their ashram. You are doing very wonderfully in carrying on Master's work as well as in preparing for the future. I was happy to see such well-chosen monks of different ages, who will become great yogis spreading Master's teachings everywhere." — *Yogacharya J. Oliver Black, leader of SRF Center, Detroit, Michigan.*

"In the *satsangas* with Daya Mata at the Convocation we felt the nearness of our Guru's dear presence. The classes were excellent; loving and careful preparation must have gone into each one. We are grateful to Brothers Bhaktananda, Anandamoy, Mokshananda, and Premamoy, and to Brahmacharis Guy and Melvin, for their part in making the Convocation a week of great joy. Our thanks, too, to all the other SRF renunciants and lay disciples whose courtesies and attentiveness made us feel so deeply a part of Master's great spiritual family." — *B. & C.J., Columbus, Ohio.*

"I am sending great thought-waves of gratitude for a week of highest spiritual training, fellowship, and enlightenment. So perfectly executed were all the endeavors, we were hardly conscious of the tremendous amount of planning and labor behind them; we were aware only of the love for Master lingering over all, and it was his halo that seemed to grace each one, bringing to the heart a pure sweetness never experienced before. The special moments and the radiance of all the speakers in their beautiful settings come again in memory glimpses to bless me today in quiet. Especially memorable was the *Kriyaban* ceremony, renewing the spiritual bonds with our Gurus and securing them even more strongly in a deeper concept. Always something new is given, to be cherished in a different way." — *C.C., Hollywood, California.*

"The end of these wonderful days is very near, and we do not want to part without thanking you, dear Daya Mata, for having made all this possible for us. Our gratitude to you and the lovely spirits that surround you is deep and sincere. We are praying that we may be more worthy of your love and that of our Guru. Please permit us to lay our hearts at your feet with the fervent wish to be able to grow in love and devotion to the Divine, which is shining through your

eyes into ours." — *C.S., C.K., & C.K., students from South America; letter written while at SRF Retreat in Encinitas.*

"I just 'floated' homeward Monday after that glorious week of being with you all — drinking in the spiritual nectar of the finest Convocation ever. I am sure God and Master bless each one of you for your untiring efforts to make everyone happy. Their presence was so evident." — *A.C., Phoenix, Arizona.*

"The lectures given by the Brothers and Brahmacharis at the recent Convocation were very helpful and cleared up many questions. While entering the lecture hall I felt an inundation of divine vibration and knew then that SRF is indeed the 'Highway to the Infinite.' I also believe that the great saints were spiritually present there. I shall always remember the graciousness and warmth of friendliness extended by members and friends of this great organization and pray that I will ever retain the deep inspiration received." — *O.G., Kansas City, Mo.*

"I deeply appreciated the wonderful privilege of attending the *Kriyaban* Ceremony, and offer my humble gratitude for this and the other wonderful experiences arranged for and carried out by all of you during the Convocation. Each class, each event, each service surpassed the one preceding. Everything worked together for Master's love and blessing to flow out to us all." — *B.K., Phoenix, Arizona.*

"I am new in this study, although I have studied metaphysics all my life. But at last I feel I have found my 'path.' I had expected great things from the marvelous Convocation week but it went far beyond my greatest expectations. I was deeply impressed by the dignity and competency with which everything was handled. It all seemed to roll on oiled wheels. And those young monks were a joy to see, with their eager faces and willingness to help. The lessons were beautifully given and the trips to the ashrams will never be forgotten. Love permeated the atmosphere every second. I wished the week would last forever; and it will, in my heart. My gratitude to all those who were responsible for this 'feast.' " — *P.C., Hollywood, California.*

"We loved the classes, each one, and came home with a deep peace and desire to study more, to meditate deeper, and to be better SRF devotees. My son and I attended a *satsanga* with Daya Mata in Encinitas last May. We felt so privileged to be able to attend, and shall always remember that lovely morning with her." — *L.C., Encinitas, California.*

SRF member in meditation on lawn of Encinitas SRF Hermitage during Convocation pilgrimage in July

The Untutored Song of My Heart

By Paramahansa Yogananda

I sing a hymn unuttered by any other voice. To Thee I offer the virgin theme that my heart chants secretly. Alone I have nurtured my song child; now I bring it to Thee for Thy training.

To Thee I give no intellectual, premeditated, and disciplined aria; only the untutored strains of my heart. For Thee no hothouse flowers, watered by careful emotions; only rare wild blossoms that grow spontaneously on the highest tracts of my soul.

(Continued from page 27)

the entire set had been irretrievably lost! Nothing daunted, His Holiness asserted that he would rewrite from memory the sixteen volumes. In 1957 he completed in six weeks the manuscript for the first volume, here under review.

In 1958, impelled by a loving concern for all humanity, the Jagadguru undertook for the cause of world peace a speaking tour in the West. He was eagerly heard at fifty universities and other cultural centers of America, and also spoke several times on television.

Despite his advanced age and failing health, the great scholar-yogi kept up a punishing schedule of interviews and travel after his return to India. He became ill, and in 1960 gave up his body in Bombay. The remaining fifteen volumes of his work on Vedic mathematics were left unwritten. It is believed, however, that some other spiritually and mentally gifted mathematician may be able to develop the material outlined in the first volume to complete the work as His Holiness had intended.

A University Chair of Vedic Studies

The host of friends and followers of the great teacher will be gratified to learn, through an Announcement written by Sri N. H. Bhagwati, Vice-Chancellor, Banaras Hindu University, that a Bombay disciple of His Holiness has made "a magnificent endowment" to found a chair at Banaras Hindu University to be known as the Sri Jagadguru Bharati Krishna Tirtha Shankaracharya Chair of Vedic Studies.

In 1959 Self-Realization Fellowship wrote to the Nobel Prize Committee in Sweden to propose the Shankaracharya of Puri as a fit recipient for the Nobel Prize for Peace. His long life spent in spreading truth and his valiant efforts to promote world unity through spiritual understanding surely entitled him to receive such an honor. But, alas, he died in the following year.

Some extracts are given below from the Jagadguru's book. Understandably, only a small sample of one of his amazing mathematical discoveries can be given here.

Exceedingly tough mathematical problems (which the most mathematically advanced present-day Western scientific world has spent lots of time, energy, and money on, and which even now it solves with the utmost difficulty and after vast labour involving large numbers of difficult, tedious, and

cumbersome "steps" of working) can easily and readily be solved with the help of these ultra-easy Vedic *Sutras* (or mathematical aphorisms) contained in the *Parisista* (the Appendix-portion) of the *Atharva Veda* in a few simple steps and by methods which can be conscientiously described as mere "mental arithmetic". . . .

As regards the time required by students for mastering the whole of Vedic mathematics as applied to all its branches, we need merely state from our actual experience that 8 months (or 12 months) at an average rate of 2 or 3 hours per day should suffice for completing the whole course of mathematical studies on these Vedic lines instead of 15 or 20 years required according to the existing systems of the Indian and also of foreign universities.

In this connection, it is a gratifying fact that, unlike some so-called Indologists, there have been some great modern mathematicians and historians of mathematics . . . who have, as truth-seekers and truth-lovers, evinced a truly scientific attitude and frankly expressed their intense and wholehearted appreciation of ancient India's grand and glorious contributions to the progress of mathematical knowledge in the Western hemisphere and elsewhere.

The following few excerpts from the published writings of some universally acknowledged authorities in the domain of the history of mathematics will speak eloquently for themselves:

(i) On page 20 of his book, *On the Foundation and Technique of Arithmetic*, we find Prof. G. P. Halstead saying: "The importance of the creation of the ZERO mark can never be exaggerated. This giving of airy nothing not merely a local habitation and a name, a picture, but helpful power is a characteristic of the Hindu race whence it sprang. It is like coining the *Nirvana* into dynamos. No single mathematical creation has been more potent for the general on-go of intelligence and power."

(ii) In this connection, in his splendid treatise, "The Present Mode of Expressing Numbers" (*Indian Historical Quarterly*, Vol. 3, pages 530-540), B. B. Dutta says: "The Hindus adopted the decimal scale very early. The numerical language of no other nation is so scientific and none has attained as high a state of perfection as that of the ancient Hindus. In symbolism they succeeded with ten signs to express any number most elegantly and simply. It is this beauty of the Hindu numerical notation which attracted the attention of all the civilized peoples of the world and charmed them into adopting it."

(iii) In this very context, Prof. Ginsburg says: "The Hindu notation was carried to Arabia about 770 A.D. by a Hindu scholar named Kanka who was invited from Ujjain to the famous Court of Baghdad by the Abbaside Khalif Al-Mansur. Kanka taught Hindu astronomy and mathematics to the Arabian scholars; and, with his help, they translated into Arabic the *Brahma-*

Sphuta-Siddhanta of Brahma Gupta. The recent discovery by the French savant M. F. Nau proves that the Hindu numerals were well known and much appreciated in Syria about the middle of the 7th century A.D." (Ginsburg's "New Light on Our Numerals," *Bulletin of the American Mathematical Society*, Second series, Vol. 25, pages 366-369.)

(iv) On this point, we find B. B. Dutta further saying: "From Arabia, the numerals slowly marched towards the West through Egypt and Northern Arabia; and they finally entered Europe in the 11th century. The Europeans called them the Arabic notations, because they received them from the Arabs. But the Arabs themselves, the Eastern as well as the Western, have unanimously called them the Hindu numerals *(Al-Arqan-Al-Hindu)*."

The conscientious, truth-loving and truth-telling historians of mathematics (of the lofty eminence of Prof. De Morgan, etc.) have not been guilty of even the least exaggeration in their candid admission that "the highest and farthest reaches of modern Western mathematics have not yet brought the Western world even to the threshold of ancient Indian Vedic mathematics."

Applications of Vedic Sutras to Concrete Problems

Let us take the question of the CONVERSION of vulgar fractions into their equivalent decimal form. And there, let us first deal with the case of a fraction (say 1/19) whose denominator ends in 9. The 18-digit recurring-decimal answer requires 18 steps of working according to the current system, but only *one* by the Vedic Method.

Explanation:

The relevant *Sutra* reads: *Ekadhikena Purvena*, which, rendered into English, simply says: "By one more than the previous one." Its application and *modus operandi* are as follows:

(i) The last digit of the denominator in this case being 9 and the previous one being 1, "one more than the previous one" evidently means 2.

(ii) And the preposition "by" (in the *Sutra*) indicates that the arithmetical operation prescribed is either multiplication or division. For, in the case of addition and subtraction, *to* and *from* (respectively) would have been the appropriate preposition to use. But *"by"* is the preposition actually found used in the *Sutra*. The inference is therefore obvious that either multiplication or division must be enjoined. And, as both meanings are perfectly correct and equally tenable (according to grammar and literary usage), and as there is no reason — in or from the text — for one of the meanings' being accepted and the other one rejected, it further follows that *both* the processes are actually meant. And, as a matter of fact, each of them actually serves the purpose of the *Sutra* and fits right into it (as we shall presently show, in the immediately following explanation of the *modus operandi* which enables us to arrive at the right answer by either operation).

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A. The First Method

The first method is by means of multiplication by 2 (which is the *Ekadhikena Purvena*, the number which is just one more than the penultimate digit in this case).

Here, for reasons which will become clear presently, we can know beforehand that the last digit of the answer is bound to be 1. For, the relevant rule (which we shall explain and expound at a later stage) stipulates that the product of the last digit of the denominator and the last digit of the decimal equivalent of the fraction in question must invariably end in 9. Therefore, as the last digit of the denominator in this case is 9, it automatically follows that the last digit of the decimal equivalent is bound to be 1 (so that the product of the multiplicand and the multiplier concerned may end in 9).

We therefore start with 1 as the last (i.e., the right-handmost digit of the answer and proceed *leftward* continuously multiplying by 2 (which is the *Ekadhikena Purvena*, i.e., one more than the penultimate digit of the denominator in this case) until a repetition of the whole operation stares us in the face and intimates to us that we are dealing with a Recurring Decimal and may therefore put up the usual recurring marks (dots) and stop further multiplication work.

Our *modus operandi* chart is thus as follows:

(i) We put down 1 as the right-handmost digit	1
(ii) We multiply that last digit (1) by 2 and put the 2 down as the immediately preceding digit	2 1
(iii) We multiply that 2 by 2, and put 4 down as the next previous digit	4 2 1
(iv) We multiply that 4 by 2 and put it down, thus	8 4 2 1
(v) We multiply that 8 by 2 and get 16 as the product. But this has two digits. We therefore put the 6 down immediately to the left of the 8 and keep the 1 on hand to be carried over to the left at the next step (as we always do in all multiplication, e.g., of 69 x 2 = 138, and so on).	6 8 4 2 1 1
(vi) We now multiply the 6 by 2, get 12 as the product, add thereto the 1 (kept to be carried over from the right at the last step), get 13 as the consolidated product, put the 3 down, and keep the 1 on hand for carrying over to the left at the next step.	3 6 8 4 2 1 1 1
(vii) We then multiply the 3 by 2, add the one carried over from the right one, get 7 as the consolidated product. But, as this is a single-digit number	

(with nothing to carry over to the left), we put it down as our next multiplicand.

7 3 6 8 4 2 1
1 1

(viii- xviii) We follow this procedure continuously until we reach the 18th digit (counting leftward from the right), when we find that the whole decimal has begun to repeat itself. We therefore put up the usual recurring marks (dots) on the first and the last digits of the answer (betokening that the whole of it is a Recurring Decimal) and stop the multiplication there.

Our chart now reads as follows:

$$1/19 = .\dot{0}\ 5\ 2\ 6\ 3\ 1\ 5\ 7\ 8/9\ 4\ 7\ 3\ 6\ 8\ 4\ 2\ \dot{1}$$
$$1\quad 1\qquad 1\ 1\ 1\ 1\ /\ 1\quad 1\ 1$$

We thus find that this answer obtained by us with the aid of our Vedic one-line mental arithmetic is exactly the same as we obtained by the current method (with its 18 steps of Division work).

In passing, we may also mention that the current process not only takes 18 steps of working for getting the 18 digits of the answer, not to speak of the time, the energy, the paper, the ink, etc., consumed; but also suffers under the additional and more serious handicap that, at each step, a probable "trial" digit of the Quotient has to be taken for multiplying the divisor, which is sometimes found to have played on us the scurvy trick of yielding a product larger than the dividend on hand and has thus — after trial — to be discarded in favor of another "trial" digit, and so on. In the Vedic method above propounded, however, there are no subtractions at all and no need for such trials, experiments, etc., and no scope for any tricks, pranks, and so on; it is only a straightforward multiplication of single-digit numbers; and the multiplier is not merely a simple one but also the same throughout each particular operation. All this lightens, facilitates, and expedites the work and changes the study of mathematics from a burden and a bore into a thing of beauty and a joy forever (so far, at any rate, as children are concerned).

In this context, it must also be transparently clear that the long, tedious, cumbrous, and clumsy methods of the current system tend to afford greater and greater scope for children's making of mistakes (in the course of all the long multiplications, subtractions, etc., involved therein); and once one figure goes wrong, the rest of the work must inevitably turn out to be an utter waste of time and energy and to engender feelings of fear, hatred, and disgust in children's minds.

B. The Second Method:

As already indicated, the second method is of division (instead of multiplication) by the same *Ekadhikena Purvena*, namely 2. And, as division is the

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exact opposite of multiplication, it stands to reason that the operation of division should proceed, not from right to left (as in the case of multiplication as expounded hereinbefore) but in the exactly opposite direction (i.e., from left to right). And such is actually found to be the case. Its application and *modus operandi* are as follows:

(i) Dividing 1 (the first digit of the dividend) by 2, we see that the quotient is zero and the remainder is 1. We, therefore, set 0 down as the first digit of the quotient and *prefix* the Remainder (1) to that very digit of the Quotient (as a sort of reverse-procedure to the carrying-to-the-left process used in multiplication) and thus obtain 10 as our next Dividend.

. 0
1

(ii) Dividing this 10 by 2, we get 5 as the second digit of the quotient; and, as there is no remainder (to be prefixed thereto), we take up that digit 5 itself as our next Dividend.

. 0 5
1

(iii) So, the next quotient-digit is 2; and the remainder is 1. We therefore put 2 down as the third digit of the quotient and prefix the remainder (1) to that quotient-digit (2) and thus have 12 as our next Dividend.

. 0 5 2
1 1

(iv) This gives us 6 as quotient-digit and zero as Remainder. So, we set 6 down as the fourth digit of the quotient; and as there is no remainder to be prefixed thereto, we take the 6 itself as our next digit for division.

. 0 5 2 6
1 1

(v) Dividing this 6 by 2, we get 3 as the fifth digit of the quotient; and as there is no remainder, we take the 3 as our next Dividend.

. 5 2 6 3
1 1

(vi) Dividing 3 by 2 we get 1 and 1 as Quotient and Remainder respectively. We therefore put 1 down as the 6th quotient-digit, prefix the 1 thereto and have 11 as our next Dividend.

. 0 5 2 6 3 1
1 1 1

(vii-xvii) Carrying this process of straight, continuous division by 2, we get 2 as the 17th quotient-digit and 0 as remainder.

(xviii) Dividing this 2 by 2, we get 1 as 18th quotient-digit and 0 as remainder. But this is exactly what we began with. This means that the decimal begins to repeat itself from here. So, we stop the mental-division

. 0 5 2 6 3 1 5 7 8 }
1 1 1 1 1 1 }

9 4 7 3 6 8 4 2 1
1 1 1

process and put down the usual recurring symbols (dots on the 1st and 18th digits) to show that the whole of it is a circulating decimal.

Note that, in the first method (multiplication), each surplus digit is *carried* over to the *left*; and that, in the second method (division), each remainder is *prefixed* to the right (immediately to the left of the next dividend digit).

C. A Further Shortcut:

This is not all. As a matter of fact, even this much or, rather, this little work (of mental multiplication or division) is not really necessary. This will be self-evident from mere observation.

Let us put down the first 9 digits of the answer in one horizontal row above and the other 9 digits in another horizontal row just below and observe the fun of it. We notice that each set of digits (in the upper row and the lower row) totals 9. And this means that, when just half the work has been completed (by either of the Vedic *one-line* methods), the other half need *not* be obtained by the same process but is mechanically available to us by subtracting from 9 each of the digits already obtained. *And this means a lightening of the work still further (by 50%).*

.	0	5	2	6	3	1	5	7	8
	9	4	7	3	6	8	4	2	1
	9	9	9	9	9	9	9	9	9

Yes; but how should one know that the task is exactly half finished so that one may stop the work (of multiplication or division, as the case may be) and proceed to reel off the remaining half of the answer by subtracting from 9 each of the digits already obtained? And the answer is — as we shall demonstrate later on — that, in either method, if and as soon as we reach half the difference between the numerator and the denominator (i.e., 19 — 1 =18), we shall have completed *exactly half the work*; and, with this knowledge, we know exactly when and where we may stop the multiplication or division work and when and where we can begin reeling off the complements from 9 (as the remaining digits of the answer).

Thus both in the multiplication method and in the division method, when we get the 9th figure we have completed half the work, and can begin the mechanical-subtraction device for the other half of the 18 digits.

Details of these principles and processes, and other allied matters, we shall go into in due course at the proper place. In the meantime, the student will find it interesting and profitable to know this rule.

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it was mainly due to this book, along with certain help derived from agencies for the aid of alcoholics, that was instrumental in my slow climb from the bottom of the devolutionary spiral in which I was enmeshed to at last a 'spiritual awakening' as A.A. phrases it, or 'conversion' as a churchgoer would say. My strongest desire now is for God-realization through *Kriya Yoga*, as outlined by Paramahansa Yogananda. It is with deep gratitude that I commend the *Autobiography* and all the efforts that led to its publication, from Babaji on down. The need for enlightenment in the Western world is indeed great. My humble prayer is that the influence of this book will continue to flourish and grow." — *R.A., Westlock, Canada.*

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"I have nearly all of the SRF books, and in Master's wisdom I find the answer to almost any question or problem. The SRF path has certainly changed my life, and that of those around me." — *D.P., Redondo Beach, California.*

"The painting of Yogananda in SRF India Hall in Hollywood fascinated me last summer while I was there. I spent a good deal of time looking at it. The day we visited Encinitas I sat down in a chair facing the ocean and closed my eyes. Immediately there appeared in succession inside my eyelids the faces of all the Gurus of Self-Realization Fellowship, and Daya Mata. For almost a week after this, every time I closed my eyes in meditation Yogananda's face appeared just as I had seen it in India Hall." — *G.K., Gary, Indiana.*

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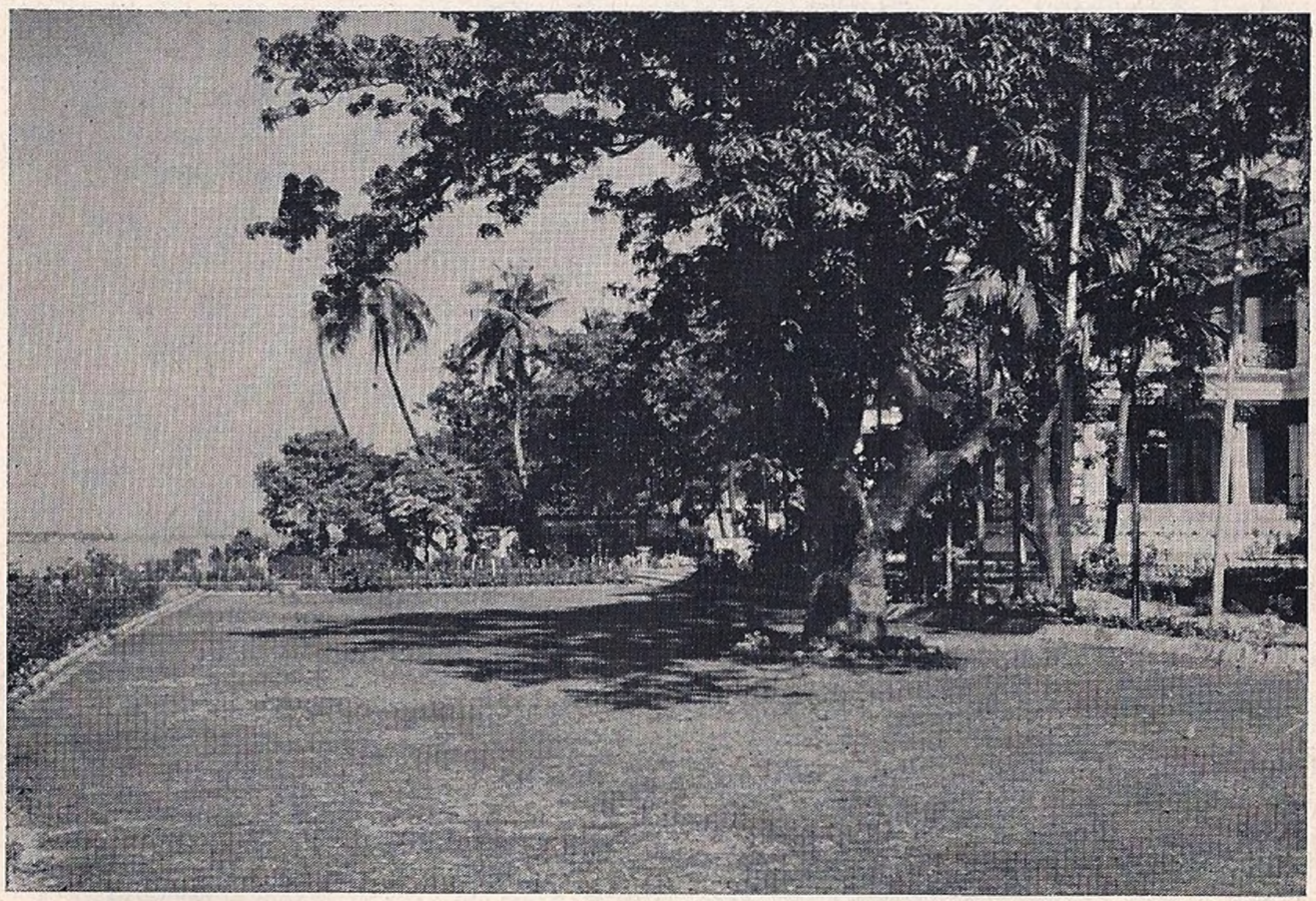
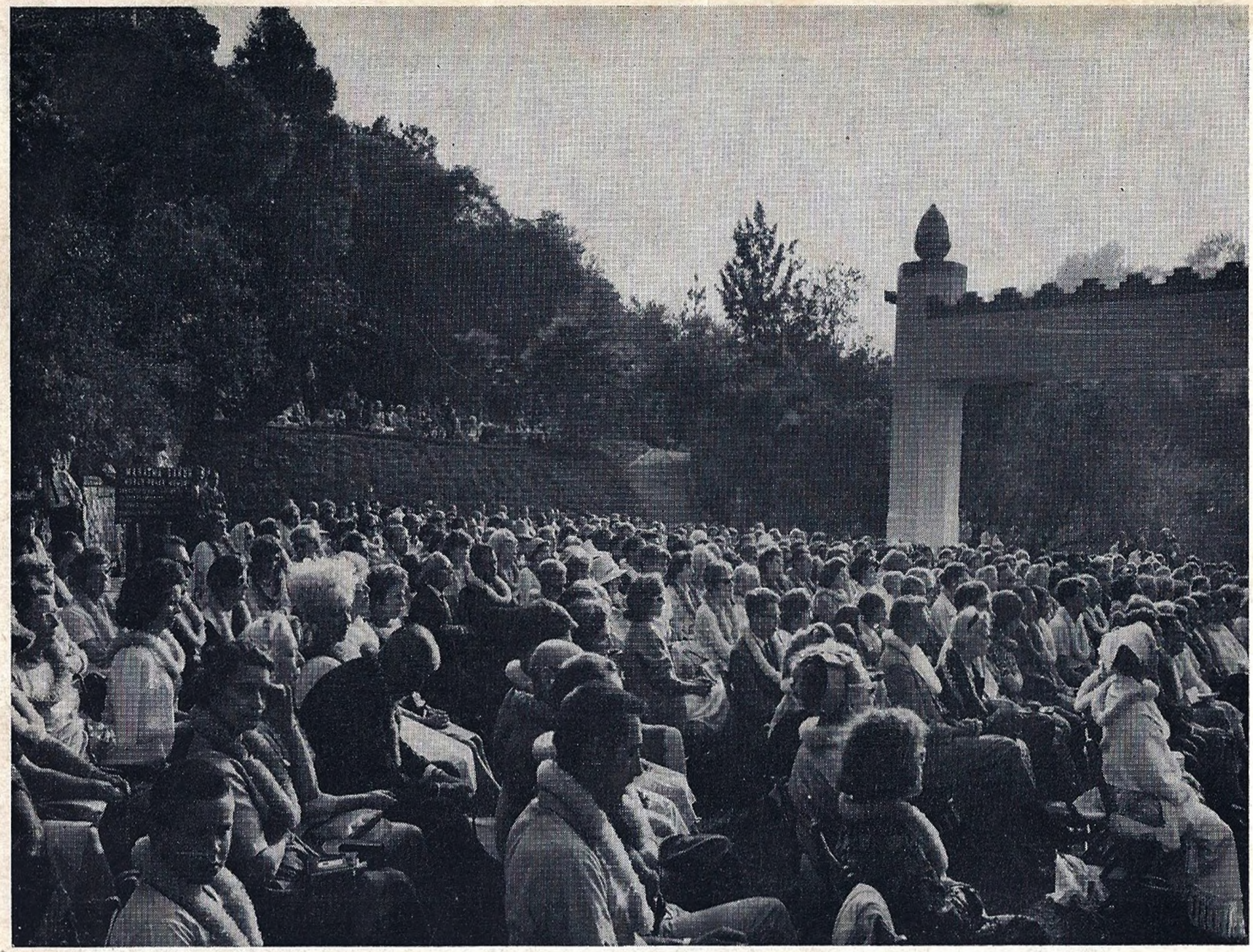


Lawn in front of Yogoda Ashram founded in 1938 by Paramahansa Yogananda in Dakshineswar, India, overlooking Ganges River

PRESIDENT GREETS A BELOVED SRF DISCIPLE

Daya Mata, president of Self-Realization Fellowship, welcomes Mr. E. E. Dickinson to 1965 Convocation at a reception on July 5th, Los Angeles, California. Mr. Dickinson is well-known to readers of *Autobiography of a Yogi* (chapter 47).



Garlanded SRF students and friends hear closing address by Daya Mata, president of Self-Realization Fellowship, at 1965 Convocation, July 11th, "Day of Fellowship," SRF Lake Shrine, Los Angeles, California