



# *Self-Realization*

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

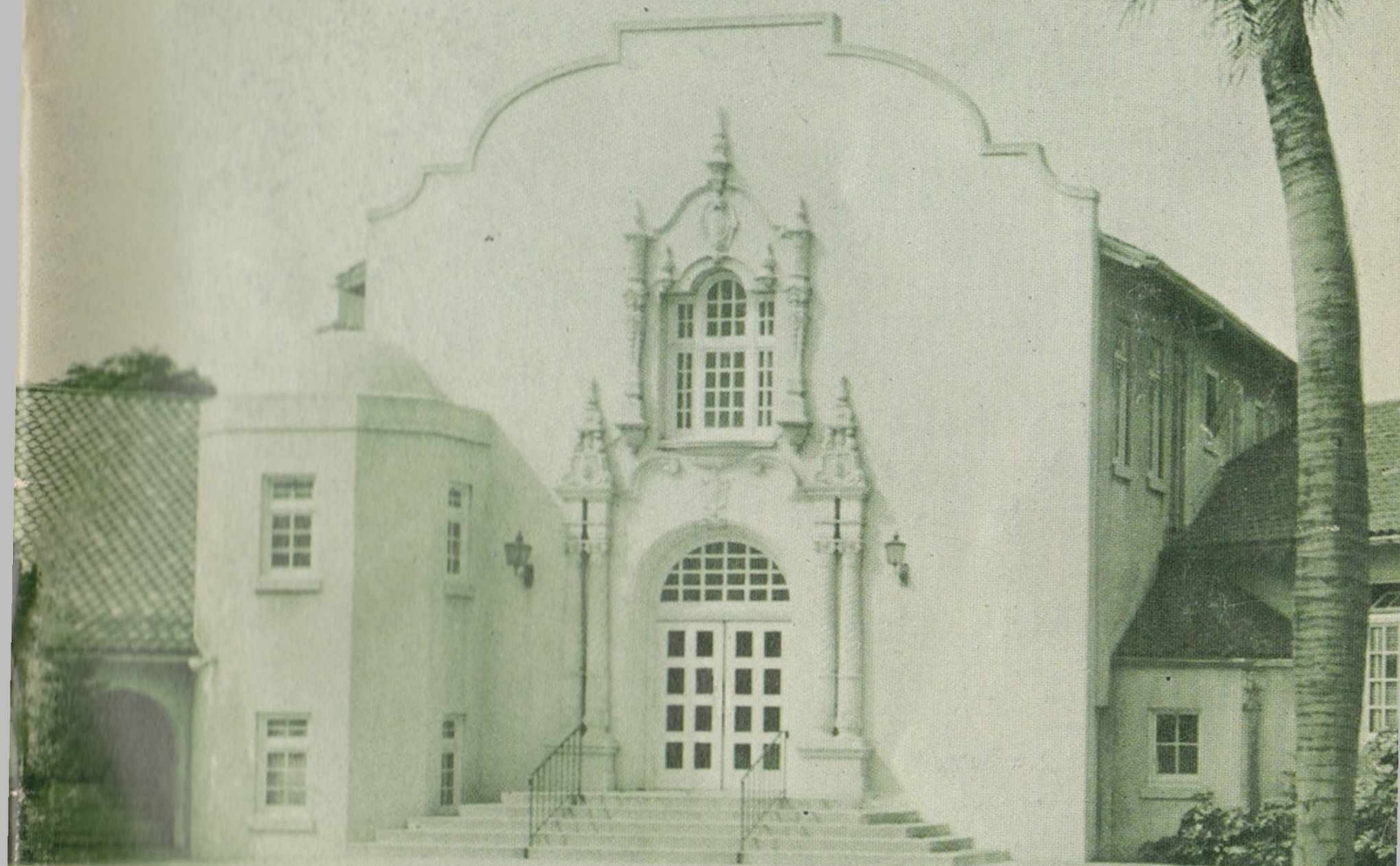
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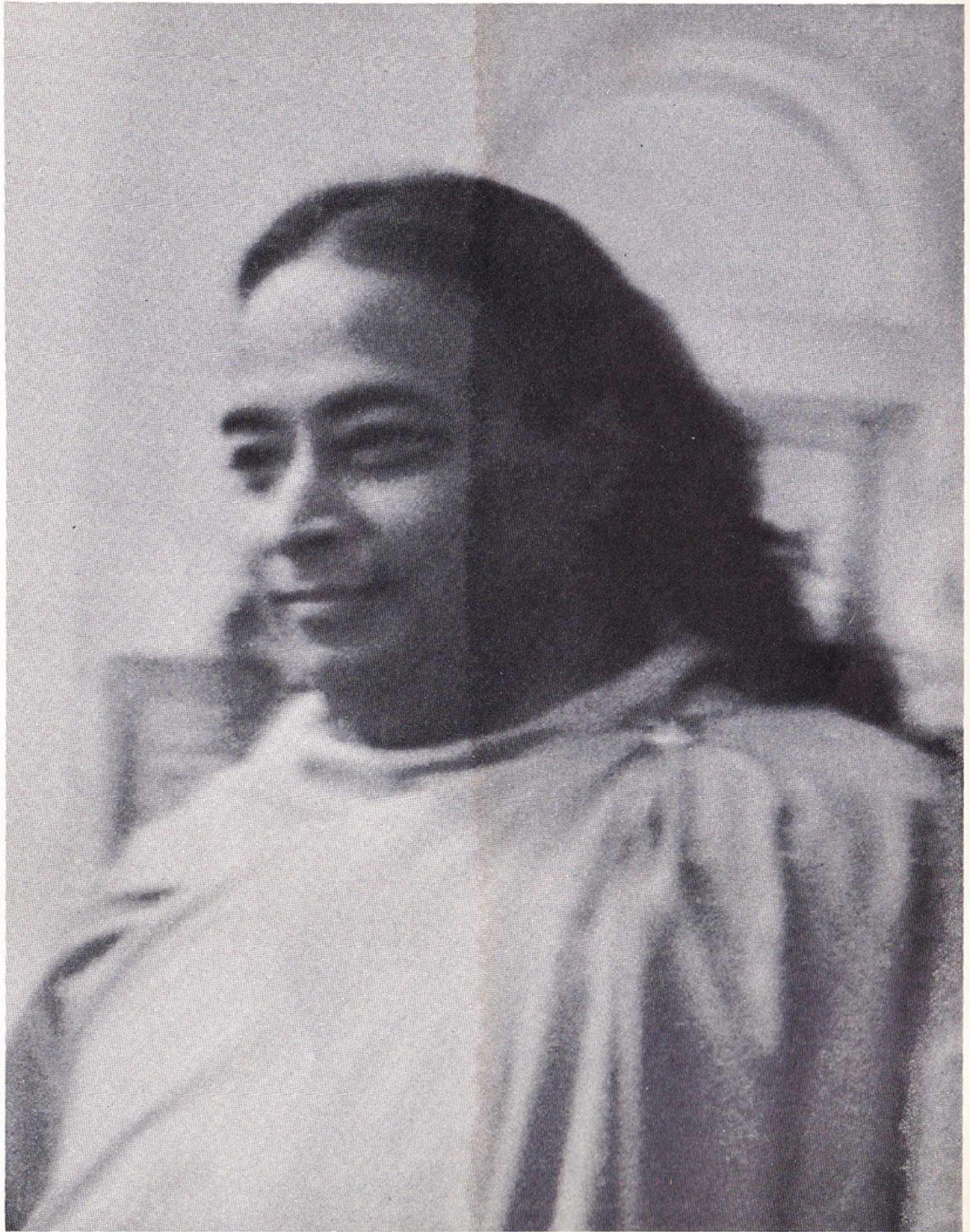


New Self-Realization Fellowship Church in Fullerton,  
California, dedicated on June 11, 1967 (see page 2)

*April-June 1967*

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PARAMAHANSA YOGANANDA  
Self-Realization Fellowship Church,  
Hollywood, Calif., December 6, 1942



# Self-Realization Magazine

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of old named these deities Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. These primal powers were created by God to unfold His infinite drama of creation, while He Himself remains ever hidden behind their consciousness. In times of cosmic dissolution, all creation and its vast activating forces dissolve back into Spirit. There they rest until called upon again by the Great Director to re-enact their roles.

### **A Story About Brahma, Vishnu, and Shiva**

In India there is a popular story about Brahma, Vishnu, and Shiva. They were boasting among themselves about their tremendous might. Suddenly a little boy came up and said to Brahma, "What do you create?" "Everything," Brahma replied grandly. The boy asked the other two gods what their work was. "We preserve and destroy everything," they answered.

The young visitor picked up a single piece of straw about the size of a toothpick. Placing it in front of Brahma, he asked, "Can you create a piece of straw like this?" After prodigious effort, Brahma found to his astonishment that he could not. The lad then turned to Vishnu and asked him to save the straw, which was slowly starting to dissolve under the boy's steady gaze. Vishnu's efforts to hold it together were fruitless. Finally, the little stranger produced the piece of straw again and asked Shiva to destroy it. But try as Shiva would to annihilate it, the tiny straw remained intact.

The little boy turned again to Brahma: "Did you create me?" he asked. Brahma thought and thought; he could not remember ever having created this amazing child. Suddenly the boy vanished. The three gods awoke from their delusion and remembered that behind their power is a Greater Power. So should you also remember that the feeling behind your feeling, the will behind your will, the power behind your power, the wisdom behind your wisdom is the Infinite Lord.

In the Western world the idea of God developed through observation of the law of cause and effect. This led to the concept that everything must have existed first as an idea. Man can materialize objects by taking materials from the earth and shaping them in accordance with a preconceived idea; therefore it seemed reasonable to conclude that this whole world must have been created out of ideas, and that Somebody had to create that first idea of the universe.



Thus through the analogy of the law of cause and effect intelligent men reasoned that there must be a Supreme Cause.

Science has learned that all matter is made of invisible building blocks — electrons and protons — just as a house is built of bricks. But nobody can tell why some electrons and protons become wood, and others become human bone, and so on. What Intelligence guides them? This line of questioning gives room for God in even the material scientist's theories about the nature of the phenomenal worlds. The sages of India say that everything proceeds from and goes back into its source: God.

### **Everywhere is Evidence of Order and Harmony**

Perceiving that every human being is a compound of matter and mind, the earliest Western thinkers believed that two independent forces existed: Nature and mind. Later they began asking themselves, "Why is everything in Nature arranged in a particular way? Why isn't one of man's arms longer than the other? Why don't stars and planets collide? Everywhere we see evidence of order and harmony in the universe." They concluded that mind and matter could not be both separate and sovereign; a single Intelligence must govern all. And this conclusion naturally led to the idea that there is just one God.

When you attain the ultimate wisdom you realize that everything is Spirit — in essence, though not in manifestation. If you had the perception, you would see God in everything. Then the question is, how did seekers first find Him?

As the beginning step, they closed their eyes to shut out immediate contact with the world and matter, so they could concentrate more fully on discovering the Intelligence behind it. They reasoned that they could not behold God's presence in Nature through the ordinary perceptions of the five senses. So they began to try to feel Him within themselves by deeper and deeper concentration. They eventually discovered how to shut off all five senses, thus temporarily doing away entirely with the consciousness of matter. The inner world of the Spirit began to open up. To those ancient great ones of India who undeviatingly persisted in these inner investigations God finally revealed Himself.

Thus the saints gradually began to convert their conceptions of God into perceptions of Him. That is what you must do also, if you would know Him. You don't stay long enough at your prayers. First



you must have a right concept of God — a definite idea — and then you must meditate and pray until that mental conception becomes changed into actual perception. Then you will know Him. If you persist, the Lord will come. The Searcher of Hearts wants only your sincere love. He is like a little child: someone may offer Him his whole wealth and He doesn't want it; and another cries to Him, "O Lord, I love you!" and He comes running into that devotee's heart.

Don't seek God with any ulterior motive, but pray to Him with devotion — unconditional, one-pointed, steady devotion. When you love Him as you love your own body He will come to you.

In finding the Lord, activity comes after devotion in importance. Some say, "God is Power; therefore let us act with power." When you are active in doing good, with the Lord ever uppermost in your mind, you will perceive Him in this way. But there is wrong as well as right activity even in doing good. A zealous churchman whose objective is solely to bring more people into his congregation, as though he were herding in so many head of cattle, is not going to please God through that activity. He pleases only his own egotistic desire. To realize the presence of the Divine Indweller should be the first desire in each heart.

It is when you persistently, selflessly perform every action with love-inspired thoughts of God that He will come to you. Then you will realize that you are the Ocean of Life which has become the tiny wave of your life. That is the active way of knowing the Lord. When you think of Him before you act, while you are performing the action, and after you have finished it, He will reveal Himself to you. Let God work through you; that is the best part of devotion. If you are constantly thinking that He is walking through your feet, working through your hands, accomplishing through your will, you will know Him. But you must also work. You should develop discrimination, so that you prefer spiritually constructive, God-conscious activity to work without any thought of Him.

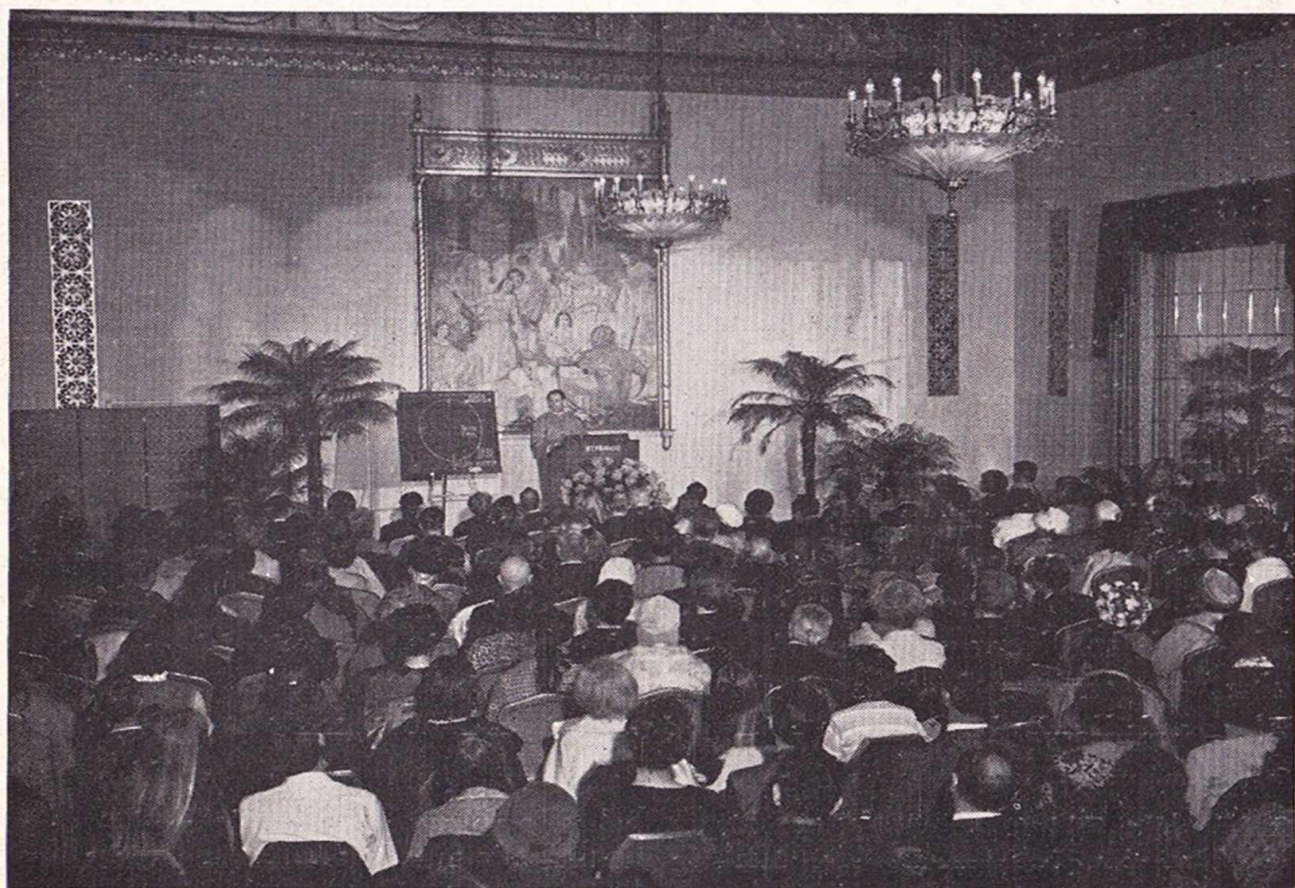
But greater than activity, devotion, or reason is meditation. To meditate truly is to concentrate solely on Spirit. This is esoteric meditation. It is the highest form of activity that man can perform, and it is the most balanced way to find God. If you work all the time you may become mechanical and lose Him in preoccupation with your duties; and if you seek Him only through discriminative thought you may lose Him in the labyrinths of endless reasoning; and if you cultivate only devotion for God, your development may become merely emotional.



But meditation combines and balances all these approaches.

Work, eat, walk, live, laugh, meditate — only for Him. That is the best way to live. In so doing you will be very happy serving Him and loving Him and communing with Him. So long as you let the desires and weaknesses of the physical body control your thoughts and actions, you will not find Him. Always be master of your body. When you go and sit in the church, you perhaps feel a little devotion and a little discriminative perception, but that is not enough. The esoteric activity of meditation is necessary if you really want to be aware of His presence.

You might think that after two hours of meditation I would be bored to death. No, I couldn't find anything in the world as intoxicating as this God of mine. When I drink that aged wine of my soul, a skyful of happiness throbs in my heart. Divine joy is in you, too. The light shines equally on the charcoal and the diamond, but the diamond better reflects the sunshine. So are the transparent minds that know and reflect Spirit.



Audience at lecture on "The Scientific Approach to God" given by Brother Anandamoy, SRF minister, April 2, 1967, St. Francis Hotel, San Francisco



Thus in esoteric activity you have the solution to the mystery of knowing God. I do not blame you for what you do; I blame you for what you do not do. Suppose the Lord were too busy to look after you? What then? Wrest your mind from the mirage of the senses and habit. Why be deluded like that? I am pointing out to you a land more beautiful than anything here can ever be. I am telling you of a happiness that will intoxicate you night and day — you won't need sense temptations to enthrall you. Discipline your body and your mind. Control your senses. Find God!

I often say that this body is a switchboard and the five senses are its telephone instruments. Through them I am in touch with the world; but when I don't wish to communicate, I shut off my five senses and live in the inexpressible joy of God. The Heavenly Father doesn't want you, His children, to suffer any more. The sensory delusion in which you live must be overcome. You should conceive of God as the highest necessity of life. Break the shackles of limitation, of dark habits and mechanical daily routine. I condemn only your negation and oblivion of God. He can be known by using the technique of meditation. He shall throb as wisdom in your mind and as joy in your heart, and you will be more active and more successful than you have ever been.

Dear people, I was once like you. I walked the earth seeking truth and happiness, yet everything that promised me joy gave me misery, and so I turned to God. You all must discover your own Divinity and win the kingdom of God for yourselves.

### **The Self is Your Savior**

These deep truths are not for the inspiration of a passing moment but should be assimilated and made practical for your highest benefit. If only people knew wherein lies their own good! To those who act wrongly the Self is an enemy. Befriend the Self and the Self will save you. There is no other savior than your Self. The fetters of ignorance and bad habits keep you bound. It is because you have made up your minds to follow your wrong habits that you suffer. If only you would picture life a little ahead; lest the time, the precious time that is given you, slip away fruitlessly. The Hindus have a saying, "The child is busy with play, the youth is busy with sex, and the aged are busy with worries. How few are busy with God!"

Banish the imaginary hope that happiness will come from worldly fulfillments. Prosperity isn't enough, "gracious living" isn't enough. You



want to be eternally happy. Seize the God within you and realize that the Self is Divinity. You must be able to answer with surety the highest question of your intelligence: "Whence did I come?"

God and immortality are not myths. It is the gravest insult to the Self within you to die believing you are a mortal being. How long will you let yourselves, sons of God, be helplessly mowed down by the sickle of death because you never tried during your lifetime to conquer *maya*, ignorance?

There is a God. He has given man independence, power, and reason. Man can find the Lord because of the gift of reason. To spend your time just playing with life and not finding God is wasting the divinely bestowed power within you.

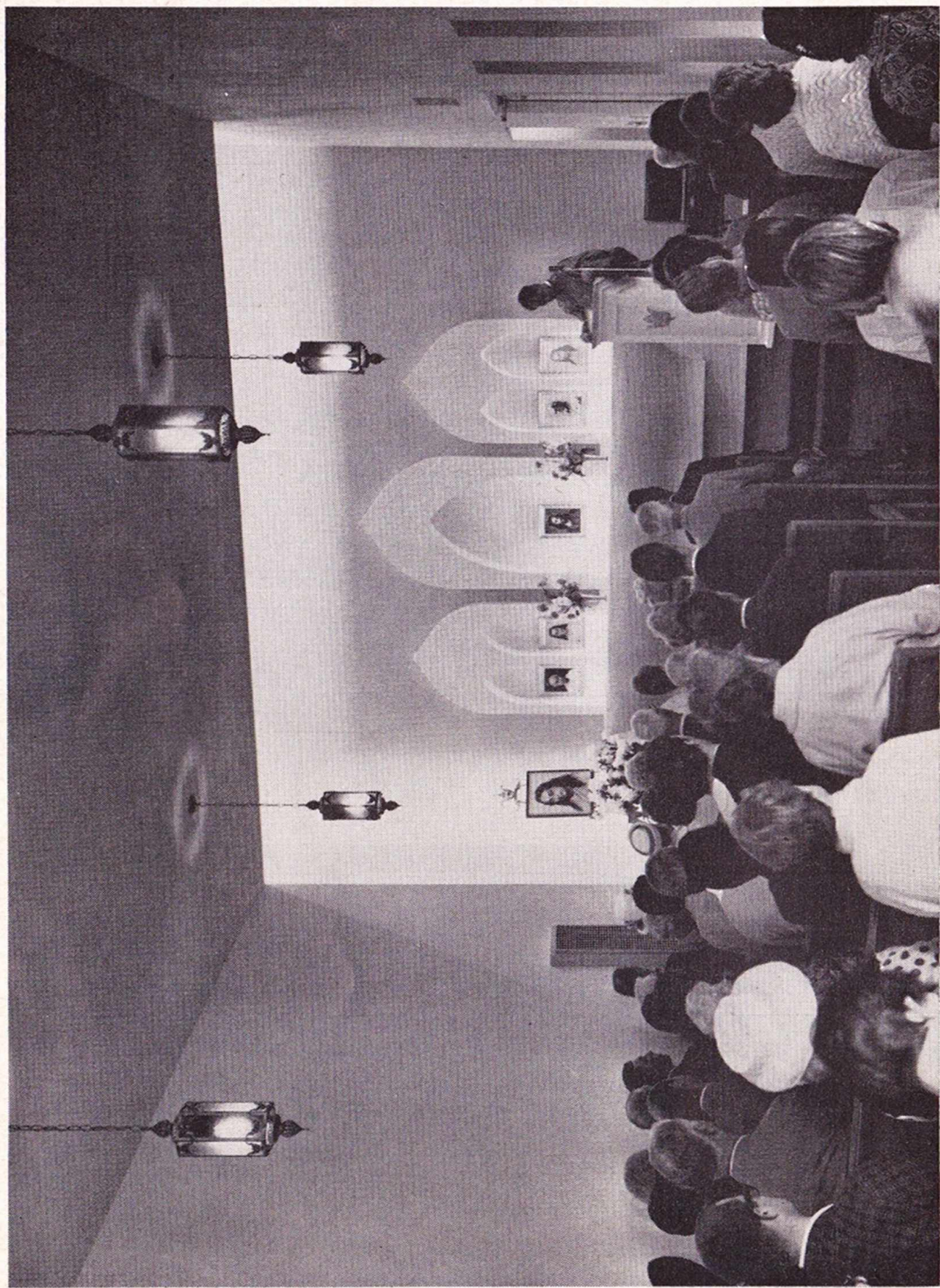
Use the key of reason. It is not found in stones and animals. God gave man reason that he might find freedom from the delusion of mortality. If you let your reason be trampled by ego and wrong habits, what then? If people bow to your will, what then? Happiness still eludes you. That is why Jesus chose God instead of Satan when the latter tried to tempt him. Jesus realized that although worldly power has many attractions, it does not last. He had found something greater than all the riches of this universe. The things that most men desire are perishable. But God will never leave Jesus. He is still enjoying the omnipresent divine kingdom. So should each one of us choose the life that leads to God.

You are punishing the soul by keeping it buried and slumbering in matter, repeatedly frightened by death and suffering. Realize that you are the soul. Unite your heart with reason. In the castle of calmness, again and again cast off earthly ties and plunge into deep meditation to realize your divine kingship.

Remember, you yourself must start for the kingdom of heaven, for it will never be sent to you by special delivery. You have to go your way alone. From this day make a resolution in your heart to seek God. Cling no more to your mortal attitude; remove the dark consciousness of ignorance and behold the light of Reality, behold the Eternal Life that is behind all.

Look within yourself. The Infinite is everywhere. You can speed your mind through eternity; by the power of thought you can go farther than the farthest star. The searchlight of mind is fully equipped to throw its rays into the innermost heart of Truth. Use it to do so.





Part of the congregation at the new Retreat Chapel, Self-Realization Fellowship Colony, Encinitas, California. Brother Anandamoy (*at lectern*) conducted the dedication service on May 14, 1967.



# Kindle the Light

BY T. L. VASWANI



## TRUE EDUCATION

I have met peasants from whom I have learnt more than from many university men. Indeed, in some of these simple "little folk" I have seen the light of true insight. Schools and colleges often shut out the light.

True education has some fundamental notes. They are:

(1) Sympathy: True knowledge is sympathy. The word "brother" means "burden-bearer."

(2) Simplicity: Love of manual labor is declining. We are entangled in fashion. Love of luxury is undermining the health and strength of students. How many of them are prepared to wash their own kitchen-vessels, as did the students in the *ashrams* of old? Washing the plate is not less honorable than playing tennis or performing on a harmonium.

(3) Sacrifice: To give is better than to get. Many of the "educated" persons have no other thought than that of rupees. To be a money-making machine is the ambition of many. Very, very few know of the joy of giving, the joy of self-sacrifice.

(4) Spiritual aspirations: Many of the college students, today, speak of "atheism" in the name of "science." Not so spoke highly educated devotees of science. To Einstein and Eddington, Sir James Jeans, and Sir Oliver Lodge science was not anti-religious. Science deeply studied is seen to be a revelation of the Spirit, and Nature is a witness to the presence of a "Mathematical Thinker" of the Universe. There is a Spirit in and beyond the stars. A school without a spiritual aspiration is an absurdity.

## THE MYSTERY OF MYSELF

There is wisdom in the answers of the Rishi of Miletus (one of the Seven Sages of ancient Greece) to the sophist's questions.

Asked who was the most ancient, the oldest of all, the Rishi said: "The most ancient is God!"

"And what is the most beautiful?" The Rishi answered: "The cosmos." The cosmos, indeed, is the very pattern of order and law.

"What is the greatest of all things?" And the Rishi said: "Space." In space are contained all things.



"And what is the most constant?" The Rishi of Miletus said: "Hope." Hope remains even when other things pass away.

"And the best of all things?" He answered: "Virtue." Virtue corresponds to the Indian concept of *dharma*. *Dharma* is what "holds," "regulates," and "rejuvenates."

"What is the quickest of all things?" And the Rishi said: "Thought." Thought travels quicker than light.

"And what is the strongest of all?" The Sage said: "Necessity."

"What is the easiest of all things?" "To give advice."

"And what is the most difficult of all things?" The Rishi answered: "To know thyself."

How true! Let every one ask: "Who am I?" To explore the mystery of one's Self should be the foremost pursuit of his life.

### STRIVE ON !

My message to all students is: Be young!

1. Build up the body. If you will maintain youth, see that you keep the body pure and strong. To be young is to be healthy and radiant.

These extracts are from *Kindle the Light: An Anthology of the Writings of T. L. Vaswani*. (Order from publisher: Gita Publishing House, 10 Sadhu Vaswani Path, Poona 1, India; \$1.25 postpaid.)



*Sri Vaswani*

Sri Vaswani's death last year was deeply mourned throughout India. During his long life, 87 years, he labored as an inspired educationalist to mold youth according to the ideals of the ancient rishis. He was a prolific writer, and in simple words sang of his thrilling love for the Lord.

Paul Richard, the eminent French savant, said of him: "I have been blessed. For amidst the deserts of Sind, I have found a true prophet, a messenger of the New Spirit, a saint, a sage, and a seer, a rishi of New India, a leader of the Great Future — Sadhu Vaswani."



2. Take care, also, of the subconscious. The foundations of character are laid deep down in the subconscious. The conscious self is easily taken care of but there is the subconscious self. It does not come into the daylight, but operates in private hours and at night and in sleep. The subconscious shapes us more than many of us care to know. You have seen a phonographic plate. On its disc the singer makes a record. The disc is so sensitive that it captures every note, every tune, even the gentle cough of the singer. And the phonograph reproduces everything registered by the sensitive disc. Such a disc is the subconscious. The conscious self reproduces at one time or another what the subconscious registers. Therefore be careful of even little thoughts, desires, and suggestions. They sink in silently, almost imperceptibly: they rise to the surface under proper stimuli.

3. Strive on! In the larger college of life you will meet with many difficulties. In the face of them all stand strong, unafraid. Strive on! Faults, imperfections, lapses—let them not dishearten you. Strive on! “The joy of life,” Tennyson says, “is the steep ascent.”

Yesterday was my silence day and I spent a good portion of it thinking of Buddha and going through a beautiful book recently published on “The Life of Buddha” by a French author. A moving account is given of the passing of Buddha. By him is Ananda, the St. John of Buddhism, for Buddha loved Ananda tenderly. Ananda says to the Master: “For many misdeeds I wish to be forgiven!” And Ananda asks for the Master’s parting message. Then says the Buddha: “Do not grieve, Ananda, do not despair! Continue on the right path. Let *dharma* be your guide. Never cease to strive!” What hope, what strength in these words of the Blessed One: “Never cease to strive!”

There, then, is the threefold gospel of rejuvenation: (1) build up the body; (2) take care of the subconscious self; and (3) strive on. When the storm is raging and the night is starless and the darkness deepens and you feel that you are alone—alone in the struggle, alone in the fight for truth and right—say not even then that the struggle availeth naught, but strive on! In courage born of the consciousness that the Law never fails, for the Law is ever good and ever true, strive on!

## LOVE DIVINE

What is awakening? Whence is it?

The soul cometh to this earth plane from afar. Here on this earth the soul has fallen asleep and is in forgetfulness. But the Divine Spirit will not let the soul lie in forgetfulness long.

To return to the Home that we have lost, an awakening is needed. This awakening arises out of the words of a *satpurusha*, a Teacher. Fellowship with such a Teacher develops *bhakti*—love, God-love. In and through love—



the love of God and of all creatures—comes a realization of Truth.

Of this true love, God-love, there are eight principal manifestations: (1) *maitri*, friendliness; (2) *karuna*, compassion; (3) *samata*, equanimity; (4) *santosha*, acceptance of everything that happens as the Will Divine; (5) *yama*, self-control; (6) *saucha*, purity; (7) *asanga*, detachment; and (8) *shraddha*, faith. These are the eight marks of the man who is truly linked with the Lord in love divine.

## THE WISDOM OF THE HEART

True Wisdom is the wisdom of the heart. This wisdom is true knowledge. Of this Plato spoke to the youths of Athens in words so beautiful that I am tempted to quote them. In one of his *Dialogues*, Plato says: "This knowledge is not a matter that can be transmitted in writing like other sciences."

How then may this "knowledge" be communicated? "It requires," Plato says, "long-continued intercourse between the pupil and his teacher." This "knowledge" may not be passed on to a pupil as a fragment of paper or as a written document which you may hold in your hands. This knowledge must be held in the heart.

There must be contact between the pupil and the teacher. This knowledge comes through fellowship with the teacher, the seer of the Secret. "Until, suddenly," Plato says, "as a light flashes forth when fire is kindled, this knowledge is born in the soul." There is a flashing forth of "fire" in the pupil, and he says: "I am blessed!" Suddenly, in the purified heart of the pupil—purified through contact with the *guru*—there is a flash of Light: there is the "flashing forth" of Wisdom.

I was asking myself if I could make this thought more clear by giving one other illustration, and I thought of another great teacher of the ancient world. His name was Plotinus. He developed, at the early age of twenty-eight, a longing to know. He traveled to different places. He came to Alexandria. He sought for knowledge in the lecture halls of Alexandria. And always he returned home, we read, "saddened and discouraged." He listened to philosophers and said to himself: "But these philosophers do not tell me of that knowledge which I wish to know."

"Shall I ever get the Wisdom I seek?" he said to himself. And there came to Plotinus, one day, a man who said: "You have tried philosophers. Would you try another, an humble man, a simple man, a man who lives away from the crowds and excitements of life? Would you go to him?"

"What is his name?" asked Plotinus. And he was told the name was Ammonius Saccas.

Plotinus went over to him the next day. So simple was he! So simple and so radiant! He spoke a few words: they filled Plotinus. He became a



pupil of the "God-taught" Ammonius Saccas. Plotinus entered into "fellowship" with this simple man of God. At the feet of this mystic, Plotinus sat to learn for several years. And, one day, the "fire" of Wisdom "flashed forth" in his heart: a light, an illumination entered into his life, and he said: "I am blessed!"

He communed with silence more and more. Opening his lips sometimes, he said: "Out of discussion we call to vision!" Yes—when the "flash" comes into the heart, the pupil no longer discusses. Discussion is on the mental stage. The true seeker, he who would know, must rise beyond the "mind" and be able to say: "Out of discussion we call to vision!"

The seer, the *guru*, asks the seeker, the *jignasu*, to discipline his mind. "My child," the *guru* says to his pupil, "your mind wavers; your mind is *chanchala*, unsteady. You must learn to purify the mind. And when your mind is purified, your *buddhi* will awake." Yes—until the *buddhi*-center opens, the seeker cannot advance on the path.

What is the difference between "mind" and "*buddhi*"? A *rishi* says: "*Buddhi* gives certainty; mind doubts." On the mental plane there are controversies, debates, arguments. As long as you live and move on the mental plane, you cannot be certain of the *Atman* (soul). Open the *buddhi chakra* (center), and you will *know*. To open it you must accept certain disciplines. One of them is *vairagya* (detachment). Yet another is *vasana-tyaga* (renunciation of craving).

*Manas*, mind, is consciousness of separateness; *buddhi* is consciousness of unity. *Manas* analyzes, differentiates, separates—dwells in distinctions and differences. *Buddhi* colligates, combines, unifies. Mind has its place in life: we must think, reflect. Argument has its place; but life is more than argument. We must open the center of *buddhi*: it is the center of sympathy.

New schools and new colleges are needed—schools and colleges where students may study in a new atmosphere of sympathy. India's need, the need of every nation, in East and West, is education of the heart. It is the secret of the true life, which is an offering to the Lord, a life dedicated to the service of the *Atman*, the Eternal. "Arjuna!" says Lord Krishna to his beloved disciple, "whatever thou doest, whatever thou eatest, whatever thou givest in worship or charity—offer it as a sacrifice to Me!"

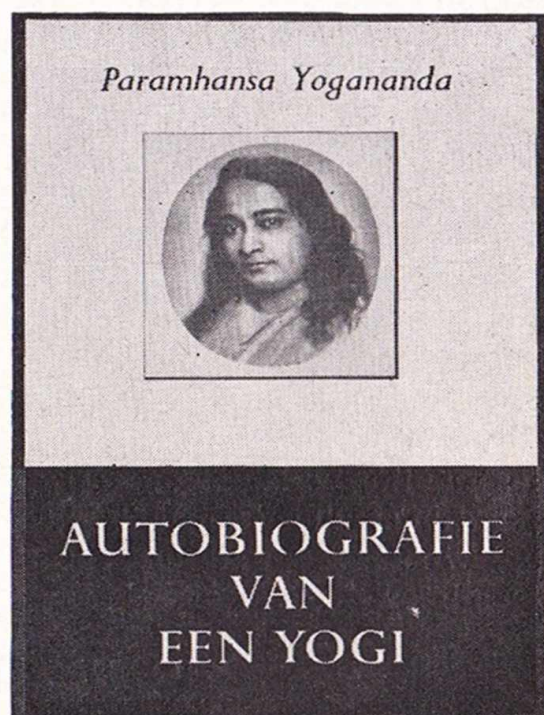
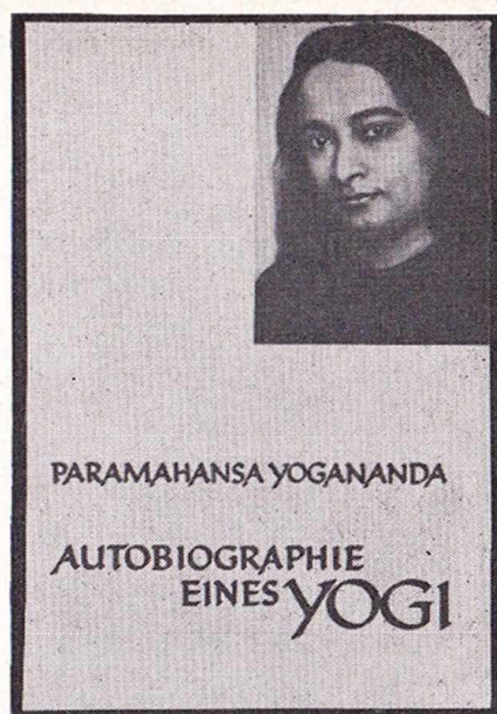
### OPEN THE WINDOWS !

Will you practice meditation? Then note the following:

1. Keep the body in a restful position. It is a spiritual loss to be very weak or very ill.
2. Be not in a hurry. Sit down to meditate when you are not tired.

(Continued on page 40)





Recent editions of Japanese, German, and Dutch translations of *Autobiography of a Yogi*, and the first Icelandic edition (lower left) of *The Master Said*. The German book is in a new and felicitous translation. All these volumes are available from SRF, Los Angeles.



# A SPIRITUAL INTERPRETATION OF THE BHAGAVAD-GITA

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

By PARAMAHANSA YOGANANDA



## *Chapter XVII, Stanza 21*

*That gift is rajasic which is offered with reluctance or in the thought of receiving a return or of gaining merit.*

This defective form of giving is not wholly bad; it is better than practicing no charity at all and may eventually lead to unselfish giving. To bestow money or to share one's intellectual or spiritual knowledge with others in the expectation of obtaining future benefits in return or in the hope of being rewarded by God is a generosity tinged by *rajas* or worldly desires. It is not perfectly motivated. Nevertheless, a devotee who makes an offering is more admirable than a man who doesn't give at all.

### **Gifts Made Grudgingly**

Anything offered reluctantly is tainted with rajasic or selfish feelings. A man who grudgingly performs his devotions at dawn, bewailing his loss of sleep, or who lazily follows his spiritual exercises without real concentration is making an unwilling, rajasic gift. This



type of offering is naturally better than no devotion at all, but does not bring the shower of blessings that comes with unconditional surrender to God.

The rajasic devotee may or may not receive divine grace, but the wholehearted lover of the Lord finds Him without fail. Plunging into the ocean of God brings the sympathetic response of His mercy, while a safe little swim in the meditational waters, after much indecision and planning for results, may produce meager returns.

### *Chapter XVII, Stanza 22*

*A tamasic gift is one bestowed at a wrong time and place, to an unworthy person, contemptuously or without goodwill.*

Tamasic gifts injure both the giver and the receiver. The Bible says not to cast pearls before swine. One should not offer money in evil places or to evil persons, for it would be used to spread trouble in the world.

When one proffers material aid to another, with malice or insult, just to obtain the "name" of giver, it is a tamasic or wrong type of gift. To bestow presents on rich unappreciative persons is also a detrimental action.

### **Proper Recipient Is Necessary**

To give good advice to ridiculing men or to try to instruct vain, smug human beings in the paths of righteousness is indeed to cast pearls of wisdom into the dirt.

A yogi who becomes rebellious toward God, owing to continuous calamity and suffering or to lack of noticeable spiritual advancement, yet who continues his invocations to Him out of fear of His almighty power, is offering a degraded tamasic gift to the Lord.

### **The Divine Giver of All Gifts**

Stanzas 20-21-22 tell us the right (sattwic), worldly (rajasic), and wrong (tamasic) ways of offering charity. The devotee who chooses always the path of disinterested benevolence ultimately finds himself in tune with the Divine Giver of All Gifts. The whole universe is maintained by God's ceaseless and exuberant liberality toward all His creatures.





Yogoda Satsanga Ashram, Dakshineswar, India, seen from across water tank at rear of building. Low out-buildings by trees at left are kitchen and dining facilities for residents. Top story of main building houses a shrine containing various mementos of YSS-SRF founder, Paramahansa Yogananda.



# BOOK REVIEWS

*REINCARNATION: In World Thought. Compiled and edited by Joseph Head and S. L. Cranston. 461 pp., cloth, 1967, \$8.50. Order from publisher: The Julian Press, 119 Fifth Avenue, New York, N.Y. 10003*

Called "A living study of Reincarnation in all ages, including selections from the world's religions, philosophies, sciences, and great thinkers of the past and present," this is the compilers' second anthology on the subject. Their earlier volume, *Reincarnation: An East-West Anthology*, was reviewed in *Self-Realization Magazine* in the July 1962 issue. With the exception of a few passages, the present work consists of new material, presenting views both pro and con by thinkers of various professions from ancient times to the present. "Our writers speak for themselves — not as 'authorities' to be respectfully believed, but to set the stage for a living dialogue about man and his universe, in which the reader is invited to be the chief participant."

Opening with introductory essays on reincarnation by four distinguished educators, the book is thereafter arranged in six sections: Reincarnation in Myth and Symbol; Reincarnation in the World's Religions; Reincarnation in Theosophy and Masonry; Reincarnation Among Peoples of the World (African, American Indian, etc.); Western Thinkers on Reincarnation; Scientists, Psychologists, and Philosophers on Reincarnation.

Authors are presented in birth-year sequence in the text, to maintain the continuity of the spread of the reincarnation idea in the West; however, all quoted Western writers are classified in the index under national origin as well as name, enabling the reader to look up readily what writers of French, German, or other nationalities have said on the subject. Readers can also use the extensive subject headings in the index to find out easily what various authors have said about reincarnation in certain connections, such as education, evolution, music and composers, and so on.

Opening as it does many windows of thought — whether the analytical probings of psychologist Ira Progoff or the passionate affirmations of poet Heinrich Heine or the idealistic pragmatism of industrialist Henry Ford — this book lets in many a fresh breeze of promising ideas



for man. They are inspiringly summed up at the close of the book by W. Macneile Dixon, as follows:

"What a handful of dust is man to think such thoughts! Or is he, perchance, a prince in misfortune, whose speech at times betrays his birth? I like to think that, if men are machines, they are machines of a celestial pattern, which can rise above themselves, and, to the amazement of the watching gods, acquit themselves as men. I like to think that this singular race of indomitable, philosophising, poetical beings, resolute to carry the banner of Becoming to unimaginable heights, may be as interesting to the gods as they to us, and that they will stoop to admit these creatures of promise into their divine society."

Following are some selections from the book:

All souls are subject to the trials of transmigration; and men do not know the designs of the Most High with regard to them; they know not how they are being at all times judged, both before coming into this world and when they leave it. They do not know how many transformations and mysterious trials they must undergo; how many souls and spirits come to this world without returning to the palace of the divine king.

The souls must re-enter the absolute substance whence they have emerged. But to accomplish this end they must develop all the perfections, the germ of which is planted in them; and if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for reunion with God. — *The Zohar*.

\* \* \*

I look on this life as the progress of an essence royal: the soul but quits her court to see the country. . . . Thus her descent speaks her original. God in love with His own beauty frames a glass, to view it by reflection. But the frailty of the matter excluding eternity, the composure was subject to dissolution. Ignorance gave this release the name of death, but properly it is the soul's birth and a charter that makes for her liberty. She hath several ways to break up house, but her best is without a disease. This is her mystical walk, an exit only to return. . . .

The soul of man, while she is in the body, is like a candle shut up in a dark lanthorn, or a fire that is almost stifled for want of air. Spirits—say the Platonics—when they are "in their own country" are like the inhabitants of green fields who live perpetually amongst flowers, in a spicy, odorous air; but here below, "in the circle of generation," they mourn because of darkness and solitude, like people locked up in a pest-house. "Here do they fear, desire and grieve," etc. This makes the soul subject to so many passions, to



such a Proteus of humors. Now she flourishes, now she withers — now a smile, now a tear; and when she hath played out her stock, then comes a repetition of the same fancies, till at last she cries out with Seneca: "How long this self-same round?" — *Thomas Vaughan* (1622?–1665), in "*Anthroposophia Theomagica*."

\* \* \*

The least valid objection to the theory of soul-circulation is that we forget these journeyings. Even during this life and without experiencing a "change of clothes," multifarious conditions vanish from our memories. How then should we expect to remember the different bodies and the still more varied conditions experienced in previous lives? Why not allow a way of thinking to enjoy full light that a Plato, a Pythagoras, and whole nations and eras have not disdained? . . . Let the soul return as often as it wishes. Certainly the earth is rich enough to bestow ever new gifts, new centuries, new countries, new minds, new discoveries and hopes. — *Jean Paul Richter* (1763–1825), in "*Selina*."

\* \* \*

Unprejudiced observation and reasonable reflection lead us to the conviction that this law [of Karma] actually exists. However, in one life, bounded by birth and death, we can only experience a part of the whole of existence. We live through certain occurrences in which one tangled skein of Karmic effects is unraveled, while at the same time new threads of Karma are spun that cannot be worked out in this life, because their disentanglement is cut short by death. On the other hand we see results come to fruition, the causes of which are not to be found in this life. These are the great problems with which a Job battles, and to which — in spite of all faith in a hereafter — only the words "and yet?" of the Psalmist must be uttered, if the Wisdom of the East is not called to our aid. And so it is easy to understand that many of our deepest and clearest thinkers, as for instance Lessing and Goethe, look upon reincarnation as a theory well worthy of consideration. — *Richard Wilhelm* (1873–1930), in "*Reincarnation*."

\* \* \*

All human beings go through a previous life in the sphere of Instinct, where they are brought to see the worthlessness of earthly treasures, to amass which they gave themselves such untold pains! Who can tell how many times the human being lives in the sphere of Instinct before he is prepared to enter the sphere of Abstractions, where thought expends itself on erring science, where mind wearies at last of human language? For, when Matter is exhausted, Spirit enters. Who knows how many fleshly

(Continued on page 31)



# Soul Whispers

By PARAMAHANSA YOGANANDA



O Divine Refuge! I am swimming in the sea of life, buffeted by winds of severe trials. With every powerful stroke of my prayer I am moving nearer to Thee. I shall never give up, for I know Thou dost eagerly look for my coming.



The world, engrossed in Thy playthings, may forsake Thee; but I will be Thine always.



O Pristine Spirit of Purity! Transmute my sense craving into soul craving. And, O Spirit! let me feel Thy rod of discipline if ever I stray senseward away from Thee.



O Spirit, Thou art just behind my vision, with which I see Thine outward beauty. Thou art just behind my hearing, with which I listen to the medley of earth sounds. Thou art just behind my touch, with which I feel the objects of Thy world.

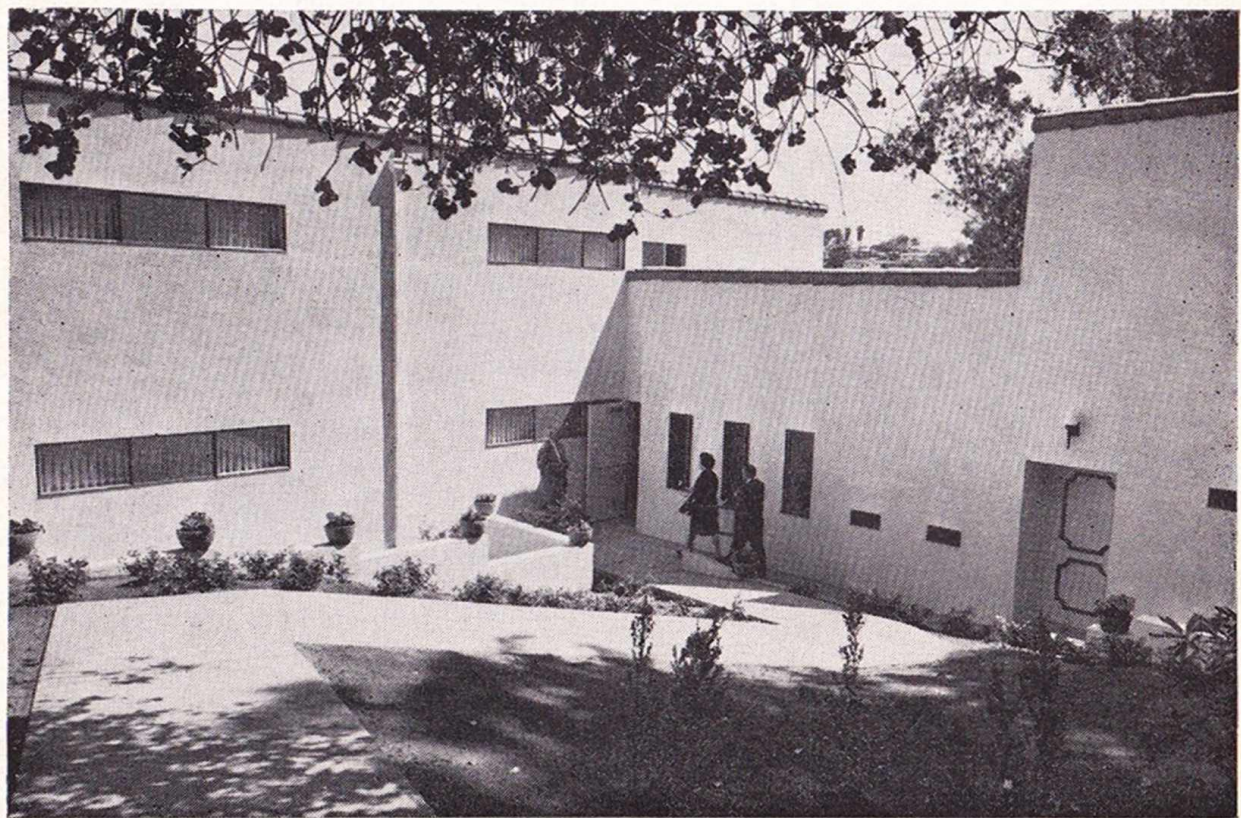


The rays of joy spreading in the firmament of my inner silence are promises of Thine approach. Whether Thou deignest to appear soon or late, some day I shall seize Thee, O Heavenly Thief of Hearts!





Sraddha Mata (*center*) and Brother Anandamoy of the SRF Colony in Encinitas, California, as they took part in ribbon-cutting ceremony before first service in new SRF Retreat Chapel (*below, right*), May 14, 1967





# News of SRF Centers



## Fullerton, California

A new Self-Realization Fellowship Church has been acquired in Fullerton (Orange County), California. The dedication service was conducted by Daya Mata, SRF president, on June 11th. She spoke on the Eightfold Path of Yoga, with special emphasis on the proper training of youth, that they be wisely guided in their efforts to find peace and happiness in a war-torn world.

The new SRF Church in Fullerton fulfills a long-felt need for a larger Church in this area. The small SRF Chapel in Long Beach, California (dedicated in 1947 by Paramahansa Yogananda), has long since been outgrown. Most members of the Long Beach congregation are easily able to attend SRF services in Fullerton, which is more conveniently located generally for members in the eastern Los Angeles County and Orange County areas.

SRF lay members generously assisted monastic personnel in readying the new building for SRF use, and some interior remodeling is still going on.

The Church is located at the corner of Chapman and Pomona Avenues, in a pleasant residential area near several other churches and schools, yet not far from the main business part of Fullerton. It is accessible by freeways from the surrounding communities.

The services are open to the public. The following schedule is offered: Sunday morning meditation at 10 o'clock, followed by a lecture service at 11 a.m.; Sunday evening meditation at 8 o'clock; Thursday evening lecture service at 8 o'clock.

## Encinitas, California

Services were held for the first time in the new SRF Retreat Chapel in Encinitas on May 14, 1967, following a brief dedication ceremony conducted by Sraddha Mata and Brother Anandamoy. As it was Mother's Day, a carnation was presented to each woman who attended, in honor of the Cosmic Mother of all.



The Chapel was filled to capacity, with a large number of guests seated in the open courtyard of the Retreat, where they could hear over a loudspeaker system Brother Anandamoy's talk on the role of the Divine Mother of the universe.

After the service, members of the congregation were escorted through the new Retreat, which the Chapel adjoins. They concluded their tour in the Retreat living and dining rooms, where a group of resident SRF monks and nuns greeted them and served them *dahi*, a refreshing East Indian lime drink.

Services at the Retreat Chapel are open to the public and include a Sunday meditation at 10 a.m., followed by the regular lecture service at 11 a.m. (A Sunday evening devotional service is open to SRF students only.) All are welcome to attend the Thursday evening lectures at 8 p.m.

### Mexico City, Mexico



*Yogacharya J. M. Cuaron*

Yogacharya J. M. Cuaron, leader of the Mexico City Self-Realization Fellowship Center since 1943 and for twenty-three years a faithful disciple of Paramahansa Yogananda, died in Mexico City on May 17, 1967. As distributor of Spanish-language SRF Lessons and books, and through his periodic speaking tours, Yogacharya Cuaron was an important instrument in spreading the teachings of Paramahansa Yogananda throughout Latin and South America.

All who knew the Yogacharya mourn the absence of this devoted soul from these mortal shores. Yet, as fellow-disciples on the path, we cannot but rejoice in his freedom in Spirit. In a memorial service held for him in the chapel of the Los Angeles SRF headquarters on May 17th, SRF president Daya Mata spoke lovingly of his contribution to the SRF work. She said:

"He lived to please Master (Paramahansa Yogananda). Yogacharya Cuaron was deeply steeped in the wish to serve God and Guru



through the sacred work of SRF. In his devotion to this ideal he has given us an example of true discipleship. Even when his body was ailing, Yogacharya Cuaron was unwilling to postpone his scheduled visit to the SRF South American Centers earlier this year. He wanted to do Master's work in spite of obstacles. That is the test and the mark of a real devotee. He could not but reap the divine joy that comes upon such disciples at the time of passing, for he lived a life of reverence and dedication and love for God and Guru."

Yogacharya Cuaron met Paramahansa Yogananda in 1943 at the SRF Colony in Encinitas, California. On subsequent visits he spent many evenings in the company of the devotees who gathered around Paramahansaji to listen to his wisdom and to chant and meditate with him. The great Guru once wrote to Yogacharya Cuaron:

"You ask how it is that I think of you as highly as I do. It is because you are a true child of God. That is why I love you. As you feel toward Him, so do I. And I feel you are with me all the time. We are all figures in the dreamland of this world, and at the same time we are connected with the dreamless consciousness of Spirit. We both are dreams of God, and His consciousness ties us together."

### Fall Schedule of SRF Lectures and Classes

Self-Realization Fellowship is offering public lectures and a series of classes this fall in each of the following U.S. cities:

Los Angeles, California	July 11 - 20
Boston, Massachusetts	Sept. 6 - 16
New York, N.Y.	Oct. 20 - Nov. 5
Washington, D.C.	Nov. 10 - 19

There is no admission charge for the lectures. Registration is required for the classes. Following each series of classes, a *Kriya Yoga* Initiation Ceremony will be conducted for SRF members who are now eligible for *Kriya* initiation (registration necessary). For full information please write airmail to the Class Registrar at SRF headquarters:

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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*.

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## Letters from SRF Students

"I think the SRF *Hong-Sau* technique is truly amazing. It is like riding a rainbow to God. I have also used it to maintain my calmness in many daily situations with marvelous results." — *S.W., Hollywood, California.*

"In the evening, after the children are bedded down for the night, I practice the whole series of meditation techniques taught by our beloved Guru: *Hong-Sau*, *Om*, and *Kriya Yoga*. Through these meditation techniques I find that my whole outlook has changed. The life that I carried like a heavy burden has now become a loving duty to live and work for God, and to stay in divine fellowship with the Great Ones. When I reread a passage in the Bible or in one of the SRF Lessons, I find new spiritual meaning, something I had formerly not noticed. I still have many faults to overcome, but inwardly I can feel the guidance of beloved God and I know I am now on the right way." — *I.K., Milwaukee, Wisconsin.*

"The year with SRF has brought me more peace and spiritual wisdom and answers to problems than any time spent in any other practice. The spiritual truths of the Christian Bible and of all other scriptures become increasingly clear, and insight is deepened. The teachings of Paramahansa Yogananda and those of Christianity are one and the same truth." — *P.S., Agincourt, Ont., Canada.*

"At Encinitas, during a Weekend Retreat, the time came for us to visit Master's room. As I entered I smelled a beautifully strong scent of flowers and a marvelous thing happened to me; I felt a tremendous surge of emotion: I didn't know whether to cry or laugh joyously, I was so overcome with thoughts of Master's presence with me in the room. An overpowering feeling that I should get down on my knees followed. The experience was so overwhelming, I could hardly walk as I moved to leave. Up to this point I had not truly thought of Yoganandaji as my guru. I feel this experience was his way of telling me so." — *S.F., Panorama City, California.*

"It is interesting to think back to what drew me into SRF, and it is also interesting to note that so much time has gone by so swiftly. A friend told me about *Autobiography of a Yogi*, which is at the library. Had anyone but a friend recommended the book, I might not have



checked it out, for up to that time I had thought that yoga was limited to bodily contortions that could be dangerous to perform without guidance.

"Having certain ideas of my own, I was surprised to read similar ideas in the book *Autobiography*, plus new ones; also, it was a relief to find humor and good sense in a book containing so many fascinating pages. When I had finished it I was reluctant to return it to the library. After that, there was nothing to do but find out more about SRF.

"This type of association changes a person in so many ways, and one doesn't realize it till looking back. I have received much help physically, mentally, spiritually, materially. Recently I have dived deeper in meditation than ever before, and know that this is only the beginning. Even Bible reading is more interesting and easier to understand."—*C.E., Whitefish, Montana.*

"Through the book *Science of Religion* I was able to have a better understanding of the Master's teachings. It has removed a mental block of misunderstanding that I had concerning religion or our purpose in life." — *M.C., Brownsville, Texas.*

"The SRF Lessons are really wonderful. I feel that many people could find real peace and happiness through guidance such as this. I look forward also to the *Self-Realization Magazine*, which contains so very much of interest." — *S.S., Kawakawa, Northland, New Zealand.*

"I must express my tremendous delight in the greatly enriching reading in *The Master Said*. With the first reading of it I was moved many times from laughter (as when his disciples expressed wonder at some persons' peculiar ways and Yogananda said, 'Why be surprised? This world is just God's zoo') to irrepressible tears (as when Yogananda speaks of the pull on man's heart one sometimes feels from God when He is saying, 'Too long you have played with the toys of My creation. Now I want you with Me. Come home!'). 'O God,' my heart cried then, 'how I long to come home to You!' while my tears flowed swiftly.

"Yoganandaji's words glitter with flashes of supernatural bliss. They are wells of wisdom and gems of wit. They could have come only from the deep wonderful treasure in his God-illuminated heart. How I long to capture that golden spirit of devotion I feel through Yoganandaji's writings—a spirit I too once had, when a young child, but which I lost and am seeking to regain."—*J.P., Washington, D.C.*



(Continued from page 22)

forms the heir of heaven occupies before he can be brought to understand the value of that silence and solitude whose starry plains are but the vestibule of Spiritual Worlds? He feels his way amid the void, makes trial of nothingness, and then at last his eyes revert upon the Path. Then follow other existences—all to be lived to reach the place where Light effulgent shines. Death is the post-house of the journey.

A lifetime may be needed merely to gain the virtues which annul the errors of man's preceding life. . . . The virtues we acquire, which develop slowly within us, are the invisible links that bind each one of our existences to the others—existences which the spirit alone remembers, for Matter has no memory for spiritual things. Thought alone holds the tradition of the bygone life. The endless legacy of the past to the present is the secret source of human genius. . . .

The final life, the fruition of all other lives, to which the powers of the soul have tended, and whose merits open the Sacred Portals to perfected man, is the life of Prayer. . . . Silence and meditation are the means of following [that] Way. . . . It is thus that the separation takes place between Matter, which so long has wrapped its darkness round you, and Spirit, which was in you from the beginning . . . now brings noon-day to your soul. — *Honoré de Balzac (1799–1850), in "Seraphita."*

\* \* \*

*Question:* Is it possible to understand, according to the law of reincarnation and karma, how a highly developed human soul can be reborn in a helpless, undeveloped child? To many a person the thought that we have to begin over and over again at the childhood stage is unbearable and illogical.

*Answer:* . . . Were [the soul] simply to enter the world in his former state he would be a stranger in it. The period of childhood is gone through in order to bring about harmony between the old and the new conditions. How would one of the cleverest ancient Romans appear in our present world, were he simply born into our world with his acquired powers? A power can only be employed when it is in harmony with the surrounding world. . . . The thought that we have to be born as a child is, therefore, neither illogical nor unbearable. On the contrary, it would be unbearable were we born as a fully developed man into a world in which we are a stranger. — *Rudolf Steiner (1861–1925), in "Reincarnation and Karma; How Karma Works."*

A vast transformation will take place in life when the ideas of reincarnation and karma are no longer theories held by a few people. . . . It can truly be said that there are numbers of people today who believe in reincarnation and karma; but they act as if there were no such realities, as though life were actually confined to the one period between birth and death. Nor



can it be otherwise, for habits change less quickly than ideas. Only when we introduce into our lives right and concrete ideas of reincarnation and karma . . . shall we find how life can be fertilized by them. . . .

What does [reincarnation] mean for the whole of man's consciousness, for his whole life of feeling and thinking? . . . The people belonging to earlier epochs of Western civilization and the great majority of those living at the present time . . . still cling to the belief . . . that man's spiritual life after death is entirely separate from earthly existence. . . . Knowledge of reincarnation and karma changes this idea entirely. What is contained in the soul of a man who has passed through the Gate of Death has significance not only for a sphere beyond the earth, but the future of the earth itself depends upon what his life has been between birth and death. . . . The whole future configuration of the planet, as well as the social life of men in the future, depends upon how men have lived in their earlier incarnations. . . . A man who has assimilated these ideas knows: According to what I was in life, I shall have an effect upon everything that takes place in the future, upon the whole civilization of the future! . . . The feeling of responsibility will be intensified to a degree that was formerly impossible, and other moral insights will necessarily follow. — *Rudolf Steiner in "Reincarnation and Karma, Their Significance in Modern Culture."*

\* \* \*

I often ponder on the doctrine of metempsychosis. . . . As I walk by night on the seashore, and listen to the song of the waves, all sorts of visions and memories flood my brain. I seem as though I had once looked down from above on the same shifting scene, and, dizzy with terror, had fallen to the earth. I seem as though with telescopic eyes, I had seen the stars moving through the heavens large as life . . . then, as from millennial depths, there surge up . . . thoughts of primeval wisdom, but all so misty that I know not what they mean. — *Heinrich Heine (1797–1856), in "Norderney."*

[Elsewhere Heine speaks of a vision experienced in Venice: "I could not eat, still less could I drink. Tears fell into my glass, and in that glass I saw my beloved home, the blue waters of the sacred Ganges; the Himalayas, with their eternal snows. . . ."]

H.: Regarding my actions in this world, I care little about the existence of heaven or hell; self-respect does not allow me to guide my acts with an eye to heavenly reward or fear of hellish punishment. I pursue the good because it is beautiful and attracts me, and shun the bad because it is ugly and repulsive. All our actions should originate from the spring of unselfish love, whether there be continuation after death or not.

M.: Then, you do not believe in immortality?



H.: I, doubt it? I, whose heart is rooted in the most distant millenniums of the past . . . I, should not believe in immortality?

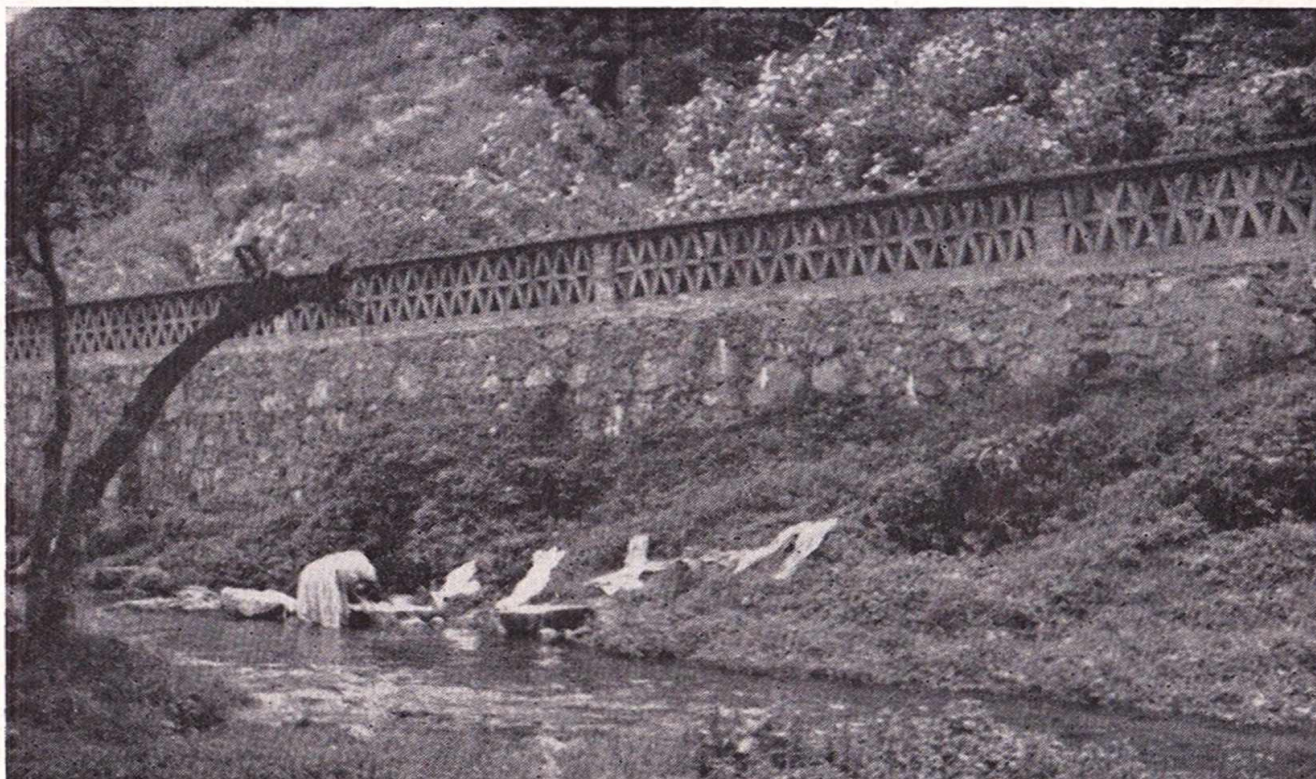
— *Heinrich Heine in "Die Bader von Lucca" (Chapter 17).*

\* \* \*

Each time we die we gain more of life. Souls pass from one sphere to another without loss of personality, become more and more bright. . . . I am a soul. I know well that what I shall render up to the grave is not myself. . . . Earth, thou art not my abyss! . . . The whole creation is a perpetual ascension, from brute to man, from man to God. To divest ourselves more and more of matter, to be clothed more and more with spirit, such is the law. — "*Victor Hugo's Intellectual Autobiography.*"

\* \* \*

We must infer our destiny from the preparation. We are driven by instinct to have innumerable experiences which are of no visible value, and we may revolve through many lives before we shall assimilate or exhaust



A Mexican woman washing clothes in scenic Fortin de las Flores, Mexico. Photograph taken by Daya Mata, president of Self-Realization Fellowship, during a visit to SRF Centers in Mexico in 1960.



## *The Master Said*

SAYINGS OF  
PARAMAHANSA YOGANANDA

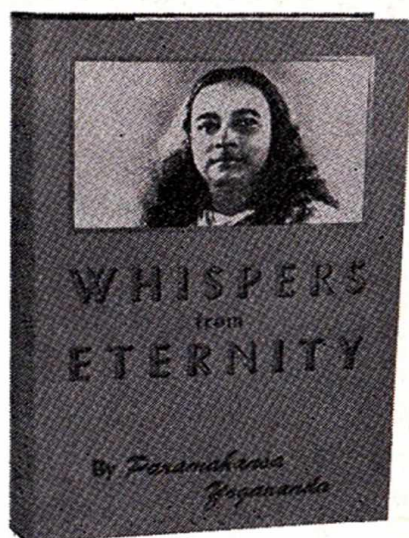


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them. Now there is nothing in nature capricious, or whimsical, or accidental, or unsupported. Nature never moves by jumps, but always in steady and supported advances. . . . If there is the desire to live, and in larger sphere, with more knowledge and power, it is because life and knowledge and power are good for us, and we are the natural depositaries of these gifts. The love of life is out of all proportion to the value set on a single day, and seems to indicate . . . a conviction of immense resources and possibilities proper to us, on which we have never drawn.

[Quoting from the *Katha Upanishad*:] "The soul is not born; it does not die; it was not produced from any one. Nor was any produced from it. Unborn, eternal, it is not slain, though the body is slain; subtler than what is subtle, greater than what is great. . . . Thinking the soul as unbodily among bodies, firm among fleeting things, the wise man casts off all grief. The soul cannot be gained by knowledge, not by understanding, not by manifold science. It can be obtained by the soul by which it is desired. It reveals its own truths." — *Ralph Waldo Emerson in "Immortality."*

\* \* \*

Why should it be thought incredible that the same soul should inhabit in succession an indefinite number of mortal bodies . . . ? Even during this one life our bodies are perpetually changing, though by a process of decay and restoration which is so gradual that it escapes our notice. Every human being thus dwells successively in many bodies, even during one short life. — *Francis Bowen (1811-1890), in "Christian Metempsychosis" (Princeton Review, May 1881).*

[*The New York Times* for September 29, 1954, reports that Dr. Paul C. Aebersold, director of the isotopes division of the United States Atomic Energy Commission, stated in the Annual Report of the Smithsonian Institute: "Tracer studies show that the atomic turnover in our bodies is quite rapid and complete. . . . In a year approximately 98 percent of the atoms in us now will be replaced by other atoms we take in our air, food, and drink." In fifty-three weeks, then, the turnover will be complete. Thus a man of seventy-five has had at least seventy new brains and bodies, and this naturally raises significant questions for physiology and psychology: Where are the memories of a lifetime stored? How is the sense of individual identity preserved throughout these numerous "re-embodiments"?]

\* \* \*

The English philosopher, Locke, immortalized himself by the discovery that the human understanding has ideas called "innate"; that is, ideas that we bring with us into life. This fact is certain in itself. In our day, a Scotch philosopher, Dugald Stewart, has more precisely stated the discovery of Locke, in showing that the only and true innate idea, that which exists



universally in the human mind from birth, is the idea or principle of causality, — a principle which makes us say and think that there is no effect without a cause, which is the beginning of reason. . . .

Innate ideas and the principle of causality are very easily explained. . . . Our souls, having already existed . . . have preserved traces of the impressions they received during such existences. They have lost, it is true, the memory of actions done during their first incarnations; but the abstract principle of causality . . . must endure in the soul at its second [and later] incarnation[s] . . . Natural aptitudes, special faculties and vocations, are traces of impressions received long before, of knowledge already acquired, and which, betraying itself from the cradle, can be accounted for only on the hypothesis of a former life. . . . The soul of man remains always the same, notwithstanding its numerous peregrinations.—*Louis Figuier (1819–1894), in "The Tomorrow of Death."*

\* \* \*

[Gustav Mahler's biographer, Richard Specht, relates of his visit to the composer in Hamburg, in 1895:]

In the course of the conversation Mahler said very emphatically: "We all return; it is this certainty that gives meaning to life and it does not make the slightest difference whether or not in a later incarnation we remember the former life. What counts is not the individual and his comfort, but the great aspiration to the perfect and the pure which goes on in each incarnation."

\* \* \*

Siwek has expressed the view that the doctrine of reincarnation is morally enervating: for not only are we assured of an indefinite number of lives in which to rectify our ways, but the widespread desire to keep on living on earth is a powerful motive to "sin" in order to assume rebirth. This view is understandable as "external," a result of seeing the words of the doctrine rather than its meaning as it functions in the appropriate context. . . . The doctrine of reincarnation does not receive its spiritual impulse and quality from theoretical discussion. I have tried to set the stage for detailed analysis by suggesting that karmic insight emerges in the situation of one who is driven by anxiety and suffering, who seeks self-awareness, and who is grappling in a highly personal and direct way with the fragmented, enslaving lives which he has lived, is living, and hopes to escape. For one who is not urgently concerned with suffering and illusion, who does not feel despair and the need for illumination, the doctrine of reincarnation is indeed a devilish snare. . . . We cannot toy with the idea of reincarnation as an intellectual or cultural curiosity having a certain piquant and quaint validity and still discover its power and its worth. . . . One earns a vision by living it, not merely thinking about it. —*Herbert Fingarette (1921– )*, in *"The Self in Transformation."*



## Comments on "*Autobiography of a Yogi*"

"*Autobiography of a Yogi* affected me more deeply than any other book on religion or philosophy I have ever read." — N.E.W., Wyncote, Pennsylvania.

"I read this book with the greatest of joy and also with the avidity of a parched landscape absorbing rain! In the morass of materialism and superficiality which is suffocating the world today, it is a miraculous prospect to think that by one's own efforts one may realize 'the imprisoned splendor' (to quote Robert Browning) and escape into divine realms even while one's body is still on this earth. Yogananda's book came as a direct and immediate answer to a fervent — in fact almost impatient — prayer I had made, alone at the top of a mountain, to be shown at last which is the right way for me." — D.T., Munich, Germany.

"My son and I read *Autobiography of a Yogi* some time ago. The message of joy and hope it contains has greatly impressed us." — I.S., Paterson, New Jersey.

"I give thanks to the gods for putting *Autobiography of a Yogi* into my hands. It has answered many questions for me. I can't put into words the upliftment I feel when I read Paramahansa Yogananda's words." — H.V., Grand Ledge, Michigan.

"I was enchanted with *Autobiography of a Yogi*. I am especially drawn to beautiful Mahavatar Babaji; and to Sri Yukteswar — such a noble face. Yogananda's trip with his friend Jitendra, to prove that God would take care of all his needs if he showed faith, gave me much to think about." — V.S., Yonkers, New York.

"I read *Autobiography of a Yogi* over and over again. Often tears come to my eyes while reading certain chapters, and a deep yearning inspires me to meditate more earnestly." — H.L., Newport Beach, Australia.

"For the first time I feel I have touched something real. The book is soul-stirring." — C.P., Williamsville, New York.

"Five years ago I read Yogananda's autobiography. This book has been the greatest guide in my life. Whenever I lost my way, the book



taught me how to find a new way. When I felt oppressed by the monotony of my life, the book comforted me as flowers by the roadside. The grace of Yogananda is so great that I cannot express it in words." — *M.K., Fujioka City, Japan.*

"I lent my copy of *Autobiography of a Yogi* to a friend, who gave it to his father to read. He has read the book three times and says his life has gone through a complete change." — *S.M., Trinidad, West Indies.*

"*Autobiography of a Yogi* seems so 'right' to me, so natural." — *S.B., Canoga Park, California.*

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"I can never put into words the inspiration, and what is more important, the feeling of hope that my way is at long last revealed to me, that this book has brought to me." — *C.H., Westdene, South Africa.*

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"Paramahansa Yogananda has the heart and soul of an enlightened poet and minstrel. His prayers are crystalline capsules of dew to water the arid heart. They melt into nectar for the soul that has been athirst. He whispers to us in language divine and shouts joyous paeons of worship to his beloved God." — *E.Y., Bar Harbor, Maine.*



## *Books by Paramahansa Yogananda*

**Autobiography of a Yogi.** 8th edition, 514 pages, \$4.00.

**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.*)

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(Continued from page 15)

3. Open the windows of your mind and heart and quietly take in what comes. Hence the value of silence. Silence is essential to health, spiritual and physical. "The *Atman* (Spirit) is Silence," says an *Upanishad*. Spiritual and nervous energy is drained in noise. Every prayer in the ancient books moves in an atmosphere of "*Shanti, Shanti, Shanti* (peace)." Beautiful thoughts inspired the *rishis* in the forest *ashrams*: they were centers of silence.

4. Place your aspirations and difficulties at the feet of the Lord. Your sins, too. Don't be afraid to take to His Presence the darkness within you. Sit at His feet as you are. Sit under His influence.

5. Call up an object—an incident, say, from Krishna's life, or Christ's or Buddha's—a symbol, say, the Flute or the Cross or the Circle or the Lotus. In such incidents and symbols you may touch the Great Ones. They are of His Family. Do not think they are dead. The Great Ones live. Read their lives and sayings.

6. Offer yourself as a sacrifice, every day.

#### TAKE CARE OF YOUR SANGA !

Graft a branch into a good stalk. What follows? The branch becomes a part of the living organism. In a similar way, we become spiritually living when "grafted" in the *satsanga*; our minds and hearts grow into the spiritual.

The second chapter of the *Gita* gives a significant, psychological explanation of the progressive degeneration of man. Lower life begins with attachment to things of passing value and the shadow-shapes which obscure a vision of the Unseen. Attachment (wrong *sanga*) leads to unlawful desires, but *satsanga* links the soul with a spiritual ideal.

The very sight of a true *sadhu* (good man) purifies. From him come rays of purity, vibrations of *tapasya*, magnetic currents of love. They kill the evil germs around us and purify our moral atmosphere.

*Satsanga* (spiritual fellowship) helps because it builds up a magnetic center of spiritual life. From such a center flows a vital energy, a *shakti* (power), which purifies our emotions and strengthens our faltering steps on the Path.

Sitting under the influence of the Spirit is what makes the soul a medium of God's message.

Prayer of silence is much neglected in these days. Such prayer is the wireless of the soul.

The inner life is the true life of freedom. How poor are they who are in the limelight compared to those who "sit under" the Spirit-light and are silent!



## THE DAILY WONDER

Walls have they raised—walls of passion and pride—separating nation from nation, dividing religion from religion, race from race.

Worship Him in secret. Beware of the sin of externalism! He hath hid Himself. Do thou hide thyself in Him!

The Secret is inexhaustible, yet open, and may be read in the daily wonder of the world, and in the scriptures of the nations or in the smile of a child and the meditative calm of a seer and saint.

## THE THREE VEILS

Religion, as I understand it, is an energy to unveil the *Atman* (Spirit). Self-recollection is the secret of spiritual life. Veil after veil must drop before you may behold the light of the *Atman* within.

Three veils there be which the seeker must distinguish from his real Self:

(1) There is the veil of the body. How often is the real man confounded with his external environment, the body!

(2) There is the veil of desire or appetite. Soul life is not enriched until desires are transformed into aspirations.

(3) There is the veil of the *manas* (lower mind). Is not *manas* the source of *ahankara* (egoism)? To grow in the life of the Spirit one must out-grow egoism.

As these three veils are lifted, the larger Selfhood shows forth its beauty. Man communes with the Infinite in the little temple of the heart.

## CULTIVATE THE SOUL !

Come out of this wilderness of book knowledge if thou wouldst see the daylight of *yoga*.

The science of *yoga* is a chain of wisdom. And every link in it is made of meditation.

This science is a sea. Many look about and look around. But few there be who have learnt to leap in. Dive, dive deep, if thou wouldst have the pearls of great price.

*Yoga* is spiritual agriculture. Thou must sow the seed, the seed of *tapasya* (self-discipline). Thou must water it with the water of love. Thou must fence the field with the sacred *mantra* (holy words). Then wilt thou reap a rich harvest.

*Yoga* is fire-walking. To walk through the fire of desires and passions and not be consumed is to walk the way of *yoga*.

There is yet another fire, a sacred fire. To kindle it with the fuel of aspiration and, in that fire, to burn all desire is to walk the way of *yoga*.



# THE VOICE OF PARAMAHANSA

## YOGANANDA

*Prayer at Dawn*

*O God Beautiful*

*Hey Hari Sundara*

*What Lightning Flash*

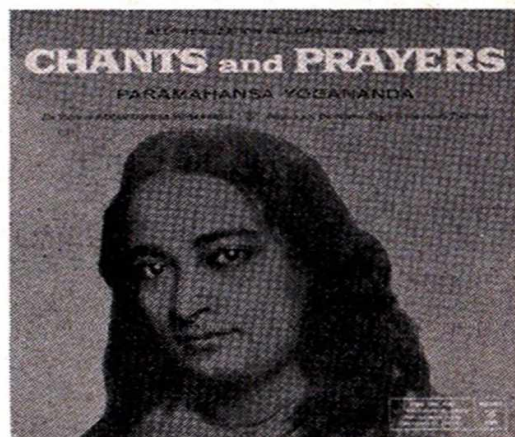
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*Founded in India by Paramahansa Yogananda in 1917*

Daya Mata, President

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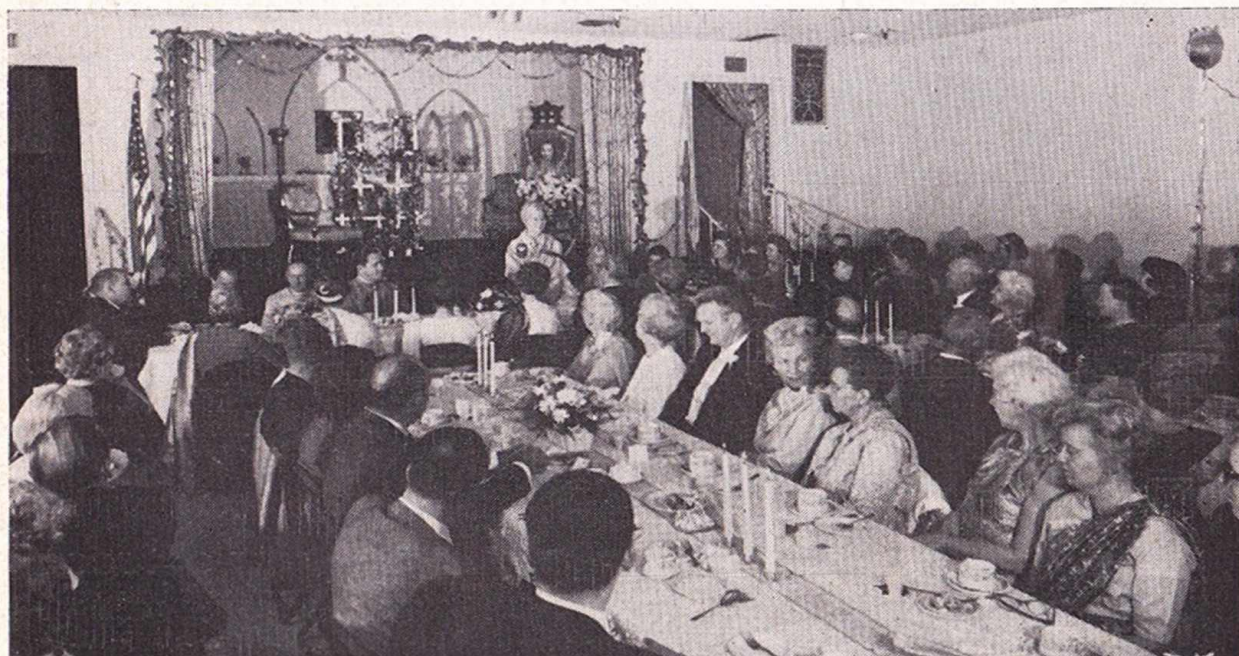
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