



Self-Realization Magazine

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

"O Spirit! Thou art just behind
the veil of Nature's splendors."

Paramahansa Yogananda

April-June 1969

25¢



PARAMAHANSA YOGANANDA AT THE WHITE HOUSE, JANUARY 24, 1927

Paramahansa Yogananda and Mr. John Balfour, second secretary of the British Embassy, leaving the White House after a call on President Coolidge. Mr. Coolidge is looking out of the window. It was the first time that a Hindu Swami had ever called on a President of the United States. A report of the event in the *Washington Herald* for January 25, 1927, appears in this issue.

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

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The Self-Realization Fellowship Church in Fullerton, California, was filled to capacity for the celebration of its second anniversary, on June 8, 1969, with a *satsanga* conducted by The Reverend Mother Daya Mata, president of the Fellowship.

The Invisible Man

BY PARAMAHANSA YOGANANDA



A talk given on March 3, 1940, in Encinitas, California

It seems preposterous to think of man as invisible. We are visible to ourselves every day as a physical body. But there are many ways in which we manifest our essential invisibility. For example, close your eyes. Your form is invisible to you; how do you know you exist? You are aware of the body's weight; you can hear, smell, taste, and touch. Nevertheless you are real to yourself only in terms of ideas. You are an invisible nucleus around which many thoughts are revolving. Now open your eyes. Are you the form that you see, or that inner being you were just now conscious of with eyes closed?

The visible man is of little importance; the invisible self or soul is of utmost importance. During sleep you are unaware of the visible man; but you *are* aware of yourself, for when you wake up you know whether you slept well or poorly. Therefore your invisible self is real. Take that away and your outer visibility is meaningless. Without the invisible self the body would be as worthless as a corpse. The invisible man within is the real one. But strange to say, man doesn't try to analyze what that invisible self is. He is so interested in the form he can see, thinking constantly about his physical appearance and well-being, he doesn't stop to reason out that the inner unseen self is the reality.

If one of your fingers has been cut off, you still feel as if that finger were there. Anyone who has lost a limb knows this sensation. There is an invisible counterpart for all the bodily parts. Behind your physical heart is an invisible heart. Without it, your visible heart would not beat. You have invisible organs of sight and hearing, an invisible brain, invisible bones and nerves. These organs — tissues of light and energy — comprise the astral body of the invisible man.

If you are physically afflicted you should not say, "My sight is gone," or "I have lost a hand." Your invisible eyes and hands are still present. Though your physical arm may be paralyzed, your invisible arm is not paralyzed. Never believe that the invisible organs are in any way affected by disease of the physical organs, because your negative thought would impede the flow of intelligent life energies into the physical body parts.

Electrical currents are passed through a wire. Which is more important, the wire or the electricity? The wire exists merely for the passage of the electricity; the electricity does not exist for the wire. So the body exists for the use of the invisible man, not he for the body. However, the physical body must be in a certain condition for the invisible self to remain there.

What a pity that this invisible self is tied to the body! If it were not, we could go walking on the water and fly in the sky and then come back into the physical body again. The invisible astral body has sensory powers much greater than those of its physical counterpart. Man has invented machines that are better in some ways than the physical body, which has many limitations. But when your consciousness of the invisible body is developed, you will realize that it can hear what the physical ears cannot hear, and see what the physical eyes cannot see. It can smell, taste, and touch things far beyond the range of the physical senses.

Investigate the Electricity that Lights the Body Bulb

You are always looking after the physical body bulb. Have you never thought how wonderful it would be to investigate the electricity that lights the bulb? Visible man is composed of sixteen elements, chemicals that can be purchased in a store. Your body is worth only about ninety cents; in depression times even less! Why not cultivate a better acquaintance with the invisible man? It is he who has power and friends and love. Without him, visible man has nothing but the chemicals of which he is made.

Turn the spotlight of your attention inward, away from the limited visible man. The physical body has backache, stomach ache, suffers the deterioration of old age; it is the nastiest little animal! always crying and whining for something. The visible man cannot stand a

bad fall, sometimes he shrinks at even a little pinprick; the invisible man is unhurt by anything. He is free. The invisible man can banish all the troubles of the physical body. The invisible man within you is what you are.

You think you are the body but you are not. A piece of ice can be melted into liquid and then made to disappear by evaporation. The process can be reversed, condensing the vapor into liquid and freezing the liquid into solid form as ice once again. The ordinary man has not yet learned to perform similar transformations with his bodily atoms, but Christ showed that it could be done.

Man's Body is Composed of 35 Thoughts of God

The human body of 16 material elements is nothing more than a shadow of the invisible man, who has two bodies — an astral form made of electrical currents, and a causal form made of ideas. Your astral form of light consists of 19 elements and your invisible causal form is made of 35 thoughts — the 19 ideas that produced the 19 electrical elements of your astral body; and the 16 ideas that produced the 16 gross material elements of your physical body. God first created the iron and potassium and other chemical elements in idea; then he materialized them to make your physical body. The real you is invisible, because even your physical body, as well as everything else in creation, was first conceived in thought.

So your body is essentially a causal form of 35 thoughts within an astral body of 19 elements of light and energy, which in turn is encased in a physical body of 16 chemicals. When you die the visible physical body will vanish, but the invisible man within will be real to you; you will be aware of your astral form. By higher spiritual advancement you will see that your subtle astral body can be reduced to 35 thoughts, and that your consciousness behind those 35 thoughts is the Reality; for your consciousness or soul is a spark of the cosmic consciousness of God.

When you are seeing a motion picture you see many figures on the screen, but if you look up you see only one beam of light projecting those images on the screen. Similarly, from the brain flow five currents of energy, the vibratory creative elements of earth, wa-

ter, fire, air, and ether, which condense to materialize this physical body on the screen of creation.

Motion pictures used to be silent; now there is sound, and they are experimenting with odors, so that when you see a garden on the screen you will also smell the fragrance of the flowers. When those light-produced forms can be made true to touch and taste also, you will have produced the fivefold aspects of God's creation.* The five senses by which man apprehends creation have their correspondences in the five elemental electricities — ether (sound), air (touch), fire (sight), water (taste), and earth (smell) — from which creation was materialized. Some day the whole world will appear to you as a kind of motion picture — forms of light that are true to the five sensory perceptions. The terrible things that are happening in the world now are distressingly real; but when you are able to behold them as creations of light and shadow, you will understand that they are only a show, a part of God's play.

You are only dreaming that you have a body of flesh. Your real self is light. You are not the physical body. The visibility of the body deludes our material consciousness. If you cultivate superconsciousness — awareness of your real self, the soul — you will realize that the body is simply a projection of that invisible self within. Then you can do anything with the body. But don't try to walk on water just yet!

In the motion picture house you are engrossed in the images on the screen. They look so real! You are not conscious of the light overhead by which the images are being projected. But if you look up you can see that the visible is proceeding out of the invisible, the forms on the screen are all proceeding out of that one light from the projection booth. What is the difference between the light and the pictures? If there were no light, could pictures have been materialized? Similarly, if there were no invisible man, there would be no visible man. When

* Great masters who have attained God-realization are able to arrange the atoms at will to create any form they wish. Paramahansa Yogananda related in his autobiography that his beloved guru, Swami Sri Yukteswar, appeared before him in the flesh three months after his death. Not only was it a visible form; Paramahansa mentions embracing his guru "with an octopus grip," and detecting "the same faint, fragrant, natural odor which had been characteristic of his body before." Further, guru and disciple talked with each other at length. (See *Autobiography of a Yogi*, Chapter 43, "The Resurrection of Sri Yukteswar.") (Editor's note)

the invisible man leaves the physical form, the body disintegrates. Those who understand the subtle relationship between the visible and the invisible man can dematerialize and materialize the physical body at will. We are coming to the evolutionary period when we will realize increasingly that we are really invisible beings, or souls.

The Invisible Man is Free from Suffering and Death

To live only in the consciousness of this visible body of flesh is spiritually retarding, for the body is subject to the sufferings of disease, injury, poverty, hunger, and death. We should not desire to think of ourselves as this visible, destructible body. The invisible man within us cannot be hurt or killed. Should we not strive more to realize our unknown immortal nature? By increasing our knowledge of this invisible self we will be able to control the man visible, as great masters do. Even when the visible man is in distress, he who is aware of his divine powers as the invisible man within can remain detached from physical suffering.

How will you gain such control? First you must learn to live more in silence; you must learn to meditate. It may seem uninteresting at first; you have kept so closely in touch with this visible body that you have difficulty in thinking about anything except its ceaseless troubles, desires, and demands. But make the effort. Keeping your eyes closed, repeat again and again: "I am made in the image of God. My life cannot be destroyed by any means. I am the invisible man everlasting."

In that invisible man lies the image of God, free as the Spirit is free. In the visible man lie all the troubles and limitations of the world. Whenever we are conscious of our bodies we are tied to the body's limitations. That is why the masters teach us to close our eyes and remind ourselves, by meditation on the invisible self, that we are not restricted to what our physical bodies can do. I used to affirm with deep conviction: "I am not limited by my physical body. Wherever I want to go, I am instantly there." You may say, "That is only a thought." Well, what is thought? Everything you see is the result of an idea. You could not visualize anything without thought. Invisible thought gives all things their reality. Therefore if you can control

your thought processes, you can make anything visible; you can materialize it by the power of your concentration.

Suppose you are sitting in silence and I ask you to concentrate on this temple in which we are gathered. Again and again you try, until your mind has gone very deep; then you will see the temple just as it appears now to your physical eyes. Invisible thoughts can be materialized into visual experiences.

Meditation is simply centering your attention on the invisible man. When you sit quietly in darkness you cannot see your body but you know that you are real. As you gradually develop spiritually, peering into the darkness behind closed eyes, learning to control your thoughts and interiorize the mind, the invisible self will become real to you. The astral body of the invisible man looks exactly like the visible one, except that his form, being made of light and energy, is exceedingly subtle. And it can be made large or small at will, just as the pictures on a movie screen can be made large or small by the man in the projection booth.

Invisible Man a Captive in the Jungle of Matter

You will also understand how the invisible man is "tied" to the physical body — by attachments, the mental and emotional cords of desires for certain experiences on the physical plane. When by deeper meditation you can untie those cords, he will be free and you will know that you are a real image of God. Seek out that invisible man who is held captive in the jungle of physical sensations and matter.

Nothing dies. The ideational blueprint of your body is always present in the ether. You feel that your loved ones who pass on are gone forever because you haven't the power of concentration necessary to behold them in their subtle forms in the astral world where they are. If you once understood the miracle of your physical body, and of the invisible man with his outer body of light and his inner body of ideas, you would realize what a wonderful creation you are! Concentrate on that invisible you. The visible man is a delusion; the invisible man within is real. When you know this you will know that you are not bones and flesh; you are the indestructible invisible man.

You cannot die! Dwell no more on thoughts of growing older and being ready for the grave. You are only getting ready for your immortal state! Keep your mind on these truths, repeating them to yourself whenever you have a quiet moment: "I am a prototype of God's thought. I am eternal, ever roaming in the kingdom of God." You *are* that deathless invisible man, and ever will be. Why not realize your immortality now!

Your two physical eyes deceive you into thinking that this world of duality is real. Open your spiritual eye and behold your invisible form. Jesus referred to this when he said: "If therefore thine eye be single, thy whole body shall be full of light."* If your spiritual eye of inner silence is open, the invisible becomes visible; you see the astral body of light that encases your soul. Whenever you are thinking, dreaming, or concentrating deeply you are that invisible man. He is real; the visible man is the shadow. Forget the shadow and remember the real. Be one with the invisible man — the reflection of God.

*Matthew 6:22.

CONTEMPLATION

By *Lalleswari**

Striving and struggling, for the door was tight
Bolted and barred, till she longed the more
Him to behold that was beyond her sight,
Yet she could not but gaze at the door.

Yet as she stood gazing at the door,
Contemplating Him with all her soul,
Lo! He opened it forevermore:
There, within herself she saw Him whole.
Lalla burnt the foulness from her soul,
Famed abroad, a prophetess was she:
Freed from desire, and her heart made whole,
Knelt she, just there, on her bended knee.

*This 14th-century saint is mentioned on page 202 of *Autobiography of a Yogi* by Paramahansa Yogananda. (Editor's note)



SRF INDIA CENTER IN LOS ANGELES CELEBRATES EIGHTEENTH ANNIVERSARY

(Left) Meera Mata, director of SRF India Center since its founding in 1950 by Paramahansa Yogananda; The Reverend Mother Daya Mata, president of Self-Realization Fellowship; and Mr. Eugene Benvau, chairman of the SRF Lay Disciple Group, as Sri Daya Mata cuts "birthday" cake decorated with five-pointed star, symbol of spiritual realization. (Right) Part of assemblage of lay disciples and guests who filled India Hall, SRF India Center, for banquet on April 21, 1969. India Center, at 4866 Sunset Boulevard, includes an SRF Church; a bookhouse, auditorium, and public dining facilities; a service building for charitable activities of the SRF Voluntary League, and ashrams for resident SRF devotees who, with the generous assistance of the SRF Lay Disciple Group, maintain the various services provided to students and the public.



Depend on the Lord

BY SIVA

Remember: The Lord is all Consciousness and all Bliss. He is supreme Joy personified, and remains with you day and night, all the twenty-four hours, whether you are asleep or awake, eating or drinking, moving or seated — at all times and in all states.

You are oblivious of Him; that is why you suffer. You do not feel His presence; that is why you remain full of apprehension and despondency. Feel that the Lord is with you every moment of your life, that the Lord is with you in every activity of your life.

Remember: The Lord is manifest in the form of the whole world. The Lord is the only reality. He is Bliss personified. Whatever is happening in this world — no matter if it is attractive to the sight or ghastly — is the all-blissful sport of that embodiment of Bliss. Realize this and become ever happy.

Remember: The world is altogether unreal; even its assumed existence is transitory, imperfect, and full of extreme misery. Ever-new flames of suffering alone appear and continue to blaze forth from every part of it. If you would seek shelter from the world, constantly perceive everywhere only the one all-blissful and all-playful Lord on whom it stands superimposed, and His all-blissful pastimes.

Remember: You too are flowing as a wave of that very ocean of sport, in the nectarean current of the all-blissful sport of the all-blissful Lord. Since you are a wave of that ocean of Bliss, you are nothing less than the ocean of Bliss yourself.

Remember: Whatever is taking place in the world is His all-blissful sport; and whatever exists is the all-blissful Lord Himself. Therefore perceive His play in all that is happening in the world, and the Lord Himself in every object of the world. It is the all-playful Lord Himself who makes His appearance in the form of every karmic fruit — now as a malady, at other times as sound health, now as creation and again as dissolution, now as honor and at other times as ignominy, now as happiness and at other times as misery, now as a gain and other times as a loss. Ever perceive Him in all these.

Remember: The Lord alone comprises everything. Make Him your own, treating Him as your mother, father, teacher, husband, brother, friend or whatever you like, conceiving any relationship whatsoever with Him. He is prepared to become your own and to make you His own in that very relationship.

Remember: He alone is reliable who is real, eternal; anyone relying on that which is unreal and transient meets with frustration, is only deceived. Whatever there is other than the Lord is all unreal, assumed, and is visibly transient. That is why it will be foolish on your part if you rely and depend on anyone other than the Lord; for you will thereby be deceived.

Remember: If, relying on the Lord, recognizing Him alone as your own, you seek to advance toward Him, that natural and motiveless Friend of yours will easily draw you toward Himself. All obstacles and impediments in your way will automatically disappear. Your path will become easy, happy, and smooth. Nay, when you begin to move toward Him, He will according to His vow of reciprocity start moving toward you. His movement will be governed by His own speed. His speed is such as takes Him to His destination the moment He makes up His mind to undertake the journey. That is why the Lord will arrive in your presence immediately and you will have achieved your purpose on obtaining His gracious, holy, and most rare sight and touch. After that you will continue unceasingly to enjoy His sight in every atom every moment, and your life will become blessed. — *Reprinted from "Kalyana-Kalpataru," Gorakhpur, India.*

The Man Who Reads Nature's Secret Signals

BY THORN BACON



Suppose you were to be told that the philodendron plant resting on the windowsill above your kitchen sink screams silently when you break a breakfast egg in the frying pan, or that the potted dracaena on the sun porch grows apprehensive whenever your dog goes by? Finally, would you dare believe that when you accidentally cut your finger the dying cells in the drying blood transmit signals to the philodendron, the dracaena and the parsley in your refrigerator?

Provocative questions? Indeed, yes, but ones which are being seriously, soberly and quietly investigated by scientists at several major American universities as a result of some bizarre findings by the Backster Research Foundation of New York City.

The object: To discover if there is an unknown communication link between the cells of plants and animals through which distress signals are transmitted that broadcast threats against any member of the living community. These staggering implications were reported in an abstract published on September 7, 1967, by Cleve Backster, a former interrogation specialist with the Central Intelligence Agency, who operates in New York a school for training law enforcement officers in the techniques of using the polygraph—commonly known as the lie detector.

Teaching polygraph, however, became a secondary interest to Backster on a February morning in 1966 when he made a discovery that changed his life. These are the words he used to describe what happened in his laboratory that morning:

"Immediately following the watering of an office plant, I wondered if it would be possible to measure the rate at which water rose in a plant from the root area into the leaf. I chose the psychogalvanic reflex (PGR) index as a possible means of measuring the rate of

moisture ascent. The pair of PGR electrodes could be attached to a leaf of the plant. Hopefully, by using the Wheatstone bridge circuitry involved, I could measure the increase in the plant leaf's moisture content onto the polygraph tape.

"Deciding to pursue the idea, I placed a psychogalvanic reflex electrode on each side of the same leaf of a nearby dracaena mas-sangeana plant with a rubber band. The plant leaf was successfully balanced into the PGR circuitry, its electrical resistance falling within the resistance limit of the instrumentation.

"Contrary to my expectation, from the outset the plant leaf tracing exhibited a downward trend. Then, after about one minute of chart time, the tracing exhibited a contour similar to a PGR reaction pattern typically demonstrated by a human subject experiencing an emotional stimulation of short duration. Even though its tracing had failed to reflect the effect of the watering, the plant leaf did offer itself as a possibly unique source of data.

Does Cell Life Broadcast Signals to Other Living Cells?

"As I watched the PGR tracing continue, I wondered if there could be a similarity between the tracing from the plant and a PGR tracing from a human. I decided to try to apply some equivalent to the threat-to-well-being principle, a well-established method of triggering emotionality in humans. I first tried to arouse the plant by immersing a leaf in a cup of hot coffee. But there was no measurable reaction.

"After a nine minute interim, I decided to obtain a match and burn the plant leaf being tested. At the instant of this decision, at thirteen minutes fifty-five seconds of chart time, there was a dramatic change in the PGR tracing pattern in the form of an abrupt and prolonged upward sweep of the recording pen. I had not moved, or touched the plant, so the timing of the PGR pen activity suggested to me that the tracing might have been triggered by the mere thought of the harm I intended to inflict upon the plant. This occurrence, if repeatable, would tend to indicate the possible existence of some undefined perception in the plant."

Backster began to explore how the suffering of other species

affected his plants. He bought some brine shrimp, ordinarily used as live food for tropical fish, and killed them by dumping them into boiling water. As he saw the polygraph recording needle leap frantically, he was awed by a startling and apparently new concept: "Could it be that when cell life dies, it broadcasts a signal to other living cells?" If this were so, he would have to completely automate his experiments, removing all human elements which might consciously or unconsciously contaminate the results.

In the three years since, Backster has spent many thousands of dollars in transforming his offices into a space-age assembly of mechanized shrimp-dump dishes, a sophisticated electronic randomizer and programmer circuitry and multiple PGR monitoring devices. But the results continue to point to a capability for perception in all living cells — a perception that Backster calls "primary." I asked him for more details:

Q. What do you mean by "primary"?

A. I mean primary in the sense that this perception applies to all cells that we have monitored, without regard to their assigned biological function.

Q. What types of cells have you tested?

A. We have found this same phenomenon in the amoeba, the paramecium, and other single-cell organisms; in fact, in every kind of cell we have tested: fresh fruits and vegetables, mold cultures, yeasts, scrapings from the roof of the mouth of a human, blood samples, even spermatozoa.

Q. Do you mean that all of these cells have a sensing capacity?

A. It seems so. Incidentally, we have tried unsuccessfully to block whatever signal is being received, by using a Faraday screen, screen cage, and even lead-lined containers. Still the communication continues. It seems that the signal may not even fall within our electrodynamic spectrum. If not, this would certainly have profound implications.

Q. What kind of signal is it?

A. I can answer your question better by telling you what we think the signal is *not*. We know it is not within the different known frequencies, AM, FM, or any form of signal which we can shield by ordinary means. Distance seems to impose no limitation. For example, we are conducting research that would tend to indicate that this signal can traverse hundreds of miles.*

Q. Are plants attuned to stress?

A. Perhaps. I used to have a Doberman pinscher in my office. He slept in the back room where I had an electric timer hooked to a loud pulsating alarm, which was located directly above his bed. Actuation of the timing mechanism was accompanied by a barely audible click which preceded the alarm by approximately five seconds. The dog would invariably hear the click and would leave the room before the bell, which he disliked intensely, started to ring. Although in a different room, with the plants, I knew exactly when the dog was leaving his room, even though I could not hear the click, because the plants acknowledged his movements by showing reaction coincidental to the click, reflecting the Doberman's anxiety.

Q. In the final analysis, aren't you saying that we must reassess our definitions of sensory perception and intelligence?

A. Who can say at this point? There are certainly implications here that could have profound effects on those concepts. Our observations show that the signal leaps across distances, as I said before.

(Continued on page 38)

* The great Indian physicist and plant physiologist Sir Jagadis Chandra Bose (1858-1937) was the first scientist to confirm with precise instruments the indivisible unity of all life declared by India's sages since ancient times. Paramahansa Yogananda tells in *Autobiography of a Yogi* of visiting Professor Bose. In response to an appreciative remark by Paramahansaji, Sir Jagadis replied:

"How admirable is the Western method of submitting all theory to scrupulous experimental verification! That empirical procedure has gone hand in hand with the gift for introspection that is my Eastern heritage. Together they have enabled me to sunder the silences of natural realms long uncommunicative. The telltale charts of my crescograph are evidence for the most skeptical that plants have a sensitive nervous system and a varied emotional life. Love, hate, joy, fear, pleasure, pain, excitability, stupor, and countless other appropriate responses to stimuli are as universal in plants as in animals."

Professor Bose taught at Presidency College in Calcutta, and was founder of Bose Institute, a research center. For his crescograph and other inventions, Bose was knighted in 1917. *(Editor's note)*

Renunciation of Action's Fruit

BY VINOBA BHAVE



The Lord has indeed told us the truths of life, but the work is not complete with the mere telling. The principles enunciated in the *Gita* are found already in the *Upanishads* and *Smritis*. If the *Gita* merely repeated them, it would be no great distinction. Its real merit is that it tells us how to bring these truths into practice. It is in solving this great problem that the skill of the *Gita* consists.

Yoga is the name of the art or process by which these principles can be put into practice in actual living. The word "*sankhya*" means principles or theory. "*Yoga*" means art of well-doing. Jnanadev bears witness: "The art of living comes of itself to the *yogis*." The *Gita* is full of both, *sankhya* and *yoga*, science and art, *sastra* and *kalaa*. When science and art meet, life blossoms into beauty. Mere science is a castle in the air. One may understand the theory of music, but if one has not trained the voice and mastered the art of singing, then *nadabrahman* (God as sound) would not take shape for us. That is the reason why the Lord has taught not only the principles, but also the art of applying them. What then is this art? What is the art which enables one to realize the transience of the body and the indestructibility and wholeness of the spirit, and so to practice *svadharma*?

Behind a man's action there are generally two types of attitude. One is the assured feeling, "I shall enjoy the fruit of my action. I have a right to it." On the contrary, there is a feeling, "If I am not to enjoy the fruit of my action, then I will not act at all." The *Gita* tells us of yet another attitude of mind or way of life, which says, "You must of course act, but don't think that you have a right to the fruit." The man who acts has no doubt a right to the fruit. But give up this right of your own free will. *Rajas* says, "If I accept the work,

I demand the fruit." *Tamas* says, "If I give up the fruit, I shall give up the work also." These two attitudes are like two brothers. Therefore leave both behind and reach pure *sattvaguna*.^{*} In other words, do the work, but give up the fruit; and giving up the fruit, do the work. Before, or after, do not hanker after the fruit.

"Don't hanker after the fruit," says the *Gita*. But it also insists that you should act with full energy and skill. The action of the person who acts without desire should be much better than that of the person who acts with desire. This is only proper; for the latter is attracted to the fruit, and a part, much or little, of his time and attention will be spent on thoughts and dreams of the fruit. But all the time and all the strength of the man who has no desire for the fruit is devoted to the action. The river takes no rest, the wind knows no fatigue, and the sun can only shine and shine forever. The disinterested doer, too, cannot but render unremitting service. What action then can equal that of the man who thus always rejoices in action? Also, balance of mind is itself a most noble quality, and this, one might say, is the patrimony of the disinterested doer. If, in a work of art, besides dexterity and skill of hand, there is also mental poise, we see in it a greater beauty.

Moreover, the difference between the disinterested worker and the worker with attachment is all to the advantage of the former. The man of desires looks at an act with the eye of self-interest: "The act is mine, and the fruit too is mine." Because of this, it does not appear to him a moral lapse if his attention strays a little from the work. At most, it seems to him an error in execution. But the worker without desire for the fruit feels in relation to his work a sense of moral duty. So with concentration, he takes care that there is no shortcoming in his work. His work is more flawless. However you look at it, renunciation of fruit is the most effective and noble principle. And so we may say that renunciation of fruit is *yoga*, the art of living. — *Reprinted from "Mira," Poona, India.*

* The eternal *gunas* or qualities of nature are *tamas*, *rajas*, and *sattva*: obstruction, activity, and expansion; or mass, energy, and intelligence. The four natural castes of man are marked by the *gunas* as (1) *tamas* (ignorance), (2) *tamas-rajas* (mixture of ignorance and activity), (3) *rajas-sattva* (mixture of right activity and enlightenment), and (4) *sattva* (enlightenment). (*Editor's note*)

How to Progress Spiritually

BY SRI DAYA MATA

From a talk to students at Self-Realization Fellowship headquarters, Los Angeles, California, on May 3, 1962

How can you know when you are progressing spiritually? You are progressing if there is always inside you a deep longing for God; if when you meditate you find that you are gradually bringing the mind under control so that the attention is focused on just one thing: watching the breath as it comes and goes out of the lungs;* if you feel the great ocean of peace that is within you and all around you in this universe; if while you are going about your daily life there is always a desire to try to do good, to try to do right; if there is always the thought, "Lord, guide me, bless me, help me to know Thy will. Help me to find Thy love."

In one sense it is a very simple thing to find God — it is a way of life. To get up in the morning with one thought: God. To carry out the whole day's activities striving to the best of our ability to keep away from anger, selfishness, resentment, and criticism, knowing full well that in all our experiences it is the Divine with whom we have to be concerned. He is our support; He is our defense; He is our strength; He is our love. We seek to please Him first, last, and always, and in pleasing Him to please Master.† Before going to sleep at night, meditate deeply.

So many times when our bodies were weary Master would look at us and say, "I don't care. It is good for you to work hard for God. But you should not use that as an excuse not to meditate at night. Do with less sleep. And if you have only fifteen minutes to meditate, make those fifteen minutes count. Again and again push the world away from your consciousness and plunge into the great ocean of God's presence within."

* A reference to the *Hong-Sau* Technique of Concentration taught in the Self-Realization Fellowship Lessons.

† Paramahansa Yogananda, founder of Self-Realization Fellowship. The Reverend Mother Daya Mata became a disciple of the great guru in 1931.

To find God is easy when we have but one purpose, when we have but one idea — God alone. To find God is very difficult when we permit our minds to wander and become lost in unimportant things. Know what you want and then go after it wholeheartedly. If you want God, you must be on fire to reach Him. If your body stands in the way, discipline it. Sit up straight always, watch the breath, and don't let your mind go to sleep. The mind must be like a live wire. When you meditate your whole mind should be afire. And if you say, "Well, how do I get that state?" I tell you that there is a very easy way: talk to God every moment. Our minds are always focused on something — pleasure or pain, ideas that catch our attention, personalities. See that instead your mind is focused on God. Be in love with Him night and day. And if you can't feel that kind of love for Him, pray for it unceasingly. What a wonderful state it is! like a silent, gentle, joyous river flowing continuously through your consciousness, uniting it with the great ocean of God's presence within and without, all around.



GUJARATI EDITION

"Autobiography of a Yogi"

A Gujarati translation of Paramahansa Yogananda's famous autobiography was published this spring in India. This newest edition of the *Autobiography* is five by seven and one-half inches and has nearly seven hundred pages of text, illustrated with sixteen pages of pictures. The cover design, an attractive combination of brown, orange, black, and white, is repeated in the dust jacket. The Gujarati edition is available from Yogoda Satsanga Society of India, Ranchi, Bihar, and Self-Realization Fellowship international headquarters, Los Angeles, Cal.

A SPIRITUAL INTERPRETATION OF THE
BHAGAVAD-GITA

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

BY PARAMAHANSA YOGANANDA



Chapter XVIII, Stanza 11

A body-identified being is unable to renounce actions completely, but he who renounces the fruits of actions is called a renunciant.

A soul identified with the body may be said to be its slave, because an embodied soul cannot relinquish actions entirely. Whoever knows himself as the body rather than as a soul is a servant to the body; he has to work for it, and becomes involved in entangling desires and actions connected with serving it.

On the other hand, he who, being concentrated on the soul as his true self, renounces the fruits of all physical desires and activities, is a true man of renunciation. Such a person does not relinquish good actions; but because he performs dutiful actions without an eye to their result, renouncing their fruits but not their performance, that man is truly a renunciant.

The body-identified man works only to satisfy his egoistic desires; the wise man realizes the soul as the bodily indweller and works under its guidance, unmindful of the material fruits of actions craved by the body-bound ego. Therefore renouncing actions does not in itself make a person a renunciant; it is when one performs dutiful actions, renouncing the desire to enjoy their fruits, that he is called a true renunciant.

The ordinary worldly man performs most of his actions to serve his own or his family's physical and mental needs. His mind is al-

ways on the ego: "It is I who eat," "It is I who earn money and support the family," "It is I who think, and create success in my work," and so on. Even if such an ego-oriented person thinks to renounce all actions by following the spiritual path, he is unable to do so because he cannot forget the ego consciousness of identification with the body. It is only when by continuous meditation he disengages his mind from the consciousness of the body and unites it with the consciousness of the soul that he realizes he should not work any more for that upstart body-bound ego which desires to enjoy the fruits of its actions. It is at this advanced stage that a man is able to renounce all desire for the fruits of actions and perform all his personal and familial material duties only to please the soul.

Chapter XVIII, Stanza 12

The triune fruit of action — good, harmful, and mixed — springs up in non-renunciants after their demise, but in renunciants never.

One who performs actions without relinquishing the desire to obtain their fruits stores up the good, bad, and mixed results as his threefold *karma* (effects of actions). These stored-up psychological seeds of his threefold actions, when watered by proper environment, sprout forth into specific results in this life and in the beyond.

Every action deposits in the brain a seed tendency which subsequently grows up again in a favorable environment. Good, bad, and mixed actions store up good, bad, and mixed tendencies in the physical and astral brain of man. Good, bad, and mixed sensory stimuli stir up these threefold tendencies, which then manifest as good, bad, and mixed actions.

At death the sum total of man's tendencies are lodged in the brain of his luminous astral body. Mixed good and bad tendencies cause the soul to seek rebirth in the physical world. When there is a predominance of good tendencies in the astral brain, the soul in its astral body encasement gravitates to a better environment on an astral planet. When evil tendencies predominate, the soul gravitates to dark spheres of the beyond, where disgruntled goblin beings dwell.

The true relinquisher of the fruits of actions is untouched by any of the aforesaid threefold actions, for he works under the direction of the Lord of the universe and performs all activities only on His behalf. Acting solely to please God, desiring no fruits of action for self, such souls do not accumulate any after-effects from their actions, and become liberated.

A person who is one with God is not touched by *karma*, no matter what he does. Such a devotee makes God the beneficiary of his actions, and thus remains karmically unentangled. Through desire the egotist creates the fruits of his actions, and thus becomes ensnared in the body consciousness. As the silkworm is boiled in a cocoon of its own creation, so the egotist is destroyed in a cocoon of ignorance of his own making. The man who does not want the fruits of actions does not create any, lest they prove self-destructive.

The egotist, thinking "I am the body. I work for myself, in my world," has to work out any desires of his that remain unfulfilled at the time of death. But the renunciant says to himself: "I have renounced service to the ego. I live, I work, I move in the drama of God according to His wish and plan. I am free. I will come back on earth or go anywhere the Lord leads me, but I will not be forced to return here just to eat apple pie or curry or to satisfy any other foolish desire left unfulfilled at the time of death."

Therefore the ego-identified man who wishes to be free should learn to dedicate his physical, mental, and spiritual activities to his Father, God. He should always think along these lines: "I work for the Father and He works through me. I eat, not because I am attached to health, but because I am taking care of this temple of His in my charge. I think, reason, and will, not to work for the ego, but that I might intelligently, ambitiously act and serve Him alone. He has given me this body, reason, will, and the power to act, so I use them to play my part in His drama here in the world."

Egotists mistakenly work for themselves; yet they should know that they have come here not of their own accord but by divine decree. A man of divine understanding says to himself: "I came here not of my own wish but because of God's wish; therefore I am going to live, not for myself, but for Him."



SRF MINISTER VISIT

February 21 -

A warm welcome awaited Shri K. P. Mohananda (center, top photo) by the Self-Realization Fellowship members in American countries who attended his lectures, Kriya Yoga initiation classes, and informal meetings with friends. In order to hold his lectures in 25 cities, he and his associates traveled thousands of miles, mostly by air. A warm welcome awaited him en route were Iguaçu Falls in deep jungle where the Self-Realization Fellowship members of Self-Realization Fellowship.

PHOTOGRAPH

(Top) Mr. Julian Arias, Secretary, and Shri K. P. Mohananda, lecturer, and Shri K. P. Mohananda, secretary, in Rio de Janeiro. (Center) Brother Mokshananda, lecturer, and Shri K. P. Mohananda, secretary, at Buenos Aires airport. (Below) SRF members and Shri K. P. Mohananda at Piarco Airport.

ROUTE AND PRINCIPAL CITIES VISITED



IN LATIN AMERICA

May 1, 1969

...alted Brother Moksha-
 (o), minister from Self-
 headquarters, in Latin
 ere he conducted SRF
 iations, public lectures,
 for SRF members and
 a total of 56 meetings
 sistants traveled 18,000
 Among the magnificent
 aso Falls (front cover)
 e borders of Argentina,
 njoin. (See also "News
 ouship Centers," p. 33.)

THIS AT LEFT

...ranslator, Brother Mo-
 d Bhalmachari Francis,
 eiro, Brazil, April 11th.
 ananda with SRF mem-
 rport; and members at
 Arch in Buenos Aires.
 with Brother Moksha-
 ort, Trinidad, in April.

American Mahatmas and Krishna

BY MOHAN LAL SHARMA



(Continued from previous issue)

It is interesting to identify other phrases and deities in Emerson's poem. The "strong gods" of the final stanza are Indra, the god of the sky and fire, the wielder of the thunderbolt; and Yama, the god of death and judgment. The "sacred seven" are the seven *Maharishis* or highest sages. Finally, the concluding line of the poem, "Find me and turn thy back on heaven," is identified in the *Bhagavad-Gita*. There the passage appears: "The high-souled ones, who achieve the highest perfection, attaining to Me, do not come again to life. . . . All worlds, O Arjuna! up to the world of Brahman, are destined to return. But . . . after attaining to Me, there is no birth again." (*Gita*, VIII/15-16). The last line reminds the reader also of Krishna's classic injunction: "Abandon all *dharma*s and come to me alone for shelter." (*Gita*, XVIII/66). If "Brahma" is a high point in Emerson's Orientalism, another poem "Hamatreya" deserves notice for its depth. I have not seen any good explication of the title, but my guess is that "hama" is a borrowing from the Sanskrit "ahama," meaning "I," although there may be a relationship with the Hindusthani word "ham," which means "we." The colloquial Hindusthani usage "treya," or "tera" denotes "thine." Clearly, Emerson is playing down the idea of "I" and "mine" in the poem, which has its source in the "lustres" of *Vishnu Purana*. The only important change Emerson makes is the use of Yankee names, Bulkeley Hunt, Willard, etc. That the principal point made by Emerson — the notion: "The words *I* and *mine* constitute ignorance" — is a perennial Hindu commonplace is clear from the following *sutra* (aphorism) of Patanjali, the ancient author of *Yoga-Shastra*:

Within those intervals of the mind which is inclined towards the Intellective Distinguishing Power of cognition and is elevated on the only flow of the revelation of the distinction between the Essence and the *Purusha*, come other notions such as "I am," "It is mine," "I know," and so on. Whence? From the previous habitual potencies whose seed power is being destroyed. (Patanjali's *Yogasutra*, ed. Bengali Baba, p. 172).

Here it is pertinent to mention Mahatma Gandhi's oft-quoted remark bearing on his "experiments with Truth": "When I realized that I have nothing which I can call mine, I could do anything in and with my life. This was a moment of Truth for me."

Undoubtedly Emerson wrestled, Jacob-like, with the Hindu doctrine of *Maya* ("Maias or illusions," which he says in his *Journals* is the most important doctrine "in the history of intellect").* But when he says: "God is substance, His method illusion," he is clearly not giving an exposition of the Hindu doctrine, for *Maya* is not "Illusionism." *Maya* only denotes the one-sidedness of the relation between the Ultimate Reality (Brahman) and the world of phenomena. It means that no conceivable relationship exists between the infinite and the finite forms. "*Maya* is the principle of inexplicability." It does not say that the world of matter is illusory or unreal, but it does say that it is relatively less real than its substratum, which is Brahman, the Ultimate Reality.

Contradictory as Emerson occasionally is, he does catch the essence of the Hindu *Maya* concept in the following words:

In the death of my son . . . I seem to have lost a beautiful estate — no more. I cannot get it nearer to me . . . something which I fancied was part of me . . . falls off from me and leaves no scar.

These words are from Emerson's essay "Experience." But he does better in conveying the spirit of the *Maya* doctrine as crisply as Krishna and Shankara do in the *Bhagavad-Gita* and *Vivekachudamani* (*The Crest Jewel of Discrimination*) respectively. This he does in the poem "Brahma." Although a Hindu may smile at the word "illusion," he will see sense in Emerson's lines in his poem "Maya":

Illusion works impenetrable,
Weaving webs innumerable.

* *Journals of Ralph Waldo Emerson* . . . , ed. E. W. Emerson and W. E. Forbes (Houghton Mifflin: Boston, New York, 1909-1914), X, 1962.

Or, in the lines from the poem "Illusion":

Sleep is not, death is not;
Who seem to die live.

And, in these from "Uriel":

"Line in nature is not found;
Unit and universe are round;
In vain produced, all rays return;
Evil will bless, and ice will burn."

Incidentally, Robert Frost has called "Uriel" in "A Masque of Reason" (*Complete Poems of Robert Frost*, New York, 1949, p. 601) "the greatest Western poem yet," no doubt perceiving that its significance is more than biographical. For Emerson says with the ancient Hindus: Nature has no straight lines but only curves and circles; the soul knows no persons; since God is in control, there is no evil on the cosmic level, but only on the human, institutional level. Uriel's mixed and opposing metaphors about evil that blesses and ice that burns arise from his application of the doctrine of "round" to ethics making human judgments relativistic, or "situationist," as the existentialist thinker might say in today's complex world. "Uriel" is, then, primarily "a philosophical allegory, a meter-making *argument*," as H. H. Witemeyer aptly says in a recent article (March 1967) in the *P M L A* (101-102). The doctrine of "round" is the ancient Hindu and modern American transcendentalism which Emerson promotes against the outworn logic of "line" and historical determinism. And, very clearly, the dilemma of the advanced thinker in a conservative society is represented in this rather opaque fable by Uriel's fall.

Probably, the concept of the Over-Soul is Emerson's most important idea for which he found affinities in Vedantic thought, although Emerson's Over-Soul as contrasted with the Hindu Brahma has a Christian flavor for it rests on "an earnest active moral endeavor." But the Calvinists (in particular) and critics (in general, e.g., Andrews Norton) are right in saying that Emerson's soul knows no "persons," and that the God of the poem "Brahma" has no personality since he defies definition and formulation. He resembles the neuter principle of the impersonal Hindu Brahma; He is not the

"Father of Christ," as Arthur Christy says in *The Orient in American Transcendentalism* (Octagon Books: New York, 1963), p. 81.

As in Platonism and Neo-Platonism, so in Hinduism, idealism was the main attraction and the common ground for the American transcendentalists. Emerson's essay on Plato bears this out. To Christy's mind (p. 51) "the essay is almost as much on the fundamentals of Hindu thought as it is on the Greek philosopher" and that "Emerson was definite in his conviction that the basis of Plato's thought was Oriental." Emerson, therefore, wrote with genuine feeling:

The rapture of prayer and . . . devotion lose all being in one Being. This tendency finds its highest expression in the religious writings of the East, and chiefly in the Indian Scriptures, in the *Vedas*, the *Bhagavad Gita* and the *Vishnu Purana*. — *The Complete Works of Ralph Waldo Emerson* . . . , ed. E. W. Emerson (Houghton Mifflin: Boston, New York, 1903-1913), IV, 49.

The men of Concord were profuse but sincere in their admiration for Hindu Scriptures. They wrote such sentences as:

"The *Vedas* contain a sensible account of God. . . . One wise sentence [from the *Vedas*] is worth the state of Massachusetts many times over." — Thoreau, *Journal*, ed. B. Torrey (Houghton Mifflin: Boston, New York, 1906), II, 4.

"Ah! there is a book to be read on one's knees!" — Emerson's praise of the *Bhagavata-Purana* quoted by Moncure Conway, *Emerson at Home and Abroad* (Osgood: Boston, 1882), p. 359.

". . . Milman's translation of *Nala and Damayanti* is nearer to my business and bosom than is the news in today's *Boston Journal*. . . . We are elevated by beauty. I walk in marble galleries and talk with the kings the while." — Emerson's praise of the Hindu story quoted in the *Journals of Ralph Waldo Emerson* . . . , ed. E. W. Emerson and W. E. Forbes (Houghton Mifflin: Boston, New York, 1909-1914), IX, 422.

But unquestionably, the one Hindu classic that fascinated and impressed the Concordians (as it later did Whitman, Eliot, Oppenheimer and others) was the *Bhagavad-Gita*. For Emerson, "It was the first of books" (*Journals*, VII, 511), and its moving spirit "the venerable oracle." The *Gita* — beside which "even our Shakespeare

seems sometimes youthfully green”^{*} — was along with Emerson’s *Nature* Thoreau’s “textbook.”[†]

His attitude is thus even more reverential than Emerson’s. Says he:

In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagvat-Geeta, since whose composition years of the gods have elapsed, and in comparison with which our modern world and literature seem puny and trivial; and I doubt if that philosophy is not to be referred to a previous state of existence. . . . I lay down the book and go to my well for water, and lo! there I meet the servant of the Bramin . . . come to draw water . . . and our buckets as it were grate together in the same well. The pure Walden water is mingled with the sacred water of the Ganges. — The Writings of Henry David Thoreau, ed. B. Torrey (Houghton Mifflin: Boston, New York, 1906), II, 328-329.

Thoreau’s allusion to a “previous state of existence” and his claim that “the pure Walden water is mingled with the sacred water of the Ganges” are enough to engender circles of peace as well as smiles on the serene countenance of a yogi or a pundit of the *Gita* in terms of its *tika* (“criticism”).

Eliot, who only partially uses the Hindu and Buddhist concepts (and words such as *shantih*, “peace”) in *The Wasteland* incorporates the main message of the *Gita*, much as the Concordians had done earlier, in a rather obscure poem “To the Indians who Died in Africa.” Eliot’s last stanza explicitly states the main point of the *Gita* — man has a right to action, not to its fruit (*karmavyava adbhikarastay ma phaleshu kadachana*):

This was not your land, or ours; but a village in the Midlands
And one in the Five Rivers, may have the same memories.
Let those who go home tell the same story of you:
Of action, with a common purpose, action
None the less fruitful if neither you nor I
Know, until the judgment after death,
What is the fruit of action.

(Concluded on page 36)

* J. W. Krutch, *Henry David Thoreau* (William Sloane Associates, Inc., New York, 1948), p. 97.

† H. S. Canby, *Thoreau* (Houghton Mifflin: Boston, 1939), p. xvii.

An Interview with President Coolidge

(*Photograph on inside front cover*)



On January 24, 1927, Paramahansa Yogananda had the pleasure of an interview with President Coolidge at the White House. Paramahansaji had come to Washington early in January to give a series of twelve lectures and classes on Self-Realization Fellowship teachings. His opening lecture in the then new Washington Auditorium drew an audience of 5000 persons. He was introduced by Senator Rathbone of Illinois. The classes that followed filled the ballroom of the Washington Hotel to capacity. Thousands also attended a scientific healing service conducted by Paramahansaji. His activities were faithfully recorded in the *Washington Post* and other prominent newspapers.

On January 9th, Paramahansaji was guest of honor at a reception given by the National League of American Pen Women, which the *Washington Evening Star* reported as "one of the largest and most brilliant in its history. . . . The guest of honor stood with Mrs. Ernest Thompson Seton, national president of the League . . . his colorful saffron robe and long black wavy hair making him a picturesque figure against the background of artistically arranged palms and ferns. He was the center of attraction from the opening of the reception to its close, receiving with Mrs. Seton both before and after his address, which was warmly applauded."

Paramahansaji was honored at a luncheon given by Mr. and Mrs. Ernest Thompson Seton on January 14th, and at a tea given by the Women's City Club on January 15th.

While in Washington Paramahansa Yogananda also addressed the student body of American University, the Lion's Club, Men's City Club, Women's National Press Club, Y's Club, Soroptimist

Club, Quota Club, and spoke at a George Washington University Chapel service and a Susan B. Anthony anniversary dinner.

Paramahansa Yogananda's historic interview with President Coolidge at the White House on January 24th is described in the following account* in the *Washington Herald* for January 25, 1927.

"SAGE SEES COOLIDGE"

"President Greets Swami Yogananda"

"Swami Yogananda, East Indian educator and philosopher, was presented to President Coolidge yesterday at 12:30 by Mr. J. Balfour, second secretary of the British Embassy.

"He was greeted with evident pleasure by Mr. Coolidge, who told him he had been reading a great deal about him. This is the first time that a Swami has been received officially by a President of the United States.

"Questioned by reporters after the interview as to his impression of the President the Swami said: 'I found him looking in good health. He was very calm and quiet, and I felt that he required health and calmness in order to discharge his many important duties.'

"During the interview the Swami said: 'Mr. President, it is only spiritual understanding between all nations that can bring lasting peace. Without spiritual understanding, even if the navies were scrapped and the machine guns destroyed, that would not stop war, for the people still would fight, if their weapons were but stones.'

"Continuing, the Swami declared that he was interested in America because it is a very powerful factor in the world and because its people are desirous of improving themselves in every way.

"To this the President replied: 'That is very true. It is only spiritual understanding between nations that can bring lasting peace.' "

* This account refers to "Swami" Yogananda, as Paramahansaji was then known. He had taken the vows of a renunciant of the ancient monastic Swami Order in July 1914, after ten years of training in the ashram of a God-realized master, Swami Sri Yukteswar. In December 1935 Sri Yukteswar bestowed on his disciple the title of *Paramahansa*, thus indicating his supreme spiritual attainment.

News of SRF Centers



SRF Minister Speaks at Seminar in San Jose, Calif.

On April 28th Brother Premamoy of the monastic branch of Self-Realization Fellowship spoke to a group of college students at an informal seminar on "The Potentiality of Man," part of a course given by Mr. Robert Bainbridge of San Jose State College. The class was also attended by faculty, authors, lecturers, and other guests from the San Jose area.

Brother Premamoy outlined the path of *Raja Yoga* with its step-by-step methods that lead to balanced unfoldment of the three-fold aspects of man: physical, mental, and spiritual. "The follower of the Raja ('royal') Yoga path," Brother Premamoy explained, "learns to control the restless mind; this is the key to self-mastery and the awakening of intuition, which leads to Self-realization. Thus is he able to know and develop his true potential: a Christlike life."

Brother Mokshananda Completes Latin-American Visit

After eleven weeks of traveling and giving classes for SRF students in Latin America, Brother Mokshananda returned on May 7th to Self-Realization Fellowship headquarters in Los Angeles, where he is in charge of the SRF Center Department. He had conducted *Kriya Yoga* initiation for hundreds of eligible SRF students and more than a score of meetings for SRF members and friends. Assisting him on this tour were Brahmachari Francis and Mr. Julian Arias of SRF headquarters. With additional help from local members, they served as interpreters, translating Brother Mokshananda's talks in English into Spanish or Portuguese, as the case required.

In all, the SRF representatives visited eighteen cities in twelve countries: Cali, Medellin, and Bogota, Colombia; Quito, Ecuador;

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In all, the SRF representatives visited eighteen cities in twelve countries: Cali, Medellin, and Bogota, Colombia; Quito, Ecuador;

Asuncion, Paraguay; Santiago, Chile; Lima, Peru; Caracas, Venezuela; Mar del Plata, Cordoba, and Buenos Aires, Argentina; Sao Paulo and Rio de Janeiro, Brazil; Point Fortin and San Fernando, Trinidad; San Juan, Puerto Rico; Santo Domingo, Dominican Republic; and Mexico City, Mexico.

Enthusiasm for Paramahansa Yogananda's Self-Realization Fellowship teachings was apparent in every city visited by Brother Mokshananda. More than a thousand SRF members attended the *Kriya Yoga* initiations. Approximately three hundred of them were newly eligible SRF students receiving the sacred spiritual baptism for the first time; the rest were attending in a spirit of rededication to the ideals of the Self-Realization Fellowship path.

Letters from South America

"Thanks be to God and Gurus that you could send Brother Mokshananda and his assistants to South America to inspire souls truly longing for God and our beloved Master's teachings. Through Paramahansa Yogananda's teachings our relationship with Self-Realization Fellowship and her representatives is an eternal alliance, more far-reaching than this life." — *G.S., Bogotá, Colombia.*

"Congratulations on the interesting lecture that was given here several days ago. The information conveyed is very useful. Your emissary is well-chosen to represent SRF and to teach Paramahansaji's wisdom." — *S.B., Rio de Janeiro, Brazil.*

"I thank God and the Great Ones that Brother Mokshananda could come here and bring us the holy message of SRF, a blessing from our beloved Guru Paramahansa Yogananda. Another blessing is that my mother has now been initiated by Brother Mokshananda in the holy technique of *Kriya Yoga*." — *I.A.B., Medellín, Colombia.*

"Your representative has won our love, appreciation, and respect. Brother Mokshananda's talks and explanations were so satisfying and complete, there was nothing more to ask." — *J.P.A., Ibagué, Colombia.*

"Brother Mokshananda, Brahmachari Francis, and Señor Arias have captured our hearts. I am so grateful to God to have been allowed to participate again in that marvelous spiritual event: initiation in *Kriya Yoga*." — *E.M., Córdoba, Argentina.*

Prayers for Divine Healing

Renunciants of the monastic Self-Realization Order send healing vibrations by prayer each day to SRF students and all others who request help in healing and liberating themselves from the threefold suffering of man: physical disease, mental inharmonies, and spiritual ignorance.

Any person who wishes to be included in the daily healing prayers may write, telephone, or telegraph SRF headquarters, Los Angeles. Cable address is: *Selfreal, Los Angeles, California*.

Through the blessings of God and the Gurus of Self-Realization Fellowship, thousands have received spiritual aid in solving and dissolving their problems.

Send for this free booklet

"Highway to the Infinite"



India specialized during all ages in the science of the soul. This highest of all sciences is taught in the Self-Realization Fellowship Lessons, weekly studies based on the writings and lectures of Paramahansa Yogananda.

The SRF Lessons explain universal truths underlying all religions, showing particularly the link between original Christianity and original Yoga; and guide the sincere student to physical, mental, and spiritual well-being.

Members who fulfill certain preliminary requirements are initiated in *Kriya Yoga*, the holy science of God-realization.

Descriptive 24-page booklet, *Highway to the Infinite*, will be mailed without obligation to any inquirer.

SELF-REALIZATION FELLOWSHIP • Telephone 225-2471
3880 San Rafael Avenue Los Angeles, California 90065

(Continued from page 30)

Besides K. S. N. Rao, who once explicated the poem in the *American Quarterly*, only Grover Smith discusses it. Says Smith:

The poet of the *Bhagavad-Gita* attributed to Krishna the command to pursue ordinary activity without attachment to the fruits of action. In the poem "To the Indians who Died in Africa" (1943) . . . Eliot referred pointedly to the Hindu doctrine. — *T. S. Eliot's Poetry and Plays: A Study in Sources and Meaning* (Chicago, 1956), p. 277.

But an American poet who is utterly different from Eliot writes something of an American *Bhagavad-Gita* (*The Song of the Blessed Lord*), or "an epic of the self," as V. K. Chari calls Whitman's "Song of Myself" in *Whitman in the Light of Vedantic Mysticism* (University of Nebraska Press, Lincoln, 1964), p. 127. For Whitman's "Song of Myself" is set in the framework of heroic and cosmic aspects, comparable in its expansive quality to *Paradise Lost*, or better yet, the heroic Song of Krishna. The relationships between Whitman's early poem and the *Gita* were quickly spotted. For example, on reading the 1855 *Poems*, Thoreau remarked that the book was "wonderfully like the Orientals," while Emerson found in it a curious mixture of the *Gita* and the *New York Herald*. Emerson, who greeted Whitman on the beginning of his poetic career, was qualified to make the judgment for he was the great promoter of the Hindu classic and it is reported that his copy of the *Gita* was "more widely used than the one in the Harvard College Library."

Hindu spirituality without artistic sensibility often becomes a tendency given to philosophizing and mystical omphaloskepsis — a trend which is not altogether absent in the American Transcendentalists. But the fact remains that for both the Hindu and the American Transcendentalists, God or the Ultimate Reality lies at the heart of life. The basis or the bedrock of both Hindu Vedantism and American Transcendentalism is thus real life, but both look upward as a bird does when it has taken its drink. This connecting link between the Old and the New Worlds constitutes a "Passage to more than India." It is a meeting of the poets of ideas representing the cultures of India and America. But above all, it is a continuous and rewarding dialogue between the American *mahatmas* and that archetypal and "venerable oracle" — India's Krishna.

Letters from SRF Students



"After a lifetime of atheism, agnosticism, and not too successful attempts to 'believe,' I have found that Self-Realization Fellowship teachings go right to the heart of how to find and commune with God."
— *H.R., San Diego, California.*

"All the devotees here in Hawaii have been blessed this month with the lecture series and *Kriya Yoga* Initiation conducted by Mrinalini Mata. Many young people like myself feel this was a highlight of the year. Rarely do we get a chance to have such blessings. Being initiated in *Kriya Yoga* has helped me immensely. The peacefulness and tranquility felt during the recent lecture series is still held dearly within." — *M.N., Honolulu, Hawaii.*

"Just a few words to express my appreciation and enjoyment of the wonderful weekend spent with you at the SRF Retreat in Encinitas. Such peace and exquisite surroundings elevate the soul. I never realized before how much noise there is in our world. I feel deeply blessed to be a member of SRF and a follower of Paramahansa Yogananda." — *G.M., Occanside, California.*

"In the past I have always been a victim of chronic self-indulgence, a trait that defeated any effort to change until I practiced your recommended techniques. It has been a revelation to discover that with developing self-control it is possible to change one's habits with some personal effort and the strength of purpose gained from prayer and meditation. Your teachings have changed my life for the better in a way I never dreamed possible." — *G.G., Markham, Illinois.*

"You have asked how I learned about SRF. It was through a sad woman turned radiant and happy." — *L.W., Saddle Brook, N.J.*

"Through the blessings of the SRF Gurus I was able to receive *Kriya Yoga* initiation, to take the vow that has noticeably changed my relationship with them and with our Heavenly Father. The inspiration brought by the visit of Mrinalini Mata, the classes, and the gift of *Kriya* initiation has ignited the fuse of my Guru-guided rocket to the Infinite." — *J.T., Lahaina, Hawaii.*

(Continued from page 16)

I have been as far away as New Jersey — about fifteen miles from Manhattan — and have merely thought about returning to my office, only to learn when I returned that at the precise moment I had had the thought — checked against a stop watch — there was a coincidental reaction by the plants to my thought of coming back. Relief? Welcome? We aren't sure, but evidence indicates something like relief. It isn't fear.

The trend of Backster's research results does indeed embrace profound implications. Do plants have emotions? Do they make strange signals of awareness beyond our own abilities to comprehend? It seems so. Personally, I cannot imagine a world so dull, so satiated, that it should reject out of hand arresting new ideas which may be as old as the first amino acid in the chain of life on earth.

The editors of NATIONAL WILDLIFE, from which the foregoing is reprinted, visited Mr. Backster in his offices in New York City. Following are extracts from their account of that visit.

As we talked, Backster set up his specially modified polygraph with a fairly ordinary philodendron leaf clamped in position for reading the psychogalvanic reflex index. He mentioned that he no longer handles his plants with anything but great care, since they seem to be attached to him as their owner and caretaker. When a plant must be handled or stimulated to produce a reaction, that is done by his assistant, Bob Henson, who "plays the heavy."

As we sat, chatting, the pen traced a graph of normal repose for the plant, until Bob walked into the room. The graph turned suddenly to one of agitation, and bobbed markedly until he left. Then it calmed down again to a normal tracing. Later, we talked about ways to stimulate the plant for a photograph, and Backster explained that he preferred not to "hurt" the plant. I remarked that perhaps I could do it, and reached for a match, watching in astonishment as the plant produced a violently agitated reaction even as I began to speak. Still later, the plant's readings became calmer and calmer, and Backster explained that after an extended time, they seemed to become accustomed to stimuli and their reactions became less marked.

While George Harrison was shooting a photograph, Backster suddenly asked him if anything were wrong; the plant was showing something like a sympathetic reaction to consternation, but was not being stimulated in any way. George admitted that he had just discovered that one lens was not working properly, and had been worrying about the photographs he had already made.

Altogether, we ran the machine on the plant for two hours, and produced a dozen very interesting reactions, like the up-and-down reading yielded from a telephone conversation Backster held in a neighboring office. The plant reacted differently to the periods of Backster's talking and listening, for some reason. But it *did* react.

So the reactions continue, and Cleve Backster's work continues, as he attempts to analyze the nature of the plants' graphs. His first serious paper on the phenomenon, titled *Evidence of a Primary Perception in Plant Life*, is scheduled for publication in the *International Journal of Parapsychology* in January 1969.

DICK KIRKPATRICK

LOS ANGELES SRF CLASS SERIES JULY 18-27

The annual series of SRF lectures and classes in Los Angeles will be given in 1969 as follows:

| | | |
|-----------------------|--------------|-----------------------------|
| Two Public Lectures | July 18 - 19 | Wilshire-Ebell Theatre |
| Five Evening Classes | July 21 - 25 | Wilshire-Ebell Concert Hall |
| Kriya Yoga Initiation | July 26 | SRF Headquarters, 6 p.m. |
| Satsanga Gathering | July 27 | SRF Headquarters, afternoon |

All are welcome to attend the public lectures. Classes are by registration only. *Kriya Yoga* Initiation is solely for eligible SRF members. The *Satsanga* gathering (for spiritual discussion and meditation) is open to class students on presentation of their class registration card.

SELF-REALIZATION FELLOWSHIP
3880 San Rafael Ave., Los Angeles, California 90065

Books by Paramahansa Yogananda

Autobiography of a Yogi. 10th edition, 514 pages, \$4.00

Spiritual Diary. An inspiring quotation for each day. Ample space for entering personal reflections. Introduction by Sri Daya Mata. Blue vinyl cover, gold lettering, \$2.00.

Whispers from Eternity. Heartfelt prayers that convey to man an infinite hope. 1959 edition. Cloth, 266 pages, \$2.50. (*Spanish edition, 1962; cloth, \$2.50.*)

The Science of Religion. Happiness as the goal of all religions. Cloth, 101 pages, \$1.50. (*Spanish edition, paper, \$1.50.*)

Sayings of Yogananda. (Formerly "The Master Said.") Inspiring counsel of Yogananda to his disciples. 1968 edition, cloth, 126 pp., \$2.50. (*Icelandic, \$2.50; Spanish, paper, \$1.50.*)

Cosmic Chants. Devotional songs, arranged for piano. 1963 edition, plastic binding; 106 pp. 9 pp. Indian art prints, \$2.50.

Metaphysical Meditations. Daily thoughts for divine peace. 115 pages, cloth, \$1.25. (*Spanish edition, paper, 60¢; German edition, heavy paper, \$1.75.*)

Scientific Healing Affirmations. For awakening the inner powers that free man from the consciousness of sickness. Paper, 76 pp., 75¢. (*Spanish edition, paper, 50¢.*)

How You Can Talk With God. The way by which man can commune with his Heavenly Father. Paper, 25¢.

The Law of Success. Explains how divine forces are utilized to mold a successful life. Paper, 25¢. (*Spanish edition, 25¢.*)

Postpaid. 5% sales tax in California
Catalog of books, records, and photographs on request

SELF-REALIZATION FELLOWSHIP
3880 San Rafael Avenue, Los Angeles, California 90065

Comments on "Autobiography of a Yogi"

"*Autobiography of a Yogi* by Yogananda is the most revealing book on religion I have ever read. Such knowledge could change the world in one generation if it were widely taught and accepted." — E.M., Iowa City, Iowa.

"Presently I am reading the *Autobiography* for the third time. Each page is a revelation. The book emphasizes over and over the hollowness and absurdity of the material world that used to be my limit. It is like discovering the hidden seven-eighths of an iceberg. The teachings of Yogananda also gave me a new perspective of the Christian beliefs. Both Yogananda and Christ taught that the two important truths that man should follow are to love God and to love and serve other people. If only everyone could be shown the beauty of God." — D.D., Emporia, Kansas.

"I am reading for a second time the Spanish edition. How it impressed me with its straight, clear, and sincere concepts of divine love! When reading those pages, peace, hope, the joy of Something in which we trust — those feelings are growing in me; and the strong desire to be good, to kill all my human weaknesses, to take away the force of *maya* [worldly delusion] and to reach a state of grace in God." — G.A., Cordoba, Argentina.

"Two weeks ago I walked into a library to get a book. I didn't know what book I wished, so I wandered about. When I saw Paramahansa Yogananda's *Autobiography of a Yogi*, I stopped looking and brought it home. I had never heard of this wise man before, nor did I know anything about Yoga. Today I have felt something long dead awaken in me. Yogananda and Self-Realization Fellowship (through publication of his thoughts) have given me perhaps the most valuable gift of life — the key to Self." — K.L., Sacramento, Calif.

"I have read it three times. This is the most important book I have read since the Bible." — E.F.C., Granite City, Illinois.

"I am on the last page of *Autobiography of a Yogi*. It is impossible for me to think of words to express the feeling, joy, and understanding I've found in reading this beautiful book." — B.G., Oakland, California.

Monthly Weekend Retreats for 1969

| MEN | WOMEN | MARRIED COUPLES |
|------------------|-------------------|------------------|
| January 3 - 5 | January 17 - 19 | |
| Jan. 31 - Feb. 2 | February 14 - 16 | |
| Feb. 28 - Mar. 2 | March 14 - 16 | March 28 - 30 |
| April 11 - 13 | April 18 - 20 | |
| May 2 - 4 | May 16 - 18 | |
| May 30 - June 1 | June 13 - 15 | June 27 - 29 |
| July 4 - 6 | July 11 - 13 | |
| August 1 - 3 | August 15 - 17 | August 29 - 31 |
| September 5 - 7 | September 19 - 21 | |
| October 3 - 5 | October 17 - 19 | |
| Oct. 31 - Nov. 2 | November 14 - 16 | November 28 - 30 |
| December 5 - 7 | | |

Planned weekend retreats include classes in the teachings of Paramahansa Yogananda. Students of the weekly Self-Realization Fellowship Lessons may also receive personal instruction in the SRF techniques of meditation, including (for those eligible) *Kriya Yoga*. Find divine rest and relaxation in the peaceful environment of the Retreat in the Encinitas SRF Colony by the Pacific Ocean. Send for descriptive leaflet. Reservations should be made in advance by writing or telephoning:

SELF-REALIZATION FELLOWSHIP RETREAT
P.O. Box 758, Encinitas, California 92024
Telephone 753-1811 (Area Code 714)

SRF-YSS DIRECTORY of CENTERS, CHURCHES, and MEDITATION GROUPS



SELF-REALIZATION FELLOWSHIP

Founded in America by Paramahansa Yogananda in 1920

YOGODA SATSANGA SOCIETY OF INDIA

Founded in India by Paramahansa Yogananda in 1917

Rev. 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 Yogacharya Binay Narayan, Secretary, Yogoda Satsanga Society of India, Yogoda Branch Math, Ranchi 1, Bihar, India.

UNITED STATES

California

LOS ANGELES — SRF-YSS international headquarters, Mt. Washington Center, 3880 San Rafael Ave. Tel. 225-2471. Visitors welcome, Sat. and Sun. 1 to 5 p.m., other days by appointment.

HOLLYWOOD — SRF Church of All Religions, SRF India Center, 4860-66 Sunset Blvd. Telephone 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. Mokshananda, Bro. Achalananda. Tel. 661-8006 or 225-2471.

SRF INDIA RESTAURANT: in India Center. Open 11 a.m. to 8 p.m. daily except Mon. and Tues.

PACIFIC PALISADES — SRF Lake Shrine Church of All Religions and

Mahatma Gandhi World Peace Memorial, Yogananda Museum, 17190 Sunset Blvd. Telephone 454-4114. Open to visitors daily except Mon.

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

MEDITATION COUNSELOR: Brother Turiyananda. Telephone 454-4114 or 225-2471.

FULLERTON — SRF Church of All Religions, 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: Bro. Dharmananda. Phone Fullerton (714) 525-1291; if no answer, phone Los Angeles (213) 225-2471 (SRF headquarters).

ENCINITAS — SRF World Brotherhood Colony, Highway 101 at K St., P.O. Box 758. Telephone 753-2888.

SERVICES: SRF Retreat Chapel, 215 K St. at Second. Sun. 10 a.m. (meditation), 11 a.m. (main service), 8 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: Brothers Premamoy and Bhaktananda. Telephone 753-2888.

SAN DIEGO — SRF Church of All Religions, 3072 First Avenue.

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

MEDITATION COUNSELORS: Brothers Premamoy and Bhaktananda. Telephone Encinitas, 753-2888.

EL SERENO — SRF Meditation Group.

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

NORTH HOLLYWOOD — SRF Meditation Group.

NOVATO — SRF Meditation Group.

OAKLAND — SRF Center.

REDONDO BEACH — SRF Center.

RIVERSIDE — SRF Meditation Group.

Arizona

PHOENIX — SRF Church of All Religions, 2000 North Seventh Street.

SERVICES: Sun. 11 a.m. (main service); Thursday 8 p.m. (meditation service). Telephone 253-3658 or 258-1072.

Colorado

DENVER — SRF Meditation Group.

GRAND JUNCTION — SRF Meditation Group.

Florida

MIAMI BEACH — SRF Meditation Group.

ST. PETERSBURG — SRF Meditation Group.

Hawaii

HONOLULU — SRF Meditation Group.

Illinois

CHICAGO — SRF Meditation Group.

Indiana

GARY — SRF Meditation Group.

Kansas

OVERLAND PARK — SRF Meditation Group.

Maryland

ADELPHI — SRF Meditation Group.

Massachusetts

CAMBRIDGE — SRF Meditation Group.

WORCESTER — SRF Meditation Group.

Michigan

DETROIT — SRF Center.

Missouri

KANSAS CITY — SRF Meditation Group.

PARKVILLE — SRF Meditation Group.

Nevada

RENO — SRF Meditation Group.

SPARKS — SRF Meditation Group.

New Jersey

BELLE MEAD — SRF Center.

New York

NEW YORK — SRF Center.

Ohio

DAYTON — SRF Meditation Group.

Oregon

EUGENE — SRF Meditation Group.

Pennsylvania

PHILADELPHIA — SRF Meditation Group.

Washington

SEATTLE — SRF Meditation Group.

CANADA

Alberta

CALGARY — SRF Meditation Group.

Manitoba

WINNIPEG — SRF Meditation Group.

Ontario

TORONTO — SRF Center.

Quebec

MONTREAL — SRF Meditation Group.

POINTE CLAIRE — SRF Meditation Group.

MEXICO

MEXICO CITY, D.F. — SRF Center.

MONTERREY, N.L. — SRF Center.

WEST INDIES

Cuba

HAVANA — SRF Center.

Dominican Republic

PUERTO PLATA — SRF Meditation Group.

SANTIAGO — SRF Meditation Group.

SANTO DOMINGO — SRF Meditation Group.

Jamaica

KINGSTON — SRF Meditation Group.

Puerto Rico

SAN JUAN — SRF Center.

Trinidad

POINT FORTIN — SRF Center.

SAN FERNANDO — SRF Meditation Group.

SOUTH AMERICA

ARGENTINA

BUENOS AIRES — SRF Center.

CORDOBA — SRF Center.

MAR DEL PLATA — SRF Meditation Group.

SALTA — SRF Meditation Group.

BOLIVIA

COCHABAMBA — SRF Meditation Group.

BRAZIL

RECIFE, PERNAMBUCO — SRF Meditation Group.

RIO DE JANEIRO — SRF Center.

SALVADOR, BAHIA — SRF Meditation Group.

SAO PAULO — SRF Meditation Group.

CHILE

SANTIAGO — SRF Center.

VALPARAISO — SRF Meditation Group.

COLOMBIA

BUGA — SRF Meditation Group.

CALI — SRF Center.

CARTAGENA — SRF Meditation Group.

IBAGUE — SRF Meditation Group.

MEDELLIN — SRF Meditation Group.

PARAGUAY

ASUNCION — SRF Meditation Group.

PERU

LIMA — SRF Center.

URUGUAY

MONTEVIDEO — SRF Meditation Group.

VENEZUELA

CARACAS — SRF Center.

EUROPE

AUSTRIA

VIENNA — SRF Meditation Group.

ENGLAND

LONDON — SRF Center.

LYDIATE, Lancs. — SRF Meditation Group.

SEDGLEY, Worcester — SRF Meditation Group.

FRANCE

AUREILHAN — SRF Meditation Group.

GERMANY

BAMBERG — SRF Meditation Group.

BERLIN — SRF Meditation Group.

COLOGNE — SRF Meditation Group.

FRANKFURT — SRF Meditation Group.

FREILASSING — SRF Meditation Group.

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HANOVER — SRF Meditation Group.

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MUNICH — SRF Meditation Group.

NUREMBERG — SRF Meditation Group.

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WIESBADEN — SRF Meditation Group.

ICELAND

REYKJAVIK — SRF Meditation Group.

ITALY

MILAN — SRF Meditation Group.

PALERMO — SRF Meditation Group.

TURIN — SRF Meditation Group.

NETHERLANDS

THE HAGUE — SRF Meditation Group.

SCOTLAND

GLASGOW—SRF Meditation Group.

SPAIN

MADRID — SRF Meditation Group.

SWITZERLAND

BERN — SRF Meditation Group.

GENEVA — SRF Center.

ZURICH — SRF Center.

AFRICA

GHANA

ACCRA — SRF Meditation Group.

SOUTH AFRICA

CAPETOWN — SRF Meditation Group.

PORT ELIZABETH — SRF Meditation Group.

OCEANIA

AUSTRALIA

BRISBANE—SRF Meditation Group.

MELBOURNE — SRF Meditation Group.

PERTH — SRF Meditation Group.

ROSEVILLE — SRF Meditation Group.

SYDNEY — SRF Center.

NEW ZEALAND

AUCKLAND — SRF Meditation Group.

PALMERSTON — SRF Meditation Group.

ASIA

JAPAN

TOKYO — SRF Meditation Group.

INDIA

CALCUTTA (Dakshineswar) — *Registered Office*, Yogoda Satsanga Society of India, Yogoda Math, Dakshineswar, Calcutta 57, West Bengal. Telephone 56-2801, 56-2908. Yogoda Ashram; Publication Section; Yogoda Satsanga Press.

(Correspondence regarding Yogoda Lessons and YSS publications should be directed to Yogacharya Binay Narayan, Secretary, Yogoda Satsanga Society of India, at the Branch Math in Ranchi, Bihar.)

Bihar

RANCHI — Yogoda Satsanga Society of India, Yogoda Branch Math, Old Hazaribagh Road, Ranchi 1, Bihar. Telephone 724. Yogoda Branch Ashram; YSS Mahavidyalaya (college); YSS Vidyalaya (boys' school); YSS Kanya Vidyalaya (girls' school); Yogoda Sangeet Kala Bharati (music, fine arts and crafts school); YSS Sevashram Hospital.

Madras

MADRAS—Yogoda Meditation Group Center.

Maharashtra

BOMBAY — Yogoda Branch Center.

WALCHANDNAGAR—Yogoda Meditation Group Center.

Mysore

BANGALORE — Yogoda Meditation Group Center.

Orissa

PURI — Yogoda Branch Ashram, P.O. Swargadwar, Puri. Sri Yukteswar Samadhi Mandir.

Punjab

PATIALA—Yogoda Meditation Group Center.

Union Territories

Chandigarh

CHANDIGARH—Yogoda Meditation Group Center

Delhi

DELHI — Yogoda Meditation Group Center.

Himachal Pradesh

SIMLA — Yogoda Meditation Group Center.

Uttar Pradesh

ALIGARH — Yogoda Meditation Group Center.

LUCKNOW — Yogoda Meditation Group Center.

SURAIKHET — Yogoda Branch Center.

West Bengal

CALCUTTA (Dakshineswar) — See first entry under "India."

CALCUTTA—Yogoda Branch Center
(*Midnapur District*)

DONGABHANGA — Yogoda Meditation Group Center.

EJMALICHAK — Yogoda Branch Center. Multipurpose school.

GHATAL — Yogoda Branch Center. Sri Yukteswar Vidyapith (Junior High School).

HANDOL—Yogoda Meditation Group Center.

JASORAJPUR — Yogoda Meditation Group Center.

KALIDAN — Yogoda Meditation Group Center. Sri Yukteswar Smriti Mandir and Library.

PALPARA — Yogoda Branch Center. YSS Brahmacharya Vidyalyaya (multipurpose school — separate schools and hostels for boys and girls); YSS Palpara Mahavidyalaya (college).

PINDRUI — Yogoda Meditation Group Center.

SINTHIBINDA — Yogoda Meditation Group Center.

(Purulia District)

ANANDAPUR—Yogoda Branch Center. High School for boys.

LAKSHMANPUR — Yogoda Branch Ashram. Separate High Schools for boys and girls.

RANGMATI — Yogoda Meditation Group Center.

YSS Gurudham Centers

(Affiliated with Yogoda Satsanga Society of India)

DEBRA

KADAMTALA

LACHIPUR

SERAMPORE

Letter from Hawaii Meditation Group Leader

"The first evening of the class series, SRF students and guests were immediately attracted by Mrinalini Mata's quiet dignity; then, as she talked, they became intensely interested in her message. Students told me they had been helped immeasurably. Others have phoned asking for information about our meditation services.

"Mrinalini Mata, Meera Mata, and Brahmacharini Aural-Lee took our hearts with them when they left. Through them we have felt Master's divine love." — *D.B.L., Honolulu, Hawaii.*

SRF CLASS SERIES GIVEN IN HAWAII



Mrinalini Mata, vice-president of Self-Realization Fellowship, conducted a series of SRF classes, a *Kriya Yoga* Initiation, and several open meetings for members and friends from May 28th through June 1st. She was accompanied by Brahmacharini Aural-Lee of SRF headquarters and Meera Mata, director of SRF India Center, Los Angeles. Classes included instruction in SRF meditation techniques and dealt with the basics of a spiritual life.

Many students from neighboring islands as well as from Oahu attended the Honolulu meetings, which were held in the Princess Kaiulani Hotel. The series was concluded with a program of slide pictures and narration describing the outstanding events in the life and work of Paramahansa Yogananda, Guru-Founder of Self-Realization Fellowship and Yogoda Satsanga Society of India.



MRINALINI MATA
SRF vice-president speaking
at first meeting in Honolulu



Interest of youth in SRF Yoga message is evident in this group at opening meeting conducted by Mrinalini Mata in Honolulu in May

Self-Realization Magazine

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

"O Spirit! Thou art just behind
the veil of Nature's splendors."
Paramahansa Yogananda



April-June 1969

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Brother Mokshananda of Self-Realization Fellowship headquarters and SRF student Dr. Amaro Azevedo, on Corcovado Mountain, Rio de Janeiro, Brazil, April 11, 1969 (see page 24).