



Self-Realization

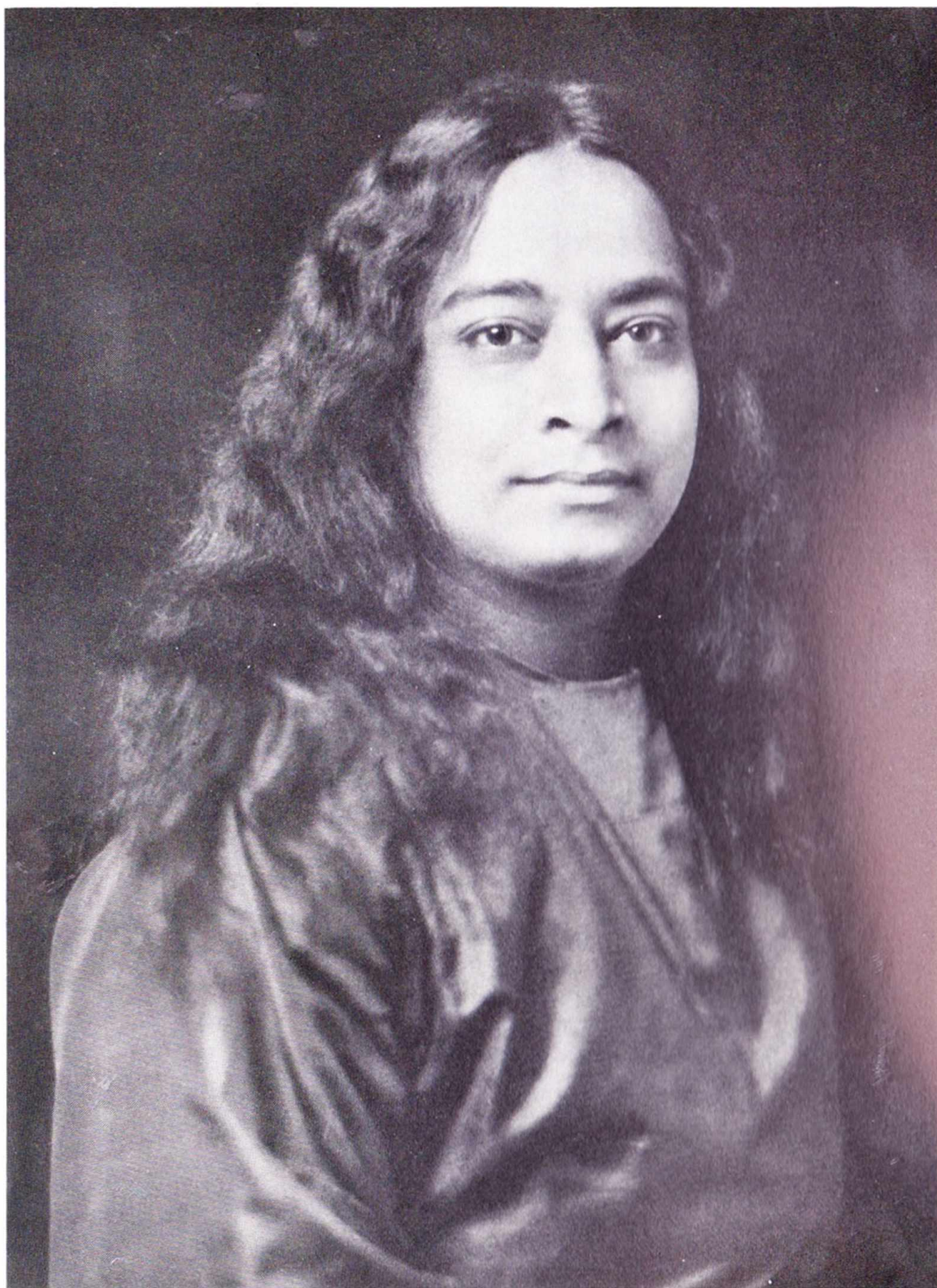
FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA



July-September 1968

25¢

Yogacharya Binay Narayan, Secretary,
Yogoda Satsanga Society of India, at
SRF Lake Shrine, Los Angeles, in July



PARAMAHANSA YOGANANDA

Photograph taken in Pittsburgh, Pennsylvania, in 1926

Self-Realization Magazine

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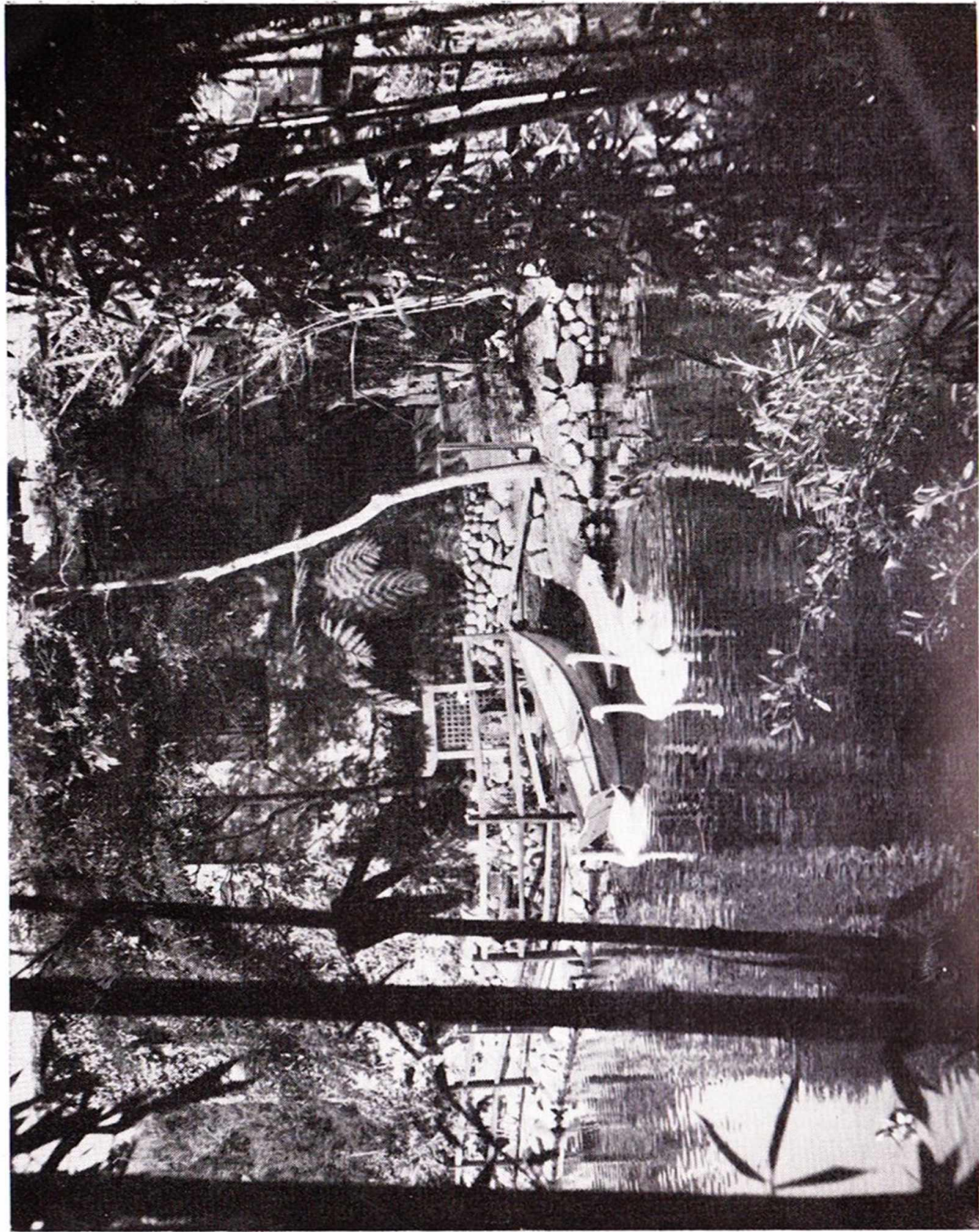
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Swans near boat landing at rear of Chapel, SRF Lake Shrine, Pacific Palisades, California

Eliminating the Static of Fear from the Mind Radio

BY PARAMAHANSA YOGANANDA



*A talk to Self-Realization Fellowship students
on October 16, 1938, at SRF Headquarters, Los Angeles.*

Everything in the universe is composed of energy, or vibration. The vibration of words is, by extension, a grosser expression of the vibration of thoughts. The thoughts of all men are vibrating in the ether. Because thoughts have a low vibratory rate, they have not yet been detected there; but it is fortunate that we do not know the thoughts of all men.

Through the instrumentality of radio, you can push a button and lo, you hear music and voices! If it were not for the intelligence in the ether, through which the radio sound-waves travel to your receiving set, you might hear all the different broadcasts at once. God created the ether, and He planned that man would create radio and radio-wave vibrations which could be transmitted and received through this medium. Radio waves depend on the ether for transmission, and on electricity for amplification in broadcasting and receiving. The sounds of radio broadcasting are always present in the ether, but are inaudible to us without a radio instrument. The vibratory radio-waves represent thoughts which are being transmitted through space into any receiving set that is tuned in.

When you are near and dear to someone, you can feel the thoughts of that person; but you are probably not able to do this

with anyone as far away as India unless you have developed range. Those of you who practice these Lessons of ours* more and more, and are very calm, will be able to feel the thoughts of others, even from a distance. Your mind will become more sensitive.

We are all human radios: you receive the thought messages of others through your heart, and broadcast your own thought messages through the spiritual eye; † your antenna is in the medulla. Suppose you are away from home and you wish to perceive what is happening there. If your feelings are very calm and your mind quiet, you will be able to intuit the feelings and thoughts of your family at home. When you become capable of great concentration your feeling can penetrate everywhere; your perception becomes charged with energy, with electricity.

The World is only a Thought in the Mind of God

There is in reality no space between India and here. But we are in America and we think we have to allow twenty-five days for a steamer trip before we can reach India. According to material consciousness time is required to traverse such a distance. But energy cuts down space. If we go by airplane, the trip takes but seven days. The distance is decreased by the increased energy of flight — the more energy, the more reduction of space or distance. Suppose you are sleeping and you dream that you are going to India. You take the train to New York and board the boat and so on. All this can be done in one second in the dream, because in thought there is no space. Or suppose I am dreaming that I am dialing a radio and I tune in India. There is no space; it is all an idea in my brain.

The whole world exists only in thought, such is the power of mind. Space is a mental concept. I can close my eyes and think of things that are two thousand miles away, and yet all those miles are a mere expansion of thought. Space and time are merely differentiations of thought. What is the difference between ice cream and hot coffee in a dream experience? When you awaken, you realize that in the dreamland ice cream was one thought and hot

*Weekly Self-Realization Fellowship Lessons mailed to SRF students.

† In the forehead, between the eyebrows. Center of will in the brain.

coffee another; they were merely two different ideas.

Thought has omniscient power. This thought I am speaking of is the thought of God. As He is omnipresent through thought, so are we. Are we not already connecting the thought of America and the thought of India by radio? There is no space there.

Often when you are trying to tune in a radio station, static comes in and disturbs the program you are trying to hear. Likewise when you are trying to accomplish some personal transformation in your heart, "static" interrupts your progress. That static is your bad habits.

Fear can be both constructive and destructive. Constructive fear is good: for instance, when you say, "My husband will be displeased if I do this; therefore I won't do it." Loving fear and slavish fear are different. I am speaking of loving fear, which makes one cautious lest he hurt someone unnecessarily. Slavish fear paralyzes the will. People living in the same family should entertain only loving fear, which is not afraid to speak the truth. When you perform dutiful actions or sacrifice your own wishes out of love for another person, it is much better than to do so out of fear. And when you refrain from breaking divine laws, it should be out of love for God, not from fear of punishment.

Fear Cannot Enter a Quiet Heart

Fear comes from the heart.* If ever you feel overcome by dread of some illness or accident, you should inhale deeply several times, relaxing with each exhalation. That helps the circulation to become normal. If your heart is truly quiet you cannot feel fear at all.

Anxieties are awakened in the heart through the consciousness of pain; hence fear is dependent on some prior experience — perhaps you once fell and broke your leg, and so you learned to dread a repetition of that experience. When you dwell on such an apprehension your will is paralyzed, and your nerves also, and you may indeed fall again and break your leg. Furthermore, when your heart becomes paralyzed by fear, your vitality is low and disease germs get a chance to invade your body.

*The occult seat, in man, of *chittwa*, intuitive feeling.

Therefore do away with fear. Those who are afraid of tuberculosis should cast out that fear lest it bring about the unwanted condition. It is always best to segregate sickly persons and place them in a pleasant environment among strong people.

There is hardly any person who doesn't fear disease. Cautious fear is wise. Then you reason: "I won't eat that cake because it is not good for me." That kind of concern is all right. But unreasoning apprehension is a cause of disease. When anxiety persists in spite of your will, you may create the very thing you are dreading. Fear was given to man as a cautionary device to spare him pain; it is not meant to be cultivated and abused. Overindulgence in fear paralyzes your efforts to ward off difficulties. It is in itself a form of suffering, as well as tending to create the disease you are so anxious to avoid. If you are constantly afraid of catching a cold you will be more susceptible to it, no matter what you do to prevent it.

It is good to be cautious, but not fearful. It is better to go on a purifying diet now and then, so that any conditions of illness that may be present in the body will be eliminated. Dread of disease precipitates disease. First remove the cause and then be absolutely unafraid. There are so many germs everywhere that if you began to fear them you would not be able to enjoy life at all. Even with all your sanitary precautions, if you could look at your home through a microscope you would lose all desire to eat!

Whatever it is that you fear, take your mind away from it and leave it to God. Have faith in Him. Don't paralyze your nerves by fear, for it is the real germ of all disease. Nor should you associate over-much with people who are always talking about illness and infirmity. Those who serve in hospitals seldom fall ill, because of their confident attitude. They are vitalized by their energy and strong thoughts.

Thought has great power. For this reason it is best not to tell your age. As soon as you do, others see that age in you. The thought of your age creates anxiety, and thus you devitalize yourself. So keep your age private. Say to God: "I am immortal. I am blessed with the privilege of good health, and I thank Thee."

Techniques of Tuning Out Fear

Why suffer now when the malady has not yet come? Through the thought of it you bring sickness on yourself. Most of our ills come through fear, and much suffering is due simply to worry. If you give up fear, you will be free at once. The healing will be instant. Every night, before you go to bed, affirm: "The Heavenly Father is with me; I am protected." Mentally surround yourself with Spirit and His cosmic energy and think: "Any germ that attacks me will be electrocuted." Chant "*Om*" three times, or the word "God." That will shield you. You will feel His wonderful protection. Be fearless. That is the only way to be healthy. If you commune with God His truth will flow to you. You will know that you are the imperishable soul.

Whenever you feel afraid, put your hand over your heart, next to the skin; rub from left to right, and say, "Father, I am free. Tune out this fear from my heart-radio." Just as you tune out static on an ordinary radio, so if you continuously rub the heart from left to right, and continuously concentrate on the thought that you want to tune out fear from your heart, it will go; and the joy of God will be perceived.

Fear Ceases with the Contact of God

Fear is constantly haunting you. Cessation of fear comes with the contact of God, nothing else. Why wait? Through Yoga you can have that communion with Him. India has something to give you that no other nation has ever given. I owe everything to my teacher, Sri Yukteswar; he was a master in every way. It was due to his thoughts that I was able to succeed in my mission in the West. He said, "Whatever you do, try to do it as nobody else has done it before." If you remember that thought, you will succeed. Most people imitate others. You should be original, and whatever you do, do well. All nature consciously communes with you when you are in tune with God.

We often consider ourselves first, but we should always include others in our happiness. When we do that from the goodness of our hearts, we spread abroad a spirit of mutual consideration. If every-

one in a community of one thousand persons behaved this way, each one would have nine hundred and ninety-nine friends. But if everyone in that community behaved like an enemy to the other, each one would have nine hundred and ninety-nine enemies.

Conquering others by the power of love is the greatest way to live. Always try to consider others first and you will find the whole world at your feet. That was the greatness of Jesus. He lived and died for all. Men of great wealth who live only for themselves are soon forgotten, but those men who have lived completely for others are remembered forever. The King of Kings didn't have a material throne, but he has had a throne for twenty centuries in the hearts of millions of people. That is the best throne to have.

A Single Thought May Lead to Redemption

When you came into this world you cried, and everyone else was rejoicing. Work and serve during your lifetime in such a way that when it is time for you to leave this world you will smile at parting, while the world cries for you. Hold this thought and you will always remember to consider others before yourself.

This vast world was made that you might use your intelligence to acquire knowledge of the Spirit, knowledge about your Self. *Just one thought may redeem you.* You don't realize how effectively your thoughts work in the ether.

How would you know human love if God didn't give it to you? And if God is so kind and so loving, then He should be the object of your search. He doesn't want to impose Himself on you. But the mysterious working of your body, the intelligence He has given you, and every other wonder in life should be sufficient stimulus to make you determine to find God. Every human being would be redeemed if he would try. You must try.

When I started in this path, my life at first was chaotic, but as I kept on trying, things began to clear up marvelously for me. Everything that happened showed me that God is, that He can be known in this life. When you find God, what assurance and fearlessness you will have! Then nothing else matters at all, nothing can ever make you afraid.

Sadasiva Brahman

Great Raja Yogi of South India

BY PROF. V. RANGACHARYA

To the student of Indian philosophy, thought, art, and spirituality there is no name more familiar than that of Saint Sadasiva Brahmendra Saraswati — sage, scholar, poet, master of arts, and servant of God. In an age singularly rich in intellectual giants he shone as a singularly emphatic person; and time has but contributed to make his person even more emphatic. To the pure-souled *bhakta* who rejoices in the names and glorifications of God, the music of Sadasiva's *sankirtanas* and hymns is a perennial inspiration. To the yogi who realizes divine communion, the pattern of his life bristles with achievements. To the literary savant who looks for the beautiful externals of the mystic's thought and well-stored mind, his language possesses a never-ending charm. To the Vedantin of the *Advaita* (non-dual, monistic) school he remains a teacher unrivaled in lucidity and practical guidance. To the yogi, the *bhakta*,* and the *jnani*† Sadasiva Brahman appeals equally; there is no other saint in Indian history whose life incidents present to the student of religion the panoramic pictures we have in his case. More than a century and a half has passed since Sadasiva Brahman lived and taught; but his memory is still green in the study-halls and *bhajana-kutas*‡ of modern Hinduism in the south.

Sadasiva was the son of Chokkanatha Makhin, a learned scholar of the village of Tiruvisainallur, a few miles off Kumbhakonam in the Tanjore district. To the student of religious history there is no holier place than this village which produced such eminent sages as Bodhendrasvami, Aiyaval, and Ramabhadra Dikshita. History in fact tells us that it was founded and endowed as a colony of learned teachers and sages by the well-known King Shahji of Tanjore (1684-1711), a magnificent patron of literature.

*Follower of the path of devotion. †Follower of the path of knowledge.

‡Halls of worship through devotional singing.

Sadasiva was thus the son of a renowned writer who was a literary knight-errant appreciated in distant chiefdoms like Tanjore and Ikkeri. He inherited his father's talents in full — in fact surpassed him by his gifts both of nature and acquisition. Sadasiva had for his teacher his own brother-in-law Ramabhadra Dikshita, who seems to have been more elderly, and had for his co-pupils the renowned Sridhara Venkatesa Aiyaval and Bhashyam Gopalakrishna Sastri who, to infer from his literary title, must have been an expert in the *Advaitabhashya*, and who afterwards became the court pandit of Pudukottah. The story goes that Sadasiva not only earned a name for wisdom and learning among intellectual giants but, being a hermit by instinct, abandoned the life of the householder on the very day of his wife's attaining age* and embraced the life of a *sannyasi* (monk). It is evident that from the beginning he had to wrestle with the impulse for temporal distinction; but his heart never ceased to beat in love toward the less gifted of mankind.

Sadasiva then became the pupil of a learned Vedantin and yogi named Paramasivendra Saraswati, and attained mastery in the sciences in which his master excelled. A strange story is related of this period of the young scholar's life to explain why he came to lead the life of an itinerant yogi. He is said to have engaged systematically in disputation all scholars who used to come to his preceptor, and overthrow them, until the teacher once asked him in jest when he would learn to keep quiet! The teacher's remark was indeed one of love and admiration, but it was sufficient to cut the young man, in whom the spirit of the recluse was instinctive, to the bone; he resolved to take the bandage of worldly triumphs off his eyes by inflicting on himself a vow of eternal silence. Ever after, we are told, throughout his secluded life as an itinerant yogi, he engaged in *samadhi* (ecstatic divine communion) "far from the madding crowd," and kept himself in touch with the outside world only by writing and signs, never by speech.

The story seems to be strangely inconsistent with the theme of some of Sadasiva's literary works. As will be shown presently, he

*The story is that on account of the festivities on the occasion he had to wait long for food, and he saw in this an epitome of worldly life and so gave it up.

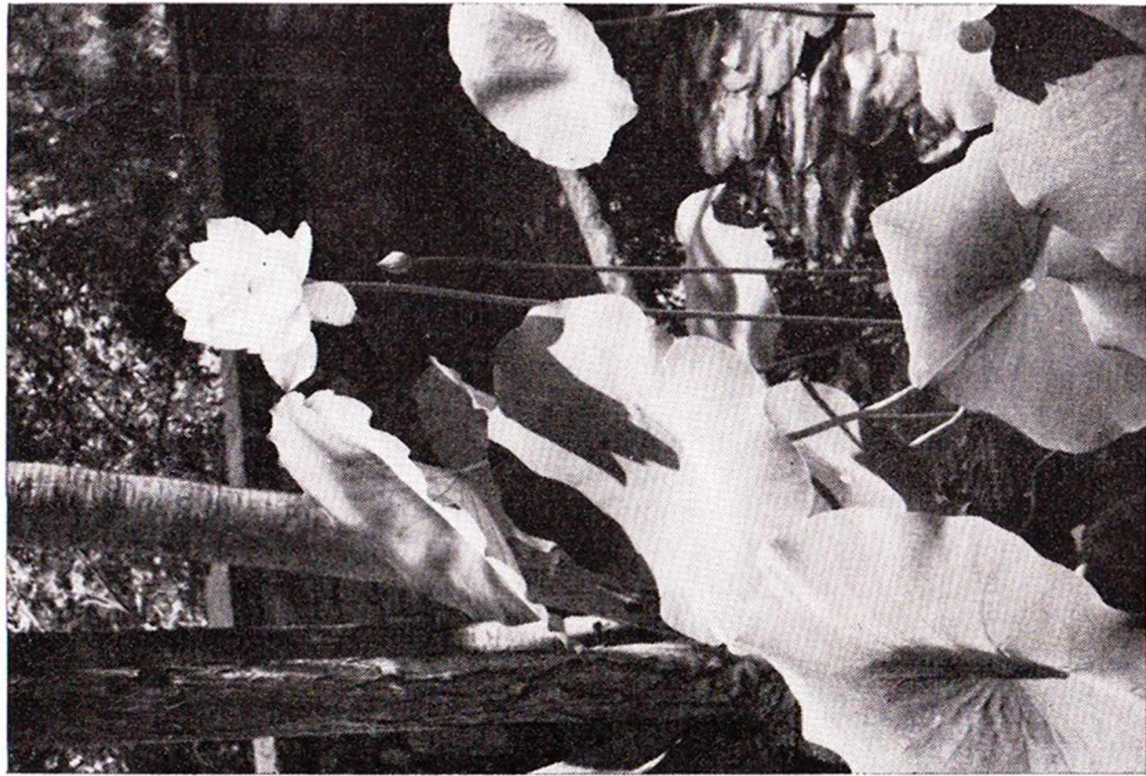
was a favorite visitor to many of the royal courts of the age, and he has left the marks of such visits in works of rhetoric and drama which are certainly not the usual forte of an exclusive *sannyasi* who judged life only by avoiding the zest and any part in it. But it is wrong to hold that the story was an invention. If there is any lesson to be learnt from the marvelous manner of Sadasiva's life it is this — that he had, in spite of his vow of silence, sufficient love of humanity to make himself understood.

Sadasiva soon developed into a rare *avadhuta sannyasi* (naked ascetic). An erudite Vedantin and a *siddha* with marvelous yogic powers, he combined the Bohemian existence of such a life with a devotee's. A votary of the Nirguna-Brahman (God without attributes), he was not oblivious of the *Sagunopasana* (worship of a personal God). Avoiding all contact with the world, he spent his days either in *samadhi* or as an itinerant yogi. Observing no distinction of caste or color, he accepted food from one and all who offered it, and when he received none, subsisted on remnants thrown into the streets, or on the leaves of trees and plants. *Avadhuta* daubed with *vibhuti* (ashes) and mud,* he seemed to the masses to be a lunatic; but to men of wisdom he summed up in his person all that was possible in the obliteration of distinctions in humanity, and in a holy and saintly life.

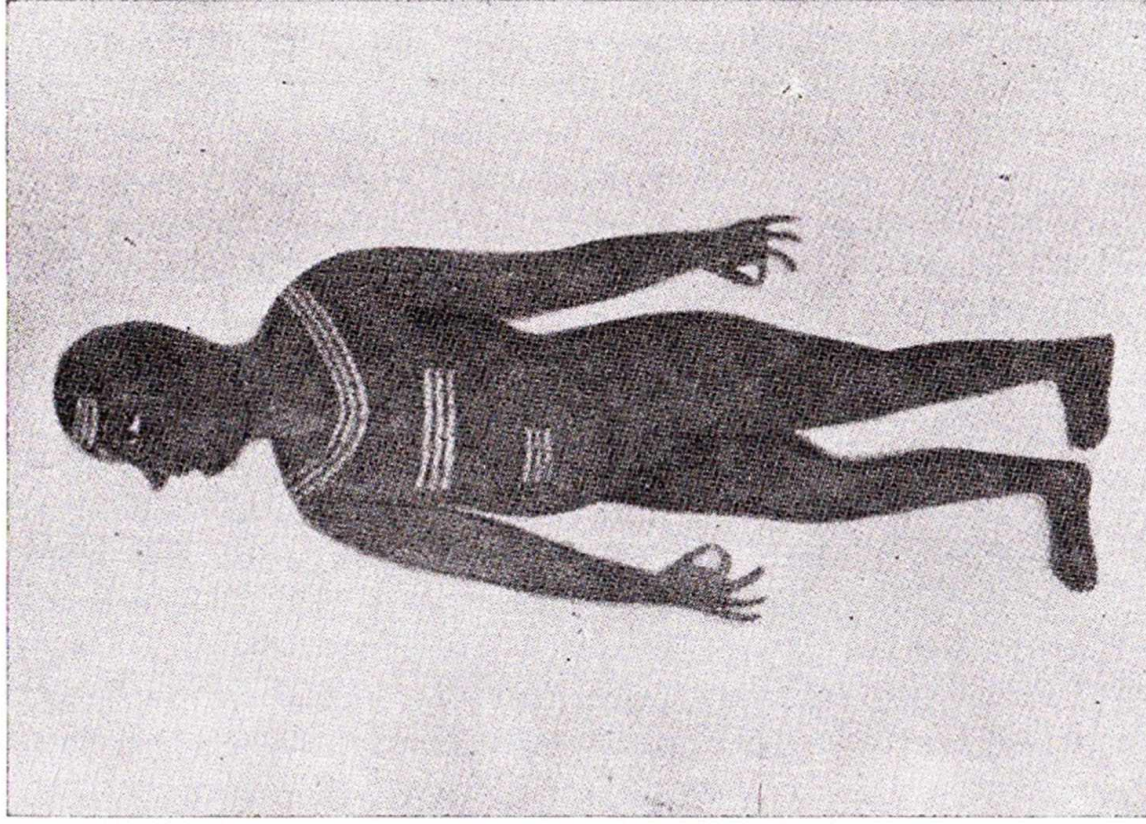
Sadasiva usually spent his days far from the beaten track, though he was occasionally seen in areas where quiet did not reign supreme. In gardens and secluded parts, in the midst of forests or sands of river beds, in places frequented and unfrequented, he was seen wandering naked in utter indifference to what was going on around him, and in unbroken habitude of silence.

Many pieces of miraculous melodrama have gathered about his life. At the holy village of Tiruchchendur he brought back to life the daughter of a nobleman by simply touching the corpse. He cured a Brahman of advanced leprosy at Ramnad by giving a pinch of common earth! On occasions of great festivals like the *Sivaratri*

* Not ordinary ashes, but those taken from *dhunis*, fires lighted by wandering ascetics, beside which they meditate and sleep. Mud represents Mother Earth, Spirit in manifestation. (*Editor's note*)



Lotus flower, ancient symbol of divine realization,
in patio pool at SRF headquarters, Los Angeles, Cal.



Sadasiva, storied 18th-century Indian saint, his hands
in a peaceful *mudra* (Courtesy Pudukkottai State)

(honoring Lord Shiva) and *Gokulashtami* (honoring Lord Krishna) he was seen at one and the same time in a number of shrines. His spiritual eminence, again, made a profound scholar of a bachelor who served him; for when Sadasiva wrote with a blade of *darbha* (a kind of grass considered holy) the *bijakshara* (a sacred syllable) on the tip of the devotee's tongue, the latter became so erudite that he distinguished himself throughout Mysore State, and received endowments of land in the village of Nerur — a fact remembered by his descendants there even today. Tradition records how, whenever Sadasiva uttered the names of God in a temple which he happened to visit, there used to drop from the sky a petal at the mention of each name; how he once surprised a sugar manufacturer near Chidambaram by drinking boiling sugar-cane juice; and so on. Indeed no other saint in history is the hero of so many exploits; and the wonder of it all is that he cared to be nothing more than a soul wandering alone and undisturbed through this illusive mist of world-experience!

It is remarkable that one whose eye was so exclusively bent on eternity was at times generous enough to respond to the human appeal for grace. The spiritual philosophy and practice of Sadasiva Brahman was not neglectful of the woes of the mundane world. He was not a conceited monk, a stuck-up egoist who, living in the spiritual clouds, regarded himself as too advanced to listen to the prayers of lesser men. The Tanjore *Saraswati-Mahal* Library contains a manuscript letter in Sanskrit verse addressed by a pandit named Ananta Deva to his patron, Raja Sarabhoji (1711-1729), the younger brother and successor of Shahji, to whom reference has already been made. He says in it that he visited several holy shrines and waters in order to obtain for his royal patron the spiritual fruit of a son. He spent a day at Kumbhakonam and five days at Mayuram, where he bathed in the Kaveri River and prayed to the Lord morning and evening. He then proceeded to the temple of Vaidyanatha ("Lord of physicians," a title of Shiva) and propitiated the Lord and his consort Balambika to bless his patron with a child.

He then went to Dipambapura and there had an interview, which he had long desired, with Sadasiva Brahman, whom he de-

clared to be none else than Brahman, the Lord. Bowing to him, he prayed to him for the sake of the king. The saint not only showed by signs that the king would soon have a son, but bestowed on him the manuscript of the work *Atmavidyavilasa*. The pandit gave the saint *bhiksha* (alms) for three days on behalf of the king. On account of Ananta Deva's age, contentment, and bodily ailment (to cure which the king had sent a physician to him), he then settled permanently at Trikotī, one of the sacred Saiva (worshiper of Shiva) villages on the Kaveri granted by the monarch, and built a *matha* (monastery) there. He concludes his epistle with the news that he has just heard of the birth of a son to the king, and with the remark that the words of the great would never go unfulfilled.

The solicitude of Sadasiva Brahman toward ruling houses is also obvious from the story of his alleged dealing with Ramavarma Kartika Tirunal, the contemporary King of Travancore, who ruled in great glory from 1758 to 1798, and who is traditionally known as *Dharmaraja* and *Kilava-rajā*. He was a singularly successful soldier, diplomat, and administrator who established the greatness of modern Travancore, and the effects of his reforms are felt today. A linguist of remarkable talents, he encouraged learning and literature with a generosity which has become proverbial, and himself wrote several works in Sanskrit and Malayam.

To encourage the art of dramaturgy he composed those famous stories for the *Kathakali* (dance pantomime) which are popular even now. His singular taste and skill in music are immortalized by his *Balaramabharatam*. In this he first describes in prose the interrelation between *bhava* (feeling), *raga* (fixed melodic scale), and *tala* (time measure), and then gives a detailed treatment in verse of music, vocal and instrumental, and of the *natya* or dance. Sadasiva Brahman was apparently very much impressed by him, and composed, besides the romantic drama *Vasulakshmikalyanam* based on the king's marriage with Vasulakshmi, a rhetorical treatise *Ramavarma-yasobhushanam* in the name of the king, on the model of Vaidayanatha's *Prataparudra-yasobhushanam*. Sadasiva also wrote the drama *Lakshmi-kalyanam*, in which he panegyrically refers to King Martandavarma (1729-58), the predecessor of Ramavarma.

About this time Sadasiva Brahman came to the forest near Tiruvarangulam in Pudukottah State and is said to have lived there for eight years. Vijaya Raghunatha Tondaman, the then ruling Chief of Pudukottah, was a man of high religious temperament. He had been living as a recluse at Sivagnanapuram, and was desirous of obtaining the grace of the sage for two reasons. Firstly he had no son, and secondly he wanted to expiate the sin of having slain a Brahman of the village of Vahappatti. The Tondaman obtained the sage's interview after patient effort of many years.

We are told that when the saint listened to the king's confession and petition for an heir he taught him, by writing on sand, the holy *Panchakshara* and placed him under the spiritual wardship of his old co-student, Gopalakrishna Sastri, and further gave him a small quantity of butter, impregnated with *mantra*,* to be taken by the queen. Tradition says how the son whom Vijaya Raghunatha subsequently had was in consequence of this named Navanita Tondaman. Sadasiva Brahman also gave Vijaya Raghunatha an idol of Dakshinamurti (name of the Divine) which is worshiped by the Pudukkottai royal family even today. Above all, the saint ordered the king, in expiation of his sin, to feed every year a lakh † of Brahmans during the *Navaratri* festival, and to distribute to them doles of rice, red in color like the blood he had shed. The king and his descendants, moreover, were enjoined to perform special propitiatory *pūja* (worship) of Durga, goddess of victory, ‡ and at the same time gratify the learned poor by liberal patronage.

Vijaya Raghunatha closely followed these instructions; and his descendants have done so ever since. Even today a visitor to the Tondaman's palace at Pudukkottai during the *Navaratri* festival will see hundreds of Brahmans, men and women, of all sects and classes, receiving each day for a period of ten days a measure of rice and five *kasus* each. Going inside the palace he will find many a pious Brahman in the shrines of Durga, Lakshmi, Saraswati, and Dakshinamurti (personifications of Deity) in meditation and prayer for the long life and prosperity of the royal family.

* Potent vibration of a sacred word. † Literally, 100,000; a large number.

‡ In Her aspect as slayer of demons, i.e., evil, ignorance of God. (*Editor's note*)

Leaving the rambling buildings of the royal residence, he might wend his way along the busy bazaar street to the premises of the Sanskrit College, where he will find a large number of scholars, Vedins and Vedantins, Tarkikas and Vaiyakarnis, Mimamsakas, and Puranists, who have come from distant parts, and who, at the end of their discussions and disputations, receive presents in accordance with their studies and attainments. Everything takes place as it was organized by Vijaya Raghunath Tondaman eight generations back; and the antiquarian will recognize that he is in the midst of an eighteenth century scene of the days when Sadasiva Brahman favored his illustrious royal pupil. The very sands on which the saint wrote his instructions are preserved as sacred relics in the Tirugokarnam temple.

A brief survey of the various works of Sadasiva Brahman can now be attempted. Reference has already been made to the *Atma-vidyavilasa*, the *Ramaraja-yasobhushana*, and so on. The other works of Sadasiva Brahman include the *Navamanimala*, on his Guru; the *Atmanusandhana*, on the method of contemplating one's self as identical with Brahman; the *Svapnodita*, a tribute to the spiritual preceptor who, in the case of the author, is said to have taught his disciple in his dream-state; the *Svanubhutiprakasika*, on contemplation of the self as spiritual essence; the *Dakshinamurti-dhyana*, a prayer to Lord Dakshinamurti; the *Mano-niyamana*, a mandatory address to the mind to devote itself to Shiva, the Infinite; the *Nava-varnaratna-mala*, a prayer to Shiva; the *Siddhanta-kalpavalli*, a poetic version of Appaiya Dikshita's *Siddhanta-lesasangraha*; the *Advaitarasa-manjari*; and above all his magnum opus, the *Brahmasutravrtti* or *Brahmatatvaprasika*, a brilliant work of immense value to the learned as well as to laymen. It gives the essence of the *Advaita* (non-dual, monistic philosophy) with all the authority that one who realized the truth of his teachings could bring to the subject.

It is remarkably lucid and clear in its analysis. Sadasiva explains the different parts of every *adhikarana* (formal lesson or exposition) in the *Brahmasutras*. An *adhikarana* or *adhayaya* con-

(Continued on page 29)

Soul Whispers

By PARAMAHANSA YOGANANDA

+

Intimations of Thy presence tremble through my feelings, and glimpses of Thee flash in my sacred thoughts; yet Thou seemest distant. Remove the veil between us; come, Spirit, come!

+

The magic wand of meditation touches all sounds, melting them into the primal *Aum*. It courses through the stars, through the earth, through the waters. O Spirit, reveal Thyself to me as *Aum*, *Aum*, the call to prayer of the cosmos.

+

I was parched in the desert of false hopes. Now my desires have slaked their thirst forever, drinking of Thee.

+

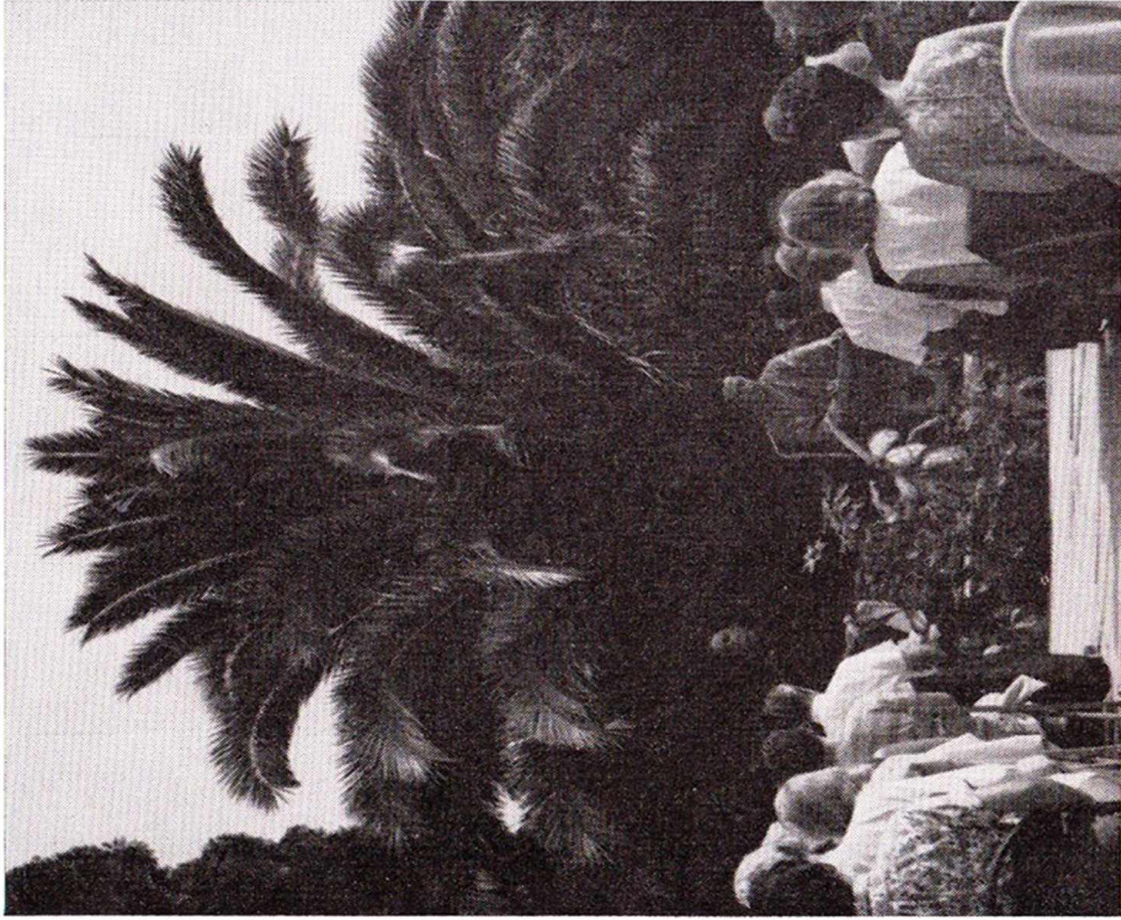
O Invisible Lord, Thy presence permeates the sunrays. They recharge my body battery, that I be strong and tireless. In the heat of the day's activities I drink from Thy fountain of joy.

+

Teach me to feel Thy presence in me, above me, beneath me, and around me.

+

Endowed with a spark of immortality, I have flown from life to life. I escape from all who audaciously try to possess me! I belong only to Thee. No transiency enthalls me; my true Home is Thy Changeless Spirit.



(Left) Devotees chanting with Yogacharya Binay Narayan, secretary of Yogoda Satsanga Society of India, and Brother Mokshananda at *satsanga* conducted by Yogacharyaji at SRF headquarters, Los Angeles, Aug. 18th. (Right) Reverend



Mother Daya Mata, SRF president, greets students at reception afterward honoring the Yogacharya.

YSS SECRETARY VISITS AMERICA



Yogacharya Binay Narayan, secretary-treasurer of Yogoda Satsanga Society of India and member of the Board of Directors of Self-Realization Fellowship, arrived at SRF-YSS international headquarters in Los Angeles on June 10, 1968. He had accompanied the Reverend Mother Daya Mata, president of SRF-YSS, on her return trip to the United States after a six months' visit to YSS headquarters and centers in India.*

The Yogacharya met the Reverend Mother Daya Mata in 1958, during her first visit to India. Deeply drawn by the depth of her devotion to God and her dedication to her Guru Paramahansa Yogananda and his teachings, he requested initiation in the SRF-YSS path of *Kriya Yoga*. Throughout his life Yogacharyaji † has devoutly and faithfully lived by the highest ideals and precepts of India's ancient religion and philosophy. When he met the Reverend Mother he recognized in her a soul that had received the divine light of Truth from a God-realized Master. Mother Daya Mata felt Yogacharyaji's sincere desire for God, and was impressed with his enthusiasm for the work of Paramahansa Yogananda. She encouraged him to assist with the expansion and guidance of Yogoda Satsanga Society of India, and by the time of her departure from India in 1959 had placed on his shoulders much of the responsibility for Paramahansa Yogananda's work in India.

Ten Years of Devoted Service to YSS

Prior to meeting the Reverend Mother, Yogacharyaji was serving, and continues to serve, as one of the founding directors of Niramoy, one of the largest tuberculosis hospitals and sanatoriums in India. In addition to this and other humanitarian activities, Yogacharyaji has helped to establish a cultural organization for the preservation of Sanskrit and the study of India's ancient scriptures. What spare time was left he spent in spiritual study and in visiting

* See *Self-Realization Magazine*, April-June 1968.

† The suffix "ji" denotes respect.

India's saints. Throughout the past ten years of his association with Yogoda Satsanga Society, he has selflessly and unreservedly dedicated his time and energy to the development of the Society.

The YSS secretary's five-month visit to Los Angeles has been filled with activity. Here primarily for meetings with the SRF Board of Directors and for coordinating the work of SRF-YSS, much of his time has been spent at the international headquarters and in visiting the SRF ashrams and temples established by Paramahansa Yogananda in southern California. Local members and friends have greatly enjoyed his inspiring, informative talks in the SRF churches: at Hollywood on June 16th and July 21st, San Diego on June 23rd, Fullerton on June 30th, SRF Lake Shrine (Pacific Palisades) on July 7th and September 29th, Encinitas on September 9th, and Phoenix, Arizona, on October 6th. The Yoga-charya attended a reception in his honor at the Fullerton SRF Church on July 27th. Its members presented him with a gift of scientific educational toys for the use of children in the YSS schools. He visited the SRF Center at Redondo Beach on July 28th. On August



New science wing under construction for Yogoda Satsanga Society college and high school in Ranchi, Bihar, India

23rd and 25th he spoke to SRF devotees in San Francisco and Los Gatos. He spoke at Cypress College in Fullerton on July 18th and will speak at University of Southern California in Los Angeles on October 25th.

On Sunday, August 18th, SRF lay disciples gave a reception for the YSS secretary at SRF headquarters on Mount Washington (*see back cover*). Many members and friends enjoyed *satsanga* * with Yogacharyaji, and his discourse on the scriptures of India and on the spiritual and educational activities of Yogoda Satsanga Society was deeply appreciated. At its conclusion the lay disciples of all SRF churches in southern California presented to him a gift of one thousand dollars for Paramahansa Yogananda's work in India.

The Yogacharya spent many evenings in *satsanga* with SRF renunciants in Paramahansaji's California ashrams, answering questions about India and YSS activities there, and telling stories about Indian saints and spiritual customs.

The presence of this devoted disciple of Paramahansa Yogananda will be sorely missed when he departs on November 4th to return to India. En route, he will visit with SRF devotees in Honolulu, Tokyo, and Bangkok. His deep devotion and tireless dedication to the mission of Paramahansa Yogananda through Self-Realization Fellowship and Yogoda Satsanga Society of India have forged an eternal bond of love and respect in the hearts of all SRF-YSS devotees.

* Literally, "fellowship with Truth." A gathering for the purpose of spiritual discussion and meditation on God.

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A SPIRITUAL INTERPRETATION OF THE BHAGAVAD-GITA

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

BY PARAMAHANSA YOGANANDA



Chapter XVIII, Stanza 3

Some philosophers say that all work should be forsaken as full of taint. Others declare that the activities of yajna (sacrifice), philanthropy, and self-discipline ought not to be abandoned.

Naturally those yogis who are fully liberated and immersed in God can say that all actions belong to the domain of delusion and should be abandoned, keeping the soul in unbroken ecstasy with God. In complete liberation or oneness with Spirit all forms of action can be condemned as delusive, for Spirit in the unmanifested state is beyond all vibrations and hence beyond all actions.

The question then arises, how can an ordinary mortal, by abandoning good, bad, and divine or meditative activities, realize the state of cosmic consciousness of the Actionless Absolute?

Theoretical philosophers who denounce all activities without having attained the cosmic consciousness of God are harbingers of delusion and wrong advice. The truly wise say that activities con-

nected with holy fire ceremonies (*yajna*), the offering of gifts, and self-disciplinary practices should not be abandoned by the yogi striving for liberation. This is why in the first stanza of the sixth chapter of the *Gita* the Lord warned that he who does not perform dutiful divine actions, without desire for their fruits, is not a true yogi or a true renunciant.

In this third stanza of chapter eighteen the *Gita* declares that the truly wise inculcate the doctrine of performing the external holy fire ceremony, casting clarified butter into fire, which symbolizes casting material consciousness into the fire of inner wisdom; and the metaphysical fire ceremony, the burning of mortal desires in the cosmic perception of God, or destroying material desires in the fire of divine longings.

Such men of wisdom also declare that the act of giving gifts to the afflicted involves feeling for God as the One who is suffering in others, and hence leads to liberation. The limiting selfish desire to obtain things for self must be replaced by the liberating selfless desire to bestow gifts on the greater Self.

Self-disciplining actions also should be performed, to train body, mind, and soul away from identification with confining bodily pleasures and make them tabernacles of divine Bliss.

It is evident that in order to take out a thorn in the flesh one has to use another thorn; after the painful thorn has been removed, both thorns should be dispensed with. The thorn of delusive action imbedded in the human consciousness should be taken out by the thorn of divine activity. After that is accomplished, the soul can rise above both good and delusive activities and remain merged in the Absolute, beyond the state of active vibrations.

Chapter XVIII, Stanzas 4 and 5

The Blessed Lord said:

Understand from Me the ultimate truth about renunciation, O best of the Bharatas [Arjuna]. For renunciation has been spoken of as consisting of three kinds, O tiger among men.

The action involved in Yajna, philanthropy, and self-discipline

verily ought to be performed, and should not be forsaken, for Yajna, philanthropy, and self-discipline sanctify the wise.

The Lord reiterates to His devotee what He has already declared in the third stanza, that performance of the external rites of the holy fire ceremony and the inner spiritual rite of burning mortal desires in the fire of wisdom; and expanding the self by feeling for others; and engaging in bodily postures, mental concentration, and ecstatic communion with Self make up the three kinds of delusion-dispelling, soul-reminding activities, and should not be renounced. For such activities are necessary to displace the reign of delusive sense activities performed by the ego. The wise consider all noble activities connected with the fire ceremony, gifts, and self-discipline as purifying.

In other words, the wise point out that the ego, drenched with the odorous waters of material activity, should be cleansed by the fragrant waters of God-reminding activities.



Rev. Mother Daya Mata (*center, second from right*) at reception in her honor in remote village of Palpara, India, March 5, 1968. The function was attended by 4,000 persons, many of them from the student body of 2,000 who are enrolled in the Yogoda Satsanga Society schools in Palpara.

U.S. DISCIPLE CARRIES ON YOGA WORK Movement Which Flourished Here Prospers Abroad



*An article by Dan L. Thrapp, Religion Editor,
in the August 25, 1968, issue of the "Los Angeles Times"*

Nearly half a century ago — in 1920, to be exact — a long-haired Indian mystic stepped to the shore of the United States as a delegate to the International Congress of Religious Liberals, meeting at Boston.

He was Paramahansa Yogananda, who three years earlier had founded Yogoda Satsanga Society (Self-Realization Fellowship) of India and came to this country as its representative. He returned to India only for a one year's visit during the next 32 years.

Yogananda is known to scores of thousands as the author of the perennial good seller, *Autobiography of a Yogi*, and to thousands of others through the flourishing SRF centers his movement operates. Although it began in India, it flourished in the United States, and, flourishing here, it has returned much of the vitality and vibrant health it found in this country to his native India.

International headquarters of SRF is at 3880 San Rafael Ave., on Mt. Washington, and its president is Daya Mata, who as a 17-year-old Utah girl first listened to a Yogananda lecture and almost immediately became one of his followers. Twenty-one years later, when Yogananda died in 1952, an American student whom Yogananda had given the name Rajasi Janakananda served briefly as president; then Daya Mata became head of the organization and has guided its destiny ever since.

She is a lively, friendly woman, who four times has visited India in the course of her administrative duties, and is happy with Yogoda Satsanga Society's immense progress there.

"In 1917, while still a young man, Yogananda founded a boys' school to demonstrate the practicality of harmonious development of body, mind, and soul awareness," she said.

The Maharaja of Kasimbazar donated his summer palace at Ranchi, Bihar, about 200 miles east of Calcutta, for the school.

From the start Yogananda had expressed a belief in a well-rounded education for youngsters.

School for Boys

"The ideal of education has always been close to my heart," he said. "I clearly saw the arid results of ordinary instruction aimed at development of body and intellect only. Moral and spiritual values, without which no man can approach happiness, too often were lacking. I determined to found a school where boys could develop into the full stature of manhood."

The summer palace became the main building of the new school. The grant of land included 25 fertile acres at an elevation of 2,000 feet and blessed with a healthful climate.

A program for grammar and high schools was organized and a curriculum developed including agricultural, industrial, commercial and academic subjects. It became the nucleus of the work in India of the future SRF.

"Following the educational ideals of the rishis, the wise men of ancient India, many classes were held outdoors under spreading mango and lichi trees," said Daya Mata. "Studies were interspersed with periods of recreation, prayer, and especially yoga meditation. Students responded well."

Not only did Ranchi pupils distinguish themselves later on in the university, but while at Ranchi they excelled in competitive sports.

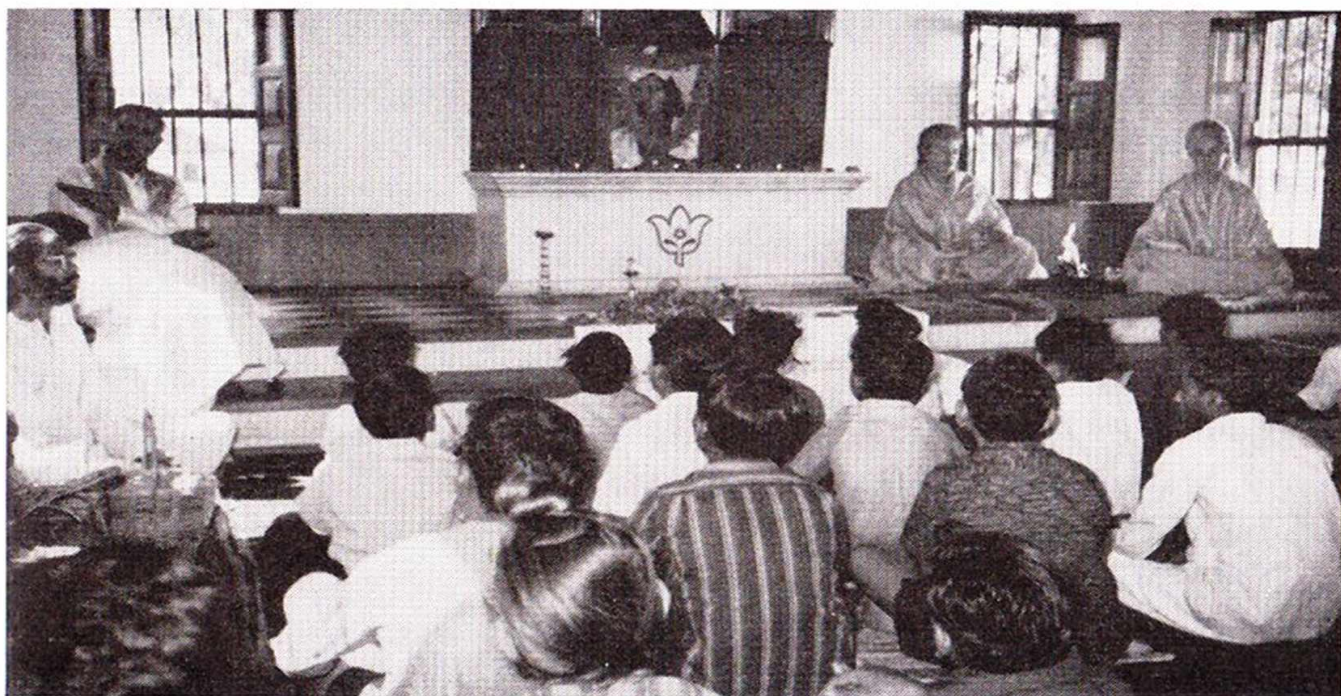
Shortly before his death in 1952, Yogananda requested Daya Mata to look after his work in India. She took it not as a house-keeping chore, but as a commission to expand and enlarge those labors, and to inject into them something of her own vitality and vision.

The 37-year disciple of the mystic has lectured throughout the sub-continent and has helped arouse among the Indians themselves a new interest and enthusiasm for the basic religious concepts which originated in their own country.

It is a biblical maxim that a prophet is sometimes ignored by his own people. Yogananda was never ignored by the people of India, but it took an American to project him to his full stature there. During her four trips to India, Daya Mata spent much time and effort in directing the development of the educational system initiated by Yogananda. It has expanded greatly in that country.

At Ranchi the high school, junior high school and grammar school have a total enrollment of 627 boys. Twenty teachers conduct classes and extracurricular activities, which include many sports and outings to nearby jungles and river scenes. Time is devoted daily to prayer, chanting (a standard Indian religious practice), and Yoga meditation.

Although Hindi is the primary language of instruction, English and Bengali, an East Indian language, also are taught.



YSS school children receiving *Hong-Sau* initiation in Yogananda Shrine, Ranchi, India, Jan. 1968. Rev. Mother Daya Mata and Mrinalini Mata meditate as Yogacharya Binay Narayan translates instructions into Hindi.

Last year a major innovation was completed when the school opened a college, a school for girls, a music and craft academy, and a Montessorian school for children aged 3 to 6. The Montessori instruction aims at development of the capacity of young people at an early age. The academy of arts and crafts is conducted by noted Indian musicians and craft instructors.

This fall a science section is expected to be added to the college, which in its first year stressed arts and commerce.

Four Other Schools

In addition to this schooling center, Yogoda Satsanga Society sponsors high schools at four other villages, three in West Bengal and one in the Himalayas.

Three of these are in remote areas accessible only by bullock cart and are the sole educational facility in their area. In all cases the schools are operated in relationship to governmental provisions for education, and are accredited institutions.

It is expected that their enrollment will double by 1969, and facilities are being expanded as rapidly as possible. A nominal tuition fee is charged, averaging about \$1 per session.

Those who cannot afford it get their education free. Teachers are paid by the Society.

Educational activities, however, are secondary to the Society's primary objective: to disseminate Yogananda's teachings on the science of Yoga, with all its ramifications. Numerous Yogoda Satsanga Society centers and meditation groups have been organized in India's principal cities and villages.

Yogananda's books are widely read in India, as they are in this country, and the Society publishes them there, as here.

Four ashrams, or monasteries, are maintained for the spiritual training of persons wishing to dedicate their lives to the Society's work. A small hospital, operated at Ranchi, provides free medical aid to thousands of out-patients and some in-patients each year. The Society pays the salaries of doctors and technicians.

sists of a *vishaya* or subject matter; *samsaya* or doubts necessitating the inquiry; *phala* or the benefit resulting from the adoption of either view; the *purvapaksha* or statement of objections to it by the objector; and the *siddhanta* or statement of the reasons for the author's views and conclusions. Sadasiva explains every one of these, and gives at the end of each a brief summary in one or two verses. He also explains the connection (*sangati*) between one *adhikarana* and the next.

The *Brahmasutravrtti* consists of four *adhyayas*. In the first or *Samanvayadhyaya*, Sadasiva deals with the *Samanvaya* or the goal of the spiritual aspirant, which is identity with Brahman. Dividing it into four *padas* (chapters), Sadasiva describes successively the characteristics of Brahman and the Nirguna and Saguna Ishwara (impersonal and personal God). The doubtful passages in the *Sutras* are explained as well, and reconciled to the general conclusions on the subject. In the second chapter or *Avirodadhyaya* Sadasiva replies to objections that may be raised against the chief statements made in Chapter I. These objections and answers are given under the headings of the *Smritis* (scriptures), reason, and the rival religious systems. An account of the creation of the five elements is then given, and the apparent inconsistencies regarding the *Samanvaya* are then reconciled.

In Chapter III or the *Sadanadhyaya*, Sadasivendra deals with the means of realization. In the first *pada* he shows how the individual departs and returns in the round of births and deaths, and how this can be ended by the practice of *vairagya* (dispassion, renunciation). In the second *pada* he traces the nature of *Jiva* (Soul) and Brahman (God), and in the third the identity of the two as can be seen by meditations. Sadasivendra describes the manner and methods of meditation according to the 32 *Vidyas* (types of knowledge). He concludes this *Adhyaya* with an account of the *Angas* or accessions to the *Vidyas*, like virtues, contemplation, etc. In Chapter IV or the *Phaladhyaya*, Sadasivendra deals with the fruits of *Brahmavidya* (knowledge of God). In the first *pada* the career of the *Jiva* in the *upasana* (meditative worship) of the Nirguna and Sa-

guna Brahman is given. In the second the author describes the manner in which the *Jiva* leaves the body at death, showing that in the case of *Nirguna* there is no such leaving at all. In the third and fourth *padas* the soul's passage to *Brahmaloka* (Heaven) and union with Brahman (*Nirgunavidya*) are described.

Sadasiva Brahman has also left an authoritative commentary on Patanjali's *Yoga Sutras* under the name of *Yogasudhakara*. It is a work of singular value as it gives the experiences of "the greatest Rajayogin * of South India." This commentary is in the four *padas* on *Samadhi* (conscious union with God), *Sadhana* (practice of spiritual disciplines), *Vibhuti* (manifestation of divine powers), and *Kaivalya* (emancipation) and is highly treasured as a guide to the practical yogi.

As an exponent of *Sagunopasana* (worship of a personal God), Sadasiva's greatest contribution is the *sankirtana* (devotional music) form of propitiating the Lord. His *Gitasundara* or *Sangitasundara*, modeled after the *Gitagovinda* on God Somasundara, and his *Kritis* possess a freshness and an appealing sweetness which time has hardly effaced. They possess, moreover, a supreme characteristic — the capacity to rouse the enthusiasm of even the comparatively illiterate. They are further suited to the orchestric methods of cooperative symphony. They appeal equally to vocalists and instrumentalists, to experts and to laymen, and to individuals and concert promenades. The soloist can have unlimited scope for the display of his skill in the singing of Sadasiva's *kritis*; but the less gifted can have equal scope in the opportunity for the concert. As the fit theme of classical technique and devotional charm they have, during the last century and a half, ennobled the *bhajana* halls of South India and made men forget the miseries of the world for a time in the Elysium of communion with the Lord. They form a supreme example of eternal classicism, and defy revaluations. They hold unlimited sway over devotional minds, charming men into forgetting that they are human and remembering that they are part of the Divine! A more successful method of emotionalizing the lessons of Advaitism it is hard to imagine; and Sadasiva Brahman remains a master charmer, as he is a master teacher.

*Follower of the *Raja* (royal) *Yoga* path.

The manner of Sadasiva Brahman's death was as marvelous as his life. He foretold the exact time and place of his demise, asking the king to have a tomb ready for him, and to consecrate on the grave a *linga* (symbol of Lord Shiva) which he said would be brought by a Brahman from Benares. Then he vanished. In accordance with these words, the Tondaman proceeded to Nerur (Trichinopoly District). There the saint appeared suddenly before him and the assembled people, and as suddenly passed on to death. The pious and grief-struck king constructed a shrine over the remains of the being whom he worshiped as an incarnation of God, consecrated the *linga* which, as the saint had prophesied, was brought at the time by a Brahman from the north, and granted two villages for the perpetual maintenance of the shrine and the performance of festivals during the *Navaratri*. Even today the Raja of Pudukkottai takes a keen personal interest in celebrating the festival. — *Reprinted from "The Scholar," Palghat, South India.*

1969 SRF CLASS SERIES IN LOS ANGELES

July 18-27

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

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

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

Detailed information will be mailed to all students and inquirers in the Spring of 1969.

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

Prayers for Divine Healing

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

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

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

Send for this free booklet

"Highway to the Infinite"



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

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

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

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

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Letters from SRF Students



"The Lessons are inspiring, positive, and when executed in the manner described, do achieve results. It is truly wonderful to have spiritual thoughts and actions to ponder continuously, and these Lessons bring this joy each week." — *G.S., Medford, Oregon.*

"The arrival of each Lesson is like a ray of sunshine coming into our home. We are so grateful for what we have gained during the past year." — *E.S., Oakland, California.*

"Gradually we were led to Master's teachings and to God's wonderful way. There is nothing more satisfying and beautiful than following his 'highway' to the Infinite. I realize that I have come only a little distance, but with His help I will always be found on this path, trying to draw ever closer to Him. I am so happy in the freedom I feel." — *J.C., Covina, California.*

"All of the world's riches or allures, past, present, or future, are as nothing to the inestimable value of these wonderful Lessons." — *A.C., North Hollywood, California.*

"How much I enjoy the SRF Lessons! They are filled with wisdom and truth. I feel the warmth and love of the personality of Paramahansa Yogananda permeating each one." *M.M., Toronto, Ont., Canada.*

"Lately, the atmosphere of our home is changing — anger isn't so explosive and gives way to laughter. I am learning to be silent until I am able to achieve calmness. All three of us are happier and discovering a new feeling of warm and loving regard." — *H.R., Penticton, B.C., Canada.*

"I am a much happier person, a more dedicated and disciplined person, than when I began this program several years ago. I have been devoted to metaphysical principles and knowledge for some thirty years, but I feel that now I have found a method of meditation that suits me one hundred percent." — *B.M., Santa Monica, California.*

"I am calmer and happier than when I started the SRF Lessons. I am coming to have a real sense of not being alone in the world — I feel that God is with me. I am developing a core of inner peace and happiness, although externally the past year has been a difficult one for

me and my family. Before then, although our life would have appeared to an observer much easier and more prosperous, I was actually less happy. I believe I know now what the purpose of living is, 'what it's all about,' and I feel much more competent to deal with difficulties as they arise." — J.M., *La Jolla, California*.

"Practice of the SRF techniques has been of real benefit to me. I feel more inner peace and joy in living, with less emotional reactions to the daily events of life." — L.P., *Cambridge, Mass.*

"I like to think of the Self-Realization Order [monastic branch of SRF] as a center of light in the world, which in time will draw all darkness within itself to be transmuted back into light." — D.T., *Santa Cruz, California*.

"What can I say of the recording of Master's voice [*Chants and Prayers*] except that it stirs me beyond all understanding! I seem to be enclosed in a land of silence with no desire to speak, for there is no need." — D.T., *Santa Cruz, California*.

"Through faithful application of the divine laws and methods that SRF is teaching me, I have been capable of establishing complete control of my emotions — something which at one time was very difficult. I am now able to draw on this calm inner peace when an unusual occasion arises. Thus I have gained poise and confidence in all my undertakings." — A.A., *Brookfield, Mass.*

"This teaching is something I have been looking for all my life. It brings me a growing inner peace. Until I had these Lessons I was never relaxed. Now I can relax both my body and my mind." — E. B., *Los Angeles, California*.

"I am writing to say how very grateful I am that you included me on your list when sending the letter telling of Daya Mata's visit to London on her way back to the States. I was able to be present at the meeting and I would like to tell you that I was more than inspired by listening to her wonderful talk. It has made me all the more determined to seek God with renewed vigor and devotion. The divine fragrance of the meeting with the beloved Daya Ma will long remain with me." — G.M., *Tottenham, London, England*.

"I enjoy reading *Metaphysical Meditations* and *Whispers from Eternity*. Every paragraph seems to emphasize a different aspect of the eternal Truth. I feel that everyone without exception should have a copy of these wonderful books." — L.R., *Surrey, England*.

AN IMPORTANT MESSAGE from Self-Realization Fellowship

In this age of growing interest in the ancient science of Yoga and the wisdom of the East, there is an evident need for discrimination in choosing a proper source for Yoga instruction. The authenticity of a teacher or school is of prime importance in every field of endeavor — and so it is with Yoga.

Self-Realization Fellowship was founded in India in 1917 and in America in 1920 by Paramahansa Yogananda. He was the last in a line of four great Hindu masters (Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, and Paramahansa Yogananda). In 1861 Mahavatar Babaji revived and sent forth the liberating technique of *Kriya Yoga* as a divine dispensation to the world. He chose Paramahansa Yogananda to spread the sacred knowledge.

Through Self-Realization Fellowship, the institution founded by Yoganandaji for the dissemination of his message; through his books and SRF Lessons, through the official representatives and teachers of the Fellowship, and especially through the attunement with guru that comes to students who practice his precepts, Paramahansa Yogananda continues to guide and inspire all who would sincerely follow this path.

Only those trained disciples who have dedicated their lives to service within the SRF organization were designated by Yoganandaji to train others to carry out his mission of disseminating the SRF teachings in all lands. If you want to be sure that you are receiving printed material emanating from or authorized by SRF international headquarters, please look for the Self-Realization Fellowship name and Los Angeles address as author, notice of SRF copyright, and the SRF lotus symbol, which usually appear on any official announcement literature pertaining to Lessons, Classes, and Retreats sponsored by Self-Realization Fellowship.

Only those persons appointed by SRF international headquarters in Los Angeles, California, may be regarded as authorized SRF lecturers, teachers, or center or meditation group leaders. If you wish to verify the SRF affiliation of any individual or group,

please write to SRF international headquarters for information. Thus you can make sure that you are receiving the pure teachings of Paramahansa Yogananda and not an interpretation.

Many imitators are borrowing the name of this beloved world guru to gain recognition for themselves; there are some who use the sacred teachings he gave through SRF to further their own interests. Self-Realization Fellowship bears no responsibility for spiritual instruction given from any source other than SRF international headquarters or an SRF representative accredited by the headquarters.

There is a spiritual blessing implicit in the practice of precepts given by a true guru or his chosen channels. Obtaining instruction through other means is to miss this subtle but important aspect of the revelation of divine truths. According to spiritual law, one may have many teachers, but only one guru.



East entrance to new flagstone patio beside administration building, SRF headquarters, Los Angeles. Windows of main office overlook the area, which is partly shaded by avocado trees. Bright geraniums in pots line top of wall. Steps and coping of wall and balustrades are of flagstone.

Books by Paramahansa Yogananda



Autobiography of a Yogi. 9th edition, 514 pages, \$4.00

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

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

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

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

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

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

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

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

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Comments on "Autobiography of a Yogi"



"*Autobiography of a Yogi* has put together and made sense of many things I could not understand about my religion, and now the Bible has become an adventure in Truth and reality. Being something of a skeptic, I compared Yogananda's statements with those of many other beliefs, and found that almost all said those same things, in different words." — *M.W., Frontera, California.*

"What joy and peace just the reading of *Autobiography of a Yogi* brought me! I could feel the love of this man as I read. A great blessing." — *J.L., Denver, Colorado.*

"So engrossed was I with dear Yogananda's story, it seemed I was living each day with him in his search for his guru. I experienced such a thrill from merely reading the great Master's words about the saintly souls he knew that I can sense what untold joy Yogananda must have felt from being in their presence and learning from them. I am sure you have experienced this joy also from the mere presence of Yogananda, for he truly is a great man of God." — *J.B., Yellow Springs, Ohio.*

"After encountering Yogananda's most inspiring *Autobiography* — a reading privilege I will never forget — and learning therein of the availability of the teachings of *Kriya Yoga*, I was overjoyed. It was like seeing something that I had forgotten stamped in gold. . . . I have been fortunate to experience and give testimony to the helpful intercedence of Babaji in times of distress and at moments of heightened consciousness." — *W.B., Seneca Falls, New York.*

"I look forward to receiving the new edition of your French translation of *Autobiography of a Yogi*, for I have many French friends whom I would like to initiate into the enchanting world of this book. . . . Something extraordinary happened while I was reading it. I felt immediately that this is what I had been searching for. The frequent references to meditation as a way of worshiping God increased my interest in meditation. I reread the whole book twice very attentively, with all the footnotes, and I could not tell you how many times I went back to the chapter about the resurrection of Sri Yukteswar. I go back to it any time discouragement and despair haunt me, as I would go to a miraculous source for quenching my thirst." — *N.J., Jefferson City, Missouri.*



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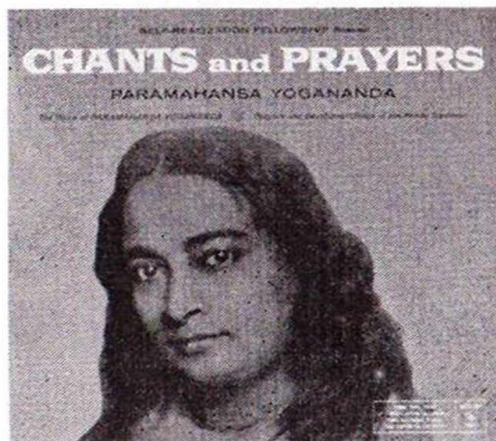
Open throughout the year to SRF members and friends. Retreats of one to fourteen days may be arranged. In addition, planned weekend retreats are offered for men on the first weekend of each month, for women on the third weekend, and for married couples on the fifth weekend (when one occurs). These special retreats include classes in the teachings of Paramahansa Yogananda. Students of the weekly SRF Lessons may also receive personal instruction in the SRF techniques of meditation, including (for those eligible) *Kriya Yoga*. Ample time is allowed for rest and relaxation in the peaceful seaside environment of the Retreat, which is located in the Encinitas SRF Colony by the Pacific Ocean. Send for descriptive leaflet.

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Founded in America by Paramahansa Yogananda in 1920

YOGODA SATSANGA SOCIETY OF INDIA

Founded in India by Paramahansa Yogananda in 1917

Rev. Mother Daya Mata, *President*

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

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

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

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

UNITED STATES

California

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

HOLLYWOOD — SRF Church of All Religions, SRF India Center, 4860-66 Sunset Blvd. Telephone 661-8006.
SERVICES: Sun. 8:30 a.m. (meditation), 9:30 and 11 a.m. (main service), 11 a.m. (children's service), 8 p.m. (meditation); Thurs. 8 p.m. (midweek service).

MEDITATION COUNSELORS: Meera Mata, Bro. Mokshananda. Telephone 661-8006 or 225-2471.

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

PACIFIC PALISADES — SRF Lake Shrine Church of All Religions and Mahatma Gandhi World Peace Me-

morial, Yogananda Museum, 17190 Sunset Blvd. Telephone 454-4114. Open to visitors daily except Mon.

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

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

FULLERTON — SRF Church of All Religions, 142 East Chapman Ave.

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

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

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

SERVICES: SRF Retreat Chapel, 215 K St. at Second. Sun. 10 a.m. (meditation), 11 a.m. (main service), 8 p.m. (meditation); Thurs. 8 p.m. (lecture).

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

MEDITATION COUNSELOR: Bro. 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); Wed. 7:30 p.m. (meditation); Thurs. 8 p.m. (midweek service). Telephone 295-0170.

MEDITATION COUNSELOR: Bro. Bhaktananda, Bro. Premamoy. Telephone Encinitas, 753-2888.

ALHAMBRA — SRF Meditation Group.

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Arizona

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

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INDIA

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

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

Bihar

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

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(*Midnapur District*)

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EJMALICHAK — Yogoda Branch Center. Multipurpose school.

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

HANDOL—Yogoda Meditation Group Center.

JASORAJPUR — Yogoda Meditation Group Center.

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

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"Perseverance is a prime quality in every pursuit... Men fail much oftener from want of perseverance than from want of talent or of good disposition." — *Cobbett*.

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Reading the New Testament of the Bible, 1926; October 1967, inside front cover

“Material science is more theoretical than true religion. Science is able to investigate, for example, the external nature and behavior of the atom. But the practice of meditation bestows omnipresence; a yogi can become one with the atom.” — *Paramahansa Yogananda*.

Recently completed flagstone patio on east side of SRF headquarters, Los Angeles. It was designed and constructed by Brother Nityananda, a resident monk, assisted by a Brahmachari of the Order.





SECRETARY OF YSS OF INDIA CONDUCTS SATSANGA WITH SRF STUDENTS IN AMERICA

Yogacharya Binay Narayan, secretary-treasurer of Yogoda Satsanga Society of India and member of Board of Directors of Self-Realization Fellowship, leading satsanga at SRF-YSS international headquarters, Los Angeles, August 18, 1968. Afterward the Yogacharya greeted students personally at reception in his honor. It is his first visit to America and to the SRF Centers established here by Paramahansa Yogananda, founder of SRF-YSS.