Self-Realization

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA



Spring 1970

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— London Illustrated News

PARAMAHANSA YOGANANDA

London, England, September 1936

In the above photograph Paramahansaji was showing a news photographer how he would demonstrate spiritual control over fatigue in a forthcoming lecture by holding his arms upraised for an unlimited time without tiring. The great yogi's lectures on balanced development of body, mind, and soul were very much appreciated by Londoners. They showed it by continuous applause and cheers until he retired from the stage. *(See also report on page 2.)*

Self-Realization Magazine

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Paramahansa Yogananda in London

Stopping in London in 1936 on his return journey to America after a year-long visit in India, Paramahansa Yogananda addressed two public meetings at Caxton Hall, Westminster, on September 22nd and 23rd, and another meeting organized by the British National Council of the World Fellowship of Faiths on September 29th. So great were the crowds that an additional meeting had to be held on both nights at Windsor House Hall. A reporter for the London *Star* wrote:

"I managed to squeeze into Caxton Hall before the overflow invaded the Press table. Hall, floor, and balconies were crammed. For an hour and a quarter attention was held with reverence. I have heard few equals of the Swami as an orator. . . . At the end of seventy-five minutes, the Swami, apparently not the least bit fatigued, left the hall to address the overflow meeting in another hall."

Following an interview with Paramahansaji another reporter wrote:

"Paramount's newsreel lads were busy with [Paramahansa] Swami Yogananda when I called Grosvenor House to inquire into the Yoga way to health and happiness. Swami Yogananda, with long black hair over his shoulders, lit up the room with his courteous smile and impressive dignity. He said:

" 'I like the definiteness of the Western people. I have adopted that from the West. Spirituality does not mean living in the clouds. Just as the Western people use physical mechanisms to create physical happiness, so the genuine masters of India teach how to use mental mechanisms with a technique of concentration and meditation in order to insure lasting happiness during all the ups and downs of life.' "

Man's Greatest Adventure

By Paramahansa Yogananda



Extracts from a talk on February 29, 1940

Life is the greatest adventure imaginable. Although some lives are without much interest and excitement, others are full of extraordinary experiences. I heard of a man who tried thirty-two times to commit suicide, and every time something happened to prevent him. Imagine what it would be like to know all about the lives of all the people who are now on earth, and those who are gone, and those who are yet to come! Yet Jesus said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without [the knowledge of] your Father" *(Matthew 10:29)*. The incarnations of experiences of all men are in God's memory. It is difficult indeed to conceive of a consciousness that is aware of everything that has ever happened. Yet to fathom the nature of Spirit is the greatest adventure in this universe. I will give you a picture of it as it is coming to me at this moment before my spiritual eye.*

Truths are more than imagination; they are real. Yet their origin is a thought in the mind of God. All of the different forms of atomic matter, for example, are but materialized thoughts of God — they can be reconverted into thoughts, and the thoughts can again be materialized into objects. Man also has the power to

* The telescopic gaze of intuition. During deep meditation the single or spiritual eye becomes visible within the central part of the forehead. Great yogis who live unbrokenly in the state of God-consciousness are able to behold it whether meditating or carrying on ordinary activities.

conceive ideas, but his imagination is not very strong. If his imagination became powerful enough, man could create material objects on earth. He has latent within him the same creative power by which God, even as He thought, materialized His mental creations in the world. But it has become next to impossible for man to materialize his thoughts because he has not utilized the free power, the divine power of thought, bestowed on him by God.

When we try to imagine the consciousness of God we wonder how He can remember all things, because we judge everything by the standard of our own mental capacity. We understand according to our own experience. A person whose memory is not strong tends to assume that everyone else's memory is the same way. Yet there are persons of exceptional memory who can recall a whole book, perhaps, just as easily as you can remember a few lines. Those who are forgetful find it difficult to realize that others can have an unfailing power of recollection.

A jeweler remembers his jewels, a bookkeeper the figures in his books; so God is able to remember everything that He has created in this universe. Being gifted with almighty power, He has instant recall of everything that has ever happened. God does not need a limited physical brain to remember what has passed. His consciousness is limitless.

The Origin and Power of Memory

Memory is a wondrous power. All human memory comes from God's tremendous memory. For example, you cannot tell me about all the motion pictures you have seen since birth, but if I were to show you one of those films again, you would instantly recall it. The divine underlying memory is right there within you, ever recognizing experiences that have passed. As soon as you see the opening scene again, the whole story comes back to you. "Oh, I saw this picture before," you say. "I remember how it ended."

How is it that we can recognize a picture — every detail of it — that we have seen years ago? Because all happenings are recorded in the brain. As soon as you put the needle of attention on a certain record of experience, your memory begins to play back

that experience. If I ask where you were sitting when we were here together last Thursday, you recall it and begin to remember other things as well. If I ask, "What did I say?" my words start coming back to you.

The inner power of memory comes from God and is perfect. It never forgets. The ordinary man's memory cannot hold the consciousness of all experiences at one time, but the underlying divine memory retains everything simultaneously and permanently. Therefore good or poor memory is a matter of conviction. You have convinced yourself that you have a weak memory and so you have a weak memory. However, it is not easy to jump from this belief to the opposite. Much effort is required to convince yourself that your memory is in actuality a manifestation of the all-recalling divine memory of God.

The greatest human memory is naught but a borrowing from the unlimited consciousness of God, in which are recorded all the adventures of all human beings and other life-forms.

Creation — Dual Adventure of God and Man

God's creation is marvelous — how He projected into existence all beings on this earth, and how He is working behind the scenes to bring us back to our real existence in Him. It is almost impossible to describe in human language the cosmic adventure of God's creation and its subtle intertwining with the individual life-adventures of countless human beings.

We find that human beings live on the average seventy years, the crocodile from sixty to a hundred. The redwood tree lives for two thousand years, the dog only about fourteen, and the horse at most about thirty-six years. It is evident that Someone has fixed these various life spans. Yet we hear of some great yogis who have lived for hundreds of years. I know definitely that Mahavatar Babaji has lived for centuries and is still in his body in perfect youth. Trailanga Swami is said to have lived for more than three hundred years. Truth is more fascinating than fiction.

It is possible to imagine that under favorable conditions (and if there is no waste of vital essence, and there is proper food and

right thinking) the human body could go on indefinitely. But the pressures on the body are terrific. When a mouse is caught in a trap, its heart beats twice as fast as it does normally, and when you are unable to pay your bills, your heart does the same! Thus worry takes its toll. And there are other kinds of stress. I am told that the Police Commissioner of Chicago has demonstrated with instruments the possibility that if noise were taken away from the cities, their residents would live ten years longer.

We are living in a wonderful world nevertheless. Those who exist only to "eat, drink, and be merry" and sleep have no idea of the wonders of human life.

The adventure begins with the struggle the soul goes through to enter a womb at the time of conception. There are millions of souls in the astral world struggling to return to earth, to enter the mated sperm and ovum cells at the time of conception. Saint or sinner, unless you have attained final redemption there is a great desire to reincarnate again on earth. At the time of conception there is a flash in the ether and one soul enters as the sperm and ovum cells unite. You had to fight to get into the womb. Not only you but many souls rushed to enter, and the ones that won are you, and you, and I. It was not an easy victory.

After you have entered the womb you ask, "What have I done? I have been free from the confining mortal body for so long, gliding along without hands or feet, and now I am caught in a physical form." Nevertheless, you become accustomed to these new conditions as the nine months mature. That is the punishment. It is nine months of living in a dungeon in which you have to breathe through someone else, eat through someone else, receive your blood circulation through someone else. You are dependent. You cry to the Lord, "Let me out of this prison! I can't see, I can't hear, I am bound."

If there is a hades or purgatory it is those nine months in the mother's body — helpless, in darkness, bound to one spot like a tree, with only occasional memories of the past coming in, and then lapses into sleep. It is when memories of the past life come that you struggle in the mother's body. I have transported my con-

sciousness into these prenatal states and I know what I am saying. The baby's sleep and wakefulness in the mother's body do not depend on her sleeping and waking. The child's will to move is a memory coming from the soul's past. So he stirs restlessly in the mother's body until he tires and goes to sleep. Then he wakes up for a while and moves again. He feels hunger and realizes he is being fed through the mother's blood.

The infant slightly hears the vibrations of the mother's heartbeat and circulation; by these sounds he is made conscious of his body and he wants to be free. Thus the soul's first adventure is the fight between two ideas: the wish to return to earth in a human form, and the desire to feel the freedom of having no form.

The soul's encasement starts out as a fishlike form with a tiny tail. That form grows into an animal form, curled up in the womb. There comes an occasional memory of the past life, and the embryo stirs. The struggle becomes greater as the embryo begins to grow into a human form in the mother's body. The soul cries, "Let me out!" When the will becomes very strong, the baby is born. Premature babies are souls who are very stubborn-willed. They don't want to remain nine months in the mother's body, and so they come early.

The Breath of Life

The infant arrives in this world crying. This, the saints say, is because the soul remembers its previous incarnations and does not like the thought of coming back to earth again to go through the struggle of life here. This memory is also responsible for the baby's usual entrance into the world with folded hands. It is praying to God, "Please don't give me physical birth again."

The physiological explanation of the baby's crying is that the lungs must be opened up in order to start the breathing process, and the baby's first cry is an effort to activate the lungs and start the breath of life. When the baby is born, the breath goes in, and the soul that was semi-dormant becomes a living being with an independent life. "God breathed into his nostrils the breath of life; and man became a living soul" *(Genesis 2:7)*. Many persons mistakenly believe that the soul enters the body at birth, but if the

soul were not already there the body would not have developed from the original tiny cells. Should the soul leave the embryo before birth, the infant will be born dead.

Man's body is made of sixteen basic material elements supported and activated by nineteen elements of subtle energy. These can be condensed into pure consciousness. "Man became a living soul" refers to the fact that the ordinary man's physical body, which is made of chemicals ("the dust of the ground"), must breathe oxygen in order to be sustained on earth, as ordained by God when He first "breathed into his nostrils the breath of life."

The Soul's Memory of the Past Guides Baby's Actions

When the baby is born he blinks at the light, he hears sounds, he smells and tastes, and he breathes. He sees that conditions seem to be normal — he has a physical body again. His prenatal resistance to birth ends with his first breath, when *maya* (the cosmic delusion that "existence" depends on body and breath) comes over him. He feels once more attracted to the physical world.

As time goes on the baby struggles for control over his body. How often you see him repeatedly thrusting his hands and feet up in the air in an attempt at coordination! All these actions are directed by the subconscious mind through the soul's memory of the past. That memory is always there. You instinctively fear death because you remember the many times you have been through that experience. You are also afraid of pain because you have suffered many times before.

When the baby grows into a little child he is surrounded by the mother's and father's guiding will, and the wills of other relatives as well. Each one wants him to be something different, and his naughty friends want him to be still something else!

The child has a great many struggles with these conflicting pressures. This is a miserable life, so it is good to give your children a little freedom. Young ones who are given too much freedom, however, may later lament, "I wish I had been told long ago not to do this; then I would not be what I am today." Think of all the struggles, physiological and mental, one has to go through until he be-

comes a youth. At that time of life the senses become more active and the youth has a great inner battle with himself. The struggle with the senses is a tremendous contest. To conquer in this adventure of youth, to go victoriously through this thrill of living, is a great experience.

Man Should Befriend Himself

It is wonderful to be alive, but there are many agents waiting to kill us. An adventure with wild animals in South Africa is nothing compared to the adventure of life itself. No other tale in history is as interesting. Man with his intelligence knows how to protect himself against animals, but he doesn't know how to protect himself against his own bad habits and evil ways. The greatest of all enemies of man is himself. More than personal or national enemies, more than germs, bombs, or any other threat, man should fear himself when he is wrong. To remain in ignorance of your divine nature and to be overpowered by bad habits is to make an enemy of your own self. The best way to be successful in this adventure of life is to be your own friend. It has been said: "He who befriends himself, the Self becomes his friend."

The Subtle Enemies

It is easy to picture ourselves starting off to explore some wild and unknown country. If we are going by ship we take a lifeboat with us; if the steamer sinks, we know how to get into the boat and save ourselves. But in so many of life's experiences there seems always to be a leak in our lifeboat, no matter what precautions we have taken.

In a jungle infested with animals you can take reasonable care against them, but subtle dangers are more difficult to overcome. How to protect oneself against a barrage of germs? Millions are floating around us all the time. We think we are safe when we take precautions against dangers we can see and hear, but we have only inadequate means to protect ourselves against germs. In your own bloodstream the white corpuscles are constantly fighting these organisms. Drugs only numb them; the white corpuscles are the soldiers who move in and destroy them. If your blood is weak, the

soldiers will not be able to help you. In the lungs of many unsuspecting persons lurk fierce tuberculosis bacilli, ready to destroy their carrier. Nature forms a restraining wall of cells around them, but it is effective only so long as the body can keep up its resistance. This struggle of life goes on constantly in the unseen jungle of life within! If you could examine your food under a microscope you would not eat it. Germs are having a feast thereon, and you are swallowing them whole. The water you drink is alive with such organisms. There is no true vegetarian because everyone eats millions of germs each day. Shall man then stop eating?

Prepare for Every Kind of Battle

In order to go safely through this jungle of life you must equip yourself with the proper weapons. You have to be a well-trained soldier. The layman who doesn't know how to protect himself is soon killed. The wise man who is armed against all methods of warfare, against disease, against destiny and karma, and against all evil thoughts and habits, becomes the victor in this adventure. It requires carefulness and, in addition, the adoption of certain methods by which we can overcome our enemies.

As we progress we know better methods of vanquishing the causes of our physical, mental, moral, and spiritual disasters. When you have gone successfully through physical illnesses and accidents and inner struggles, then you can say that life was a sweet adventure. Jesus could say this. But before you have similarly conquered it is premature to say that life is sweet. Until you have attained final ascension life is not yet finished for you. You have not overcome the desire to be adventurous until you have ascended consciously in Spirit.

Seeing someone who is suffering, you feel thankful that you are not going through that particular adventure. But you may be next. The methods of harming the body are numerous. So be equipped. The scientist says, "Eat good food and follow health laws to protect yourself from germs." The politician says, "Be good soldiers to protect yourselves from outside enemies." We are living in strange times. Even women, the proverbial saviors of the world,

are being trained as soldiers to kill one another's children. Horrible! But once in a while some good comes from war — it removes cowardice from us.

The Importance of Mind Power

In this jungle of life, surrounded by enemies — disease, poverty, suffering, bad habits, and wrong desires — there are so many rules to be observed that life becomes intolerable when you try to keep them all in mind. You tire of them because each department of life is limitless. When you attempt to apply health rules you are nearly overwhelmed — there is no time to think about anything else! And everyone has a different set of health precepts for you to follow. I see that we are under a great hypnosis. As I tried different methods this truth dawned on me: *mind controls them all.*

God has given us one tremendous instrument of protection — more powerful than machine guns, electricity, poison gas, or any medicine — the mind. It is the mind that must be strengthened. As for the body, I will do only the will of God. If He tells me to go to a doctor, it is all right, and if He tells me to suffer, it is all right. Whatever is His will is my will. An important part of the adventure of life is to get hold of the mind, and to keep that controlled mind constantly attuned to the Lord. This is the secret of existence.

The Ultimate Protection is God-communion

Even though you adopt physical methods of healing, do not put all your faith in the methods, but in the *power of God behind them.* If you have cut your finger, put iodine on it, but inwardly pray: "Lord, help me not to be dependent on medicine but to rely on mind power alone." You have not been taught how to attain that mental state. It comes by exercising mind-power and by attuning the mind to God through meditation. In this way you should gain complete power over the mind before you try to deny matter and material remedies. Until then it is best to take common-sense steps to help the body. Only when you can say, "Mind is everything," and drink poison and remain unaffected by it, can you rightfully deny matter. You must arrive at that consciousness first.

God offers you an invincible weapon by which you can eradi-

cate all your sorrows and suffering: wisdom through God-communion. The easiest way to overcome disease, disappointments, and disasters is to be in constant attunement with God.

We are babes in the woods of life, forced to learn by our own experiences and troubles, stumbling into pitfalls of sickness and wrong habits. Again and again we have to raise our voices for help. But the Supreme Help comes from tuning in with Spirit.

Whenever you are in trouble, pray: "Lord, You are within me and all around me. I am in the castle of Thy presence. I have been struggling through life, surrounded by many kinds of deadly enemies. I now see that they are not really agents for my destruction; You have put me in this jungle to test my power. I am going through these tests only to prove myself. I am game to fight the evils that surround me; I will vanquish them by the almightiness of Your presence. And when I shall have passed through the adventure of this life I will say: 'Lord, it was hard to be brave and fight; but the greater my terror, the greater was the strength within me, given by You, by which I conquered and realized that I am made in Your image. You are the King of this universe and I am Your child, a prince of the universe. What have I to fear?' "

As soon as you realize you have been born a human being you have everything to fear. There seems to be no escape. No matter what precautions you take, there is always a misstep somewhere. Your only security is in God. Whether you are in the African jungle or at war or racked by disease and poverty, just say to the Lord, and believe: "I am in the armored car of Your presence, moving through the jungle of life. I am protected."

There is no other way to be safe. Use common sense and trust fully in God. I am not suggesting something eccentric; I am urging you to affirm and believe, no matter what happens, in this truth: "Lord, it is You alone who can help me." So many have fallen into ruts of disease and wrong habits and have not pulled themselves out. Never say you cannot escape. Your misfortune is only for a time. The failure of one life is not the measure of whether or not you are a success. The attitude of the conquering man is unafraid: "I am a child of God. I have nothing to fear." So fear nothing.

Life and death are only different processes of your consciousness.

Everything the Lord has created is to try us, to bring out the buried soul immortality within us. That is the adventure of life, the one purpose of life. And everyone's adventure is different, unique. You should be prepared to deal with all problems of health, mind, and soul by common-sense methods and faith in God, knowing that in life or death your soul remains unconquered. You can never die. You are eternally the image of Spirit.

Is it not freeing to the mind to know that death cannot kill us? When disease comes and the body stops working, the soul thinks, "I am dead!" But the Lord shakes the soul and says: "What is the matter with you? You are not dead. Are you not still thinking?" A soldier is walking along and a bomb shatters his body. His soul cries, "Oh, I am killed, Lord!" And God says, "Of course not! Are you not talking to Me? Nothing can destroy you, My child. You are dreaming." Then the soul realizes: "This is not so terrible. It was only my temporary earth-life consciousness of being a physical body that made losing it seem the end of me. I had forgotten that I am the eternal soul."

The Goal of Our Life-Adventure

True yogis are able to control the mind under all circumstances. When that perfection is reached, you are free. Then you know life is a divine adventure. Jesus and other great souls have proved this. Nothing could touch them. They enjoyed uninterruptedly the sweet romance with God. It is the only part of the adventure that has any purpose.

Human love is meaningless unless anchored in the unconditional love of God. A boy and a girl fall in love, and after a time they fall out of love. Romance with human beings is imperfect. The romance with God is perfect and everlasting.

You will finish this life-adventure only when you conquer its dangers by your will power and mind power, as did the great ones. Then you will look back and say: "Lord, it was a pretty bad experience. I came near failing, but now I am with You forever, for 'him that overcometh . . . shall go no more out' *(Revelation 3:12)*."

We can see life as a wonderful adventure when the Lord finally says, "All those terrifying experiences are over. I am with you evermore. Nothing can harm you."

Man is playing at life like a child, but his mind grows stronger through fighting sickness and troubles. Anything that weakens your mind is your greatest enemy, and whatever strengthens your mind is your haven. Laugh at any trouble that comes, for the Lord has shown me that this life is but a dream. When you wake up you will remember it only as a dream of joy and sorrow that has passed. You will know you are everlasting in the Lord.

BOOKS BY YOGANANDA FOR THE BLIND

The following books by Paramahansa Yogananda are available for home reading by blind persons in the U.S.A. from the Braille Institute of America, Inc., 741 North Vermont Ave., Los Angeles, Calif. 90029:

Autobiography of a Yogi

Sayings of Yogananda

The Science of Religion

Metaphysical Meditations

Scientific Healing Affirmations

How You Can Talk With God

The Law of Success

A Braille copy of the *Autobiography*, and also a voice reading of it (on eight tapes), may be borrowed by blind persons in the U.S.A. from the Theosophical Book Association for the Blind, Inc., Route 2, Box 5-A (Krotona), Ojai, California 93023.

Paramahansa Yogananda's *Autobiography* and his *Whispers from Eternity* are available in Braille from the New York Public Library, 20 West 53rd Street, New York, N.Y. 10019.

Blind persons who wish to borrow any of the books listed with the foregoing libraries should make their request direct to the appropriate institution listed above.

The New Copernican Revolution

There are many signs that man may be undertaking a systematic exploration of the vast, imperfectly known universe of his own being, a step as epochal as his construction of a science of the galaxies.

By Willis W. Harman

As future historians look back on our times, what will they conclude to have been the most significant event of the present decade in terms of its impact on the future? The riots in the cities? The Vietnam War? The Great Society programs? The hippie movement? Student protest? Technological and scientific advances? Man to the moon?

None of these, I would make bold to guess. Nor any of the events or trend discontinuities which the in-vogue forecasters are picking out with their current methodologies. I will suggest below that it will be something quite different from any of these, an event perhaps well symbolized by an obscure scientific conference held in Council Grove, Kansas, in April 1969.

What follows is a report on research in process. It does not pretend to present demonstrated conclusions. Rather, it raises questions and advances possible interpretations which are so momentous in their possible implications for the future that the fullest possible amount of responsible dialogue is called for.

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Let us suppose for a moment that we are back in the year 1600, concerned with forecasting probable future trends. In retrospect it is clear that one of the most significant events in progress was what came later to be called the Copernican revolution. Would our futurist researches have picked this up? They might have, if we were looking at the right things. What was the essence of this remarkable transformation that started with the brash suggestions of Nicholas Copernicus and Giordano Bruno and led to consequences as diverse as a tremendous acceleration in physical science and a decline in the political power of the Church? One useful interpretation is that a group of questions relating to the position of the Earth in the universe, and to the nature and significance of the heavenly bodies, passed out of the realm of the theological and philosophical and into the realm of empirical inquiry. No longer were these questions to be settled by referring to this or that ecclesiastical or scholarly authority; rather they were to be subjected to illumination by systematic observation and experiments. The consequences of such a shift are manifold. New research activities are started; familiar phenomena are given new interpretations; educational approaches are altered; power structures in society undergo change; new bases for consensus are applied to conflicts between belief systems.

Willis W. Harman was awarded the Ph.D. at Stanford in 1948 and joined the faculty of the Department of Electrical Engineering in 1952, with a particular interest in systems analysis. During the mid-1960's, as his interests broadened to include analysis of social systems, he moved into the newly formed Department of Engineering-Economic Systems. He became director of one of the two Educational Policy Research Centers set up last year by the U. S. Office of Education to explore "alternative futures" for education and for society. A search for "the issues behind the issues" in education led to comparisons of alternative philosophies and belief systems, and this led in turn to the tentative conclusions reported in this paper.

A later similar event occurred with the work of the geologists, paleontologists, and biologists of the nineteenth century, culminating in the controversial evolutionary hypotheses. Questions relating to the origin of the earth and of man were relabeled "empirical" instead of "theological." Again the consequences reverberated throughout the worlds of research, education, and politics.

I believe there is good reason to suspect that we are in the midst of another such saltation today. Much evidence suggests that *a group of questions relating to the commonality of and interpretation of man's subjective experience, especially of the "transcendental," and hence relating to the bases of human values, are shifting from the realm of the "philosophical" to the "empirical." If so, the consequences may be even more far-reaching than those which emerged from the Copernican, Darwinian, and Freudian revolutions.*

The evidence is of various sorts. The most obvious kind, of course, is simply the indications that scientists — that is, persons with recognized scientific training, on the staffs of research organizations and universities with high standards, and holding membership in good standing in recognized scientific associations — are manifesting more and more interest in developing an adequate science of ordinary and extraordinary subjective experience. This is not completely new, of course. The phenomena of hypnosis have been studied in a scientific way, off and on, for at least a century and a half. Phenomenology has been a sometime influence in psychology. Freud's psychoanalysis and its offshoots have attempted to probe the unconscious processes. Pioneering books in the exploration of supraconscious processes include F. W. H. Myers' *Human Personality and Its Survival of Bodily Death,* Richard Bucke's *Cosmic Consciousness,* William James' *Varieties of Religious Experience,* and Pitirim Sorokin's *The Ways and Power of Love,* the first three being approximately two-thirds of a century old. Early in 1969 the first issue will appear of the *Journal of Transpersonal Psychology,* dedicated to the systematic exploration of "transpersonal experience." The April 1969 Council Grove (Kansas) conference on "voluntary control of inner states," cosponsored by the Menninger Foundation and the American Association for Humanistic Psychology, represents an unprecedented as-

semblage of scientists working with altered states of consciousness through such techniques as autohypnosis and group hypnosis, aural feedback of alphawave signals, and psychedelic drugs.*

In the field of clinical psychology several scientists are proposing to formulate through their researches "a natural value system, a court of ultimate appeal for the determination of good and bad, of right and wrong" (A. H. Maslow), "universal human value directions emerging from the experiencing of the human organism" (Carl Rogers).

An ever-increasing number of students, now in the millions at least, are involved with "awareness-expanding" activities in free-university courses and elsewhere. This concern is intimately related to student demands for a person-centered, rather than scholarship-centered, education.

The science of man's subjective experience is in its infancy. Even so, some of its foreshadowings are evident. With the classification of these questions into the realm of empirical inquiry, we can anticipate an acceleration of research in this area. As a consequence there is new hope of consensus on issues which have been at the root of conflict for centuries (just as earlier there came about consensus on the place of the Earth in the universe, and on the origin of man). The new science will incorporate the most penetrating insights of psychology, the humanities, and religion. These developments will have profound impacts on goal priorities in society, on our concepts of education, on the further development and use of technology, and perhaps (as in the case of the Copernican revolution) on the distribution of power among social institutions and interest groups.

* After attending the Council Grove conference, Dr. Harman wrote: "I was most impressed with the implications of the work on the physiological correlates of inner states (REM with dreaming, EEG alpha with satori, EMG with serenity, etc.). Exploration of this most important area of human experience has long been hampered by the implicit assumption in science that 'objective' data is somehow 'public,' while subjective experience is 'private' and hence can not form the basis for a science in the usual sense.

"The importance of the physiological correlates work is not that we will learn through it much about the more profound implications of subjective experience, but that it legitimatizes systematic exploration of these reaches. I feel confident that the 'new science' is well launched."

Young and incomplete as the science of subjective experience is, it nevertheless already contains what may very well be extremely significant precursors of tomorrow's image of man's potentialities. Space does not permit documenting them here; however, the following three propositions have accumulated an impressive amount of substantiating evidence:

- The potentialities of the individual human being are far greater, in extent and diversity, than we ordinarily imagine them to be, and far greater than currently in-vogue models of man would lead us to think possible.
- A far greater portion of significant human experience than we ordinarily feel or assume to be so is comprised of unconscious processes. This includes not only the sort of repressed memories and messages familiar to us through psychotherapy. It includes also "the wisdom of the body" and those mysterious realms of experience we refer to with such words as "intuition" and "creativity." Access to these unconscious processes is apparently facilitated by a wide variety of factors, including attention to feelings and emotions, inner attention, "free association," hypnosis, sensory deprivation, hallucinogenic and psychedelic drugs, and others.
- Included in these partly or largely unconscious processes are self-expectations, internalized expectations of others, images of the self and limitations of the self, and images of the future, which play a predominant role in limiting or enhancing actualization of one's capacities. These tend to be self-fulfilling. Much recent research has focused on the role of self-expectations and expectations of others in affecting performance, and on the improvement of performance level through enhancing self-image. On the social level, research findings are buttressing the intuitive wisdom that one of the most important characteristics of any society is its vision of itself and its future, what Boulding calls "organizing images." The validity of the self-fulfilling prophecy and the self-realizing image appears to grow steadily in confirmation.

Assuming that the evidence substantiating these propositions continues to mount, they have the most profound implications for the future. For they say most powerfully that we have undersold man, underestimated his possibilities, and misunderstood what is needed for what Boulding terms "the great transition." They imply that the most profound revolution of the educational system would not be the cybernation of knowledge transmission, but the infusion of an exalted image of what man can be and the cultivation of an enhanced self-image in each individual child. They imply that the solution to the alienation and widespread disaffection in our society is not alone in vast social programs, but will come about through

(Continued on page 52)

Friendship

By Paramahansa Yogananda



Is friendship the weaving of the red strings of two hearts?
Is it the blending of two minds into a spacious one-mind?
Is it the spouting of love founts together —
To strengthen the rush of love on droughty souls?
Is it the one rose grown 'twixt twin mind-branchlets
Of one compassionate stem?
Is it the one thinking in two bodies?

Friendship is noble, fruitful, holy —
When two separate souls march in difference
Yet in harmony, agreeing and disagreeing,
Growing, improving diversely,
With one common longing to find solace in true pleasure.
When ne'er the lover seeks
Self-comfort at the cost of the one beloved,
Then, in that garden of selflessness
Fragrant friendship perfectly flowers.

Ah, friendship! Flowering, heaven-born plant!
Nurtured art thou in the soil of measureless love,
In the seeking of soul-progress together
By two who would smooth the way each for the other.
And thou art watered by attention of affection
And tender dews of inner and outer sweetness
Of the inmost, selfless heart's devotion.
Ah, friendship! Where thy soul-born flowers fall —
There on that sacred shrine of fragrance —
The Friend of all Friends craves to come and to remain!

How to Change Others

By Sri Daya Mata

From a talk to SRF students at SRF India Center, Los Angeles, on May 19, 1965

The behavior of others should not be allowed to rob us of our peace of mind. It is difficult for anyone to remain mentally calm and hold his tongue when he is irritated by others, but no human being can successfully go through life telling everyone who annoys him how to behave. Unsolicited counsel creates tremendous resentment. One should not try to impose his will or ideas upon those around him unless they have asked for such guidance.

One mistake often made by novices on the spiritual path is that the moment they feel enthusiasm for seeking God, they want to change the whole world. They start a spiritual revolution in the home, with an all-out effort to convert the husband or wife and the children. It is wonderful to have that kind of eagerness, but it almost always arouses antagonism. Our Guru, Paramahansa Yogananda, used to say to such enthusiasts, "Change yourself first; reform yourself and you will reform thousands." Unless one is seeking guidance, he doesn't want to be told what to do. No one likes to have advice thrust down his throat. When he is ready for counsel he will ask for it, and he will want it from one with whom he lives, or whom he loves or admires, if he sees a beneficial change has taken place in that person's life. But so long as change is shown only in the form of platitudes or lip service, the doubter will resist.

Be an example of what you want others to be. If you are inclined to lose your temper and fight back or speak harshly; if you scold the children unreasonably; if you are nervous and easily upset, shouting and speaking unkindly — change yourself! That is the best way to change those around you. It is hard to do, but it can be done. One's effort should be directed toward making himself a per-

son who is respected and looked up to; whose word carries weight. He should speak from true wisdom and understanding, never from anger, nervousness, jealousy, or desire to retaliate when hurt.

In India, a very successful manufacturer came to me and said: "I am discouraged and upset; I am having trouble with my wife and with my employees. I am always speaking harsh words to them. What am I to do?"

"Do you want the truth, or do you want me to say what you hope to hear?"

"I want the truth."

"All right," I answered, "you have to begin with yourself. You have a reputation as a tyrant in your home and with your employees. As a result, others obey you because you hold a whip over them rather than because they love or respect you. Consequently you do not get from them the work or cooperation that you could. You should learn to let go; stop being so tense. Every day take a little time to relax; take a little time to think about God. Pretend that in the next instant your whole life will be snuffed away, or pretend you are already dead." (It is a most interesting thing to do. Suddenly you find that all your responsibilities are no longer yours. You realize how important it is to be more than a little bit concerned about your future with God.)

Then I said to him, "If you want, while I am here, come every afternoon for *satsanga* and meditate with us." He came every day and we meditated and talked about God.

Two years later, when I was again in India, one of his employees said, "He is a different man; so much calmer and more patient with us. Because of this there is more peace and harmony among us; we get more done because we are not tense and nervous all the time." This is a wonderful example of what our Guru teaches on this path of Self-Realization Fellowship.

So long as you show nervousness and tension around your husband or wife or children, they will react and behave in a similiar way. It can't be otherwise. So if you want a different atmosphere in your home, you have to take the initiative. Do not expect an overnight change in your family. That seldom happens; change is

a slow, natural process. And even if it never comes, do not be discouraged or overly concerned. Guruji used to say to us, "God gave every human being a blessed gift: the privacy of his own thoughts. Therein he can live and silently create a companionship and understanding with God that will gradually begin to reflect in his entire life — including his relationships with his family, his community, his world." Even if those around you do not change perceptibly, the change that is wrought within yourself makes you less vulnerable to the misbehavior of others.

Who is Reponsible for Teenage Behavior?

Often I am approached by parents disconcerted by the ever-widening "generation gap" between parents and their children. There are many reasons for the problems of today's youth — totally these problems constitute a vast and complex subject. Metaphysically, there is the influence of karma, of past-life experiences in these reincarnated youths, which may be rooted in the tragedies of the wars, riots, and racial abuses of the past thirty years. There is also the effect of mass media. Each segment of society finds every other segment in its own living room on the television screen, and as our *paramguru* Swami Sri Yukteswar said, "Company is stronger than will power."

Consider also the general permissiveness of our society and the lowering of religious and moral standards, as evidenced in publications and entertainment. That which feeds the baser instincts in man is bound to bring out the crude animalistic qualities in him. But setting aside these broader considerations, let me dwell on a few basic truths about the parent-child relationship.

We should not wholly blame the teen-agers for getting into the difficulties in which so many of them find themselves today. We should look to their parents, and the parents' parents. First and foremost, the parents themselves are frequently undisciplined, and therefore fail to set a good example. I don't mean a holier-than-thou example, but the right kind of example — of understanding, with firmness when firmness is necessary, but never disciplining when their own emotions are out of control. If a parent tries to understand his children he will not hide behind the attitude that

"because I am your father (or mother) you have to obey me." That will not work with children.

In addition to giving them love, parents should learn to be companions to their little ones, and this relationship should start at an early age. If parents do not cultivate a rapport with their children when the latter are still very young, there will be no parent-child communication as the youngsters grow older.

Children should not be overindulged with gifts in an attempt to satisfy all their desires. They should have to work for some of the things they want so they will know and appreciate their value. If they do not learn this at home, life will teach it to them sooner or later, perhaps under unfortunate circumstances. Children should be taught to feel a responsibility to earn and merit what they receive.

In some homes the mother does all the cooking, all the dishes, all the housework, and the children are given no duties or responsibilities. This is not right. Children should be expected to perform little chores within their capabilities and age limit. Each should be taught a sense of responsibility and self-respect as a contributing member of the family.

It is very important that parents understand the child's point of view, that they always try to see things as the child sees them. Then the parents can better help the child to see the matter correctly and in the right perspective. And never, never should the parent scold or spank a child when the parent is himself angry or emotional. The child will not respect or respond to that kind of discipline. He will respect the parent who behaves toward him with wisdom, love, and understanding.

Parents should think clearly and carefully before they lay down the law to their child, and then when they say "No," they must mean it. The child should not be allowed to feel that sooner or later his parents will forget what they said and he will then be able to do what he wants. Children are highly intelligent. They should not be given the opportunity to think that if they bide their time long enough one of the parents will relax his insistence on obedience. The child is clever enough to know what he can get away with; it is human nature.

The successful parent will always think first, "Is what I am going to say to my child right; not because I'm saying it, but because it is reasonable and just?" And once having said it, he should make the child obey. A child will come to respect that kind of discipline if at the same time he sees it is meted out with fairness and understanding. His love and respect will make him want to try to please his worthy parent.

Today there is so much defiance in children. It is because they have never been taught that a part of life is learning to respect authority and the rights of others. How many parents, a few years ago, believed in the idea that a child is a young adult who should be allowed complete freedom of will to express himself. Good heavens! Why do you suppose God put parents here on earth? If He hadn't intended that children have the guidance of a mother and father, He would have had the parents lay eggs, so that once the children were hatched the parents could walk away and leave them to their own devices, as the turtle does. God expects parents to assume the responsibility of molding their offspring. Couples who bring a child into this world have no right to fail him.

I believe a child should be encouraged to go to Sunday School, but that he should never be compelled to do so. It is a mistake to try to force a child into any particular religious mold. First he has to have a desire for and an interest in things spiritual. This inclination will be there if from a very early age he is encouraged in cultivating spiritual attitudes: love for God, faith in God, a feeling of companionship with Him. Paramahansaji taught that there should be regular periods when parents and children come together for prayer and meditation. In this way the child begins to relate to God through the parents' example. But family worship should not be too long because children are restless and their minds are not controlled. It is difficult for them to sit long at one time. An excellent practice is to read or tell to children stories that will develop in them a sense of morality, faith, right behavior, and love for God. This is the ideal of India. The earliest instructions that reach the sensitive and receptive ears of the children there are the noble and inspiring stories of the scriptures.

Children should never be given the impression that if they do wrong God is going to punish them. They must learn to love God, not to fear Him; to do right because they love Him. They should be taught a little bit about the law that "What you sow in this world, my dears, you will also reap. If you tell lies, then others will be untruthful to you, and they will not trust you. If you steal or take forcibly from others, then others will also take from you. But if you are unselfish, others will be generous to you. If you are loving, others will love you."

It is the duty of parents to open up the minds and hearts of their children and to guide them in the cultivation of the right attitude toward life, toward their emotional problems, and toward sex, when they are old enough. While they are being taught, they should always feel that no matter what they do their parents will always have an open heart and an understanding mind. A child ought not to feel that he has to go to someone else for the understanding he did not get from his parents.

A wise parent will never act astounded, overcome, dismayed, or shocked by anything his child says to him. The child should always be made to feel, "I can go to my mother and father with anything that is troubling me, because I know I will always receive understanding."

Once a youth came to me and said, "I can't talk to my father or mother. The moment I try to discuss my problems — and they are deep for me — my parents seem not to want to listen; or they scold me, or give me ultimatums. They won't allow me a chance to express myself; so as a result, I've learned to be quiet. I don't talk with them. They don't know these thoughts and these troubles I am having. They are too busy, or they don't want to hear them, or they are too impatient with me."

This is one of the great mistakes parents make; they do not take the time to identify with their children's problems and interests. Instead they reason, "Isn't it enough that I give you a home and see that you have good clothes, that I give you a car on Saturdays and let you go out with this one and that one, and that I give you so many of the things you want, including a vacation trip every year?"

No, that is not enough. Those things will never take the place of understanding and companionship.

Every parent wants his children someday to say, "I am thankful for my parents; they were firm with me, but I always knew they loved me and that I could go to them with anything, knowing I would receive understanding, guidance, and patience." But in order to be that kind of mother or father, the parent must also be willing to discipline himself. He has to set the right example, physically, morally, intellectually, and spiritually. He has to cultivate wisdom, patience, and understanding, and he has to exercise perfect self-control whenever he is dealing with his child. Thus will he be able to fulfill the divine responsibility he takes upon himself when he brings a child into this world.

The Divine Meaning Behind Human Relationships

God gave us all of these human relationships in this world for one reason: we are to learn from one another. Everyone is in a sense our guru, our teacher. Children teach us, they discipline us; we have to learn endless patience and how to reach out of ourselves, outside our own selfishness and self-interest, in order to help mold their lives correctly. We in turn are their gurus, for it is our responsibility to guide and train them and give them the best possible start in life.

From all these relationships we acquire an expansion and purification of our love; and I believe that in the ultimate sense only love can change others. If you approach a child, or a husband, or anyone, in that consciousness of love and endless understanding no matter what they say or do, no matter how they hurt you, you can't help but win in the end. But you must also have the patience to go on trying.

Set the example in your own life of the qualities you want to bring out in others. "How to live" — that is a great science. Paramahansaji said to us, "When I went to my Guru Swami Sri Yukteswar, he told me, 'Learn to behave.' " And so must you learn to behave in this world: that is the science of religion. When you learn how to behave, you will know what God is, because you will

then conduct yourself in such a manner that you will know every moment that you are the soul, not the mortal body or mind. The soul is always drinking deeply of the divine nectar of God's presence. You are not a mortal being, you are a divine being; so learn to behave like one.

That can only be done when a person puts religion into practical, every-day practice, as Self-Realization Fellowship teaches us. Religion isn't something to be gloriously expounded on Sundays and forgotten the rest of the week. Our Guru said to us, "I am not interested in ordinary church followers. If I were I could have had thousands upon thousands throughout the world. I came to pick out of the crowds of searchers those souls who are deeply and sincerely in earnest about knowing God." He didn't mean that he wanted to make monastics of everyone. He used to say, "Make your heart a hermitage, where you can silently retire to worship God." In that hermitage of your heart put God first. How wonderful it is when He becomes the Beloved of your soul, the Friend of your soul, the Father, the Mother, the Companion, the Guru of your soul. Life becomes rewarding, your relationships with others joyous experiences. You love your children, your husband, your wife, with God's greater love and understanding and compassion. He strengthens the ties between human beings, between human hearts, and frees their earthly relationships from the bonds of selfish attachment that tend to confine and smother love. Nothing suffocates love like possessiveness. "Because you are mine, you have to do this; I have a right to treat you this way." This is often the deathblow to a human relationship.

I feel that before two persons marry, and before they have children, they should be required by law to go to a school where they would learn the art of right behavior. When one is spiritually and psychologically educated to know something about human nature and the art of getting along with others, there is then potential for a happy, harmonious, spiritually progressive family life. The soul flowers in such an enlightened relationship.

Human beings fail in their personal relationships when they cease to have respect for one another; husband for wife, wife for

AN EASTER ACROSTIC

By Sister Shila



E aster
is a soul-awakening.
A utumn's ingenious fingers of surfeit
loosened the leaves of worldly ambitions
S plashed with the gold
of greed,
T he flaming reds
of human passion.
E ach desire has been transmuted
by winter's magic wand of divine perception.
R esurrected am I
with a new yearning . . . my love for Thee.

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husband, children for parents, and parents for children. Human relationships deteriorate when friendship is lacking in them. Without friendship, the love between husband and wife, children and parents, is soon destroyed. Friendship gives the other person freedom to express himself and his own unique identity. Our Guruji expressed it beautifully in his poem, "Friendship." *

When there is complete understanding and communication between two souls, there is real friendship and real love. When people learn to keep friendship, respect, and regard in their marital, parental, and other relationships they will never abuse each other, or hurt themselves by such abuse.

You may say, "Yes it would be ideal if only my husband (or wife, or children) would do it!" Why don't *you* be the one to begin it? Do your part; leave the rest in God's hands.

It always comes back to the same thing: one must begin with himself.

* This inspiring poem by Paramahansa Yogananda appears on p. 20 of this issue.

Soul Whispers

By Paramahansa Yogananda

†

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

†

The breeze of Thy love wafts through me, O Father! The leaves of my tree of life gently tremble in response to Thy coming. Their blissful murmur floats through the ether and calls weary ones to rest in the shade of my peace.

†

Thou hast given me recollection of past incarnations in which I loved and sought Thee. Whether on earth or in the astral world I pursued Thee. Dost remember when I met Thee in the bower of the Milky Way? and worshiped Thee in the protean forms of creation?

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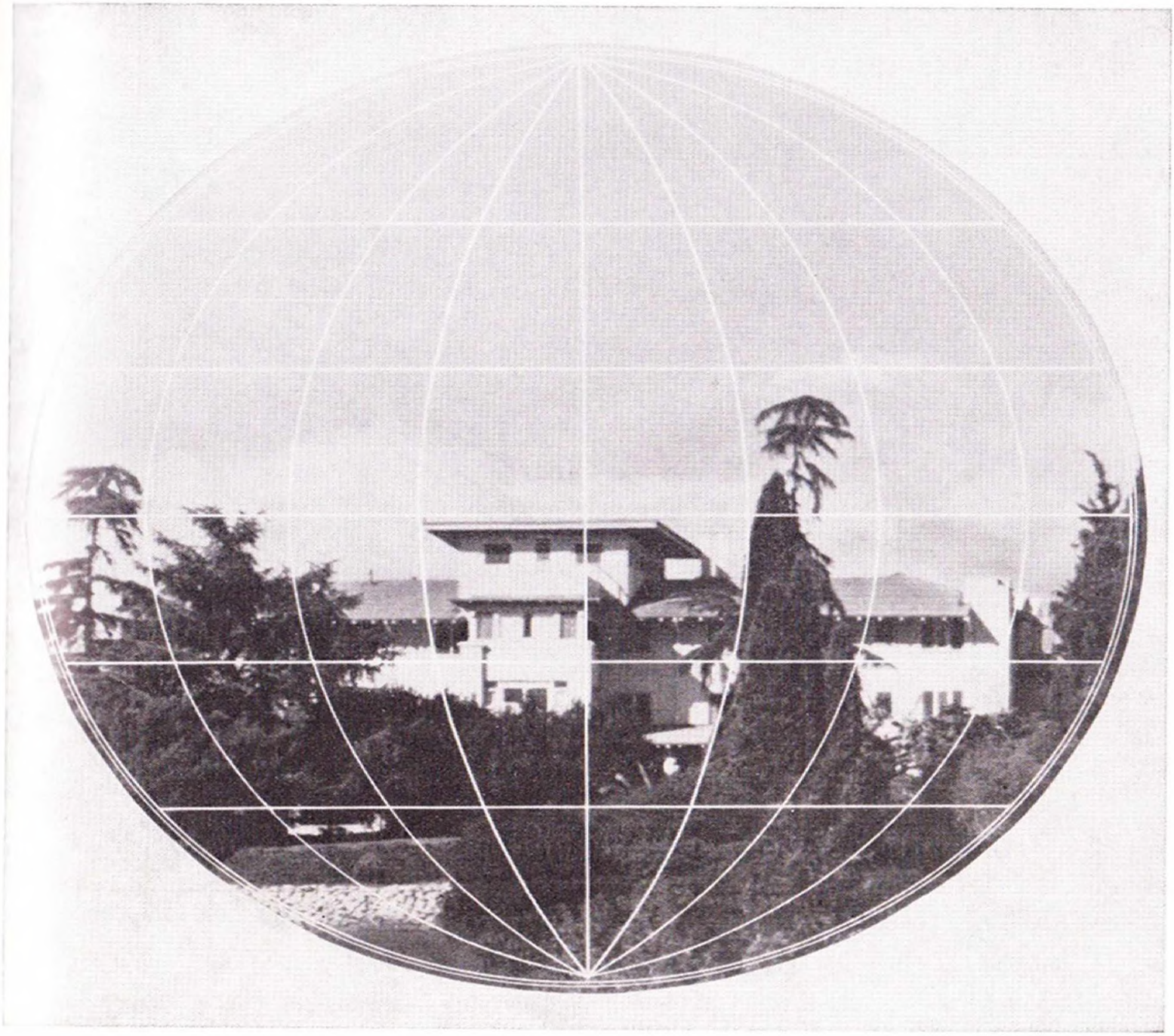
Through Thy grace I know that health and sickness, life and death, are but dreams. I have finished all stories of dreams, painted brightly and darkly on the world screen of delusion. Now I behold Thee as the only Reality.

†

As I muse on Thee a thrilling fountain spray lightning-like spreads from my heart to all cells of my body, saturating them with divine devotion. I seek to enter the inmost heaven of Thy presence.

The soul's secret door suddenly opens; and oh, what bliss I feel at the sight of Thy light!

SRF/YSS 1970 CONVOCATION



The preparations begin . . .



From around the world members and friends of SRF/YSS ar

From all parts of the world SRF/YSS members and friends will be journeying to Los Angeles in July to share in the Golden Anniversary celebrations of Self-Realization Fellowship in America. Registrants will be coming from almost every state of the Union, and from Canada, Mexico, Central and South America, Europe, South Africa, Japan, Australia, and New Zealand.

In 1969 a coordinating committee of SRF monastic and lay disciples was appointed to create plans for the World Convocation



re coming to the Mother Center for a week of divine fellowship

in 1970. The 50th-year celebrations will be held from July 6th through 12th. As we go to press, the Convocation coordinating committee is engaged in adjusting the tentative schedule of activities originally announced to members, owing to the overwhelming response thus far from SRF devotees around the world. As soon as details have been worked out to accommodate the large number of persons who wish to take part in the SRF anniversary celebrations, a special mailing will be sent to members. The changes in



The 1970 Convocation coordinating committee meets frequently at the SRF headquarters on Mt. Washington. It is composed of lay and monastic SRF disciples who are working with the SRF/YSS board of directors in organizing the classes, pilgrimages, *satsangas,* anniversary banquet, and other events celebrating the 50th year of Self-Realization Fellowship in America.

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plans for the week do not in any way affect the announced date of the Convocation, July 6th through 12th.

The Convocation program will include the following: classes in Self-Realization Fellowship teachings, *Kriya Yoga* initiation, meetings and class instruction for leaders of SRF centers and meditation groups, an exhibit depicting the development and progress of SRF/YSS activities around the world; an anniversary banquet; pilgrimage tours to SRF/YSS headquarters and several other large centers founded by Paramahansa Yogananda in southern California, and to Forest Lawn Memorial-Park in Glendale, where the body of the great master is enshrined.

The increasing interest in Yoga shown by followers of all religions, and the large numbers of persons turning to the SRF path as their guide to God-realization indicate a worldwide search for a scientific and universal means of knowing the One Spirit within us all. It is the aim of Self-Realization Fellowship at this Convocation to present a well-rounded program reflecting the most important facets of Paramahansa Yogananda's teachings. Through these activ-

ities SRF will seek to inspire all in attendance to make a greater and more lasting spiritual effort by demonstrating that SRF Yoga teachings are supremely worthwhile, bringing peace and happiness despite the inevitable trials of human existence.

Sri Daya Mata, president of SRF/YSS, will welcome the Convocationalists at the opening reception and will preside over other functions during the week.

There will also be opportunities for *satsanga* with Mrinalini Mata, SRF vice-president, and with Yogacharya Binay Narayan, secretary of Yogoda Satsanga Society (SRF) of India.

Several SRF ministers, well-known through their lectures before SRF members in Europe, South America, Australia, and other parts of the world, will give classes in the SRF techniques of Self-realization. Classes in Spanish and German will be given concurrently with the classes in English. Senior monks and nuns of the SRF monastic order will be available throughout the week for informal discussion and interviews.

The renunciant and lay organizing committees are hard at work to make this Golden Anniversary Convocation a week to be long and happily remembered. We earnestly wish that every member and friend of SRF/YSS could be with us to celebrate our 50th anniversary. The spirit engendered by the meeting of truth-seeking souls is a great inspiration to all who



Assembling display frames for exhibit showing history and growth of Self-Realization Fellowship, lay members of Fullerton, California, SRF Church work with renunciants from SRF international headquarters.

participate, and much good is exchanged in such an atmosphere of spiritual friendship. This is the special value of SRF/YSS Convocations, and the reason why Paramahansa Yogananda began the custom of holding such gatherings in 1950. All who come with receptive hearts to this 50th-year celebration of the founding of Self-Realization Fellowship in America will be uplifted in body, mind, and soul, strengthened in their faith and willingness to practice the liberating techniques of God-awareness that have been bestowed on us through the blessings of God and the SRF Gurus. Learning the true essence of this great spiritual work and daily increasing our knowledge, devotion, and love for the indwelling Spirit — these are positive, practical steps that each of us as individuals can take for the betterment of self and mankind. It is the prayer of Self-Realization Fellowship that all who share this SRF/YSS golden anniversary week will be blessed by God and Gurus with a new joy, and with a determination to live in an ideal way for their own true happiness and the blessing it will bring to others.



A meeting of the decorations and exhibits committee again finds lay and monastic SRF disciples combining efforts. Several such committees are now in action. A member of the coordinating committee sits in on all meetings to keep other planning groups informed of progress and new developments.

During All Ages India has Specialized 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.

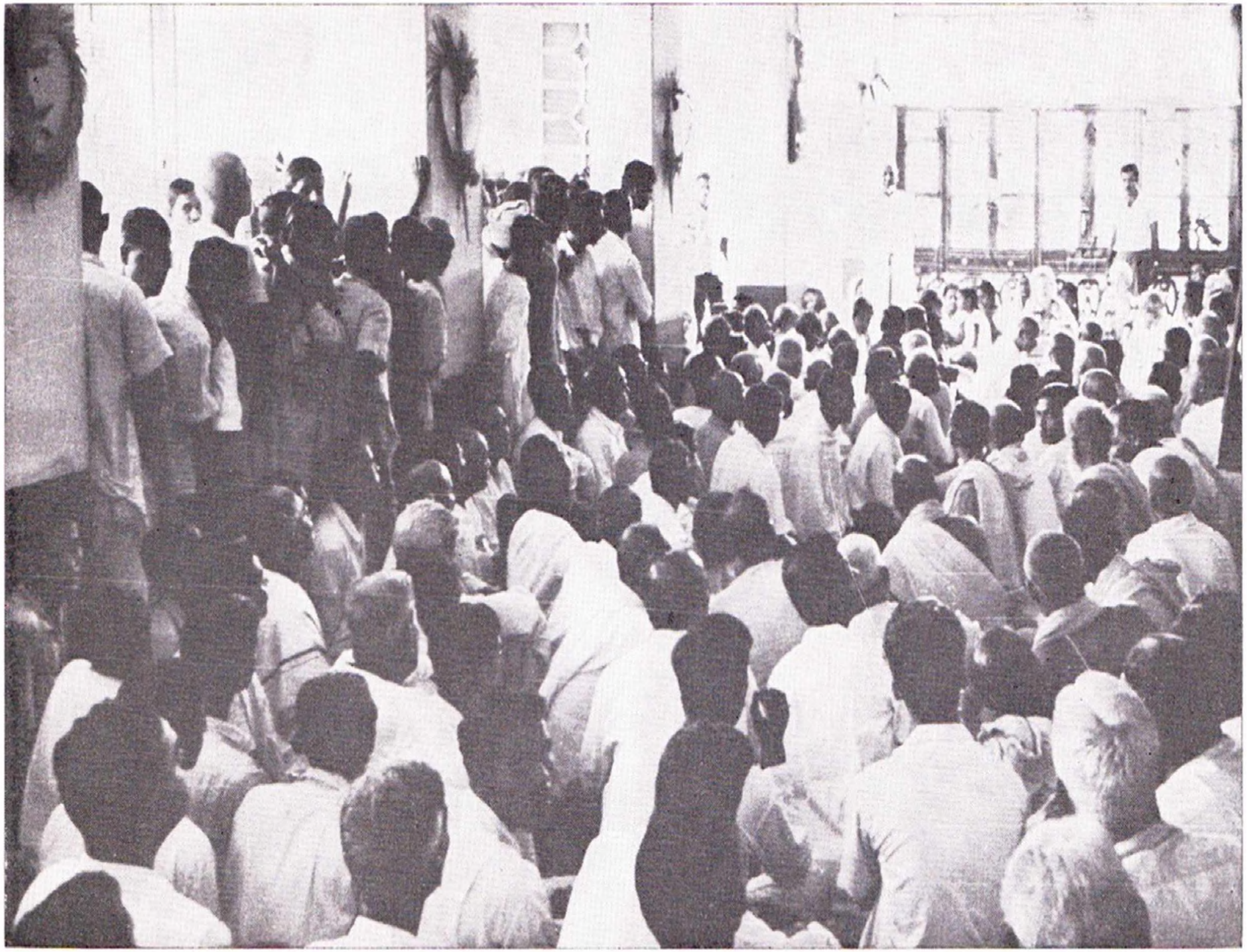
The SRF Lessons explain the universal truths underlying all religions, showing particularly the link between original Christianity and original Yoga; and guide the sincere student to physical, mental, and spiritual well-being.

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

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

Self-Realization Fellowship
3880 San Rafael Avenue
Los Angeles, Calif. 90065





Sri Daya Mata presiding at inauguration of Chaturdham Veda Bhavan Nyasa (Vedic University), at Raghunandas Library, Puri, India, March 3, 1968. About four thousand persons heard her speak on the spiritual heritage of India.

A SPIRITUAL INTERPRETATION OF THE BHAGAVAD-GITA

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

By Paramahansa Yogananda



Chapter XVIII, Stanza 18

The triune source of action consists of the knower, the knowledge (knowing), and the known. The agent, the instrument, and the action are the threefold basis of activity.

The creation of a clay statue of Lord Krishna may be used as an example to illustrate the meaning of this stanza. According to stanza 14, there are five causes involved in any activity: (1) the body (in this case, the artist); (2) the ego (the directing consciousness of the artist); (3) the (artist's) mind, intelligence, powers of perception (such as the senses of touch and sight) and powers of action (such as the exercise of manual skill); (4) the various subtle inner forces (the life-sustaining activities in the artist's body) generated by the faculties described as the third cause; and (5) the presiding deity or seed tendency from past lives (the innate skillful habit of the artist).

Stanza 18 points out, however, that the mere existence of these five causes would not produce a statue of Krishna unless, in addition, the artist (knower) visualized the statue and knowingly wished

and acted upon that wish (knowledge, knowing) to create the statue (the known). Therefore these other three elements — knower, knowing, and known — are the real direct source of all action, together with the aforesaid five causes. Stanza 18 further reveals that these five causes or bases of all activity may be boiled down to three: agent (ego), instrument (the body and all its physical and mental instruments and powers), and action.

Chapter XVIII, Stanza 19

Knowledge, action, and agent are of but three kinds, according to the distinction of qualities (gunas) spoken of in the Sankhya philosophy (which classifies the gunas); please hear duly about them also (as described in Sankhya).

Sankhya philosophy deals elaborately with the three *gunas* (qualities of Nature): *sattwa* (good, expanding), *rajas* (activating), and *tamas* (evil, obstructing). Lord Krishna is about to relate to Arjuna the threefold nature of knowledge, action, and agent according to the qualities delineated in *Sankhya*. The 20th to 39th stanzas of this chapter will describe how these three qualities of Nature apply to knowledge, action, and agent.

Chapter XVIII, Stanza 20

O Arjuna, understand that knowledge to be sattwic by which the one indestructible Spirit is perceived in all beings, undivided in the divided.

A person intently watching a motion picture is absorbed in thinking of the manifold realistic appearances of earth, trees, human beings, sunlight, water — whatever various forms of matter or mental or vital expressions might be represented on the screen. But when the same person looks up and sees the one pure imageless beam of light falling on the screen and creating the appearance of realistic pictures, he wakes up from his fantasy. He realizes that all the illusively realistic appearances of different forms of matter, energy, and vitally and mentally expressing human beings are naught

but a mixture of light and shadows projected from the motion picture booth.

Likewise the ordinary man looks upon the world of solids, liquids, gases, energy substances, trees, animals, human beings, as separate forms of matter. But the awakened yogi with pure sattwic wisdom realizes that it is the one undivided spherical light of God surrounding the cosmos, commingling with the shadows of *maya* or cosmic delusion, which produces the seemingly different appearances of matter.

Therefore an enlightened being beholds the one all-creating spherical light of God as indivisible and indestructible; whereas the so-called "real" atomic vibratory manifestations of matter within it — though made of that one changeless light — appear to be various and changing.

That knowledge by which Spirit is perceived as one and indivisible, even in Its manifold individual appearances as matter and dreams, is called sattwic knowledge.

Chapter XVIII, Stanza 21

But that knowledge which perceives all creatures as manifold entities of different varieties, distinct from one another, understand that knowledge to be rajasic.

A man engrossed in beholding different moving picture images and scenes as if they were real, rather than seeing them as illusory representations made of light and shadow, is absorbed in a moving delusion. The consciousness of a man similarly engrossed in the delusive appearances and activities of the world, rather than in the infinite Light whence it comes, is said to be rajasic.

The quality of that knowledge which is identified with the moving delusion of earth's appearances and activities is rajasic.

Chapter XVIII, Stanza 22

But that knowledge which is devoid of wisdom, (being) disconnected from the Absolute (Truth), and (therefore) trivial;

which perceives body-identified action with attachment and complete satisfaction (as if contacting the Absolute), is said to be tamasic.

The ordinary person is usually thoughtlessly engaged in trivial actions, expressing full satisfaction therein as though he had found the ultimate goal of life. Such persons have never analyzed the nature of the body; hence they do not understand its unreality and utter dependence on the wisdom and power of the Almighty Creator.

This apparent satisfaction of the materialist with his engrossment in the body, and in any action connected with it, is said to derive from *tamas*, the low-grade or dark quality. Through its obstructing influence man feels satisfied for a time with the seeming reality and temporal activities of the body. But when disease or accidents invade the body and mar its wonted happy-go-lucky activity, the deluded tamasic person is rudely awakened and his satisfaction in "permanent" material objects and activities is shaken.

Disillusionment with God Impossible

Divine Joy, being ever-new, is inexhaustible, hence incapable of causing disillusionment. Only a yogi who is one with the Absolute Bliss can act in this world without being disillusioned, remaining always satisfied. The materialist should free himself from identification with the gross delusive tamasic quality that makes him enjoy finite matter with seemingly infinite satisfaction. The senses and their pleasures are great prevaricators, promising permanent happiness in impermanent experiences.

The alcoholic entranced with his liquor is carefree and unconcerned until he feels the terrible physical and mental after-effects when the intoxication fades away, whereas the yogi immersed in God-consciousness remains forever intoxicated with Divine Bliss. The sense addict looking for perennial satisfaction in excessive physical indulgences seeks in vain. Evil material pleasures are designed by Cosmic Delusion *(Maya)* and are therefore only temporary pseudo-thrillers — poor substitutes for the ever-entertaining Bliss of God.

Body-identified persons should wake up from the nightmare of bondage to harmful pleasures and seek the nectar of true Bliss. They

would clasp the cup of Divine Bliss with far more eagerness than sense-slaves feel in their attachment to physical pleasures.

The yogi loves God as the miser loves money, as the sensualist is addicted to sex, as the bee craves honey. The fish cannot live without water; so also the yogi cannot exist without the joy of communion with God.

If the ordinary man, through deep effort, tastes even once the superior blessedness felt in meditation, he will realize his former delusion. He will understand what he has been missing because he knew not that there was Something more to enjoy than the sensory experiences in which he had been indulging.

Because of the incalculable superiority of Divine Bliss over spurious sense pleasures, the awakened soul no longer wastes time in thirsting after their poisonous draughts. He absorbedly seeks God.

AUTOBIOGRAPHY OF A YOGI

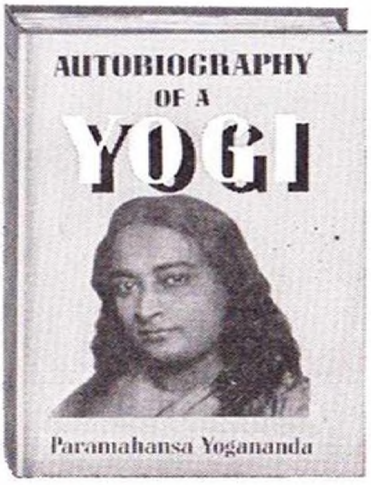
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Desert Retreat for Southern California SRF Members

On February 14th The Reverend Mother Daya Mata dedicated a retreat in Twentynine Palms for Self-Realization Fellowship members in southern California. Members from the SRF churches in Hollywood, Pacific Palisades, Fullerton, Encinitas, and San Diego participated in the dedication ceremony, held out-of-doors beneath the blue desert sky.

Renovating — viritually rebuilding — an existing facility on an SRF desert property, SRF lay members had worked in a spirit of deepest dedication to create this retreat for their use. Since the dedication in mid-February, SRF members have been enjoying weekends and vacations at their spiritual retreat in Twentynine Palms.

Sri Daya Mata spoke to the assembled members on the purpose of spiritual retreat and urged all who would come there to lay aside their burdens of daily life and to renew their hearts, minds, and souls in the peace and silence of the Divine. She spoke of the purpose of life — to know God — and said that to find Him a balance of meditation and solitude is necessary in our busy, mechanized life.



The Reverend Mother Daya Mata

"Our Guru Paramahansa Yogananda often said to us that in such a place as this — away from the bustle of civilization, where there is no touch of materiality, where one can be close to Nature, where the earth, the sky, the hills all speak of God — one can easily feel His presence and commune with Him. Here you should come for silence and solitude, and for meditation.

Away from the sounds of the city, it is very easy to hear the marvelous, all-expanding sound of the great cosmic *Aum* or Amen, the voice of God.

"You will go far on the spiritual path if from the very beginning you establish the right spiritual habits. Guruji taught us the value of silence and of practicing the presence of God. Use this spiritual retreat to help you cultivate these habits and you will be amazed at the wonderful life that begins to unfold within you. It is in places of solitude such as this that man has always found God. You can gather here the spiritual strength to face your duties and the hectic, uncertain life spread out before us. This is the place for you to practice the presence of God and to feel His infinite peace."

YOGACHARYA BINAY NARAYAN SPEAKS AT U. S. C.



Yogacharya Binay Narayan

Yogacharya Binay Narayan, secretary of Yogoda Satsanga Society (SRF) of India, gave a lecture at University of Southern California in Los Angeles on January 9, 1970. Off-campus visitors as well as USC students attended the meeting, which was held in the Student Activities Center. In the course of his talk, which included answers to questions from the audience, Yogacharya Binay told some of the classic moral fables of India and explained the spiritual meaning behind the story of the *Bhagavad-Gita*. Stressing the advantages of meditation for Westerners, he explained the importance of the technique of *Kriya Yoga*, the true and highest form of *pranayama* or life-force control on the path of *Raja Yoga* taught by Paramahansa Yogananda, founder of Self-Realization Fellowship (Yogoda Satsanga Society of India).

BROTHER ANANDAMOY SPEAKER ON RADIO PROGRAM

Broadcasting "live" before a studio audience, Brother Anandamoy of SRF headquarters was heard over University of Southern California's radio station KUSC-FM * on January 25, 1970. The broadcast took place from 7:30 to 8:30 p.m. in studio "C" of the Allan Hancock Foundation building on the campus. The SRF minister remained for an additional half-hour of answering questions from the audience. The program, "Mystical Insights," is a weekly KUSC broadcast devoted exclusively to spiritual subjects. It is produced and announced by a student at the University.

Various subjects were discussed by Brother Anandamoy, commencing with the historical background of Self-Realization Fellowship, its basic purpose and ideals, and how the highest goals of mankind can be achieved through the scientific meditation techniques given by Paramahansa Yogananda. The books of Sri Yogananda and the institutions he founded in America and India were also subjects of interest to the audience.

Other topics included the celebrated meditation technique of *Kriya Yoga,* and the importance of the guru-disciple relationship in the spiritual life. Reviewing Yogananda's explanations in *Autobiography of a Yogi* of the true science behind miracles, Brother Anandamoy emphasized that hallucinogenic drugs are incapable of producing any permanent awakening of spiritual consciousness or powers. He warned that the use of drugs, in addition to the danger of their unpredictable and sometimes irreversible ill effects, may mean the death of real spiritual development. He called to the attention of serious seekers of truth the weekly SRF Lessons, which contain Paramahansa Yogananda's direct instructions in the spiritual life and in how to meditate to realize the Divine Presence.

Questions from the studio audience and from listeners who called in by telephone were answered by Brother Anandamoy. Many letters and telephone calls were subsequently received at the radio station in response to the program. As a result, it will be rebroadcast at a future date.

* KUSC-FM (91.5 mhz.) is a nonprofit radio station owned by the University of Southern California and operated by students. It broadcasts daily to all of southern California. "Mystical Insights" is now scheduled on Thursdays from 6:30 to 7:30 p.m.

Books by Paramahansa Yogananda

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"AUTOBIOGRAPHY OF A YOGI" AS TEXTBOOK

Autobiography of a Yogi appeals equally to reason and feeling. Not surprisingly, it has been adopted by professors in a number of colleges and universities as a supplemental textbook. The scope of the book is reflected in the variety of courses in which it is being used: comparative social systems; religion, mysticism, and spiritual practices; history; psychology; English and American literature; religions of south Asia; philosophy; and history of consciousness. Following are schools in which Paramahansa Yogananda's spiritual classic has been introduced:

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BROTHER ANANDAMOY SPEAKS AT MERRILL COLLEGE, UNIVERSITY OF CALIFORNIA, SANTA CRUZ

Brother Anandamoy, SRF minister, was a guest speaker for Dr. Robert Frager's class in "Psychology of Religion" at Merrill College, University of California, Santa Cruz, on February 17th. Dr. Frager's students are investigating various methods of spiritual growth and development, focusing primarily on Eastern religions. Interested faculty members also joined the large class to hear Brother Anandamoy discuss the essence of Patanjali's Eightfold Path of Yoga, which Paramahansa Yogananda has described as follows: "The first steps are (1) *yama*, moral conduct, and (2) *niyama*, religious observances. *Yama* is fulfilled by noninjury to others, truthfulness, nonstealing, continence, and noncovetousness. The *niyama* prescripts are purity of body and mind, contentment in all circumstances, self-discipline, self-study (contemplation), and devotion to God and guru.

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

"The last steps are forms of yoga proper: (6) *dharana* (concentration), holding the mind to one thought; (7) *dhyana* (meditation), and (8) *samadhi* (superconscious experience). This Eightfold Path of Yoga leads to the final goal of *Kaivalya* (Absoluteness), in which the yogi realizes the Truth beyond all intellectual apprehension."

Brother Anandamoy's talk was followed by a question and answer period on Yoga philosophy.

"Why should it be thought a thing incredible with you, that God should raise the dead?" — *Acts 26:8.*



Satsanga with SRF Vice-President Mrinalini Mata

During October, 1969, a series of weekly classes was offered at SRF Lake Shrine, Pacific Palisades, California, for young persons aged seven through fourteen. The object was to provide an opportunity for youth to participate in an organized program of instruction embracing the universal teachings of Paramahansa Yogananda. The purpose of this specific series was to assist young persons in a significant way to determine their life-objective; and to give them the means, and the motivation, for achieving their goals in harmony with spiritual principles that Paramahansa Yogananda taught are the foundation for all-around success and happiness.

Classes were conducted in an informal manner and atmosphere, with maximum participation by the children. Topics discussed were: "What Am I?"; "Who Are the SRF Gurus and What Do They Mean to Me?"; and "Friendship and Unity" (with a movie for illustration). An integral part of each meeting was the practice of SRF energization exercises, chanting, and meditation, to which the children responded with increasing enthusiasm.

Instruction in handcrafts was included to further the creative expression of each child. Ceramics work was the core of this pro-



Practicing the all-important art of meditation



Ceramics class. Creative expression is an important aspect of soul development in formative years.

Concludes Youth Class Series at SRF Lake Shrine

gram, and the youngsters formed many useful and attractive items. They also made Halloween masks of papier mâché.

The final event of the series was *Hong-Sau* instruction by Mrinalini Mata, vice-president of Self-Realization Fellowship. The children were initiated in this SRF technique of concentration in a ceremony similar to that in which it is given to children of Yogoda Satsanga Society (SRF) schools in India. The children, dressed India-fashion for the occasion, received Mrinalini Mata and Uma Mata, who assisted her in the ceremony, with a shower of rose petals. A period of spiritual fellowship followed the service.

A typical comment of children who attended the SRF Youth Class Series was: "I like what we're doing and I want to come back again." SRF Lay Disciples, with the assistance and guidance of SRF Mother Center, planned and carried out this successful program to encourage children in threefold development of body, mind, and soul. Sri Yukteswar, guru of Paramahansa Yogananda, said: "Good and positive suggestions should instruct the sensitive ears of children. Their early ideas long remain sharply etched." *

* *Autobiography of a Yogi*, by Paramahansa Yogananda, p. 110.

(Continued from page 19)

widespread adoption of a new image of our fellow man and our relationship to him. They suggest that the most pervasive illness of our nation is loss of the guiding vision, and the cure is to be found in a nobler image of man and of a society in which his growth may be better nurtured. They reassure that an image of fully human man and of a new social order need not be built of the gossamer of wishful thinking, but can have a sound foundation in the research findings of the most daring explorers of the nature of man and his universe.

It is perhaps not too early to predict some of the characteristics of the new science. Preliminary indications suggest at least the following:

- Although we have been speaking of it as a science of subjective experience, one of its dominant characteristics will be a relaxing of the subjective-objective dichotomy. The range between perceptions shared by all or practically all, and those which are unique to one individual, will be assumed to be much more of a continuum than a sharp division between "the world out there" and what goes on "in my head."
- Related to this will be the incorporation, in some form, of the age-old yet radical doctrine that we perceive the world and ourselves in it as we have been culturally "hypnotized" to perceive it. The typical commonsense-scientific view of reality will be considered to be a valid but partial view — a particular metaphor, so to speak. Others, such as certain religious or metaphysical views, will be considered also, and even equally, valid but more appropriate for certain areas of human experience.
- The new science will incorporate some way of referring to the subjective experiencing of a unity in all things (the "More" of William James, the "All" of Bugental, the "divine Ground" of Aldous Huxley's *The Perennial Philosophy*).
- It will include some sort of mapping or ordering of states of consciousness transcending the usual conscious awareness (Bucke's "Cosmic Consciousness," the "enlightenment" of Zen, and similar concepts).
- It will take account of the subjective experiencing of a "higher self" and will view favorably the development of a self-image congruent with this experience (Bugental's "I-process," Emerson's "Oversoul," Assagioli's "True Self," Brunton's "Overself," the "Atman" of *Vedanta,* and so on).
- It will allow for a much more unified view of human experiences now categorized under such diverse headings as creativity, hypnosis, mystical experience, psychedelic drugs, extra-sensory perception, psychokinesis, and related phenomena.

- It will include a much more unified view of the processes of personal change and emergence which take place within the contexts of psychotherapy, education (in the sense of "know thyself"), and religion (as spiritual growth). This view will possibly center around the concept that personality and behavior patterns change consequent upon a change in self-image, a modification of the person's emotionally felt perception of himself and his relationship to his environment.

John Rader Platt has argued in *The Step to Man* — as have Kenneth Boulding and Teilhard de Chardin before him — that the present point in the history of man may well, when viewed in retrospect by some future generation, appear as a relatively sudden cultural step. The portentous impact of the new technology is the heady yet sobering realization that we have the future in our hands, that man recognizes his role as, to use Julian Huxley's phrase, "a trustee of evolution on this earth." The new man, "homo progressivus" in Teilhard de Chardin's words, is described by Lancelot Law Whyte as "unitary man," by Lewis Mumford as the "new person," and by Henry A. Murray as an "ally of the future." The challenge of our time is whether we make "the step to man" or our Faustian powers prove our undoing and the whole vast machine goes off the track through the strains of internecine conflict and degradation of the environment.

To become the new man and to construct the new moral order require a guiding image which is worthy of the task. Man's highest learning has seemed to comprise, in C. P. Snow's terms, not one culture but two. And the noblest of the images of man to be found in the culture of the humanities appeared somehow alien to the culture of the sciences. The preceding arguments suggest this state of affairs is probably a temporary one. For example, Ernest Becker proposes that the two cultures can be joined in a true science of man through admission of the universal value statement that that which estranges man from himself is unwholesome. Whether this or something else becomes the unifying principle, the reconciliation may soon take place. On the one hand, we will come to use comfortably many pluralistic images of aspects of man — one for his biochemical functioning, another perhaps for dealing with his pathologies, still another for encompassing his most fully human actions and proclivities. But

on the other hand we will find nothing incompatible between any of these and an overarching image of what man can be, or perhaps more accurately, can come to realize that he is already.

The social significance of our dominant basic assumptions regarding the interpretation of subjective experience can be made more specific. At the surface level, so to speak, the nation is beset by numerous social problems which we point to with the terms poverty, crime, racial discrimination, civil disorder, unemployment, pollution, and the like. Experience with attempts to deal straightforwardly with these problems — to tackle discrimination with civil-rights legislation, to alleviate the ills of poverty with minimum-wage laws and welfare payments, to eliminate ghettos with urban-renewal programs, to deal with civil disorders by increasing police power — indicates that such direct measures typically have unexpected and unintended outcomes. It is as though an "ecology of situations" were upset by a piecemeal approach.

The reason appears to be intrinsic. It seems that these manifest problems are in a sense symptoms of underlying conditions that are more pervasive and less easy to objectify. At another level these problems reside in the institutions of the society, in built-in power distributions, in the traditional roles to which persons are trained, in the time-hallowed structures and processes. At a still deeper level they involve the most basic assumptions, attitudes, and felt values held by the individual and promoted by the culture. The most carefully designed social measures will not achieve their desired goals unless they involve not only rationally designed programs and structures, but also changes in deeply-rooted beliefs, values, attitudes, and behavior patterns, both of the individuals who constitute "the problem populations" and of the self-righteous others who assume that they are not implicated.

An analogy with the process of psychotherapy may reassure that in attending to these underlying conditions we are dealing with that which is more, not less, real and relevant. In the end the neurotic discovers that he was divided against himself, and in a sense lying to himself to conceal that condition. So it may be with our social problems that the significant constructive change is first of all an

inner one rather than outer, and in the direction of recognizing the hidden lies and resolving the hidden divisions. To put it in somewhat different terms, just as it is possible for a person to have a pathological set of beliefs about himself, so it may be possible for our society to possess a dysfunctional belief and value system.

In fact, much of today's student unrest centers around the accusation that the society's operative assumptions about man's deepest desires are indeed not consistent with individual inner experience nor in the long-term interest of man or society. A dominant theme among disaffected students is that the American corporate capitalist system manipulates and oppresses the individual.

Thus it is not solely in an idealistic vein that the new science of subjective experience is hailed as having profound significance. It has survival value as well.

Several recent scholars of the future such as Robert Heilbroner, Kenneth Boulding, and Fred Polak have made much of the concept that it is the *image* of the future which is the key to that future's coming into realization. "Every society has an image of the future which is its real dynamic." As previously noted, much evidence has been accumulated to indicate that the power of the image may be far greater than we have heretofore suspected.

To whatever extent the science of the past may have contributed to a mechanistic and economic image of man and a technocratic image of the good society, the new science of subjective experience may provide a counteracting force toward the ennobling of the image of the individual's possibilities, of the educational and socializing processes, and of the future. And since we have come to understand that science is not a description of "reality" but a metaphorical ordering of experience, the new science does not impugn the old. It is not a question of which view is "true" in some ultimate sense. Rather, it is a matter of which picture is more useful in guiding human affairs. Among the possible images that are reasonably in accord with accumulated human experience, since the image held is that most likely to come into being, it is prudent to choose the noblest.

It is strange to observe that at this point in history when we

literally have the knowledge and material resources to do almost anything we can imagine — from putting a man on the moon, to exploring the depths of the oceans, to providing an adequate measure of life's goods to every person on earth — we also seem the most confused about what is worth doing. The great problems facing us are a sort where we need belief in ourselves and will to act even more than we need new technologies, creative social program concepts, and program budgeting. At a time when the nation may well be in its gravest peril in over a century, and Western civilization may hang in the balance, it could even come to pass that a new "Copernican revolution" might provide a missing balance in some four-century-old trends started by the first one.

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"I used to be so fascinated with books. I couldn't walk from a bookstore without buying two or three books. I believe that I was searching for one book that would satisfy me. I found it in *Autobiography of a Yogi.* The wisdom of Paramahansaji is profound. One could read this book over and over again and still not have drained its fount of knowledge. Like the *Bhagavad-Gita,* it is a perennial source of wisdom and joy. — *P.J.M., Hanover, Pennsylvania.*

"As we approach the anniversary of our first visit to Encinitas, our thoughts go back to the most memorable time of our lives. The two weeks at SRF Retreat there were just what we needed to help us adjust ourselves. The hermitage environment, the climate, the wonderful food, and above all the warm reception we were given — all were factors in making it difficult to say good-bye when the time came to leave." — *R.G., Glenview, Illinois.*

"Just a few words of appreciation for the help, comfort, and peace of mind I receive from each copy of *Self-Realization Magazine* and more particularly Yogananda's wonderful book *Autobiography of a Yogi.* Words fail me when I try to express the tremendous solace and calm I find in his book in my all too frequent moments of mental restlessness. I thank God that He introduced me to such a beautiful book and such a completely lived life." — *F.S., Lava Hot Springs, Idaho.*

"We were richly blessed to attend the *Kriya Yoga* Initiation in Stuttgart on September 6th. For three days afterward I was in a wonderful bliss state, and my constant thought was, 'If only I could remain in this state!' " — *E. D., Tuttlingen, Germany.*

"Reading Paramahansa Yogananda's *Autobiography of a Yogi* was a spiritual experience — to me it is a bible." — *M.W., Seattle, Washington.*

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SRF Ministers Authorized to Give Kriya Yoga Initiation

The president of Self-Realization Fellowship Church, as the channel of our Guru, Paramahansa Yogananda, is the only person authorized to give *Kriya Yoga* initiation. By virtue of the spiritual authority vested in her, the president may designate other SRF ministers to conduct the initiation ceremony. The following may be so designated during 1970:

Mrinalini Mata
Yogacharya Binayendra Narayan
Bro. Anandamoy
Bro. Bhaktananda
Bro. Mokshananda
Bro. Premamoy
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Founded in India by Paramahansa Yogananda in 1917

The Reverend Mother Daya Mata, *President*

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

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

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

Inquiries about YSS activities in India should be directed to Yogacharya Binay Narayan, Secretary, Yogoda Satsanga Society of India, Yogoda Branch Math, Old Hazaribagh Road, Ranchi 1, Bihar, India.

UNITED STATES

California

LOS ANGELES — SRF-YSS international headquarters, 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. Bhavananda. Tel. 661-8006 or 225-2471.

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 COUNSELORS: Brother Jivananda, Bro. Turiyananda. Phone 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 COUNSELORS: Brothers Dharmananda and Achalananda. Tel. 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, Bhaktananda; Mrs. M. Lewis. Phone Encinitas 753-2888.

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OAKLAND — SRF Center.

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RIVERSIDE — SRF Meditation Group.

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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.

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(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 Homeopathic Mahavidyalaya; YSS Vidyalaya (boys' school); YSS Kanya Vidyalaya (girls' school); Yogoda Sangeet and Kala Bharati (music, fine arts, and crafts schools); YSS Bal Krishnalaya (Montessori-type school); YSS Sevashram Hospital (allopathic and homeopathic sections).

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PINDRUI — Yogoda Meditation Group Center.

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ANANDAPUR—Yogoda Branch Center. High School for boys.

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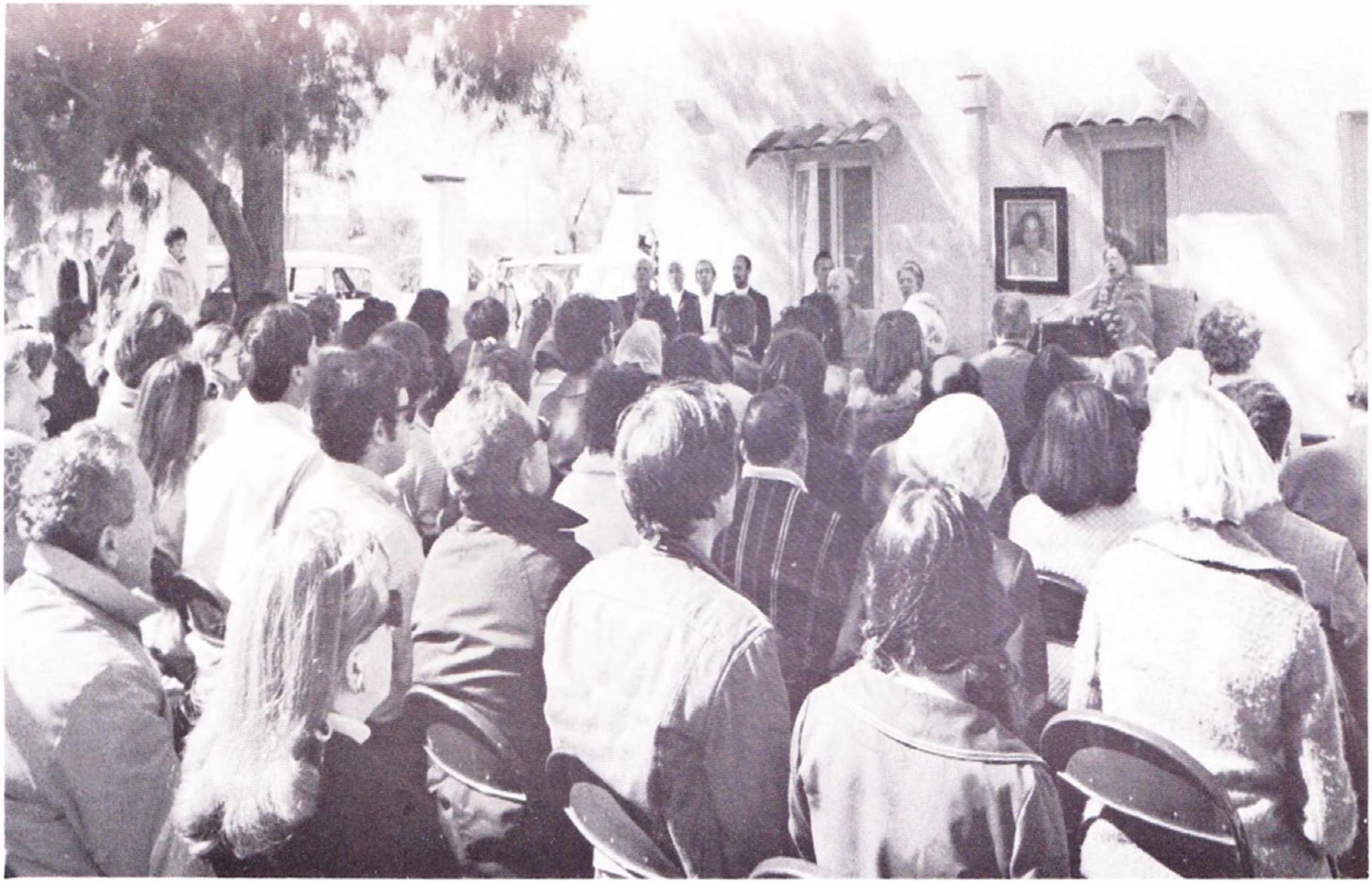
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DEBRA
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COLOR PHOTOGRAPH ON OUTSIDE BACK COVER

Gyanamata Ashram for nuns of the Self-Realization Order at SRF/YSS international headquarters on Mt. Washington in Los Angeles, California



SRI DAYA MATA DEDICATES SRF LAY MEMBERS' DESERT RETREAT

The Reverend Mother Daya Mata leads devotional chanting during services dedicating a new retreat for SRF lay members at Twentynine Palms, California, on February 14, 1970.

