



Self-Realization

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PARAMAHANSA YOGANANDA

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FRONT COVER: Self-Realization Fellowship Lake Shrine, established by Paramahansa Yogananda in 1950 in Pacific Palisades, California. The Mahatma Gandhi World Peace Memorial dedicated by Sri Yogananda at that time is seen through the center of the golden lotus archway. *

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Paramahansa Yogananda, Founder; The Reverend Mother Daya Mata, President.

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How to Be More Likable

BY PARAMAHANSA YOGANANDA

From a talk given on August 20, 1939



Some persons are born with a likable nature; everyone is attracted to them. Some are never liked. Others are neither liked nor disliked; they are just ignored. Why? Impartial God is not responsible for the uneven distribution of attractive qualities. The differences in each man's character are the result of his own cultivation. He himself has created those pleasant or unpleasant qualities, in this or in past lives. It would be a great injustice if God were responsible for starting off some children with the advantage of likable good qualities and others with a handicap of obnoxious bad qualities. But it is not He who established bad tendencies in some children and good in others; therefore we cannot hold God accountable.

God creates all men equal, made in His image. In order to see the justification of man's seeming inequalities, we must understand the law of reincarnation. Knowledge of this law was buried and forgotten during the dark ages. Jesus spoke of reincarnation when he said: "Elias is come already, and they knew him not. . . . Then the disciples understood that he spake unto them of John the Baptist" (*Matthew 17: 12, 13*). The soul appearing in one incarnation as Elias (Elijah) had returned in another incarnation as John the Baptist.

There would be no meaning to life if it did not afford us sufficient opportunities to develop our potentials and satisfy our desires. Without reincarnation, how does the divine justice operate for those souls who have no chance to express themselves because they are encased in the body of a baby that is born dead, or that perhaps lives only to the age of six? Those souls could hardly be condemned

to Hades, because they have done nothing to deserve punishment; nor could they go to Heaven, having had no opportunity to earn it. The answer is that this earth is a vast schoolhouse, and the law of reincarnation is the justice that brings each man here again and again until he has learned all of life's lessons.

Man himself has cultivated his bright and dark qualities. Somewhere, sometime, the seeds were planted by his own actions. If he permits the seeds of harmful acts to grow, they will crowd out the seeds of good that he has sown. The wise cast out the seeds of evil from the garden of life.

One should learn to analyze himself and others to determine why some persons are liked by all and others are not. Even among children we find some whom everyone regards affectionately and others whom everyone avoids. One of the first conclusions from such analysis is that if a person is to become likable, he must make himself more attractive from within. Sometimes even the most outwardly attractive person may be repellent because of the inner ugliness reflected in his speech and actions.

At one time the secret of popularity was supposed to be "it," a kind of physical appeal and magnetism. But having "it" does not necessarily make one likable. Our good or bad traits determine whether, and by whom, we are liked or disliked. Evil attracts evil; good attracts good. "It" is not what we should want, but the kind of magnetism that will draw good to us, that will bring sincere friends and merited admiration. Can externals such as clothes and a pretty or handsome face give us this kind of attractiveness? No. It has to be created within.

Avoid moodiness. There is no unpleasantness in being grave; but your expression is quite different when you are indulging in a dark mood. Your face is a mirror that reveals every change of feeling. Your thoughts and emotions, like waves, ebb and flow in the facial muscles, continuously altering your appearance. Everyone you meet sees and reacts to these facial expressions of what you are inwardly thinking and feeling. You can fairly well control your eyes and your smile, and thus conceal your feelings from some; but not from all. Lincoln rightly said, "You can fool some of the people

some of the time, but you can't fool all of the people all of the time."

In one's eyes is the history of his entire life. He cannot conceal it from those who know how to read it. There are spiritual eyes, half-spiritual eyes, dishonest eyes, sensual eyes. What one does is written there. If I were to analyze what I see in someone's eyes, he would be astonished at my accuracy.

Never do anything that hurts your mind. If you do, those wrong actions will cause negative or evil mental vibrations that will reflect in your whole appearance and personality. Engage in those actions and thoughts that cultivate every good quality you want to have. If you conduct yourself according to what I am telling you, you will find your life beautifully different.

You Are Judged Largely by the Way You Conduct Yourself

One is judged somewhat by his dress, but largely by the way he conducts himself. Always be clean and trim in appearance. Do not overdress. Fussy clothes and accessories make one look like a museum piece! Clothe yourself simply and neatly, and as befits your personality. But first of all learn good behavior. Once you have developed your mind and cultivated appealing inner virtues, dress becomes less important.

Mahatma Gandhi has proved that clothes alone do not "make the man." He wears* only a loincloth, by way of identifying himself with the simple masses of India. There he once arrived thus clad for a party that was being given by an English governor. The servants would not let him in. He returned home and sent a package by messenger to the governor. It contained a suit. The governor called him at his home and asked the meaning of the package. The great man replied: "I was invited to your party, but I wasn't allowed entrance because of my dress; therefore I have sent my suit instead." The governor of course insisted that he come. Even in London Gandhi went clad in his loincloth to call on the King and Queen of England. He had transcended the clothes personality. Now I am not recommending this mode of dress! Gandhi has a mission to fulfill, and this is a part of his role. If one becomes as

* Gandhi was still living when Paramahansaji gave this talk. (*Editor's Note*)

great as Gandhi, he may also do as he likes.

The point is, one should not think all the time about the body; nor should he be careless of it. To give the body too little or too much attention makes one become unbalanced, fanatical. Look after the body in a reasonable way, and remember always what is most important — your mentality, your behavior. Give more attention to the mind, for that is what most persons respond to.

Be interested in others. When you are by yourself you have a right to think and do what you want to; but when you are with others, you should not be absentminded or uninterested. I prefer the company of a corpse to that of an absentminded person; the corpse doesn't insult me by his indifference but the absentminded man does. When you are in the company of others, be with them wholeheartedly; but when your interest in mingling with them lags, make a polite excuse and withdraw. You have no right to remain while your mind is absent.

Be genuinely amiable when you are with others. Never be a "sourpuss." You don't have to laugh boisterously, like a hyena, but don't wear a long face either. Just be smiling, congenial, and kind. Smiling on the outside when you are angry or resentful inside, however, is hypocrisy. If you want to be likable, be sincere. Sincerity is a soul quality that God has given to every human being, but not all express it. Above all, be humble. Although you may have great inner strength, don't overwhelm others with your own nature. Be calm and considerate of them. This is the way to develop likable magnetism.

Strive always to be understanding. Some persons choose to be quarrelsome and to misunderstand us no matter what we say or do. They go about with a chip on their shoulders. To draw real friends, one must cultivate understanding. True friends understand one another no matter what they do. You should be like that.

What is life unless you have the right kind of friends around you? There is a magnet in your heart that will attract true friends. That magnet is unselfishness, thinking of others first. Very few persons are free from self-centeredness. Yet one can develop the quality of unselfishness very easily if he practices thinking of others first.

A mother usually has this quality. Her life is service. She gives to her husband and children first. Because she always thinks of others before herself, others think of her. That is the tradition in the homes in India. We are taught the same thing in the ashrams of real spiritual teachers.

Consideration for others is a most wonderful quality. It is the greatest attractiveness you can have. Practice it! If someone is thirsty, a thoughtful person anticipates his need and brings him a drink without waiting to be asked. Consideration means awareness of and attentiveness to others. If you are considerate, when you are with other persons you will have an intuitive awareness of their needs.

Live for Others and They Will Live for You

There are those who would say, "I am a devout man." Yet if someone else sat in their church pew they would be ready to take off the intruder's head! Once in a while I see this sort of thing in my classes. If another person wants your seat, give it, even though you have to stand. With this kind of exemplary behavior you will have someone else thinking considerately of you every day. When you learn to live for others, they will live for you. When you live for yourself, no one is interested in you. You can best attract others by your good actions.

Look around you. When you attend a party, notice those who greedily covet everything others have. They are selfish, thoughtless. No one wants to be with that kind of person. But everyone is glad to be with the considerate man or woman.

Practice consideration in your speech as well as in your actions, and when you feel tempted to speak harshly, control that impulse and talk calmly instead. Let no one hear harsh words from you. Be not afraid to speak truth when you are asked to do so; but do not force your thoughts on others. Remember also, it may be truth to speak of the blind man as a blind man, or the sick man as a sick man, but it is better to avoid such bluntness. By the kindness and consideration of your speech you help to uplift others and make them better.

It isn't always your words that others listen to, however, but the strength and sincerity behind them. When a sincere man speaks, the world moves. When he says something, others listen. Some persons talk on and on, hoping to convince the hearer by the steady barrage of words. But the captive listener is only thinking, "Please let me go!" When you talk, don't talk too much about yourself. Try to speak on a subject that interests the other person. And listen. That is the way to be attractive. You will see how your presence is in demand.

My mother was like that. Fathers and mothers should never talk against one another to the children. They should keep their troubles completely to themselves. My parents had that self-control; they were really like gods. Only once did I see trouble between my father and mother. All that we children knew was that a carriage was at the door and our mother was going away. Uncle came in and asked Father, "What is the matter?" Father said, "I have no objection to her spending money for her charities; I only ask that she not spend beyond my income." Uncle whispered something in Father's ear. After a few conciliatory words from Father, Mother sent the carriage away. She never said a word against Father. She was always thinking of others.

It is a joy to live for others. When I am alone I have hardly any impulse to eat, but when I am with others I like to fix appetizing dishes for them. I saw that same characteristic in my master, Swami Sri Yukteswarji. During my first visits to his ashram, I gained the impression that he always had savory food to eat. But once I went there when he didn't expect me, and I saw he was having the plainest meal imaginable. I questioned him about it. "I don't have special dishes except when you come," he replied. "I like to prepare them for you."

Once a student accompanied me to a grocery store to buy some pineapples. There were only two; one was larger than the other. I bought both of them and handed the large one to the student. He was so surprised! He thought I had intended to keep that one for myself. A wonderful feeling arises within a person when he is considerate of others, thinking first of them. As soon as you are

concerned for someone else, not only does he think of you, but God thinks of you too. If you are thoughtful, doing for others all the time, then even if you part with your last penny to help them, God will return even more blessings to you.

Another thing to remember: Each one of you has some special quality that others have not. Each one is richer in some way than the rest. Conversely, each one is poorer in some way than the rest. Some have anger, some do not. Some are unselfish, others are not. Some are jealous, others are not.

Perfect Balance Is the Altar of God

Mankind is like a large zoo — so many people behaving so differently, most of them having no real control over themselves. But before one can realize the true Goal of life, he has to have that self-control. He must seek balance. Perfect balance is the altar of God. Strive for this; and once you have attained it, never lose it. Christ did not lose it when he was being nailed to the cross. He said, "Father, forgive them, for they know not what they do." The ordinary person cannot bear his tests.

When I started on the spiritual path I supposed that only good would happen to me; but I found that many difficult experiences also came. Then I reasoned: "Because I love God so deeply, I have expected too much from Him. From now on I will say, 'Lord, let Thy will be done.' " Severe trials came. But I held to the thought, "Let Thy will be done." I wanted to accept whatever He sent my way. And He always showed me how to be victorious in every test.

Even death is nothing to the spiritual man. I once dreamed I was dying. Nevertheless I was praying to Him: "Lord, it is all right; whatever is Thy will." Then He touched me and I realized the truth. "How can I die? The wave cannot die; it sinks back into the ocean and comes forth again. The wave never dies. And I can never die."

When you go to a clothing store, you try to find a garment that is suited to you, that brings out the best in you. You should do the same for your soul. The soul has no particular apparel; it can don any style it wants to. The body is limited, but the soul can put

on any kind of mental dress, any kind of personality.

If you think deeply about any person, study his history, and consciously imitate his personality, you will begin to be like him; you will establish your identity with that personality. I have practiced this, and I can take on any personality I wish. When I put on the personality of wisdom I can talk of nothing but wisdom. When I adopt the personality of Sri Chaitanya, a great devotee of God, I can speak of nothing but devotion. And when I attune myself to the personality of Jesus, I cannot speak of God as Mother — only as the Father, as he did. The soul can adopt any mental dress it admires or desires, and change that dress as often as it pleases.

When you meet a wonderful person don't you wish you were like him? Think of all the noble qualities that are in the hearts of great men and women; you can have them all in your own heart. You can be humble and strong, or brave like a general fighting for a righteous cause. You can have the conquering will of Genghis Khan or the divine will and love and surrender of St. Francis.

Seek God, and be Victorious in Life

Above all, develop the will to seek God no matter what the obstacles. Then you will be victorious in life. When I am trying to do something for the work and many trials come, I sometimes think: "Why should I have to go through this? I have found God. I don't need these things for myself." But then I say, "I will accept whatever comes to me. His pleasure is my pleasure. His assurance is my assurance. I care not what people think of me, because today they are with me, tomorrow they are against me."

Emulate the consciousness of the great ones such as Christ. Realize his omnipresence. The Father gave Jesus that universal consciousness by which he knows all things. Even as I am talking he knows what I am saying. Though you don't see him, I see him. He is right here — a great light, transforming this temple. Everyone here is within that light which I see. We are like waves in the ocean of that light — the light of Christ, the light of God. When you see His light and His presence, then you know that this life is nothing more than a test that everyone must go through to reach God. If

Satan's tests are conquered, then even Satan becomes the tool of God. Every trial is a blessing if it brings us nearer to God. That is what you should remember. And whatever you do on earth, do it for God.

Each human being is unique; no two can be exactly the same. Think to yourself: "My personality is the gift of God. What I am, no one else is. I shall be very proud of my divine individuality. I shall improve myself and don a personality of goodness." If you play your part well, you are just as good as the soul who plays the part of a king or a queen. And so long as you play your role well, you will be attractive and loved by all. Your part well-played is your passport to God.

Abraham Lincoln was an accomplished actor on this stage of life. He was not afraid to play his difficult role. He was working for God and for what he believed to be right: the equality of man. That is why he is remembered and loved today. If you strive to serve God, you have served everyone. Seek to please Him, not man.

What you expect others to be, you be first. Practice these suggestions. Take one quality at a time and work at developing it. From today, for instance, practice peace. Then take cheerfulness; try to smile even when you are unhappy. Then work at cultivating courage and fearlessness. Some persons are terrified of the dark. If you are one of these, practice going into a dark room until you get over this fear. Develop the consciousness that God is with you. You can be in an impregnable castle and still disease can get at you there. Yet you can be on the battlefield with bullets flying all around you, and if your time to leave the body has not come, nothing shall hurt you. Practice perfecting sincerity, unselfishness, business ability, and so on. Work at it like the strong-minded martyr who never compromises his ideals. No matter what comes, do not let it bother or deter you. Be like that.

Practice consideration and goodness until you are like a beautiful flower that everyone loves to see. Be the beauty that is in a flower, and the attractiveness that is in a pure mind. When you are attractive in that way you will always have true friends. You will be loved by both man and God.

Sri Krishna's Message to Man

BY N. S. ULLAL



Through his advice to his disciple Arjuna on the battlefield of Kurukshetra, which we read in the *Bhagavad-Gita*, Sri Krishna has given to man practical hints on how to achieve courage, solace, and peace of mind throughout the vicissitudes of life in this workaday world. He exhorts every man to do his duty — whatever is right and proper in a given set of circumstances — at any cost, even if it violates a generally accepted moral principle. To take a common instance: though nonviolence is a moral doctrine, killing a tiger that plays havoc among the cattle and the people in a village becomes an imperative duty. Thus, although Arjuna felt that it was a sin to slay his teachers, elders, and other kinsmen who were ranged against him in battle, it was his duty as a warrior to do it, Sri Krishna said, as Arjuna's relatives had all sided with the evildoer Duryodhana, his opponent.

Again, unlike many other religious books, which lay down that a moral code of conduct should be adhered to irrespective of consequences, however appalling, Sri Krishna says that sticking to such a code should depend upon the circumstances of the case, having regard for one's duty, which is paramount.

God has discreetly provided sorrows and difficulties in life along with happiness and ease, because the latter corrupt man and make him reckless and callous, whereas a few misfortunes here and there make him wise and better able to appreciate happiness. The *Bhagavad-Gita* stresses the reality of life in this world. It advocates sincere devotion to duty according to one's station in life, but with detachment, indifference toward the fruit of one's labor. In other words, one should maintain mental poise, neither gloating over success nor

feeling depressed by failure. Aiming only at success will make one unduly selfish and heedless of the interests of others; whereas failure will make one lose heart or, as often happens, blame others for it. We are familiar with the unsuccessful student's habit of censuring the examiners for his failure. Mental poise enables one to keep calm about having done one's duty faultlessly. Even in case of failure one will pause and review his efforts to find out how and where he had gone wrong. The gist of all this is expressed in the following two *slokas* from the *Gita*:

"Thy human right is for activity only, not for the resultant fruit of actions. Do not consider thyself as the creator of the fruits of thine activities; neither allow thyself attachment to inactivity.

"O Arjuna, remaining immersed in yoga (union with Spirit through meditation), perform all actions while forsaking attachment (to their fruits). Be indifferent to success and failure (while performing all actions). The mental evenness during all states of activities (resulting in success or failure) is termed yoga." (II: 47, 48)

In the second *sloka* mental poise, viewing success or failure with evenness, is identified with yoga, harmony with the Divine Spirit, while the first *sloka* warns that one should not remain inactive, because the fruit of action lies in God's hands.

Not only does God guide man in his work; He also rewards the sincere and faithful worker with a good return for his efforts, for He is the Master of wealth (*Lakshmikanta*).

A good example of working with detachment is the general mental attitude of parents in their task of bringing up their children. It is *Nishkama-prema*, a work of love with no eye to a return for it.

Control of the Senses Necessary for Happiness

To attain the strength and ability to work with detachment and mental poise, the first requisite is to control one's sense organs, for these are like animals and will lead one into harmful temptation. Therefore, Sri Krishna says, they should be brought under strict control by one's intelligence (*buddhi*).

"O Arjuna, the eager excitable senses forcibly strive to seize the

consciousness of those who seek liberation.

“He who unites his spirit to Me, having subjugated all his senses, remains concentrated on Me as the Supremely Desirable. The intuitive wisdom of that yogi becomes steadfast whose senses are under his sway.” (II: 60, 61)

One who has thus brought his senses under control and attained a balanced understanding will remain calm and unperturbed in success or failure, pleasure or pain, sorrow or happiness, and will work resolutely with trust in God, love toward all, and hatred for none. Such a man will view with an even mind a lump of earth, a rock, or gold, censure or praise, love or want of it shown toward one by others.

“He who is free from hatred toward all creatures, is friendly and kind to all, is devoid of the consciousness of ‘I-ness,’ is evenminded in suffering and joy, is forgiving, even contented, a regular yoga practitioner, constantly trying to know the Self and to unite (with Spirit, by yoga), is possessed of firm determination, with mind and discrimination surrendered to Me — he is dear to Me.” (XII: 13, 14)

“Unaffected by joy and sorrow, praise and blame — secure in his divine nature; regarding with an equal eye a clod of clay, a stone, and gold; the same in his attitude toward pleasant or unpleasant (men and experiences); firm-minded;

“Uninfluenced by respect or insult, treating friend and enemy alike, abandoning all delusions of personal doership — he it is who has transcended the triple qualities!” (XIV: 24, 25)

The Broad and Practical Outlook of the Gita

The *Bhagavad-Gita* is unique in its broad and practical outlook on society in worldly life. Unlike other religious books in Sanskrit it does not make mention of miracles in human life, such as the grant of perpetual youth to someone, or the revival of a dead person to life, or the sudden transformation of midnight into broad daylight through the intervention of some god or occult power, as these are unnatural. The *Gita* says that childhood, youth, old age, and death are natural to the body, and none should have any delusion about this.

“The ego is continuously conscious of itself in childhood, youth, and old age; the embodied soul is uninterruptedly conscious, not only of infancy, adolescence, and old age, but also of the series of ‘lives’ and ‘deaths’ — the ego’s alternations between the physical and the astral worlds.” (II: 13)

Again, unlike other Sanskrit treatises such as the *Smritis*, the *Gita* lays down that a cultured man should make no distinction, not only between man and man, but between men and animals, and should look equally on all.

“Self-realized sages behold with an equal eye a learned and a humble Brahmin, an elephant, a cow, a dog, and an outcast.” (V: 18)

Still another difference between the *Bhagavad-Gita* and other religious books, regarding rituals, is that whereas they demand certain preparations as essential offerings to God in His worship, if He is to be propitiated, the *Gita* lays stress on devotion (*bhakti*) as the essential offering, and states that God will graciously accept any trifle, such as a leaf, a flower, a fruit, or a little water, offered with sincere devotion.

“The presentation to Me of a leaf, a flower, a fruit, or water, given with pure intention, is a devotional offering acceptable in My sight.” (IX: 26)

To sum up, it is an earnest devotion to duty in one’s role in life, with a disinterested attitude toward the result, an implicit reliance on God for guidance, with love for all and hatred toward none, with an even mind toward all persons high or low, and things gold or dross, that will lead one’s mind to peace and union with the Divine Spirit and will make one a yogi.

Two Examples of Yogic Equanimity in Real Life

In conclusion, I give here only two examples of yogis, one from recorded past history and another from current history within my knowledge. When Alexander the Great was camping in the Punjab after his victory over Porus about 327 B.C., he saw a *sannyasi* clad only in a loincloth and sitting in the open before a sacred fire, ever smiling on all, eating food only if offered, or starving.

Alexander conversed with him through an interpreter and was amazed at his fund of spiritual knowledge. He then offered to take the *sannyasi* to his capital in Greece, promising him a happy life. The latter declined the offer, saying that he would like to spend the rest of his life in his own country. Alexander took this as discourtesy to him and threatened to kill him. The *sannyasi* started laughing. Alexander asked why he laughed, since other persons wept in terror at his threats. The yogi then replied that Alexander could not get at him (his soul) to kill him; and that all Alexander could do was to destroy his body, to which he had no objection as he had given up all consideration for it long since. Alexander simply admired him and left him alone.

The other instance is that of an old teacher, a colleague of mine, whose whole life of about eighty years was literally steeped in misfortunes. He had no sons, and had lost before his eyes all his seven daughters; and that, too, after their marriage, each leaving behind one or more children whom the poor grandfather brought up and also lost — with the exception of two grandsons. Yet this crushing load of sorrows never affected his smile and equanimity. He was courteous and helpful with personal services to all his neighbors and townspeople in their hour of need, right up to a few years before his death, when he became bedridden, and his two grandsons looked after him. If anyone sympathized with him he would smile and say, "I am a sinner and have earned my misfortunes."

The *Bhagavad-Gita* has given solace and peace of mind to numerous persons, both in India and outside, who felt troubled and dispirited by the vicissitudes of their lives. The following *sloka* describes the *Gita's* excellence in a fine metaphor, saying that the *Gita* gives us the gist and essence of all the 108 *Upanishads*.

"The *Upanishads* are the cows. The Son of Gopal (the Divine Cowherd), Sri Krishna, milks them. Arjuna is the calf (who helps milk the cow). The wise drink of that milk, and the *Gita* is the supreme milk."

—Reprinted from "Prerana," Bombay, India. (English translation by Self-Realization Fellowship of passages from the *Bhagavad-Gita* originally quoted in Sanskrit.)

Soul Whispers

By PARAMAHANSA YOGANANDA

+

O Infinite Alchemist, spiritualize us! Turn our weakness into strength, our wrong thoughts into truth perceptions.

Transform our ugly demons of selfish ambitions into fairies of soaring aspirations; our painful ignorance into blissful wisdom; and our base ores of inertia into the purified gold of spiritual accomplishments.

+

Thine outer world is filled with vigor. Express through me Thy vitality and creativeness.

+

Those whose hearts are breaking: may Thine invisible hand wipe away their scalding teardrops. Those that are lost in delusion: to whom shall they turn but to Thee?

With the dawn of Thy presence their dark troubles will take wing.

+

O Master Piper, blow through the flutes of all religions Thine entrancing song of Oneness.

+

Our dreams of birth and death, contrasts and paradoxes, of comedies and tragedies are nought but talking pictures, produced to instruct and entertain.

O Lord of Phantasmagoria, Thou art daily showing us, on the screen of our consciousness, a new chapter of scenes in the infinite serial of Thy shadow show.

Secrets of Spiritual Progress

BY SRI DAYA MATA



To form spiritual habits it is essential to have a set of spiritual guideposts. Paramahansa Yogananda said he disliked rules, but that they are necessary to the seeking devotee in the beginning. When one has learned how to behave, rules are unnecessary.

Interpreted in the light of Swami Sri Yukteswarji's wisdom, "How to behave" means right attitude and action born of unbroken attunement with God. When we find ourselves always in His consciousness, we no longer need rules. Until then we do need their discipline. We should not think of spiritual rules as confining. They are friends, helping to guide us, to channel our energies, thoughts, and activities in a constructive way that leads Godward.

We can best understand rules and willingly follow them when we realize that correct behavior can be summed up in this way: *doing the things we ought to do when we ought to do them*. The individual who has acquired this art of right behavior needs no rules; yet he continues to follow the same principles as before, without any sense of restriction in so doing. For example, we have in our ashrams the rule of daily group meditation. When a person attains the understanding and ability to "do the things he ought to do when he ought to do them," this rule is no longer a rule for him. He automatically follows it because the habit of right behavior is set, and because he finds in this practice the way of life that he wants to establish. He *wants* to be with God.

If water is allowed to flow indiscriminately over the land, it acts as a destructive force. In order to utilize water power for some

constructive purpose, man must first build a dam to control the water's flow and direction. Its power is then constructively harnessed. It is the same with spiritual effort. If we channel it, it is productive. Wise rules do not hinder but rather take us in a desired direction in a straightforward, regulated way. On the spiritual path they are an essential part of life.

Students of Self-Realization Fellowship should make the principles taught by Paramahansa Yogananda their "rules" or guideposts, following the spiritual routine he prescribed; they will see how effectively their efforts are guided Godward. At the head of the list will be the rule of daily meditation balanced by right activity.

The Conflict Between Service and Meditation

This question often arises in the mind of one who is deeply seeking God: "What is the relationship between service and meditation? Where does my duty lie—in constructive activity or in meditation?" Ultimately, the highest form of action is meditation; therefore it should not be neglected, even if the devotee's other duties suffer a little as a result.

God is both active and inactive. Without His activity there could be no creation. At the same time as the Absolute beyond all creation, He is eternally still. If we are the soul made in His image—not one whit less than Himself—then our nature, too, is both active and inactive. The goal of every person who would know God is to learn how to combine these two qualities in his life.

It is ideal if such an individual has the drive, will power, determination, and devotion to sit for eight, ten, twelve hours a day in deep meditation. I don't mean just sitting there absentmindedly, sometimes falling asleep and then "coming to" again, but meditating deeply. But unless the aspirant has already attained a high degree of spiritual progress, he will not be able to maintain the meditative state for such prolonged periods. For the average man on the spiritual path therefore, work, performed as a service to God, is also essential. One's whole desire should lean toward meditation; there is no question about it. But one should also combine with this desire the spirit of selfless activity.

The *Bhagavad-Gita* tells us that we must learn to be active, not for self, but for God; and that we must combine action with meditation. This is the substance of the philosophy preached to Arjuna by Lord Krishna in the *Gita*. Like almost everyone else in this active world, I have never had the opportunity to be wholly free from activity. But I made up my mind at the beginning that every free moment was going to be filled with God. That is the essential: to be fully active for God, doing everything for Him, and to use one's free moments to think only of Him. This is the way to balance and combine in one's life these two principles of action and inaction.

A perceptive student once asked me: "Is it not a form of temptation when one is inspired to leave his meditation, or to shorten his meditation, or to miss his meditation in order to perform some kind of service?" Yes, it is. We have certain duties — we cannot discount that — but there are many times when we occupy ourselves with tasks that could well be done later, after we have fulfilled our need for meditation. In addition, whenever we have finished our duties, the moment we think of meditation we should lay aside any other diversion and meditate. The evening hours and after-hours should be occupied with this kind of effort to know God.

Meditation is our Most Important Duty

After taking care of his other responsibilities, one should get into the habit of retiring into seclusion to meditate deeply. This habit we were taught to cultivate very early on the path. The following practice I found most helpful: One day a week I would quit my office duties at five, forego my evening meal, and retire to my room and begin meditation. I would not leave my meditation seat until midnight. The spiritual strength, the divine blessing that this practice gave me, no words can describe. Everyone who will devoutly follow this principle of making a real effort to make time for God will find his progress greatly hastened.

Meditation is our most important duty. It establishes a relationship with God which in turn gives meaning to everything else in life. Therefore we should first meditate, then perform our other

duties. Much of the time when we neglect meditation we invent excuses to justify our not meditating. Too often we prefer to rationalize. "Why should I not let my duties go and just meditate?" or "I have too many duties, so I have no time to meditate." Thus we reason when we want an excuse for not working or for not meditating. If one truly desires God, he won't let anything stand in his way. He may have duties; he must perform them. But he will not accept the idea that duties are a limitation on his search for God. This is the right attitude.

Seeking and finding God takes tremendous will power and self-discipline. We do not gain the Highest Treasure simply by a few halfhearted prayers or by a few good works. We gain that Treasure by self-discipline, by will power applied to meditation and to right action, right performance of one's duties.

Man could not reason, he could not even lift a finger, unless God gave him the power to do so. Therefore it is God who is the Doer. We are merely His instruments. When one maintains this realization while performing his duties, his actions become a form of meditation. As one thinks, so he becomes. Meditation, a state of inner attunement with God, is a condition that can be applied to every activity and function of our lives.

A Change in Our Thinking Will Bring God Nearer

Because God is, we are. He is the only principle in life; there is nothing outside Him. It follows logically that we must be a part of Him. The feeling of separateness from God is a delusion. We can help break this delusion by changing our thinking. No matter what we are doing in this world, the mind is always thinking something. So let your mind think about God and inwardly talk to Him.

While outwardly caring for the body, for example, be thinking within: "This body is God's temple. I have nothing to do with it, except to take care of it for Him to use in whatever way He will. How He will use it or whether or not He will sustain it is His affair, not mine. I will take healthful care of this body, not because I am interested in it or because it is something I am bound by, or want to hold onto, but because I am maintaining it for Him."

In striving to keep our minds on God while performing our duties, we shouldn't be absentminded, of course; but every now and then the mind should be saying, "Lord, if it were not for Your strength and intelligence pouring through this vehicle, I could do nothing." When one develops inner communion with God in deep meditation, his mind can be immersed in God, he can be mentally conversing with Him, no matter what he is doing. This is expressed by Paramahansa Yogananda in his beautiful poem, *God! God! God!*: "In waking, working, eating, sleeping, meditating, serving, chanting, divinely loving [all my loved ones], my soul will constantly hum, unheard by any, 'God! God! God!'" Paramahansaji lived his whole life that way. It is possible to do so. When there is constant remembrance of God, one day He suddenly responds. Then what joy floods the whole being! That joy sustains the devotee on the spiritual path.

Perform Duties Willingly, Without Complaint

In the performance of our duties we should never complain. We should be on fire with enthusiasm every moment, no matter what tasks fall to our lot. When we whine, when we are negative, we shut off God's power and our contact with Him. While doing our best, we should keep always positive and cheerful and feel a sense of surrender to God. This gives a peace, a tranquillity, that nothing else in this world can give. And we must also be willing. We have to watch our motives so that we don't try to deceive ourselves when we avoid a duty. Even though we can give the most logical of reasons for saying "No," we know when we are really saying it because we don't want to do that particular task; we know when we are saying "No" because we secretly have a negative attitude.

One should work enthusiastically and creatively to fulfill his duties and serve God, yet not be afflicted with pride of accomplishment. Certainly we are happy when we do something well. Everyone wants to feel some satisfaction from what he has done. There is nothing wrong with that. But we must avoid the egoistic thought, "I did it." That is where pride steps in. When someone speaks words

of praise about us we should immediately acknowledge God inwardly: "Lord, I know You are the Doer. By myself, I know nothing. Of myself, I can do nothing. If I am able to accomplish anything worthwhile in this life, it is only because of the intelligence and faith with which You have endowed me." This practice refers the credit to God, where it belongs. One cannot then feel egoistic pride.

As Souls All Men Are Equal

There is another way to avoid pride: Realize that before God we are all equal. There is none greater or less in His eyes. When death comes, all the ability acquired in this life is wiped away. Wherein, then, is its importance? The Lord is not interested in whether one is a great scientist, or a great orator, or a great writer, or whether one has attained stature according to the standards of the world. Such achievements do not afford us any significant spiritual knowledge; yet realization of the soul is the only attainment that has lasting value, that will not be taken away by death. Spiritual principles are a great leveler of man's ego!

One of the qualities I so deeply respected in our guru, Paramahansa Yogananda, was that he treated everyone as a soul. He did not place some higher or lower according to their abilities. He could not be bribed, by anything or anyone. His one standard was: "Do you love God and want to find Him?" That is all that mattered to him. Jesus set this example. His disciples were not men of great worldly learning and accomplishments. Those twelve apostles, who were given the responsibility of spreading a message that has already lasted nearly two thousand years, came from the humblest walks of life; some were mere fishermen. This shows that it is not what man has achieved in the world that counts, but what man achieves in his struggle to know God, in his effort to become in tune with God.

Last but not least, one should do everything with all his intelligence and ability; but having done it, he should not be attached to the results of his works. That is what the *Gita* teaches. When one can learn to perform all duties with great enthusiasm, yet retain a nonattached attitude toward the results, he will find tremendous mental freedom.

The Only Good is God

The person who seeks God earnestly comes to realize that everything he ever wanted from human beings or from the world he receives from the One. From God comes all the praise and encouragement that his soul yearns for. From God he receives all the love that his soul has craved throughout incarnations. From God he receives all the wisdom, understanding, and happiness that he has sought from others and from things of this world. From the one Absolute he receives strength to stand alone, unshaken by any blows of circumstance. That is the kind of strength and self-containment each one of us wants, because our soul knows that it is independent, our soul knows that it is all-powerful, being made in the image of God, hence filled with His qualities. Man's suffering is due to his soul's torment when it cannot demonstrate its all-powerful nature because of the limitations man has placed on himself, the hidden cords with which he has bound his soul.

Meditation frees the soul from those bonds. Right activity is an expression of the soul's freedom and all-perfect, all-joyous nature.

TRUTH IS ONE

By Jami

In long devotion to forms that cheat
Thou hast suffered the days of thy life to fleet:
But outward forms are still passing away,
Changing their fashion from day to day.
Tread not ever on stones that are rough to thy feet;
Nor shift from one branch to another thy seat.
Seek high o'er the sphere of the world thy rest;
In the world of reality make thee a nest.
If Truth be thine object, form-worshippers shun;
For form is manifold, Truth is one.
In number trouble and error lie.
To Unity then for sure refuge fly.
If the might of the foeman oppress thee sore,
Fly to the fortress and fear no more.

In the Fall Issue of "Self-Realization Magazine"

An Account of the SRF-YSS Gold

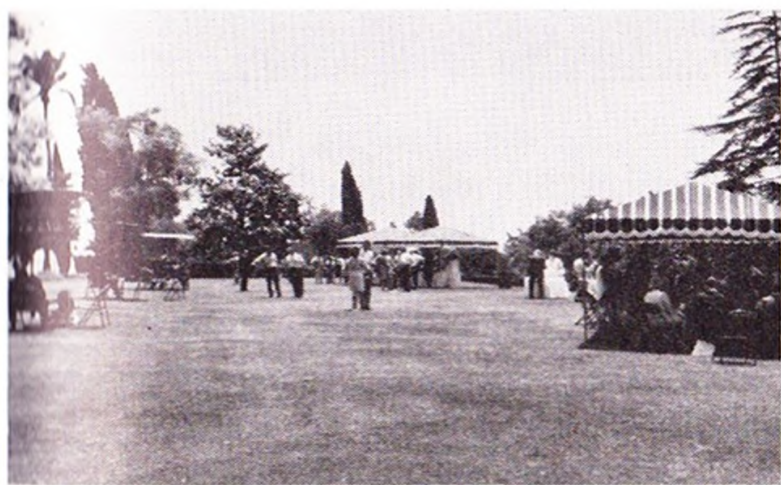
Fourteen hundred members representing thirty countries participated in the SRF Golden Anniversary Convocation held in Los Angeles from July 6th through 13th. Hundreds of letters received at SRF international headquarters describe the Convocation as a time of unparalleled inspiration: "I have just returned home from Convocation, and the experiences of that week fill my every thought. It was the most inspiring and beautiful week of my life. I felt so close to Paramahansa Yogananda, and I still do."

Pictures, excerpts of talks, and reports of activities will be published in a special Golden Anniversary issue of *Self-Realization Magazine*.





en Anniversary Convocation



A SPIRITUAL INTERPRETATION OF THE BHAGAVAD-GITA

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

BY PARAMAHANSA YOGANANDA



Now begins the explanation of the relationship of the threefold qualities — *sattwa*, *rajas*, and *tamas* — with karma, or action. Their bearing on knowledge has already been described.

Chapter XVIII, Stanza 23

That action which is divinely directed, which is performed in a state of complete nonattachment, without attraction or repulsion and without desiring the fruits of action, is said to be sattwic.

A perfected yogi is utterly free from any attachment to objects of sensory perceptions. When such a yogi performs an action, without attachment or repulsion or desire to obtain its fruit, that action is called sattwic, pure.

The performance of a sattwic activity must have, primarily, the stamp of approval of a true scripture, and of God, directing through the divine guru-preceptor. Secondly, that divinely ordained action must be performed by a completely nonattached person, without selfish love or hatred, and without desire for the fruits of the action.

If a philanthropist gives alms to the poor with the object of gaining newspaper publicity, then even though such a munificent act is ordinarily sattwic, the spring of this specific act, being tainted by desire for its fruits, and being performed with attachment to those fruits, is impure. Hence an activity can be called truly sattwic or pure only when it is taintless from its inception to its consummation. As a piece of gold cannot be termed pure if it contains the slightest trace of any foreign matter, so an action cannot be called

completely sattwic if it has not been started purely, performed purely, and concluded purely.

A yogi who loves God works without selfish attachment and without egoistic desire for the fruits of action. He starts a sattwic action with the taintless desire to please God; he performs that action nobly for Him; and he finishes that action absorbed in the thought of his Lord.

It is easy to picture the performance of a good action with non-attachment, but it is difficult to imagine performing an unpleasant but dutiful action without repulsion.

If a poisonous snake is about to strike a child, and a yogi standing nearby, without hatred or desire to take life, through his presence of mind kills the snake, his action would be considered almost sattwic; for God has commanded through the scriptures that none shall kill human beings, the highest life-form on the scale of evolution. In this case the yogi chose the action of killing the snake, a lesser form of life, in order to save the superior human life of the child.

The yogi's heart was free from any sadistic desire to kill, and free from repulsive mock holiness — "Oh, I did hate to kill that snake" — his heart was neither attached to the child nor malicious toward the snake. In order to satisfy God's law regarding the superiority of human life, the yogi took the life of the snake, since its preservation would have led to the child's death and perhaps other deaths in that community. He could not very well put the snake in a basket and later turn it loose in the jungle; there was no time to do so! His act of killing, even though impure in itself, was almost wholly purified by the saving of the valuable life of the child in preference to perpetuating the harm-inflicting life of the snake.

Had the yogi saved the child from the snake's bite because of attachment for the child, then his action, though noble, could not be considered sattwic. Hence every sattwic action must be pure from beginning to end, and must be performed by a truly nonattached person. Even a good action, if performed with the slightest selfish attachment — an attachment due to obtaining even a small measure of selfish gratification — would not be considered sattwic.

A sattwic action should not be performed mechanically or without zeal, but ought to be ambitiously carried out with the supreme desire to please God or fulfill the holy injunction of the guru-preceptor and the scriptures.

Chapter XVIII, Stanza 24

Action that is inspired by longing for satisfaction of desires, or performed with egotism and colossal effort, is said to be rajasic.

When a rich man entertains desires of gaining fame and glory, and with a consciousness of self-importance assumes the prodigious task of celebrating a holy feast by feeding thousands with lavish food and entertaining them with ceremonial pomp and music, that action is called rajasic. Sattwic action performed with the desire to please God leads to liberation. Rajasic actions, on the other hand, produce manifold desires patterned after their own kind. Being instituted for the satisfaction of ego and its limited world, such actions cause more troubles and rebirths for man unless the insatiable desires accruing from them are destroyed.

Chapter XVIII, Stanza 25

Tamasic action is that which is instituted through delusion, without measuring one's ability, and disregarding the consequences — loss to oneself of wealth and influence, and harm to others.

The rule among ruffians is: "Hit first and reason afterward." This practice can lead to extremely serious consequences. That thoughtless hard blow may end as another man's murder; and his murder may result in a death sentence for the assailant.

Persons who act thoughtlessly under the influence of violent emotions, disregarding the good and bad consequences of their actions, often encounter loss of prestige or prosperity, and become instrumental in hurting others; they become entangled in complex difficulties arising from instituting actions without having estimated their power and ability to perform those actions successfully.

If a person of poor ability takes all of his own money, and a large sum borrowed from his poor friends by exciting them with

the foundless hope of gaining great dividends, and starts a sure-to-fail unwieldy business, he performs such an action without considering its results — loss of fortune and prestige to himself, and injury to others by depriving them of their needed treasure. Such a thoughtless action, producing all-round evil, is tamasic.



SELF-REALIZATION FELLOWSHIP STATEMENT ON THE USE OF DRUGS

Drugs have no value in the search for God. They disrupt normal function of the body and mind and are known to cause temporary mental derangement at times.* The use of drugs to attain a state of divine awareness is thus in direct conflict with the practice of yoga, which gives man union with God through natural, balanced development of body, mind, and soul.

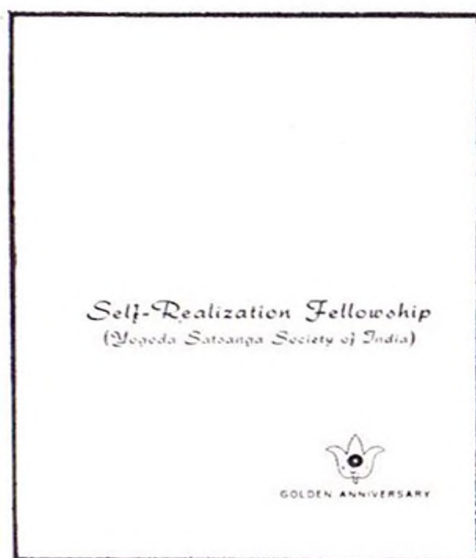
God gave man free will. Man must develop and use this power intelligently if he would rise above the ordinary states of consciousness, in which he is a slave to his environment, and enter into the freedom and bliss of Self-realization. One who seeks to circumvent the essential spiritual disciplines and arrive at spiritual experiences by artificial means, such as drugs, achieves an artificial result. No good can come from a substance that distorts the expression of man's consciousness; good comes to man only by his own effort to refine his will, thoughts, and emotions so that true joy and expansion of consciousness manifest in a natural way under the control of the higher Self or the soul.

Yoga brings peace and happiness through conscious control of body, mind, emotions, will. Drugs invite uncontrolled involuntary states, frequently nightmarish. Yoga and drugs are opposite paths, and drug use hinders rather than helps one's efforts to attain the lasting spiritual benefits of yoga. Overcoming the effects of serious drug abuse could take incarnations.

For these reasons the use of drugs, which many today erroneously extol as a quick way to enter exalted states of consciousness, is in complete opposition to the teachings of Self-Realization Fellowship.

*Self-Realization Fellowship does not refer, in the statements on this page, to the controlled use of drugs under competent medical supervision for the treatment of physical and mental illness.

Golden Anniversary Booklet



- Paramahansa Yogananda's reminiscences of his early years in America
- Pictorial history of the growth of Self-Realization Fellowship — 115 photographs (45 of Paramahansa Yogananda)
- 8 pages of color photographs of SRF ashrams and temples
- "A Scripture of Love," by Paramahansa Yogananda

\$2.00 postpaid

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Self-Realization Fellowship

3880 San Rafael Avenue

• Los Angeles, California, U.S.A.

Groundbreaking for New SRF Temple in Phoenix, Arizona



The Reverend Mother Daya Mata presided on August 10th at a groundbreaking ceremony for a new Self-Realization Fellowship temple in Phoenix, Arizona. The property on which the temple will be constructed is at 2000 North Seventh Street. A large two-story home is already on the site and will be converted into additional facilities for the temple, including Sunday School rooms and a bookroom for SRF publications.

Sri Daya Mata addressed the large group of Phoenix SRF students and members who had

gathered for the occasion. Following are extracts from her talk.

“Here we break ground to dedicate this site for the building of a temple of Self-Realization Fellowship. As Paramahansa Yogananda has taught us, in a religious organization two things are essential: the honey of God’s presence and a hive in which that honey can be gathered. Let us build here a temple-hive for the honey of God-realization, brotherhood, peace, and divine love and fellowship where all who earnestly seek may come together to find God and their own Self-realization.

“Some forty-odd years ago, Phoenix was ringing with the message of Self-Realization Fellowship,* and Paramahansaji prophesied in one of his classes: ‘I have sowed the seeds of my prayer in the ether of Phoenix. And someday, some devotees will water them with devotion and divine seeking, and they will sprout forth as the creation of a divine center.’ Later, in 1948, when our Guru was here to ded-

* Paramahansaji gave a series of lectures and classes in Phoenix in 1930.

icate the first, small SRF church in Phoenix, he said:

“ ‘Tonight I am so very happy to be able to establish another home for my Father. Here in the company of true devotees such as you who have come to worship Him with me, I am happy drinking my Father’s living nectar through the chalice of your hearts. . . . To have God and to share God must be the motto of each Self-Realizationist. For that alone can bring unity and brotherhood, and the shelter of the eternal safety of peace.

“ ‘Remember,’ said Paramahansaji on another occasion in Phoenix, ‘the least shall be the greatest. So do your part. As you serve your families, so serve this place, and the Heavenly Father, Christ, Krishna, and our great gurus will work through you. The Heavenly Father has blessed us; for as I was praying I saw a light, and it enveloped this place. The light of the Father I see all around you. God did not remain silent today. You are blessed, as I am. Do your part, and people from all places will come here to find the Divine Presence.’

“And so it is with great joy that we take this first step in the

building of an SRF temple here in Phoenix where all of you can come to drink deeply of the Divine Consciousness, and where, by your example, you can draw other souls who are hungering in this world for a little peace, a little love, a little lasting happiness.”



Yogacharya Binay Narayan, secretary of Yogoda Satsanga Society of India, on his arrival at SRF-YSS international headquarters, Los Angeles, to attend Golden Anniversary Convocation of SRF-YSS members from July 6 - 12. (See pp. 24 - 25)

NOTE: Caption on back cover of the Winter 1969 issue incorrectly identified Ananda Mata as secretary of the SRF Board of Directors; she is the assistant treasurer. Durga Mata is the secretary of the SRF Board.

During All Ages India has Specialized in the Science of the Soul . . .

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

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

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

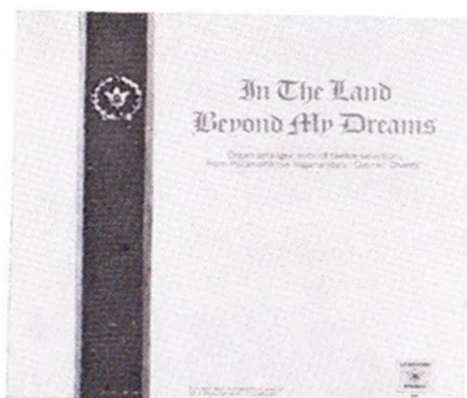
The descriptive 24-page booklet, *Highway to the Infinite*, will be mailed without obligation to any inquirer.



Self-Realization Fellowship
3880 San Rafael Avenue
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Two New Recordings

Organ and Vocal Renditions by Monks
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Silver Anniversary of Shankaracharya of Dwaraka

Under the chairmanship of the Governor of Gujarat (India), His Holiness Jagadguru Shankaracharya Shri Abhinava Sachchidananda Tirtha Swamiji Maharaj of the Dwaraka Math was honored this year in March by a large gathering at Dakor (in Gujarat) celebrating the silver anniversary of his accession to the *Gadi* (holy throne) of Sharada Peeth, the Shankaracharya Math in Dwaraka. On this occasion His Holiness devotedly installed three statues, representing different aspects of the Divine, in a temple recently constructed by Sri Shankaracharya.

Among the governmental, educational, and religious dignitaries present for the anniversary ceremonies were the spiritual heads



Sri Jagadguru Abhinava Sachchidananda Tirtha Swami, whose silver anniversary as spiritual head of the Shankaracharya Math in Dwaraka was celebrated in March at Dakor



Sharadamba (Saraswati, goddess of wisdom), one of three symbolic images of the Divine installed in new temple at Dakor by Sri Jagadguru of Dwaraka during his silver jubilee

of the Shankaracharya Maths in Puri and Badrinath. The convocation, which lasted for more than a week, was also attended by many *sannyasis* (monks) and other religious-minded persons.

Addressing the assemblage, the Shankaracharya of Dwaraka exhorted each one to follow the Vedantic principles laid down by the great philosopher Adi ("the first") Shankaracharya.* He added that if all men were to follow these divine principles, the worries and sorrows of suffering humanity would be eliminated, and peace and happiness would come to all mankind.

* Adi Shankara (ninth century) was India's greatest philosopher. In addition to reorganizing the ancient Swami Order, he founded four great *maths* (monastic educational centers), to give free instruction in Sanskrit grammar, logic, and Vedanta philosophy. Swami Shankara founded the maths in four localities — Sringeri in the south, Puri in the east, Dwaraka in the west, and Badrinath in the Himalayan north — to foster religious and national unity throughout the vast land; an ideal that is still being vigorously promoted by these institutions in the present day.

SRF 50th Anniversary Convocation Photos Available

Two large panoramic photographs (black and white, 8" x 30") of Self-Realization Fellowship members and directors at the 1970 Golden Anniversary Convocation may be purchased from SRF headquarters.



Photograph taken during opening program (similar to picture on p. 24 of this issue) — No. 1229-1, \$4.00 *ppd.*

Photograph taken during banquet at concluding program (all persons facing camera) — No. 1229-2, \$4.00 *ppd.*



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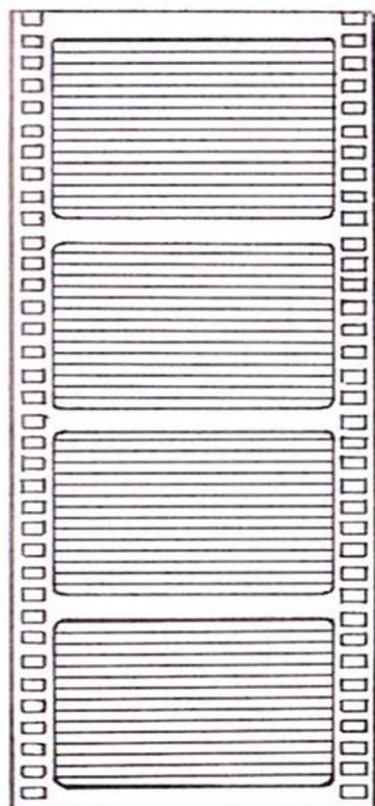
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Gold Pendant with Face of Paramahansa Yogananda

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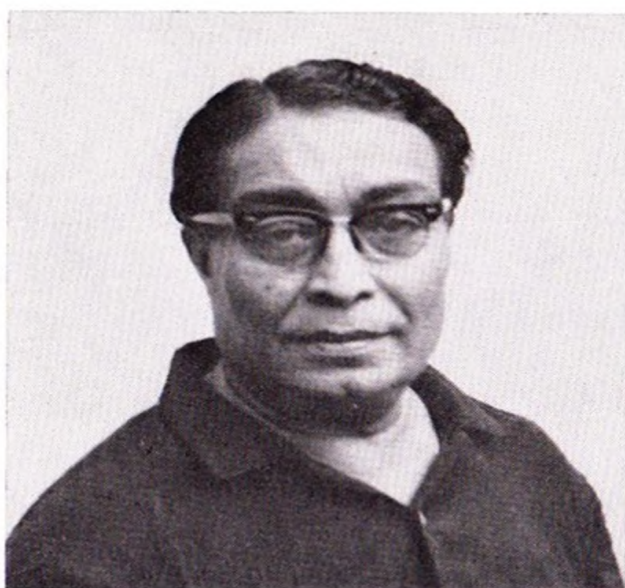
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BISHNU CHARAN GHOSH
(1903 - 1970)

Bishnu Charan Ghosh, younger brother of Paramahansa Yogananda, passed away on July 9, 1970. To his family we extend deepest sympathy.

A devoted student of the ancient yoga asanas, Bishnu Ghosh was founder of Ghosh's College of Physical Education, and had also established centers of physical culture all over India.

His interest in physical culture began early in life, as a result of his having been found by the examiners to be the weakest boy in his school. He took this very much to heart, and with the encouragement and instruction of Paramahansa Yogananda, he started practicing Para-

mahansaji's Energization Exercises along with yoga asanas. In a short time these methods brought about a physical transformation.

He was introduced to Professor Rajen Guha Thakurta, then one of the most eminent physical culturists of India, and was drawn to the study and practice of general physical culture. Although a university graduate in science and law, he gave up a career in these fields to devote himself to helping thousands of pupils to attain perfect health. Most of the physical culture titles of India were won by his students.

During a visit to America in 1938-39 he spoke at Columbia University on yoga asanas and physical culture. In London, on his return trip to India, he gave at Caxton Hall a remarkable demonstration of yoga asanas and other feats of the power of mind over the body.

May all who mourn the passing of Bishnu Charan Ghosh be consoled and inspired by the message of the *Bhagavad-Gita*:

*Never the spirit was born; the
spirit shall cease to be never;
Never was time it was not; end
and beginning are dreams!*

Letters from SRF Students



"I must tell you the story of how I came to you. Some weeks ago I went to our new Public Library to turn in some books that were overdue. I looked around at the myriad shelves of books and I thought, "At least a thousand incarnations to read all these books!" I then felt at a loss to know what books I should take out. I closed my eyes and prayed that I might be guided to the book or books that would help me find what I've been searching for. I found myself climbing to the second floor, then I was walking to the far corner. As I stopped and began looking, my right hand reached out for a blue book, *Whispers from Eternity*.

"Dear ones, that evening I sent a letter to you requesting information on how to obtain my own copy of *Whispers*, also *Autobiography of a Yogi* and *Metaphysical Meditations*, which I shortly received.

"One evening as I was reading *Autobiography of a Yogi* I was moved to close the book and gaze at the picture of my 'beloved' on the cover. After some moments, my whole body began to tingle and I seemed to be enveloped in Divine Love. I pressed the book to my breast and wept like a child. Never before have I been so enraptured. I raised the book to look at the face of my Guru again; my fingers lovingly touched the picture and I heard myself saying 'At last I've found you.' I don't know what my relationship to Yogananda was in some past life but I must have loved him dearly." — *S.F., Irvington, New Jersey*.

"The influence of SRF and the Lessons of Yogananda has been of untold benefit to me as I have sought to apply their gems of wisdom to my own life. Some years ago when I was seeking knowledge which would give meaning to life, a friend introduced me to SRF through *Autobiography of a Yogi* and other SRF publications. Unquestionably the truth that has been distributed through this medium is the most profound and penetrating I have read." — *N.B., Covington, Virginia*.

"After reading *Autobiography of a Yogi* I noticed that Lahiri Mahasaya recommended *Kriya Yoga* for every problem; and since *Hong-Sau* [taught in the SRF Lessons] produces effects similar to the

more potent sacred *Kriya*, I decided one day to practice it ten hours. This had a profound effect on me. It calmed me to such an extent that I was able to sit unmoved while two naughty children were trying their best to upset me. All their attempts were to no avail. It was as if I were separated from them, in another realm.

Besides increasing my capacity for inner calmness, this technique when practiced many hours a day increases my capacity for devotion. I begin to feel pleasant sensations as if my body were being flooded with energy." — *J.E., Philadelphia, Pennsylvania.*

Prayers for Divine Healing

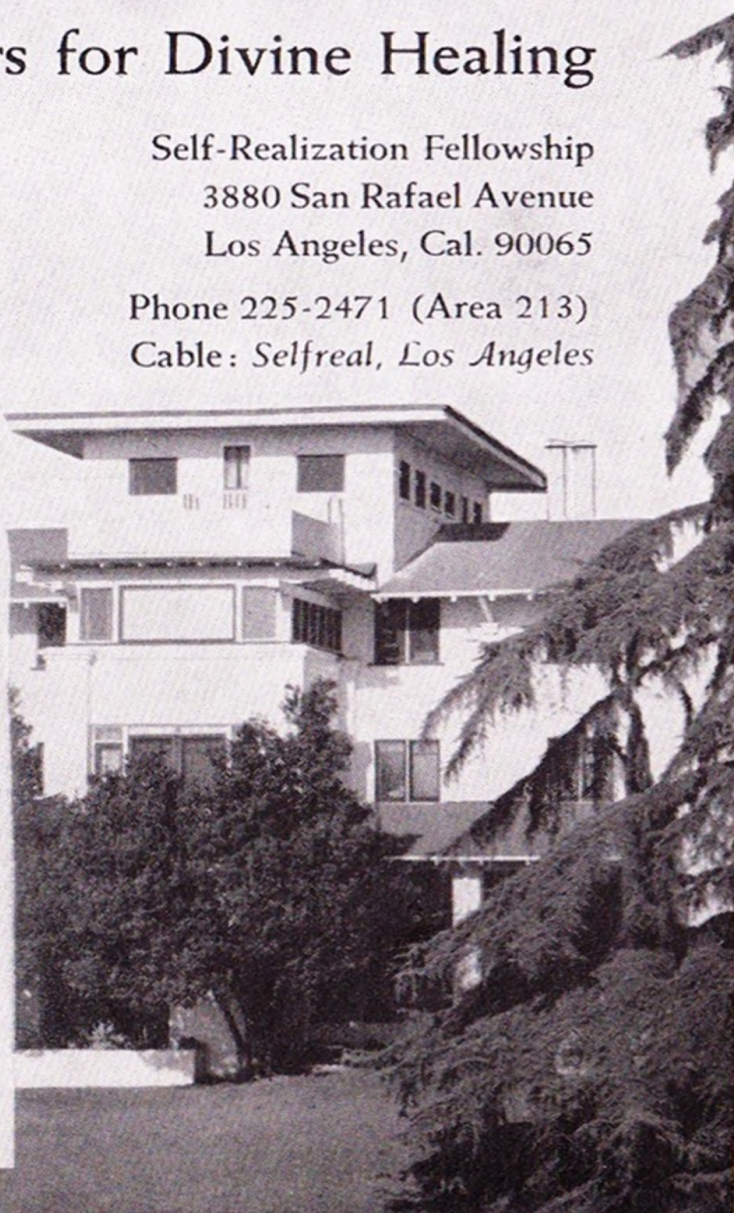
Self-Realization Fellowship
3880 San Rafael Avenue
Los Angeles, Cal. 90065

Phone 225-2471 (Area 213)
Cable: *Selfreal, Los Angeles*

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

Any person who wishes to be included in the daily healing prayers may write, telephone, or telegraph SRF headquarters, Los Angeles.

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



Comments on "Autobiography of a Yogi"



"Ever since I was a child I have been searching to find God. Now I am thirty-three years old, and I have just read *Autobiography of a Yogi*. I no longer ask what God is, I no longer just believe in God, I know there is God." — M.M., Victoria, B.C., Canada.

"Never before have I been so thrilled and overjoyed while reading a book. Furthermore, and most important, it has added a 'steel and concrete foundation' to my belief in God. No longer is there a doubt in my mind as to the existence of God." — D.A., Miami, Florida.

"This book, or rather the great knowledge that has been granted to me from it, has given me such a deep craving for God that I cannot pass a moment of any day without thinking of Him. I *must* be initiated in *Kriya Yoga* so that I may meditate scientifically and gain God-realization in this life." — F.G., Malta, Montana.

"The most exciting book I have ever read." — S.C., Alexandria, Virginia.

"Every page I read is so full of meaning, and answers so many of my spiritual questions that I had to get in contact with you. The truth in Yogananda's words strikes in a way I have never experienced before, whether in a church or in other religious writings. I believe that you are really living and I would like to too." — P.O., New Milford, New Jersey.

"A book filled with wisdom, beauty, and inspiration. It cannot but have a profound effect on all who read it." — R.D., Miami, Florida.

"It has changed my life forever. I feel that Babaji and Yogananda send me their love and guidance." — E.B., Middleport, New York.

"I just finished the most beautiful book I have ever read — *Autobiography of a Yogi*. For the last few months I had been very busy in learning yoga, reading the *Bhagavad-Gita* and other books on Hinduism, Buddhism, *Hatha Yoga*, and one on *Raja Yoga*, but it was too complicated. One day a dear friend told me of this book written by Yogananda, so I checked it out of the library and instantly fell in love with the beautiful life of Paramahansa Yogananda.

"Here is my order for the two booklets, *Paramahansa Yogananda In Memoriam*, and *Rajasi Janakananda, Great Western Yogi*. Also I would like information on Self-Realization Fellowship as I plan on joining you, if possible, when I finish high school. I wish to express all my love to you and others like you in what you are doing for our world." — *R.P., Modesto, California.*

"After reading *Autobiography of a Yogi* I felt an immense gratitude because so many things, so many 'unknowns' and 'imponderables' have been made understandable and clear. I have been praying to God for a long time now to show me the right path to do His will — a way of life which leads to self-perfection and increasing wisdom. I wish to become a member of Self-Realization Fellowship." — *C.B., Munich, Germany.*

"*Autobiography of a Yogi* is tremendous, the answer to a prayer." — *J.S., Lubbock, Texas.*

AUTOBIOGRAPHY OF A YOGI

By PARAMAHANSA YOGANANDA

"I am grateful to you for granting me some insight into this fascinating world."

— *Thomas Mann, Nobel Prizeman*

"Engrossing, inspiring. A literarity!"

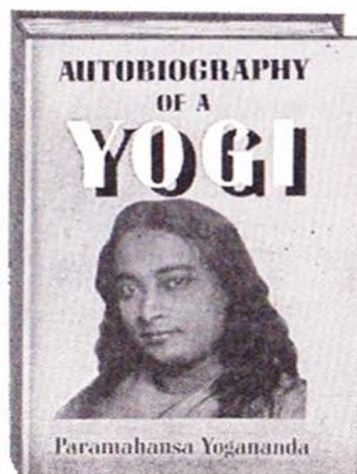
— *Grandy's Syndicated Book Reviews*

514 pp., 32 pp. photos. Foreword by
W. Y. Evans-Wentz, M.A., D.Litt., D.Sc.

Translated into French, Dutch, German, Italian, Spanish, Icelandic, Swedish, Danish, Greek, Bengali, Gujarati, Arabic, and Japanese.

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SELF-REALIZATION FELLOWSHIP

Founded in America by Paramahansa Yogananda in 1920

YOGODA SATSANGA SOCIETY OF INDIA

Founded in India by Paramahansa Yogananda in 1917

The Reverend Mother Daya Mata, *President*

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

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

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

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

UNITED STATES

California

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

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

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

PACIFIC PALISADES — SRF Lake Shrine Church of All Religions and Mahatma Gandhi World Peace Memorial, Yogananda Museum, 17190 Sunset Blvd. Telephone 454-4114.

Open to visitors daily except Mon.
SERVICES: Sun. 9:30 & 11 a.m. (main service), 11 a.m. (children), 8 p.m. (meditation); Thurs. 8 p.m. (midweek service).

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

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

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

MEDITATION COUNSELORS: Brothers Dharmananda and Achalananda. Tel. Fullerton (714) 525-1291; if no answer, phone Los Angeles (213) 225-2471 (SRF headquarters).

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

SERVICES: SRF Retreat Chapel, 215 K St. at Second. Sun. 9:30 and 11 a.m. (main service), 9:30 a.m. (children), 7:30 p.m. (meditation); Thurs. 8 p.m. (lecture).

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

MEDITATION COUNSELORS: Brothers Premamoy and Bhaktananda. Telephone 753-2888.

SAN DIEGO — SRF Church of All Religions, 3072 First Avenue.

SERVICES: Sun. 9:30 a.m. and 11 a.m. (main service), 9:30 a.m. (children's service); Thurs. 8 p.m. (midweek service). Telephone 295-0170.

MEDITATION COUNSELOR: Brother Bhaktananda. Telephone Encinitas, 753-2888.

EL SERENO — SRF Meditation Group.

LOS GATOS (near San Jose) — SRF Meditation Group.

NORTH HOLLYWOOD — SRF Meditation Group.

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REDONDO BEACH — SRF Center.

RIVERSIDE — SRF Meditation Group.

SAN FRANCISCO — SRF Meditation Group.

Arizona

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

SERVICES: Sun. 11 a.m. (main service); Thursday 8 p.m. (meditation service). Telephone 253-3658 or 258-1072.

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WASHINGTON — SRF Meditation Group.

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

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

Bihar

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

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SIMLA — Yogoda Meditation Group Center.

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MADRAS — Yogoda Meditation Group Center.

MADURAI—Yogoda Meditation Group Center.

Maharashtra

BOMBAY — Yogoda Branch Center.

KOLHAPUR — Yogoda Meditation Group Center.

POONA — Yogoda Meditation Group Center.

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BANGALORE — Yogoda Meditation Group Center.

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Orissa

PURI — Yogoda Branch Ashram, P.O. Swargadwar, Puri. Sri Yukteswar Samadhi Mandir.

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PATIALA—Yogoda Meditation Group Center.

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NEW DELHI — Yogoda Meditation Group Center.

Uttar Pradesh

ALIGARH — Yogoda Meditation Group Center.

LUCKNOW — Yogoda Meditation Group Center.

SURAIKHET — Yogoda Branch Center.

West Bengal

CALCUTTA (Dakshineswar) — See first entry under "India."

CALCUTTA—Yogoda Branch Center

CALCUTTA (South)—Yogoda Meditation Group Center.

(Midnapur District)

DONGABHANGA — Yogoda Meditation Group Center.

EJMALICHAK — Yogoda Branch Center. Multipurpose school.

GHATAL — Yogoda Meditation Group Center. Sri Yukteswar Vidyapith (Junior High School); Primary School.

HANDOL—Yogoda Meditation Group Center.

JASORAJPUR — Yogoda Meditation Group Center.

KALIDAN — Yogoda Meditation Group Center. Sri Yukteswar Smriti Mandir & Library; Primary School.

PALPARA — Yogoda Branch Center. YSS Brahmacharya Vidyalaya (multipurpose school — separate schools and hostels for boys and girls); YSS Palpara Mahavidyalaya (college).

PINDRUI — Yogoda Meditation Group Center.

SINTHIBINDA — Yogoda Meditation Group Center.

(Purulia District)

ANANDAPUR—Yogoda Branch Center. High School for boys.

LAKSHMANPUR — Yogoda Branch Ashram. Separate High Schools for boys and girls.

RANGAMATI — Yogoda Meditation Group Center.

YSS Gurudham Centers

(Affiliated with Yogoda Satsanga Society of India)

SERAMPORE

DEBRA

KADAMTALA

LACHIPUR

OUTSIDE BACK COVER: Chapel at Self-Realization Fellowship Lake Shrine, founded by Paramahansa Yogananda in 1950 in Pacific Palisades, California. Sunday services are held at 9:30 and 11:00 a.m.; Sunday School for children at 11:00 a.m.



— By Sarada Ukil, in "Kalyan"

THE BOY SRI KRISHNA WITH YASODA

"O Mother! give me a tiny bit of butter!"

