



# Self-Realization

## MAGAZINE

Founded in 1925 by PARAMAHANSA YOGANANDA



### SRF-YSS PRESIDENT WELCOMED IN INDIA

Sister Daya (*center, holding bouquet*), president of Self-Realization Fellowship and Yogoda Sat-Sanga Society; Sisters Mataji and Revati (*center, wearing garlands*); and Brother Kriyananda (*fifth from left*); being welcomed on October 19, 1958, to YSS headquarters, Dakshineswar, India. (*Fifth from right, front row*) Swami Atmananda, YSS secretary.

*Healing of Body, Mind, and Soul*

JAN. - FEB. 1959  
25¢

March - April, 1959  
Volume 30-4

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Sri Jagadguru Shankaracharya of Gowardhan Math, Puri, India, looks at scrapbook of pictures and news clippings pertaining to his epochal American tour in 1958 under the sponsorship of Self-Realization Fellowship. Sister Daya ( left ) , president of SRF, presented the scrapbook to His Holiness on November 22nd at his ashram in Nagpur, India.

Sister Daya, president of Self -Realization Fellowship of America and Yogoda Sat-Sanga Society of India; and Sister Mataji, November 18, 1958. Photograph taken in Calcutta, India, by Sananda Lal Ghosh, a brother of Paramahansa Yogananda. Gathering of YSS devotees at YSS Gurudham, January 4th, Serampore, during birthday anniversary celebrations honoring the late Mod Lal Thakur, disciple of

Swami Sri Yukteswar. Sister Daya and her party  
A SPIRITUAL INTERPRETATION OF THE BHAGAVAD- GITA  
(India's greatest scripture, a part of the inspiring epic, the "Mahabharata")  
By PARAMAHANSA YOGANANDA

#### Chapter X11, Stanza 1

Literal Translation

Arjuna said:

"Those devotees who,  
Ever steadfast,  
Thus worship Thee;  
And those  
Who adore the Indestructible,  
The Unmanifested—  
Which of these  
Is better versed in yoga.? "

Spiritual Interpretation

Here Arjuna refers to the devotee described in the last stanza of the 11th chapter (he who works for the Lord without personal attachment to anything, without feeling enmity to anyone, enshrining God as his supreme Goal); and to the devotee who worships God as formless or unmanifested Spirit. Which devotee is better acquainted with the technique of uniting soul and Spirit?

#### Chapter XII, Stanza 2

Literal Translation

The blessed Lord said:

"Those who,  
Fixing their minds on Me,  
Adore Me,  
Ever united to Me  
With supreme devotion,  
Are in My eyes  
The perfect knowers of yoga."

"But those  
Who adore the Indestructible,  
The Indescribable  
The Unmanifested,  
The All-Pervading,  
The Incomprehensible,  
The Immutable,  
The Unchanging;  
Who have  
Subjugated the senses,  
Possess even-mindedness,  
And devote themselves  
To the good of all beings—  
Verily, they too attain Me."

Spiritual Interpretation

In these two stanzas Lord Krishna speaks to Arjuna about the type of yogi who acts for the physical and mental and spiritual welfare of human beings, but who pays no attention to scientific yoga.

Such devotees, subduing their sense desires by simple but wholehearted concentration on the Lord, mentally plunge into the darkless dark, the lightless

light in which the indestructible Spirit, the indescribable, unthinkable One, exists as the Kutastha Intelligence in creation—omnipresent, immovable, and unchangeable. Gradually increasing their perceptions of the reflected Eternal Intelligence in creation, these devotees ultimately realize the cosmic consciousness of God existing in the vibrationless realm beyond the phenomenal worlds.

Both types of yogis reach the Supreme Spirit beyond all creation. But the former is better versed in all the steps by which a soul can climb from attachment to objects of the senses to the heights of the Supreme Spirit. The latter, though he reaches the Absolute, is not conscious of all the intermediate scientific stages that lead to emancipation. He attains God by serving Him in people, by subjugating the senses, and by concentrating on the Christ Intelligence (Kutastha) until he reaches the Spirit beyond creation.

The life of a scientific yogi, however, is more balanced. He detaches himself from personal attachments to property and relatives and friends, serving the Lord in all human beings irrespective of their creed, race, or condition.

Gradually he detaches his ego from the senses, and by various methods of concentration attaches his life force, mind, and ego to the superconscious soul.

Then by primary ecstasy he experiences the Kutastha Intelligence in all creation, and by nirvikalpa ecstasy he attains the Spirit beyond phenomena.

The two types of yogis may be compared to two stenographers, one of whom develops speed on the typewriter by the unscientific "hunt and peck" method, and the other who develops speed by the scientific "touch" system. As the latter typist may be considered to be better versed in the art of typewriting, so the scientific yogi may be said to be a better balanced devotee of God.

Chapter XII, Stanza 5

Literal Translation

"Those whose goal  
Is the Unmanifested  
Increase the difficulties;  
Arduous is the path  
To the Absolute  
For embodied beings."

Spiritual Interpretation

The path of the worshiper of the Unmanifested Infinite is very difficult; he must practice stringent renunciation and relinquish all bodily attachment from the very beginning. The worshiper of a personal God, on the other hand, utilizes step-by-step methods of realization gradually to attain his goal. It would seem that God likes the personal relationship with the devotee. The path to Self-realization is easier for the man who concentrates on God as the Heavenly Father or the Cosmic Mother possessing human qualities, and who sees the Divine Immanence in creation.

It is very hard for a human being to renounce all earthly identifications and to realize God as the unmanifested Absolute. He who is born in the world of forms can scarcely attain a true formless conception of Spirit.

The worshiper of a personal God tries to fill his heart with divine love, without courting the hardships of a renunciate's life. He loves God so deeply that gradually all desires for the lesser happiness of the senses leave him. The more he feels the love of God the less he is interested in sense pleasures.

The natural method for renunciation of lesser pleasures is to taste the superior joys of the Spirit.

RECEPTION FOR AMBASSADOR OF INDIA



Honor guests and sponsors at reception for His Excellency M. C. Chagla, Ambassador of India, and Mrs. Chagla, at Self-Realization Fellowship India Center, Hollywood, February 7th. (From left, front row, seated) Dr. Jivaraj De Alwis, delegate-at-large for the India-America Cultural Association of Los Angeles, which sponsored the reception; Mrs. Bhagat Singh Thind; Mr. Raghunath Sinha, Consul General of India at San Francisco; Ambassador and Mrs. Chagla, and Mrs. Sinha. (From left, standing) Mrs. R. L. Singly program director, and Mr. Singly president of the India-America Cultural Association; Mrs. Claire Fullmer, treasurer, Miss Alice Buckley, corresponding secretary, and Mr. Nate Wills, recording secretary; Dr. F. A. Dastur Bode and Mr. Bhupesh C. Guha, members of the Association's executive committee. The Ambassador was in Los Angeles to attend the inauguration of a permanent Air-India International sales office.

Notes From an Indian Travel Diary

PREVIOUS NOTES October 1958

Calcutta, India

Many clippings from Calcutta newspapers, pertaining to the visit to India of Sister Daya, SRF president, have been received at Mt. Washington Center in Los Angeles. Most of them are in the Bengali language; pictures of Sister Daya are the only clue to the content of the clippings. The following news item appeared in Amrita Bazar Patrika, a large English-language newspaper of Calcutta, November 15, 1958:

"Children's Day and Nehru's birthday were observed on November 14th by the children of Sab Payechir Asar at Sova Bazar Rajbati, which was decorated with various designs and alpanas. Dr. Kalidas Nag presided over the function and Sri Dakshina R. Bose was present as the chief guest.

"On this pleasant occasion Sister Daya, president of Self-Realization Fellowship of America, was felicitated by the boys and girls of the Asar. The Sonarkathis welcomed them with sacred sandal paste and with words of friendship and goodwill.

"Dr. Nag garlanded the portrait of Nehru and spoke about Nehru's love for children. He also stressed the ideals of India and Asia at large. The chief guest, Sri D. R. Bose, narrated his experiences while visiting Sister Daya's Ashram in America.

"An address of welcome was read out by a little girl and different articles were presented by different Asars to Sister Daya. Sister Daya was really moved with emotion. She said that she was very happy to be present in a children's corner like this; moreover she had known of the work of the Sab Payechir Asar for a long time. Children the world over love to play, to work, and to dance, and she is also very glad to be with them on this occasion. She believes in the nonviolent teachings of Mahatma Gandhi and is gaining treasured experiences by visiting India."

The annual meeting of Yogoda Sat-Sanga Society, at which Sister Days presided, was reported in both the Hindustan Standard and Amrita Bazar Patrika. Extracts from the latter, a dispatch dated January 16th, follow:

"The birthday celebration of Paramahansa Yogananda and the annual meeting of Yogoda Sat-Sanga Society took place at the Indian headquarters, Yogoda Math, in Dakshineswar on January 11th. The functions were presided over by Sister Daya, president of Self-Realization Fellowship and Yogoda Sat-Sanga Society. After the chanting of sacred hymns and the reading of the annual report, Paramahansa Yogananda's 'Prayer for the Disciples' was read in the original English and thereafter translated into Bengali before the gathering.

"Sister Daya offered prayers and delivered an inspiring speech.

Children's Day celebration, Nov. 14th, Calcutta, at which Sister Daya was a speaker. (First row, seated) Sri Swapanburo, founder-chairman of the sponsoring organization, Sab Payechir Asar; Sister Daya; Dr. Kalidas Nag, president of the Asar; Sri Dakshina R. Bose, news editor of Jugantar, well-known Calcutta newspaper. Sister Daya sublimely dwelt upon certain aspects of the teachings of Paramahansaji and impressed upon the gathering the importance of observing silence and practicing meditation."

Sister Daya, president of Self-Realization Fellowship and Yogoda Sat-Sanga Society, is in India attending to administrative duties pertaining to the organization there. The following extracts from her travel diary describe some of her experiences in India, beloved homeland of Paramahansa Yogananda, Guru-Founder of Self-Realization Fellowship (SRF) and Yogoda Sat-Sanga Society (YSS). Sister Daya is accompanied by Sister Mataji, Sister Revati, and Brother Kriyananda, all of the SRF Mt. Washington Center in Los Angeles, California.

November 22, 1958

Beloved Ones:

We leave Calcutta by train for Nagpur to see His Holiness Jagadguru Sri Shankaracharya Bharati Krishna Tirtha, whose recent three-month visit to America, sponsored by Self-Realization Fellowship, was such an inspiring experience to us all. His Holiness, head of the ancient Gowardhan Math in Puri, Orissa, also has an ashram in Nagpur, which is the headquarters for his Virhwa Punarnirmana Sangha ( World Reconstruction Association).

The train stops at a small village station. Mataji opens the door to take pictures of a small girl-child carrying on her hip a tiny naked brother. We give her a coin and her eyes, so large, brighten with thanks. Slowly a group of inquisitive natives gather about our section. They see we are dressed in gerrua cloth and ask us to what Mission we belong. We tell them our Guru is Paramahansa Yogananda, founder of SRF-YSS. They are interested and the group becomes larger still. If only we had some YSS literature to distribute! A small lad walks along the train platform pulling behind him by a string a lifelike snake. At first we think it is alive but as he draws closer we see it is made of paper. We hail him in our limited Bangla and purchase three snakes to take back to America. At every station there are clean stands where oranges and bananas are sold, as well as bottled milk. At Bilaspur junction we see a fountain, newly painted, bearing this sign, "Drinking Water Only. Bathing or Washing Prohibited!" Even as we read the sign several Indians gather about the water spigots and wash their faces and teeth!

The women of the small villages through which we pass wear very gaudy saris: flaming orange, fire-engine red, shocking pink, kelly green, and bright purples and yellows. The men's turbans are of the same loud hues, but here, in this arid country, the colors are quite attractive.

The villages appear to be very clean, and the people contented with their simple life. By the side of each village is a large pond where the brown bodies of children can be seen splashing about, while mothers and sisters, nearby, wash the family clothes and spread them to dry on the clean, bare earth.

Each little group of huts or houses is surrounded by a mud wall about five or six feet high. Now and then we see herds of cattle grazing on the sparse vegetation; while small shepherd boys wearing brilliant-colored turbans and drab loincloths guide stray calves back to the herd, using their shepherd staves.

Down a winding road come two bullock carts carrying huge loads of hay, to market

no doubt, while a short distance away a herd of water buffaloes graze. These animals are used all over India as beasts of burden. Their milk is made into ghee for cooking purposes. We remember how Master (Paramahansa Yogananda) would sparingly use the buffalo ghee sent to him in America, for his curries. Its flavor is quite strong, but imparts a delicious taste to Indian foods.

It is late afternoon and the train is standing still. Mataji is in her bunk resting and studying her Master's words, Kriyananda is reading a Bengali grammar, and Daya is sunk in her own world of thought. Suddenly we all come to attention as we hear a familiar voice calling "yoo-hoo, yoo-hoo!" We see dear Revati at the window. "What on earth are you doing?" we ask. "Two small boys are over there in the field and I'm calling them to come get these cakes I'm holding, but they won't come!" We burst into gales of laughter. We cannot help her, for we do not know the Bengali translation of "yoo-hoo"!

We pass through fascinating jungle country. Suddenly we come upon pools of water separated by mud embankments, on which sit groups of monkeys. What a thrill to see them in their natural surroundings!

We Visit His Holiness Sri Jagadguru in Nagpur

Again it is dark and our train slowly pulls into Nagpur Station. We have been on the train twenty-four hours exactly, covering a distance of 700 miles. We are grimed with dust and soot from the train engine operated by coal, not by diesel as in America. We manage to remove some of the dust and prepare to meet Mrs. Trivedi (Manjula, who accompanied His Holiness to America). Our train door opens as the train comes to a stop and a gentleman asks if we are Sister Daya and party. Even as we say "yes" we catch a glimpse of Manjula running toward us, her face lit with a broad smile. We embrace warmly, as she places about our necks beautiful garlands of yellow, orange, and white blossoms, interspersed with green leaves and silver tinsel, ending in three separate streamers. Photos of Sri Krishna show him wearing just such garlands. Two are placed about the neck of each of us.

We are taken through the station to a large car and slowly driven through the quiet city of Nagpur to the ashram of His Holiness. We alight and enter the ashram after removing our sandals. We meet again Mr. Trivedi, who has not been well, and are then ushered into the room where the Jagadguru awaits us. Our eyes, his eyes, are alight with happiness as we greet him, Indian fashion, while he blesses us and says, in his quiet way, "Narayan." We exchange a few words about our travels and health, while a few devotees gather in the room and quietly sit on the floor after touching their Guru's feet. Manjula brings in four large glasses filled with milk, warmed and sweetened, and serves the four pilgrims from America. She shows us a clipping from The Hitavada, a newspaper in which His Holiness's secretary had placed an announcement about our expected arrival.

Sister Daya and His Holiness Sri Jagadguru Shankaracharya, whose Nagpur ashram she visited on November 24th. On pillow is scrapbook of photos and news clippings about His Holiness's American lecture tour in 1958, which was sponsored by Self-Realization Fellowship.

We learn that on the morrow we will have dinner at one p.m. at the home of a Mr. Rawell, disciple and benefactor of the Jagadguru. He has given this Nagpur ashram to His Holiness, and also makes financial provision for the care of the ashram and for His Holiness's needs. After a short discussion of our plans, and after conveying greetings from the members and directors of SRF-YSS to Sri Shankaracharya, we drive to the Mount Hotel nearby. Manjula places in my hands a basket containing huge tangerines, raisins, bananas, cashews, and salted wafers.

November 24, 1958

At 12 noon Mr. Rawell arrives to take us to his home for dinner. With him are Manjula and Mr. Betheria, Judge of the High Court of Nagpur.

As we drive through the streets of Nagpur we see large, well-cared-for bungalows that indicate the prosperity of their owners. We are told that the difference between a "house" and a "bungalow" is that a bungalow is surrounded by a garden. Mr. Rawell has a large attractive bungalow. We are introduced to his family members and then go into the dining hall where we take our places on the clean floor. Small wooden platforms stand before us, on which banana leaves have been placed. We eat from stainless steel dishes with our fingers. Such delicious Indian foods! Orray Baba! No use explaining about them; they are beyond description! The flavors are pleasingly new to us, and we wipe our plates clean. We praise the jalebis and later find that a box of this sweet has been prepared for us to take back to the hotel. After dinner we see the spotlessly clean kitchen with its shining copper pots. Sister Mataji takes photos of the women of the house cooking.

Our hosts are so gracious and hospitable. I admire a book of photos of Gandhi, and instantly the book is given to me to take back to America!

Our host, Mr. Rawell, is a quiet, thoughtful man, deeply devoted to His Holiness (whom one and all call Guruji). We are in his debt for a most pleasant afternoon in a Nagpur home.

Later in the afternoon we are driven by Mr. Rawell to the ashram of the Jagadguru, where we are to visit with him before the people gather at five p.m. to meet us.

As gifts to His Holiness we have brought some gerrua cloth, several albums of news clippings about him and of photographs taken during his American tour, and films showing his arrival in Los Angeles on Feb. 4, 1958. He is pleased. He fingers through each album, vividly recalling incidents pertinent to the pictures and write-ups. We marvel at his remarkable memory for detail. The Jagadguru smiles often as he talks with us about his visit in Los Angeles. We are very happy to see him again and to bask in the sunlight of his wisdom.

The evening crowd is assembling and it is time for the regular Sunday meeting held by Sri Shankaracharya to begin. Because we are here, the occasion is made an informal gathering to meet us also.

We enter the hall where we are to wait until the Jagadguru is seated on the open verandah from which he will speak to the devotees who sit in the patio. After he is seated we are called to enter, and, as we do so, his disciples again place beautiful garlands about our necks. His Holiness beckons to us to sit by his side, and then Mr. Trivedi delivers a speech of welcome to the American visitors. In the course of his gracious speech he says:

"In the annals of international spiritual fellowship and cooperation, historians will record in letters of gold the fact that Self-Realization Fellowship of Los Angeles sponsored the three-month university-lecture tour in America of His Holiness Sri Jagadguru Sri Shankaracharya. Self-Realization Fellowship took charge of the tour and made it a tremendous—nay, an undreamed-of-all-round success."

He mentions the interesting discussion between His Holiness and Dr. Arnold J. Toynbee, British historian, held on March 26, 1958, at Washington and Lee University in Virginia.

Then I am asked to speak. I tell about His Holiness's visit to the United States and of the tremendous receptivity of the Americans to the Jagadguru's message of



world unity and world peace. He was heard by thousands, nay, millions, via colleges all over the States, radio, and television. I say, too, that the memory of his visit with us at the Mt. Washington Center in Los Angeles, of the treasured talks we had with him, of his profound wisdom and gentleness and humility, will ever remain in our hearts.

Sri Shankaracharya Pays Tribute to Self-Realization Fellowship

Sri Shankaracharya then speaks. He tells the audience that the great success he enjoyed in America was all due to the efforts of Self-Realization Fellowship.

"On one occasion," he says, "someone put a question to me, probably from a spirit of mischief. I was asked whether the students of Self-Realization Fellowship were receiving their teachings from me. I replied: 'They were practicing the teachings of India's sages long before I came to them or had any correspondence with them. Indeed, it was for this reason that I wrote to Self-Realization Fellowship in 1957 and said that I hoped I could be their guest in America. Though they are not my students, I find nothing in their teachings or practices of which I disapprove. On the contrary, I am pleased to be able to give them my fullest support.'

"I want to add that I found in Self-Realization Fellowship the highest spirituality, service, and love. Not only do their representatives preach these principles, but they live according to them."

His Holiness then speaks of his deep affection for us, and of his joy in seeing us again. He finishes by mentioning sweetly his sadness in the fact that, united as we are in bonds of mutual love, we must part again so soon.

Tears fill our eyes as we feel the love and affection pouring from the heart of this great soul, and our own hearts respond as he pays tribute to those who serve in the Fellowship.

After his talk we sit silently by his side as devotees come forward to offer him and then us prasada (blessed food), and to greet us. Later His Holiness sits out on the porch with a few devotees gathered about him, and calls me to his side. As we sit there, he quietly turns to me and says, "Do you remember the last talk I gave in the Mt. Washington ashram in America?" My heart floods with remembrance, for on that occasion I had asked him to give us a discourse on Bhakti Yoga, so dear to my heart, and the things he had said at that time were still fresh in my mind. I nod and mention the subject of his last talk with us, and he smiles ever so sweetly.

A discussion followed with a doctor devotee and his wife about God, about fear, about agnosticism, about a recent accident the wife was in, while driving with her young son who had been thrown clear of the car, unhurt; and of the mother's shock and suffering over the thought of possible harm to her son. She then mentioned having a terrible fear of God. At this I asked her how she came to possess this great love for her child, this great emotion that caused her such grief at the thought of harm to her child. I reminded her that the same God she feared had given her the feelings of love and protection with which she surrounded her child. The Lord is not to be feared, but rather to be loved, for He alone has planted these tender, compassionate feelings within the heart of each one of us. His Holiness takes up this thought and carries it to greater expression.

Later we take leave of the Jagadguru and go with Mrs. Trivedi across the street from the ashram, where stands a Siva shrine—small, white, architecturally beautiful. Situated in the midst of the attractive Telangkheri Gardens, it is called Kalyaneshwar Mahadeva Temple. Here we see a very lovely image of God as Mother Durga, standing in a glass-enclosed niche behind a Siva Linga. We

prostrate ourselves before this shrine and are then blessed by the attending priest. We leave the temple; coming down the walk we catch the fragrance of jasmine from the garden.

We are invited to visit the Temple to Hanuman situated on a hill about a block from the ashram. We walk up many flights of wide stairs until we reach the top where stands an open temple with a large image of the devotee Hanuman. Here we pronam and stand in silent prayer that our own devotion to God may be as pure as was this great devotee's. Then we are beckoned to follow a priest to a reception room below. We seat ourselves in lotus posture on a brightly colored rug, and prosad is served us—nuts, raisins, and a fruit drink. We are told by Mrs.

Trivedi that we are specially honored, while garlands are placed about us again, and devotees of this temple gather about us. After an exchange of greetings and friendly words of appreciation, we depart but not before the devotees have presented us with a large basket of fruits, raisins, and nuts. We are overwhelmed by the kindness and hospitality of these devotees, who walk with us down the flights of stone steps to our waiting car. We drive back to the ashram to say a final good night to Sri Shankaracharya.

The next day we are taken to the home of a disciple of His Holiness, Mr. M. N. Ghatate, where we have noon dinner with him while his wife supervises the serving of the meal. In India the women do not sit to eat with guests, but remained in the dining hall, to see that the guests and husband are well served. What delicious dishes we enjoyed! Later we sit in the patio in a great swing (Indian style) and try our second leaf of pan. This is one Indian dietary habit that will never take hold in America, I am sure! This chewing of betel nut rolled in a leaf, along with spices, is said to aid digestion. In the midst of the chewing, one wonders if it wouldn't be better to endure indigestion!

Sri Shankaracharya's New Writings

In the evening we visit His Holiness again. He tells us he is doing much writing—on such subjects as Bhakti Yoga, and where Christ was from his thirteenth to his thirtieth year. The Jagadguru tells us there is proof positive, and he has found it, that Christ was in India during that period; then he proceeds to present some of the facts. We are greatly interested, for our own Gurudev also maintained that Christ was in India during that period, and that he took training in the monasteries there.

We enjoy sitting quietly in His Holiness's presence, for great peace flows from his jnana nature.

The next day, our last in Nagpur, we go to the ashram for dinner, which was cooked by Mrs. Trivedi and a young devotee. Mr. Rawell, faithful disciple of His Holiness is with us. We are much impressed by this devotee whose humility and devotion to his Guru are clearly evident. His Holiness's chest cold is no better and we feel loving concern for him as he greets us from his little wooden bed. Lest our presence cause him to make an effort to talk with us, we sit in silence and meditate. Soon we are called to dinner and we enter the dining hall where we are served with delicious, unusual dishes made with rice; vegetable salad, soup, dahl puri, and sweetmeats.

While we are eating, His Holiness silently slips into a chair and lovingly watches us as we eat, making certain that we have enough and are enjoying the meal. How this gesture touches our hearts! As we come more in contact with him we are reminded often of Sister Gyanamata of SRF, whose wisdom-soaked personality was so much like that of His Holiness, and whose gentle ways were so similar.

We are loath to take leave of Sri Shankaracharya and his peaceful ashram, and of

Mr. and Mrs. Trivedi, his faithful disciples who live in the ashram. As evening nears we are presented with gifts by Mr. and Mrs. Trivedi, and we again sit in meditation in His Holiness's room. Later he tells us of his plan to go to Calcutta and says that at that time he will visit our YSS Ashram in Baranagar. We are happy, for we do not want to leave India without seeing him again. We cannot forget the affection with which we were received at the Nagpur ashram, the wisdom and understanding of His Holiness, his many kindnesses to us, and the friendship of the Trivedis who did everything to make our visit such a happy one. Nor can we forget the gracious hospitality of Mr. Rawell and his family who showered so much love upon us, whose nephews drove us everywhere in the family car, and whose niece and her daughters prepared such delicious foods for us; nor do we forget how they sat with us until the early hours of the morning in the airport while we waited for our plane to take us to Bombay.

We remember, too, the generosity and friendliness of Mr. Ghatate and his family who were our hosts during our stay in Nagpur at the Mount Hotel. We hope we will have an opportunity sometime to extend to these wonderful devotees of His Holiness our hospitality in America.

Our visit in Nagpur was a memorable one—the highlight of course being those treasured visits with His Holiness, Sri Jagadguru Shankaracharya, a wise, loving, and saintly soul. We took our leave of him with an ache in our hearts; for there is an element of sadness in parting from those for whom we feel, and from whom we receive, warm sincere affection.

While in Nagpur we were invited to visit a Women's College, and found this institution quite modern and progressive, the teachers and principal well suited to their tasks, and so warm and friendly to us visitors from an American ashram. We also visited the Ramakrishna Mission in Nagpur as the guests of these teachers, who drove us to the Mission in the school bus in the rain. We are enjoying making new friends for YSS-SRF as we travel from place to place.

November 26, 1958

About 4 a.m. today we fly from Nagpur to Bombay. Arriving in Bombay about 7 a.m. we are met by some of our YSS members. Here in Bombay we are to be the guests of a devoted YSS member and prominent steel manufacturer, Mr. B. B. Bhagat. (We send you a picture taken upon our arrival in Bombay. We are amazed to see ourselves looking so wide awake, when actually we had had little sleep for 36 hours.)

Again we are garlanded, then taken to the Airlines Hotel where we shall stay. We are surprised to see the modernity of Bombay—very much a cosmopolitan city, with large buildings, buses, many autos, few beggars, and a large majority of the natives dressed in Western clothes. As usual we attract attention—Westerners arrayed in orange cloth. It is not unusual for one of us to be stopped on the street or in a shop and asked who we are and why we are so clothed. The weather is good in Bombay, though there are a few hours in the day when it is hot and we perspire freely.

After we are settled in our rooms, our host, Mr. Bhagat, comes to sit, bringing with him a huge (and we do mean huge) clothes-hamper-size basket filled with delicious tangerines, bananas, fragrant, sweet, juicy mangoes, and yes, even some grapes imported from California! Shades of luxury! We are like children exclaiming as he brings out of the hamper these gustatory surprises, including raisins, pistachio nuts, and almonds. We had met Mr. Bhagat in Calcutta a few weeks earlier, when he had visited the YSS Ashram in Baranagar.

Mr. Bhagat is a most interesting man, filled with enthusiasm and determination. He tells me, "I have accomplished all that I wanted to accomplish in the

material sense. Now I want to spend the rest of my life seeking God."

Financially his success may be compared to that of Rajasi Janakananda (Mr. James J. Lynn, late president of SRF-YSS); and we find, too, that there is in him the childlike quality which enables one to speak freely about God as the Divine Mother. We hope Mr. Bhagat will come some day to America to see Master's work there.

Later in the day we drive about the city, in a car placed at our disposal by Mr. Bhagat, with two of his associates—Mr. Pathak and Mr. Doraiswami (who is also a YSS member). We drive along the beautiful shoreline of Bombay, with its several-storied modern apartment buildings lining the streets. We visit the famous Hanging Gardens and drive through Malabar Hills along the rocky ridges of the shoreline, dotted with the beautiful homes of Bombay's upper class, or aristocracy. We return to our hotel toward dusk, as the sleepy sun, having nourished life in this part of the world, retires beyond the horizon, leaving behind a gorgeous array of colors in the sky.

A Visit to Elephanta Caves near Bombay

November 27th—Today is Thanksgiving. Our hearts and minds are away in America, thinking of loved ones there, imagining what they are doing and how they are observing this day of thanksgiving. At 9 a.m. we leave our hotel to drive to the Gateway to India, from whence we will take a motor launch to the Elephanta Caves about six miles from Bombay. We pause for a few moments while Mataji takes pictures, thinking of Master who, in 1935, stood beneath this same Gateway when he returned to India from America. In the harbor are two small islands which are used as military forts to protect the harbor. Dozens of small sailboats glide about in the water, while a large ship—from America—rests at the dock. How graceful are the white sailboats with their sails unfurled to the wind—like huge white birds resting with outspread wings on the sea.

As we leave the harbor we pass many small fishing boats and canoes.

Six and a half miles away is a beautiful green wooded island. This is known as Elephanta, the site of famous caves. Landing at the island dock, we climb hundreds of stone steps to the top of the island-mountain. A short walk after reaching the top and we come to the huge main cave with its massive carvings of Siva.

Very little is known about the history of the Elephanta Caves, so named and first made known to the outside world by the Portuguese. They, upon seeing the huge elephant carved in stone at the entrance, called the caves Elephanta, we are told. It is believed that these cave carvings of stone came into existence about the 8th century. The cave temples are dedicated to Lord Siva. As one enters the cave from the main entrance to the north, one sees sculptured panels representing Siva as the Lord of the Yogis and as the Lord of Dancers. Panel 1 shows Siva sitting on a lotus. The figure is damaged after all these centuries, but one can still see the beauty of His face, the peaceful expression depicting His bliss in meditation. In panel 2 where Siva is shown as the Lord of Dancers, He possesses eight hands, indicating various types of activity. (If a statue has more than two hands, the image indicates a manifestation of God in activity. When a figure is shown with only two hands, we are told, it indicates God in meditation, not in action). Here the Lord of Dancers is depicted in the spiritual dance of cosmic creation.

Now we are in the cave proper and directly ahead of us is the colossal image of Lord Siva, called here Mahesamurti. It is eighteen feet high and represents the crowning achievement of Indian sculpture. The image portrays the supreme Siva, fully manifest. All around the walls of this large cave-hall are niches with

various carved images of Lord Siva and His consort or Shakti, Parvati. In the very center of the largest cave is a shrine where rests a Siva Linga—a round stone that represents the union of the two creative energies, positive and negative, out of which all the phenomenal worlds have emerged.

After visiting the caves we have our lunch, which was brought by Mr. Pathak. For the first time we drink buffalo milk! It is delicious. Here in the Bombay area buffalo milk is used, while in Bengal cows' milk is preferred.

Soon we are told that the launch is waiting to take us back to the mainland.

Throwing some scraps of food to the chattering monkeys of Elephanta Island, we hurry down the hundred or more stone steps to the launch. What a wonderful experience it has been to stand in this temple-cave, which Master also visited, mentally traveling back in time to the days when devoted worshipers of Lord Siva patiently carved these magnificent images out of the rock walls of this mountain island.

We return to our hotel; and again our host, Mr. Bhagat, visits us, even though he has been ailing and had to postpone his flight to Calcutta, where he is establishing a branch of his steel concern.

This evening we meet with thirty YSS devotees who have come to know we are in Bombay. How eager they are to learn about Gurudev and the work he established in America! Many of them have received Initiation from Swami Atmanandaji and are deeply devoted. We speak to them on the subject of Karma Yoga, since they are householders; and we are touched by their spiritual thirst. At the close of the informal meeting one of the devotees surprises me by asking that I chant "Divine Mother." I oblige, wishing only that my voice might more sweetly address the Beloved One; but perhaps the Divine Mother will accept my poor efforts!

As the service closes, one devotee asks, "What time shall we meet tomorrow?" We had thought to attend just this one meeting, but the earnestness of these members encourages us to see them each night until we depart for Poona and Walchandnagar.

Kanheri Caves—Ancient Monastic Buddhist Settlement

Friday—November 28, 1958. Today we visit the Kanheri Caves with Mr. Pathak and Mr. Doraiswami. These caves, about twenty-five miles from Bombay, are believed to have been hewed out of the stony mountainside about the 6th century. Here and there are small nooks where Buddhist monks could meditate in solitude. There are about 100 caves in all—one of the largest monastic cave settlements in western India. Beginning with the first century B.C. these Buddhist caves were in use for more than 1000 years. A majority of the rock-cut cells consists of a single room where the monk lived—a small cell, on one side of which the ground is slightly raised; evidently the monk slept there.

Earlier in the afternoon we visited the Aarey Dairy Farm where hundreds of buffaloes are kept in clean stalls, and fed scientifically. Their milk is distributed throughout the Bombay area. This is one of many farms operated by the government to provide good, wholesome milk for the people. The milk of the buffalo is simply delicious—no strong flavor and much richer than "cows' milk. We were shown through the great plant where milk is pasteurized and bottled, and where a fully equipped laboratory is constantly examining the milk to be certain it is pure and unadulterated. Later we stopped in the restaurant at the Farm, and ended our lunch with a large dish of strawberry ice cream made of buffalo cream. Khub bhalo! Very good!

This evening, after another visit from Mr. Bhagat, we meet with about fifty YSS devotees and speak on the subject of devotion and self-surrender. We also review with the members the SRF-YSS Energization, Hong-Sau, and Om techniques.

Mr. Bhagat, our host, cannot do enough for us. We are overwhelmed by his thoughtfulness and his anticipation of our slightest need. Each time we try to express our thanks, he replies, "Don't thank me. God is the Doer." How Master would have loved this devotee—so cheerful, enthusiastic, and determined to find God in this life, in spite of his tremendous responsibilities.

My love to each one of you once again. We are all well, and filled with gratitude as each day brings us many evidences of Divine Mother's and Guruji's blessings and constant watchfulness over us. May They watch over you all as tenderly.

Members of Yogoda Sat-Sanga Center, Walchandnagar, Poona, India, with Sister Daya, president of YSS-SRF, and her party, November 31, 1958. (Center row, from left) Sister Revati, Sister Daya, Bijalani Ma, Sister Mataji, and Brother Kriyananda.

December 5, 1958

This afternoon we drive to Serampore College in Serampore (near Calcutta), which Master attended in 1912-1914. Dr. C. E. Abraham, principal of the College, visited SRF headquarters in Los Angeles in 1956.

A few years before Master's mahasamadhi, SRF established in Serampore College a Yogananda Scholarship, whose purpose is to support five worthy students, three boys and two girls, who otherwise could not afford a university education. Dr. Abraham takes us on a tour of the College grounds and buildings, including the library where many old and valuable books on various subjects are kept. We learn something about the founder of the college, William Corey. He was an evangelist who came to India to preach. Realizing the need for education, he and two colleagues, Dr. Marshman and Dr. Ward, founded this college in 1818. "The college today still stands for a university education touching many branches of human knowledge in the Humanities and the Sciences," says one of the college brochures. We visit, too, the seminary where students may attend religious services. The seminary is much like those in America with one exception—no chairs or benches; only small asana or mats on which students sit in lotus posture.

We are then introduced to the young students who have been selected to study under the Yogananda Scholarship. They are bright and charming, and in slow English they express their appreciation for this opportunity to gain a higher education. We are introduced, too, to the student-body president and the secretary—two alert young men, one of whom told me during a brief discussion that he was something of an atheist. My reply to this was that before he reached many more years, this idea would change. He appeared startled. I moved on, for it was time for the meeting in the assembly hall.

As I sat on the platform waiting for my time to talk, many thoughts ran through my mind. Here in this very same hall our Master had sat many times as a young student, listening to discourses—or was his mind far away, recalling some more important sage advice or wisdom falling from the lips of his guru Sri Yukteswar? First a Dr. Bhaduri spoke of his recollections of Yoganandaji, of the great love that our Master had not only for God but for people. He told some stories about Master. How sweetly he spoke of our Gurudev, known to him as an eager, thoughtful, inspired youth in search of but one love the Divine Beloved! Tears filled my eyes as I realized that the entire meeting was being held for but one purpose—to speak about that "great son of India, Paramahansa Yogananda"—as the next speaker, Professor Bhattacharya, described our Guru. Dr. Abraham then introduced me as the principal speaker. My heart was swelling with a desire to



tell these eager students and faculty members about the saint from India whose message is slowly sinking into the hearts of truth seekers around the world. I opened my heart and mind and shared with them something of the truths I learned at the feet of my Guru. I spoke of his work in the West, and of his greatest divine asset—his unconditional, awe-inspiring love for Divine Mother and for mankind. He was a bhakta who practiced karma yoga with the great wisdom of a jnana yogi.

Kriyananda, having learned many Bengali songs here, was asked to sing during the program, and his melodic voice filled the hall. These Bengalis were deeply

impressed to find one from America singing their songs so beautifully.

After my talk the young student-body leader came to thank me for the things I had said. I silently prayed that he might grow in wisdom and understanding.

Doubt the existence of God? Rather doubt the existence of the sun or of one's self! How tortured must the mind of an atheist be—and yet I wonder, is there such a thing as a fully convinced atheist?

Later we went over to the dining hall where tea and pastries were served, and there we met Mrs. Abraham, wife of the principal, and the students and members of the faculty. As dusk cast a filmy cover over the Ganges River (the college site is right on the shore) and over the trees and buildings, we departed, feeling that we had gathered here, in this dignified old (though up-to-date) college, another glimpse of our beloved Guru's life. And we hope that we have left behind, with these new friends, a deeper understanding of their alumnus, Paramahansa Yogananda.

Sister Daya with officials of Serampore College, where she spoke on December 5th. ( From left) Brother Kriyananda, Dr. C. E. Abraham, retiring principal of Serampore College; Sister Daya; Rev. R. N. Stewart, principal-elect of the College; Sister Revati; Brahmachari Karunananda of YSS Ashram.

December 10, 1958

Today we visit the Bose Institute of Science in Calcutta. This year marks the birth centenary of Sir Jagadis Chandra Bose and in honor of the occasion there is an exhibition at the Institute of his scientific findings and of the present day achievements of the Institute.

Inside the building we are met by one of our YSS directors, Dr. N. N. Das. He has just returned from Paris, where he attended a convention of scientists who came from all parts of the world to read their papers on various scientific subjects and to exchange ideas in the field of scientific research. Since Dr. Das, encouraged by our Gurudev, has long been interested in the physiological aspects of yogic practices, his report covered this subject. We are told it was well received by his fellow scientists at the important meeting.

We are taken to the office of the head of Bose Institute, and there we meet Dr. Bose (do not have his full name) who, although the name is the same, is not a relative of the great scientist. Then we are shown the laboratory where Dr. Das carries on his research with the aid of students, and where he also teaches.

The grounds of the Bose Institute are well kept; atypical Indian garden, whose plants and flowers are used in the Institute's scientific research. Here we see growing the famed mimosa plant which is so sensitive that at the slightest touch its tiny leaves close and its stem droops. As I watch this experiment a great surge of feeling passes through me. I think of Albert Schweitzer's theme, "Reverence for Life"—everything is living, breathing, throbbing with the One Life, God; and here before us we see how sensitive is that life force, how it withdraws into itself when it comes in contact with another object. And yet

those elements the plant is used to—the wind, water—do not distress it nor cause its leaves to close. Are we also not like that?

At the Institute we see a display of the original equipment with which the great scientist Sir Jagadis C. Bose was able to determine that this same Life exists in inanimate substances such as tin, which can be chloroformed and then brought back to normal life again, the sensitive instruments showing the response of this metal to outer stimuli. We see his instruments which reveal the response of plants to environment, the nervous impulse in plants, the growth and tropic movement of plants, the development of cancerous growths on plants.

Dr. Das, or Nagen babu as we call him, studied under Sir J. C. Bose in the Bose Institute. He recounts many interesting stories about the association—of his visits to the Bose home on week ends and of the gentleness and spiritual depth of Sir Jagadis. Quoting from the Exhibition Catalogue: "By means of the most delicate instruments and by patient endeavor and skillful observation, Bose proved conclusively that there is no sharp dividing line between the nervous life of plants and animals."

And again quoting, this time Dr. Bose himself: "It was when I came upon the mute witness of these self-made records and perceived in them one phase of pervading unity that bears within it all things: the mote that quivers in ripples of light, the teeming life upon our earth, and the radiant suns that shine above us—it was then that I understood for the first time a little of that message proclaimed by our ancestors on the banks of the Ganges thirty centuries ago: 'They who see but One in all the changing manifoldness of the universe, unto them belongs eternal truth; unto none else, unto none else.'"

Is not this the message that our Gurudev and saints of all religions have been proclaiming down through the ages? It is for us to realize this great Truth—that Life is One. There is but one great Life out of which everything in this universe, animate and seemingly inanimate, has sprung. The only purpose of our existence is to realize again our oneness with that Life, whose characteristics are universal Love, Wisdom, Bliss, Light, Sound ( Aum ) , etc.

We came away from the Bose Institute feeling inspired, realizing anew that everything we behold is nothing but a mass of energy, a revolving mass of Light—of Life—of God.

Sister Daya and party at Saraswat Library, one of the oldest in Calcutta, January 10th. The library was founded about fifty years ago by Paramahansa Yogananda and two friends, Tulsi Bose and Upen Mittra.

December 20, 1958

It is getting closer to Christmas and, like yourselves, we are feeling the pressure of time. Nevertheless, our hearts are also feeling a greater awareness of the divine aura of Christ that is spread over the world during this holy period.

We receive a phone call from the Maharani of Cooch Behar. We make an appointment to see her this afternoon at her home. When we arrive we are met by her daughter and ushered into a large, well-furnished room where several people are gathered to greet us. The Maharani comes in, greets us warmly, and with much enthusiasm talks about Master's Autobiography of a Yogi, which she holds in her hands. She had been told about the book a few weeks before, and, after reading it, wanted at once to meet us.

The afternoon passes quickly as we talk about Master and his soul realization, and our own experiences with him. Soon she is eager to learn how to meditate and we set a time for her to receive instruction after Christmas. We were charmed to

meet there, also, the daughter of the leader of the Brahmo Samaj, Keshab Chandra Sen, who lived in the time of Sri Ramakrishna. The daughter was married to the then Maharaja of Cooch Behar. What a charming, simple woman she is! I feel much attracted to her—tall, straight, quiet—a woman I should judge in her seventies. The younger Maharani, who I think is her daughter-in-law, has expressed a wish to visit our ashrams in America the next time she travels.

December 25, 1958

Merry Christmas! We arise after meditation and at first our hearts are a little heavy. We are thinking of home, of you all, for this is the first time in twenty-seven years that we have not had our Christmas at the Mt. Washington Center in Los Angeles. We ask Master to help us make this a most happy Christmas for his chelas here in YSS. Brother Kriyananda and Swami Jnanananda have been up early, making fruit salad and halua for our Christmas dinner to be held at two p.m. We rush down the stairs calling out as we come, "Merry Christmas, Merry Christmas!" The devotees already gathered give us a merry wish in return. Mataji and Revati are to help decorate the tables.

Just as we are about to assemble in the chapel, Prabhasda enters with his nephew Gora, the son of Sanandada. Gora is carrying a large object. When it is uncovered we behold, oh, what a treasure! It is a beautiful shrine or altar in the center of which is a cutout photo of Gurudev sitting in lotus posture, meditating. Wait until we bring it home! He is shown here as a young sannyasi. His eyes are not beholding this world, but seem to be looking into other realms, vast worlds. There is an air of complete detachment, of otherworldliness in his expression and also a divine longing. I had first seen this picture in the little attic room where Gurudev had early experiences in samadhi; and I had felt such a deep stirring within my soul upon beholding this face of the youthful Mukunda, that immediately a desire was created to have a similar shrine. Now dear Sanandada has fulfilled this wish.

We gather in the chapel, about the Christmas tree, to meditate and to sing carols. Tears rise in our eyes as we sing together and we are transported back to Los Angeles, to midnight Christmas eve as we all join our hearts and voices in singing Silent Night and other carols before the door of Master's room. We choke—our voices break and tears fall down our cheeks. Sacred memories! of days when Guruji walked those halls of Mt. Washington Center on Christmas eve. The Christmas dinner at two p.m. begins with prayer to Divine Mother and our Gurus. We have a delicious feast of fruit salad, curries, luchis, halua, many sweetmeats, and a special treat of cake. The table is decorated with green ferns, berries, and red candles surrounded by smaller candles made from orange shells. At the head of the table is placed the lovely shrine of our Master. In the center of the table stands the all-white Christmas tree sent to us recently from the Mt. Washington Center. As I sit with these devotees I think of the things Guruji would say to these children of his—of his constant reminder to meditate, meditate, meditate until we feel always the loving presence of God, of the importance of unity and harmony amongst the devotees, of the importance of humility amongst the leaders. Of these and many other things I speak, feeling Master's love pouring through my heart to these cherished devotees of his.

At four-thirty p.m. we distributed blankets and dhoti and sari cloths to the poor, who had been invited to come to the ashram for this purpose. You who know how dear this ideal is to my heart will realize the joy I felt in sharing Christmas with these less fortunate children of our Divine Mother. I have long done this in my own small way in America at Christmas time, and now it is being

accomplished on a larger scale here in India. What joy filled my heart to read in a letter from one of you Christmas day, that in America you had shared Christmas with the children in the General Hospital in Los Angeles. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I never pass a needy person on the street that I do not say to myself, "But for the grace of Divine Mother, there go I" I hope we will continue to serve in this way every Christmas in our local community. Joy in giving from the heart far surpasses the joy of receiving.

At eventide the YSS directors and all the monks of the ashrams gather with us in the chapel where we show films of our Guru. There is a deep peace, a gentle silence over all of us as the showing of these films comes to an end. Each of us is lost in the memory of our own association with this great child of God. We cannot speak. We only feel, and what we feel is a deep bond of fellowship, of love and unity holding us together loosely yet closely, at the feet of God and our Gurudev.

January 3, 1959

Tonight Mataji and Prabhasda and I go to the home of Mr. Biswanath Roy, a great devotee of Divine Mother and a leader in civic affairs in Calcutta. He is also a painter of very fine talent. We see some of his beautiful work showing scenes of Indian life, the Himalayan mountains at sunrise and at sunset, still-life pictures, and portraits of men such as Nehru, Gandhi, and other leaders of India. Mr. Roy expresses a wish to paint a portrait of our Master.

Mr. Roy had come to the YSS ashram to see us a few days before, and during our discussion we learned of some of the deep experiences he has had during his devotions to Divine Mother.

After a delicious dinner at his home, partly Indian and partly Western, we gather again in the sitting room (here we saw Western-style furnishings, beautiful dishes, silverware, etc.) where we listen to recordings of ancient Sanskrit chants. Dr. Nagendranath Das, who also was present, then played a recording we had long forgotten—a talk made by our beloved Master in 1950 in Encinitas, at the farewell reception given for Dr. Das who had spent a few days in the ashram during his stay in America. Oh, how clear was Master's voice! We are going to arrange to get a tape recording of this to bring back with us.

After meditation with Mr. Roy and other guests present, we spoke briefly about Master and about his teachings and ideals. We came away feeling the evening had been successful. There is nothing we enjoy less than a social evening of small talk; but here we had mixed socially with those who have a deep feeling for Divine Mother and for our Master.

Sister Daya (center) at YSS Gurudham, Serampore, on January 4th, birthday anniversary of the late Moti Lal Thakur, a renowned disciple of Swami Sri Yukteswar (guru of Paramahansa Yogananda). Brahmachari Anilananda is at left (wearing garland) with two other ashram members. Sister Revati and Brahmachari Robinarayan are at right.

Sisters Daya and Revati with school officials, YSS Vidyapith (high school), January 14th, Lakhanpur.

Lakhanpur, India

Visit to YSS Vidyapith

En route to the YSS Ashram and School at Ranchi, Sister Daya and her party

traveled on January 14th to Lakhanpur, site of a YSS Vidyapith (High School).

Welcoming the American visitors, Sri Girin Dey said, in part:

"Our activities in this locality center around our Vidyapith started on January 5, 1939, under the shade of the trees, with only one student from the village. It is solely by the grace of Paramahansaji Yogananda that this has grown into a big institution widely known in educational circles. About five hundred students are now on the rolls, approximately one hundred and fifty of whom reside in two hostels attached to the school ....

"The most important thing that has been done since the inauguration of the Ashram-School in 1939 is the inculcation of a religio-educational spirit among a large number of persons bent on spiritual culture. They are so devoted and eager to receive the teachings of our Masters! People of different villages in the locality, far and near, are eagerly waiting for us to establish ashrams and schools in their villages. Whatever humanitarian and spiritual activities one can see at this place are Yoganandaji's blessings in action.

Ground-breaking ceremony for girls' hostel, YSS Vidyapith (high school), Lakhanpur, January 14th. In foreground are Swami Girin Dey of the YSS institution at Lakhanpur, Sri Prabhas Ghosh, vice-president of YSS; Swami Atmananda, secretary, and Sister Daya, YSS-SRF president.

Ranchi, India

#### YOGANANDA SHRINE DEDICATED IN RANCHI

The Vision Room, a shrine dedicated to Paramahansa Yogananda on the spot on the YSS school grounds in Ranchi where he beheld a vision foretelling his coming to America to spread the science of Kriya Yoga. Sister Daya spoke at the dedication ceremonies on January 16th. (On dais, from left) Brother Kriyananda, Sister Mataji, Sri Prabhas Ghosh, Sister Daya, Swami Atmananda, and Sister Revati. Visit of the President of YSS-SRF

In honor of Sister Daya, president of Yogoda Sat-Sanga Society of India and Self-Realization Fellowship of America; and her companions, Sister Mataji, Sister Revati, and Brother Kriyananda, a public reception was held on January 16, 1959, at 3 p.m. at the YSS Ashram, Ranchi.

The following schedule of events was arranged:

January 15th

Arrival at YSS Ashram at 3:00 p.m. and reception at gate of main building.

January 16th

Opening of the Vision Room ( Guru Mandir) at 7:30 a.m., YSS Ashram, Ranchi.

Guru Puja and Gita Mahayajna, 7:35 a.m. to 10:00 a.m.

Reception ceremony at 3:00 p.m. by the public, at YSS Ashram.

January 17th

Reception at the Co-operative Training Institute from 11:00 a.m. to 12 noon.

Reception at Ranchi Women's College, 3:45 p.m. to 5:00 p.m.

January 18th

Visit to Anandamoyee Ma Ashram, Ranchi, in afternoon.

Visit to Durgabati in evening.

January 19th

Reception at Ranchi Government

College, 3:30 to 4:30 p.m.

The program on the 16th opened with a Vedic hymn sung in chorus under the leadership of Dr. S. K. Das, president of the Philosophical Society, Ranchi College:

"United be ye,

And united  
Converse ye with one another,  
United seek ye to know  
Each others' minds;  
May your purposes be unified,  
Unified be your achievements,  
May your minds  
Along with your judgments  
Be unified!  
Unified be your aspirations,  
Unified be your hearts' affections,  
May your minds  
Finally vibrate in unison  
That yours be the harmony  
Of a perfect communion!"

Following are extracts from a welcoming speech to Sister Daya, written by the Board of Directors of the YSS institutions:

"It was in this Ashram that our Master received the divine message directing him to preach his spiritual wisdom among our American sisters and brothers, and through them to the world at large. The very room ( a storeroom on the Ranchi grounds) where he received that holy message in 1920 during his evening meditation has now been enshrined as a temple . . . .

"We are deeply indebted to you, and to all our sisters and brothers in America, for scientifically proving to the world the peerless and sublime benefit of Kriya Yoga as propounded for the first time in the West by Paramahansa Yoganandaji—the greatest secret and precious knowledge, for which India is still famous, for entering the gates of emancipation and salvation . . . . It is undoubtedly a matter of hopefulness to all of us that in the midst of world conflicts and strifes you and your Self-Realization Fellowship associates have gone on preaching the message of enduring peace and blessedness, and thus laid secure the fundamental conditions of universal brotherhood, peace, and amity among the different nations of the world . . . .

"We pray to God and to our Guru to grant you a long and active life in the spiritual field, that you may achieve the heights of fulfillment of the noble cause to which you have dedicated your life:"

On January 18th a meeting of the Ranchi Sanskrit Parishad was held in the Anandamoyee Ashram auditorium. Sri Jadugopal Mukherji presided over the meeting, during which Sister Daya gave a talk on "The Ideal of Self-Realization."

On January 19th Sister Daya addressed a meeting of the Philosophical Society of Ranchi College on the same subject.

On January 21st Brother Kriyananda gave a lecture at the Yogoda Ashram, Ranchi, on "The Science of Religion." His discourse was followed by a showing of a motion picture of Paramahansa Yogananda.

Thought Seeds  
Nurtured  
In the soil of consciousness  
By daily meditation,  
Watered with showers  
Of the heart's devotion,  
May these thought seeds  
Blossom into beauteous



Divine realizations.  
I will find  
Perpetual celestial happiness  
Within.  
Peace will reign in silence  
Or in the midst of activities.  
Let me hear Thy voice,  
O God,  
In the cave of meditation.

Wherever people  
Appreciate my efforts  
To do good,  
I shall know  
That there is the place  
Where I can be of greatest service.

Teach me  
To fish for Thee  
In the deepest waters of my soul.

In the sound of the viol,  
The flute,  
And the deep-toned organ  
I hear God's voice.  
I will recognize the truth  
That all disease  
Is the result  
Of transgression  
Against health laws.  
I will try to undo the evil  
By right eating,  
By fasting,  
By more exercise,  
And by right thinking.  
In the temple of silence  
I found Thine altar of peace.  
On the altar of peace  
I found Thine ever new joy.

RAMALINGAR, 19th-CENTURY PROPHET

"The 18th-century saint, Thayumanavar, was a bridge builder between the Vedanta and Siddhanta systems of thought. Some of his poems point out the soullessness of medieval scholasticism, with its hair-splitting logic and its frozen array of bloodless categories, which in his day had become an imposing monument of mental gymnastics, unrelated to the facts of spiritual life. Thayumanavar's poems are both metaphysical and devotional, drawing the devotee to clearer thinking and purer worship.

"The noble work of harmony initiated by Thayumanavar was continued in the 19th century by Ramalingar Swami, who was a yogi, siddha, poet, and prophet. Ramalingar not only anticipated the modern ideas of universal brotherhood and federation of man, by founding the Sanmarga Sangam (Pure Life Society) in 1867, but he even foretold the appearance of organizations like the Theosophical

Society, Ramakrishna Mission, Bahai Movement, Self-Realization Fellowship of Yogananda Paramahansa, Divine Life Society of Swami Sivananda, and others, which would spread the same ideals all over the world. Long before Gandhi, Aurobindo, and Ramana Maharshi were born, Ramalingar foretold their advent.

"Ramalingar defined God as Light and Love. The 'Temple of Humanity' built by him at Vadalur in South India was the first of its kind in the world. It is a unique place where peoples of all faiths congregate for common worship. His poems have a universal appeal. To hear them with earnestness and understanding is to get drunk with heavenly bliss. In short, he was one of the modern Mahatmas who paved the way for universal religious understanding and harmony, which is the aim of congresses like this. The nucleus of the future civilization is not the individual or even the nation, but the human race as a whole. The present world conflict will never be resolved until the religious problem is solved. I close this address with an earnest appeal to all those who are thinking in world terms to realize the importance of nonsectarian religious unity."—Extracts from a paper read on August 30, 1958, before the Ninth International Congress for the History of Religions, held in Tokyo, Japan. The paper, "Religions of the Tamils—Past and Present," was written by K. Ramachandra, editor, "Religious Digest," Jayanthipura, Ceylon.

Yoga Postures For Health

ASANA INDEX

By B. TESNIERE, M.D.,

And BRAHMACHARI LELAND

ARDHA—

**PADMASANA— THE HALF LOTUS POSE** In the last issue some remarkable spiritual benefits of Padmasana were explained, as well as the technique of practice. It has been emphasized that no student in the process of learning the pose should attempt to practice without first "warming up" his legs and especially his knees in order to assume the pose safely and successfully.

**VARIATIONS**

Those who have mastered the basic Lotus Pose described in the January 1959 issue can assume Padmasana with any of the following changes in the position of the hands and feet.

The hands may be kept close to the body, joined together with both palms upward, one over the other, or with fingers interlocked; they can rest cupped down on the knees; or a little off the knees, with the tips of the thumb and index fingers touching each other ( Jnana Mudra, "symbol of knowledge"). The hands may even be crossed in front of the body (Karmukhasana), which greatly charges the body with energy by closing the circuits of energy in the limbs; or in back of the body (Baddha Padmasana). However, Paramahansa Yogananda has stated that the SRF pose of the hands (point 5 of the technique) is the best to help one toward attaining a higher state of consciousness; naturally, masters who have already attained God-communion can do as they please with regard to the position of the hands.

The feet may be drawn closer to the abdomen, which will be found to be a help toward mastering Baddha Padmasana, the locked Lotus Pose; or the feet may be placed more toward the knees, which is common in the representations of Buddha.

A third variation consists in setting first the left leg on the right one (Reverse Lotus). This last variation, which has been found in sculptures of Buddha since the earliest figures (made six hundred years after his passing), is easier for some people to assume than the regular pose. Trying to become expert at these three variations is fine practice for limbering up the joints of the

legs, particularly the left knee, of which so much is asked in the traditional pose.

#### Key Points for Mastery

A frequent problem faced by those that have achieved some proficiency in the Lotus Pose is that their legs, after a certain length of time in this pose, go to sleep. The reason is that the heels press directly on the femoral artery. The pressure exerted by the right heel is always greater than that of the left one, hence the left leg is usually the first one to get numb. To avoid this inconvenience, one should set his feet closer to the groin (which incidentally helps to attenuate the pressure the shins exert on each other in the pose) so that the feet no longer press on the femoral artery but on the thigh muscles. It is not always possible to assume or retain this position, as it is harder on the knees. The remedy is then to unlock the legs temporarily and, when the circulation in them is back to normal, to resume the pose. In this way, one can noticeably prolong the time of sitting in Padmasana.

It is probable that the regular practice of Padmasana develops the collateral circulation in the thighs—that is, the circulation in the adjacent muscular branches of the main femoral artery. A theory has even been advanced that the arteries in the buttocks and the back of the thighs—which in the early stages of physical development, before the femoral artery takes over, are the only ones to bring the arterial blood from the pelvic region to the lower part of the legs—actually resume their original activities as a result of one's persevering practice of the Lotus Pose. The point is plausible, although it is more obvious in Paschimottanasana, which is, as we have seen, the best asana to practice before assuming the Lotus Pose. Parents should note again that children, from a circulatory standpoint, are the best favored for mastery of the pose.

Another difficulty, last but not least, is to sit fully flat on the floor.

Usually, because of the stiffness of the hip joints and their surrounding muscles, the pelvic girdle is tilted backwards, which has a disastrous effect on the equilibrium of the spine: the lower back is dragged backwards and the upper back, to compensate, bends forward. The back muscles, particularly those in between the shoulder blades, trying to offset the curvature of the dorsal spine, quickly get tired, and there is no hope then that the yogi aspirant may enjoy the manifold benefits of the Lotus Pose. A pad or folded blanket placed under the buttocks, by elevating the seat, will help to set the pelvic girdle upright.

Also, the regular practice of the spinal asanas, as well as developing the habit of sitting straight on a chair, will help one to make the spine strong and supple.

Aspiring yogis that are aware of this last problem sometimes go too far in correcting the position of the seat. They tip the pelvic girdle, as well as the lumbar region of the spine, too far forward. This over correction is not good either, because—besides requiring a greater effort from the muscles—it brings a greater pressure of the heels on the thighs and the legs go to sleep much sooner. Therefore, one has to work out the position of the legs and the spine for himself, until he finds out the right position in which a spinal plumb line is achieved. Persons in whom the pelvic girdle is usually tipped forward in ordinary standing position—a condition which Lawrence Jones has recently described and analyzed under the name of "postural complex"—may have to pay greater attention to correcting this nerve-tension-producing stance.

A final remark: many have been helped in mastering Padmasana by avoiding their daily practice of it for one or sometimes two days a week. The legs are thus given some rest, and opportunity to recuperate from the efforts asked of them on

practice days. When this vacation from practice is taken, the Lotus Pose is usually much easier to perform the first days of the next week.

Hope for Westerners

Many Westerners, after a few unsuccessful attempts to meditate in the Lotus Pose, have given it up because their minds were concentrated not on God but on aching knees. Some have even given up meditation itself, imagining that the yogis techniques cannot be practiced correctly in other poses than Padmasana. They think there is no hope for Westerners to reach God through the path of yoga.

The problem has been clarified in the following way by Paramahansa Yogananda, a Hindu-born world teacher who taught yoga for over thirty years in the West.

Firstly, he said, "No one should meditate in the Lotus Posture until he is at ease in that position." \* Secondly, "Those Western yogis, especially youths, who can squat on the floor like Orientals . . . may meditate in the Lotus Posture."

As we see, the pose is not compulsory. Yogananda makes the point even more clear: "Some Western yogis may just keep the legs comfortably adjusted on a blanket spread over a spring mattress." Here too the cross-legged poses are not obligatory, as Yogananda remarks: "Westerners, used to sitting on chairs, with their thighs at right angle to their torsos, will find it more comfortable to meditate on a chair covered with a woolen blanket that extends under their feet on the floor" (this posture is fully described under the title "SRF Meditation Pose" in November 1955 Self-Realization Magazine).

Patanjali, the great 2nd century B.C. Hindu exponent of yoga, defines proper posture or asana as "any position in which the spine is held erect." The position of the legs does not enter into this definition. Aspirant yogis should therefore remember that it is far more beneficial to spiritual progress to meditate with a straight spine while sitting on a chair than to meditate with a bent back in a cross-legged pose.

To the question, "Is it possible to find God through the practice of the Lotus Pose alone?" the answer is: "No. If it were so, then it would be easy for even children to find God." When compared to the other meditation poses, Padmasana rightly stands supreme. But when it is compared to all the other yogis techniques that lead to God communion, the Lotus Pose is seen to be only an indirect technique of pranayama (life-force control, the fourth step in Patanjali's yogis ladder to God consciousness). It cannot therefore be compared with direct methods of pranayama.

The reason is that the Lotus Pose uses physical means (the position of the limbs) in order to channel the vital energies away from the material plane toward the world of Spirit, whereas the higher yogis techniques use the life force itself to control the vital energies. Therefore Padmasana is a very slow process for God-communion. There are much more quickly effective techniques for attaining spiritual emancipation, the fastest of all being the technique of Kriya Yoga, "the airplane route to God," as Paramahansa Yogananda often called it. \* People who are attracted toward spiritual living should not limit themselves to mastery of the Lotus Pose. They should learn first the main technique for human salvation, Kriya Yoga. Then, if they want to master the Lotus Pose in order to practice the Kriya technique in Padmasana, that is all to the good. But if they cannot master the pose, the best thing is just to forget it, not to worry about it, nor pay any attention to it, but rather to keep steadily on the "highway to the Infinite," using the powerful engine of Kriya Yoga.

A Remarkable Healing Pose

The value of the Lotus Pose is far from being only spiritual: its healing power is remarkable. "Padmasana destroys all diseases;" the ancient Sanskrit texts declare. This statement is somehow baffling to the modern scientific mind. To some extent, however, medical knowledge fits perfectly with this assertion. It is well known that germs and toxins never stay long in the blood; they quickly disappear from it, finding refuge in various organs and tissues in the body—a most favorable tissue being that of the joints, probably because the circulation of blood in them is very poor. This concentration of toxins in the joints is evidenced by the fact that incipient infectious diseases are characterized among other signs, by diffuse pains in the bodily joints (arthralgias). This also explains why toxic diets are highly detrimental to rheumatic subjects, while some exercise proves to be favorable. A striking evidence is that persons afflicted with rheumatism are able to predict when it is going to rain, on the basis that at such periods their joints become more painful. The reason given is that the air, charged with humidity, greatly impairs perspiration; the skin then cannot eliminate the toxins from the body. The toxins, accumulating in the already overloaded joints, tend to augment the pains.

The logical conclusion of these premises is that any means that activates the blood circulation in the joints is a powerful preventive agent against infectious and toxic diseases. Those who can sit in the Lotus Pose know that upon disengaging the limbs an abundant flow of arterial blood irrigates their leg joints, flushing away all the deposits that might have accumulated there, and rendering them disease-proof. The effect is even more pronounced in Baddha Padmasana, the locked Lotus Pose, in which the joints of the upper limbs also come into play in an unusual way.

Joint-freeing and spine-straightening asana for the body; confidence building and will-power-training posture for the mind; peace-inducing and meditation-inspiring pose for the soul, Padmasana is indeed a panacea for physical and mental ills!

The next article will be devoted to Pavanamuktarana, the Knee-to-the-Chest Pose. Gilbert Highet Reviews "Autobiography of a Yogi"

Professor Gilbert Highet of Columbia University, whose radio program, "People, Places, and Books," is sponsored by Oxford University Press, on November 11th devoted his weekly fifteen-minute broadcast to a review of Paramahansa Yogananda's Autobiography of a Yogi.

The original broadcast over WQXR, New York City, was taped and rebroadcast nationally. A transcript of the review was printed and distributed by the Book-of-the-Month Club, New York. A few extracts follow:

"Probably you have never met a yogi... conceivably you may not know what a yogi is and does . . . . They [yogis] seem to have at least two qualities which are less widely distributed in the world than they ought to be: physical health and moral self-control.

"A yogi is a man who teaches and practices yoga successfully. According to one definition, yoga is a method for attaining union with God: not in the hereafter . . . but now, in this world, in our present life . . . .

"I read it [Autobiography of a Yogi] and thought about it. Its contents were unlike anything I had read for a long time (and that is a strong recommendation to any literary critic) ....

"Most yogis appear to have one single and continuous career. They mature, attain enlightenment, and live in a small hermitage or an isolated cave in the Hindu area of the Indian peninsula, teaching any pupils who come to them and who appear to be worthy of their attention. But this particular yogi started his

career in India and then moved far away to teach among foreigners; he died in self-chosen exile. Yogis, like all inward-looking, spiritual men and women, think that their emotional and moral development is far more important than their physical and social experience: so Paramahansa, the author of this autobiography, tells us a great deal about religious doctrines imparted to him by others, and miracles which happened to him and his friends, and interviews with extraordinary practitioners of mysticism; but he is quite casual about giving . . . many facts which would be highly important for a normal extrovert's life . . .

"After his return to California [from a world tour], Paramahansa lived and taught happily until 1952, when, after making a speech at a banquet honoring the Indian Ambassador to the United States, he left his earthly body. (According to a statement from a Los Angeles undertaker, his body remained without signs of corruption for many days.) . . .

"Internally, the life of this yogi is peculiar because of its central motives.

He was not out for money or comfort or even recognition. He seems, quite sincerely, to have thought all these things totally unimportant . . .

"Suppose someone had questioned him at the end of a public lecture, and asked, 'Why should we listen to you?' .... What would Paramahansa have answered? I think he would have said nothing, because he despised hostility and hated conflict with the unenlightened; but to the enlightened he would have explained (as he does in this autobiography) that he was the latest (though not the last) in a succession of exalted spiritual teachers who lived far above the ordinary plane of existence."

News of SRF Centers

Los Angeles, California

Annual SRF Classes, 1959 August 19-21

The annual three-day series of classes on basic SRF teachings and techniques will be held from August 19th to 21st at SRF India Center, Hollywood, California.

Kriya Yoga initiation will be given on Saturday, August 22nd, at SRF headquarters, Los Angeles. SRF students eligible to receive initiation will be notified in ample time.

For further information please write to Class Registrar, Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles 65, California.

"Cavalcade of Books" To Review Three Works by Paramahansa Yogananda  
Mrs. Georgians Hardy, president of the Los Angeles Board of Education, and David Humphries Miller will jointly review three books by Paramahansa Yogananda on the March 22nd television broadcast, over KNXT-TV, of Cavalcade of Books, sponsored by Southern California Booksellers Association. The books are Autobiography of a Yogi, Whispers from Eternity, and The Master Said.

Lecture at Pierce College

The following report appeared in the February 26th issue of The Roundup, published by Pierce College, Woodland Hills, California:

" 'What exactly is Yoga?' many of us may have asked ourselves from time to time, and in our minds we conjure up pictures of men lying on beds of nails, walking barefoot on hot coals, or standing on their heads.

"Last week, Pierce students were able to learn a little about Yoga when two representatives from Self-Realization Fellowship, Los Angeles, explained Yoga and 'cleared the air' of many misconceptions of it prevalent in the Western World.

"Brother Anandamoy, an SRF minister, explained Yoga; while one of its foremost



students, Mr. Stanley Guy (later Brother Achalananda), demonstrated some of the asana or postures. (Incidentally, Yoga is the philosophy, and a yogi is a man who practices it.)

" 'Yoga,' said Brother Anandamoy, 'is a science of religion in that it strips away the flesh of ritual from religions and gets down to their core, which is nothing less than Yoga.' Basically, then, Yoga is a means of finding harmony with one's self and the Eternal, as implied by the term Yoga, which means 'unity.'

"The physical exercises, called Hatha Yoga, are only one part of Yoga. Another branch of Yoga is Jnana: seeking inward guidance in one's search for truth. A third branch is Karma Yoga, or properly using our energy and therefore transmuting wrong actions into right actions.

" 'All the world's a stage,' said Brother Anandamoy, 'and as actors we should realize that this stage production, as it were, is not a world of reality, but one in a state of transience. Behind these passing scenes, this world of shadows and images, lies the reality of God, the Omnipotent Creator; and therefore we should not be too much attached to the things of this world, including our bodies. The Karma Yogi works, performs services selflessly, without desiring the fruits of his labors. Since everything is God and God is everything, the Karma Yogi works only for Him.'

"Yoga can be practiced by men of all faiths and even by those who do not particularly believe in God, 'and yet,' says Brother Anandamoy, 'one cannot practice Yoga without soon realizing that there is a force greater than man: the Universal Mind.'"

Mrs. Raghunath Sinha and Consul General Sinha of the Indian Consulate in San Francisco; SRF Sisters Sraddha and Meera; at reception in honor of Ambassador of India M. C. Chagla, February-7th, Self-Realization Fellowship India Center, Hollywood. The reception was sponsored by India-America Cultural Association.

Pietermaritzburg, South Africa

The Yogananda Meditation Group

of Pietermaritzburg held a Yogananda Jayanthi meeting on January 18, 1959, to celebrate the birthday anniversary (January 5th) of Paramahansa Yogananda. Members of the Divine Life Society, Saiva Siddhanta Sungum, and the Ramakrishna Centre of Pietermaritzburg participated in the occasion. They were addressed by Somarsundaram Coopan, M.A., M.Ed., Ph.D., a Research Fellow on the Staff of the Department of Economics in the University of Natal, Durban. (Dr. Coopan had delivered a similar address in Durban, Natal, on January 4th, on the occasion of the celebration there of Paramahansa Yogananda's birthday anniversary.)

A few extracts from his talk on January 18th follow:

"The destiny of man is to attain the perfection and manifest the accomplishment of the Lord Krishna, of the Lord Buddha, of the Lord Jesus Christ, and other noble prophets. The philosophy of Yoga states that the goal of human effort and endeavor is the expansion of the horizons of individual consciousness to the point of Cosmic Consciousness. In samadhi man comes to be aware of his own essential nature; he has a direct perception of God, the Supreme Creative Intelligence. The ability to raise his consciousness to this level, at will, gives man knowledge and power over the forces of Nature, and over the so-called mystery of life and death.

"It is clear that the life of a man so illumined by the attainment of Cosmic Consciousness is free of the egoistic impulses that motivate the vast majority of mankind. Conjoined to the Ultimate Source of all creation, illumined and lifted up by the unitive experience, such a man is known as a paramahansa. To the expanded consciousness there is no difference of race, creed, caste, or color; there is no fear, no prejudice, no desire to exploit or dominate his fellowman. Having become aware of the divine spark within himself, having lived in the Self-consciousness of the immortal Atman (soul), and knowing the relationship of the individual Atman with the Paramatman, to him all men are brothers, sparked from the same Divine Source. He recognizes the different levels of spiritual evolution attained by each individual; but the great love and compassion born of his unitive experience leads him to give himself to the patient nurturing of less developed persons, while scrupulously avoiding any violation of the dignity of the individual soul.

"Paramahansa Yogananda was such a cosmically illumined soul, a world spiritual leader. He is one in the long line of God-realized men who lived upon this earth to teach and to guide mankind out of its spiritual floundering. To those who wonder whether there is a way and a Guru to lead them to that 'heaven of freedom' sung of by the poet Tagore, we say that Paramahansa Yogananda is one such Guru of the path of Royal (Raja) Yoga. Though Paramahansa Yogananda is no longer with us in a physical form, his systematic teaching and guidance is still available to the seeker after Self-realization.

"We have gathered today... to pay homage to the late Guru and to revere his memory. We have come together in this month of his birthday to thank God for raising such a mighty soul amongst us and to remind ourselves of the perennial teachings of the great masters of the Spirit, which he spread so tirelessly in the West and in the East. We have come together on this occasion to take inspiration from his life and teachings, and to spread his work on the continent of Africa for the advancement of all the peoples of Africa . . . .

"He labored to teach men the yogic method of direct perception of God, the Supreme Creative Intelligence, that they may utilize the knowledge and inspiration so obtained, to order their necessary and unavoidable worldly organizations and activities so as to generate harmony and happiness . . . .

"It is my fervent hope and prayer that Paramahansa Yogananda's great vision of spiritual unfoldment and harmony amongst mankind will find deep root in the soil of Africa and be the means of nurturing a new generation of men for the building of a nobler world civilization."

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WHISPERS FROM ETERNITY

Reviewed by Raymond F. Piper, Professor Emeritus of Philosophy, Syracuse University, Syracuse, New York

Paramahansa Yogananda was a God-filled seer and saint, philosopher and poet. He experienced a multitude of the innumerable aspects of Ultimate Reality; and through compact, vivid, and beautiful meditations he conveys to his readers his rich experiences of joy. These "whispers" articulate his communings with God, immanent in the cosmos—the aspect of the Eternal Mother.

In this book Yogananda uses 199 different names for God, such as Boundlessness, Eternity, Unmanifest Infinite, Oceanic Being. Three characteristics of the Divine keep recurring: joy, love, and power. Dozens of meditations celebrate the joy which the Soul of the Universe is and which He desires for His devotees. In this aspect the author refers to Him as Bliss God, Prince of Smiles, Ineffable Effulgence. "Thou didst take many Names; but Thou hast only one Nature: Perennial joy" ( p.143 ) .

The Eternal Lover receives many kindred names, such as Lord of Compassion, Measureless Mercy, Fathomless Ocean of Treasure, Fountain of Love, Friend of Friends, Guardian Angel of All. For suggesting divine power, the author created various striking metaphors out of contemporary culture, notably Cosmic Vibration, Blessed Broadcaster, Mystic Electrician, Celestial Salesman, President of the Universe, Divine Dynamo.

Throughout the book glows the author's joyful awareness of God as indwelling in all, especially in the beauties of Nature and in the minds of men. Yogananda speaks of the Spiritual Eye, the Omniscient Light Within, the Sleepless Seer of All. "Thou art walking through my feet" (p.135) and "Thou art just behind my touch" (p.68).

The following divine names further display the author's poetic inventiveness: Infinite Artist, Cosmic Potter, Fragrant Spirit, Soul Charioteer, Supernal Sower, Patient Physician.

He formulates illuminating sayings on many subjects, such as death and reincarnation, the art of meditation ("active calmness"), the dangers of delusion, the beauty of flowers, the return of kindness for unkindness, the goal of Self-realization, and the divine capacities of man: "I am an immortal spark of Thy cosmic fire."

The author demonstrates an expansive love and sincere appreciation of all faiths. "The diverse religions are branches of Thy one immeasurable tree of truth" ( p. 4 ) . Section III contains a dozen beautiful children's prayers. The book terminates with a valuable glossary of important philosophical terms. The permeating and persistent message of the book is the reality and richness of the author's experience of God: the Absolute, the Unfathomable Infinite.

## STORIES OF MUKUNDA

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Comments on "Autobiography of a Yogi"

"I don't know how many books I have read in my life—English, French, and German writings. But I can say that the Autobiography of Paramahansa Yogananda is the book of books. It is not only a story of his life, it is an expression of his divine soul."—A.B., Ontario, Canada.

"I consider Autobiography of a Yogi a modern Holy Bible. It is the answer to the question how to find God. I can not express in words what I really feel—a 'magnificent obsession' whose influence stayed with me for days—weeks. The book itself has divine vibrations that were felt by my body, mind, and soul. In simple words, I felt a divine awakening."—A.D.G., Caloocan, Luzon.

"I could write a book about Autobiography of a Yogi. It was the most wonderful reading experience I have ever had. I've read most of the classics of the world, but none of them was as absorbing as the Autobiography."—D.A., Montgomery, Texas  
"The only book we read and read again in all security, and which we know almost by heart, is our bedside book, this masterpiece of the sciences, art, and love: Autobiography of a Yogi."—M.R., VouilleVienne, France.

"While reading Autobiography of a Yogi, I became aware of Paramahansa Yogananda near me as an abiding Presence that urges me to 'come up higher.'"—M.D., Sarasota, Florida.

"Autobiography of a Yogi is the most meaningful book I have ever read. The convictions and truths that Yogananda experienced seem to me to pierce through to the core of Life:"—E.R. Torrance, CA

"My students and I have had a most challenging time reading the books by Paramahansa Yogananda. Autobiography of a Yogi was instrumental in opening their eyes to the meaning of Reality, as realized by the great seer and others of his cast. I intend to use Yogananda's books as required reading."—William A. Morrison, Ph.D., United College, Winnipeg, Canada.

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Paramahansa Yogananda beneath a giant pepper tree in 1934. He often meditated and held classes in this natural shrine, which he named "The Temple of Leaves."