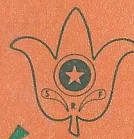
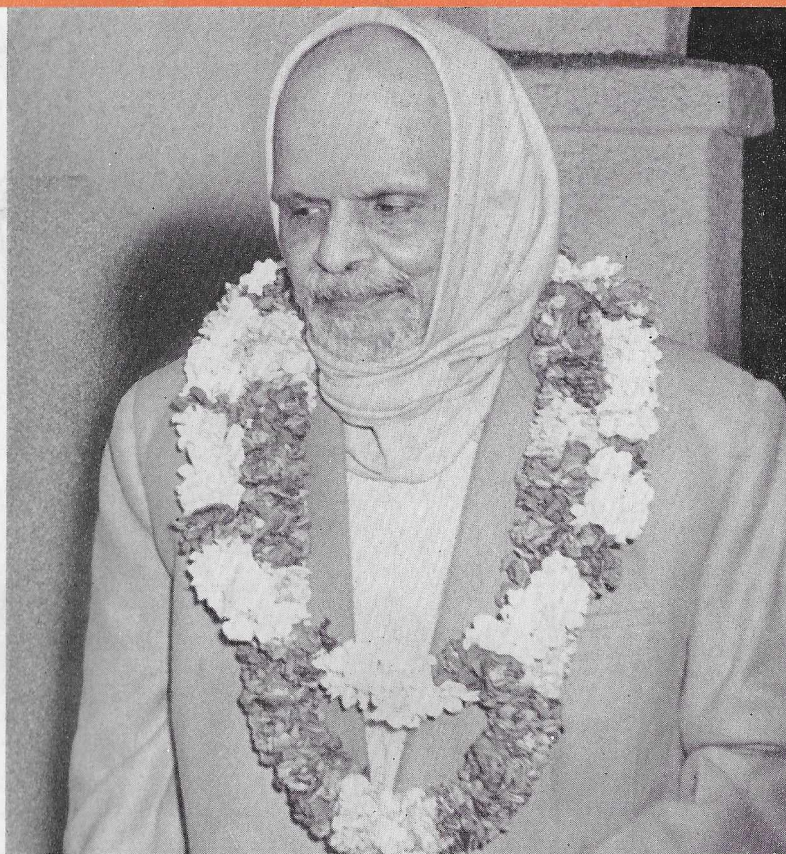


Self-Realization MAGAZINE



Founded in 1925 by PARAMHANSA YOGANANDA



HIS HOLINESS SRI JAGATGURU SHANKARACHARYA
Spiritual head of millions of Hindus arrives from India at Self-Realization Fellowship headquarters, Los Angeles

Healing of Body, Mind, and Soul

25¢
MAR.-APR., 1958



His Holiness Sri Jagatguru Shankaracharya with Sister Daya, president of Self-Realization Fellowship, which is sponsoring His Holiness's visit to America; at SRF headquarters, Los Angeles



His Holiness Sri Jagatguru Shankaracharya of Puri, India, during press conference February 6th at Self-Realization Fellowship headquarters, Los Angeles. A score of newsmen and photographers were present to interview His Holiness, first head of the thousand-year-old monastic Shankaracharya Order ever to visit the West. On wall is a portrait of Paramhansa Yogananda, founder of Self-Realization Fellowship.

Self-Realization Magazine

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March - April, 1958

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The President of India, Dr. Rajendra Prasad (*in white*), and Military Secretary Major Yadunath Singh offering fruit to His Holiness at headquarters of World Reconstruction Association, Nagpur, India.



His Holiness Sri Jagatguru, Head of Ancient Shankaracharya Order

His Holiness Jagatguru ("world teacher") Sri Shankaracharya Bharati Krishna Tirth of Gowardhan Monastery in Puri is the ecclesiastical head of most of Hindu India and is the apostolic successor of the first Shankaracharya (ninth century; India's greatest philosopher). His Holiness is eighty-two years old.

This is the first time in the history of the thousand-year-old monastic Shankaracharya Order that one of its leaders has visited the West.

The monastery in Puri, Orissa, India, of which His Holiness is the head, is one of the four established by Sri Shankaracharya in the ninth century to expound Hindu philosophical principles.

Three of these monasteries have had an unbroken existence ever since; each of their heads is called Shankaracharya. The distinguished visitor to the United States became the head of the Shankaracharya monastery in Puri in 1925, and is the seniormost of the three Shankaracharyas in India.

Because of His Holiness's spiritual authority over millions of Hindus, the Government of India consults the Jagatguru on policies relating to spiritual rules and Hindu religious matters. However, Sri Shankaracharya is not connected with any political movement or party.

His Holiness is Founder-President of the World Reconstruction Association (*Vishwa Punarnirmana Sangha*), Nagpur, whose aim is the furtherance of world peace and universal brotherhood. Administrators of this Association include the Jagatguru, Sir S. Radhakrishnan, Vice-President of India; B. P. Sinha, Judge of the Supreme Court, Nagpur; Sir Chintaman Deshmukh, former Governor of the Reserve Bank of India and former Finance Minister of the Government of India; Dr. S. D. Kitchlew, Moslem leader; Dr. Narendra Deo, ex-Vice-Chancellor of Banaras University; R. B. Pal, ex-Justice of the Calcutta High Court and of the International Tribunal; and A. D. Mani, president of All-India News and Editors' Association.

A saintly personage of vast learning and a gifted speaker in English, His Holiness is also an outstanding mathematician. He has pursued original researches in Vedic mathematics and has formulated rules for simplifying many processes of modern mathematics.

As a sage, His Holiness feels profoundly that a great spiritual awakening is vital and urgent now in order to preserve world peace.

By "spiritual awakening" the Shankaracharya means Self-realization of every human being, each according to his chosen faith or religion. True to the highest teachings of Hinduism, he respects all religions as different paths leading to the one goal of unity with the Divine. He recognizes no distinctions of race, religion, or nationality. Like all the great spiritual leaders of India, he is above caste and creed, having surrendered his civic and social identities at the time of his consecration.

Agreement of Bible and Hindu Scriptures

His Holiness is familiar with the holy texts of all religions. Through years of study he has found, he says, literally thousands of passages where
(Concluded on page 42)

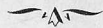


1200 PERSONS HEAR HIS HOLINESS

Sister Daya, president of SRF; Sri Shankaracharya, Mrs. C. M. Trivedi, and Mrs. Leiland Atherton Irish, Los Angeles civic leader; at Wilshire-Ebell Theater, Los Angeles, where His Holiness spoke on "Basic Unity of All Religions" on February 23rd before 1200 people.

"The Most Unforgettable Character I Have Met—Sri Jagatguru Sri Shankaracharya"

The following article by "The Rambler," a noted columnist, appeared on June 7, 1953, in "The Times of India," Bombay.



"Easily the most unforgettable character I have met in a quarter of a century crowded with personalities, His Holiness Sri Jagatguru Sri Shankaracharya of the ancient and historic Mutt of Puri must rank, I think, as greatest of them all.

"Five foot nothing, spare of frame and figure, clear-eyed, courteous (with that old-world courtesy which not many generations ago was the distinguished trait of our people but which the new generation of our free Indians seems to have forsworn), and humble with the transcendent humility of saint and rishi, this pint-sized Pope of two hundred million Hindus displays a power of mind and soul which, in the calm assurance of its knowledge and its complete conquest of doubt, marks him a giant in a world of men who are harried by uncertainty and driven by fear.

"Versed in the scriptures of the major world religions, the greatest living authority on those of his own, with a mastery of the *Vedas* unrivaled in centuries, speaking a dozen modern languages with the fluency of a native, filled with the learning of the past as well as that of the present, Sri Jagatguru is amply qualified to be what that title means, namely, world teacher.

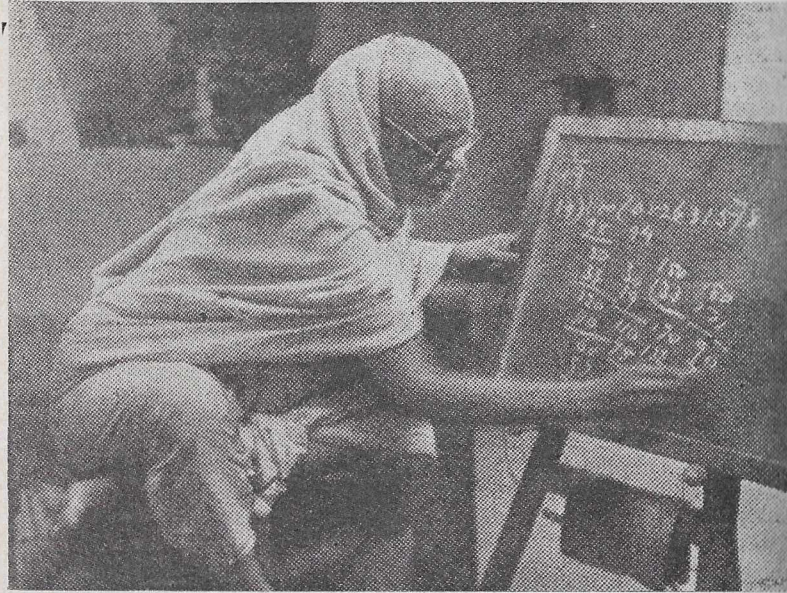
"No mere Sanskritist he, lost in Laputan clouds of infructuous learning, buried in realms of holiness beyond touch and reach of the contemporary world, but a man vividly alive to the conditions and atmosphere of his day, pityingly aware of the problems of the human race, and, in the tradition of the true teachers of mankind, eager to teach the way and the means to their solution.

"So disarmingly human is he, so utterly without pomp or ritual or formality of approach, with a quiet warmth of welcome which makes one instantly intimate, that one can almost miss the greatness of the man. One doesn't. One cannot possibly. Through the silent chuckling laughter, the gentle irony and understanding criticism, the precise comment and clear analysis, that greatness steals upon one imperceptibly, with the full power of a knowledge complete and assured with that maturity of enlightenment which is achieved by a lifetime of observant experience and

ripened by contemplation in the solitude of Nature, such as the rishis (ancient sages) enjoined upon all who would teach their fellow men.

"Sri Jagatguru has passed through all the phases: he has studied the learning of the present day; he lived in the world for many years; when finally he decided to leave it in pursuit of the higher knowledge he was a college principal and an educationist of wide renown. Then he retired into the wilderness to wrestle with the *Vedas* and to wring from them the ancient knowledge the acquisition of which would be his enlightenment.

"It took years, but he finally did it and won the true interpretation of the Sixteen Sutras 'in which is enshrined the whole of human knowledge from the remotest, dimmest past down to the present day.' The world's greatest Sanskritists from Colebrooke down had studied those Sutras (Sanskrit stanzas) and failed to find in them any wisdom at all or even to suspect the hidden treasure of knowledge they contained. Sri Jagatguru devoted eight years of concentrated study to them and found what others had missed.



Sri Shankaracharya giving blackboard demonstration of mathematical formula in 1956 in Calcutta, India. His Holiness has made deep researches in the field of Vedic mathematics.

Mathematics is "Child's Play"

"'With these Sutras,' he said to me, 'the whole of mathematics becomes child's play, literally. The most complicated problem can be solved by a child, the vastest multiplication sum done in an instant without even bothering to write it down.' And since 1919, when he emerged from retirement and demonstrated the fantastic incredible secret of those Sutras before the startled Faculty of the University of Banaras, till last year when he did it before the Faculty of Nagpur University, he has been astonishing professors and pupils with his so-called impossible mathematical 'feats.'

"Remember that cube-root girl, first introduced to an incredulous Bombay in the Bombay man's Diary in the early forties, who last year astonished the wranglers and the dons and even beat the famous robot at Cambridge with the lightning speed of her cube-root extraction? She could do nothing else, but even that was phenomenal. In case you don't think it was, try getting the cube root of, say, 28969435845621! She got it practically as you wrote it down. 'That girl,' said Sri Jagatguru to me, 'must have stumbled upon or been taught just one tiny bit of one of the Sixteen Sutras.'

"Ramanujam, the South Indian mathematical wonder, who was at once the pride and the despair of Cambridge, must have dug out a little more from those Sutras. The Jagatguru has got everything they contained out of them. His mathematical wizardry ('There isn't any wizardry at all,' he said, smiling. 'It is a formula devised by the ancients, who locked their knowledge in the Sutras with a cunning art which ensured that only the really earnest could get it by hard and concentrated study') is utterly staggering. In fact, it would be incredible—if it were not true.

"He can astonish the world with it. But that is far from his aim. He has plans to revolutionize the teaching methods in our schools with his knowledge, the imparting of which is a great deal more simple, he avers, than the teaching of the multiplication tables which is the first thing practically that every Indian child learns.

"There is much other knowledge he wishes to propagate which may help to reclaim the Hindu faith and philosophy from its present state and to restore it to its pristine nobility as a way of life. He is building up the necessary organization to do that and to train the body of teachers who must go forth and preach the original gospel and teach the ancient wisdom anew.

"Both, he declares, are equal to all the needs of man and society today; so nobody need fear a turn of the wheel back to the prehistoric centuries. Sri Jagatguru is no fanatic but a philosopher of Socratic wisdom with sound knowledge of the times in which he lives, of the malaise which

afflicts the world he lives in, and of the means which alone can cure that malaise. He is anti-nothing. He is only pro-mankind and pro-religion.

"As the reigning Shankaracharya of the Gowardhan Mutt (ashram) of Puri, he is the head of Hindudom, which, as everybody knows, is divided into Mutts at Puri in Orissa, Sringeri in Mysore, and Dwarka in Saurashtra.

"Incidentally, Sri Jagatguru was the Shankaracharya of Dwarka from 1920 to 1925, and took over as Shankaracharya of Puri in the latter year."



HIS HOLINESS AT SRF HERMITAGE, ENCINITAS

(Left to right) Mr. C. M. Trivedi, Sister Daya, Dr. Arne Lipovec, Sri Shankaracharya, Mrs. Trivedi, and Rev. M. W. Lewis, at entrance to hermitage on grounds of SRF World Brotherhood Colony, Encinitas.

Mrs. Trivedi is holding the Jagatguru's *danda* (staff), wrapped in a protective cloth cover. The staff is a symbol of Sri Shankaracharya's status as a *sannyasi* (monk), and is taken by him wherever he goes.

Activities of Sri Shankaracharya, Hindu Leader, in America

His Holiness Sri Jagatguru Shankaracharya of Puri, India, head of the thousand-year-old monastic Shankaracharya Order, and the first of its leaders ever to visit the West, arrived by air in New York City on the afternoon of February 4th. He was accompanied by two aides, Mr. and Mrs. C. M. Trivedi. The party was met by Mr. T. A. Raman, Director of Public Information, United Nations; and a welcoming committee of prominent New Yorkers. After a few hours the distinguished Indian visitors emplaned for Los Angeles.

Arriving at International Airport, Los Angeles, at 10:17 p.m. on February 4th, His Holiness's party was met by Sister Daya, president of Self-Realization Fellowship, and a party of monks and sisters of the SRF Order. Sister Daya welcomed the Shankaracharya and his party India-fashion, placing garlands of fresh flowers about their necks and saluting the noted visitors with palms pressed together and fingers touching her forehead in the ancient gesture of *pranam* (lit., "complete bowing down"). The party then motored to SRF Mt. Washington Center, where monks and sisters carrying lighted candles, outside the front entrance, awaited the guests. As the car in which His Holiness was riding drove up, a conch was sounded, and a group of devotees preceded the vehicle, singing chants to the Lord and strewing the car and the path before it with flowers. When His Holiness and Mr. and Mrs. Trivedi alighted from the car, everyone gave a great shout of welcome, *Jai Guruji ki jai!* simultaneously showering rose petals on the trio.

In a brief ceremony, flowers and fruits were presented to the guests by Sister Daya, Rev. M. W. Lewis, and Sister Meera. After His Holiness's party had been served a light repast in the main hall, the travelers retired for much-needed rest after the long air journey. They spent February 5th in seclusion.

On the morning of February 6th His Holiness received a score of newsmen and photographers at a press conference in the main hall of SRF Mt. Washington Center. They remained for well over an hour, intently listening to His Holiness as he answered many questions. The *Los Angeles Times* reported: "If he seems a strange figure in bustling Los Angeles, his studied remarks soon dispel the illusion. For he talks of the oneness of all things, of the underlying sameness and solidarity of

the universe, of the foolishness of conflict between temporal and spiritual things."

His Holiness Praises America's Achievements

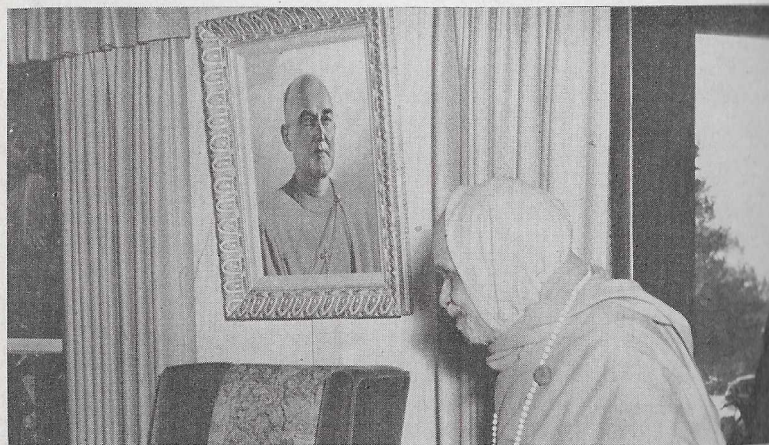
His endearing comments on America were widely quoted, as in this INS dispatch: "He said, 'The cry of "materialism in America" is due to a superficial reading of character. America leads in science; and if American science helps mankind, then America is due for congratulations and not condemnation.'"

All found heartening his statement that there is "nothing irreconcilable about hostilities among peoples and nations. It is my belief that reconciliations are possible."

The following morning, February 7th, His Holiness addressed 600 students and faculty at Pepperdine College, Los Angeles, on the subject of "World Peace." The unbroken silence maintained by the audience throughout the lecture was proof of unusual attention to the speaker's message.

On Sunday, February 9th, His Holiness spoke at Self-Realization Fellowship Church in Hollywood on "Light From Ancient India." Extracts from that lecture appear in this issue of *Self-Realization Magazine*. The audience filled the church and overflowed into India Hall. Sister Daya introduced His Holiness.

(Continued on page 12)



His Holiness entering hall of SRF Mt. Washington Center February 6th for press conference. On wall is portrait of the late Rajasi Janakananda, second president (1952-55) of Self-Realization Fellowship.



A few of the many press clippings about the arrival in America of His Holiness. There was nationwide news coverage, including dispatches by United Press, International News Service, Associated Press, and United Press Newspictures.

On the evening of the same day the Jagatguru spoke on "Karma Yoga" at Community Methodist Church in Westwood. Dr. Robert A. Willett, vice-president of Young Adult Fellowship, introduced His Holiness to the audience.

On Monday, February 10th, Sri Shankaracharya went to radio station KFI for an interview with Dr. William Hornaday, minister of the Church of Religious Science, which was tape-recorded and then broadcast, in two parts, on the 10 p.m. program, "This Thing Called Life," on February 11th and 13th.

Listening with interest as His Holiness spoke, a studio technician was heard to comment, "Such mastery of the English language!"

Talk Rebroadcast in India and Europe

A portion of His Holiness's tape-recorded talk was made available to "Voice of America" at the request of the United States Information Agency in Washington, D.C., who sent the tapes to New Delhi for rebroadcast by All-India Radio. Excerpts were also used for a broadcast to India from the United States.

Because Dr. Hornaday's program is regularly picked up by the Armed Forces Services for rebroadcast to United States Armed Forces personnel in Europe and in several countries in the Far East, His Holiness's tape-recorded talk was also heard in those parts of the globe.

"India's Role in the Modern World" was the subject of His Holiness's lecture on February 11th at Santa Monica City College. Mr. Ben Bernard, a teacher at the college and former mayor of Santa Monica, introduced Sri Shankaracharya.

On February 12th His Holiness spoke in Santa Barbara before an audience of 150 people at the University of California, Santa Barbara College. Dr. Maurice Faulkner, acting chairman of the Committee on Drama, Lectures, and Music, opened the program. Professor D. K. MacKenzie Brown, professor of Political Science and chairman of East Asian Studies, introduced Sri Shankaracharya, who spoke on "Practical Methods for World Peace."

His Holiness and Mr. and Mrs. Trivedi visited Encinitas the following morning, February 13th. Sister Daya, president of SRF, accompanied them. They were welcomed by Rev. M. W. Lewis, vice-president of SRF, and other members of the SRF World Brotherhood Colony in Encinitas. In a brief ceremony at the SRF Hermitage entrance the eminent guests were presented with flower garlands and fruits.

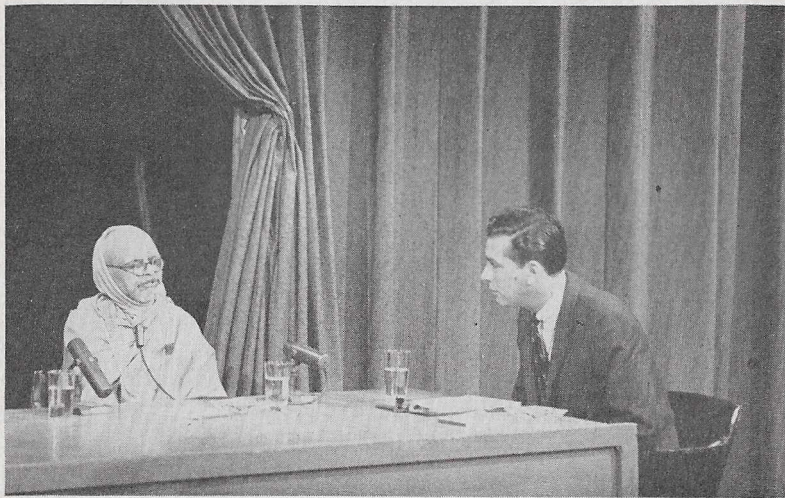
On the evening of February 13th Sri Shankaracharya motored to San Diego, where he lectured on "Practical Methods for World Peace" before 600 persons in the auditorium at San Diego State College. Dean Ernest O'Brien, vice-president of the College, opened the program. His Holiness

was introduced by Dr. Allan Shields, chairman of the Philosophy Department. The lecture was followed by a reception for His Holiness in the lobby of the Administration Building. Among the guests were Dr. John R. Theobald, professor of English, and the distinguished Orientalist, Dr. W. Y. Evans-Wentz.

Sri Shankaracharya's party spent the night of February 13th in the seaside SRF Hermitage in Encinitas.



Dr. Allan Shields, chairman of Philosophy Department, San Diego State College; Dr. Arne Lipovec of Self-Realization Fellowship; Sri Shankaracharya; Mrs. C. M. Trivedi (*seated on floor*); and Dean Ernest O'Brien, vice-president of the College; on stage during lecture by His Holiness on February 13th on "Practical Methods for World Peace."



Sri Shankaracharya with host Bill Bradley on "Greet the People," television broadcast, February 18th, KTLA-TV, Los Angeles

On the morning of February 14th the Jagatguru motored to San Diego for another talk at San Diego State College. He spoke on "Basic Unity of All Religions" to 250 students. A tape recording of His Holiness's discourse was broadcast on Sunday evening, February 16th, over San Diego radio station KFSD-FM.

Sri Shankaracharya visited the Vedanta Society in Hollywood on Saturday afternoon, February 15th. He discoursed there to sixty persons on "The Meaning of Vedanta," and visited afterward with members of the group in the residence of the monk in charge, Swami Prabhavananda.

Self-Realization Fellowship sponsored a reception in honor of His Holiness on the evening of February 15th at SRF India Hall, Hollywood. The meeting was held especially for the benefit of the members of the Indian community of southern California. More than 250 persons filled the hall to hear the Jagatguru's talk on "Indian-American Relations." Sister Daya introduced to the audience His Holiness and his aides, Mr. and Mrs. C. M. Trivedi, and gave a speech of welcome.

At the Church of Religious Science, Los Angeles, Sri Shankaracharya spoke on Sunday, February 16th, on "Practical Methods for World Peace" before an audience of 4000 people. About 2000 more persons had been turned away by the time the service began. Dr. William Hornaday, minister of the church, introduced His Holiness to the congregation.

1500 People Attend Lecture at Los Angeles City College

More than 1500 persons attended a lecture by the Jagatguru the following evening, February 17th, at Los Angeles City College. His Holiness spoke on "Practical Methods for World Peace." He was introduced to the audience by Dr. John Lombardi, director of the College. Dr. Meyer Krakowski of the Foreign Language Department had arranged for the lecture by His Holiness in connection with the observance at the College of Foreign Language Week and World Brotherhood Week. Dr. Krakowski wrote afterward to SRF:

"We were particularly pleased to see such a great interest in the lecture among our students. The presence of His Holiness in our midst has turned the attention and hearts of many people to the permanent values in life and to the ideals all men hold in common."

Comments on the Jagatguru's lecture appeared in three issues of a weekly paper, *Los Angeles Collegian*, which has the largest junior college circulation in the world.

His Holiness appeared on the television program, "Greet the People," on February 18th over KTLA-TV, Los Angeles. He was interviewed for fifteen minutes by the master of ceremonies, Bill Bradley.

Sri Shankaracharya spoke at a Faculty Club luncheon at California Institute of Technology in Pasadena the following day, when 150 members heard his discourse on "Karma Yoga." Dr. J. Harold Wayland, professor of Applied Mechanics, introduced His Holiness.



Sri Shankaracharya (*center*) speaking at Los Angeles City College. 1500 students heard his talk on "World Peace." On platform are Miss Josephine Indovina of the Foreign Language Department; Dr. Arne Lipovec of Self-Realization Fellowship; His Holiness; Mrs. C. M. Trivedi; and Dr. John Lombardi, director of the College.



His Holiness giving demonstration of his mathematical discoveries before group of graduate students on February 19th at California Institute of Technology, Pasadena. This was the first of three lectures on mathematics given by His Holiness at Caltech.

Speaks on Mathematics at Caltech

Later in the afternoon the Jagatguru addressed a select group of Caltech graduate students in mathematics at California Institute of Technology. Mr. Wesley L. Hershey, executive secretary of Caltech YMCA, introduced His Holiness, who discoursed on mathematics and gave black-board demonstrations. The meeting was the first in the United States in which His Holiness presented his mathematical discoveries. The talk aroused such interest that the Jagatguru was invited to return to the Institute for further demonstrations.

Los Angeles State College heard Sri Shankaracharya lecture on "World Peace" on February 20th. Dr. Gabriel Zimmerman, professor of Philosophy, introduced His Holiness to the audience of 225 students.

The University of California in Los Angeles presented the Jagatguru in a public lecture on its campus on the evening of February 20th. The meeting in Moore Hall was attended by a capacity crowd of 550 persons. His Holiness was introduced by Dr. Gustave E. von Grunebaum, chairman of Near Eastern Studies.

On February 21st Sri Shankaracharya spoke on "World Peace" at Pasadena City College. He was introduced by Mr. John F. Christopher of the Social Science Department.

On the same date His Holiness appeared in a fifteen-minute interview on the late evening television broadcast, "Hank Weaver News," on KABC-TV, Los Angeles.

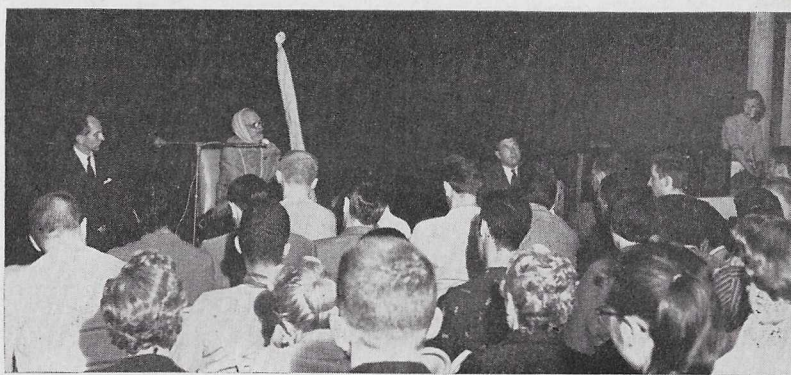
City Supervisor John Anson Ford, Mr. and Mrs. Earl D. Baker, and Mr. and Mrs. Arnold Ford were among the guests at a reception for the Jagatguru on February 22nd in the home of Mrs. Leiland Atherton Irish, Los Angeles civic leader. His Holiness talked informally on "Practical Methods for World Peace," and on the American hero, George Washington. (Sri Shankaracharya's knowledge of history and current affairs as well as philosophy delighted and impressed his audience wherever he went.)

On Sunday evening, February 23rd, Sri Shankaracharya gave a public lecture in Los Angeles under the sponsorship of Self-Realization Fellowship. His Holiness spoke to 1200 persons in the Wilshire-Ebell Theater on "Basic Unity of All Religions."

The following day Sri Shankaracharya left Los Angeles for Fresno, California, where he spoke on February 25th at Fresno State College. Dr. Edward M. Spencer, dean of Educational Services; Dr. Leo Wolfson, associate dean; and Dr. Leonard H. Bathurst, Jr., assistant professor of Education, were among the group that welcomed His Holiness to the campus.

Dr. Bathurst introduced His Holiness in the first of two talks, at a luncheon meeting of 100 faculty members. The Jagatguru then addressed 300 students in the College Auditorium on the subject of "World Fellowship." Mr. Dick Riechel, student president, introduced His Holiness at this meeting.

At Mills College in Oakland, California, on the morning of February 26th Sri Shankaracharya spoke on "Religious Approaches to World Peace." The meeting in Concert Hall was attended by 250 students and faculty. His Holiness was introduced by Dr. Elliot Van Nostrand Diller, professor of Mental and Moral Philosophy.



His Holiness addressing 225 students at Los Angeles State College

Speaks on Indian Philosophy at Stanford University

After his talk at Mills College the Jagatguru motored to Palo Alto, where he addressed an afternoon meeting of philosophy students at Stanford University. He was introduced to the audience by Dr. Frederic Spiegelberg, associate professor of Indian Civilization. Sri Shankaracharya gave a brilliant talk on "Indian Philosophy."

The American Academy of Asian Studies in San Francisco presented the Jagatguru in a public lecture at the Academy on February 28th. Dr. Ernest Wood, president of the school, introduced His Holiness, who recalled having received Dr. Wood as his guest in India in 1910. An audience of 150 persons heard Sri Shankaracharya's discourse on "Vedanta Philosophy."

In a letter dated March 6th, Dr. Wood wrote to SRF: "The lecture was a great success, and we have heard nothing but golden opinions from those who were present."

On March 1st His Holiness had intended to start on his lecture tour across the United States. However, it became necessary to cancel or postpone these engagements on account of the illness in Los Angeles of his aide, Mr. C. M. Trivedi.



Hank Weaver interviewing His Holiness on the "Hank Weaver Show," February 21st, KABC-TV, Los Angeles.



AUDIENCE AT UNIVERSITY OF CALIFORNIA, LOS ANGELES

Part of the audience of 500 persons who heard His Holiness Sri Shankaracharya speak on "Karma Yoga" in Moore Hall, University of California, Los Angeles. Dr. Gustave E. von Grunebaum (*left on stage*), chairman of Near Eastern Studies, introduced the Jagatguru. Also on stage are Dr. Arne Lipovec of Self-Realization Fellowship; His Holiness; and Mrs. C. M. Trivedi (*seated on floor*).

As a result His Holiness remained in Los Angeles and hence was able to accept the invitation of California Institute of Technology in Pasadena to return to the campus on March 4th for another lecture on mathematics. In his second discourse he took up algebra and quadratics; and in a third discourse at Caltech, on March 10th, Sri Shankaracharya demonstrated the application of his theories in the field of calculus.

The Jagatguru also visited Ananda Ashrama in La Crescenta, near Pasadena, California, on March 8th, where he spoke to a group of eighty-five persons on "Vedanta Philosophy." Sister Gayatri Devi of India, minister and leader of the Ashrama, introduced His Holiness.

"The *Upanishads*" was the topic of His Holiness's lecture on March 13th before eighty persons at the East-West Cultural Center, Los Angeles. Dr. Judith Tyberg, director of the Center, introduced His Holiness.

On March 20th Sri Shankaracharya addressed the SRF residents in the chapel of the Mt. Washington Center on "Bhakti Yoga."

On the morning of March 22nd His Holiness, Mr. and Mrs. Trivedi, and two SRF representatives left Los Angeles by airplane for Washington, D. C.

Public Discussion by His Holiness and Arnold Toynbee

Sri Shankaracharya will give three lectures at Washington and Lee University in Lexington, Virginia. "Basic Unity of All Religions" is the subject of his first lecture, on March 24th; the following evening His Holiness will speak on "World Peace." On March 26th a discussion will be held between Dr. Arnold Toynbee and Sri Shankaracharya on subjects pertaining to religion and world peace.

The Jagatguru will speak at Rutgers University, New Brunswick, New Jersey, on March 28th on "Basic Unity of All Religions."

"A Comparison Between Hindu and Christian Faiths" will be the subject of His Holiness's talk on March 30th at the United States Naval Academy in Annapolis, Maryland.

His Holiness Will Speak in April in New York

The Jagatguru's engagements in April are being arranged by Mr. T. A. Raman, Sri Shankaracharya New York Reception Committee, 246 East 46th St., Suite S-1, New York City.

Invitations to Speak Came from All Parts of the Nation

His Holiness's visit to America aroused great interest in scholastic and religious circles. About 150 institutions of learning in all parts of America invited the Jagatguru to address their groups.

Because of Sri Shankaracharya's limited time (February-March-April) in this country, to his great regret he could not fulfill all the engagements offered him. The universities, colleges, churches, and cultural groups that wished to hear His Holiness, but whose invitations he was unable to accept, are as follows:

In California: San Francisco State College, San Francisco; College of the Pacific, Stockton; San Jose State College, San Jose; Organization of Jewish Students, Pomona College, Claremont; University of Redlands, Redlands; Theosophy Society, Los Angeles; Wilshire Methodist Church, Los Angeles.

In Oregon: Willamette University, Salem; Southern Oregon College, Ashland; Eastern Oregon College, La Grande; Vedanta Society, Portland.

In Colorado: Colorado State University, Fort Collins; Colorado State College of Education, Greeley; University of Denver, Denver.

In New Mexico: University of New Mexico, Albuquerque. In Ari-

zona: Arizona State College, Tempe. In Utah: Utah State University, Logan. In Nebraska: Nebraska Wesleyan University, Lincoln. In Oklahoma: Langston University, Langston. In South Dakota: Southern State Teachers College, Springfield.

In Texas: Stephen F. Austin State College, Nacogdoches; Prairie View Agricultural & Mechanical College, Prairie View.

In Minnesota: University of Minnesota, Minneapolis. In Wisconsin: Wisconsin State College, La Crosse.

In Iowa: State University of Iowa, Iowa City; Simpson College, Indianola.

In Illinois: Northwestern University, Evanston; Roosevelt University, Chicago; University of Chicago, Chicago; Second Presbyterian Church, Chicago; Illinois Wesleyan University, Bloomington; Eastern Illinois University, Charleston.

In Michigan: Wayne State University, Detroit; Central Methodist Church, Detroit; Self-Realization Fellowship Church, Detroit.

In Indiana: Indiana Central College, Indianapolis; All Souls Unitarian Church, Indianapolis.

In Ohio: Marietta College, Marietta; Muskingum College, New Concord; Otterbein College, Westerville; Antioch College, Yellow Springs; Kent State University, Kent; Oberlin College, Oberlin; United Christian Fellowship, Bowling Green State University, Bowling Green.

In Missouri: Northwest Missouri State College, Maryville. In Arkansas: United Nations Volunteer Educational Unit, Pine Bluff. In Kentucky: Kentucky State College, Frankfurt.

In Tennessee: University of Chattanooga, Chattanooga; Lambuth College, Jackson; East Tennessee State College, Johnson City; Knoxville College, Knoxville.

In Mississippi: University of Mississippi, University (City). In Louisiana: Dillard University, New Orleans; Louisiana Polytechnic Institute, Ruston.

In Georgia: The University of Georgia, Athens; The Fort Valley State College, Fort Valley; La Grange College, La Grange.

In Florida: University of Miami, Coral Gables; The Florida State University, Tallahassee.

In Virginia: Randolph-Macon Woman's College, Lynchburg; University of Virginia, Fredricksburg. In West Virginia: Davis and Elkins College, Elkins. In South Carolina: Wofford College, Spartanburg.

In North Carolina: Appalachian State Teachers College, Boone; Guilford College, Greensboro; Lenoir Rhyne College, Hickory; North Carolina State College, Raleigh; Shaw University, Raleigh.

(Continued on page 50)



HIS HOLINESS AT SRF CHURCH OF ALL RELIGIONS, HOLLYWOOD

Sister Daya, president of Self-Realization Fellowship; His Holiness Sri Shankaracharya of Puri; and his aide, Mrs. C. M. Trivedi, on minister's platform at SRF Church of All Religions, Hollywood, California. His Holiness spoke on "Light from Ancient India" at Sunday morning service on February 9th. At right is portrait of the late Paramhansa Yogananda, founder in 1920 of SRF.



Light From Ancient India



By HIS HOLINESS SRI JAGATGURU SHANKARACHARYA BHARATI
KRISHNA TIRTH OF GOWARDHAN MATH, PURI, INDIA

*An address given on February 9, 1958, at Self-Realization
Church of All Religions, Hollywood, California*

It is a matter of universal experience, within the reach of each of us, that in spite of the countless differences with regard to ideas, conduct, and so on, that divide individuals from one another, the main objective sought by all is the same.

It is a matter of surprise on the one hand and of pleasure on the other that there is this unity of goal to start with. If we analyze our own feelings about the various activities that we engage in throughout our lives, there is this conclusion: that all persons are motivated in all their activities by the desire to enjoy happiness and to be free from sorrow.

If we go deeper into the subject we shall be able to see what the various elements are that constitute happiness as we seek it, and what it is that we think of as misery, unhappiness, and suffering. Each individual has his own particular temperamental predilections, or idiosyncracies, if you like to put it so; but the wonderful and gratifying point is that in spite of these differences we all wish to reach the same goal. And if we want to have light on the nature of that goal, there is no difficulty at all, because each of us can address his own mind and say, "What do you seek? What is it that you seek to avoid?" And the answer invariably comes, without any kind of tutoring from another person or from any textbook: "I seek happiness and I seek to avoid unhappiness." That viewpoint is universal.

The first thing that surprises one in this is that although conceptions differ as to the means of attaining happiness and of avoiding unhappiness, yet the goal is exactly the same for all persons. That realization should make our task easier; for if people had not merely different ideas as regards methods and plans of work and means of achievement, but also different goals, then the paths would be bound to be different—a tremendous complication. With minds differently constituted as they are, were, and ever will be, we're bound to have differences of opinion

with regard to the means for the attainment of even one common goal. There is sufficient strife, conflict, heart-burning, and even bloodshedding because of conflicts in various fields and on various subjects. If to this there should be added the further difference that the goals are various, then the position would be hopeless indeed. But we begin by thankfully acknowledging that such is not the case. We all seek happiness and seek to avoid unhappiness. So the goal of all men is the same.

It is when we speak about the means of attaining the goal that the differences arise. Even so, such differences may be resolved if we attune ourselves in the right spirit to the truth around us, clearing our minds of all prejudices and prepossessions; and if we realize that we are here as seekers after the truth, not merely to learn an academical, dogmatic doctrine but to put truths into practice and thereby to raise ourselves on the one hand and, within our sphere of influence, to raise others also.

In the first chapter of the first book of the Bible, *Genesis*, the author tells us that the first creation was light. The sun, the moon, the stars, and the other lights that we know of in the physical world were yet to be created; and the creation process began by God's saying: "Let there be light." (*Genesis* 1:3).

Carlyle poses this question: "What is the kind of light that is referred to as the first creation?" He goes on to say that that light must be the light of knowledge, the light of reason, the light of wisdom, the light of introspection.

Bharata, Ancient Name of India

From the standpoint of Self-realization and "light from ancient India," I wish to point out that the very name given to the land of India affords us a necessary clue and shows us the right direction from which we should approach the subject. *Bharata* is the name. *Bha* means "light and knowledge," and *rata* means "devoted." *Bharata* therefore signifies "devoted to light," as against darkness. For light is the first thing, and the definition of the word *Bharata* itself starts in that way.

A unique feature exists with regard to Sanskrit; the rules of the language necessitate the construction of a word for denoting an object in such a manner that the philosophy, the science, and the theology behind the whole word are clear. I do not know what "Asia," "Europe," and "Africa" mean, and why they were so named. With regard to America, I have read that there was an Italian named Amerigo Vespucci, who was wrongly credited with discovering this western continent. In his honor the country was named America. That word gives us no hint at all to the character, purpose, trend, ideal, or outlook of America.

But the rules of the Sanskrit language require that every object is to be named with proper significance; this significance to explain not merely the object's present condition, its present meaning, exigencies, and



4000 HEAR SRI SHANKARACHARYA ON FEB. 16TH

(ABOVE) Part of the audience of 4000 persons who heard the Jagatguru's address on "World Peace" at Church of Religious Science, Wiltern Theater, Los Angeles. The crowd that gathered was so large that 2000 people had to be turned away.

(BELOW) Sri Shankaracharya (*on chair in foreground, behind vase of flowers at left*) and the choir of Church of Religious Science.

requirements, but also indicating how the name should be justified by actual action.

Nathaniel Hawthorne, the American author, has placed before us the idea of a child's being taught to have a great ideal and to try to realize that ideal in constant practice. The result of such a course of training is described as merging into, or becoming one with, that ideal, realizing it in due course.

If there are great ideals before us, those ideals affect our lives. The examples, the surroundings, all these have their various influences on us and there is nothing better than having great ideals in our minds. We in India have before us the ideal of the name *Bharata*, "devoted, dedicated, consecrated to the light." Light alone dispels darkness. Darkness cannot be removed by ridiculing it, beating it with a stick, or shooting at it. Similarly, on the intellectual plane, light alone, spiritual light alone, may dispel darkness or ignorance.

So *Bharata* is not merely the name of a geographical entity placed in a certain corner of the world and having its own topographical and



150 members of California Institute of Technology Faculty Club, Pasadena, at luncheon meeting on February 19th. His Holiness Sri Shankaracharya (*center background, in front of drapes*) addressed the group.

other limitations. *Bharata* stands for every individual soul that has this ideal of light, this feeling of dedication to the light, as against immersion in darkness. So we speak of the light that God's creation of the world began with, and we think of the light that India claims to be its chief aspiration, its most important and most valued goal.

Starting from that standpoint, we go on to the last portion of that very first chapter of *Genesis* with regard to creation. The creation began with light, and the last to be created in the series was the human being, having a certain state of consciousness and endowed with various equipment of a kind denied to other beings in creation. The birds, bees, worms, insects—they too are sentient. But there is this tremendous difference between them and us: we have the capacity to reflect, to think about our future, to plan ahead, to understand things philosophically and scientifically, and to raise ourselves to that final rung on the spiritual ladder which is our goal. The creation of man is described in this way: "God created man in his own image." (*Genesis* 2:27).

Let us go into this question again with regard to light. What is the light that God created in the very beginning? It is the eternal light whence came the spiritual, mental, and physical creations. But with regard to man's having been created in God's own image, we look around us and see human creatures that are different in physical appearance, in mental caliber and outlook—there are tremendous differences. *Genesis*, however, does not tell us in so many words that a particular individual alone was created in this way or that way; the Bible does not say that God created the first man in His own image, and other men in a different way, from a different kind of parentage. No, God created man—humanity—in His own image.

You Can Find Out the Reasons for Yourself

Now let us go into a little self-analysis. When we talk of the individual soul, the internal soul, the soul within ourselves, we understand our own feelings. We don't need any kind of assistance from others to know that we exist and that we have desires. So you have the grounds for saying what the nature of things is within yourself. You don't need help from others to describe your desires. In fact, any persons outside, including your own parents, have to get a description from you as to what you wish, or what ails you, or what you need. Everything is within. "The kingdom of God is within you." (*Luke* 17:21) Christ's own teaching is to that effect. Everything is inside.

And that thought is not so very deep or subtle that it is beyond ordinary human understanding. In very simple terms you can answer for yourself the question of what constitutes your internal composition; what characteristic or set of characteristics distinguishes you from other forms

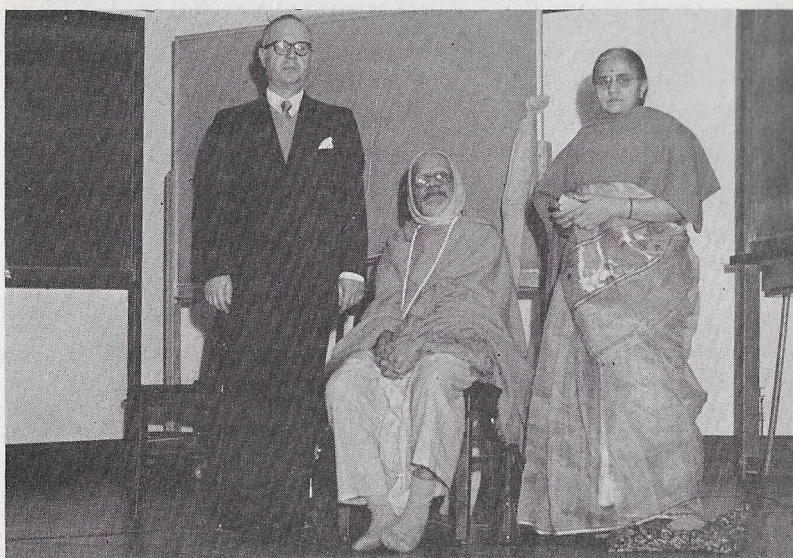
of creation. Is there any difference or isn't there? All these questions can be answered from within. How? You ask yourself the series of questions that any thinker can put to himself, starting with the question, "O heart, what is it you desire?" (This is evidence coming from inside, firsthand evidence. In the law courts, too, the judge insists that any testimony that is not within one's own experience is not admissible as evidence. If you relate anything from hearsay, the judge will say: "It cannot be put on the record because it is not within your experience. You cannot know anything about it yourself, you only heard about it; and hearsay evidence is no evidence at all.")

Here I am putting before you a process of ratiocination by which you can reason things out for yourself.

What is the answer to the first question that we raise, "What is it that you want?" The natural, instinctive desire of all beings, you'll admit, is what biological experts call an instinctive instinct for self-preservation, i.e., for continual existence. All persons have that natural desire. There may be special circumstances on account of which a person wishes to commit suicide; circumstances that he would like to remedy, but which he considers himself powerless to affect. But when the question comes as to what is your own primary desire, without any force of external



Discussion group after His Holiness's lecture at San Diego State College, San Diego. (Left to right) Dr. W. Y. Evans-Wentz, noted Orientalist; Sri Shankaracharya; Dr. John Theobald, Professor of English.



His Holiness spoke at University of California, Los Angeles, on "Karma Yoga," February 20th, before 500 students. (*Left to right*) Dr. Gustave E. Grunebaum, Chairman of Near-Eastern Relations, University of California; Sri Shankaracharya; and Mrs. C. M. Trivedi.

circumstances compelling you into the opposite direction, the answer is: the desire to live eternally, to enjoy continuity of existence.

A person is very ill, and the doctor is sent for. He examines the patient and says, "It is a critical condition, but the patient will survive it. However, he will be very weak, unable to see, hear, or to assimilate his food properly; he will not be able to do anything at all. He will simply live on." Everyone, including the patient's relations, his friends and well-wishers, will then say, "It does not matter how and with what capacity, physical or otherwise; let him live." And if you ask the patient who is in that condition, "What is it you will do by continuing to live?" the only answer he can give to the question is simply that such is the instinctive desire within him.

Even in those extreme cases in which a person has become very old and decrepit and is unable to do anything at all, even then the desire to live is present. There are other considerations on account of which the patient himself, or some other person, may say, "Let us put an end to

this suffering." But the desire to live, the biological instinct of self-preservation, is there all the time. That is natural. You need not be told by any other person that you wish to live.

Instinctive Desires for Life and Knowledge

When a person who does not know how to swim is thrown into a flood, naturally his limbs try to resist the torrential waters; but he goes under. That's a different thing altogether. But what is his desire? What is the instinctive reaction to anything that will produce death? Resistance to it, unwillingness for it, that is the natural instinctive thing. So that is the first thought we will start with.

Now ask yourself the second question: suppose some deity grants you the boon of eternal existence. Are you satisfied with it? Is there anything further that you desire? At the time when there was an apprehension of immediate death, the patient said, and others said, "It's quite enough if life continues, no matter in what condition." But once that danger is passed, he says, "I wish to see a little, I wish to hear a little. I wish to do this, I wish to do that." This is the natural instinctive desire. Once the continuous existence is there, the second demand arises. And what is the meaning of this desiring to see, desiring to hear? It is a form of desire for knowledge. What is seeing? Knowledge of shapes. What is desiring? Knowledge of sounds. What is smelling? Knowledge of odors.



Dr. Judith Tyberg (*standing*) introducing His Holiness to audience at East-West Cultural Center, Los Angeles, where the Jagatguru spoke on March 13th on "*The Upanishads*"

There are five senses with which we cognize things in the outside world. The desire to have these senses working as satisfactorily as possible is a natural desire.

Suppose you are the patient and you get both these boons: eternal existence and the capacity to see, hear, and so on. Are you satisfied? No. All sights are not pleasant. Some of them are painful, ugly, agonizing to look at. It is similar with regard to sound. Some things please the ear. Even a little child turns his ear to listen to harmonious music coming from somewhere. The animals do it, the cobras do it. They like it. And if it is a disturbing noise, people feel irritated by it. Similarly, with regard to smells, with regard to taste, with regard to touch. There are painful sensations and pleasant sensations, and as between these two, we say, "Let me have all the pleasant sensations and none of the painful ones." Again the answer comes from inside. The desire for happiness or pleasure, or joy; and the distaste for, the unwillingness to experience, unhappiness is instinctive. And if you ask any person, "How much happiness do you want?" the answer will be, "What a foolish question! There is no question of proportion at all. I want absolute, unmixed happiness, unlimited joy." That's what all of us want. Let us consider an example:

Suppose a person who is otherwise quite healthy and strong has just below the fingernail a small sliver that gives pain. Well, he is uneasy. He is not able to relish the food that he takes. He does not like to gossip with his friends as he usually does. He is unwilling not merely to talk but even to listen, and so long as that pain is present, he is "not himself." He pants for something. And what is that? The removal of pain. That desire is present all the time.

We Seek Happiness Unqualified

And if a person says to the sufferer, "Have a sense of proportion. Taking into account the 108 parts of the body, 107 are in good health and strength. There is only one point out of 108 that is causing pain. Why not smile 107 parts and weep only one part?" "I'm unable to bear the pain. Something must be done at once," he answers. Relief from pain is desired immediately. We do not want unhappiness even for a moment. We seek happiness all the time, happiness that is unmixed, unadulterated, pure. If you want an adjective to describe happiness you will say "complete, perfect." No other adjective is possible. Any qualifying adjective that limits its quality, quantity, extent, jurisdiction, duration, is unwelcome. We don't want any qualification at all.

Now suppose you have all three: eternal existence, knowledge of all things around us, and also pleasant as against painful experiences. Is that sufficient? No!

If all these things that we enjoy are there at our own command, if we have absolute control over them, that would be acceptable to us. But

if the joy itself comes through the grace of somebody else, we have to try and flatter that person. If that flattered person is satisfied, well and good; otherwise there will be trouble. Then we say at once, "Well, that kind of life is not pleasant at all." If all the joys that we want in life are available at our own disposal and pleasure, we like it. Otherwise, our existence becomes irksome. Manu, the great lawgiver, in our Indian scriptures defines happiness and misery in terms of independence and dependence: anything that is under our own control means happiness; and anything in which there is dependence upon others contains the seed of suffering. Sometimes it happens that a person abandons a good position in life in favor of something less advantageous. When you ask him, "What is this? You were earning \$500, now you've come down to \$400," the answer is, "Oh, my first position was a life of perpetual slavery. I couldn't have my own way. Independence with \$400 is much better than dependence with \$500 or even \$50,000." That instinctive desire for independence is present in man.

And does that close the whole question? No. There is a fifth instinct, which from the standpoint of mere logical consistency seems to be absurd, and yet it is there all the time, naturally, within ourselves.

We are not satisfied with saying, "I wish to be independent and follow my own path. I don't want to be controlled by the wishes of others." We would go further and say, "Others should go according to my wishes." That is the fifth natural instinct which comes up in the course of this self-analysis. Even a little child, inexperienced in the world, wants to advise its parents as to what should and should not be done.

Man's Five Instinctive Aspirations

Consider the question now from the standpoint of the test of internal experience. We did not learn the rules of liberty from Milton's essays on liberty or John Stuart Mill's or other authors' writings on liberty. It is an instinctive knowledge. Suppose you try to catch a mouse and it runs from you. The mouse hasn't got a house of its own that is better than yours, nor provision for food and other needs; and yet the mouse does not wish to come into dependence on you and to stay in your hands. It prefers its own liberty and wishes to follow its own path.

A father who complains that his son is disobedient may be asked, "Why do you wish him to obey you?" And the answer is, "He is my son! I am entitled to his respect, reverence, and obedience." And on the other side we all wish to have, not obedience—politeness doesn't allow that word—but agreement, even from our parents. The desire is there.

These are the five instinctive aspirations: (1) desire for eternal existence; (2) desire for knowledge of all things; (3) unlimited happiness; (4) independent free choice; and (5) control over others.

With regard to other matters in the world, when a person mentions to you that he wants something, you at once desire to know why he wants it. A person comes and asks you for money. "Why do you want money? What will you do with it?" And he answers, "I want to purchase land and property." The thing that is wanted (money) is not wanted for its own sake, but as a means to something else.

But with regard to the five instincts we have been discussing, there is no question of any ulterior purpose in our wanting to live, or to see, hear, and so on, or in our desire for pleasure and not pain, or in our wish for independence and for control of others. These five desires are instinctive, natural.

The Attributes of God

Now, alongside this picture, place before yourself the descriptions given in all systems of thought as to the attributes of God. What are the divine attributes?

The Sanskrit texts give these: "Eternal existence, unbounded, perfect knowledge, absolute bliss without any admixture of pain, sorrow, and the like; absolute independence, and absolute sovereignty." These are the five things described in all scriptures as the attributes of Divinity.

And as human beings, what is it that we are seeking to achieve? In all efforts it is one or another of these desires, or a combination of two, three, four, or all five. When you call the doctor to save a life, that is in accordance with the first desire, for eternal existence. If the doctor tells us that life is not in danger, but there's going to be pain and suffering, we are dismayed. We want the help of the doctor for remedying the pain. When two people fight with each other, you will find as the motivating factor either the fourth desire, for independence from others, or the fifth one, wherein although we're quite independent in all matters, we are not satisfied with that, we want to rule over the other person also. So all these desires come up in the conditions of daily life.

These are, on the one hand, our own aspirations; and these aspirations *realized* are the attributes of God.

So the next question naturally will be, "What is the relationship between the two?" Again the same process of introspection, of self-analysis, will suffice to give us the answer. What is the individual soul's characteristic? What am I? What is man, whom the first book of *Genesis* in the Old Testament of the Bible describes at the time of creation as having been created in the image of God Himself? Of what is this individual soul of ours constituted? If you will go into analysis again you will observe a still more pleasant and beautiful thing. We have found thus far that there are five desires of ours that are instinctive, that nothing

(Continued on page 35)



His Holiness at entrance walk leading to Self-Realization Church of All Religions, San Diego, California, which he visited on February 14th after giving a lecture at San Diego State College.



His Holiness and Mrs. C. M. Trivedi at Stanford University, Palo Alto, California, February 26th. At left is Dr. Frederic Spiegelberg, Associate Professor of Indian Civilization.

can eradicate; and we seek, rightly or wrongly, successfully or unsuccessfully, to fulfill these aspirations of ours. And over against this picture, we are told that these aspirations, realized, are the very attributes of God. Being human beings, created in the image of God, we naturally seek oneness with the Divinity.

But with regard to the physical aspects of life, we find that externally in the midst of life we are in death. There are hundreds and thousands of things that we wish to know but can never hope to know. In fact, we do not even know what is going to take place tomorrow or this very evening. We want joy all the time, and instead we have one sorrow or another constantly. Even those who are rich in money and honor have their own sorrows, anxieties, fears, and troubles.

We want absolute independence, and we are dependent on countless other persons and conditions for all that we have in life. We want to rule over all; and we have the sad experience that many persons, including perhaps our own brothers and sisters, nay, our own children, do not always agree with us, and there is constant friction on account of this.

So it looks as if all the five attributes of Divinity that are desired by us are things that we do not have. But let us go a little deeper. We will find that this assessment of our condition as being subject to death, ignorance, sorrow, dependence, and so on, is not the right assessment at all.

Let us now think of the internal characteristics of the individual soul. First we will define what we mean by internal characteristics. Very often we blunder because we don't define our terms to start with. The other day, in my first discourse (in Pepperdine College, Los Angeles) I mentioned, both in jest and in earnest, the case of two people who were fighting about the contents of a bottle. One man was saying it's half full and the other man was saying it's half empty. And, fighting over "half full" and "half empty," they meant the same thing. The same illustration applies here. What, then, *are* the properties, the characteristics, of the individual soul?

In physics and chemistry, solids, liquids, and gases are described as having various "properties." Properties are qualities and characteristics that are inherent in the thing and that cannot be separated therefrom. If such a separation were possible, we would say that that quality is a passing attribute of the moment, not a property of the thing itself. It is like what is described as cohesion and adhesion. You write on the blackboard with a piece of chalk. That white chalk on the blackboard is not an inherent property of the blackboard, even though it is momentarily a part of it. It's a passing thing of the moment. We cannot say the chalk is the blackboard. Similarly here, when we talk of the inherent properties of the individual soul, we say, "Such are the properties of the individual

soul and such are the characteristics of Divinity; an attempt to bridge the two from this present starting position of ours is beyond the possibility of conception." But let us go into the matter and see what we mean by "properties."

Suppose we have a glass of hot water. Where did the heat come from? Is it an inherent property of the water or is it a temporary quality? The answer is, it is not an internal property of the water at all. It comes from an external, passing cause of the moment. The question of why this water is hot may then be asked. The very question shows that heat is not the natural property of water, and hence the heat in the water needs an explanation. A fire underneath, the rays of the sun, such external causes may account for the heat in the water.

Similarly, with regard to imitation gold, by certain chemical processes you can make brass look like burnished gold, but that burnished gold color wears off. It has come from outside and it will eventually disappear altogether. The qualities of diminishing and then of passing out of existence altogether distinguish the passing attribute. That which is permanent, which is inherent, will reassert itself in due course. We have this distinction between inherent properties and passing attributes of the moment, when the contact with something that has disturbed or even suppressed the actual quality for the time being creates the illusion that that inherent quality has gone. But it has not gone. An inherent quality of a thing reasserts itself.

Now let us take the question of joy and sorrow. Let us see in man which is the inherent quality and which is the passing attribute.

When you see a person weeping, you will at once ask, "Why are you weeping? What is the matter?" That very question "why?" shows it must be some external attribute from passing causes. Whatever needs an explanation is not an inherent property but is something of the moment from outside. We can indefinitely and infinitely pursue this inquiry and all other questions with this one simple process of internal testing.

Joy is the Ineradicable Nature of the Soul

All sorrow is external; *joy is the internal nature of the individual soul*. The complementary part also holds true: just as the heat of the hot water diminishes and finally goes away altogether, so the sorrow caused by some affliction of the moment also goes on decreasing. It is not so poignant later on as it was at the very first onslaught. The time comes when the cause of your once-incessant mourning is forgotten altogether.

With regard to water that has been heated by a fire, you will notice that when the fire is gone, the heat is gone. But when the heat of the hot water is gone, the water is not gone. The heat has gone but the water is still there. The departure of the heat does not affect the existence

of the water as water. Heat is an inherent property of fire, not water. Hence when the fire is gone, the heat is gone. That is also the relationship between the property and the possessor of the property.

It is the same with sorrow and the soul. After a period of sorrow, the natural joyful aspiration of the soul comes up again. You recover your balance and go about doing things; and the time eventually comes when the feeling of sorrow has passed altogether, except as a faint recollection.

To extend this analysis to the first point, the consciousness of eternal life. We talk of death as if it were an inherent property of the individual soul. Yet everyone asks these questions of himself, and of others: "Did I live before I was born? Shall I continue to live after I die?" And the same method of internal analysis we have been pursuing again will suffice to give us a reply. Suppose you have heard about the death of some person. At once you ask, "Why? What happened?" Your question "why?" shows that to die is not the nature, the internal characteristic, of the soul, but is something that happens through an external cause of the moment. That is the meaning of the "why?"

We wrongly imagine that death ends everything. It does not. And this truth applies to all persons and all physical phenomena.



Part of audience at Pasadena City College who heard Sri Shankaracharya speak February 21st on "World Peace." On platform are Dr. Arne Lipovec, His Holiness, and Mrs. C. M. Trivedi.

Even in the case of an elderly person, you inquire what was the *cause* of death. "Was it cholera, a motor accident?" And in those cases where no cause is perceptible, even then the doctor is likely to say that the person must have had a heart disease. Why that "must"? If death were a natural property of the soul, an inherent property, there would be no question of what could have happened.

Suppose you hear of the birth of a child to a neighbor, and you meet that neighbor in the club later on, and you ask him, "How is the child getting along?" The father says, "He is gone, dead." "What was the matter?" you ask. "Convulsions," he replies. But suppose, on the contrary, the man says, "The boy is getting along fine." You do not ask him why the baby continues to live. Continuance of life is natural. It needs no explanation. The question doesn't arise at all because eternal existence is an inherent quality of the soul and we instinctively know this.

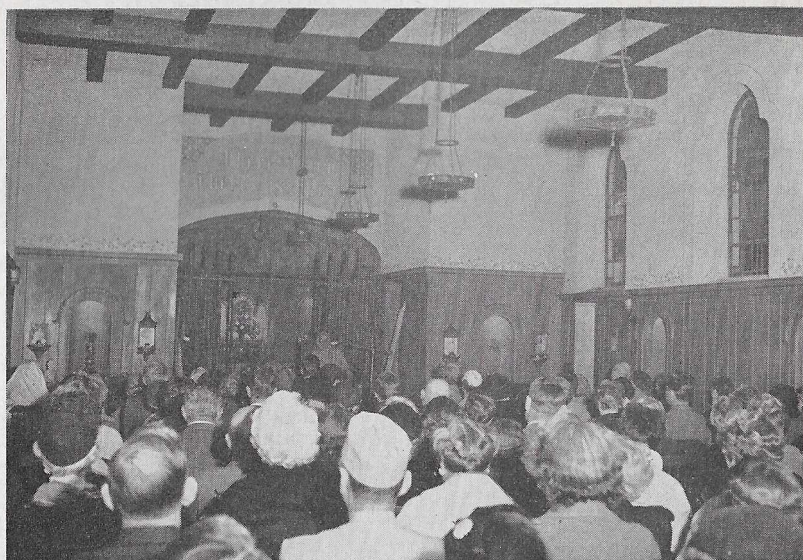
Take this same question from the standpoint of mere physical science. The scientist talks of uncreatability of matter, indestructibility of matter, conservation of energy, and so on. What do these terms mean? There is a desk before you. You say the carpenter "made" it. Did he bring into existence anything that was not in existence before? He only took the God-made wood from the God-made forest and put it into a different position and shape, and gave it a different name. Nothing that was not in existence before has come into existence. Nothing that is in existence can go out of existence. It's a very simple physical law that every physicist understands. There is only a change of combinations taking place. And for another example, you release hydrogen from zinc and sulphuric acid. It is only a change of combinations, nothing further. You take money from the bank and put it in a box. The sum total is the same. You spend it somewhere; the sum total is the same. Only the place has changed. There is no new existence of a thing that was not in existence before.

A Grand Law of Physics Cited in Hindu Scripture

In the second chapter of the *Bhagavad Gita*, this grand law of physics is put in very simple terms: that which exists cannot go out of existence; that which does not exist cannot come into existence.* All the changes that we see are only a difference of manifestation, difference of place, difference of shape, difference of name, and so on. Eternal existence is assured.

* "Never the spirit was born; the spirit shall cease to be never; Never was time it was not; End and Beginning are dreams! Birthless and deathless and changeless remaineth the spirit forever; Death hath not touched it at all, dead though the house of it seems!"

(Edwin Arnold's translation)



Part of the audience on March 8th at Ananda Ashrama, La Crescenta, California. The leader of the Ashrama is Srimati Gayatri Devi. The Jagatguru (*seated on platform*) spoke on "Vedanta Philosophy."

When a person asks me, "Was I or was I not in existence before I was born?" I reply that physical science is sufficient to give the answer for this question; no philosophy is necessary. If you exist now, you existed in the past; because nothing that did not exist in the past could come newly into existence. You exist now; and nothing that is in existence can go out of existence. It's not an abstruse philosophy for savants to wrangle over; a little child knows it. For example, a boy places five pennies in a certain hiding place and goes out for play. He returns to find only one cent. Is not his first question, "*Where* have my other four pennies gone?" He does not take it for granted that four pennies can vanish out of existence. If on the other hand instead of the five cents he left the boy finds ten, his first thought is, "*Where* did this five cents come from?" The previous existence somewhere of the additional five cents is taken for granted. The only question is where did it come from and how did it get here? Even a little boy takes the permanent existence of things for granted.

And we are grown people, wise in our experience and wisdom. What do we do if a ten-dollar note is missing? We don't say, "It must have

vanished," as if that were the natural explanation. We at once say, "Find the thief. Examine the house. Check up on the servants." Why? Because we are instinctively certain that things do not come into existence, nor go out of existence, of themselves.

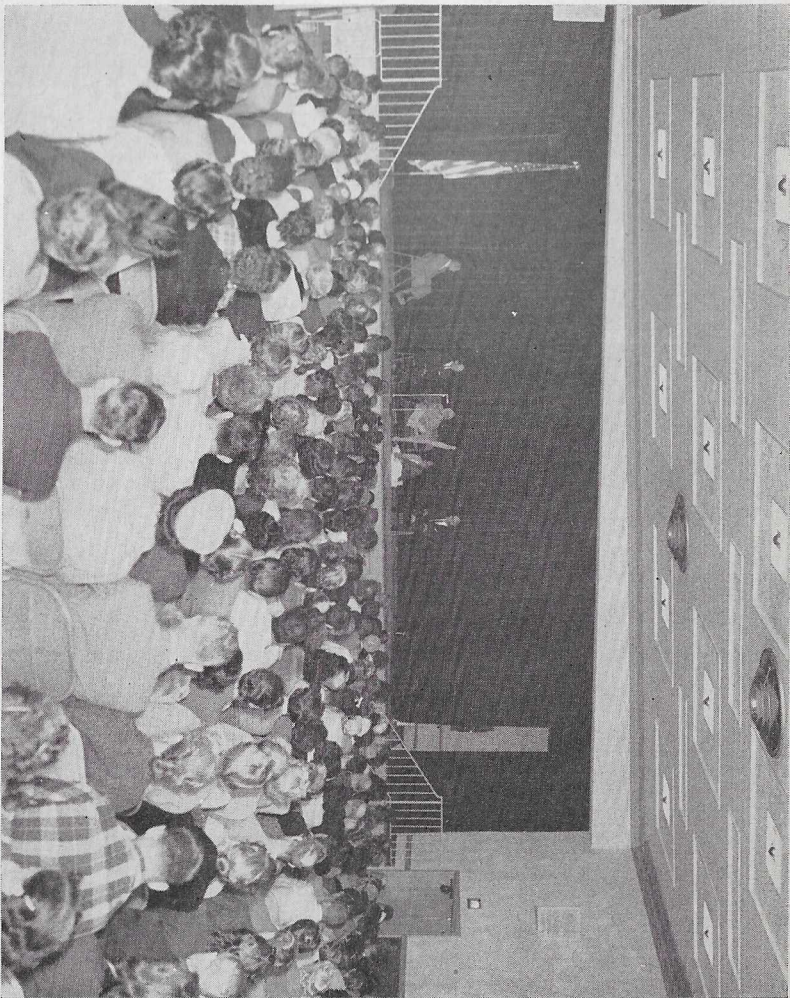
This is the method of analysis by which we shall be able to find out for ourselves that the constitution of the individual soul is the same as the constitution of the divine Spirit that we have been aspiring to obtain. We can go further and further into details of the subject. I have given an inkling into introspective analysis; wherein all experience is from the inside, and by which, with no help from the outside, you can decide for yourself the right philosophy on any matter.

And that is where Self-realization comes in. We realize the Self in all; that there is the same divinity within each one, man having been made in the image of God. In text after text from scriptures of various religions in the world, it will be found that everywhere the teaching is the same. The language is different, the manner of presentation is different; all depends upon the capacity of the aspirant for understanding, and upon his acting up to the teaching in question. In our textbooks a splendid illustration is given with regard to how we have to shape our own destiny by merely bringing into manifestation the divinity that is instinctively felt within us.

The example is given of how a marble statue is made. You go to the sculptor with a piece of stone and ask him if he can make for you a statue of Christ or the Virgin Mary or of this or that person. Yet all existing shapes, all conceivable shapes, are there in the stone already. And what is it the sculptor does? He simply chisels off those portions that are extraneous to the form you have visualized. Nothing is put into the stone in order to make it a certain particular shape.

So the form of divinity is inherent within ourselves, as Christ indicated when he said the kingdom of God is within. We find Christ also saying, "I and my Father are one." (*John* 10:30) On one occasion he called himself the Son of God and the people protested against it, saying, "Thou, being a man, makest thyself God." And his answer was, "Is it not written in our law, I said, Ye are gods?" (*John* 10:33,34) The whole philosophy is there in this most convincing, most instructive passage.

How is it then that in spite of this internal constitution of ours, containing divinity, eternal existence, complete knowledge, absolute joy, absolute independence, and oneness with God Himself—how is it that we are not aware of it, of actually experiencing it? Why have these troubles arisen that we are actually going through and what is the way in which we can avoid these pains and realize and perpetually experience our divine nature?



Part of audience of 600 persons that heard Sri Shankaracharya speak on February 13th on
"Practical Methods for World Peace" at San Diego State College

The whole point is, how to find out the method of experiencing Reality. Nothing has to be put newly into the soul. Everything is there already. But a host of mortal delusions have been allowed to incrust the divinity within. All that is necessary is to arrange matters to give scope for that divinity to manifest itself, to act so as to benefit thereby from moment to moment.

The word "education" gives us the necessary clue here. Education does not mean putting something inside. It means drawing out what is there already. If education were a process of putting things in, it should be called injection, not education!

By education, right training, environment, and so on, we should be able to eliminate those things that stand in the way of Self-realization. After that is done, no further positive action is necessary. After the morning clouds have departed, nothing further need be done in order to see the sun. All that we have to do is to remove whatever hides the sun from view.

But with regard to our own inner constitution, it is within our own mind that the obstacles have to be removed, and by decided effort. By concentrated processes of a practical character we can achieve success in the realization of the divinity within ourselves, and that is Self-realization.

"Self-realization," along with the word "fellowship"—that is a wonderful combination. For not merely with regard to our own individual self, but with regard to every individual self, the same attributes are there, the same emotions, the same aspirations, and the same joys and sorrows. Therefore, it shouldn't be difficult to understand others and to arrange world affairs in such a manner as to produce concord and to remove all the discord that we find in actual existence, in our own experience.

All that I wish to do today is simply to call your attention to the fact that the goal of our ambitions or aspirations is Divinity Itself—that is, the experience of Divinity, which is within, and is not being experienced. In order to attain that Self-realization process, in concord with others, by means of fellowship, we promote not merely world peace but world prosperity, world joy, all the time. May God, the Divinity within, help us to achieve this object of ours, to bring about that consummation by which we help not ourselves only but all humanity.

(Continued from page 4)

the Bible and the Hindu scriptures are in complete agreement, not only in fundamental issues but also in details. He hopes for the day when a deeper understanding will dissolve the false barriers of apparent differences among the various religions of the world. The alternative to race extinction through ever increasingly violent warfare, he points out, is a sincere and widespread effort toward religious understanding.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VIII, Stanza 7

Literal Translation

Therefore remember Me always, and engage thyself in the battle of activity! Surrender to Me thy mind and thine understanding! Thus without doubt shalt thou come unto Me.

Spiritual Interpretation

In this stanza Krishna tells Arjuna to realize God as the Dreamer of the whole panorama of existence. At the end of the body-dream he can then join the Cosmic Beam that created it.

A person who watches a motion picture show with excitement leaves the theater with a disquieted mind. Similarly, a man who views and plays in the motion picture of life with emotional involvement makes his final exit in a confused state; he must then go through other restless incarnations.

An analytical person who beholds a drama of violence may once in a while look overhead to see the motion picture beam as the instrumentality through which the pictures of the frightful drama appear on the screen; he is then less likely to be disturbed. To such a discriminating onlooker both the murdering villain and the brave hero seem nothing more than relativities of shadow and light.

Krishna advises man: "O devotee, behold your body and the battle of daily activity as dreams emanating from My cosmic consciousness. If you prevent your mind and heart from being emotionally agitated by the dream drama on earth, and keep them beholding My Blessed Beam, you will experience no terror. Without doubt you shall enter My transcendental dreamless state."

The wise devotee so deeply meditates in the bliss of Kriya Yoga that he does not forget that blessed consciousness during the daily battle of activity in which his mind and senses are perforce engaged. When he is able always to act with his mind absorbed in God, at death he becomes fully one with Him.

Chapter VIII, Stanza 8

Literal Translation

He attains the Supreme Effulgent Lord, O Arjuna! whose mind, stabilized by yoga, is immovably fixed on the thought of Him.

Spiritual Interpretation

In this stanza Krishna tells Arjuna to prepare himself spiritually throughout life, that at death, in the manner of a great yogi, he may carry his divine consciousness into the ineffable presence of God. Krishna advises his disciple to practice *Pranayama* life-control technique, or Kriya Yoga, and to learn to switch off the life-current from the five sense telephones, and then to unite his mind and life with the Shining Light of the soul.

It is necessary for man to practice Kriya Yoga to prevent his mind during meditation from wandering away from divine ecstasy into the domain of thoughts and material sensations. As a Kriya Yogi relaxes his life-force from the five sense telephones he automatically finds that sensations and thoughts have vanished from his consciousness. Thus freed, his mind becomes magnetized toward the blissful soul.

Chapter VIII, Stanzas 9, 10

Literal Translation

At the time of death a yogi reaches the Supreme Effulgent Lord if, with love and by the power of yoga, he fully penetrates his life-force between the eyebrows (the seat of the spiritual eye), and if he fixes his mind unwaveringly on the Being who, beyond all delusions of darkness, shines like the sun—the One whose form is unimaginable, subtler than the finest atom, the Supporter of all, the Great Ruler, eternal and omniscient.

Spiritual Interpretation

Pointed out in these verses are the three qualifications by which a great yogi passes from his physical body into the Divine Essence. First,

love of God. Second, mastery of that kingly science, Kriya Yoga, by which he can usher his consciousness into the Infinite through the agency of the "single eye" in the forehead. Third, perfect control of the mind, made possible through constancy in yoga, that enables him to place his thought undeviatingly on the Lord at the time of death—an hour whose finality is always known in advance by a true yogi.

These stanzas, making two references to God as Light ("the Supreme Effulgent Lord" and "the Being who shines like the sun"), also mention a specific yoga technique. The point Krishna wished to make by such a juxtaposition is that a man who devotes himself to yoga beholds the Lord as Light.

In meditation a great yogi takes his ego, life-force (*prana*), and consciousness beyond his physical body to a vast realm ablaze with soothing light. This radiancy as from a thousand suns dissolves into an ever-new display of multicolored rays issuing from an endlessly enlarging spherical fountain.

The single eye in the forehead of man possesses spherical vision. In meditation that vision gradually expands for the yogi into an ineffable sphere of constantly changing luminosity, blissful and omnipresent.

After experiencing this vibratory vision of *Aum* as the Cosmic Light, the emancipated yogi goes beyond all delusive relativities of vibrations. He then feels and realizes the Transcendental Lord—He who exists behind the transitory dreams of cosmic matter and its myriad components of cells, molecules, atoms, electrons and protons, "lifetrans" (*prana* or energy), and "thought-trans" (the ultimate basis of matter).

In the transcendental state God spins out His dreams of ideational (causal), astral, and physical universes. An accomplished yogi is able to perceive one portion of the Lord's consciousness as the transcendental eternal peace, and another portion as the ripple of cosmic dreams—the worlds of creation. It is the vibrationless, blessed consciousness of God that in the last analysis is the causative and omniscient Supporter of the dream cosmos and all its forces, subtle and gross. The manifestations of the Divine are in evidence in the cosmic dream but He, the Ruler, remains hidden.

To attain the Creator, Krishna tells us in this passage, the yogi must completely penetrate his life-force through the single or spiritual eye. This seat of omniscience in man is referred to in the Bible:* "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations... And I will give him the morning star"—the star of the East or the "morning," the awakened divine *chakra* in the forehead (east).

It is through the opening in the spiritual eye that the astral vehicle

*Revelation 2:26, 28.

of man emerges from the physical body at death. Deprived of their astral counterparts, the sense organs and the myriad cells of the human form are left powerless. They then decay and return to their native state of "dust." The astral-body forces can be seen by the yogi as they pass up through the spinal tunnel and the brain (the seven "trap doors" of the plexuses) and enter an astral form.

The spiritual eye in the average man is not awakened during his lifetime. Therefore he is not aware at death of the passage of the astral body through the plexuses. An unconscious person who is carried from one place to another does not notice the stages of his journey. Similarly, the ordinary individual does not see his life-energy being freed from the physical vehicle at death and manifesting itself as an astral form.

At death man is overcome by fear at his strange experience—that of gradually finding himself unable to feel, or express his will through, a physical body. Then drowsiness overtakes him and for some time he remains in a state of peaceful slumber. Awakening from this sleep of death—much-needed after the hard trials of life—he becomes aware of his encasement in an astral body, one whose tissues are made of light. Amid the new beauties of the astral world, he forgets the whole of his past physical existence.

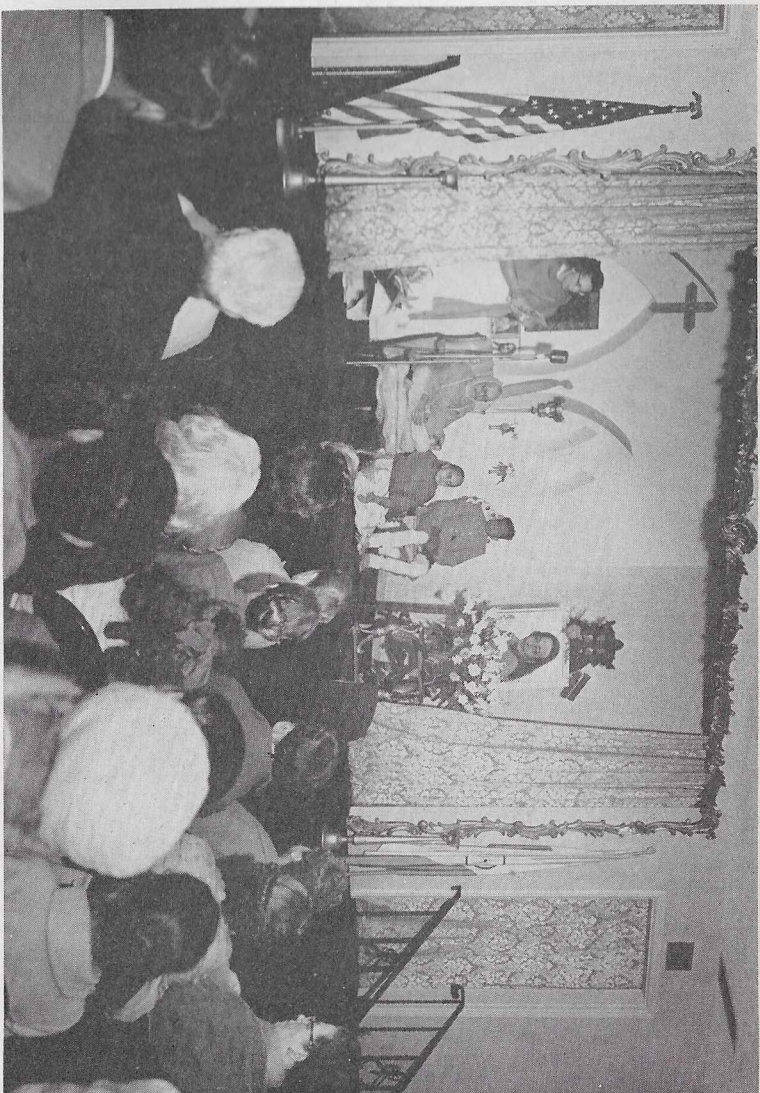
But a great yogi consciously observes through his spherical spiritual eye the various phenomena of death. He sees his life-forces move backward like a mass of rolling light from the cells, nerves, organs, and spine, and then enter an astral body that hovers over the inert physical form.

The yogi who in life or at death withdraws his life-force from the senses and focuses it in the single eye finds himself in a joyful state of breathlessness. He thrills to see streams of *prana* rolling backward from the countless cells and ascending the spinal tunnel through the coiled stairway (*kundalini*), out from the single-eye passage in the forehead into a subtle astral body.

(Continued on page 48)

CAPTION FOR PICTURE ON OPPOSITE PAGE

Part of capacity audience of 250 persons that attended reception in honor of His Holiness on February 15th at SRF India Hall, Hollywood. SRF sponsored the reception, which was held especially for members of the Indian community of southern California. (*Left to right*) Sister Daya, president of SRF, giving speech of welcome to Sri Shankaracharya; His Holiness; Mrs. C. M. Trivedi; and Mr. Trivedi, aide to His Holiness and secretary of World Reconstruction Association, founded in 1953 by Sri Shankaracharya in Nagpur, India.



SRI SHANKARACHARYA AT SRF INDIA HALL, HOLLYWOOD, FEB. 15TH (See opposite page.)

A yogi who has arrived at this state—a midway perception of the physical plane and the astral plane—is overwhelmed with joy. He sees a double splendor, that of two worlds. As a person standing on a narrow strip of land may simultaneously view two lakes that lie on either side, so the yogi is simultaneously aware of the physical sphere and the astral sphere. His range of perception increases, through meditation on his intuitive spherical eye, until he can behold the omnipresence of God in all creation and beyond it.

The ideational or causal body contains the seed thoughts of man's physical and astral bodies. When by deeper ecstasy the yogi dissolves his chronic thoughts or delusions that have caused him to be encased in physical and astral bodies, his soul then moves through the seven idea-knots or plexuses of his causal body out into the vibrationless Transcendental.

Chapter VIII, Stanza 11

Literal Translation

Renunciates of vanished attachments lead lives of strict self-discipline, desiring to reach the Immutable, known by the Vedic seers. I will briefly tell thee of the method by which that Immutable is attained.

The Divine Goal is attainable, Krishna assures Arjuna, through certain definite methods (described in the following stanzas).

Chapter VIII, Stanzas 12-13

Literal Translation

He who closes the (nine) gates of the body, who cloisters the mind in the heart-center, who fixes the full life-force in the cerebrum—he who thus engages in the steady practice of yoga, establishing himself in Aum, the Holy Word of Brahman, and remembering Me (Spirit) at the time of his final exit from the body, reaches the Highest Goal.

Spiritual Interpretation

A *yoti mudra* technique that is taught to advanced Kriya Yogis has for its purpose the "closing of the nine gates of the body," which Lord Krishna here advocates as a means for man's illumination.

Chapter VIII, Stanza 14

That yogi quickly reaches Me, O Arjuna! who thinks of Me daily with singlehearted aspiration, his mind focused only on Me.

Spiritual Interpretation

Success in Self-realization depends on whole-souled effort. The true devotee knows the value of constant and regular meditation, by

By PARAMHANSA YOGANANDA

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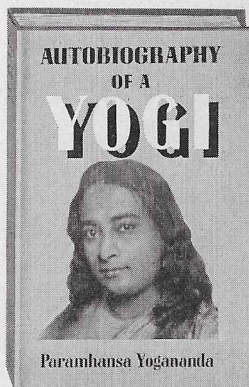
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which his life becomes an uninterrupted prayer. Yoga should not be practiced mechanically or from an oppressive sense of duty, but with joy and perpetual zeal, thus causing each day's meditation to yield a deeper bliss than that of the previous day.

Chapter VIII, Stanza 15

My noble devotees, attaining the highest success (in the tests of earthly life) by having discovered Me (Spirit), undergo no further rebirths in this abode of grief and transitoriness.

Spiritual Interpretation

This world is a school. The highest lesson set for each man is the realization that he is not a mortal, beset by pain and mutability, but a free Son of God. The good student who passes this "final examination" of life has no need to return for further instruction. He has earned the divine Ph.D.

(To be continued)

**Sixth Anniversary of Mahasamadhi of Paramhansa Yogananda
Observed in SRF Centers**

The anniversary on March 7th of Paramhansa Yogananda's *mahasamadhi* in 1952 was observed with solemn devotional ceremonies in SRF centers and churches throughout the world. At the Mt. Washington Center, Sister Daya, SRF president, conducted a meditation service in memory of the beloved founder of SRF. Mrs. C. M. Trivedi, aide to His Holiness, sang several Vedic hymns and presented to SRF, in honor of the sacred occasion, a shawl belonging to Sri Shankaracharya. She expressed keen interest and appreciation that *puja* (ceremonial worship) is performed on such holy occasions by SRF.

(Continued from page 21)

In Pennsylvania: First Unitarian Church, Pittsburgh; Haverford College, Haverford; State Teachers College, Slippery Rock; Lycoming College, Williamsport; Temple University, Philadelphia.

In New Jersey: Dickinson University, Rutherford; State Teachers College at Montclair, Upper Montclair. In Rhode Island: Rhode Island College of Education, Providence.

In New York: Vassar College, Poughkeepsie; Hartwick College, Oneonta; Fredonia State Teachers College, Fredonia; Layman's Movement for the Christian World, Ryan.

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His Holiness Sri Jagatguru Shankaracharya (*seated cross-legged on chair*), speaking on "Basic Unity of All Religions" to 1200 persons at Wilshire-Ebell Theater, Los Angeles, February 23rd. With him on stage are Mr. C. M. Trivedi (*left*), aide to His Holiness and secretary of World Reconstruction Association, founded by His Holiness; Mrs. Trivedi (*seated on floor*); and Rev. Brother Kriyananda, minister of Self-Realization Fellowship, which sponsored this public lecture.