



Self-Realization



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Healing of Body, Mind, and Soul

Meditation Thoughts

By PARAMHANSA YOGANANDA

Morning Offering

Each morning I will offer my body, my mind, and any ability which I possess, to be used by the Infinite Creator in whatever way He chooses to express Himself through me. I know that all work is God's work, so no task is too difficult or too menial when offered to Him in loving service.

On the Attitude of the Devotee

Dear Father, whatever conditions confront me, I know that they represent the next step in my unfoldment. I shall welcome all tests, no matter how trying, because I know that within me is the intelligence to understand and the power to overcome.

On Shattered Hopes

This day I will transform every regret for shattered hopes of success into the joy of new achievement. I will bury old sorrows and disappointments in the sepulcher of the past. I will rout dark bandits of discouragement who desire to steal the wealth of my desire to succeed.

On Giving Love for Hate

I know that if I offer my friendship to all, as Christ did, I shall begin to feel the cosmic love, which is God. Human friendship is the echo of God's friendship. The greatest thing that Jesus Christ demonstrated was giving love in return for hatred. To give hatred for hatred is easy, but to give love for hatred is far greater. Therefore I will burn hatred in the roaring conflagration of my spreading love.

On Divine Intoxication

Dear Father, I will drink vitality from the golden fountains of sunshine; I will drink peace from the silver fountain of mooned nights; I will drink Thy power from the mighty cup of the wind; I will drink Thy consciousness as joy and bliss from all the little cups of my thoughts.

On the Light of Reason

God is just behind my reason, guiding me to do the right thing always. His Light has driven away the accumulated darkness of ages which lay hidden within my soul.

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Blueprint For Tomorrow

by MARISSA DOLPHIN



IF YOU amble along through life waiting for opportunities, chances are you will never be a success; but if you are one who plans the future—who makes a blueprint for tomorrow—you are already a long way toward your goal.

In making a blueprint, first you must pick a goal. What does success mean to you? What do you want from it? If your answer is fame, wealth, or the fulfilment of selfish material desires, then you are headed toward being one of life's biggest failures. Often the most unsuccessful people are those whose names are on the tip of every tongue, who can buy whatever they please, who have, materially speaking, all they wish for, and yet haven't happiness. Why should you travel the same blind alleys?

Fame and fortune are the possible by-products of true success, but they are not the full embodiment of the word. Nor, are they the most important attributes. Indeed, they are not even necessities to success!

What should then be the goal? What should you seek from life? One thing alone—happiness. And this necessitates your gaining, from each day's living, the fullness of its treasures. Remember, if today receives your attention and interest, if today is enriched by your words, actions and thoughts, then today is your friend and opportunity—your passport to a successful tomorrow. So, the next move in drawing up your blueprint is to incorporate the things to watch for each day. If you fall short in any of these points, then now is the time to "right about face."

1. *When you wake up in the morning, don't just hop out of bed and into the rush of activities.* Tense and relax the whole body a few times, gradually bringing its energy into play. And then before starting the day's routine, take a few minutes to tell yourself that today will be the best day of your life. Convince yourself and come what may, it will be! A period of prayer and meditation will give purpose and strength to your conviction.

2. *Simplify your life.* Don't be dependent upon the inventions of man for enjoyment. By tying yourself to false pleasures you will develop moods and be always restless. You are not keyed in mind or body to the heavy schedule of television, parties, and banqueting that has become a national habit. How right the man was who said that it is not our work that kills us—it is the way we spend the time we aren't working that does the trick! You'll live longer and enjoy life more if you don't try so hard. Investigate the joys to be found in "little things."

3. *Do your best at your work, and be sure you have plenty of work to do.* If you aren't satisfied with your present job, restlessness and imperfection of performance aren't going to change things. Make the most of conditions as they are, and one of two things is bound to happen. Either you'll find you were ignoring a wonderful opportunity, or a new door will suddenly be flung open, through which you can enter into a position more fitting to your needs and desires.

4. *Life is a process of giving and receiving.* Don't always be on one end.

5. *Broaden your outlook.* Take an interest in the needs and activities of others. Look beyond yourself to your family, beyond your family to your friends, beyond your friends to all people. We say, with science, that you are a single part of a vast whole. Don't forget this larger self.

6. *Balance your life.* Every day should include work, rest, recreation, study, and recourse to God. You are a being possessing a body, mind, and soul. Develop all three and harmonize them for your highest good.

7. *Be quick to smile—slow to frown—eager to help—willing to wait—ready to change—and awake to opportunity.*

8. *At the end of the day, be introspective.* Pat yourself on the back for the progress you have made. You won't change overnight, so don't be afraid to face errors with determination to do better on the morrow. Before you sleep, take your problems to God, and the joy you have stored up throughout the day. Share what you have with the Friend Who has seen you through all.

9. *When dozing off promise yourself that tomorrow will be a better day than today.* If you are a good architect and a careful builder, diligently following your blueprint, you can't fail!



Sanctity does not consist in doing extraordinary things, but in doing ordinary things extraordinarily well.—*St. Theresa of Avila*

Music--Universal Language

Television Star Korla Pandit Intrigues Audience with
Magic Melodies at SRF Lake Shrine



"The very existence of music is wonderful, I might even say miraculous," wrote the poet Heinrich Heine. "Its domain is between thought and phenomena. Like a twilight mediator, it hovers between spirit and matter, related to both, yet differing from each. It is spirit, but it is spirit subject to the measurement of time. It is matter, but it is matter that can dispense with space."

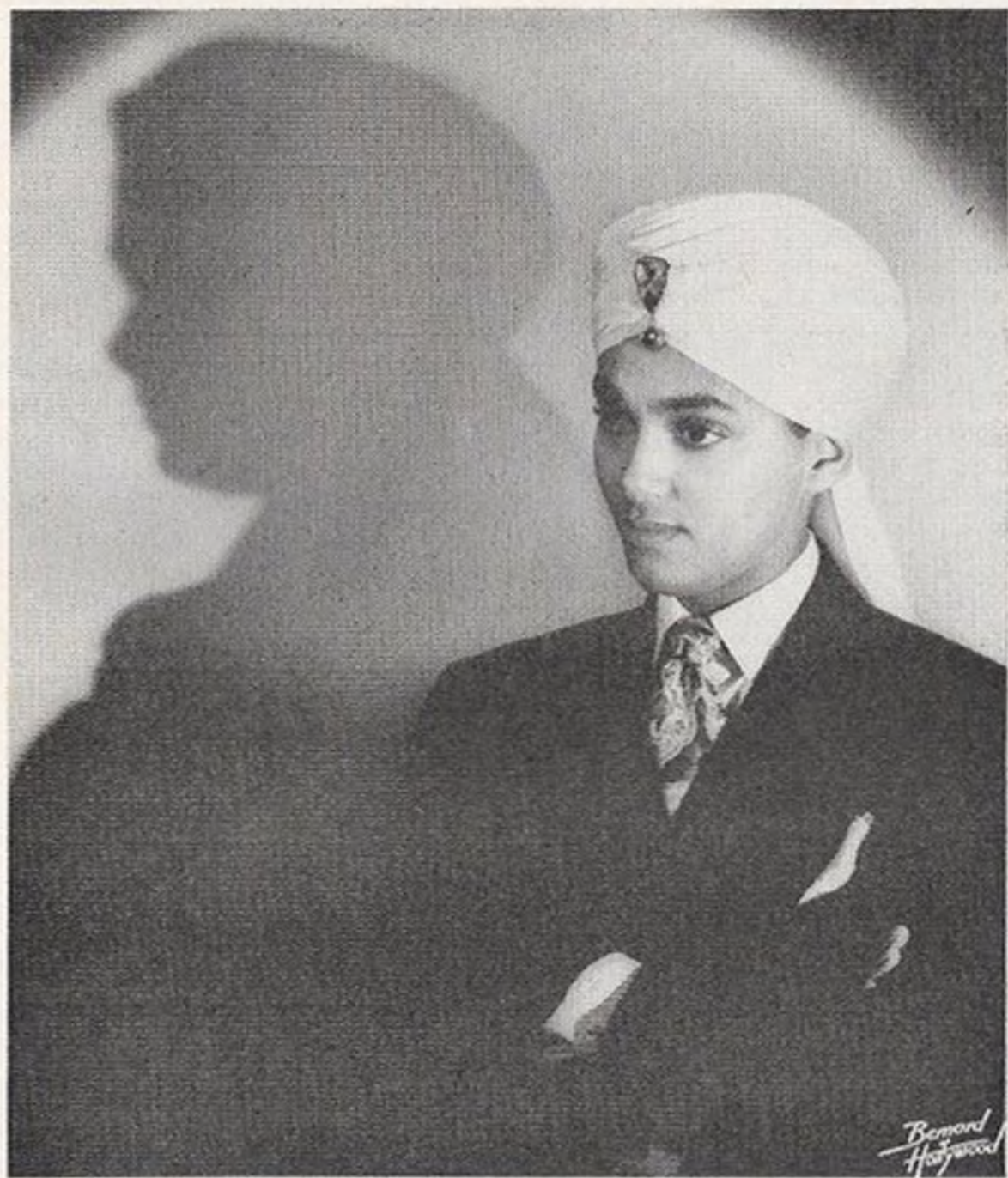
Music lovers were happily oblivious of both time and space listening to the magic melodies which poured forth from the talented hands of television artist Korla Pandit as he played the electric organ and the concert grand piano Thursday evening, August 2nd, at the beautiful Self-Realization Fellowship Shrine outdoor bowl.

Rhythmic folk music of Hindustan, classical favorites such as Handel's "Largo" and the Beethoven "Moonlight Sonata," the lilting "Tales from the Vienna Woods" by Strauss, the popular oriental music of the artist's own "Grand Moghul Suite," brilliant Spanish tangos and rumbas, the sentimental "Estrellita," and finally the mysterious and nostalgic "Song of India" demonstrated the young organ-

ist's versatility and made the program one of unusually delightful variety. As a special surprise for Paramhansa Yogananda, founder of Self-Realization Fellowship, who was present for the concert, Korla Pandit played the chant "O God Beautiful" written by Paramhansa-ji.

Gorgeous lighting effects played no small part in creating an ideal atmosphere of divine enchantment. All about the natural amphitheater buildings, boats, gardens, and trees were bathed in ethereal glows of blue, green, and rose, and each illumined object cast a softly colored reflection in the mirroring waters of the lake. When the lights "went up"—just as twilight gave way to dark night—the audience gave an appreciative gasp of wonder. In this atmosphere of otherworldly beauty, under the golden-lotus-topped colonnades of the outdoor temple, the jewel-turbaned organist wove his musical spell.

Korla Pandit was born in New Delhi, India, and was discovered duplicating songs at the early age of two years and four months. His father, a Brahman and a member of one of India's first families, decided to send him to English tutors. There his uncanny natural

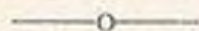


Korla Pandit, famous television artist, who gave organ and piano recital August 2nd at the SRF Lake Shrine in Pacific Palisades. This was his first personal appearance in America. He is the composer of the popular "Grand Moghul Suite."

ability was confirmed and fostered. He was limited only by the span of his small hands, and as he grew his abilities increased.

After a tour of Europe and a brief stay in England he journeyed to America where, under guardianship and special tutors, he continued his studies until he entered the University of Chicago. From there to fame as a television artist his path was one of romance, intrigue, and mystery, highlighted by the spiritual factor which motivates him in his main objective, the creation of a golden union of East and West through the universal language of music.

Self-Realization Fellowship hopes to offer more outdoor concerts at its Lake Shrine this summer. In making the Shrine a center of music appreciation the Fellowship feels that it is also making a greater center of God appreciation. Music, as no other art, has the power to lift the mind, heart and soul of man, and it is fitting that the pleasure inspired by beautiful sounds should combine with the delight afforded by the splendor of the Lake Shrine's natural beauty to remind every visitor of the One who has created universes out of sound and light.



"Mirth is from God, and dullness is from the devil. You can never be too sprightly, you can never be too good-tempered."—*St. Theresa of Avila.*

THE DELIBERATE LAWYER

By Robert Ford

A young priest was very proud of his ability to sway the congregation with the golden power of his speech. His prayers, always carefully composed, were masterpieces of eloquence, and he was pleased to notice that people seldom went away dry-eyed from his services. At home he boasted of his able delivery, his choice of words, and his power softly to modulate his tones, all of which was winning so many souls for the Lord. Gradually the thought grew on him that not even God could resist the power of such eloquence.

One day after the service he was especially pleased with the number of handkerchiefs that had come out, a mute, if damp tribute to his oratorical power. His parents got more than their usual share of his boasts at the luncheon table and the father, resolved at last to cure him, took him aside and told him the following story:

"A lawyer in a far-off town was famous for his ability to convince anyone of anything, no matter how absurd it might be. It was said that not even a deaf man could escape unmoved. Even when he wanted to talk about something that was obviously true, he would use such complicated language one would have thought he was proving that black was white, or rain made of transparent rock crystals.

"Then one day a neighbor invaded his property, killed his

children, pushed his wife out of an upstairs window, stole his belongings, and finally set fire to the house and made off. When the poor lawyer came home all he found was a heap of smoldering ruins.

"The judge was off on a holiday. The police were having a picnic, glad of the chance to relax. Distracted, the bereft lawyer roamed around the town wondering how he would catch the wrong-doer.

"Presently word reached him that the prince of that province would soon be passing by on his way home from abroad.

"Ah," he thought, "this prince is noted for his justice. I will stop him as he passes by, and tell him the terrible truth."

"So, waiting for the princely procession, he began to think of the most eloquent way of telling his tragic story. Obviously his speech would have to be something special, if a prince were to hear it. He lowered his eyes and slowly went over everything he was going to say, word by word, sentence by sentence, in order to move the ruler with the eloquence of his plea for justice.

"Unfortunately, while he was deeply deliberating just how to present his petition, the prince and all his retinue passed by unnoticed. The wrong-doer escaped, and the lawyer lost the most important case of his life."

If anyone would speak with the Prince of the universe therefore, let it be from the heart, ever listen-

ing in stillness for His soundless tread. One should not speak pretty speeches, nor pray deliberately, but rather whisper with love the secret song of his soul. This alone, though it be the simple repetition of a single word, will move the Lord.

FLOWER OFFERING



By Paramhansa Yogananda

A goblet of my folly-blood
Is humbly set beneath Thy Petal
Feet,

O Lotus Sweet!
I've stood with tears, seeking Thine
angry thirst to quench,
With incense rare, with motley
costumed flowers;
With devotion's perfume from my
heart of hearts,
With the myrrh of constancy my
soul imparts—
To worship Thee. Unheard is my
lay,
And for naught I pray,
But with sleepless care
I'll lay
My flower there.

NEW SPANISH EDITION

"Science of Religion" by
Paramhansa Yogananda is
now available in Spanish
(*La Ciencia de la Religión*)
through SRF at Los Ang-
eles.

The Power of Love and Truth

by WILLETT L. HARDIN



THE PRESENT death-struggle of conflicting ideologies for world domination and the widespread oppression, human suffering, cold war, and the constant threat of armed conflict that now grip the world are convincing witnesses to the inadequacy of military power and material development in solving the problems of human relationships. Fear and force have not won permanent victories: they have only created conditions causing greater fear and requiring greater force to survive. As matters now stand the most destructive war in human history might be started at any time by one or more nations which are really anxious to avoid any kind of a military conflict. The situation throughout the world today is so complex and so difficult to resolve that every avenue that might lead to new truths which would start us on the road to a just and lasting peace should be carefully explored.

A better world and more harmonious human relationship cannot be brought about by reorganizing society without changing our estimate of values. Any plan for regenerating society without regenerating the individuals who compose it is a delusion. Some years ago a prominent industrialist, who had retired after accumulating a considerable fortune, wrote:

"The power of love is more potent to disarm and conquer the will of man than all the cannons and all the mighty hosts that have been massed to battle on land and sea since time began. Once you conclude that you can afford to invest a little love in mankind, you will begin to pile up the biggest dividends of true values in life that you will ever realize."

Man has the intelligence to visualize the power of love in human relations. He accepts it in his discussions. But, through selfishness and greed, he rejects it in his practices.

The great religions of the world — Buddhism, Zoroastrianism, Confucianism, Hinduism, Judaism, Mohammedanism, and Christianity are based upon love for God and man; and all their bibles contain some form of the Golden Rule. The great poets have written more on love than on any other subject. Many poems emphasize the spirit expressed by Henry Van Dyke:

Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are.

The command: "Thou shalt love thy neighbor as thyself" and the truisms, "Perfect love casteth out fear" and "Love is the fulfilling of the law," have come ringing down through the centuries. Chaucer said, "Love is above King or Kaiser or law." Lord Littleton said, "Love can hope where reason would despair." John Hobbes said, "To love is to know the sacrifices which eternity exacts from life." Thomas Jefferson said, "Love your neighbor as yourself and your country more than yourself." Charles Sumner said, "We are men by a more sacred bond than we are citizens. We are children of a common father more than we are citizens of our own country. It is not that I love my country less, but that I love humanity more, that I plead for this higher love." A great anthropologist once said, "As a lifelong student of humanity, I have found no reason for aught but love for mankind." Volumes could be filled with similar sayings from individuals of all races and creeds.

In considering the power of love and truth, it is interesting to study and evaluate the attitudes and methods of some of the great political and religious leaders of the past. In our own country we had Lincoln who, for three quarters of a century, has been proposed as a practical ideal for all people. The guiding principle of Lincoln's conduct—the secret of his greatness—was his unswerving devotion to the highest good, his confidence in ultimate justice in government, and his genuine love for humanity. In an article on Lincoln, written years ago, Dr. Inazo Nitobe of the House of Peers in Japan said, "Lincoln belongs to the whole world. His achievements may have been local, but his personality covers the entire globe, because it is akin to the oversoul. He never lost sight of human values. When he urged his countrymen to work 'with malice toward none, with charity for all,' he opened for them the portals of his inner temple. He lived true to his maxim; 'Revere God and love man.'" In a recent issue of the *Australian Quarterly*, Kenneth Anderson said, "The real and genuine bond sensed in a man of the type of Lincoln is love. It is love in the New Testament sense; it is loving at long range. It is seeing and sympathizing with alien groups. It is the means whereby people in different groupings see one another as real people." Lincoln never lost hope that in time all peoples of every race and creed would enjoy the freedom expressed in our own Declaration of Independence.

Let us turn now to an individual of different nationality and with a different religious environment, Mahatma Gandhi who is worshipped by many millions of his countrymen and admired by the whole world. Throughout his noted career, Gandhi relied upon what he called love-force—a force which he said was characteristic of the Hindu scriptures. His only approach to his objectivity was through love. He said, "I have no weapon against my enemies except love." To this he added, "I have

said much against English institutions, especially as set up in India. But you must not take my condemnation of a system for that of man. My religion requires me to love him as I myself." At the time of Gandhi's death, the distinguished British statesman, Sir Stafford Cripps who knew and had worked with him, said,

"May not the whole world learn from Gandhi's life something of fundamental value—that it is idle to try to save ourselves from destruction by the use of force and that our greatest weapon is the supreme and redeeming power of love. He stood head and shoulders above all his contemporaries. I know of no other man in recent times who so forcefully and convincingly demonstrated the power of the spirit over material things."

Gandhi maintained that loving thy neighbor as thyself applies to problems arising in all human relationships, especially to the great social, economic, and political problems which now vex civilization.

Another great leader who demonstrated the power of the spirit over material things was Jesus of Nazareth who, more than any other, admonished the people to love one another. His power over others was based upon love and truth, as shown by His own words: "Ye shall know the truth, and the truth shall make you free." "Whatsoever ye would that men should do unto you, do ye even unto them." "Thou shalt love thy neighbor as thyself." "Perfect love casteth out fear." "Love is the fulfilling of the law," and many similar sayings. His solution to every problem in life was based upon love for God and man. His message still lives and He has a greater following today than any other religious leader.

What is the nature of this love which the great leaders have continually emphasized? What does it mean to love your fellow men? It means a relation of human kinship based upon the common origin and the common destiny of humanity. It means a recognition of man's divinity—a realization that in every man's life pilgrimage, however unblest, there are holy places where he is made to feel his kinship with the divine. Long ago William Ellery Channing said that every human being has within his breast the element of that divine everlasting law which the highest orders of creation obey. He emphasized that every human being sees, however dimly, the great object of divine and creative intelligence and is capable of ever-enlarging perceptions of truth; that he has convictions which can purify and expand into a sublime life.

To love our fellow men really means being able to put ourselves in their places and sympathize with their sorrows and share their joys. The late Benjamin Ide Wheeler gave to education a great moral and spiritual significance when he said, "Education is the process of aiding one to understand the other's point of view." Many times I have read

the eulogy pronounced at the funeral of a noble woman of the last century. It was said that no one could fall below her pity, that no one could wander beyond the circumference of her sympathy. To her there were no outcasts, they were victims. She knew that circumstances and conditions determine character—that the lowest among us were children once, as pure as light and with noble aspirations. She thought of the road they had traveled, of the thorns that had pierced their feet. She knew that fire of aspiration in these unfortunate souls still burned and that some day in freer air this unquenchable spark would burst into flame. Instead of scorn she always extended the eager hand of help. That is the meaning of love thy neighbor as thyself.

The Gentlest Memory of our Nation

The great leaders of the world have sought to live a life of genuine love as the only solution to their personal problems and the problems of society. Some will tell us that such a life is impractical. But it was not impractical for those who have tried it. Such a life was not impractical for Lincoln. He lived true to his maxim: "Revere God and love man." He was abused, insulted, and finally assassinated by his own countrymen. But he lives today in the hearts of liberty-loving people everywhere. Dr. Nitobe, from whom I have already quoted, said "No one in the glorious galaxy of the distinguished sons of America has so endeared himself and so ennobled his land in the eyes of the world as has Abraham Lincoln." He also made the significant suggestion that "there may come a time when the grandeur of a nation will be measured in terms of such a personality as that of Lincoln instead of in terms of wealth, military power, and automobiles." No, Lincoln's life was not impractical. No other memory flowers so perpetually in the hearts of the American people. Lincoln has been called the gentlest memory of our nation.

Was Gandhi's life impractical? He was misunderstood, abused, imprisoned, and finally murdered. But he is still worshipped by millions of his countrymen and admired by the whole world. At the time he was sentenced to prison by a British judge, the Lord Bishop of Madras, himself an Englishman, said, "I frankly confess that I see in Mr. Gandhi the patient sufferer for the cause of righteousness and mercy, a truer representative of the crucified Savior than the men who threw him into prison and who call themselves by the name of Christ." It has been truly said that Gandhi has provided our age, with all its materialism and self-sufficiency, with all its cynicism and disillusionment, with one more witness to the spiritual values of life cast in the heroic and classic mold of the prophets, the martyrs, and the saviors of mankind.

What can we say of Jesus of Nazareth? Did his ministry of love and good will make his life impractical? Let us look at the record. Since He

lived on earth the works of statesmen and great engineers have decayed and perished and left little evidence of their former impressive grandeur. Governments, systems of philosophy, and many religious rituals have lost their vitality, and silence has closed over them. Destructive wars have periodically deluged the world with human blood. And yet, amid all this destruction and suffering the commands: "Ye shall know the truth and the truth shall make you free," "Whatsoever ye would that men should do unto you, do ye even unto them," and "Thou shalt love thy neighbor as thyself," have come ringing down through the centuries with all their charm and force. Jesus of Nazareth consecrated His life to the high task of instilling into the minds and hearts of the people the sovereign idea of the Fatherhood of God and the brotherhood of man. With supreme understanding and patience He performed these duties. Through it all He willingly paid the price. With calmness and resignation He bared his breast to the shafts of ridicule, contempt, and falsehood, and faced bravely and fearlessly the tragic hour of the Crucifixion. After almost two thousand years, He beholds vast multitudes in all parts of the world bowed constantly at the foot of the Cross in affection, reverence, and worship. Around His ministry, His deeds, and His sacrifices, there exists a halo of glory which the passing centuries can never dim.

A Fraternal Hunger

There is no evidence that the great leaders of the past—the saints, the martyrs, and the prophets—who labored, suffered, and died to promote truth, love, and brotherhood among men, were impractical. We know that every great social and political upheaval in the past has been due to a decline in the spirit of the golden rule and human brotherhood. On the other hand, every great advance in social development has been due to a deeper appreciation and application of these principles. There seems to be something akin to the miraculous in the touch of hands and the sound of the voice. Today there is genuine spiritual and fraternal hunger throughout the world that is not being satisfied by the supply and consumption of material goods. As a European delegate to the United Nations recently said, "God knows we need food and fuel to survive, but unless America can take the lead in providing a vital faith, in giving us a song we can sing, all her exports will merely postpone the day of reckoning, and the world will die anyway." It is gratifying that, in its Declaration of Human Rights the United Nations affirms: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in the spirit of brotherhood." Such a spirit will defend and save us when airplanes, cannons, tanks, armies, navies, and

diplomacies have failed.

After centuries of groping blindly for harmony and peace among men through the ever-increasing power and efficiency of armies and navies until we seem to have exhausted every avenue of force and diplomacy, let us chart a new course and start the ships of state toward the open seas under the guidance of new stars. In their momentous journeys into new and strange waters, these ships will encounter the shoals and shallows of selfishness and greed, and the rocks and reefs of partisanship, sectarianism, and demagogism. Such dangers must always be met in the spirit of saving the ships. Whatever compromises may be necessary to stem the tides of obstructive forces must be made with the full knowledge that they are simply temporary means of surmounting the difficulties, and that beyond the stormy waters are undiscovered islands and continents of understanding, friendship, and brotherly love which will enable the ships to meet the gales victoriously and guide them into safe harbors.—*Reprinted from World Affairs Interpreter*



"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic Race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India."—*Max Muller*

COSMIC CREATION

By Paramhansa Yogananda

When the sparks of cosmic crea-
tion flew
From Thy bosom of flame,
I sang in the chorus of singing
lights
That heralded the coming of the
worlds.

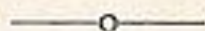
I am a spark of Thy cosmic fire.
Thou Sun of Life, as Thou didst
peep
Into the mortal cups of mind,
filled
With molten liquid of vital
sparks,
Thou wert caught within the gol-
den smallness
Of human feelings.

In each fragile, oscillating mirror
of flesh,
I see the restless dance
of Thine omnipresent power.
In the quivering lake of life, I
behold Thine almighty Life.
Christlike, teach me by the com-
mand
Of concentration to stop the
storms
Of restless desires,
Raging over the limpid lake of
my mind.

In the still lake of my soul,
I love to behold Thine unruffled
face
Of stillness.
Break the boundaries of the little
wave of my life,
That I spread over all Thy vast-
ness.

Make me feel that my heart is
throbbing

In Thy breast,
That Thou art walking through
my feet,
Breathing through my breath,
Wielding my arms of activity,
And weaving thoughts in my brain.



God-Woven Thoughts

There is but one God—is it
Allah or Jehovah? The palm tree
is sometimes called a date tree,
but there is only one tree.—*Dis-
raeli*.

Thank God every morning when
you get up that you have some-
thing to do which must be done,
whether you like it or not. Being
forced to work, and forced to do
your best, will breed in you tem-
perance, self-control, diligence,
strength of will, content, and a
hundred other virtues which the
idle never know.—*Charles Kings-
ley*.

"The golden rule of conduct is
mutual toleration, seeing that we
will never all think alike and that
we shall always see Truth in frag-
ments and from different angles of
vision. Conscience is not the same
thing for all. Whilst, therefore, it
is a good rule for individual con-
duct, imposition of that conduct
upon all will be an insufferable
interference with everybody else's
freedom of conscience."—*Mahatma
Gandhi: The Gandhi Sutras*, ar-
ranged by D. S. Sarma (Devin-
Adair)

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA

Actor-Agents of God

Chapter V, Stanzas 8 & 9

Literal Translation

"The cognizer of wisdom, united to God, automatically perceives, 'I do nothing at all,' even though he sees, hears, touches, smells, eats, goes, sleeps, breathes, speaks, forsakes, holds open or closes his eyes—realizing that it is the senses which work among sense objects."

Spiritual Interpretation



The yogi who can retain his ecstatic union with God in his wakeful state realizes that when he works with the five instruments of knowledge (the senses of seeing, hearing, touching, smelling, and tasting), it is God who is employing those five instruments. Working with the five instruments of action (the anus, penis, hands, feet, and tongue), the yogi feels the Cosmic Deity working through him. Perceiving his five life-forces (those involved in exhalation and inhalation carried on by *prana* the crystallizing current; in cleansing of poisons carried on by the *apana* current; in bodily metabolism worked by the metabolistic *udana* current; in circulation performed by the *vyana* current; and in assimilation activated by the *samana* current); concentrating on the senses, or withdrawing his attention from them (work performed by the mind); or utilizing the instrument of discrimination (employed in dreaming, and in perceiving inner and outer wisdom), the yogi realizes that he is not doing anything, that all bodily activities are being carried on not by any physical power but by the nineteen elements of the astral body, which in turn is guided by the ideational sheath, which in turn is the sheer thought of God.

The body-identified man imagines his ego to be the doer of all actions. During all activities performed by the senses, mind, and intelligent life-force, the egotist thinks: "I am the doer." He is engrossed in the "I am" feelings—"I am seeing," "I am walking," "I am living," "I am discriminating," etc., etc.

But when man achieves ecstatic union with God he loses all egotism and finds the true Self, the perfect image of God which, instead of his

ego, is the true Doer of all the above-mentioned actions. The beginner-yogi delusively perceives his body and mind as independent agents, but as he becomes more and more able to retain consciousness of God, he understands clearly that it is the astral body of nineteen elements guided by the true Self that is the Doer of all actions.

Thus the yogi who is one with spirit may sleep or not sleep, may eat or not eat, may see or not see, may work or not work, may walk or not walk. Whether he performs any worldly actions or not, he realizes his own body to be activated solely by Cosmic Consciousness. Such a yogi is free from all fears and hopes, all mental ups and downs. His feelings are free from emotional likes and dislikes. Through the transparency of his heart (*chittwa*), the yogi perceives the spirit and not the ego as the Doer of all actions.

The greedy man and the man of self-control both perform bodily actions; both, for instance, eat. The sensualist is bound by greed and longing for more food; if he dies without conquering greed he is reborn again to satisfy his unfulfilled human longings. But the yogi who eats to perform the duty of self-preservation of the body, as enjoined by God, is free from any karma resulting from eating or from working with the body. He is not required to be reborn because of any personal connection with his body or mind.

The *Bhagavad Gita* here reveals one of the most effective ways by which man can free himself from the shackles of good and bad karma. When a novice in the spiritual path eats, for instance, he should enjoy eating only as a pleasurable duty for preserving the temple of God. When he sleeps he should think the body is being put to rest that he may subconsciously enjoy the restful presence of God. When he meditates he should feel God manifesting through him as Joy. When he perceives the workings of life energy within his body he should consider the Cosmic Dynamo to be lighting up the lamp of his flesh. When he is discriminating he should feel that the Cosmic Wisdom is working through his discrimination. When he is thinking, willing, or feeling he should consider that God is employing his faculties. When he is working with the five instruments of sensory knowledge and the five instruments of bodily execution he should feel that God is working through those ten instruments of cognition and activity.

By living in this consciousness the yogi dutifully acts out the part assigned to him by God on the stage of life; no matter what he does, he is free (i.e., he is acting in his own nature, the Soul, which is free). But the egotist plays his own wayward part and thus disturbs the cosmic drama, entangling himself by the laws of reincarnation and karma.

(Continued on page 26)

Does Medicine Close The Door To Divine Healing?

by MARCH LYNN



IFE IS the gift of God. As He created it, so can He sustain it. At all times His blessings and energy are flowing to you. Why then do you suffer sickness? Is it the will of God, or is it your own fault?

It is because you have transgressed divine laws, and are no longer receptive to His help. In illustration, take the example of a paralyzed arm. The hand extending from it may be perfect—the brain which motivates it strong and healthy; yet, because of some imperfection in the nerve or muscle tissue that connects the arm and brain, the hand withers. It cannot receive the energy and commands of the mind and is, therefore, useless.

So it is with you, God's hand. You are failing to receive that which the Divine Intelligence ever sends your way. Through wrong thought and action you have impaired the connection between His abundance and your receptivity, and thus induced the worst of all ills, spiritual paralysis. Whatever physical or mental disease afflicts you it is but a symptom of this root cause.

The place to begin if you would receive healing is within. You must change yourself by opening the doors that were closed by ignorance. Learn God's laws and follow them while depending more and more upon Him as the Direct Source. Do not expect His intercession in your life if you persist in the same errors that have brought you suffering. True, through powerful will you may, in spite of them, bring temporary relief to your body, but the roots of disease will remain, waiting the tilling of the soil in which they lie to flower again.

Healing that deals only with the body and mind is incomplete. Unless the soul is awakened, and floods your being with its wisdom, you have only anesthetized yourself to suffering—destroying perhaps a few of its symptoms which can recur instantaneously under the proper conditions.

True divine healing manifests when your faith is placed in God without reservation, and is backed up by cooperation with His laws. It means that you focus the concentration in God, drawing from Him that which is needed for your perfection. Too many who believe in divine healing try to work it from the other direction! They assume a perfection not yet theirs and try to overcome by denial of its presence

a disease a wiser man could have prevented or cured by the application of simple medical laws, which are also God's laws.

Remember, only that which you can demonstrate in your own life is real to you. It is folly to state "matter doesn't exist" and then feel hungry, develop a headache or desire a new car! If you are capable of feeling hunger, pain, and desire, then for you matter is real. Yet the extremist says: "I am mind. All is mind. The body is not real and so I cannot be ill and there is no pain." Now while this is true when applied to the definition of ultimate reality, it is not feasible as a concept in the life of the average person. Paramhansa Yogananda gives the following illustration: "If in a dream you knock your head against a stone wall, you feel a dream pain that is very real at the moment, and no one in the dream can say, 'Oh, you just *think* that you hurt yourself.' You cry, and show all the symptoms of the injury, and only when you waken can you be free of that pain and *know* that it did not exist. So, if in your present state of existence you hit your head on a hard object, the injury will be 'real,' and you cannot honestly say that it is not real to you until you attain a higher state of consciousness and can actually disperse the veil of delusion."

The Scale of Vibrations

It is much wiser to think of the scale of vibrations, and how the scale descends to the range of sight, sound and other manifestations tangible to man, including matter; and to realize that when one is functioning in this part of the vibratory scale one is affected by other manifestations in the same range. Food, liquids, poisons and medicines are in this material range, and all have definite chemical effects upon the blood and body. Therefore, to deny the efficacy and reality of all forms of medicine, and the reality of the body, while *at the same time* considering similar manifestations, such as food and water, necessities is not reasonable. And it is amusing to see how many people deny pain, yet forget to deny weakness if they miss a meal. That is why I say it is inconsistent to deny the existence of matter with the same mouth that enjoys three meals a day. But food is as unnecessary to the man of realization—the man who *knows* himself one with the Source—as is medicine.

To make an issue of the way in which you will be healed is unwise for in concerning yourself with this you are placing attention on your sickness. If you feel that you can be a channel for God's restoring powers then try the direct method. If your faith is weak, don't think you rule out the possibility of divine help when you seek the aid of a physician. Just make sure that you know it is God alone working as wisdom through the doctor—and as life force in the medicine—

that is healing you. Give Him the credit. The doctor only borrows his ability from the Infinite.

You do not consider yourself out of line with God's laws when you eat. Neither should you feel that by letting the laws of God that medical science has discovered work for you, you are going against the will of God. Use discrimination. If putting a little antiseptic on a cut wards off the possibility of infection, then know it is God in the antiseptic Who is serving your need. Should your leg be broken having it set in a cast by competent physician will not close any doors in God's face—though you may do so by forgetting to recognize the Divine Physician working through His human instrument.

Some go too far in resorting to medicine and surgery, permitting themselves to become slaves to pills and operations. This of course is bad, and far from the temperate use of these channels of healing about which we have been speaking. Be sure the move is a real necessity before you let science tinker with the marvelous instrument God has given you—the instrument through which you can perceive Him. If you feel the intuitive assurance within you that God can and will heal you, then forget the lesser channels and open yourself directly to His life-giving light. Even if you consent to the doctor's help, pray to God. Let Him direct the work.

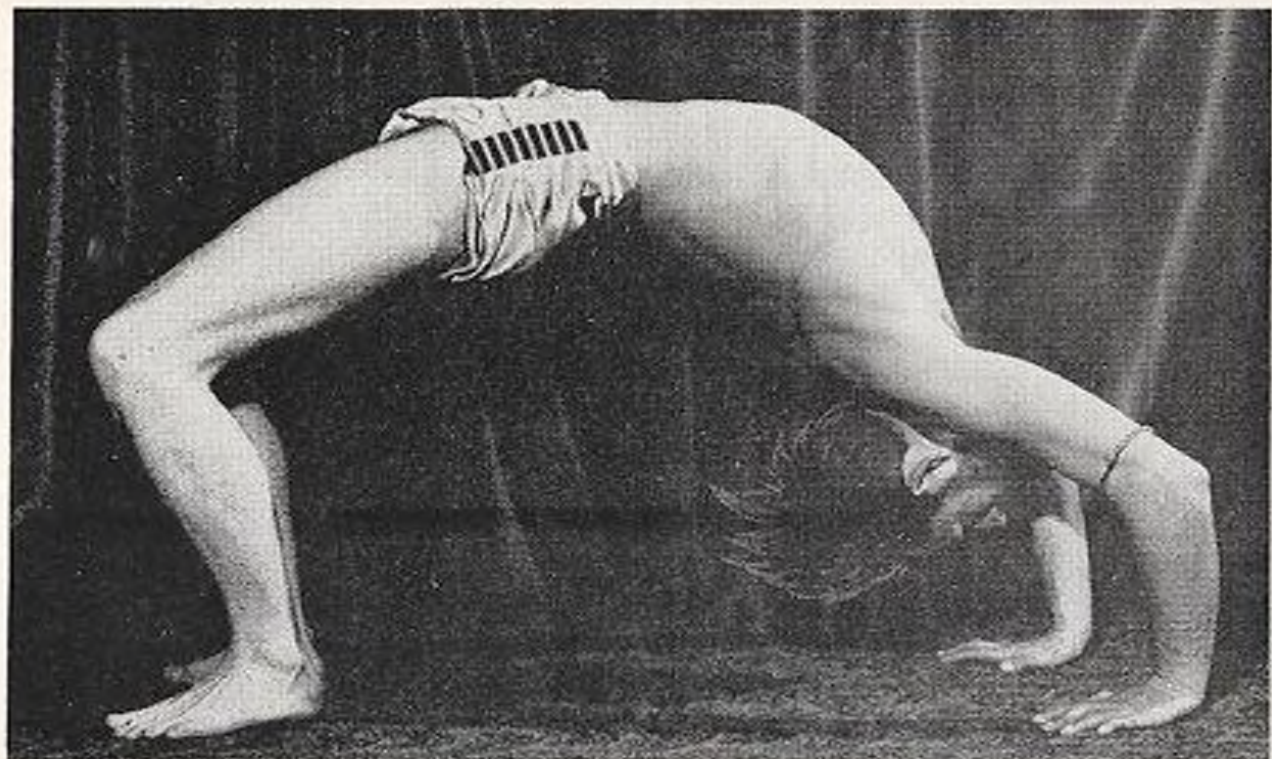


There is no happiness in mere dollars. After they are acquired, one can use but a very moderate amount. It is given a man to eat so much, to wear so much, and to have so much shelter, and more he can not use. When money has supplied these, its mission, so far as the individual is concerned, is fulfilled, and man must look still further and higher.

It is only in wide public affairs, where money is a moving force toward the general welfare, that the possessor of it can possibly find pleasure, and that only in constantly doing more. The greatest good a man can do is to cultivate himself, develop his powers, in order that he may be of greater service to humanity.—*Marshall Field.*

Yoga Postures For Health

By C. BERNARD



Circle Pose — *Chakrasana*

Typical of the many yoga postures which are named for the suggestion of their appearance, *Chakrasana* is aptly called the Circle Pose. The word *Chakra* means circle, and *asana* means a particular pose or position of the body.

Anyone who believes that exercise consists only of muscular action (as in calisthenics or sports) is sure to discover in his very first practice of *Chakrasana* that to be able to hold this position properly is an exercise indeed! Ordinary exercise and manual effort increase circulation throughout the body, but also, because of the friction involved in the contractile

action of muscle fibers and the metabolic chemistry coincident with muscle activity, toxins or waste material are formed which are only incompletely eliminated from the system by the increased circulation. In the retention of a state of contraction or tension in the muscles for a period of time (as is done in all of the *asanas*, or body postures of yoga), very powerful forces of circulation and elimination are brought into play without producing the usual waste matter through muscle motion. Each such contraction of the muscles forces the circulation of the body fluids and each period of relaxa-

tion allows the ingress of fresh blood supply. Persons practicing the *asanas* may obtain thereby the principal benefits of more "active" exercise without the ever-present danger of physical strain.*

This pose is accomplished most easily by lying first on the back with the heels touching the buttocks. Raise the hips from the floor without changing the position of the feet. Place the hands flat on the floor behind the head. Now raise the trunk upward still further by the pressure of the arms without moving the palms from their position. When the pose is completed it will appear nearly a circle as shown in the accompanying photograph.

Vitality Increased

The benefits accruing from the practice of this pose are quite similar to those of *Bhujangasana* or Cobra Pose (see May 1951 issue of *Self-Realization Magazine*). In addition, however, it may be said that practice of *Chakrasana* gives a remarkable feeling of lightness to the body and helps one to achieve perfect body control and balance. It strengthens hips, improves spinal flexibility, helps to remove hunchback, and very much increases the size of the

* Please note that the beginner is urged to avoid strain in mastering any of the *asanas*. The joints and muscles should be re-educated to the new position, not just forced into the pose. Given a period of time, the body will be found remarkably accommodative.

rib-box. It will be found to increase appetite. It helps to cure dyspepsia. Those who master this pose will be surprised at how their sense of vitality is increased by it. All of the muscles of the hips, back, shoulders, arms, and chest are benefited by their employment in this exercise. Beginners should stay in this pose for about one half-minute, gradually increasing to one minute.

—O—

THE RAPTURE

Sweet Infancy!
O fire of heaven! O sacred Light
How fair and bright,
How great am I,
Whom all the world doth magnify!

O Heavenly Joy!
O great and sacred blessedness
Which I possess!
So great a joy
Who did into my arms convey?

From God above
Being sent, the Heavens me en-
flame:
To praise his Name
The stars do move!
The burning sun doth shew His
love.

O how divine
Am I! To all this sacred wealth,
This life and health,
Who raised? Who mine
Did make the same? What hand
divine?

—Thomas Traherne

The Armor Of Spirit

IN A RECENT statement President Truman said, "The world cannot survive materially unless redeemed spiritually. . . . To succeed in our quest for righteousness we must, in St. Paul's luminous phrase, put on the armor of God."

"To us is given that boon denied to many once-happy nations—freedom of religion—complete freedom to worship the God of our fathers, each according to his own conscience. Would that we could use that freedom to the glory of God . . . to speed the day when . . . all the nations of the earth would be ruled by love."

Of all the freedoms we enjoy in this wonderful country, the one we exercise perhaps the least is the most important—the freedom to worship God as we please. Our forefathers came to this new land for the sole purpose of worshipping God in the way they saw fit—it was that important to them! Yet today God, through whose grace we enjoy life itself, is seldom the subject of our thought. We may turn our attention momentarily His way on Sundays, but He is quickly stored for another week in the attic of our consciousness. It is God who has given us the freedom to do this. He is big enough not to insist on our worship, but we cannot for long go against the grain of our own natures, for indeed He made us in His image, without some repercussions. It is not His wish to hurt us, but when we disobey His laws we automatically suffer for it. A stone wall does not wish to hurt your knuckles, but if you insist on striking it, you will most certainly feel the painful effects.

We feel these painful effects now in every level of society and government. Bullies of greed, corruption, and moral turpitude have taken advantage of freedom to gain a strong foothold in every department of civic, state, and national government. The people of the nation must recharge themselves through prayer and right action with the dynamic will of God, and fight as one man to restore the heritage of true personal and national freedom which our forefathers intended for us, and which our children deserve.

We must look at ourselves in the cold light of honest introspection. We have been using our freedom only to destroy ourselves, and our children, by following the pleasure-loving dictates of the senses rather than the wisdom-guided intuition of the soul. Freedom means free choice, the right to choose whether we shall harm or help ourselves. True freedom lies, therefore, not in doing what we please, but in doing what we know we should do; in exercising self-control to conquer wrong habits of living and thinking; in wisely uniting our human will with the divine will of God.

Senator Tobey said recently: "A return to the old custom of family worship would do much to combat juvenile delinquency. It is an acknowledged fact that most of these unfortunate youngsters come from broken homes and poor environments, but good parents, in addition to providing the right kind of home for their children, must make it their business to know intimately the conditions that prevail around the schools which they attend and know the people their children associate with."

Senator Tobey made his statement following publication of a recent survey which showed that today less than six per cent of all families have family devotions of any kind. Forty years ago about fifty-five per cent of all American families had a home worship period of some kind.

The increase in juvenile delinquency has kept pace with the falling off in family devotions. How can we expect our children to be instilled with high ideals, self-control, spiritual understanding, moral courage, and good habits of plain living and God-thinking if parents do not reflect those qualities in their own thoughts, words and actions? Young people need plenty of wholesome, constructive activity, and the kind of character education which builds dynamic spiritual stamina. Truly our children are starving in the midst of plenty, wandering without wise guidance amidst temptations their own parents cannot overcome. School children are imitating their elders, smoking, drinking, indulging in sex, and now, worst of all, falling prey to the dope peddler, who offers a new kind of "excitement." How many lives have been wrecked on the rocks of physical excitement! How few seek the safe depths of God's swelling, oceanic Joy!

A Personal Responsibility

Only by making examples of our own lives, and by showing young people the way to true happiness can we rectify the terrible wrong that has been done. We are waking up, but the menace of the drug habit should alert every conscience to action. Many fine organizations are striving to fulfill the urgent needs of children by providing constructive activities, and spiritual guidance, but if the ideals nurtured by such organizations are not reflected in the child's home, and in his schools, the effort is sadly wasted. Until each parent, each teacher, each public servant recognizes his personal responsibility to God and to his fellow beings, many of our young people will continue to be swept into the whirlpools of individual and family tragedy. The sins of the fathers are truly visited upon the children.

In his presidential address before the Madras State Educational Conference at Madurai last May, Rev. Fr. T. N. Siqueira summed up:

"I cannot help repeating what I consider the best statement ever made on the secret of education by one whom I consider probably the most sensible educationist now living—I mean Sir Richard Livingstone. After quoting Professor Whitehead saying that 'moral education is impossible without the habitual vision of greatness,' he annotates:

'Much else may enter the student's training; but there is no stimulus like seeing the best work in the subject which he studies; he will have no standards, no conception of the goal to which he painfully struggles, unless he sees the best; he will slip insensibly to lower levels of ideal and practice, unless it is continually before his mind, unless in fact he has the habitual vision of greatness to attract, direct, and inspire.'

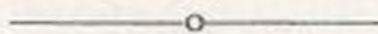
"He ends with the remarkable words:

'One is apt to think of moral failure as due to weakness of character; more often it is due to an inadequate ideal.'

"It is the sublime duty and privilege of the teacher to place before the impressionable and generous soul of youth an adequate ideal, a vision of true greatness and excellence."

In the family we see the most heart-breaking failure of all. People are fundamentally good, but many allow themselves to be governed by whims and desires for temporary outer pleasures, so that their minds become fickle. Too busy with the little things to notice the big things, they have forgotten to be true to God, and so have lost the moral fortitude to be true either to each other or to their children.

Christ admonished us to love God with all our strength, with all our mind, with all our soul, and to love our neighbor as ourself. We have diluted our strength, polluted our minds, and neglected our souls. The golden nugget of virtue has been covered over with the mud of ignorance. We must wash off the mud with the waters of renewed devotion to God and to our brothers, for we are all children of the one Father. If we would love our neighbor as ourself, we must first have the love of God in our hearts. Through that divine love alone can we consciously identify ourself with our neighbor. We must become invincible in God and overcome the forces of evil which have been at work while we slept, forgetting our divine heritage. And we must make our children invincible in the battle of life, showing them by precept and example how to armor themselves in Spirit.



Oh Lord! all our ills come from not fixing our eyes on Thee: if we looked at nothing else but where we are going we should soon arrive, but we fall a thousand times and stumble and go astray because we do not keep our gaze bent on Him Who is the 'Way.'—*St. Theresa of Avila.*

You Can Do Anything

by REBECCA RUSSELL

It is not wrong to admit failure, but to accept it is to throw away the winning ticket in the sweepstakes of life. Our difficulties are somewhat like the law of gravity, exerting a constant down-drawing pull. Normal people instinctively react to the "law of difficulties" by exerting their will. Applying it on the physical plane a man may react to the difficulty of being stung by a bee by resisting gravity and leaping into the air. Applying will through intellect, and setting into motion counter-acting physical laws, he can achieve a superior victory (over gravity) by conceiving and constructing an aeroplane which will take him into the stratosphere.

"What goes up must come down," you point out. "This is only temporary success." True enough, insofar as the law of gravity goes. But, like many another hapless human, you are assuming that the law cannot be transcended, and you are ready to succumb to the relentless pull of difficulties. But wait! There is another avenue for the will—the avenue through which the wise men of all times have escaped the law of endless difficulties and literally drawn themselves up by their mental bootstraps so that they no longer were at the mercy of the law, but rather used it to their own advantage. That is to say, by harnessing human will to the Divine Will, they transcended the limitations of earth and flesh.

One should not conclude that by some abracadabra the saints achieved their miracles of good works and spiritual insight. Their abracadabra consisted of three things: will power, work, and unconditional devotion to God—that love which gives body, mind, and soul in complete surrender to His will.

You need not look aghast at this formidable formula. If you have allowed your right arm of will power to atrophy at your side from want of use, you need not whimper, "Oh, I have not the use of my arm." You have only to exercise it a bit, and soon the energy will come surging back. You may have seriously impaired the channel, but it will respond according to your effort. The thing is, no matter how many times you fail to raise that strong right arm of will-power, do not assume that you must therefore succumb to your difficulties. If, in your human independence you cannot exert your will to quit smoking, for instance, or nagging the children, or to improve in your work, or to play a better game of golf, then learn dependence on God. By giving your helpless will to Him, by acknowledging your utter dependence on Him, you will find the divine independence. This the wise know.

You didn't digest your breakfast this morning by any conscious use of your will. If God were to leave you to yourself in this respect you would be in a pretty predicament! He has inflicted His will on us only insofar as He has placed life in our bodies and caused it to intelligently operate them. From that point on we are on our own, free to use our life, our will, independently, any way we choose.

From Thorns to Laurels

You can use that independent will to make failure the stepping-stone to success. Someone has said that to acknowledge a mistake is only to admit that you are wiser now than before. Use that knowledge paid for so dearly to turn disadvantage into advantage. Analyze the reasons why you failed and then start overcoming each shortcoming. God would not implant in you the will to succeed if success were impossible. Get busy, at all costs, for you have to begin somewhere; everything in the universe keeps busy, and God is busiest of all. If you rest on the thorns of failure you will never sleep on the laurels of success. Those thorns are meant to get you up and doing on the road to success. The gentle Parent God is simply saying, "No, no, dear child, you have not pursued the right course. Let Me guide you." When you are willing to accept Him as your Guide, you can do anything, for He will think noble thoughts through your brain, serve others through your hands, love all through your heart. When it is your desire to be His humble instrument, He will give you the strength and the heart to do whatever is necessary, whether it be to erect a hospital for the sick, to find a better job for the support of your family, or to improve your education. No matter how large or how small your ambition, if it is inspired by noble motives and you are willing to work for it, you can do anything. If you apply this principle to at least one important action or duty every day you will see how your life will change. Remember the formula: Put the dynamic will power of your soul in whatever you set out to do. Work for it with enthusiasm. Leave no stone unturned that might uncover the opportunity you seek. And above all, give it into God's hands with all-surrendering devotion, that He may be your guide to success and high achievement.

(Continued from page 16)

"The senses roam among sense objects" means that the yogi beholds his senses of sight, hearing, smelling, tasting, and touching, and of moving and working in the objective world, as guided by the cosmic plan of God and not by the whims of his ego. When the yogi beholds his senses as divinely guided he lives in this world as God hath planned. The yogi is disinterested in working for himself but is proud to be associated with the fascinating works of God!

Providence and the Desperate Drone

by VICTOR HUGO



THE OTHER evening I was a little late in going down to dinner, and this was the reason: I noticed a number of dead bees lying on the floor of the lookout where I am accustomed to work—a sight that I encounter every spring. The poor things had come in through the open window. When the windows were closed they found themselves prisoners. Unable to see the transparent obstacle, they had hurled themselves against the glass panes on all sides, east, north, south and west, until at last they fell to the floor exhausted, and died. But yesterday I noticed among the bees a great drone, much stronger than the bees, who was far from being dead; who, in fact, was very much alive and was dashing himself against the panes with all his might, like the great beast that he was. "Ah! my fine friend," said I, "it would have been an evil day for you had I not come to the rescue. You would have been done for, my fine fellow; before nightfall you would be lying dead, and on coming upstairs in the evening with my lamp I would have found your poor little corpse among those of the other bees." Come now, like the Emperor Titus I shall mark the day by a good deed: let us save the insect's life. Perhaps in the eyes of God a drone is as valuable as a man, and without any doubt it is more valuable than a prince.

Maddened and Desperate

I threw open the window and by means of a napkin began chasing the insect toward it; but the drone persisted in flying in the opposite direction. I then tried to capture it by throwing the napkin over it. When the drone saw that I wished to capture it, it lost its head completely; it bounded furiously against the glass panes, as though it would smash them, took a fresh start, and dashed itself again and again against the glass. Finally it flew the whole length of the apartment, maddened and desperate. "Ah, you tyrant!" it buzzed. "Despot! you would deprive me of liberty! Cruel executioner, why do you not leave me alone? I am happy, and why do you persecute me?"

After trying very hard, I brought it down and, in seizing it with the napkin, I involuntarily hurt it. Oh, how it tried to avenge itself! It darted out its sting; its little nervous body, contracted by my fingers, strained itself with all its strength in an attempt to sting me. But I ignored its protestations, and, stretching my hand out the window, opened the napkin. For a moment the drone seemed stunned, astonished; then it calmly took flight out into the infinite.

Well, you see how I saved the drone. I was its Providence. But (and here is the moral of my story) do we not, stupid drones that we are, conduct ourselves in the same manner toward the providence of God? We have our petty and absurd projects, our small and narrow views, our rash designs, whose accomplishment is either impossible or injurious to ourselves. Seeing no farther than our noses and with our eyes fixed on our immediate aim, we plunge ahead in our blind infatuation, like madmen. We would succeed, we would triumph; that is to say, we would break our heads against an invisible obstacle.

Stupid Complaints

And when God, who sees all and who wishes to save us, upsets our designs, we stupidly complain against Him, we accuse His Providence. We do not comprehend that in punishing us, in overturning our plans and causing us suffering, He is doing all this to deliver us, to open the Infinite to us.

A Letter From A Disciple

(Sister Gyanamata has been one of Paramhansa Yogananda's disciples for twenty-seven years. Her name, which means "Mother of Wisdom," was given to her by Paramhansaji in 1932 when she took the vows of a sister of the Self-Realization Order.)

Dear

If I could, I would like to engrave upon the heart of the disciple two basic truths. First, you can have only your own. And your own will surely come to you. Indeed, you cannot escape it. The other is that the guru is always the guru, in every act and utterance, even if he is not consciously acting as such.

In our hearts, perhaps subconsciously, we really prefer what our karma gives us to that which another receives, knowing that it is what we need. For the disciple to permit the thought that he is being unfairly treated to enter his mind is fatal. The will of God flows to the disciple through the guru at all times. If we accept our discipline in the right spirit, it will strengthen our character as nothing else could.

With love always,

GYANAMATA

The True "Second Coming" of Christ

By PARAMHANSA YOGANANDA



The teachings of the Self-Realization Fellowship point out that the Christ Consciousness of Jesus, free from theological crucifixion, can be brought back a second time into the souls of men.

The spiritual teachings in this series of articles have been received and interpreted through Christ Consciousness. Expounding principles of universal truth, they are one of the means adopted by the Masters to reveal to humanity the perfect unity that exists among the revelations of the Christian Bible, the Bhagavad Gita of India, and all other time-tested world scriptures.

Did God Forsake Jesus on the Cross?

Jesus, feeling the deep spiritual state as he was about to leave his body, spoke to his mother concerning the beloved disciple with her at the foot of the cross, "Woman, behold thy son." That is, "Take my disciple as your spiritual son." He could not think of Mary as "mother" because in his spiritual consciousness he knew it to be God alone who is father, mother, and beloved. Thus Jesus called his mother "woman"—a God-created woman.

In asking her to adopt his beloved spiritual disciple, Jesus was trying to console this woman who had born his body. Then saying, "Behold thy mother (behold her as your mother)," he tried to please the grief-stricken disciple with the consolation of regarding as his own mother the one who had born Jesus.

Jesus knew about many things which were to happen to him, not only through the prophecy of the scriptures, but by his own intui-

tion and the analysis of the laws of action (*karma*) governing his life. Still he unmistakably showed on the cross the signs of the last human struggle. This does not detract from the greatness of Jesus; rather, it exalts him in human eyes. It also strikes hope in our hearts that if Jesus Christ rose, by the exercise of sheer will force over the flesh and its temptations, from the human to the divine plane, then we also can conquer the flesh and be like him. It is easy for an immortal God, encased in the body but unaffected by it, to play out the part of sorrow or crucifixion, but it is most difficult for a human being to conquer the hatred of others and to endure, without being at fault, bodily crucifixion. Therefore Jesus' words, "Eli, Eli, lama sabachthani?"—"Father, Father, why hast thou forsaken me?"—were signs of a human struggle, which makes it all the more interesting to human beings.

If it is reasoned that Jesus was purely divine, or God descended on earth, then being God he could not feel sorrow and struggle on the cross. God, being a Spirit and Creator of flesh and sensations and the whole dream world, could not be affected by the tortures of flesh or the changes in a dream body. Thus if Jesus were God Himself it would be hypocrisy or ridiculous dramatization for him to say to himself, "Father, Father, why hast Thou forsaken me?" Or, if Jesus were divine and only carrying out the mandate of God, still he could not have felt sorrow or struggle on the cross, but due to the intensity of suffering would have just been dramatizing his sorrow and the feeling that God had left him. God, Who is a God of truth, would never permit Jesus to be hypocritical or to say something which he didn't really feel. If Jesus were God Himself how could he feel he was separated from Himself?

Both Human and Divine

Jesus was both human and divine, and by his divine nature he conquered the promptings of flesh due to the efforts of the Satanic temptation. In his human nature Jesus felt the excruciating pain in the flesh due to the efforts of the satanic intelligence which wanted Jesus to forget God. Thus when the suffering on the cross was intense, Jesus for a while felt God slipping from his consciousness, and he felt exceedingly

sorrowful and cried out, "Father, Father, why hast Thou forsaken me?" In spite of his intense suffering, Jesus could not withstand even a moment's separation from God.

God's Hide-and-Seek

Also, God for a little while played hide-and-seek with Jesus even while he was suffering on the cross. God for a moment hid Himself behind the intense suffering of Jesus. And Jesus, like a little child who knew nothing but his Father, was prompt in crying out, "Father, Father, why hast Thou forsaken me?" Just as a little child led by the hand by his father in a dark dense forest cries out when he momentarily loses sight of him, so also Jesus cried out when he felt the guiding hand of his Heavenly Father, which had led him through the dense forests of incarnations, slip away in the darkness of suffering on the cross. When Jesus felt his suffering more intense than God's presence within himself, he cried out, "My God, why am I feeling pain more than Thy presence? Come to me immediately."

Seeing the delusive suffering of Jesus very intense in him, God slipped away to see if Jesus would miss Him, and as soon as Jesus cried out for Him, God quickly came back and made Jesus realize that all the suffering on the cross was a delusive mental dream which had no reality, and that he was Spirit, untouched by suffering.

The Spirit of Indian Culture

Notes from a lecture delivered by Dr. Haridas Chaudhuri, renowned Hindu philosopher, at Self-Realization Fellowship's India House in Los Angeles on June 10th. Dr. Chaudhuri is on the faculty of the American Academy of Asian Studies at San Francisco.

The subject is highly appropriate in the context of the present-day world situation. It is highly desirable that India should know more and more of the American ways of thinking and living, and that similarly America also should have an intimate knowledge of the true spirit of Indian culture.

America is by universal consent the leader of the West today. With the attainment of political independence India has re-emerged as a moral leader of the East and as a distinct force in world affairs. India shares with America an anxiety for world peace, and makes it the keystone of her foreign policy. India shares with America a democratic way of life, a deep regard for individual as well as national freedom, and a consequent opposition to the communist ideology. With the spiritual background of her culture, India can never accept communism as a way of life because of its essentially anti-spiritual character.

It is highly desirable that through a deepening relationship of mutual understanding and good will India and America should come increasingly closer to each other. India has to learn from America her practical drive and initiative, and it would be good

for America to know something of the inner poise and balance of the Indian mind. India has to learn from America her scientific knowledge and technical skill, and it would be good for America to know something of the philosophic wisdom and spiritual insight of India. If America has to give to the world something of her material wealth and power, India has to give to the world something of the immeasurable riches of her spiritual heritage.

Diverse Experiments

The fundamental trend of Indian culture throughout the ages has been devotion to the higher spiritual values of life. The history of Indian culture is the history of infinitely diverse experiments with the Truth. It is the history of an uninterrupted stream of endeavour to live the life of the Spirit, the *Atman*, which is the source of all peace and calm, joy and happiness, knowledge and wisdom, health and harmony.

It is her respect for genuinely spiritual values that has made India amazingly catholic in her outlook, tolerant of divergent opinion, anxious for world peace, and sympathetic to all the oppressed peoples of the world. True it is that

during the Middle Ages India, in her enthusiasm for the Spirit, largely neglected the material side of life. She had to pay a heavy price for her indifference to the material and social values of life in the shape of a long period of political subjugation and economic exploitation.

Dynamic Realization

But renaissance India does not encourage a search after the Spirit through an ascetic renunciation of life and its manifold activities. She stands for a dynamic realization of the Spirit-in-life. Modern India holds that it is not enough to attain liberation from the bonds of ignorance, but that it is also necessary to realize the Spirit in its multiform fullness i.e., to realize the Spirit as dynamic as well as static, as immanent as well as transcendent. It would then be felt that the highest ideal for man is not to renounce life in its totality on the basis of spiritual realization.

Science has imparted amazing unity to the material basis of the world. What is now essentially needed is a common spiritual outlook such as can animate the unified world structure, a sound and integral philosophy of life such as has been gradually built up by such leaders of the Indian Renaissance as Sri Ramakrishna, Swami Vivekananda, Sri Yukteswar, the Guru (spiritual teacher) of Paramhansa Yogananda, Rabindranath Tagore, and Sri Aurobindo.

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Science is Saying



Life Without Breath

A new technique of "living without breathing" developed by Dr. Alvan L. Barach, College of Physicians and Surgeons, New York City, has saved the lives of critically ill tuberculosis patients.

The system, which has helped at least half of the advanced tuberculosis cases on which it has been tried, involves the use of a seven-foot-long metal chamber which breathes for the patient, who is completely enclosed in it.

Air pressure in the chamber alternately is varied between that at sea level and that at an altitude of a mile, such as at Denver, Colorado. These pressure changes alternately fill the lungs with air and expel it twenty-five times a minute.

Chief aim of the procedure is to rest lungs of patients to a degree heretofore impossible. Patients, kept in the chamber ten hours a day for as long as seven months, may require some weeks to learn how to stop all voluntary breathing. Not the slightest motion of the chest, or other sign of breathing activity, can be detected while patients are in the chamber.

"This technique," says Dr. Barach, "not only rests the lungs but also the entire body, and seemingly the mind. The heart, for ex-

ample, has its work decreased by a third.

"Since the patient himself must relax and not even go through the motions of breathing, you might compare existence inside the chamber to that of a baby in the mother's womb.

"Our subjects become so relaxed that, for some mysterious reason they stop worrying even though, they say, they think about things which have bothered them. Inveterate smokers often remain in the chamber for ten hours without feeling the slightest urge to fidget or reach for a cigarette. None feel bored."—*Los Angeles Times*.

It is interesting to note that this technique for helping tuberculosis victims produces a beneficial effect noted by the sages of India thousands of years ago in their spiritual research. Dismissing from the mind all restless thoughts and shutting out the disturbance of the rowdy senses by the practice of meditation, these yogis of old found that there ensued a state of deep calmness, of mental peace and body relaxation. Scientific research is now "discovering" by other methods truths such as this, which are universal and eternal. Applying the principle used by Dr. Barach in a different way, Dr. Aaron Friedell of Minneapolis,



Minn., reported notable success in treating a number of cases of heart trouble (*Self-Realization Magazine*, March, 1949). Dr. Friedell's research in this field was inspired by his studies many years ago under Paramhansa Yogananda.

The Moon and Moods

A Duke University psychiatrist, Dr. Leonard J. Ravitz, says his studies seem to show an electrical connection between the moon's changes and human moods and emotions.

Ravitz reached his conclusion after measuring the electrical 'potential' of people and noting their behavior patterns in relation to the readings. He found that peak readings coincided with the full and new moons. He also found that peaks in emotional disturbances came at the same time.

The psychiatrist began his research under Dr. Harold S. Burr at Yale. He continued his studies at Duke last year and recorded experiments with some 51 Duke students and patients.

"Despite complex individual variations," he told the association, "there appeared in all subjects considerable potential increases every 14-17 days, occurring at approximately the time of the full and new moons—usually preceding or following the lunar day by 24 to 72 hours."

Ravitz said there appeared to be a relationship between the high readings in his subjects and a general unrest and disturbance in

the psychiatric wards in Duke Hospital.—*Science Digest*

Perfect Protein

The wonder fruit of the earth, the avocado, is sometimes referred to as "the milk and butter that grows on a tree." It is that, for it takes the place of milk, butter and cream in the daily diet of those who live below the border; it is far richer in health-giving vitamins and minerals than ordinary dairy foods—besides containing Vitamin C, to prevent scurvy.

The avocado is fed to both infants and babies, and is highly regarded for its effective and marvelous body-building qualities and its ease of digestion and assimilability, for all children—in all ages.

The avocado is famous for its bland and easily digestible oil which nourishes the nerves, soothes the inner membrane of the stomach and intestines, lubricates the walls of the colon, and helps relieve constipation and irritation, dysentery and colic, so common in the lives of babies today.

The avocado stands supreme in its energy value, being higher than milk or eggs, meat or cheese in calories and heat-producing units. It is first in Vitamin D, which prevents rickets in childhood or deformity of the bones. It heads the list of all fruits in protein, minerals and fats, being 2 to 3 times richer in these important body-building elements.—*Vegetarian News Digest*.

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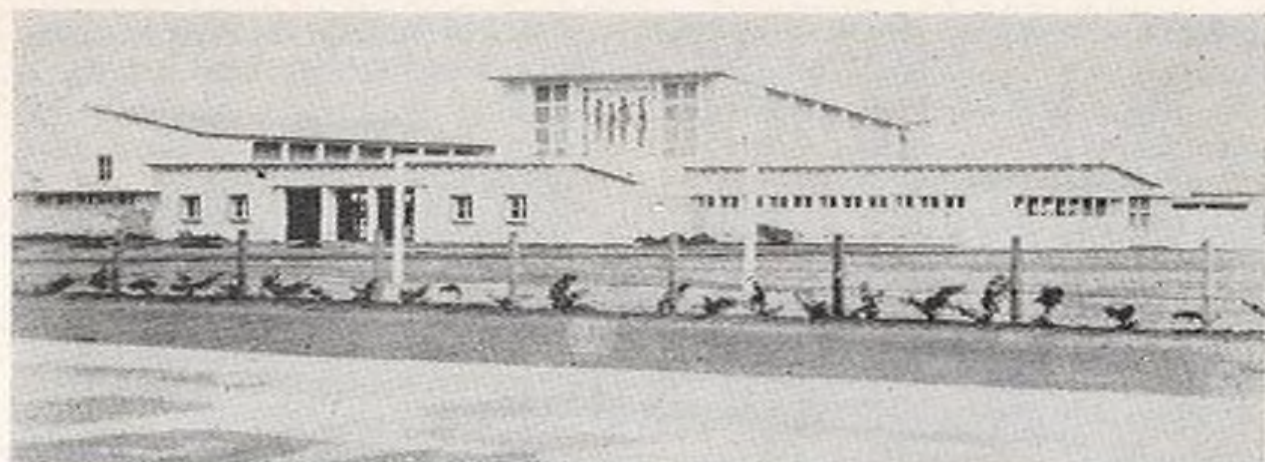
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Duci de Kerekjarto, virtuoso violinist-composer, who will appear in recital September 2nd at the SRF Lake Shrine, Pacific Palisades. He is a pupil of the great Hubay, under whom he studied as a child of six at the venerable Franz Liszt Academy of Music in Budapest. He has appeared as soloist with leading symphony orchestras throughout the world.



The Accra Community Center, where members of the SRF Center at Accra have a room for their weekly study and meditation classes.

News of SRF Centers

Los Angeles, Calif.

True devotees rejoice when the call of God brings others into their midst. So it was with great joy that disciples from the Mother Center looked on as their new sisters at India House took their first vows as renunciates of the Order of Self-Realization on the night of July 24th in the SRF Church in Hollywood.

Following a period of meditation, the minister spoke concerning the meaning of the vows. Each disciple then took part individually in the simple ceremony which ended with a prayer to God and Gurus, affirming the disciples' desire to take the vows and asking for spiritual strength to keep them. Each received a yellow robe, signifying the renunciation of worldly desires and the acceptance of two great responsibilities: first, to find God, and second, to become an example to change others and

draw them to God through this path of Self-Realization. After another period of meditation and a closing prayer, the disciples withdrew in silence.

Aims and Ideals

Since so many have written in to the Mother Center expressing a desire to follow the path of renunciation and to learn more about our way of life, we include here an explanation of the aims and ideals of a renunciate of the Order of Self-Realization, just as it was given to the disciples taking their first vows.

"The vow which you will be taking tonight is not binding. It is not the vow of a renunciate—that you will take after you have been here longer. But it is a vow to live the life as a renunciate as long as you remain here. If ever you desire to leave the colony you are free to do so unhampered

by your vows. But as long as you remain, your vow will oblige you to live according to the four rules of simplicity, chastity, obedience, and loyalty.

"We in Self-Realization Fellowship are expected to live simply. As renunciates we receive no salary, although we are given a little pocket expense to cover most of our needs. But simplicity implies more than this—it implies a simplicity in all our circumstances.

Simplicity of Service

"The worldly man, working for himself, to support his family and get ahead in the world, finds his life is filled with worries and troubles. Here we are dedicated to service and sacrifice. We are free from most of the world's worries, and bent solely on pleasing the Divine Mother. Thus in serving we find simplicity also.

"The worldly person lives a life filled with distractions. Here we try to keep away from constant diversions. While not shunning pleasure, and while taking wholesome recreation from time to time, still our hearts are set on one thing—on pleasing Divine Mother through service and meditation. It does not matter how long it takes. The true devotee does not come here to experience ecstasy in a great hurry, or to receive favors from God for having renounced something which he has, most likely been only too glad to get rid of! Rather he comes to give of himself, forever, and for-

ever, for the sake of pleasing God. Thus here too, in his purity of purpose and ideals, the true renunciate finds the joy of simplicity.

"Simplicity means harmonious balance in our lives, bringing freedom and peace. Many are under the false impression that peace can be found by lack of outward activity. This is not true. What really destroys our peace is our own lower nature, filled with moods, doubts, negation, emotions, anger, and desires. Positive peace, that peace which lasts forever, and of which you will never tire, will be found only after you have conquered this lower nature and established harmony, through spiritual victory, in yourself.

"Our life is one of service and meditation. If there are times when you are required to serve a great deal, therefore, remember that service is a part of your spiritual life, and that the true spiritual life means more willingness, more desire to serve, as well as study and meditation. Remember the words of the Gita, 'By works alone Janaka and the ancients attained Me.'

"But do not seek to go only by work. Meditate every free moment that you have. It is extremely important for you to put in time in silence with God. Your regular periods of group meditation are not enough. Spend time by yourself. Talk less, to meditate more.

"Remember that poverty, or simplicity, of spirit, is essential also on the path. Keep humble in

all circumstances. Humility is the greatest virtue in the eyes of God. It means freedom from the gnawing hunger of jealousy, of desire for position. What does it matter if you are given floors to mop, bathrooms to clean? You are working for God, the Ruler of the universe. The true renunciate does not care whether he is placed in charge of others or given a mop to work with. All are equally in the service of God. And all are steadily rising in the ranks of Spirit.

Freedom Through Obedience

"All men are seeking freedom, but they do not know how freedom can be found. They think as they indulge their desires, their moods and emotions, they are practicing freedom. But true freedom means being able to act for your own highest good, even against your own present desires, in a way that will bring you ultimate, lasting happiness. This freedom is found, to a great extent, through obedience. Obedience is will power. Willing obedience is itself a form of freedom, for you become master of yourself.

"The few basic rules that we have, if you follow them, will keep you heading in a straight line to the Infinite shores, no matter how many storms of trials you have to go through to get there. In an ordered community all are like parts of a machine, working together. A machine must work in harmony, or it will fall apart. If you have a community, if you have

rules, then you must have someone in charge. Obedience to the senior in charge is one of the first rules of spirituality. As Thomas a Kempis wrote in his "Imitation of Christ," "The self-wise rarely endure humbly to be governed by others." Strong in the wisdom of their own egos, they lose the wisdom of God. We have no bosses here. For the word "boss" connotes one who is interested only in what he can get out of you, for the business and himself. Here, on the contrary, the senior in charge is interested primarily in how to help you to be better, or how to order things for the benefit of the whole. The senior works with love and tries to change others by her own example. What beauty, what harmony, what peace will come into your lives if you learn to cooperate with her, if you practice obedience to the rules and to the will of the guru, if you learn to subject your self-will to the soothing touch of humility! What greater happiness could be found anywhere than in this life of humble, obedient service to God and the Masters?

One Door at a Time

"Loyalty, Master has many times told us, is the first law of God. When you want to go into a building, you can go through only one door, not several at a time. God has opened this door to you. He wants you to be loyal to the path to which He has drawn you. Many tests will come as you progress,

to see how strong is your loyalty for God. He wants to know if your love for Him is unconditional. But tests will also come to prove your loyalty to His work. It is easy to be loyal when everything runs perfectly, but that will not be testing your caliber. That is why you will find many things which you cannot understand, many apparent faults and contradictions. Difficulties will be placed in your way, making it seem easier sometimes to change your allegiance. But that is to prove how unconditional your love and loyalty are. For who of us here is not aware of many human failings in our own mothers? Yet our love for our mothers is not dimmed. So must it be with your path to God. If you are true to it, as the vow for marriage puts it, 'for better or for worse,' then you will see beneath the superficial difficulties and understand the spirit underlying this work.

"If your loyalty to God and His work go on undiminished, the day will dawn when Divine Mother will be satisfied with your efforts, and will stoop to pick you up in Her arms of eternal joy. She has been loyal to you for countless thousands of years. It is you who have been fickle. Can you wonder if She wants to be sure this time? Loyalty is following the rules; living the life; loving one another; being kind to one another and to outsiders. On the contrary, disloyalty is anything which disturbs the harmony which we have here.

Gossip, doubt, negation of all sorts are disloyal; also, trying to follow other paths, other teachings. If you are trying to make this path your own, then follow this and nothing else. It will get you there. If you do not fail it, it cannot fail you.

"Now let us examine what this work is, so you will understand more clearly what you will be joining.

A Pioneer Work

"First of all, keep in mind that this is a pioneer work, and we need people with a pioneer spirit. When the pioneers in this country came west, they left behind them the softness, the routine of the city, for the challenge of the unknown. They paved a way for mankind to follow. They faced hardships, yes. Their life was a new one, lacking in traditions and set ways of living, it is true. But in the fresh vitality, the vigor of their pioneering spirit, in their victory over lands as yet unconquered by their race, they gained more than those who remained behind to 'endure' the solid comforts of the cities. For paving the way for a great nation to spread, they earned not only our gratitude, but surely also the blessings of God. And the strength they gained from the conquest was something more precious to them than the soft comforts of a 'normal' life.

"We in SRF are, likewise, pioneers. We are starting a new work. Many of the joys of an established

monastic routine cannot be ours for now. In many places we will meet with the opposition, as is the case with every new and vital message. But we are pioneers for a great cause—one which will eventually lift the human race to new heights. We want pioneers. We want people who are willing to sacrifice themselves on the altar of an ideal which will better mankind. This is a work which cannot die, because it does not hold us by mere dogmas, by mere efficiency of organization, but by what each of us receives in his own soul, in communion with God. You see our beautiful hermitages, our expansive colonies, our vast organization. You say that it is something to cling to. But I tell you that if atomic bombs happened to fall on all these colonies, blowing all outward accomplishments into oblivion, still we would gather, and start again to build. For we have gained something here which we found nowhere else in our lives. There is such a spirit here, and so many share it, that Self-Realization will spread to the farthest corners of the world. It cannot be otherwise.

"What a joy is ours here, seeing our own efforts bearing fruit, knowing that what we do individually is helping in a tangible way to spread this teaching to the God-thirsty nations of the world.

"Another blessing of hermitage life is Sat-Sanga, or good company. How much it means to live only with God-seeking souls! How

much our own lives are lifted up by that continuous inspiration of other pure examples.

"Greatest of all in our SRF colonies is the contact of God through our gurus. How much more easily this comes here, than it would if we were working only for ourselves, living for ourselves, and among worldly-minded people. What peace of mind attends us here as we see, not only ourselves, but others about us changing and mastering their very selves! That is because we have techniques of meditation, and because Self-Realization has come with a special dispensation, that in this time all who will walk in its light will find themselves more quickly drawn to God."

Gardena, Calif.

It is with deep regret that we announce the passing, on July 19th, of Mrs. Blanche H. Keesey who, with her husband, was for years active in the work of the Self-Realization Center at Gardena. The Keesey home has been the meeting place of the Gardena Center which, though small in numbers, has always participated loyally and actively in the cause of Self-Realization. The Mother Center extends deepest sympathy to Mr. Keesey and to Mrs. Keesey's many friends.

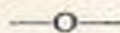
Rev. C. Bernard of the Self-Realization Church of All Religions in Hollywood officiated at the services in McMillan Funeral Chapel at Gardena.

Pacific Palisades, Calif.

The SRF Lake Shrine was once again the scene of an outdoor musical event when the television artist Korla Pandit presented an evening program of organ and piano selections August 2nd. An appreciative crowd of approximately one thousand attended. A complete account of the event appears elsewhere in this issue.

The next musical event scheduled at the Lake Shrine is a recital Sunday evening, September 2nd, at 8:15 by the violin virtuoso Duci de Kerekjarto, whose brilliant performance at the SRF Lotus Festival in June brought enthusiastic requests for a return engagement. The John Mitchum choir, which also appeared on the Lotus Festival program, will again be featured.

Kerekjarto made his debut at the age of nine, playing three major concertos under the baton of Fritz Reiner at the Budapest Royal Opera House. He is noted for his beautiful, expressively singing tone quality, musicianly interpretations, fiery temperament, and a tremendous technique that makes light of the most formidable difficulties.



Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm. — Robert Louis Stevenson.

SPECIAL SRF MEMBERSHIP OFFER



Whether you are already a member of Self-Realization, or just considering membership in SRF, you will be interested in this special offer of one year's membership and a copy of Paramhansa Yogananda's *Autobiography of a Yogi* for only twenty-five dollars. On a month-to-month basis, a new membership alone would come to twenty-four dollars, plus the enrollment donation of five dollars—a total of twenty-nine dollars. Thus, by taking advantage of this offer and paying a year's dues, plus one dollar, the new member will save four dollars on the enrollment donation and receive in addition a free copy of *Autobiography of a Yogi* or *Whispers from Eternity*, also by Paramhansa Yogananda. Or, he may choose one silver amulet on a silver chain.

Those who are already members may take advantage of this offer also, and receive a choice of one of these books upon receipt of one year's dues plus one dollar, a total of twenty-five dollars. (This offer is available only to prospective members and to members now paying dues of two dollars monthly.)

For further information write to SRF, 3880 San Rafael Avenue, Los Angeles 65, California.

RENASCENT LOTUSES

Symbolic of the perennial life of the Orient's ancient spiritual heritage, two Chinese lotus plants have germinated from seeds estimated to be 50,000 years old when they were found a few years ago by a Japanese archeologist in Manchuria.

The seeds sprouted last March in damp cotton, and were then transferred to a hothouse tank until July, when they were placed in an outdoor pool in the Kenilworth Aquatic Gardens at Washington, D.C.

The plants have broad leaves, some of them eight inches in diameter, growing above the water. They are believed to be India lotuses and, if they are, they will have pink blooms. If their age has been correctly computed, they are the oldest living things in the world.

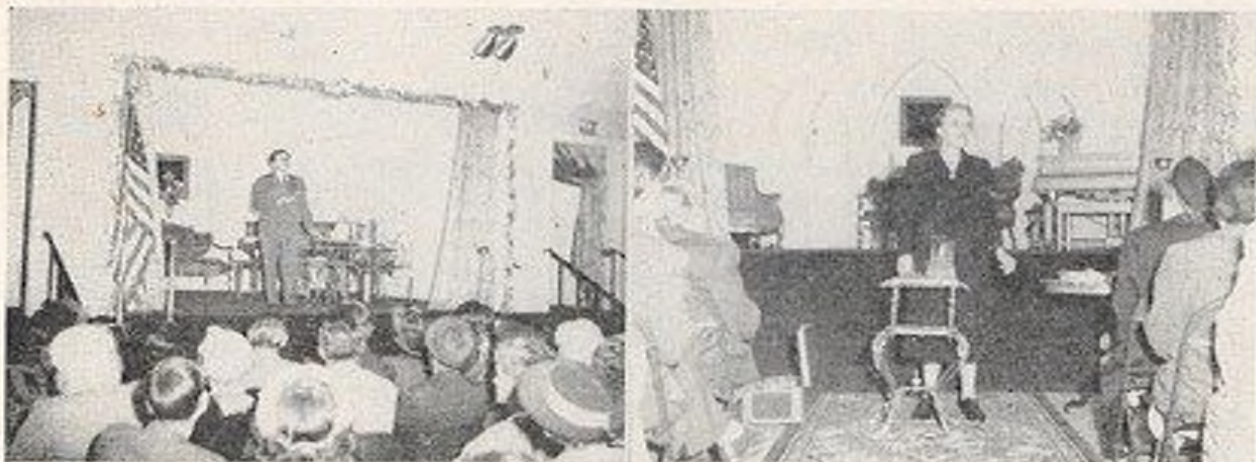
ALL ONE WATER

One has said that time
Is a great river running to Eternity.
Methinks 'tis all one water, and
the fragments
That crumble off our ever-dwindling life,
Dropping into't, first make the
twelve-houred circle,
And that spreads outward to the
great round Ever.

—Thomas Beddoes

—O—

Is it a fact, or have I dreamt it,
that by means of electricity the
world of matter has become a
great nerve, vibrating thousands
of miles in a breathless point of
time? Rather, the round globe is
a vast head, a brain, instinct with
intelligence; or shall we say it is
itself a thought, and no longer
the substance which we dreamed
it. —Nathaniel Hawthorne.



Distinguished speakers at SRF India House in Los Angeles during 1951. (Left) Dr. Kurt Leidecker, who spoke on "Religion in Ancient India." Dr. Antonia Brico (right) famous symphony conductor, told of her adventurous trip to the African jungle to visit the famous musician, physician, and theologian, Dr. Albert Schweitzer.

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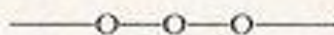
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DIVINE HEALING



Paramhansa Yogananda sends, each day between 7 and 11 a.m., healing vibrations to his students and all others who ask his help in healing and liberating themselves from the threefold suffering of man: physical disease, mental in-harmonies, and spiritual ignorance.

All persons who wish to avail themselves of this healing service may write Yoganandaji briefly, or may write or wire the WWPC (World-Wide Prayer Council) at the Los Angeles headquarters of SRF. The Council is composed of advanced disciples, all graduate members of SRF, who have aided thousands in solving and dissolving their specific problems.



THE HORN OF PLENTY

SRF freely offers assistance to members or non-members who wish to demonstrate more fully in their lives the divine law of success and abundance. "All things whatsoever the Father hath are mine."

All seekers who address the "Horn of Plenty Department" of SRF, in Los Angeles, will receive a Horn of Plenty Bank, accompanied by an inspiring Prayer Affirmation.

Letters From SRF Students



"I am bit by bit, step by step, changing habits and making every effort not only to study the lessons but to live them. As a result, I am starting to receive a new outlook on life; I feel new energy and enthusiasm for the first time in many, many years. In fact, the change that is coming over me and the enthusiasm I have for the work has been contagious enough to attract four new members to the Fellowship. It is my thought, at least, that God is in a small way already using me as an instrument to attract other true hearts.—E.H., *San Diego, Calif.*

"Although expressing myself on paper is not one of my stronger points, I feel that I must tell you how happy I am in SRF and what a joy and satisfaction it is to me to be a part of it. I am sure I have been looking for it all my life and since starting to attend the church, which is so dear to my heart, life has taken on a new meaning and many circumstances have come about in a divine way which brings joy to my heart.—J.G., *San Diego, Calif.*

"I know for certain that what I do now is good and the Spirit of Guidance has lead me to this teaching. I was never so happy, nor so conscious of God in all aspects." —A.H.J.B., *Amersfort Netherlands.*

"We are indeed grateful for the healings and blessings received through the channel of the Fellowship. I feel closer to God every day and deeply appreciate our weekly lessons. Life takes on a different aspect when we understand and practice spiritual truths and exercises." —H. E. T., *Melbourne, Florida.*

"I have thoroughly enjoyed every word I have read. Your message has helped me tremendously. My heart and soul were aching for the path of peace, love, wisdom, knowledge, and service which has been so beautifully related in your message.

"I find great joy and peace in early morning meditation and often feel your assistance. In fact, the help you have given me through prayer from time to time has been wonderful, and has also made me aware of the closeness and the subtle good influence of Sri Yukteswarji." —M.S., *National City, Calif.*

"I follow always your instructions through the lessons, which are absolutely indispensable to me. I look forward eagerly to each Praeceptum, and am grateful to you for taking the initiative in spreading this truly wonderful teaching." —U.R., *Lausanne, Switzerland.*

"Many times have I felt the presence of the Guru upon the inner planes. When I have cried out to him during tests that seemed most severe, he has always been right there to comfort and help me to surmount the difficulties. I tune in often with you all at headquarters and am always benefited. Oh, that we all could have had living Masters in our very early years! I studied, meditated the best I knew how, and did a great deal of research. It seems that one can go just so far, however, and no farther, without a Master. I often think that we cannot be grateful or humble enough, that our blessed Guruji has come to us in answer to our prayers." —*G.E.B., Mesa, Arizona.*

"I sent you a telegram requesting that my name be placed on your prayer list because of an injured knee. Am pleased to report that by the next morning a remarkable improvement was in evidence; apparently a spiritual healing had taken place. I tried to cooperate through fasting, color therapy, etc., but I could not have expected such fine results without divine help. For this I praise God; and to you I give my thanks and appreciation for your prayers." —*W.H.T., Melbourne, Fla.*

"This is in answer to your beautiful letter relative to my daughter's problem of a nasal operation, which she went through without fear, and which has proven successful. Upon examining her nose

after the operation, the physician who performed it was dumbfounded at the wonderful results. Although a man of sombre visage, rarely given to smiling, he was suddenly covered with a wreath of smiles. He could scarcely believe what he saw, wondering at the speedy recovery with no ill effects. My daughter and I, of course, know the healing was due to the faithful cooperation and prayers of the Fellowship and the Master, united with my own prayers to God." —*V.S., St. Augustine, Fla.*

"Having read some of your books, and seen what your work has done for my son-in-law, I feel that I would like to give you this small check to be used in your great work. Blessings on you." —*J.S.L., East Lansing, Mich.*

"I seem to be living an entirely new life. My sense of values has completely changed. Powers of creative thought are limitless so that in my work I scarcely ever refer to books. I am intensely happy and feel like an apostle chosen from the multitude to have audience with God. This is indeed a new life, absolutely unfettered by dogma or man's laws, a new life full of meaning and endowed with a purpose. Even though thousands of miles separate us, I often feel the guidance of Paramhansaji. The Praecepta come to me often, and I open them, wondering what new pearls of wisdom have come from across the ocean. God be with you always." —*N.F., Heswell, England.*

"Autobiography Of A Yogi"

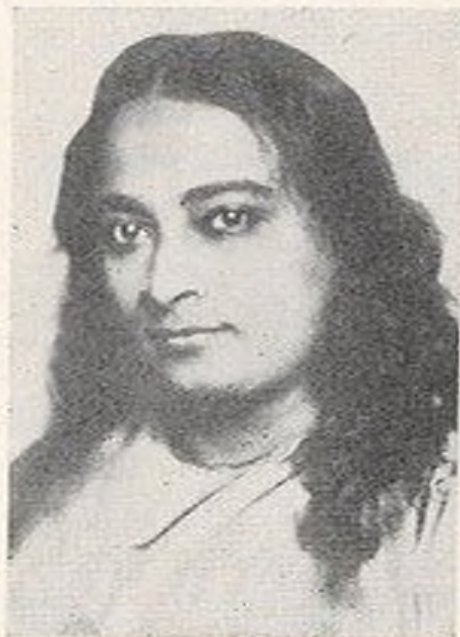
By PARAMHANSA YOGANANDA

Foreword by W. Y. Evans-Wentz, M.A., D. Litt., D. Sc.

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THIS IS the first time that an authentic Hindu yogi has written his life story for a Western audience. Describing in vivid detail his many years of spiritual training under a Christlike master—Sri Yukteswar of Serampore, Bengal—Yogananda has here revealed a fascinating and little-known phase of modern India. The subtle but definite laws by which yogis perform miracles and attain complete self-mastery are explained with a scientific clarity.

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\$3.50 postpaid. (20 cents extra for all foreign postage.) Send orders to: Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles 65, California. The book may also be bought, or ordered, at any bookstore in America. Europeans may order the London edition (21 shillings) from Rider & Co., 47 Princes Gate; Indians may place an order for the London edition through any bookstore in India.

The book is available from the Los Angeles SRF headquarters in English, French, Dutch, Italian, German, Swedish, and Bengali editions, \$3.50 each. Editions in several other languages are now in preparation.

Comments on "Autobiography of a Yogi"

"To describe your unique book *Autobiography of a Yogi* is to run the risk of describing the indescribable and thereby doing inadequate justice to the immortal book. Friends whom I could persuade to procure a copy have told me unanimously that their tiny libraries have been illuminated by this wonderful book, which radiates everlastingly the penetrating spiritual light of peace and turns unfailingly Godwards the mind of any truth-seeker.

"Ever since I read and reread the inspirational pages of your book, which is to me a living spiritual light-house in the tempestuous sea of life, it has been difficult for me to put out of my mind the imperishable memory of your noble life and the lives of Sri Yukteswar, Sri Lahiri Mahasaya, and the great Babaji."—A.K.V.L., Mombasa, Br. E. Africa.

"*Autobiography of a Yogi* is like water to a wanderer in the desert. I read it and I am filled with joy, with light.

"Yet as I read of those who do know God, and realize the blackness of the veil between Him and me, tears blot out the page. Still I thank you."—O.O., Los Angeles, Calif.

"I liked your *Autobiography* so much that I have made it daily reading. I heartily want all my friends to read it. There is a great blessing and uplift in the work for those who are receptive to spiritual things."—H.H.C., Mt. Holly, N.Y.

"My wife and I have just finished reading your book *Autobiography of a Yogi*. I would like to give you a humble word of thanks for the inspiration received from your life story, which enabled us to visit with you in Spirit those wonderful saints in India, and your own beloved Master Sri Yukteswar, who must be proud of his disciple in America. I am sure that your book will carry a message to thousands of people who would otherwise not know the truth."—J.B., Christchurch, New Zealand.

"After perusing the inspiring account of your life no thinking person would rest content without further inquiry and request for enlightenment on the path to the Kingdom. The urge to write is doubled by the fortunate circumstance that the blessed author is very much alive and not a bygone figure in the dim ages of history. There is in your book a great message for the world, and I take it as a call and an invitation to follow the practice of an immeasurably great system of spiritual science whereby we can realize the true glory of God."—C.Y.C., Kuala Lumpur, Malaya.

SELF-REALIZATION FELLOWSHIP (SRF)
Founded in 1920 by Paramhansa Yogananda in America

YOGODA SAT-SANGA SOCIETY (YSS)
Founded in 1918 by Paramhansa Yogananda in India

DIRECTORY of CENTERS and CHURCHES



Los Angeles, California

SELF-REALIZATION FELLOWSHIP of America (affiliated with **YOGODA SAT-SANGA SOCIETY** of India). Western World Headquarters: Mount Washington Estates, 3880 San Rafael Avenue, Los Angeles 65, California. Telephone: CA-pitol 0212. Cable address: Selfreal. The 60-room headquarters is the home of residential monks and sisters of the Self-Realization Order, and has additional accommodations for guests. The site covers 25 acres of city property. All SRF publications are produced here at the SRF printing plant.

To reach the Mt. Washington Center, take northbound "W" car anywhere on Broadway downtown. Get off at Ave. 39. Telephone from the Richfield Service Station there (CA-0212) for transportation up the hill to Mt. Washington.

Daily Meditation Service for residents held at 7:30 a.m. and 5:15 p.m.

Hollywood, Calif.

Self-Realization Church of All Religions, 4860 Sunset Blvd., at Edgemont St., Hollywood, Calif. Phone NOrmandy 18006. Services every Sunday at 11 a.m. conducted by Rev. C. Bernard. Children's Sunday School, 10:45 a.m. Meditation class for Kriya Yogis, Sundays at 8 p.m. Study Class for active and graduate SRF Praecepta Members only Wednesdays at 8 p.m.



"India House"

First cultural "India House" in America. 4866 Sunset Blvd., Hollywood; phone NOrmandy 1-8006. "India House" has an auditorium seating 350 people, and a Gandhi Memorial Library, where books and periodicals (many from India) are available to readers.

SRF INDIA CAFE, at India House. India curries and American foods. Open from 12 noon until 8 p.m. daily except Mondays.

Pacific Palisades, Calif.

SRF Lake Shrine, 17190 Sunset Blvd., Rev. R. C. Stanley in charge; phone EXbrook 3-1894. Sunday services at 11 a.m. and 8 p.m. Children's Sunday School at 10:30 a.m. Praecepta class Thursdays at 8 p.m. Open for visitors from 3 to 6 p.m. daily except Mondays. Thousands visit this floral wonderland of lake and gardens where ashes of Mahatma Gandhi are enshrined in Gandhi World Peace Memorial.

Encinitas, Calif.

SRF GOLDEN WORLD COLONY. Mail address: Encinitas, California; phone: 4341. The town of Encinitas, on Highway 101, is 100 miles south of Los Angeles, and 25 miles north of San Diego.

The SRF Colony site, on a bluff directly overlooking the Pacific Ocean, consists of approximately 30 acres of city property, including 1000

feet of ocean frontage, 700 feet of highway frontage with nightly illuminated gold-lotus towers. Buildings on the grounds include SRF Hermitage (Administration Bldg.), Men's Hermitage, Women's Hermitage.

SRF Inn (20 units) for SRF members and the public; phone Encinitas 9-9521 for reservations. SRF Encinitas Cafe, serving pure foods and fresh juices, is open to the public.

The SRF Colony grounds display beautiful flower beds and Oriental plants and trees, a fruit orchard, and a large swimming pool with mechanically pumped ocean water.

Colony activities include the many-sided training of disciples in accordance with SRF ideals, and the development of an extensive agricultural project that provides fresh vegetables for both the Colony at Encinitas and the SRF headquarters in Los Angeles. Colony equipment includes food freezing plant of 20-ton capacity.

Meditation class at SRF Hermitage, Thursdays at 8 p.m., conducted by Dr. M. W. Lewis. Sunday services at 11 a.m., conducted at SRF Inn by Rev. Michael.

Private Desert Retreat in California

Six buildings; 22½ acres; separate retreats for monks and sisters of the Self-Realization Order.

Another site, 40 acres, donated for a SRF desert monastery; 1700-foot elevation. The site overlooks the town of Palm Springs, a few miles away.

San Diego, Calif.

San Diego Self-Realization Church of All Religions, 3072 First Avenue. Take First Ave. bus to Quince St. Phone: Woodcrest 0923. Services every Sunday at 11 a.m. conducted alternately by Dr. Lloyd Kennell and Dr. M. W. Lewis. Children's Sunday School. 10:00 a.m. Meditation Class,

Wednesdays, 7:30 p.m. Ladies' Auxiliary meets 3rd Tuesday each month at 12:00 p.m.

Gardena, Calif.

Conducting Teacher, Mrs. Harriet Grove, 16407 Halldale Ave. For information concerning meetings please write Mrs. Grove.

Long Beach, Calif.

Self-Realization Church of All Religions, 430 E. Ocean Blvd., Long Beach, Calif. Telephone: Long Beach 66-3377. Brahmachari W. Brown in charge. Services every Sunday at 11 a.m. Study and Meditation classes, Fridays, 7:30 p.m.

San Francisco, California

Conducting Teachers, Mr. and Mrs. Edward Silva, 3124 Pleitner Avenue, Oakland 2. For information please call Kamala Silva at ANdover 1-9199. Tuesday evening meetings at Palace Hotel, San Francisco.

Seattle, Washington

Conducting Teacher, Rev. Mildred S. Hamilton, 7057 19th Ave. N.E., Phone VE-1612. Assistant Conducting Teacher, Ralph B. Hamilton. Secretary, Miss Glen Knapp. Praecepta classes, members only, Wednesday evenings at 8 p.m. and Sundays at 12:30 p.m. Sunday services, open to public, 11 a.m.

Phoenix, Arizona

SRF Church, 1800 W. Monroe St. Minister: Rev. Herbert Freed; phone 31029. Mrs. Roy Freeman, "mother of the center." Miss M. Bryant, Secretary. Meditation and Devotional Service, every Tuesday at 8 p.m. Praecepta Class (informal) Fridays at 8 p.m.; Sunday Services, 11 a.m.; Yoga Class, Sundays at 7:30 p.m. Children's Sunday School, every Sunday at 11 a.m.

(20 acres in this area have been donated for a SRF Colony.)

Minneapolis and St. Paul, Minn.

Conducting Teacher, Mrs. Gertrude Hirshfield. Class Leader, Mrs. Martin Peterson. Secretary, Myrtle Grande. Treasurer, Miss J. M. Sverkersen.

Meetings at Y.M.C.A. Bldg., Sundays at 8 p.m., open to the public. Class on Tuesdays at 7:30 p.m.

St. Louis, Missouri

SRF Representative, Mr. Adrian B. Endress. For information concerning SRF teachings, please write Mr. Endress at 4505 Washington Blvd., Apt. E., St. Louis 8, Missouri.

Detroit, Mich.

Conducting Teacher, Yogacharya J. Oliver Black, 18094 Parkside. Sunday service 11 a.m. at Detroit Institute of Arts (Lecture Hall); Thursday class 7:30 p.m. at Book-Cadillac Hotel (See Bulletin Board). Secretary, Miss Olive Shaw Stone, 475 Peterboro St.; Treasurer, Agnes Beach.

Lansing, Mich.

Conducting Teacher, Yogacharya J. Oliver Black. Secretary, Mrs. Elgie Kamm. Phone: 9-3137. Meetings every Monday at 8 p.m. in Y.W.C.A.

Indianapolis, Indiana

Conducting Teacher, Mrs. Ann G. Hoffman. Meetings are held at 4239 Graceland Ave., Indianapolis 1. For information, please write to Mrs. Hoffman at this address.

Lock Haven, Pa.

Conducting Teacher, Rev. Earle Kenneth Mayes. Mrs. Thelma O. Schwarz, Secretary. Mr. Clarence Britton, Treasurer. Meetings for members every Tuesday evening at 9:15 at 147 East Main St., Phone: Lock Haven 2133.

Boston, Mass.

First Self-Realization Fellowship Center in America, founded by Par-

amhansa Yogananda in 1920.

Conducting Teacher, Adolph B. David, 88 Itasca St., Mattapan. Assistant Conducting Teacher, Mr. J. Bradford Lewis. Secretary, Miss Ellen MacTwiggan.

Sunday services 11 a.m. conducted by Mr. Adolph David. Praecepta class Thursdays at 8 p.m. conducted by Mr. Bradford Lewis. Place of meeting: 25 Huntington Ave., Room 413.

Washington, D. C.

Swami Premananda, Minister. Sunday Service at 11 a.m. Wednesday class on Philosophy and Yoga at 8 p.m. The public is welcome. Self-Realization Fellowship Temple at 4748 Western Ave., N. W. Phone: Wisconsin 4748.

Baltimore, Md.

Conducting Teacher, Mr. John E. Jost, 408 E. Church St., Phone PROspect 2159-W. Secretary, Mr. William H. Eby, Jr., 704 Springfield Ave., Phone BELmont 2466. Meetings second and fourth Sundays each month, 8:00 p.m., at Hotel Mayfair, Charles St. and Mt. Royal Ave.

Miami, Florida

Conducting Teacher, Sister Kripa. 2120 W. Flagler St. Treasurer, Mrs. Eleanor Howe. Meetings on Sundays and Thursdays at 8 p.m. Library Phone: 25305.

Melbourne, Florida

Conducting Teacher, Mrs. Carl Herndl, R.R. 1, Box 56, phone CO-4104. Secretary, Wayne H. Taylor, R.R. 1, Box 342, phone 31 W. Meetings Sundays at 7:45 p.m. at R.R. 1, Box 294, Carolina St.

Revelstoke, B. C., Canada

Conducting Teacher, Elio Pradolini, Box 39. For information, phone 277. Meetings every Sunday at 7:30 p.m. at home of Mr. and Mrs. Lindo Claluna, Box 4, Revelstoke.

Vancouver, B.C., Canada

Conducting Teachers, Mr. and Mrs. Clifton H. Davis, 2391 Burrard St. Meetings each Tuesday and Wednesday at 8 p.m. For further information, please telephone them at either BAYview 3320 or KERRisdale 5798-L.

Edmonton, Alberta, Canada

Conducting Teacher, Mrs. Ethel Humford, Phone 21811, will be pleased to supply information concerning time and place of meetings to all inquirers.

Montreal, Quebec, Canada

Conducting Teacher, Mr. Adano Ley, 3657 St. Urbain St.; Ass't. Conducting Teacher, Mrs. M. E. Blackburn, 19 Staynor Ave., Apt. 3, Westmount. Meetings Tuesdays at 8 p.m. at 1628 Sherebrooke St. For further information write the Secretary, Miss Doris Downs, 224 Wood Ave., Westmount, or telephone WI 5215.

Br. Guiana, S. America

Conducting teacher, Mrs. Henrietta Lutchman. Meetings each Sunday at 11 a.m. at Mrs. Lutchman's home, New Road Vreedenhoop, West Coast Demarara.

Havana, Cuba

Conducting teacher, Mr. Oscar Font. For information write to Mr. Font at Neptuno St. 1062, Havana.

Mexico City, Mexico

(English-Speaking)

Conducting Teacher, Mrs. Katharine Quick, Prado Sur 525, Lomas de Chapultepec. For information telephone 365289. Meetings every Tuesday at 4:00 p.m.

(Spanish-Speaking)

Conducting Teacher, Mr. J. M. Cuaron, Apartado Postal Num. 1680. For information call: 37-2140. Meet-

ings every Tuesday, 8 p.m., at San Luis Potosi 192-B.

Monterrey, N.L., Mexico

Conducting Teacher, Mr. Juan B. Amaya, Calle Juan Mendez Num. 1104-Norte, Phone: 52-58. Assistant Conducting Teacher, Mr. Apolinar Nunez Leon. Meetings every Saturday, from 8 to 9:30 p.m. For further information please call Mr. Amaya.

Merida, Yucatan, Mexico

Conducting Teacher, Mr. Pedro Gonzales Milan, Apartado 113, Merida, Yucatan, Mexico. Meetings held every Wednesday, 8 p.m., at Calle 30, Num. 502-P. Telephone: 27-56.

Tampico, Tamps, Mexico

Conducting Teacher, Dr. Alfredo Cuaron, Apartado Postal Num. 272, Tampico, Tamps, Mexico, who will answer inquiries regarding time of services. The meetings are held at Altamira 206 Oriente; phone, 25-81.

Matamoros, Tamps., Mexico

Conducting Teacher, Mr. Leopoldo Jimenez G., Apartado No. 317, Matamoros. Secretary, Mr. Nicolas L. Guerra. Treasurer, Mr. Ovidio Marroquin. Weekly meetings at Calle 10, No. 833, Matamoros. For information regarding time of meetings, please write Mr. Jimenez G.

Tijuana, Baja California

Conducting Teacher, Mrs. Maria R. de Meza, Avenida Rio Bravo, #880, Colonia Revolucion. Meditation Classes for adults, 2nd and 4th Sundays each month, 11 a.m. Meditation class for children, Sundays, 9 a.m. Praecepta class for adults, Wednesdays, 5 p.m. Praecepta class for children, Tuesday and Friday afternoons.

London, England

Self-Realization Church of All Religions. Conducting Teacher, Yoga-

charya B.C. Nandi. Secretary, Mrs. Gertrude E. White, 33 Warrington Crescent, Maida Vale, London W.9. Praecepta Study Class on alternate Thursdays at 6:15 p.m., first floor, 106 Great Russell St., W.C.1.

Staffs, England

Conducting Teacher, Sydney Buxton, 50 Harbury Street, Burton-on-Trent, Staffs, England. Mr. Buxton will be pleased to supply information concerning time and place of meetings to all inquirers.

Hants, England

SRF Representative Mr. J. B. H. Mommens, 23 Foxholes Road, Southbourne-Bournemouth, Hants, will furnish information concerning meetings and the Self-Realization Fellowship teachings.

Alloa, Scotland

Mr. R. J. Calder, 4 Gartmorn Road, Sauchie, Alloa; representative in Scotland for SRF books and magazine.

Bloemendaal, Holland

SRF Representative in Holland, Mrs. J. C. Schreuder van den Berg, Dr. D. Bakkerlaan 71, Bloemendaal, will furnish information concerning payment of membership dues and purchase of books.

Rotterdam, Holland

Conducting Teacher, Mr. E. Jacobsen, Schoonebergerweg 58 B. Please inquire of Mr. Jacobsen for information concerning meetings.

Driebergen, Holland

SRF Representative, Baroness H. van Randwyck, Emmalaan 1, Driebergen.

Helsingfors, Finland

SRF representatives: Mr. Uno Remitz, Granvagen 13 A 31, and

Major Torsten von Essen, Parkgatan 9.

Bergen, Norway

SRF Representative, Mr. Andr Hoem. For information please write to Mr. Hoem at Ibsensgate 71, Bergen.

Strangnas, Sweden

Conducting Teacher, Dr. G. E. Aae. For information, write to Dr. Aae at Radmansgatan 1, Strangnas.

Thorshavn, Faeroes Islands

Conducting Teacher, Lt. Col. F. P. Goldney. For information please write Col. Goldney at Villa Dover, Thorshavn, Faeroes Islands, Europe.

Paris, France

Conducting Teacher, Mr. Constant Loupakoff-Desquier. Meetings held first and third Saturdays each month, 3 p.m., at 114 Rue de L'Abbe Groult, Paris 15e, France.

Grenoble, France

Conducting Teacher, Miss Genevieve Pfenninger. For information about meetings, write to Miss Pfenninger at Librairie Arthaud 23, Grande Rue, Grenoble, France.

Strasbourg, France

Conducting Teacher, Mr. Robert Noel. For information write Mr. Noel at Chambre Patronale, Quai Jacques Sturm, Strasbourg, Bas-Rhin, France.

Munich, Germany

Praecepta class in Munich. For information, write to Mr. Fritz Werle, Habach Oberbayern, Kreis Weilheim, Germany.

Heilbronn, Germany

Formerly located at Karlsruhe. For further information write Conducting Teacher, Mr. Harry Dikman, Schwabenhof, Block 11-57, Heilbronn A. N., Germany, U. S. Zone.

Prague, Czechoslovakia

Conducting Teacher, Prof. Vladimir Novicky. For information about meetings, write Prof. Novicky at Praha, Sporilov 367, Prague, Czechoslovakia.

Turnov, Czechoslovakia

Conducting Teacher, Professor Karel Vlk, Turnov, Jicinska 288. Please write Prof. Vlk for further information concerning time and place of meetings.

Plzen, Czechoslovakia

Conducting Teacher, Mr. Ferdinand Baudys, Kyjevska 100, Plzen. For further information concerning time and place of meetings, please write Mr. Baudys.

Accra, Gold Coast, West Africa

Conducting Teacher, Mr. James E. Ampah, Telephone Exchange, G.P.O., Accra, Gold Coast, West Africa; Executive Secretary-Treasurer (SRF African Branches). Praecepta Study Class Tuesdays 6:00 to 7:30 p.m. Meditation and SRF Literature Study Fridays 6:00 to 7:45 p.m. at the Accra Community Centre. Sunday services 11:00 a.m. to 12:30 p.m. at Oso Progress School, First Ring Road Bus Stop, near the Cemetery, Christiansborg.

"Holy Hill" Ofaakor

A new site near the village of Ofaakor, ten miles from Accra, acquired by the members of the West African centers for the establishment of an SRF colony.

Calabar, Nigeria, West Africa

Conducting Teacher, Mr. G. O. Bassey. Meetings Tuesdays and Fridays at 6:30 p.m., Sundays at 10 a.m. and 6 p.m., at 12 Eyamba St., Calabar (across from Duke Town Church—C.S.M.).

Koforidua, Gold Coast, W. Africa

Conducting Teacher, Mr. Christopher R. Larnyoh, P.O. Box 35, Koforidua, Gold Coast, W. Africa. Study classes and Sunday morning services at Bella Vista House, Queen's St., opposite Child Welfare Clinic. Weekly studies: 5:30 to 6:30 p.m. on Tuesdays. Sunday services: 5 to 5:45 a.m. and 5:45 to 7 a.m. — exercises and study of Praecepta and other SRF literature.

Takoradi, Gold Coast, W. Africa

Conducting Teacher, Mr. Benoni A. Laryea, c/o Messrs. Oil Storage Co. of Takoradi Ltd., P.O. Box 56, Takoradi, Gold Coast, West Africa. Write Mr. Laryea for information concerning meetings.

Port Elizabeth, South Africa

Conducting Teacher, Mr. G. K. Nulliah Naidoo, Hindu Primary School, 22 Upperhill Street. Meetings held every Thursday at 7 p.m.

Pretoria, South Africa

Conducting Teacher, Mr. Hyman Klein. For information regarding SRF teachings and meetings, please write to Mr. Klein at 209 Jacob Mare St., Pretoria.

Manila, Philippine Islands

Conducting Teacher, Jose P. Morfe; Assistant Conducting Teacher, Jose G. Cabrera, Dalandanan, Polo, Bulacan; Secretary-Treasurer, Hermenegildo Tibayan, 294 Perlita St., San Andres Subdivision, Manila. Meetings at 3:30 p.m. on Saturdays at the home of Mrs. Ma. Dolores Z. de Suaco, 1857 Felix Huertas St., Santa Cruz, Manila.

Cotabato, Philippine Islands

Conducting Teacher, Judge Ricardo A. Cabaluna. Assistant Conducting

Teacher, Mr. Sixto Ramirez Gulapa. For information, write either officer at Kalamansig, Lebak, Cotabato.

Honolulu, Hawaii

Conducting Teacher, Mr. H. J. Chang, 3422 Kilauea Ave., Honolulu. Phone 73814. Secretary, Mrs. Lydia Lovell, 3371 Kaohinani Dr., Honolulu 30. Phone 66971. Meetings at Mrs. Lovell's home every Thursday at 7:30 p.m.

Dakshineswar, Bengal, India

Yogoda Math (Self-Realization Fellowship Hermitage) on the Ganges River near Calcutta. Brahmachari Sri Prokas Das in charge. The Headquarters of Yogoda Sat-Sanga Society (Self-Realization Fellowship) and Shyama Charan Lahiri Mahasaya Mission. Paramhansa Yogananda, president; Swami Satyananda Giri, spiritual acharya; Prabhas Chandra Ghose, vice-president; Brahmachari Sri Prokas Das, Secretary.

Address: Yogoda Math, Dakshineswar, P. O. Ariadaha, 24 Parganas, Bengal, India.

SRF Instruction Department, for teachings by correspondence. Residential accommodations for Western members and friends. Yogoda Magazine and other YSS publications now printed on SRF-YSS press at Dakshineswar.

Ranchi, Bihar, India

World Colony, and the YSS Brahmacharya Vidyalaya, a residential high school (Calcutta University matriculation standard) with yoga training; founded in 1918 by Paramhansa Yogananda. In charge: Sri G. C. Dey, B.A. Ideal climate; outdoor classes; 23 acres of orchard; electricity, own waterworks; playground, gymnasium.

Yogoda Sat-Sanga Home of Service (Sevashram). Col. A. K. Ghosh, Chief

Medical Officer. Mr. Ramkishore Roy, Secretary.

Western disciples, guests, and visitors are welcome and will find hospitable Ashram accommodations.

Lakshmanpur, Bihar

Yogoda Sat-Sanga Vidyapith, High School for boys, with residential hostel. Mr. G. C. Dey in charge.

Calcutta, Bengal, India

Yogoda Sat-Sanga Center. 4, Gurpar Road, Calcutta (the boyhood home of Paramhansa Yogananda). Weekly class (Sat-Sanga Sava) with group meditation, study, divine service held every Tuesday at 6:30 p.m. In charge, Sri Sananda Lal Ghosh. Secretary, Sri Purna Chandra Ghosh. Public is welcome.

Baranagar (Calcutta)

YSS Ashram, 87 Aukshoy Mukerji Road, Baranagar, Calcutta 36. A beautiful large hermitage set in a 3-acre garden. Founded in 1950 to be the center for a free dispensary and school.

Serampore, Bengal, India

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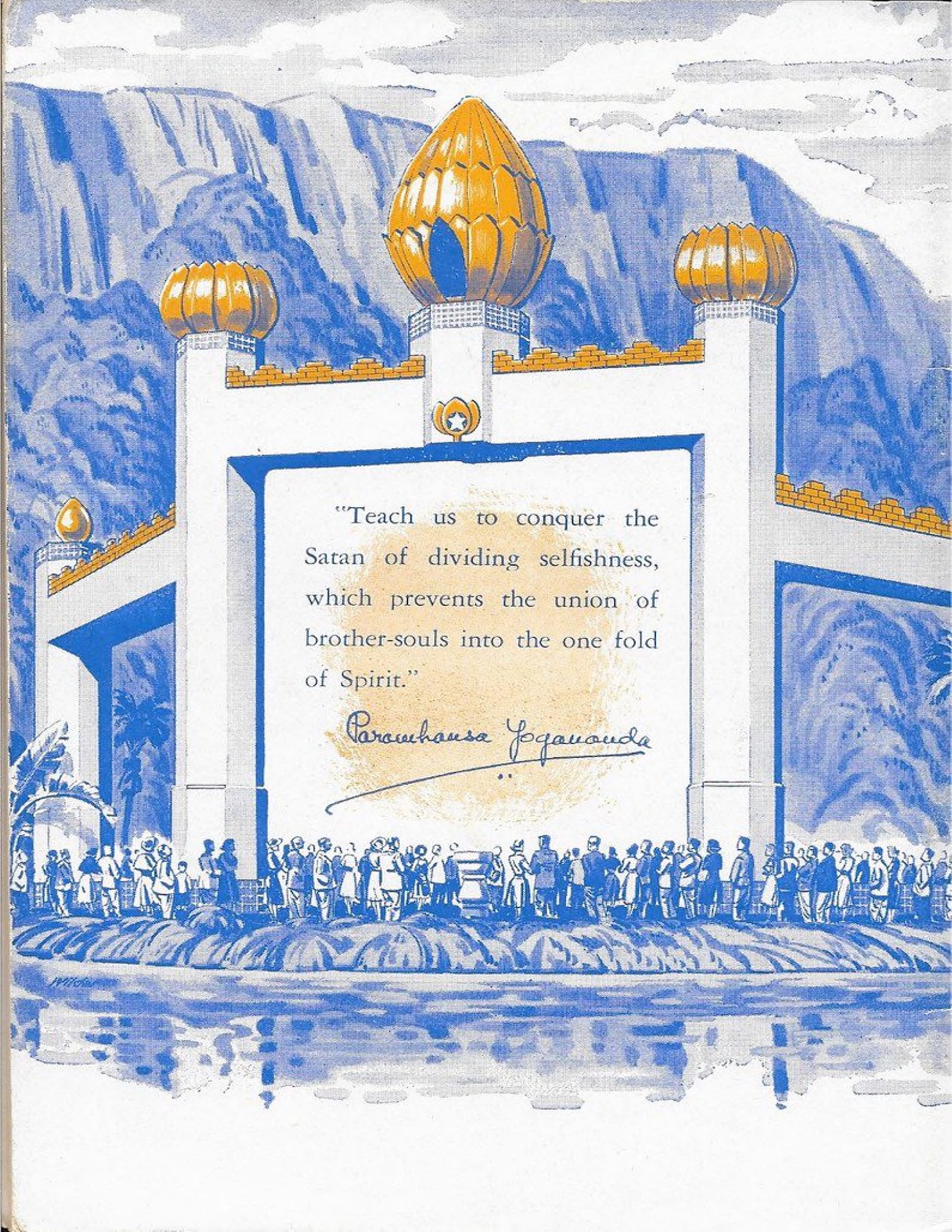
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